

## TABLE OF CONTENTS

<b>CHAPTER 49 .....</b>	<b>2</b>
<b>AL-HUJURAAT.....</b>	<b>2</b>
<b>(18 VERSES) .....</b>	<b>2</b>
<b>VERSES 1 – 18.....</b>	<b>2</b>
 <b>MERITS .....</b>	 <b>2</b>
 <b>VERSE 1.....</b>	 <b>3</b>
 <b>VERSES 2 &amp; 3.....</b>	 <b>4</b>
 <b>VERSES 4 &amp; 5.....</b>	 <b>8</b>
 <b>VERSE 6.....</b>	 <b>9</b>
 <b>VERSES 7 &amp; 8.....</b>	 <b>10</b>
 <b>VERSE 9.....</b>	 <b>13</b>
 <b>VERSE 10.....</b>	 <b>15</b>
 <b>VERSE 11.....</b>	 <b>17</b>
 <b>VERSE 12.....</b>	 <b>20</b>
 <b>Backbiting.....</b>	 <b>20</b>
 <b>The spying .....</b>	 <b>22</b>
 <b>The conjecture.....</b>	 <b>24</b>
 <b>VERSE 13.....</b>	 <b>24</b>
 <b>The honour and lineage of the Prophet<sup>saww</sup> .....</b>	 <b>27</b>
 <b>VERSE 14.....</b>	 <b>28</b>
 <b>VERSE 15.....</b>	 <b>33</b>
 <b>The great truthful one .....</b>	 <b>34</b>
 <b>VERSES 16 - 18 .....</b>	 <b>35</b>
 <b>Background report.....</b>	 <b>36</b>

**CHAPTER 49**  
**AL-HUJURAAT**  
**(18 VERSES)**  
**VERSES 1 - 18**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**MERITS**

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحجرات في كل ليلة، أو في كل يوم، كان من زوار محمد (صلى الله عليه وآله)».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la,

Abu Abdullah<sup>asws</sup> having said: 'The one who recites Surah Al-Hujuraat during every night, or during every day, would be from the visitors (زوار) of Muhammad<sup>saww</sup>'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من أطاع الله تعالى و عدد من عصاه عشر مرات،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (Surah Al-Hujuraat), would be Given from the Recompense ten times of the number who obeyed Allah<sup>azwj</sup> and the number who disobeyed.

و من كتبها و علقها عليه في قتال أو خصومة أمن خوف ذلك، و فتح الله تعالى على يديه باب كل خير»

And one who writes it and attaches it (as an amulet) during fighting or dispute, would be safe from the fear of that, and Allah<sup>azwj</sup> would Open for him the door of every goodness'.<sup>2</sup>

و قال الصادق (عليه السلام): «من كتبها و علقها على المتبوع، أمن من شيطانه، و لم يعد إليه، و أمن من كل ما يحذر من الخوف،

And Al-Sadiq<sup>asws</sup> said: 'The one who writes it and attaches it upon the stalked one, would be safe from its devil, and will not return to it, and be safe from every danger which he fears.

<sup>1</sup> ثواب الأعمال: 115.

<sup>2</sup> (خواص القرآن)

و المرأة إذا شربت ماءها درت اللبن بعد إمساكه، و حفظ جنينها، و أمنت على نفسها من كل خوف و محذور بإذن الله تعالى».

And when the woman drinks it water, would release the milk after its withholding, and would protect her unborn child, and would have security for herself from every fear and hazard, by the Permission of Allah<sup>azwj</sup>,<sup>3</sup>

## VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
 {1}

***O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1]***

علي بن إبراهيم: نزلت في وفد بني تميم، كانوا إذا قدموا على رسول الله (صلى الله عليه و آله) وقفوا على باب حجرته، فنادوا: يا محمد، اخرج إلينا، و كانوا إذا خرج رسول الله (صلى الله عليه و آله) تقدموه في المشي، و كانوا إذا كلموه رفعوا أصواتهم فوق صوته، يقولون: يا محمد يا محمد ما تقول في كذا و كذا؟ كما يكلمون بعضهم بعضاً،

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding a delegation of the clan of Tameem, when they had proceeded to Rasool-Allah<sup>saww</sup> and paused at the door of his<sup>saww</sup> Chamber. So they called out, 'O Muhammad<sup>saww</sup>! Come out to us!' When Rasool-Allah<sup>saww</sup> came out, they walked in front of him<sup>saww</sup>, and when they used to speak to him<sup>saww</sup>, they would do so in raised voices higher than his<sup>saww</sup> voice saying, 'O Muhammad<sup>saww</sup>! O Muhammad<sup>saww</sup>! What do you<sup>saww</sup> say about such and such?' Just as they used to speak to each other.

فأنزل الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ».

So Allah<sup>azwj</sup> Mighty and Majestic Revealed: ***O you those who believe! Do not proceed in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1].***<sup>4</sup>

<sup>3</sup> خواص القرآن: 7 «مخطوط»

<sup>4</sup> تفسير القمي 2: 318

**VERSES 2 & 3**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ {2}

**O you those who believe! Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2]**

إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۗ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

**Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. They shall have Forgiveness and a Mighty Recompense [49:3]**

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن أحمد، عن المنذر بن جفير، قال: حدثني أبي جفير بن حكيم، عن منصور بن المعتمر، عن ربيعي بن خراش، قال: خطبنا علي (عليه السلام) في الرحبة، ثم قال: «لما كان في زمان الحديبية، خرج إلى رسول الله (صلى الله عليه و آله) أناس من قريش، من أشراف أهل مكة، فيهم سهيل بن عمرو، فقالوا: يا محمد، أنت جارنا و حليفنا و ابن عمنا، و قد لحق بك أناس من أبنائنا و إخواننا و أقاربنا، ليس بهم التفقه في الدين، و لا رغبة فيما عندك، و لكن إنما خرجوا فرارا من ضياعنا و أعمالنا و أموالنا، فارددهم علينا.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad, from Al-Munzar Bin Jafeyr, from Abu Jafey Bin Hakim, from Mansour Bin Al-Mo'tamar, from Rabi'e Bin Kharash who said,

'Ali<sup>asws</sup> preached in Al-Rahbat, then said, 'During the time of Al-Hudaybiyya (Peace treaty), some people from Quraysh came out to Rasool-Allah<sup>saww</sup>, among them was Suhayl Bin Amro, and they said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> are our neighbour, and our ally and our cousin. The people from our sons, and our brothers, and our relatives have attached themselves to you<sup>saww</sup>. There is no understanding with them regarding the Religion, and they have no desire regarding what is with you<sup>saww</sup>. But, they have come out fleeing from our businesses and our wealth, therefore return them to us!'

فدعا رسول الله (صلى الله عليه و آله) أبا بكر، فقال له: انظر ما يقولون. فقال: صدقوا يا رسول الله، أنت جارهم، فارددهم عليهم. قال: ثم دعا عمر فقال مثل قول أبي بكر،

So Rasool-Allah<sup>saww</sup> called Abu Bakr and said to him: 'Look at what they are saying'. He said, 'They are speaking the truth, O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are their

neighbour, therefore return these (people) to them'. Then he<sup>saww</sup> called Umar, who said similar to the words of Abu Bakr.

فقال رسول الله (صلى الله عليه و آله) عند ذلك: لن تنتهوا- يا معاشر قريش - حتى يبعث الله عليكم رجلا امتحن الله قلبه للتعوى، يضرب رقابكم على الدين.

Then Rasool-Allah<sup>saww</sup> said with regards to that: 'You will never stop – O group of Quraysh – until Allah<sup>azwj</sup> Sends to you a man whose heart Allah<sup>azwj</sup> has tested for the piety. He will strike your necks upon the Religion'.

فقال أبو بكر: أنا هو يا رسول الله؟ قال: لا. فقام عمر، فقال: أنا هو يا رسول الله؟ قال: لا، ولكنه خاصف النعل، و كنت أخصف نعل رسول الله (صلى الله عليه و آله).

So Abu Bakr said, 'Am I the one, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'No'. Then Umar stood up and said, 'Am I the one, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'No, but he is the repairer of the sandal', and I<sup>asws</sup> had repaired the sandal of Rasool-Allah<sup>saww</sup>.

قال: ثم التفت إلينا علي (عليه السلام)، و قال: «سمعت رسول الله (صلى الله عليه و آله) يقول: من كذب علي متعمدا فليتبوأ مقعده من النار».

He (the narrator) said, 'Then Ali<sup>asws</sup> turned towards us and said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'The one who deliberately belies Ali<sup>asws</sup>, so let him take his seat in the Fire'.<sup>5</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لَمَّا اخْتُصِرَ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) قَالَ لِلْحُسَيْنِ يَا أَخِي إِنِّي أُوصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا فَإِذَا أَنَا مِتُّ فَهَيِّئْ لِي مَقْعَدًا فِي النَّارِ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) لِأُحَدِّثَ بِهِ عَهْدًا

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

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

ثُمَّ اصْرَفْنِي إِلَى أُمِّي فَاطِمَةَ (عليها السلام) ثُمَّ رَدَّنِي فَادْفِنِي بِالْبَيْعِ وَ اعْلَمْ أَنَّهُ سُبْحَانِي مِنَ الْحَمِيرَاءِ مَا يَعْلَمُ النَّاسُ مِنْ صَنِيعِهَا وَ عَدَاوَتِهَا لِلَّهِ وَ لِرَسُولِهِ (صلى الله عليه وآله) وَ عَدَاوَتِهَا لَنَا أَهْلَ الْبَيْتِ

Then divert me<sup>asws</sup> towards my<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>. Then return me<sup>asws</sup>, and bury me<sup>asws</sup> at Al-Baqi'e (Cemetery), and know that there would be difficulties for me<sup>asws</sup> from Al-Humeyra (Ayesha), what the people know from her

<sup>5</sup> تأويل الآيات 2: 2 / 602 1

actions and her enmity to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup> and her animosity towards us<sup>asws</sup>, the People<sup>asws</sup> of the Household’.

فَلَمَّا فُيِّضَ الْحَسَنُ ( عليه السلام ) وَ وُضِعَ عَلَى سَرِيرِهِ فَأَنْطَلَقُوا بِهِ إِلَى مُصَلَّى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَى الْحَسَنِ ( عليه السلام ) فَلَمَّا أَنْ صَلَّى عَلَيْهِ حُمِلَ فَأُدْخِلَ الْمَسْجِدَ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) بَلَغَ عَائِشَةَ الْخُبْرُ وَ قِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ بْنِ عَلِيٍّ لِيُدْفَنَ مَعَ رَسُولِ اللَّهِ

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

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْلِ بِسَرَجٍ فَكَانَتْ أُولَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجًا فَوَقَفَتْ وَ قَالَتْ نَحْوًا ابْنِكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدْفَنُ فِيهِ شَيْءٌ وَ لَا يُهْتَكُ عَلَى رَسُولِ اللَّهِ حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هَتَكَتِ أَنْتِ وَ أَبُوكِ حِجَابَ رَسُولِ اللَّهِ وَ أَدْخَلْتِ بَيْتَهُ مَنْ لَا يُحِبُّ رَسُولَ اللَّهِ فُرَيْهَ وَ إِنَّ اللَّهَ سَائِلُكَ عَنْ ذَلِكَ يَا عَائِشَةُ

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

إِنَّ أَحْيَى أَمْرَيْنِ أَنْ أُقْرَبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) لِيُحَدِّثَ بِهِ عَهْدًا وَ أَعْلَمِي أَنَّ أَحْيَى أَعْلَمُ النَّاسِ بِاللَّهِ وَ رَسُولِهِ وَ أَعْلَمُ بِتَأْوِيلِ كِتَابِهِ مَنْ أَنْ يَهْتَكُ عَلَى رَسُولِ اللَّهِ سِتْرَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ قَدْ أَدْخَلْتِ أَنْتِ بَيْتَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) الرِّجَالَ بَعْدَ إِذْنِهِ

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

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعَمْرِي لَقَدْ صَرَبْتَ أَنْتِ لِأَيْبِكَ وَ فَارُوقِهِ عِنْدَ أُذُنِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) الْمَعَاوَلِ

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

وَقَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ وَ لَعَمْرِي لَقَدْ أَدْخَلَ أَبُوكَ وَ فَارُوقُهُ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) بِفَرْحِهِمَا مِنْهُ الْأَذَىٰ وَ مَا رَعِيَا مِنْ حَقِّهِ مَا أَمَرَهُمَا اللَّهُ بِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) إِنَّ اللَّهَ حَرَّمَ مِنَ الْمُؤْمِنِينَ أَمْوَاتًا مَا حَرَّمَ مِنْهُمْ أَحْيَاءً

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

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

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

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

فَقَالَ لَهَا الْحُسَيْنُ ( عليه السلام ) وَ أَنَّى تُبْعِدِينَ مُحَمَّدًا مِنَ الْقَوَاطِمِ فَوَ اللَّهُ لَقَدْ وَلَدَتْهُ ثَلَاثُ قَوَاطِمٍ فَاطِمَةُ بِنْتُ عِمْرَانَ بْنِ عَائِدِ بْنِ عَمْرِو بْنِ مَخْزُومٍ وَ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ وَ فَاطِمَةُ بِنْتُ زَائِدَةَ بْنِ الْأَصَمِّ ابْنِ رَوَاحَةَ بْنِ حَجْرٍ بْنِ عَبْدِ مَعِيصِ بْنِ عَامِرٍ

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

قَالَ فَقَالَتْ عَائِشَةُ لِلْحُسَيْنِ ( عليه السلام ) نَحُوا ابْنَكُمْ وَ اذْهَبُوا بِهِ فَإِنَّكُمْ قَوْمٌ خَصِمُونَ قَالَ فَمَضَى الْحُسَيْنُ ( عليه السلام ) إِلَى قَبْرِ أُمِّهِ ثُمَّ أَخْرَجَهُ فَدَفَنَهُ بِالْبَقِيعِ .

He (Abu Ja'far<sup>asws</sup>) said: 'So Ayesha said to Al-Husayn<sup>asws</sup>, 'Move away your son and go away with him<sup>asws</sup>, for you all are a disputing people'. So Al-Husayn<sup>asws</sup> went to the grave of his<sup>asws</sup> mother<sup>asws</sup>, then brought him<sup>asws</sup> out, and buried him<sup>asws</sup> at Al-Baqi'e'.<sup>6</sup>

وَ عَنْ أَنَسٍ لَمَّا نَزَلَتِ الْآيَةُ فُعِدَ ثَابِتٌ، فَتَفَقَّدهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَأُخْبِرَ بِشَأْنِهِ، فَدَعَاهُ فَسَأَلَهُ فَقَالَ: يَا رَسُولَ اللَّهِ لَقَدْ أَنْزَلْتَ هَذِهِ الْآيَةَ وَ إِنِّي جَهَّوْرِي الصَّوْتِ فَأَخَافُ أَنْ يَكُونَ عَمَلِي قَدْ حِطَّ،

And from Anas –

'When the Verse was Revealed, Sabit was missed. So Rasool-Allah<sup>saww</sup> looked for him, and he<sup>saww</sup> was informed of his occupation. He<sup>saww</sup> called him and asked him, so he said, 'O Rasool-Allah<sup>saww</sup>! This Verse has been Revealed, and I am of a loud voice, therefore I fear that my deeds may happen to be Nullified (if I speak to you<sup>saww</sup>)'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَسْتَ هُنَاكَ إِنَّكَ تَعِيشُ بِخَيْرٍ وَ تَمُوتُ بِخَيْرٍ وَ إِنَّكَ مِنْ أَهْلِ الْجَنَّةِ.

So Rasool-Allah<sup>saww</sup> said: 'It isn't that. You are living with goodness and would be dying in goodness, and you would be from the inhabitants of the Paradise'.<sup>7</sup>

## VERSES 4 & 5

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4}

***Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]***

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

***And had they been patient until you came out to them, it would have been better for them, and Allah is Forgiving, Merciful [49:5]***

الزخشري في (ربيع الأبرار)، قال: كان قوم من سفهاء بني تميم، أتوا رسول الله (صلى الله عليه و آله) فقالوا: يا محمد، اخرج إلينا نكلمك. فغم ذلك رسول الله (صلى الله عليه و آله) و ساءه ما ظهر من سوء أدبهم، فأنزل الله تعالى: إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 66 H 3

<sup>7</sup> H 6 – تفسير نور الثقلين، ج5، ص: 80



Al-Zamakhshary, in Rabi Al-Abraar said,

‘There was a group of foolish people of the clan of Tameem who came to Rasool-Allah<sup>saww</sup>, and they were saying, ‘O Muhammad<sup>saww</sup>! Come out to us, we want to talk to you<sup>saww</sup>!’ So that grieved Rasool-Allah<sup>saww</sup>, and displeased him<sup>saww</sup> of what they had displayed from their evil manners, therefore Allah<sup>azwj</sup> the Exalted Revealed: **Surely those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]**.<sup>8</sup>

[الفضل الطبرسي] عن أبي حمزة الثمالي، عن عكرمة، عن ابن عباس: إنهم اناس من بني العنبر كان النبي (صلى الله عليه وآله) أصاب من ذراريهم فأقبلوا في فدائهم فقدموا المدينة ودخلوا المسجد وعجلوا ان يخرج إليهم النبي (صلى الله عليه وآله) فجعلوا يقولون يا محمد اخرج إلينا.

Al Fazal Al Tabarsy – From Abu Hamza Al Sumaly, from Akrama, from Ibn Abbas,

‘They were a people from the Clan of Anbar. The Prophet<sup>saww</sup> had hit (injured in the battle) someone from their offspring, so they came for their expiation. So they proceeded to Al-Medina and entered the Masjid, and were hasty that the Prophet<sup>saww</sup> should come out to them. So they went on saying, ‘O Muhammad<sup>saww</sup>! Come out to us!’<sup>9</sup>

## VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا  
فَعَلْتُمْ نَادِمِينَ {6}

**O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن أبي جميلة المفضل بن صالح، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن الفسوق، فقال: «الفسوق هو الكذب، ألا تسمع قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ».

Ibn babuwayh said, ‘My father narrated to us, from Sa’d Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela Al-Mufazzal Bin Salih, from Zayd Al-Shahaam who said,

‘I asked Abu Abdullah<sup>asws</sup> about the transgression (الفسوق), so he<sup>asws</sup> said: ‘The transgression is the lie. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and

<sup>8</sup> ربيع الأبرار 2: 305

<sup>9</sup> Tafseer Abu Hamza Al Sumali - Hadeeth No. 296

**Majestic: O you those who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6].<sup>10</sup>**

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بمحضرة، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عقبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> and a group of the companions of Muawiya in his presence. So Al-Hassan<sup>asws</sup> said: 'And as for you, O Waleed Bin Uqba, what I<sup>asws</sup> accuse you for is that you hate Ali<sup>asws</sup>, and that he<sup>asws</sup> whipped you eighty lashes for consuming wine, and your father was killed at his<sup>asws</sup> hand on the Day of Badr. And how insulting can it be that Allah<sup>azwj</sup> has Named you as a transgressor (فاسقا) and has Named him<sup>asws</sup> as a Momin in ten Verses from the Quran?

و هو قول الله عز و جل: أ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، و قوله عز و جل: إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ، و ما أنت و ذكر قريش، و إنما أنت ابن علعج، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Is the one who was a Momin like the one who was a transgressor? [32:18].** And the Words of the Mighty and Majestic: **O you those who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]**, and what are you and the mention of the Quraysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'.<sup>11</sup>

For detailed Ahadeeth of the lying of Ayesha upon Mariah the Coptic, refer to Ahadeeth under Chapter 24 Verse 11.

## VERSES 7 & 8

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ  
 الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ  
 {7}

<sup>10</sup> معاني الأخبار: 1/294.  
<sup>11</sup> الاحتجاج: 276

**And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]**

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ {8}

**Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8]**

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، عن يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ: «يعني أمير المؤمنين (عليه السلام)». وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ. «الأول و الثاني و الثالث».

Ali Bin Ibrahim said, 'It was narrated to us by Muhammad Bin Ja'far, from Yahya Bin Zakariyya, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **Endeared the Eman to you and Adorned it in your hearts [49:7]:** 'It means Amir Al-Momineen<sup>asws</sup>'; **and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7]** – the first (Caliph), and the second (Caliph) and the third (Caliph)'<sup>12</sup>

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ بْنِ مَيْمُونٍ وَ غَالِبِ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فِي فُسْطَاطٍ لَهُ بِمِثْلِ فَنَظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجْلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجْلَيْكَ هَكَذَا

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far<sup>asws</sup> in his<sup>asws</sup> tent at Mina. He<sup>asws</sup> looked at the feet of Ziyad which had turned black, so he<sup>asws</sup> pitied it saying: 'What is the matter with your feet that they are like this?'

قَالَ جِئْتُ عَلَى بَكْرٍ لِي نِضْوٍ فَكُنْتُ أَمْشِي عَنْهُ غَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِلَيَّ أَلَمْ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ دَكَّرْتُ حُبُّكُمْ فَرَحَوْتُ النَّجَاةَ وَ بَجَلَى عَنِّي

He said, 'I came upon a weak ride and so had to walk most of the way'. He<sup>asws</sup> lamented to him and Ziyad said to him<sup>asws</sup> during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you<sup>asws</sup> which gave me hope for salvation and it brightened my situation'.

تفسير القمي 2: 319. 12

فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

So Abu Ja'far<sup>asws</sup> said: 'And is the Religion anything except for the love? Allah<sup>azwj</sup> the Exalted Said: **But, Allah Endeared the Eman to you and Adorned it in your hearts [49:7]**, and Said: **Say: If you love Allah, then follow me, Allah will Love you [3:31]**, and Said: **love the one who emigrated to them [59:9]**.

إِنَّ رَجُلًا أَتَى النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا رَسُولَ اللَّهِ أُحِبُّ الْمُصَلِّينَ وَ لَا أُصَلِّي وَ أُحِبُّ الصَّوْمِيْنَ وَ لَا أَصُومُ

A man came up to the Prophet<sup>saww</sup> so he said, 'O Rasool-Allah<sup>saww</sup>, I love the ones praying Salat but I do not pray Salat myself, and I love the ones Fasting but I do not Fast myself'.

فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ

So Rasool-Allah<sup>saww</sup> said: 'You are (will be) with the ones whom you love, and for you is (would be) what you earned'.

وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

And he<sup>asws</sup> said: 'What you are seeking and what you want, but it is rather, if there is a scare from the sky, every people would seek protection in its safe place, and we<sup>asws</sup> will seek safety with our Prophet<sup>saww</sup>, and you will be seeking safety with us<sup>asws</sup>,<sup>13</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن فضيل بن يسار، قال: سألت أبا عبد الله (عليه السلام) عن الحب و البغض، أمن الإيمان هو؟ فقال: «و هل الإيمان إلا الحب و البغض». ثم تلا هذه الآية: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

And from him, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Fazeyl Bin Yasaar who said,

'I asked Abu Abdullah<sup>asws</sup> about the love and the hate, are these from the faith?' So he<sup>asws</sup> said: 'And is Eman except the love and the hate?' Then he<sup>asws</sup> recited this Verse: **But, Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These, they are the Guided ones [49:7]**.<sup>14</sup>

عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن أيوب بن الحر، عن الحسن بن زياد قال: سألت أبا عبد الله عليه السلام عن قول الله: "حبب إليكم الإيمان وزينه في قلوبكم هل للعباد بما حبيب صنع؟ - قال: لا، ولا كرامة.

<sup>13</sup> Al Kafi V 8 H 14483

<sup>14</sup> الكافي 2: 5 / 102

From him, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayoub, from Ayoub Bin Al Hurr, from Al Hassan Bin Ziyad who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **Allah Endearred the Eman to you and Adorned it in your hearts [49:7] Allah Endearred the Eman to you and Adorned it in your hearts.** Is it for the servants to make the endearment?' He<sup>asws</sup> said: 'No, nor a prestige'.<sup>15</sup>

## VERSE 9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى  
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا  
ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {9}

**And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9]**

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قُلْتُ وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ  
اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا  
بِالْعَدْلِ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup>. I (the narrator) said, 'The Verse: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So when it does return, then reconcile between them with the justice [49:9].**

قَالَ الْفِئْتَانِ إِذَا جَاءَ تَأْوِيلُ هَذِهِ الْآيَةِ يَوْمَ الْبَصْرَةِ وَ هُمْ أَهْلُ هَذِهِ الْآيَةِ وَ هُمُ الَّذِينَ بَعَوْا عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَكَانَ  
الْوَجِبَ عَلَيْهِ قِتَالُهُمْ وَ قَتَلَهُمْ حَتَّى يَفِيئُوا إِلَى أَمْرِ اللَّهِ

He<sup>asws</sup> said: 'The two parties - rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir-al-Momineen<sup>asws</sup>. Thus it was Obligatory upon him<sup>asws</sup> to fight them, and he<sup>asws</sup> fought them until they submitted to the Command of Allah<sup>azwj</sup>.

<sup>15</sup> Al Mahaasin – V 1 Bk 5 H 29

وَلَوْ لَمْ يَفِيضُوا لَكَانَ الْوَاجِبَ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السَّيْفَ عَنْهُمْ حَتَّى يَفِيضُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنَّهُمْ بَايَعُوا طَائِعِينَ  
غَيْرِ كَارِهِينَ وَ هِيَ الْفَيْضَةُ الْبَاغِيَّةُ كَمَا قَالَ اللَّهُ تَعَالَى

And had they not been submitted, it would have become Obligatory upon him<sup>asws</sup> with regards to what Allah<sup>azwj</sup> Revealed, that he<sup>asws</sup> should not raise his sword (stop fighting) until they had complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And it is the rebel group just as Allah<sup>azwj</sup> the Exalted Said.

فَكَانَ الْوَاجِبَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَغْدِلَ فِيهِمْ حَيْثُ كَانَ ظَفَرَ يَحْمِ كَمَا عَدَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَهْلِ مَكَّةَ إِنَّمَا مَنْ عَلَيْهِمْ وَ عَفَا وَ كَذَلِكَ صَنَعَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِأَهْلِ الْبَصْرَةِ حَيْثُ ظَفَرَ يَحْمِ مِثْلَ مَا صَنَعَ النَّبِيُّ (صلى الله عليه وآله) بِأَهْلِ مَكَّةَ حَذْوِ النَّعْلِ بِالنَّعْلِ

So it was obligatory upon Amir-al-Momineen<sup>asws</sup> that he<sup>asws</sup> should deal with justice among them when he<sup>asws</sup> was victorious over them, just as the Rasool Allah<sup>saww</sup> had been just among the people of Mecca, he<sup>saww</sup> was benevolent upon them and forgave them. And that is what Amir-al-Momineen<sup>asws</sup> did with the people of Al-Basra when he<sup>asws</sup> was victorious over them similar to what the Rasool Allah<sup>saww</sup> had done with the people of Mecca. Like a sandal follows a sandal (same footsteps).

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

I said, '(What about) the Words of the Mighty and Majestic: **And the overthrown cities He Overthrew [53:53]**. He<sup>asws</sup> said: 'These are the people of Al-Basra. It is the overthrown city'.

قُلْتُ وَ الْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ قَالَ أَوْلِيكَ قَوْمُ لُوطٍ ائْتَفَكْتَ عَلَيْهِمْ انْقَلَبَتْ عَلَيْهِمْ.

I said, '(What about) **and the overthrown cities? Their Rasools came to them with the clear proofs [9:70]**. He<sup>asws</sup> said: 'They were the people of Lut<sup>as</sup>, their town was overturned upon them"<sup>16</sup>.

و عنه: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعاً، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، عن أبيه (عليه السلام) - في حديث الأسياف الخمسة - قال: «و أما السيف المكفوف [فسيف] على أهل البغي و التأويل، قال الله عز و جل: وَ إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ،

And from him, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al-Qasany, altogether, from Al-Qasim Bin Muhammad, from Suleyman Biin Dawood Al-Munqary, from Hafs Bin Ghayas,

'Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> - in a Hadeeth of the five swords (الأسياف الخمسة) - said: 'And as for the blind sword, it is a sword against the oppressive people, and the explanation is, Allah<sup>azwj</sup> Mighty and Majestic Said: **And if two parties from**

<sup>16</sup> Al Kafi - H 14650

***the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah [49:9].***

فلما نزلت هذه الآية قال رسول الله (صلى الله عليه و آله): إن منكم من يقاتل بعدي على التأويل كما قاتلت على التنزيل فسئل النبي (صلى الله عليه و آله): من هو؟ فقال: خاصف النعل، يعني أمير المؤمنين (عليه السلام)،

So when this Verse was Revealed, Rasool-Allah<sup>saww</sup> said: 'Surely among you is the one<sup>asws</sup> who will fight after me<sup>saww</sup> upon the explanation (of the Holy Quran) just as he<sup>asws</sup> fought upon the Revelation'. So the Prophet<sup>saww</sup> was asked, 'Who is he?' So he<sup>saww</sup> said: 'The repairer of the sandal' – meaning Amir-al-Momineen<sup>asws</sup>.

فقال عمار بن ياسر: قاتلت بهذه الراية مع رسول الله (صلى الله عليه و آله) ثلاثا و هذه الرابعة، و الله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أنا على الحق و أنهم على الباطل، و كانت السيرة فيهم من أمير المؤمنين (عليه السلام) ما كان من رسول الله (صلى الله عليه و آله) في أهل مكة يوم فتح مكة، فإنه لم يسب لهم ذرية، و قال: من أغلق بابه فهو آمن، و من ألقى سلاحه فهو آمن،

Amaar Bin Yaasir said: 'I fought by this flag alongside Rasool-Allah<sup>saww</sup> thrice, and this is the fourth. By Allah<sup>azwj</sup>, if they were to beat us until it reaches with us to be abandoned like leaves, we would know that we are upon the Truth, and that they are upon the Falsehood, And the way (السيرة) among them from Amir-al-Momineen<sup>asws</sup> is what was from Rasool-Allah<sup>saww</sup> regarding the people of Makkah on the Day of the conquest of Makkah, for he<sup>saww</sup> did not insult their offspring, and said: 'The one who locks his door, so he is safe. The one who puts down his weapons, so he is safe'.

و كذلك قال أمير المؤمنين (عليه السلام) يوم البصرة، نادى فيهم: لا تسبوا لهم ذرية، و لا تجهزوا على جريح، و لا تتبعوا مدبرا، و من أغلق بابه و ألقى سلاحه فهو آمن».

And that is what Amir-Al-Momineen<sup>asws</sup> said on the Day of Al-basra (Battle of the Camel). He<sup>asws</sup> called out among them: 'Do not insult their offspring, and do not destroy the wounded, and do not follow the fleers. And the one who locks his door and puts down his weapons, so he is safe'.<sup>17</sup>

## VERSE 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

***But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]***

<sup>17</sup> الكافي 5: 2 / 11

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو حامد محمد بن هارون، و أحمد بن عبيد الله بن محمد بن عمار الثقفي، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن أبيه، عن إسحاق بن عبد الله بن الحارث، عن أبيه، عن عبد الله بن العباس، قال: لما نزلت **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ**، آخى رسول الله (صلى الله عليه وآله) بين المسلمين، فأخى بين أبي بكر و عمر، و بين عثمان و عبد الرحمن، و بين فلان و فلان حتى آخى بين أصحابه أجمعهم على قدر منازلهم،

Al-Sheykh in his Majaalis said, 'A group informed us from Abu Al-Mufazzal, from Abu Hamaad Muhammad Bin Haroun, and Ahmad Bin Ubeydullah Bin Muhammad Bin Amaar Al-Saqafy, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from his father, from Is'haq Bin Abdullah Bin Al-Haris, from his father,

'Abdullah Bin Al-Abbas who said, 'When the Verse: **But rather, the Momineen are brothers [49:10]**, was Revealed, Rasool-Allah<sup>saww</sup> established brotherhood between the Muslims. So he<sup>saww</sup> established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so and so and so, until he<sup>saww</sup> established it between all of his<sup>saww</sup> companions in accordance to their status.

ثم قال لعلي بن أبي طالب (عليه السلام): «أنت أخي و أنا أخوك».

Then he<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'You<sup>asws</sup> are my<sup>saww</sup> brother, and I<sup>saww</sup> am your<sup>asws</sup> brother'.<sup>18</sup>

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبي عبد الله بن محمد بن المطلب الشيباني، سنة ست عشرة و ثلاثمائة، و فيها مات، قال: حدثنا إبراهيم بن بشر بالكوفة، قال: حدثنا منصور بن أبي نويرة الأسدي، قال: حدثنا عمرو بن شمر، عن إبراهيم بن عبد الأعلى، عن سعد بن حذيفة بن اليمان، عن أبيه، قال: آخى رسول الله (صلى الله عليه وآله) بين الأنصار و المهاجرين أخوة الدين، و كان يؤاخي بين الرجل و نظيره، ثم أخذ بيد علي بن أبي طالب (عليه السلام)، فقال: «هذا أخي».

And from him, who said, 'A group informed us, from Abu Al-Mufazzal, from Abu Abdullah Bin Muhammad Bin Al-Muttalib Al-Shaybani, in the three hundred and sixteen, in which he died, from Ibrahim Bin Bishr at Al-Kufa, from Mansour Bin Abu Nuweyra Al-Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A'la, from Sa'd Bin Huzeyfa Bin Al-Yamaan, from his father who said,

'Rasool-Allah<sup>saww</sup> established brotherhood between the Helpers and the Emigrants, a brotherhood of the Religion, and he<sup>saww</sup> had established brotherhood between the man and his peer. Then he<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he<sup>saww</sup> said: 'This is my<sup>saww</sup> brother<sup>asws</sup>'.

قال حذيفة: فرسول الله (صلى الله عليه وآله) سيد المرسلين، و إمام المتقين، و سيد ولد آدم «1»، و رسول رب العالمين، الذي ليس له في الأنعام شبهة و لا نظير، و علي بن أبي طالب أخوه.

Huzeyfa said, 'So Rasool-Allah<sup>saww</sup> is the Chief of the Rasools<sup>as</sup>, and Imam of the Pious, and Chief of the Children of Adam<sup>as</sup>, and a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the

<sup>18</sup> الكافي 5: 1/16 .1



Worlds, for whom there is no similarity, nor a peer among the creatures, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is his<sup>saww</sup> brother'.<sup>19</sup>

حدثنا الحسن بن علي بن معاوية عن محمد بن سليمان عن ابيه عن عيسى بن اسلم عن معاوية بن عمار قال قلت لابي عبد الله عليه السلام جعلت فداك هذا الحديث الذي سمعته منك ما تفسيره قال وما هو قال ان المؤمن ينظر بنور الله فقال يا معاوية ان الله خلق المؤمنين من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فالمؤمن اخو المؤمن من لايه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذي خلق منه.

Narrated to us Al-Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Amaar who said:

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, this Hadeeth which I have heard from you<sup>asws</sup>, what is its interpretation?' He<sup>asws</sup> said: 'And what is it?' He said: 'The Momin sees by the Light of Allah<sup>azwj</sup>.' He<sup>asws</sup> said: 'O Muawiya, Allah<sup>azwj</sup> Created the Momin from the Light and Covered him by His<sup>azwj</sup> Mercy and Took from him the covenant of our<sup>asws</sup> Wilayah on the same day when he recognised his existence, for the Momin is the brother of the Momin as from the same father and mother. His father is the Light and his mother is the Mercy, but rather he sees by that Light which he has been Created from.'<sup>20</sup>

## VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {11}

***O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11]***

علي بن إبراهيم: فإنها نزلت في صفية بنت حبي بن أخطب، وكانت زوجة رسول الله (صلى الله عليه وآله)، وذلك أن عائشة و حفصة كانتا تؤذيانها و تشتمانها، و تقولان لها: يا بنت اليهودية. فشكت ذلك إلى رسول الله (صلى الله عليه وآله) فقال لها: «ألا تحيينهما؟» فقالت: بماذا يا رسول الله؟

Ali Bin Ibrahim –

<sup>19</sup> الأمالي 2: 199.

<sup>20</sup> Basaair Al Darajaat – P 2 CH 11 H 2

'So it was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah<sup>saww</sup>, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, 'O daughter of the Jew!' So she complained about that to Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> said to her; 'Did you not answer back to them?' She said, 'With what, O Rasool-Allah<sup>saww</sup>?'

قال: «قولي: إن أبي هارون نبي الله، و عمي موسى كليم الله، و زوجي محمد رسول الله، فما تنكران مني؟»

He<sup>saww</sup> said: 'My<sup>saww</sup> words - my father is Haroun<sup>as</sup> the Prophet of Allah<sup>azwj</sup>, and my uncle is Musa<sup>as</sup> the speaker with Allah<sup>azwj</sup>, and my husband is Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup>, so what makes you two to deny me?'

فقلت لهما. فقالتا: هذا علمك رسول الله. فأنزل الله في ذلك: يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ - إِلَى قَوْلِهِ تَعَالَى - وَ لَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ.

So she said it to both of them. They said, 'This is what Rasool-Allah<sup>saww</sup> taught you. Therefore Allah<sup>azwj</sup> Revealed regarding that: **O you those who believe! A people should not mock a people [49:11] - up to His<sup>azwj</sup> Words - nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].**<sup>21</sup>

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه، و عن محمد بن سليمان الصنعائي، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سميتني أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah<sup>asws</sup>, when a man from the people of Al-Yemen came up to him<sup>asws</sup>. He greeted him<sup>asws</sup>, and he<sup>asws</sup> returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him<sup>asws</sup>, 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah<sup>asws</sup> said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you<sup>asws</sup>, it is this very teknonym that I had'.

فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ،

<sup>21</sup> تفسير القمي 2: 321

So Abu Abdullah<sup>asws</sup> said to him: 'There is no good in the nickname. Allah<sup>azwj</sup>, Blessed and High is Saying in His<sup>azwj</sup> Book: ***nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].***

ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت ننظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

What is your work, O Sa'ad?' He said, 'May I be sacrificed for you<sup>asws</sup>, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه».

So Abu Abdullah<sup>asws</sup> said to him: 'What is Saturn with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. Abu Abdullah<sup>asws</sup> said: 'Muh! (Shh!) Do not say this, for it is a star of Amir-Al-Momineen<sup>asws</sup>, and it is a star of the successors<sup>as</sup>, and it is: ***(It is) the star of piercing brightness [86:3]***, which Allah<sup>azwj</sup> Mighty and Majestic has Spoken of in His<sup>azwj</sup> Book'.

فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعته في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So the Yemeni said to him<sup>asws</sup>, 'What is the meaning of 'Al-Saaqib?' He<sup>asws</sup> said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah<sup>azwj</sup> Mighty and Majestic has Named it as: ***The star of piercing brightness [86:3]*** (Al-Saaqib)'.<sup>22</sup>

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن علي بن حديد، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: دخل عليه الطيار و أنا عنده، فقال [له]: جعلت فداك، رأيت قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا فِي غير مكان من مخاطبة المؤمنين، أ يدخل في هذا المنافقون؟

Muhammad Bin Yaqoub, from Abu Ali Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Jameel Bin Daraj,

'From Abu Abdullah<sup>asws</sup> having said: 'Al Tayyar came to him<sup>asws</sup>, and I was in his<sup>asws</sup> presence, and he said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What is your<sup>asws</sup> view of the Words of Allah<sup>azwj</sup>: ***O you those who believe! [49:11]***, in other places from (where) the Momineen are Addressed, are they hypocrites included in this?'

قال: «نعم، يدخل في هذا المنافقون و الضلال، و كل من أقر بالدعوة الظاهرة».

<sup>22</sup> (الخصال: 68 /489)

He<sup>asws</sup> said: 'Yes! Included in this are the hypocrites, and the straying ones, and everyone who accepts the apparent call'.<sup>23</sup>

## VERSE 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {12}

***O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]***

## Backbiting

في جوامع الجامع وروى ان ابا بكر وعمر بعثنا سلمان إلى رسول الله صلى الله عليه وآله ليأتي بهما بطعام، فبعثه إلى أسامة بن زيد وكان خازن رسول الله صلى الله عليه وآله على رحله فقال: ما عندي شيء، فعاد اليهما فقالا: بخل أسامة ولو بعثنا سلمان إلى بئر سميحة لغار ماؤها،

In Jawame Al-Jamea –

'It has been reported that Abu Bakr and Umar sent Salman<sup>ra</sup> to Rasool-Allah<sup>saww</sup> to bring some food for the two of them. So he<sup>saww</sup> sent him<sup>ra</sup> to Asama Bin Zayd who was a treasurer of Rasool-Allah<sup>saww</sup> on his<sup>saww</sup> journey. But he said, 'There is nothing with me'. So he<sup>ar</sup> returned to the two of them, and they said, 'Asama is stingy. Had we sent Salman<sup>ra</sup> to the well of Sameehat, it would have given its water'.

ثم انطلقا إلى رسول الله صلى الله عليه وآله فقال لهما: ما لي أرى خضرة اللحم في أفواهكما؟ قالوا: يا رسول الله ما تناولنا اليوم لحما، قال ظلمتم تأكلون لحم سلمان واسامة فنزلت.

Then they went to Rasool-Allah<sup>saww</sup> who<sup>saww</sup> said to the two of them: 'What is it that makes me<sup>saww</sup> see the greenery of meat in the mouths of the two of you?' They said, 'O Rasool-Allah<sup>saww</sup>! We have not had any meat today'. He<sup>saww</sup> said: 'You have been eating the flesh of Salman<sup>ra</sup> and Asama'. It (Verse 49:12) was Revealed'.<sup>24</sup>

<sup>23</sup> الكافي 8: 413 / 274.

<sup>24</sup> Tafseer Noor Al Saqalayn – CH 49 H 80

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّقُوا الْمُحَرَّمَاتِ كُلَّهَا- وَ اعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَخِيكُمْ الْمُؤْمِنِ- مِنْ شِيعَةِ آلِ مُحَمَّدٍ أَعْظَمُ فِي التَّحْرِيمِ مِنَ الْمَيْتَةِ- قَالَ اللَّهُ جَلَّ وَ عَلَا: «وَلَا يَغْتَبُ بَعْضُكُمْ بَعْضًا- أَوْ يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ»

Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'O servants of Allah<sup>azwj</sup>! Fear the Prohibitions, all of them – and know that your backbiting of your Momin brother from the Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> – is greater Prohibition than (eating) the dead. Allah<sup>azwj</sup> Majestic and Exalted Said: **or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it [49:12].**

وَ إِنَّ الدَّمَ أَخْفُ عَلَيكُمْ- فِي تَحْرِيمِ أَكْلِهِ- مِنْ أَنْ يَشِي أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شِيعَةِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ، فَإِنَّهُ حِينَئِذٍ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنَ وَ السُّلْطَانَ الَّذِي وَشَى بِهِ إِلَيْهِ.

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammad<sup>saww</sup> to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him.

وَ إِنَّ لَحْمَ الْخِنْزِيرِ أَخْفُ تَحْرِيمًا- مِنْ تَعْظِيمِكُمْ مَنْ صَعَّرَهُ اللَّهُ، وَ تَسْمِيَتِكُمْ بِأَسْمَائِنَا أَهْلِ الْبَيْتِ، وَ تَلْقُوكُمْ بِأَلْقَابِنَا مِنْ سَمَاءِ اللَّهِ بِأَسْمَاءِ الْفَاسِقِينَ، وَ لَقَبُهُ بِالْقَابِ الْفَاجِرِينَ

And that the flesh of the swine is lighter in Prohibition than your revering of the one whom Allah<sup>azwj</sup> Belittled, and your naming him with our<sup>asws</sup> names (titles) of the People<sup>asws</sup> of the Household, and your teknonyming him with our<sup>asws</sup> teknonyms to the one whom Allah<sup>azwj</sup> Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers.

وَ إِنَّ مَا أَهْلٌ بِهِ لِغَيْرِ اللَّهِ أَخْفُ تَحْرِيمًا عَلَيكُمْ- مِنْ أَنْ تَعْقِدُوا نِكَاحًا أَوْ صَلَاةَ جَمَاعَةٍ بِأَسْمَاءِ أَعْدَائِنَا الْعَاصِيِينَ لِحُقُوقِنَا- إِذَا لَمْ يَكُنْ عَلَيكُمْ مِنْهُمْ تَقِيَّةٌ،

And that (consuming) whatever has been sacrificed for other than Allah<sup>azwj</sup> is lighter in Prohibition upon you than if you were to tie a knot of marriage or a congregational *Salat* with the names of our<sup>asws</sup> enemies, the usurpers of our<sup>asws</sup> rights – when there does not happen to be *Taqiyya* upon you, from them.<sup>25</sup>

For detailed Ahadeeth on backbiting refer to Al Kafi V 2 – The Book of Eman and Kufr - [https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief\(11\).pdf](https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief(11).pdf)

<sup>25</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 350

## The spying

محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن يوسف بن عقيل عن محمد بن قيس، عن أبي جعفر عليه السلام قال: محرمة الجنبه على الفتاتين المشائين بالنميمة.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

'Abu Ja'far<sup>asws</sup> has said: 'The Paradise is Prohibited unto the spies and the gossipers'.<sup>26</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْخَيْرِيِّ عَنِ أَبِيهِ أَنَّهُ قَالَ كَانَ يَلْزِمُ بَابَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) لِلْخِدْمَةِ الَّتِي كَانَ وَكَّلَ بِهَا وَكَانَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيْسَى يَجِيءُ فِي السَّحْرِ فِي كُلِّ لَيْلَةٍ لِيَعْرِفَ خَبَرَ عَلِيٍّ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَكَانَ الرَّسُولُ الَّذِي يَخْتَلِفُ بَيْنَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَبَيْنَ أَبِي إِذَا حَضَرَ قَامَ أَحْمَدُ وَخَلَا بِهِ أَبِي

Al Husayn Bin Muhammad, from Al Kahyrani, from his father, said,

'He (my father) had necessitated the door of Abu Ja'far<sup>asws</sup> for the service (as a doorman) which he<sup>asws</sup> had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja'far<sup>asws</sup> (9<sup>th</sup> Imam<sup>asws</sup>) and there was the messenger who used to come and go between Abu Ja'far<sup>asws</sup> and my father. Whenever he (the messenger) was present, Ahmad would arise and my father would be alone with him (the messenger).

فَخَرَجْتُ ذَاتَ لَيْلَةٍ وَ قَامَ أَحْمَدُ عَنِ الْمَجْلِسِ وَ خَلَا أَبِي بِالرَّسُولِ وَ اسْتَدَارَ أَحْمَدُ فَوْقَ حَيْثُ يَسْمَعُ الْكَلَامَ فَقَالَ الرَّسُولُ لِأَبِي إِنَّ مَوْلَاكَ يَفْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي مَاضٍ وَ الْأَمْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَ لَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدَ أَبِي

So I went out one night and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. So he paused, when he heard the speech, and the messenger said to my father, 'Your Master<sup>asws</sup> conveys the greetings upon you and is saying to you: 'I<sup>asws</sup> am going to pass away and the command (Imamate) is going to (be with) my<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and for him<sup>asws</sup> upon you all, after me<sup>asws</sup> would be what is for me<sup>asws</sup> upon you after my<sup>asws</sup> father<sup>asws</sup>'.

ثُمَّ مَضَى الرَّسُولُ وَ رَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ وَ قَالَ لِأَبِي مَا الَّذِي قَدْ قَالَ لَكَ قَالَ خَيْرًا قَالَ قَدْ سَمِعْتُ مَا قَالَ فَلِمَ تَكْتُمُهُ وَ أَعَادَ مَا سَمِعَ فَقَالَ لَهُ أَبِي قَدْ حَرَّمَ اللَّهُ عَلَيْكَ مَا فَعَلْتَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَجَسَّسُوا فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاكِ إِلَيْهَا يَوْمًا مَا وَ إِيَّاكَ أَنْ تُظْهِرَهَا إِلَى وَفْتِهَا

Then the messenger went away and Ahmad returned to his place and said to my father, 'What is that which he had said to you?' He said, 'Good'. He said, 'I have heard what he said, therefore do not conceal it', and he repeated what he had heard. So my father said to him, 'Allah<sup>azwj</sup> has Prohibited upon you what you did because

<sup>26</sup> Al Kafi – H 2790

Allah<sup>azwj</sup> the Exalted is Saying: **nor should you spy [49:12]**, therefore preserve the testimony for perhaps we would be needy to it one day and beware of manifesting it before its time’.

فَلَمَّا أَصْبَحَ أَبِي كَتَبَ نُسْخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَ خَتَمَهَا وَ دَفَعَهَا إِلَى عَشْرَةٍ مِنْ وُجُوهِ الْعِصَابَةِ وَ قَالَ إِنْ حَدَّثَ بِي حَدَثٌ الْمَوْتِ قَبْلَ أَنْ أُطَالِبَكُمْ بِهَا فَافْتَحُوهَا وَ اعْلَمُوا بِمَا فِيهَا

So when it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, ‘If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it’.

فَلَمَّا مَضَى أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) ذَكَرَ أَبِي أَنَّهُ لَمْ يَخْرُجْ مِنْ مَنْزِلِهِ حَتَّى قَطَعَ عَلَى يَدَيْهِ نَحْوَ مِنْ أَرْبَعِمِائَةِ إِنْسَانٍ وَ اجْتَمَعَ رُؤَسَاءُ الْعِصَابَةِ عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَفَاوَضُونَ هَذَا الْأَمْرَ فَكَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى أَبِي يُعَلِّمُهُ بِاجْتِمَاعِهِمْ عِنْدَهُ وَ أَنَّهُ لَوْ لَا خَافَهُ الشُّهْرَةَ لَصَارَ مَعَهُمْ إِلَيْهِ وَ يَسْأَلُهُ أَنْ يَأْتِيَهُ

So when Abu Ja’far<sup>asws</sup> passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. So Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

فَرَكِبَ أَبِي وَ صَارَ إِلَيْهِ فَوَجَدَ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَقَالُوا لِأَبِي مَا تَقُولُ فِي هَذَا الْأَمْرِ فَقَالَ أَبِي لِمَنْ عِنْدَهُ الرِّقَاعُ أَحْضِرُوا الرِّقَاعَ فَأَحْضَرُوهَا فَقَالَ لَهُمْ هَذَا مَا أَمَرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نُحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ شَاهِدٌ آخَرَ

So my father rode and went over to him and he found the people have had gathered with him. So they said to my father, ‘What are you saying regarding this matter?’ So my father said, ‘To the one with whom there is a parchment, should display the parchment’. So they displayed these, and he said to them, ‘This is what I had been ordered with’. So some of them said, ‘We would have loved it if there had been other witnesses with you regarding this matter’.

فَقَالَ لَهُمْ قَدْ أَتَاكُمْ اللَّهُ عَزَّ وَ جَلَّ بِهِ هَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ وَ سَأَلَهُ أَنْ يَشْهَدَ بِمَا عِنْدَهُ فَأَنْكَرَ أَحْمَدُ أَنْ يَكُونَ سَمِعَ مِنْ هَذَا شَيْئاً فَدَعَاهُ أَبِي إِلَى الْمُبَاهَلَةِ

So he said to them, ‘Allah<sup>azwj</sup> Mighty and Majestic has Already Come with it. This is Abu Ja’far Al-Ashary. He would testify for me that he heard this message, and ask him that he should testify with whatever is with him’. But, Ahmad denied that he had been hearing anything from this. So my father called him to the imprecation (Mubahila).

فَقَالَ لَمَّا حَقَّقَ عَلَيْهِ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هَذَا مَكْرُمَةٌ كُنْتُ أَحِبُّ أَنْ تَكُونَ لِرَجُلٍ مِنَ الْعَرَبِ لَا لِرَجُلٍ مِنَ الْعَجَمِ فَلَمْ يَبْرِحِ الْقَوْمُ حَتَّى قَالُوا بِالْحَقِّ جَمِيعاً .

So he (the narrator) said, 'When it was proven against him, he said, 'I had heard that and this is a prestige. I had liked it that it would happen to be from a man from the Arabs, not to a man from the non-Arabs'. (Al-Khayrani was a non-Arab). So the people did not depart until they had spoken with the truth, altogether'.<sup>27</sup>

## The conjecture

ثم قال الكليني: عنه، عن أبيه، عمن حدثه، عن الحسين بن المختار، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في كلام له: ضع أمر أخيك على أحسنه حتى يأتيك ما يقلبك، و لا تظن بكلمة خرجت من أخيك سوءا و أنت تجد لها في الخير محملا».

The Al-Kulayni said, 'From his father, from the one who narrated to him, from Al-Husayn Bin Al-Mukhtar,

'Abu Abdullah<sup>asws</sup> having said: 'Amir-al-Momineen<sup>asws</sup> said in a speech of his<sup>asws</sup>: Place the affairs of your brother upon the best (interpretation) until there comes to you (evidence) which overturns it, and do not act upon conjecture of a word which has come out from your brother except that you find for it in goodness'.<sup>28</sup>

## VERSE 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنْ حَنَانِ قَالَ سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانُ جَالِسًا مَعَ نَعْرِ مِنْ قُرَيْشٍ فِي الْمَسْجِدِ فَأَقْبَلُوا يَتَسَبَّبُونَ وَ يَرْفَعُونَ فِي أُنْسَابِهِمْ حَتَّىٰ بَلَغُوا سَلْمَانَ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَخْبِرْنِي مَنْ أَنْتَ وَمَنْ أَبُوكَ وَمَا أَصْلُكَ

Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Hanaan who said:

'I heard my father narrated from Abu Ja'far<sup>asws</sup> having said: 'Salman<sup>ra</sup> was seated with a number of people from Quraysh in the Masjid. They started priding over their

<sup>27</sup> Al Kafi V 1 – The Book Of Divine Authority CH 74 H 2

<sup>28</sup> الكافي 3 /269 :2



lineages and ancestry until they reached Salman<sup>ra</sup>. Umar Bin Al-Khattab said to him<sup>ra</sup>, 'Inform me, who you<sup>ra</sup> are, and who your<sup>ra</sup> father is, and what is your<sup>ra</sup> origin'.

فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كُنْتُ عَائِلًا فَأَغَانِي اللَّهُ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَذَا نَسَبِي وَ هَذَا حَسَبِي

So he<sup>ra</sup> said: 'I<sup>ra</sup> am Salman<sup>ra</sup> son of a servant of Allah<sup>azwj</sup>. I<sup>ra</sup> had strayed, so Allah<sup>azwj</sup> Mighty and Majestic Guided me<sup>ra</sup> by Muhammad<sup>saww</sup>, and I<sup>asws</sup> was needy, so Allah<sup>azwj</sup> Made me<sup>ra</sup> to be self-sufficient by Muhammad<sup>saww</sup>, and I<sup>ra</sup> was a slave, so Allah<sup>azwj</sup> Freed me<sup>ra</sup> by Muhammad<sup>saww</sup>. This is my<sup>ra</sup> lineage, and this is my<sup>asws</sup> nobility'.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُهُمْ فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ مَا لَقَيْتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَ مَا أَصْلُكَ وَ مَا حَسَبُكَ

He<sup>asws</sup> said: 'The Rasool Allah<sup>saww</sup> came out and Salman<sup>ra</sup> spoke to him<sup>saww</sup>. Salman<sup>ra</sup> said to him<sup>saww</sup>, 'O Rasool Allah<sup>saww</sup>, what has been meted out to me<sup>ra</sup> from those when I<sup>ra</sup> was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me<sup>ra</sup>. Umar Bin Al-Khattab said to me, 'Who are you<sup>ra</sup>, and what is your<sup>ra</sup> origin, and what is your<sup>ra</sup> status?'

فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَا قُلْتَ لَهُ يَا سَلْمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كُنْتُ عَائِلًا فَأَغَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَذَا نَسَبِي وَ هَذَا حَسَبِي

So the Prophet<sup>saww</sup> said: 'What did you<sup>ra</sup> say to him, O Salman<sup>ra</sup>?' He<sup>ra</sup> said, 'I<sup>ra</sup> said, "I<sup>ra</sup> am Salman<sup>ra</sup> son of a servant of Allah<sup>azwj</sup>. I<sup>ra</sup> had strayed, so Allah<sup>azwj</sup> Guided me<sup>ra</sup> through Muhammad<sup>saww</sup>, and I<sup>asws</sup> was needy, so Allah<sup>azwj</sup> Made me<sup>ra</sup> to be self-sufficient through Muhammad<sup>saww</sup>, and I<sup>ra</sup> was a slave, so Allah<sup>azwj</sup> Freed me<sup>ra</sup> through Muhammad<sup>saww</sup>. This is my<sup>ra</sup> lineage, and this is my<sup>asws</sup> nobility'.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مُرُوءَتُهُ خُلُقُهُ وَ أَصْلُهُ عَقْلُهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

So the Rasool Allah<sup>saww</sup> said: 'O group of Quraysh, the nobility of a man is his Religion, and his chivalry is in his mannerisms, and his origin is his intellect. And Allah<sup>azwj</sup> Mighty and Majestic has Said: **O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13].**

ثُمَّ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِسَلْمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ.

Then the Prophet<sup>saww</sup> said to Salman<sup>ra</sup>: 'There is no merit over you<sup>ra</sup> from any of these ones except by fear of Allah<sup>azwj</sup> Mighty and Majestic, and if there is piety for you<sup>ra</sup> over them, then you<sup>ra</sup> are more meritorious'.<sup>29</sup>

و عنه، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن بن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، قال: «أعملكم بالتقية».

And from him who said, 'Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwimi informed us, from Abu Abdullah Muhammad Bin Wahban Al-Hanai'e Al-Basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-Hassan Bin Ali Bin Abdul Kareem Al-Za'frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja'far, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]**. He<sup>asws</sup> said: 'Your deeds by Taqiyya (dissimulation)'.<sup>30</sup>

أحمد بن محمد بن خالد البرقي، عن أبيه، عن حماد بن عيسى، عن عبد الله بن حبيب، عن أبي الحسن (عليه السلام)، في قول الله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، قال: «أشدكم تقية».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hamaad Bin Isa, from Abdullah Bin Habeeb,

'Abu Al-Hassan<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted: **Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]**, he<sup>asws</sup> said: 'The strongest among you in Taqiyya (dissimulation)'.<sup>31</sup>

في تفسير علي بن إبراهيم - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ فَتْحِ مَكَّةَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ بِالْإِسْلَامِ نَخْوَةَ الْجَاهِلِيَّةِ. وَ تَفَاخُرَهَا بِأَبَائِهَا، إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ، وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ، فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ، إِلَّا أَنْتُمْ مِنْ آدَمَ وَ آدَمُ مِنَ التُّرَابِ، وَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

In Tafseer of Ali Bin Ibrahim (Qummi) -

'Rasool-Allah<sup>saww</sup> said on the day of the conquest of Makkah: 'O you people! Allah<sup>azwj</sup> has Done away the haughtiness of the days of ignorance by Al-Islam, and priding by its forefathers. Surely, the Arabian isn't with a parental father, and rather it is a speaking tongue. So one who speaks by it, so he is an Arab, except you are from Adam<sup>as</sup>, and Adam<sup>as</sup> was from the soil, and **Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]**'.<sup>32</sup>

<sup>29</sup> Al Kafi - H 14651

<sup>30</sup> أمالي الطوسي 2: 274.

<sup>31</sup> المحاسن: 302 / 258.

<sup>32</sup> H 83 - تفسير نور الثقلين، ج 5، ص: 97

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عليه السلام ) أَنَا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِيِّ وَأَنَا فِي الْحَسَبِ الضَّحْمِ مِنْ قَوْمِي قَالَ فَقَالَ مَا تَمُنُّ عَلَيْنَا بِحَسَبِكَ إِنَّ اللَّهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ وَضِعاً إِذَا كَانَ مُؤْمِناً وَوَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ شَرِيفاً إِذَا كَانَ كَافِراً فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

'I said to Abu Ja'far<sup>asws</sup>, 'I am Uqba Bin Bashir Al-Asady and I am in the marvellous lineage from my people'. So he<sup>asws</sup> said: 'There is no wish for us<sup>asws</sup> with your lineage. Allah<sup>azwj</sup> Raised by the *Emān* the ones whom the people had named as ignoble, when he was a *Momin*; and He<sup>azwj</sup> Ignoble by the disbelief the one whom the people had named as noble, when he was a disbeliever. So there is no merit for anyone upon anyone except by the piety'.<sup>33</sup>

## The honour and lineage of the Prophet<sup>saww</sup>

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدى، عن أبي هارون العبدى، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه و آله) أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب لثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فرج الناس من ذلك فرعاً شديداً و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يغب عنا، و لم يمت!

Then (Ali Bin Ibrahim) said, 'Al-Hassan Bin Ali informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi'at Al-Sa'ady, from Huzeyfa Bin Al-Yaman who said,

'Rasool-Allah<sup>saww</sup> sent a message to Bilal ordering him to call for the Salat, before its time of every day in Rajab, with thirteen days left from it. So when Bilal called for the Salat, the people panicked due to that with an intense panic and were alarmed, and they said, 'Rasool-Allah<sup>saww</sup> is present amongst us, and is not absent from us, and had not died!'

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه و آله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطعنا. فقال: «هل تبلغون؟» قالوا ضمنا ذلك لك يا رسول الله.

So they gathered and mobilised. Rasool-Allah<sup>saww</sup> came walking until he<sup>saww</sup> ended up at a door from the doors of the Masjid. Then he<sup>saww</sup> grabbed its handle, and it the Masjid was a place called 'Al-Sadat'. So He<sup>saww</sup> greeted, then said: 'Are you listening, O people of Al-Sadat?' So they said, 'We hear and we obey'. So he<sup>saww</sup> said: 'Are you preaching?' They said, 'That is for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!'

<sup>33</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 3

ثم قال رسول الله (صلى الله عليه و آله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسماً، و ذلك قوله: وَ أَصْحَابُ الْيَمِينِ وَ أَصْحَابُ الشَّمَالِ، فأنا من أصحاب اليمين، و أنا من خير أصحاب اليمين،

Then Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am informing you that Allah<sup>azwj</sup> Created the creatures, so He<sup>azwj</sup> Made me<sup>saww</sup> to be in the better of the two types, and these are His<sup>azwj</sup> Words: **companions of the right hand? [56:8]** and **companions of the left hand [56:9]**. So I<sup>saww</sup> am from the companions of the right hand, and I<sup>saww</sup> am the best of the companions of the right hand.

ثم جعل القسمين أثلاثاً، فجعلني في خيرها ثلثاً، و ذلك قوله: فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ السَّابِقُونَ، فأنا من السابقين، و أنا خير السابقين،

Then He<sup>azwj</sup> Made the two types into three, so He<sup>azwj</sup> Made me<sup>saww</sup> to be the best of the third (type), and these are His<sup>azwj</sup> Words: **So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10]**. So I<sup>saww</sup> am from the foremost ones, and I<sup>saww</sup> am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أُنْثَى وَ جَعَلْنَاكُمْ شُعُوباً وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ،

Then He<sup>azwj</sup> Made three tribes, so He<sup>azwj</sup> Made me<sup>saww</sup> to be in the best tribe, and these are the Words of the Exalted: **O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**.

فقبيلتي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر.

Thus, my<sup>saww</sup> tribe is the best of the tribes, and I<sup>saww</sup> am the Chief of the Children of Adam<sup>as</sup>, and the most honourable one of them to Allah<sup>azwj</sup>, and no pride.<sup>34</sup>

## VERSE 14

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئاً ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

**The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts. And if you were to**

<sup>34</sup> تفسير القمي 2: 346

**obey Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful' [49:14]**

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ قَالَتِ الْأَعْرَابُ آمَنَّا فَلَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا فَمَنْ زَعَمَ أَنَّهُمْ آمَنُوا فَقَدْ كَذَبَ وَ مَنْ زَعَمَ أَنَّهُمْ لَمْ يُسْلِمُوا فَقَدْ كَذَبَ .

Ali Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: **The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted'**. The ones who claim that they believed, so they have lied, and the ones who claim that they did not become Muslims, so they have lied'.<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا فَلَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَالَ لِي أَلَا تَرَى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ .

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

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts [49:14]**. So he<sup>asws</sup> said to me: 'Do you not see that the *Emān* is other than *Al-Islām*?'<sup>36</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «الإيمان إقرار و عمل، و الإسلام إقرار بلا عمل».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-A'ala, from Muhammad Bin Muslim,

One of them<sup>asws</sup> (5<sup>th</sup>. Or 6<sup>th</sup> Imams<sup>asws</sup>) having said: 'The Eman is the acceptance and the action, whereas Al-Islam is acceptance without there being any action'.<sup>37</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سفيان بن السمط، قال: سأل رجل أبا عبد الله (عليه السلام) عن الإسلام و الإيمان، ما الفرق بينهما؟ فلم يجبه، [ثم سأله فلم يجبه] ثم التقيا في الطريق و قد أزعف من الرجل الرحيل، فقال له أبو عبد الله (عليه السلام): «كأنه قد أزعف منك رحيل؟» فقال: نعم،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sufyan Bin Al-Samit who said,

<sup>35</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 5

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 3

<sup>37</sup> الكافي 2 / 20 : 2

'A man asked Abu Abdullah<sup>asws</sup> about Al-Islam and the Eman, what is the difference between the two?' So he<sup>asws</sup> did not answer him. Then he asked him<sup>asws</sup> again, but he<sup>asws</sup> did not answer him. Then they met up on a road, and the man was about to leave, so Abu Abdullah<sup>asws</sup> said to him: 'It seems that you are about to leave?' So he said, 'Yes'.

فقال: «فالقني في البيت». فلقية، فسأله عن الإسلام و الإيمان، ما الفرق بينهما؟ فقال: «الإسلام هو الظاهر الذي عليه الناس، شهادة أن لا إله إلا الله [وحدّه لا شريك له] و أن محمدا عبده و رسوله، و إقامة الصلاة، و إيتاء الزكاة، و حج البيت، و صيام شهر رمضان، فهذا الإسلام».

He<sup>asws</sup> said: 'Come and meet me<sup>asws</sup> in the house'. So he met him<sup>asws</sup>, and asked him<sup>asws</sup> about Al-Islam and the Eman, what is the difference between the two?' So he<sup>asws</sup> said: 'Al-Islam is the apparent which the people are upon – testifying that there is no god except for Allah<sup>azwj</sup>, One with no associates to Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the establishing of the Salat, and the giving of the Zakat, and the Hajj of the House, and the Fasting in the Month of Ramadhan, so this is Al-Islam'.

و قال: «الإيمان: معرف؟ هذا الأمر مع هذا، فإن أقربها و لم يعرف هذا الأمر، كان مسلما و كان ضالا».

And he<sup>asws</sup> said: 'The Eman (الإيمان) – recognise it? It is this command (Al-Wilayah) along with this. So if one accepts it (Al-Islam) but does not recognise this command (Al-Wilayah), he would be a Muslim, but would be in straying'.<sup>38</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، قال: سألته عن الإيمان و الإسلام، قلت له: أفرق بين الإسلام و الإيمان؟ قال: «فأضرب لك مثله»؟ قال: قلت: أورد ذلك. قال: «مثل الإيمان و الإسلام مثل الكعبة من الحرم،

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran who said,

'I asked him<sup>asws</sup> about the 'Eman' and Al-Islam. I said to him<sup>asws</sup>, 'Is there a difference between Al-Islam and the Eman?' He<sup>asws</sup> said: 'Shall I<sup>asws</sup> strike for you an example for it?' I said, 'Yes, I would report that'. He<sup>asws</sup> said: 'The example of the Eman and Al-Islam is like the example of the Kabah from the Sacred (Masjid).

قد يكون في الحرم و لا يكون في الكعبة، و لا يكون في الكعبة حتى يكون في الحرم، و قد يكون مسلما و لا يكون مؤمنا، و لا يكون مؤمنا حتى يكون مسلما».

You can be in the Sacred (Masjid) without being in the Kabah, but you cannot be in the Kabah until you are in the Sacred (Masjid). And you can be a Muslim and not be a Momin, but you cannot be a Momin until you are a Muslim'.

<sup>38</sup> الكافي 2: 4 / 20

قال: قلت: فيخرج من الإيمان بشيء؟ قال: «نعم». قلت يصير إلى ماذا؟ قال: «إلى الإسلام أو الكفر»

I said, 'So can one come out from the Eman at all?' He<sup>asws</sup> said: 'Yes'. I said, 'And go into what?' He<sup>asws</sup> said: 'To Al-Islam or Al Kufr'.

و قال: «لو أن رجلا دخل الكعبة فأفلت منه بوله، أخرج من الكعبة و لم يخرج من الحرم، فغسل ثوبه و تطهر، ثم لم يمنع أن يدخل الكعبة، و لو أن رجلا دخل الكعبة فبال فيها معاندا أخرج من الكعبة و من الحرم و ضربت عنقه».

And he<sup>asws</sup> said: 'If a man enters the Kabah, and urine comes out from him, he exits from the Kabah but he does not exit from the Sacred (Masjid). So he washes his clothes and purifies, then cannot be prevented to enter the Kabah. And if the man enters the Kabah, and urinates deliberately, he comes out from the Kabah and from the Sacred (Masjid), and his neck would be struck'.<sup>39</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَ أَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَدَّقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَ التَّسْلِيمِ لِأَمْرِهِ وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرْقِ كُلِّهَا وَ بِهِ حُقِنَتِ الدِّمَاءُ وَ عَلَيْهِ حَزَبَتِ الْمَوَارِيثُ وَ جَازَ النَّكَاحُ وَ اجْتَمَعُوا عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

'From Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: '*Al-Emān* is that which settles in the heart and leads with it to Allah<sup>azwj</sup> Mighty and Majestic, and the deeds ratify it with the obedience to Allah<sup>azwj</sup> and the submission to His<sup>azwj</sup> Command; but *Al-Islām* is what is apparent from the words or deeds, and it is what the communities of the people are upon, from all of the sects. And by it, the bloods are saved, and upon it flow the inheritances, and the marriages are validated, and they gather upon the *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj*.

فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أُضِيفُوا إِلَى الْإِيمَانِ وَ الْإِسْلَامِ لَا يَشْرُكُ الْإِيمَانُ وَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ هُمَا فِي الْقَوْلِ وَ الْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكُعْبَةُ فِي الْمَسْجِدِ وَ الْمَسْجِدُ لَيْسَ فِي الْكُعْبَةِ وَ كَذَلِكَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ

Thus, by that, they are exiting from the Kufr and entering into the *Emān*; but the *Islām* does not include the *Emān*, but the *Emān* does include the *Islām*, and they are both together in the words and the deeds, just as the Kabah comes to be in the (Sacred) Masjid, and the (Sacred) Masjid is not in the Kabah. Similarly the *Emān* includes the *Islām*, but the *Islām* does not include the *Emān*.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصَدَقُ الْقَوْلُ

<sup>39</sup> الكافي 2: 2 / 23

And Allah<sup>azwj</sup> Mighty and Majestic has Said: ***The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts [49:14],*** and the Words of Allah<sup>azwj</sup> Mighty and Majestic are the most truthful of the words'.

قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَالْأَحْكَامِ وَالْحُدُودِ وَغَيْرِ ذَلِكَ فَقَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ بِحَدِّ وَاحِدٍ وَ لَكِنَّ لِلْمُؤْمِنِ فَضْلًا عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَمَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

I said, 'So is there a merit for the Momin upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?' He<sup>asws</sup> said: 'No. They both flow with regards to that with one flow, but the Believer has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allah<sup>azwj</sup> Mighty and Majestic'.

قُلْتُ أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيمَانِ فَقَالَ لَا وَ لَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيمَانِ وَ خَرَجَ مِنَ الْكُفْرِ وَ سَأَضْرِبُ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضْلَ الْإِيمَانِ عَلَى الْإِسْلَامِ

I said, 'What is your<sup>asws</sup> view of the one who enters into Al-Islām, would he not have entered into the Emān?' So he<sup>asws</sup> said: 'No. But he would have been guided to the Emān and exited from the disbelief, and I<sup>asws</sup> shall strike for you an example you can get to know by it the superiority of the Emān over the Islām.

أَرَأَيْتَ لَوْ بَصُرْتَ رَجُلًا فِي الْمَسْجِدِ أَكُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ قُلْتُ لَا يَجُوزُ لِي ذَلِكَ قَالَ فَلَوْ بَصُرْتَ رَجُلًا فِي الْكَعْبَةِ أَ كُنْتَ شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ قُلْتُ نَعَمْ قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ فَقَالَ قَدْ أَصَبْتَ وَ أَحْسَنْتَ ثُمَّ قَالَ كَذَلِكَ الْإِيمَانُ وَ الْإِسْلَامُ.

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?' I said, 'That is not allowed for me'. He<sup>asws</sup> said: 'So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?' I said, 'Yes'. He<sup>asws</sup> said: 'And how is that?' I said, 'He could not have arrived to enter the Kabah unless he had entered the Masjid (first)'. So he<sup>asws</sup> said: 'You are correct, and have done well'. Then he<sup>asws</sup> said: 'Like that is the Emān and the Islām'.<sup>40</sup>

محمد بن علي بن بابويه، قال: حدثنا أحمد بن محمد بن عبد الرحمان القرشي الحاكم، قال: حدثنا أبو بكر محمد بن خالد بن الحسن المطوعي البخاري، قال: حدثنا أبو بكر بن أبي داود ببغداد، قال: حدثنا علي بن حرب الموصلي قال: حدثنا أبو الصلت الهروي، قال: حدثنا علي بن موسى الرضا، عن أبيه، عن آباءه، عن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الإيمان معرفة بالقلب، و إقرار باللسان و عمل بالأركان.»

Muhammad Bin Ali Bin Babuwayh who said, 'It was narrated to us by Ahmad Bin Muhammad Bin Abdul Rahman Al Qarshy Al Hakim, from Abu Bakr Muhammad Bin Khalid Bin Al Hassan Al Matwy Al Bukhari, from Abu Bakr Bin Abu Dawood at Baghdad, from Ali Bin Harb Al Nowsuly, from Abu Al Salt Al Harwy,

<sup>40</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)



'From Ali Bin Musa Al Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Eman is recognition with the heart, and acceptance by the tongue, and deeds by the Pillars (of Religion)'.<sup>41</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بكر بن صالح الرازي، عن أبي الصلت الهروي، قال: سألت الرضا (عليه السلام) عن الإيمان؟ فقال (عليه السلام): «الإيمان عقد بالقلب، و لفظ باللسان، و عمل بالجوارح، لا يكون الإيمان إلا هكذا».

And from him (Al Sadouq) who said, 'It has been narrated to us by Muhammad Bin Al Hassan Bin Ahmad bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Bakr Bin Salih Al Razi, from Abu Al Salt Al Harqy who said,

'I asked Al Reza<sup>asws</sup> about the Eman. He<sup>asws</sup> said: 'The Eman is the bond with the heart, and words by the tongue, and deed by the body parts. The Eman cannot happen to be except like this'.<sup>42</sup>

## VERSE 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
 ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ {15}

***But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15]***

علي بن إبراهيم: قوله تعالى: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا أَي لَمْ يَشْكُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ الْآيَةَ، قال: نزلت في أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

The Words of the Exalted: ***But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt [49:15]*** - i.e., do not complain, ***and they strive with their wealth and their selves in the Way of Allah*** – the Verse, was Revealed regarding Amir-Al-Momineen<sup>asws</sup>.<sup>43</sup>

<sup>41</sup> عيون أخبار الرضا (عليه السلام) 1: 226 / 1

<sup>42</sup> عيون أخبار الرضا (عليه السلام) 1: 227 / 3

<sup>43</sup> تفسير القمي 2: 322.

## The great truthful one

أَخْبَرَنَا الْفَقِيهَ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِي بِهَا فِي دَرْبِ زَامَهْرَانَ قِرَاءَةً عَلَيْهِ فِي صَفَرِ سَنَةِ عَشْرَةِ وَخَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ أَحْمَدَ بْنِ مُدْرِكٍ أَبُو الْفَتْحِ بِقِرَاءَتِي عَلَيْهِ بَعْدَ مَا كَتَبَهُ بِحَطِّهِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الْفَضْلِ الْمُقْرِي بِفُسْطَاطِ مِصْرَ قَالَ: حَدَّثَنَا ابْنُ رَشِيْقِ الْعَدْلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زُرَيْقِ بْنِ جَامِعِ الْمَدِينِيِّ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ سُفْيَانُ بْنُ بِشْرِ الْأَسَدِيِّ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ

It was informed to us by the jurist Abu Al Najam Muhammad Bin Abdul Wahab Bin Isa Al Razy, in the alleyway of Zamahran, reading upon in during Safar of the year five hundred and ten, from Abu Saeed Muhammad Bin Ahmad Bin Al Husayn Al Neyshapour, from Abdul Razaq Bin Ahmad Bin Mudrik Abu Al Fat'h, by my reading upon it after having written it by his handwriting, from Abu Abdullah Muhammad Bin Ja'far Bin Al Fal Al Muqry at the pavilion of Egypt, from Ibn Rasheyq Al Adl, from Muhammad Bin Zureyq Bin Jami'e Al Madany, from Abu Al Husayn Sufyan Bin Bishr Al Asady Al Kufy, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Rafi'e, from his father Rafi'e,

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَنْتَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ وَ أَنْتَ الْفَارُوقُ الَّذِي تَفَرَّقَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ أَنْتَ يَعْسُوبُ الدِّينِ وَ الْمَالُ يَعْسُوبُ الْمُنَافِقِينَ.

From Abu Zarr<sup>ra</sup> having heard Rasool-Allah<sup>sawww</sup> saying to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'You<sup>asws</sup> are the first one to believing in me<sup>sawww</sup>, and you<sup>asws</sup> are the first one who would be shaking my<sup>asws</sup> hand on the Day of Judgment, and you<sup>asws</sup> are the Great Truthful, and you<sup>asws</sup> are the differentiator who differentiates between the truth and the falsehood, and you<sup>asws</sup> are the leader of the Religion, whereas the wealth is the leader of the Hypocrites'.<sup>44</sup>

أَخْبَرَنِي الشَّيْخُ الْفَقِيهَ أَبُو عَلِيِّ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا السَّجَّجِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ عَنْ فَضَيْلِ بْنِ مَرْوَانَ عَنْ أَبِي سُحَيْلَةَ عَنْ أَبِي ذَرٍّ وَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

It was informed to me by the Sheykh, the jurist Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Yahya Bin Zakariyya Al Saakhy, from Ismail Bin Musa Al Sudayy, from Muhammad Bin Saeed, from Fuzayl Bin Marwan, from Abu Sukheylya, from Abu Zarr<sup>ra</sup> and Salman Al Farsy<sup>ra</sup> having said,

أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ هُوَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ فَارُوقُ هَذِهِ الْأُمَّةِ وَ يَعْسُوبُ الْمُؤْمِنِينَ.

'Rasool-Allah<sup>sawww</sup> grabbed the hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and he<sup>sawww</sup> said: 'This is the first one who believed in me<sup>sawww</sup>, and he<sup>asws</sup> is the first one who would be shaking my<sup>sawww</sup> hand on the Day of Judgment, and he<sup>asws</sup> is the Great Truthful ( الصِّدِّيقُ )

<sup>44</sup> Bashaarat Al Mustafa<sup>sawww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 125

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {16}

## VERSES 16 - 18

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {16}

**Say: 'Are you notifying Allah of your Religion, and Allah Knows what is in the skies and what is in the earth, and Allah is Aware of all things?' [49:16]**

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ ۗ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ {17}

**They think they are conferring a favour upon you if they become Muslims. Say, 'Your professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]**

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {18}

**Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]**

الشيخ في (مصباح الأنوار): بإسناده يرفعه إلى جابر بن عبد الله (رضي الله عنه)، قال: كنت مع رسول الله (صلى الله عليه و آله) في حفر الخندق، و قد حفر الناس و حفر علي (عليه السلام)، فقال له النبي (صلى الله عليه و آله): «بأبي من يحفر و جبرئيل يكنس التراب بين يديه و ميكائيل يعينه، و لم يكن يعين أحدا قبله من الخلق».

Al-Sheykh, in Misbah Al-Anwaar, by his chain, raising it to Jabir Bin Abdullah who said,

'I was with Rasool-Allah<sup>saww</sup> in the ditch of Khandaq, and the people were digging, and Ali<sup>asws</sup> was digging. So Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'By my<sup>saww</sup> father<sup>as</sup>, this one is digging, and Jibraeel<sup>as</sup> is clearing the dirt from his<sup>asws</sup> hands, and Mikaeel<sup>as</sup> is supporting him<sup>asws</sup>, and they<sup>as</sup> have not supported anyone before him<sup>asws</sup> from the creatures'.

<sup>45</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 136

ثم قال النبي (صلى الله عليه و آله) لعثمان بن عفان: «احفر» فغضب عثمان و قال: لا يرضى محمد أن أسلمنا على يده حتى يأمرنا بالكد، فأنزل الله على نبيه: يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ.

Then, the Prophet<sup>saww</sup> said to Usman Bin Affan: 'Dig!' But Usman got angered and said, 'Muhammad<sup>saww</sup> is not happy that we have accepted Al-Islam upon his<sup>saww</sup> hands to the extent that he<sup>saww</sup> is now ordering us for toiling!' Therefore Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17].***<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيُعِجِبُهُ وَ يَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا وَ مِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمُنَّ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِلَّهِ عَلَيْهِ فِيهِ الْمُنُّ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

'From Abu Al-Hassan<sup>asws</sup>, 'I asked him<sup>asws</sup> about the self-conceitedness, so he<sup>asws</sup> said: 'The self-conceitedness has levels. From these is that for the servant, his evil deeds are adorned for him, so he sees it as a good deed. So it astounds (overwhelms) him and he reckons that he has done something good; and from these is that the servant believes in his Lord<sup>azwj</sup>, so he (thinks he is doing a) favour upon Allah<sup>azwj</sup> Mighty and Majestic, while for Allah<sup>azwj</sup>, upon him with regards to it, is actually the Favour' (for not Punishing him).<sup>47</sup>

## Background report

علي بن إبراهيم: قوله تعالى: يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا نزلت في عثمان يوم الخندق، و ذلك أنه مر بعمار بن ياسر و هو يحفر الخندق، و قد ارتفع الغبار من الحفر، فوضع عثمان كفه على أنفه و مر، فقال عمار: لا يستوي من يعمر المساجدا - يظل فيها راکعا و ساجدا - كمن يمر بالغبار حائدا - يعرض عنه جاهدا معاندا.

Ali Bin Ibrahim –

The Words of the Exalted: ***They think they are conferring a favour upon you if they become Muslims [49:17]*** - were Revealed regarding Usman on the Day of Al-Khandaq. And that was when he passed by Amaar Bin Yaasir while he was digging the trench, and the dust was being raised from the ditch. Usman placed his sleeve upon his nose and passed by. So Amaar said (in prose), 'Not equal is the one who

<sup>46</sup> مصباح الأنوار: 325 «مخطوط»

<sup>47</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 3

settles in the Masjid performing Rukus and Sajdahs, to the one who passes by the dust deviating, turning away from it, struggling obstinately’.

فالتفت إليه عثمان، فقال: يا بن السوداء، إياي تعني؟ ثم أتى رسول الله (صلى الله عليه و آله)، فقال له: لم ندخل معك لتسب أعراضنا، فقال له رسول الله (صلى الله عليه و آله): «قد أقتلك إسلامك فاذهب».

So Usman turned towards him and said, ‘O son of the black (slave), is it me that you mean?’ Then he came up to Rasool-Allah<sup>saww</sup> and said to him<sup>saww</sup>, ‘We did not enter (the fold of Al-Islam) to you<sup>saww</sup> in order to be reviled (insulted)’. So Rasool-Allah<sup>saww</sup> said to him: ‘You have removed your Islam, so go away’.

فأنزل الله تعالى يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ. أَي لستم صادقين. إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ.

Therefore Allah<sup>azwj</sup> the Exalted Revealed: ***They think they are conferring a favour upon you if they become Muslims. Say, ‘You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] Surely Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18].***<sup>48</sup>

<sup>48</sup> تفسير القمّي 2: 322