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CHAPTER 4

AL-NISAA

(176 VERSES)

VERSES 69 to 103

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 69

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَئِكَ رَفِيقًا {69}

And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]

The Truthful and the Martyrs and the Rightful

ابن بابويه، قال: أخبرنا المعافى بن زكريا، قال: حدثنا أبو سليمان أحمد بن أبي هراسة، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عثمان بن أبي شيبة، قال: حدثنا حريز، عن الأعمش، عن الحكم بن عتيبة، عن قيس بن أبي حازم، عن أم سلمة، قالت: سألت رسول الله (صلى الله عليه وآله) عن قول الله سبحانه: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا.

Ibn Babuwayh said, 'Al Ma'afy Bin Zakariya narrated to us, from Abu Suleyman Ahmad Bin Abu Harisa, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hamaad Al Ansary, from Usman Bin Abu Sheyba, from Hareyz, from Al Amsh, from Al Hakam Bin Uteyba, from Qays Bin Abu Hazam,

(It has been narrated) from Umm Salma^{as} having said, 'I^{as} asked Rasool-Allah^{saww} about the Words of Allah^{azwj} the Glorious ***so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].***

قال: «الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ أَنَا وَالصِّدِّيقِينَ عَلِيٌّ بْنُ أَبِي تَالِبٍ وَالشُّهَدَاءُ الْحَسَنُ وَالْحُسَيْنُ وَالصَّالِحِينَ حَمزة وَحَسُنَ أُولَئِكَ رَفِيقًا الْأَئِمَّةُ اثْنَا عَشَرَ بَعْدِي».

He^{saww} said: '***those upon whom Allah has Bestowed Favours from the Prophets [4:69], that is myself^{saww}, and the Truthful is Ali^{asws} Bin Abu Talib^{asws} and the***

Martyrs are Al-Hassan^{asws} and Al-Husayn^{asws} **and the Righteous** is Hamza^{as} **and a goodly company** are they are the twelve Imams^{asws} after me^{saww}.¹

قَالَ الْإِمَامُ ع صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ أَيْ قُولُوا: اهْدِنَا صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ - بِالتَّوْفِيقِ لِدِينِكَ وَ طَاعَتِكَ.

The Imam (Hassan Al-Askari^{asws}) said: **'The path of those You have Bestowed Favours upon** - i.e. they are saying, 'Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your^{azwj} Religion and Your^{azwj} obedience.

وَهُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى «وَمَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ - وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أُولَئِكَ رَفِيقًا» وَ حُكِيَ هَذَا بِعَيْنِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And they are those (for whom) Allah^{azwj} the Exalted Said: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]** – and He^{azwj} Related this specifically about Amir-Al-Momineen^{asws}.²

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن أبي الصباح الكناني، عن أبي جعفر (عليه السلام)، قال: «أعينونا بالورع فإنه من لقي الله عز و جل منكم بالورع كان له عند الله فرجا، و إن الله عز و جل يقول: وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أُولَئِكَ رَفِيقًا فَمِنَا النَّبِيُّ، و مِنَا الصِّدِّيقُ، و مِنَا الشُّهَدَاءُ، و مِنَا الصَّالِحُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Al Sabah Al Kanany, from

Abu Ja'far^{asws} having said: 'Help us^{asws} with the piety, for the one who meets Allah^{azwj} with the piety would have relief for himself in the Presence of Allah^{azwj}. And Allah^{azwj} Mighty and Majestic is Saying **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**. Thus, from us^{asws} is the Prophet^{saww}, and from us^{asws} is the Truthful, and from us^{asws} are the Martyrs, and from us^{asws} are the Righteous'.³

فُرَاتٌ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ بَرِيعٍ مُعَنَّأً عَنْ أَصْبَغٍ [الأَصْبَغِ] بْنِ نُبَاتَةَ قَالَ: قَالَ [لِي] إِنْ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ إِني أُرِيدُ أَنْ أَذْكَرَ حَدِيثًا [فَقَالَ عَمَّارُ بْنُ يَاسِرٍ فَأَذْكَرُهُ قَالَ إِني أُرِيدُ أَنْ أَذْكَرَ حَدِيثًا قَالَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ قُلْتُ] فَمَا يَمْنَعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَذْكَرَهُ فَقَالَ مَا قُلْتُ هَذَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أَذْكَرَهُ

Furat said, 'It was narrated to me by Al Hassan Bin Ali Bin Mazi'e, from Asbagh Bin Nubata who said,

¹ كفاية الأثر: 182

² Tafseer Imam Hassan Al Askari^{asws} – S 22

³ الكافي 2: 63 / 12.

'Ali^{asws} Bin Abu Talib^{asws} said to me: 'I^{asws} want to mention a Hadeeth'. So Ammar Bin Yasser said, 'So mention it'. He^{asws} said: 'I^{asws} want to mention a Hadeeth'. Abu Ayoub Al-Ansary said, 'So what prevent you^{asws}, O Amir Al-Momineen^{asws} from mentioning it?' He^{asws} said: 'I^{asws} did not say this except and I^{asws} wanted to mention it'.

ثُمَّ قَالَ إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ كَانَ أَفْضَلُهُمْ سَبْعَةً مِنَّا بَنِي عَبْدِ الْمُطَّلِبِ

Then he^{asws} said: 'When Allah^{azwj} Gathers the formers ones and the latter ones, it would be so that the most superior of them would be seven of us^{asws}, the sons^{asws} of Abdul Muttalib^{asws}.

الْأَنْبِيَاءُ أَكْرَمُ الْخَلْقِ [خَلَقَ اللَّهُ عَلَى اللَّهِ] وَ نَبِيُّنَا أَفْضَلُ [أَكْرَمُ] الْأَنْبِيَاءِ [ع] ثُمَّ الْأَوْصِيَاءُ أَفْضَلُ الْأَمَمِ بَعْدَ الْأَنْبِيَاءِ وَ وَصِيُّهُ أَفْضَلُ الْأَوْصِيَاءِ [ع]

The Prophets^{as} are the most prestigious of the creatures to Allah^{azwj}, and our^{asws} Prophet^{saww} is the most superior (most prestigious) of the Prophets^{as}. Then the successors^{as} are the most superior of the communities after the Prophets^{as}, and his^{saww} successor^{asws} is the most superior of the successors^{as}.

ثُمَّ الشُّهَدَاءُ أَفْضَلُ الْأَمَمِ بَعْدَ [الْأَنْبِيَاءِ] وَالْأَوْصِيَاءِ وَ حَمَزُهُ سَيِّدُ الشُّهَدَاءِ وَ جَعَفَرُ ذُو الْجَنَاحَيْنِ يَطِيرُ مَعَ الْمَلَائِكَةِ لَمْ يُنَحَلْ شَهِيدٌ قَطُّ قَبْلَهُ [قَبْلَهُمَا رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ] وَ إِنَّمَا ذَلِكَ شَيْءٌ أَكْرَمَ اللَّهُ بِهِ وَجْهَ مُحَمَّدٍ ص

Then the martyrs are the most superior of the communities after the Prophets^{as} and the successors^{as}, and Hamza^{asws} is the chief of the martyrs and Ja'far^{asws} with the two wings flies along with the Angels. A martyr cannot be attributed before him (the two of them) at all. And rather, that is a thing Allah^{azwj} has Honoured by it the face of Muhammad^{saww}.

ثُمَّ قَالَ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أُولَئِكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلِيمًا ثُمَّ [وَ] السَّبْطَانِ حَسَنًا وَ حُسَيْنًا وَ الْمَهْدِيُّ [عَلَيْهِمُ السَّلَامُ وَ التَّحِيَّةُ وَ الْإِكْرَامُ] جَعَلَهُ [جَعَلَهُمُ] اللَّهُ مِمَّنْ يَشَاءُ مِنْ أَهْلِ الْبَيْتِ.

Then he^{asws} said: '**so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69] That is the Grace from Allah, and Suffice with Allah as a Knower [4:70].** Then the two grandsons^{asws}, Hassan^{asws} and Husayn^{asws} and Al-Mahdi^{asws}, upon them^{asws} be the greetings, and the salutations and the honour. Allah^{azwj} Made them^{asws} to be from the one He^{azwj} so Desires to from the People^{asws} of the Household".⁴

⁴ Tafseer Furat V 1 P 113 H 114

The Shias are the righteous ones

حدثنا الحسين بن محمد عن احمد بن محمد عن الحسن بن العباس بن حريش عن ابي جعفر عليه السلام قال ان لنا في ليالى الجمعة لشأنا من الشأن

It has been narrated to us Al-Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Hareesh, who has said:

Abu Ja'far^{asws} has said: 'During Friday night there is splendour for us^{asws} from the splendours'. I said, 'May I be sacrificed for you, which splendour?'

قلت جعلت فداك أي شأن قال تؤذن للملائكة والنبیین والأوصياء الموتى وأرواح الأوصياء والوصى الذى بين ظهرائكم يعرج بها إلى السماء فيطوفون بعرش ربهم اسبوعا وهم يقولون سبح قدوس رب الملائكة والروح حتى إذا فرغوا صلوا خلف كل قائمة له ركعتين

His^{asws} Permission is Granted to the Angels and the Prophets^{as} and the successors^{as} who have died, and the souls of the successors^{as} as well as the successor^{asws} who is present among you to ascend to the sky. They^{as} (all) perform *Tawaaf* of the Throne of their^{as} Lord^{azwj} seven times, and they keep saying: "Glorious and Holy is the Lord^{azwj} of the Angels and the Spirits", until when they are free, they pray Salat behind every column, two cycles (of Salat).

ثم ينصرفون فتتصرف الملائكة بما وضع الله فيها من الاجتهاد شديدا عظامهم لما رأو وقد زيد في اجتهادهم وخوفهم مثله وينصرف النبيون والأوصياء وأرواح الأحياء شديدا حبهم وقد فرحوا اشد الفرح لانفسهم ويصبح الوصي والأوصياء قد هموا الهاما من العلم علما جما مثل جم الغفير ليس شئ اشد سرورا منهم اكتم فوالله لهذا اعز من عند الله من كذا وكذا عندك حصنة قال يا محبور والله مايلهم الأقرار بما ترى الا الصالحون

Then they disperse. The Angels walk away with what Allah^{azwj} Places in them from the severe struggle and it increases them for hard work and their fear. Similarly, the Prophets^{as} and the successors^{as} and the souls of the living walk away with extreme love and they become happy with extreme happiness for themselves, and the successors^{asws} become inspired with great inspiration of knowledge like legions of it. There is nothing, which can conceal the extreme happiness, for, by Allah^{azwj}, this is more dearer from Allah^{azwj} than such and such castle with you, O Mahbour, and Allah^{azwj} does not Inspire (to Righteous Path) except the righteous'.

قلت والله ما عندي كثير صلاح قال لا تكذب على الله فان الله قد سماك صالحا حيث يقول اولئك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين يعنى الذين آمنوا بنا وبامير المؤمنين وملائكته وانبيائه وجميع حججه عليه وعلى محمد واله الطيبين والطاهرين الأخيار الأبرار السلام.

I said, 'By Allah^{azwj}, there isn't a lot of righteousness in me'. He^{asws} said: 'Do not lie to Allah^{azwj}, for Allah^{azwj} Calls you righteous where He^{azwj} Says **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69] It means

those who believe in us^{asws} and Amir-Al-Momineen^{asws}, and His^{azwj} Angels, and His^{azwj} Prophets^{as}, and upon all His^{azwj} Divine Authorities and Muhammad^{saww} and His^{azwj} Progeny^{asws}, the Goodly ones, and the Pure ones, and the best, the righteous, on them be the greetings'.⁵

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام) - في حديث له مع أبي بصير - قال له (عليه السلام): «يا أبا محمد، لقد ذكركم الله في كتابه، فقال: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصُّدُقِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا فرسول الله (صلى الله عليه و آله) في الآية النبويون، و نحن في هذا الموضع الصديقون و الشهداء، و أنتم الصالحون، فتسموا بالصلاح كما سماكم الله عز و جل».

And from him (Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth of his^{asws} with Abu Baseer – said to him: ‘O Abu Muhammad! Allah^{azwj} has Mentioned you all in His^{azwj} Book. He^{azwj} Said: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].** So Rasool-Allah^{saww} in the Verse is ‘**from the Prophet^s**’, and we^{asws}, in this place are the ‘**truthful and the martyrs**’, and you (Shias) are the ‘**righteous**’, therefore adopt this name by the righteousness as Allah^{azwj} Mighty and Majestic has Named you’.⁶

الشيخ في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو عبد الله جعفر بن محمد بن الحسن العلوي الحسيني (رضي الله عنه)، قال: حدثنا موسى بن عبد الله بن موسى بن عبد الله بن الحسن، قال: حدثني أبي، عن جدي، عن أبيه عبد الله بن الحسن، عن أبيه و خاله علي بن الحسين، عن الحسن و الحسين ابني علي بن أبي طالب، عن أبيهما علي بن أبي طالب (عليهم السلام)، قال: «جاء رجل من الأنصار إلى النبي (صلى الله عليه و آله) فقال: يا رسول الله، ما أستطيع فراقك، و إني لأدخل منزلي فأذكرك فأترك ضيعتي و أقبل حتى أنظر إليك حبا لك، فذكرت إذا كان يوم القيامة و ادخلت الجنة فرفعت في أعلى عليين فكيف لي بك يا نبي الله؟»

Al Sheykh (Al Sadouq) in his Amaali, said, ‘A group informed us, from Abu Al Mufazzal, from Abu Abdullah Ja’far Bin Muhammad Bin Al Hassan Al Alawy Al Husayni, from Musa Bin Abdullah Bin Musa Bin Abdullah Bin Al Hassan, from his father, from his grandfather, from his father Abdullah Bin Al Hassan,

(It has been narrated) from his father and his uncle Ali^{asws} Bin Al-Husayn^{asws}, from Al-Hassan^{asws} and Al-Husayn^{asws}, sons^{asws} of Ali^{asws} Bin Abu Talib^{asws}, from their^{asws} father Ali^{asws} Bin Abu Talib^{asws} having said: ‘A man from the Helpers came to the Prophet^{saww} and said, ‘O Rasool-Allah^{saww}! I cannot bear your^{saww} separation. And I come to my house, so I remember you^{saww}, and I leave my community and return until I look at you^{saww} with love for you^{saww}. You^{saww} had mentioned that when it will be the Day of Judgement and I enter the Paradise, I would be Raised to the loftiest status, so how would I be with you^{saww}, O Prophet^{saww} of Allah^{azwj}?’

⁵ Basaaair Al Darajaat – P 3 Ch 8 H 2

⁶ (Extract) الكافي 8: 35 / 6

فَنَزَلَتْ: وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا. فدعا النبي (صلى الله عليه و آله) الرجل فقرأها عليه و بشره بذلك».

So it was Revealed **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**. So, the Prophet^{saww} called over the man and recited it to him, and gave him the good news with that'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ خَالِدِ الْعَمِّيِّ عَنْ خَضِرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ مُؤْمِنَانِ مُؤْمِنٌ وَفَى لِلَّهِ بِشُرُوطِهِ الَّتِي شَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا وَ ذَلِكَ مَنْ يَشْفَعُ لَهُ وَ لَا يُشْفَعُ لَهُ وَ ذَلِكَ مِمَّنْ لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The Momin are (two types of) Momins. A Momin who is loyal to Allah^{azwj} with His^{azwj} Stipulation which He^{azwj} Stipulated upon him. So that one would be with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**. And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hit by the horrors of the world nor the horrors of the Hereafter.

وَ مُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ فَذَلِكَ كَخَامَةِ الزَّرْعِ كَيْفَمَا كَفَأَتْهُ الرِّيحُ انْكَفَأَ وَ ذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ الْآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ .

And there is a Momin whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good'.⁸

العباشي: عن عبد الله بن جندب، عن الرضا (عليه السلام)، قال: «حق على الله أن يجعل ولينا رفيقا للنبيين، و الصديقين، و الشهداء، و الصالحين، و حسن أولئك رفيقا».

Al Ayyashi, from Abdullah Bin Jundab,

From Al-Reza^{asws} having said: 'There is a right upon Allah^{azwj} that He^{azwj} Makes the ones in our^{asws} Wilayah as a friend of **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**'.⁹

⁷ أمالي الطوسي 2: 233.

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 2

⁹ تفسير العباسي 1: 189 / 256.

The Light of the Infallibles^{asws} is the source of Universe

عنه: في كتاب (مصباح الأنوار): عن أنس بن مالك، قال: صلى بنا رسول الله (صلى الله عليه وآله) في بعض الأيام صلاة الفجر، ثم أقبل علينا بوجهه الكريم فقلت: يا رسول الله، إن رأيت أن تفسر لنا قول الله عز وجل: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

From him, in the book Misbah Al Anwaar,

(It has been narrated) from Anas Bin Malik who said, 'We prayed the Dawn Salat with Rasool-Allah^{saww} in one of the days, then he^{saww} turned towards us with a benevolent face. So I said, 'O Rasool-Allah^{saww}! I see if you^{saww} could interpret for us the Words of Allah^{azwj} Mighty and Majestic **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69].

فقال (صلى الله عليه وآله): «أما النبيون فأنا، وأما الصديقون فأخي علي بن أبي طالب (عليه السلام)، وأما الشهداء فعمي حمزة، وأما الصالحون فابنتي فاطمة وأولادها الحسن والحسين».

So he^{saww} said: 'As for the Prophets^{as}, so it is myself^{saww}, and as for the Truthful, so it is my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, and as for the Martyrs, so it is my^{saww} uncle Hamza^{as}, and as for the Righteous, so it is my^{saww} daughter^{asws} (Syeda) Fatima^{asws}, and her^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}'.

قال: وكان العباس حاضراً فوثب و جلس بين يدي رسول الله (صلى الله عليه وآله) و قال: ألسنا أنا و أنت و علي و فاطمة و الحسن و الحسين من نبعة واحدة؟ قال: «و كيف ذلك يا عم؟» قال العباس: لأنك تعرف بعلي و فاطمة و الحسن و الحسين دوننا،

He (Anas Bin Malik) said, 'Al-Abbas was present, so he leapt up and seated himself in front of Rasool-Allah^{saww} and said: 'Are we not, I and you^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} from one spring (source)?' He^{saww} said: 'And how is that, O uncle?' Al-Abbas said, 'Because you^{saww} introduced Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} apart from us'.

فتبسم النبي (صلى الله عليه وآله)، و قال: «أما قولك يا عم: ألسنا من نبعة واحدة، فصدقت، و لكن يا عم إن الله تعالى خلقتني و عليا و فاطمة و الحسن و الحسين قبل أن يخلق الله تعالى آدم، حيث لا سماء مبنية، و لا أرض مدحية، و لا ظلمة و لا نور، و لا جنة و لا نار، و لا شمس و لا قمر».

So the Prophet^{saww} smiled and said: 'As for your words, O uncle, 'Are we (all) not from one source, so you have spoken the truth, but, O uncle! Surely, Allah^{azwj} the Exalted Created me^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} before Allah^{azwj} the Exalted Created Adam^{as}, when there was no sky having been constructed, nor the earth laid out, nor darkness nor light, nor Garden nor Fire, nor a sun, nor a moon'.

قال العباس: و كيف كان بدء خلقكم، يا رسول الله؟ قال: «يا عم، لما أراد الله تعالى أن يخلقنا تكلم بكلمة خلق منها نورا، ثم تكلم بكلمة فخلق منها روحا، فمزج النور بالروح، فخلقني و أخي عليا و فاطمة و الحسن و الحسين،

Al-Abbas said, 'And how was the beginning of their^{asws} creation, O Rasool-Allah^{saww}? He^{saww} said: 'O uncle! When Allah^{azwj} the Exalted Intended to Create us^{asws}, He^{azwj} Spoke a Word and Created Light from it. Then He^{azwj} Spoke a Word, so He^{azwj} Created a Spirit from it. So the Light blended with the Spirit to Create me^{saww}, and my^{saww} brother^{asws} Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

فكنا نسبته حين لا تسبيح، و نقدره حين لا تقدس، فلما أراد الله تعالى أن ينشئ الصنعة فتق نوري، فخلق منه نور العرش، فنور العرش من نوري، و نوري من نور الله، و نوري أفضل من نور العرش.

So we^{asws} Glorified Him^{azwj} when there was no Glorification, and Extolled His^{azwj} Holiness where there was no Extollation. So when He^{azwj} Wanted to Establish His^{azwj} Work, He^{azwj} Split my^{saww} Light and Created the Light of the Throne from it. And so, the Light of the Throne is from my^{saww} Light, and my^{saww} Light is from the Light of Allah^{azwj}, and my^{saww} Light is higher than the Light of the Throne.

ثم فتق نور أخي علي بن أبي طالب، فخلق منه نور الملائكة، فنور الملائكة من نور علي، و نور علي من نور الله، و علي أفضل من الملائكة،

Then He^{azwj} Split the Light of my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali^{asws}, and the Light of Ali^{asws} is from the Light of Allah^{azwj}, and Ali^{asws} is higher than the Angels'.

ثم فتق نور ابنتي فاطمة، فخلق منه نور السماوات و الأرض، فالسماوات و الأرض من نور ابنتي فاطمة، و نور الله عز و جل، و ابنتي فاطمة أفضل من السماوات و الأرض،

Then He^{azwj} Split the Light of my^{saww} daughter (Syeda) Fatima^{asws}, and from it was Created the Light of the skies and the earth. So, the skies and the earth are from the Light of my^{saww} daughter (Syeda) Fatima^{asws}, and the Light of my^{saww} daughter^{asws} (Syeda) Fatima^{asws} is from the Light of Allah^{azwj} Mighty and Majestic, and my^{saww} daughter^{asws} (Syeda) Fatima^{asws} is higher than the skies and the earth.

ثم فتق نور ولدي الحسن، و خلق منه نور الشمس و القمر، فنور الشمس و القمر من نور الحسن، و نور ولدي الحسن من نور الله، و الحسن أفضل من الشمس و القمر،

Then He^{azwj} Split the Light of my^{saww} son^{asws} Al-Hassan^{asws}, and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al-Hassan^{asws}, and the Light of my^{saww} son^{asws} Al-Hassan^{asws} is from the Light of Allah^{azwj}, and Al-Hassan^{asws} is higher than the sun and the moon.

ثم فتق نور ولدي الحسين، فخلق منه الجنة و الحور العين، فنور الجنة و الحور من نور ولدي الحسين، و نور ولدي الحسين من نور الله، و ولدي الحسين أفضل من الجنة و الحور العين.

Then He^{azwj} Split the Light of my^{saww} son^{asws} Al-Husayn^{asws}, and from it were Created the Paradise, and the Maiden Houries. So the Light of the Paradise and the Houries is from the Light of my^{saww} son^{asws} Al-Husayn^{asws}, and the Light of my^{saww} son^{asws} Al-Husayn^{asws} is from the Light of Allah^{azwj}, and my^{saww} son^{asws} Al-Husayn is higher than the Paradise and the Maiden Houries’.

ثم أمر الله الظلمات أن تمر بسحاب الظلم، فأظلمت السماوات على الملائكة، فضجت الملائكة بالتسبيح و التقديس، و قالت: إلهنا و سيدنا منذ خلقتنا و عرفتنا هذه الأشباح لم نر بؤسا، فبحق هذه الأشباح إلا ما كشفت عنا هذه الظلمة،

The Allah^{azwj} Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: ‘Our Allah^{azwj} and our Master^{azwj}! Since You^{azwj} Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!’

فأخرج الله من نور ابنتي فاطمة قناديل فعلقها في بطنان العرش، فأزهرت السماوات و الأرض، ثم أشرقت بنورها، فلأجل ذلك سميت الزهراء،

So Allah^{azwj} Extracted lanterns from the Light of my^{saww} daughter^{asws} (Syeda) Fatima^{asws}, and attached these in the middle of the Throne. So the skies and the earth bloomed, then shone with her^{asws} Light. Thus, it is due to that, she^{asws} has been called ‘Al-Zahra’ (The illuminated).

فقالت الملائكة: إلهنا و سيدنا، لمن هذا النور الزاهر الذي قد أشرقت به السماوات و الأرض؟ فأوحى الله إليها: هذا نور اخترعته من نور جلالي لأمتي فاطمة بنت حبيبي و زوجة وليي و أخي نبيي و أبي حججي على عبادي، أشهدكم يا ملائكتي أنني قد جعلت ثواب تسبيحكم و تقديسكم لهذه المرأة و شيعتها و محبيها إلى يوم القيامة».

So the Angels said: ‘Our Allah^{azwj} and our Master^{azwj}! From whom is this bright Light by which the skies and the earth have shone?’ So Allah^{azwj} Revealed unto them: “This is the Light initiated from My^{azwj} Majestic of My^{azwj} community, (Syeda) Fatima^{asws} the daughter^{asws} of My^{azwj} Beloved, and the wife^{asws} of My^{azwj} Guardian and the brother^{asws} of My^{azwj} Prophet^{saww} and the father^{asws} of My^{azwj} Proofs^{asws} over My^{azwj} servants. Be witnesses, O My^{azwj} Angels! I^{azwj} have Made the Rewards of your Glorifications and your Extollations for this lady^{asws} and her^{asws} Shiah and those that love her^{asws} up to the Day of Judgement”.

فلما سمع العباس من رسول الله (صلى الله عليه و آله) ذلك وثب قائما و قبل ما بين عيني علي (عليه السلام)، و قال: و الله أنت - يا علي - الحجة البالغة لمن آمن بالله تعالى و اليوم الآخر.

So when Al-Abbas heard that from Rasool-Allah^{saww}, he leapt up standing and kissed Ali^{asws} between the eyes, and said, 'By Allah^{azwj}! You^{asws} – O Ali^{asws} – are the Significant Proof (الحجة البالغة) for the one who believes in Allah^{azwj} the Exalted, and the Last Day'.¹⁰

VERSES 70 - 74

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ عَلِيمًا {70}

That is the Grace from Allah, and Suffice with Allah as a Knower [4:70]

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا {71}

O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71]

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا {72}

And surely among you is one who would rather stay back! So if a misfortune befalls you he would say: 'Allah Favoured upon me when I did not happen to be present with them' [4:72]

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا {73}

And if Grace from Allah comes to you, he would be speaking out as if there had not been any cordiality between you and him: 'I wish I had been with them, then I would have been successful with a great success' [4:73]

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {74}

So let them fight in the Way of Allah, those who are selling the life of the world for the Hereafter; and the one who fights in the Way of Allah, whether he is killed or overcomes, We will soon be Granting him a great Recompense [4:74]

¹⁰ مصباح الأنوار: 69 «مخطوط».

قال: و روي عن أبي جعفر (عليه السلام): أن المراد بالثبات: السرايا، و بالجميع: العسكر.

He (Al Sadouq) said,

‘And it has been reported from Abu Ja’far^{asws} having said: ‘What is Meant by the **detachments [4:71]** are the brigades, and with **altogether** – the (whole) army’.¹¹

العياشي: عن سليمان بن خالد، عن أبي عبد الله (عليه السلام): «يا أَيُّهَا الَّذِينَ آمَنُوا فسماهم مؤمنين و ليس هم بمؤمنين، و لا كرامة، قال: يا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انْفِرُوا جَمِيعاً إِلَى قَوْلِهِ: فَأَفُوزَ فَوْزاً عَظِيماً

Al Ayyashi, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘**[4:71] O you who believe!**– so they were Named as Momineen and they were neither Momineen nor (had any) prestige. He^{azwj} Says **O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71]** - up to His^{azwj} Words **a great success [4:73]**.

و لو أن أهل السماء و الأرض قالوا: قد أنعم الله علي إذ لم أكن مع رسول الله (صلى الله عليه و آله)، لكانوا بذلك مشركين، و إذا أصابهم فضل من الله قال: يا ليتني كنت معهم فأقاتل في سبيل الله».

And if the people of the sky and the earth were to say, ‘Allah^{azwj} has Favoured upon me that I did not happen to be with Rasool-Allah^{saww}, they would be, by that, (become) Polytheists. And when Grace from Allah^{azwj} comes to them, they say, ‘Oh! If only I was with them, I would have fought in the Way of Allah^{azwj}!’,¹²

و قال علي بن إبراهيم: قال الصادق (عليه السلام): «و الله لو قال هذه الكلمة أهل المشرق و المغرب لكانوا بها خارجين من الإيمان، و لكن الله قد سماهم مؤمنين بإقرارهم».

Ali Bin Ibrahim said, ‘Al-Sadiq^{asws} said: ‘By Allah^{azwj}! If these words were to be spoken by the people of the east and the west, they would, due to it, be exiting from the Eman. But Allah^{azwj} has Named them as Momineen due to their acceptance’.¹³

¹¹ مجمع البيان 3: 112.

¹² تفسير العياشي 1: 191 / 257.

¹³ تفسير القمي 1: 143.

VERSE 75

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا {75}

And what is the matter with you not fighting in the Way of Allah? And the weak ones from the men and the women, and the children are saying, 'Our Lord! Exit us from this town whose inhabitants are oppressors, and Make for us to be a Guardian from You, and Make for us to be a persistent helper [4:75]

العباشي: عن سعيد بن المسيب، عن علي بن الحسين (صلوات الله عليه)، قال: «كانت خديجة ماتت قبل الهجرة بسنة، و مات أبو طالب بعد موت خديجة بسنة، فلما فقدهما رسول الله (صلى الله عليه و آله) سئم المقام بمكة، و دخله حزن شديد، و أشفق على نفسه من كفار قريش، ،

Al Ayashi, from Saeed Bin Al Musayyab,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: (Syeda) 'Khadija^{asws} passed away a year before Al-Hijra (Emigration), and Abu Talib^{asws} passed away a year after Khadija^{asws} did. So when Rasool-Allah^{saww} lost them^{asws} he^{saww} got tired of being at Makkah, and intense grief entered him^{saww}, and it was grievous upon himself^{saww} from the Quraysh Infidels.

فشكا إلى جبرئيل ذلك فأوحى الله إليه: يا محمد، أخرج من القرية الظالم أهلها و هاجر إلى المدينة، فليس لك اليوم بمكة ناصر، و انصب للمشركين حربا. فعند ذلك توجه رسول الله (صلى الله عليه و آله) إلى المدينة».

So he^{saww} complained about that to Jibraeel^{as} and Allah^{azwj} Revealed unto him^{saww} through Jibraeel^{as}: "O Muhammad^{saww}! Get out from the town whose residents are oppressors and emigrate to Al-Medina, for there is no helper for you^{saww} in Makkah today, and establish a war against the Polytheists". Thus, during that, Rasool-Allah^{saww} diverted himself^{saww} to Al-Medina'.¹⁴

عن سماعة، قال: سألت أبا عبد الله (عليه السلام) عن المستضعفين، قال: «هم أهل الولاية». قلت: أي ولاية تعني؟ قال: «ليست ولاية، و لكنها في المناكحة، و الموارث، و المخالطة، و هم ليسوا بالمؤمنين و لا الكفار، و منهم المرجون لأمر الله، فأما قوله: وَ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا إِلَى نَصِيرًا فَأُولَئِكَ نَحْنُ».

From Sama'at who said,

'I asked Abu Abdullah^{asws} about **the weak ones [4:75]**. He^{asws} said: 'They are the people of Al-Wilayah'. I said, 'Which Wilayah do you^{asws} mean?' He^{asws} said: 'It isn't

¹⁴ تفسير العباسي 1: 192 / 257

Wilayah, but it is regarding the marriages, and the inheritances, and the intermingling, and they aren't Momineen nor Kafirs, and from them are the ones hoping for the Command of Allah^{azwj} (Rising of Al-Qaim^{asws}). So, as for His^{azwj} Words: **Our Lord! Exit us from this town whose inhabitants are oppressors** – up to - **a persistent helper [4:75]**, so we^{asws} are they (the oppressed)' .¹⁵

VERSE 76

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ ۖ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا {76}

Those who believe are fighting in the Way of Allah, and those who are disbelieving are fighting in the way of the tyrant. Therefore fight the friends of the Satan, surely the strategy of the Satan would always be weak [4:76]

مُحَمَّدُ بْنُ يَعْقُوبَ: عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ: «كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ، فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamma Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) 'from Abu Abdullah^{asws} having said: 'Every flag raised before the rising of Al-Qaim^{asws}, so its owner is a tyrant being worshipped from besides Allah^{azwj} Mighty and Majestic' .¹⁶

مُحَمَّدُ بْنُ الْحُسَيْنِ الطَّاطَرِيُّ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ: «كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ، فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ».

Muhammad Bin Al Hassan Al Tatary, from the one who mentioned it, from Ali Bin Al No'man, from Suweyd Al Qalanasy, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I saw in the dream that I said to you^{asws} that the fighting alongside other than the Imam^{asws}, the obedience to whom is Obligatory, is Prohibited like the (consumption of) the dead, and the blood, and flesh of the swine, so you^{asws} said to me: 'It is like that'. So Abu Abdullah^{asws} said: 'It is like that, it is like that' .¹⁷

¹⁵ تفسير العياشي 1: 194 / 257.

¹⁶ (4) - الكافي 8: 452 / 295.

¹⁷ Al Kafi – V 5 – The Book of Jihaad Ch 6 H 3

VERSE 77

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا {77}

Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat; but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah or more intense fear, and they are saying, 'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term'. Say, 'Enjoyment of the world is little and the Hereafter is better for the one who fears, and you shall not be wronged even the husk of a date stone [4:77]

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَهُوَ مُتَّكِئٌ عَلَيَّ فَنَظَرَ إِلَى النَّاسِ وَنَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فَضِيلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَلَا لَا يُدِينُونَ دِينًا يَا فَضِيلُ انْظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعْنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far^{asws}, he^{asws} was leaning (on a stick) and after looking around at the people while we were at the Door of the Clan of Shaeba, he^{asws} said: 'O Fazeyl, this is how they used to perform *Tawaaf* during the era of ignorance (Pre-Islamic period), not understanding the truth, nor having a Religion by our^{asws} Religion. O Fazeyl! Look at them falling down upon their faces (prostration, offering Salat). May Allah^{azwj} Curse these ridiculed creatures falling down upon their faces'.

يَا فَضِيلُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَكُفُّوا أَلْسِنَتَكُمْ وَتَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ أَنْتُمْ وَاللَّهُ أَهْلُ هَذِهِ الْآيَةِ.

O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakat, and restraining your tongues, and you would be entering the Paradise?' Then he^{asws} recited: **Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat [4:77].** You (Shias) are the ones who are referred to in this Verse'.¹⁸

¹⁸ Al Kafi – H 14882

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَاللَّهِ لِلَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) كَانَ خَيْرًا لِهَذِهِ الْأُمَّةِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَاللَّهُ لَقَدْ نَزَلَتْ هَذِهِ الْآيَةُ أَمْ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةُ الْإِمَامِ وَ طَلَبُوا الْقِتَالَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحَسَنِ (عليه السلام) قَالُوا رَبَّنَا لِمَ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ نَحْبُ دَعْوَتِكَ وَ نَتَّبِعِ الرَّسُولَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْفَائِمِ (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Al-Al-Sabbaah Bin Abdul Hameed, from Muhammad Bin Muslim, who has narrated:

Abu Ja'far^{asws} has said: 'By Allah^{azwj}, that which Al-Hassan Bin Ali^{asws} did was better for this community from all that upon which the sun rises. By Allah^{azwj}, this Verse had been Revealed: **Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat [4:77]**, but rather, it is the obedience to the Imam^{asws}, and they sought to fight, **but when fighting is Prescribed for them** alongside Al-Husayn^{asws} **they are saying, 'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term'**, we would have responded to Your^{azwj} Call and we would have followed the Rasools^{as}. They intended to delay that to Al-Qaim^{asws},¹⁹

الحلي، عنه (عليه السلام)، كُفُّوا أَيْدِيَكُمْ قَالَ: «يَعْنِي أَلَسْتُمْكُمْ».

Al Halby,

(It has been narrated) from him^{asws} (6th Imam^{asws}) regarding '**Restrain your hands [4:77]**, he^{asws} said: 'It Means withhold your tongues'.²⁰

و في رواية الحسن بن زياد العطار، عن أبي عبد الله (عليه السلام)، في قوله: كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ، قال: «نزلت في الحسن بن علي، أمره الله تعالى بالكف». فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ، قال: «نزلت في الحسين بن علي، كتب الله عليه و على أهل الأرض أن يقاتلوا معه».

And in a report of Al Hassan Bin Ziyad Al Ataar,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat [4:77]**, having said: 'It was Revealed regarding Al-Hassan^{asws} Bin Ali^{asws}. Allah^{azwj} the Exalted Commanded him^{asws} for the restraint'. **but when fighting is Prescribed for them** – he^{asws} said: 'It was Revealed regarding Al-Husayn^{asws} Bin Ali^{asws}. Allah^{azwj} Prescribed unto him^{asws} and upon the people of the earth that they should fight alongside him^{asws},²¹

¹⁹ Al Kafi – H 14954

²⁰ تفسير العياشي 1: 197 / 258.

²¹ تفسير العياشي 1: 198 / 258

العياشي: عن إدريس مولى لعبد الله بن جعفر، عن أبي عبد الله (عليه السلام)، في تفسير هذه الآية: أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ: «مع الحسن و أقيموا الصلاة... فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ إِلَى خُرُوجِ الْقَائِمِ (عليه السلام)، فَإِنْ مَعَهُ النِّصْرُ وَالظَّفَرُ، قَالَ اللَّهُ: قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى الْآيَةُ».

Al Ayashi, from Idrees, a slave of Abdullah Bin Ja'far,

From Abu Abdullah^{asws} regarding the interpretation of this Verse: **Have you not seen those to whom it was said: 'Restrain your hands: with Al-Hassan^{asws}, and establish the Salat. . . but when fighting is Prescribed for them, with Al-Husayn^{asws}, they are saying, 'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term'**, up to the rising of Al-Qaim^{asws}, for with him^{asws} is the victory and the triumph. Allah^{azwj} Said: **Say, 'Enjoyment of the world is little and the Hereafter is better for the one who fears [4:77] – the Verse'**.²²

علي بن أسباط، يرفعه إلى أبي جعفر (عليه السلام)، قال: «لو قاتل معه أهل الأرض لقتلوا كلهم».

Ali Bin Asbaat, raising it to Abu Ja'far^{asws} having said: 'If they (Momineen) were to fight alongside him (Al-Qaim^{asws}) against (all) the people of the earth, they would kill all of them'.²³

VERSE 78

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ۖ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا {78}

Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; and if good befalls them, they are saying, 'This is from Allah', and if evil befalls them, they are saying, 'This is from you'. Say: 'All is from Allah'. So what is the matter with these people they are almost not understanding an event? [4:78]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ جَاءَ جَبْرِئِيلُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ عَشْرٌ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحَبُّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ أَعْمَلُ مَا شِئْتَ فَإِنَّكَ لَاقِيَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

²² تفسير العياشي 1: 195 / 257.

²³ تفسير العياشي 1: 199 / 258.

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} came over to the Prophet^{saww} and he^{as} said: 'O Muhammad^{saww}! Live as you^{saww} wish but you^{saww} will certainly die; love whoever you^{saww} wish, but you^{saww} will certainly depart from him, and act as you^{saww} wish but one day you^{saww} will face your deeds.'²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ عَجَبٌ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ كُلَّ يَوْمٍ وَ لَيْلَةٍ وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَ هُوَ يَرَى النَّشْأَةَ الْأُولَى .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Hamza who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'The case of one who denies death is very odd indeed, while he sees people die every day and night. So also is the case of the one who denies the next life but he observes the present life (and what has grown from the dead)'.²⁵

VERSE 79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا {79}

Whatever befalls you from a good, so it is from Allah, and whatever befalls you from an evil, so it is from yourselves; and We Sent you to the people as a Rasool, and suffice with Allah as a Witness [4:79]

العياشي: عن صفوان بن يحيى، عن أبي الحسن (عليه السلام)، قال: «قال الله تبارك و تعالى: يا ابن آدم بمشيئتي كنت أنت الذي تشاء و تقول، و بقوتي أديت إلي فريضتي، و بنعمتي قويت على معصيتي، ما أصابك من حسنة فمن الله، و ما أصابك من سيئة فمن نفسك، و ذاك أي أولى بحسناتك منك، و أنت أولى بسيئاتك مني، و ذاك أي لا أسأل عما أفعل، و هم يسألون».

Al Ayyashi, from Safwan Bin Yahya,

From Abu Al-Hassan^{asws} having said: 'Allah^{azwj} Blessed and Exalted Said: "O son of Adam^{as}! (It is) by My^{azwj} Desire you are the one who desires and are speaking, and by My^{azwj} Strength you fulfil My^{azwj} Obligations to Me^{azwj}, and by My^{azwj} Bounties you are strengthened upon disobeying Me^{azwj}. **Whatever befalls you from a good, so it is from Allah, and whatever befalls you from an evil, so it is from yourselves [4:79]**, and that is I^{azwj} am Foremost with your good deeds that you are, and you are

²⁴ Al Kafi V 3 – The Book Of Funerals CH 93 H 17

²⁵ Al Kafi V 3 – The Book Of Funerals CH 93 H 28

foremost with your evil deeds than I^{azwj} am, and that is I^{azwj} will not be questioned about what I^{azwj} Do, and they would be Questioned”²⁶.

و في رواية الحسن بن علي الوشاء، عن الرضا (عليه السلام): «و أنت أولى بسيئاتك مني، عملت المعاصي بقوتي التي جعلت فيك».

And in a report of Al Hassan Bin Ali Al Washa,

From Al-Reza^{asws} (having said): ‘(Allah^{azwj} Said): “And you are foremost with your evil deeds than I^{azwj} am. You are doing the (act of) disobedience by My^{azwj} Strength which I^{azwj} had Made to be within you”²⁷.

VERSE 80

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا {80}

There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80]

حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال قلت له كيف كان يصنع أمير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلث مرات فان عاد كان يقتله

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

‘I asked Abu Abdullah^{asws}, ‘How did Amir-Al-Momineen^{asws} deal with the drinker of alcohol?’ He^{asws} said: ‘He^{asws} applied the legal punishment on him’. I said, ‘And if he returned to it?’ He^{asws} said: ‘He^{asws} applied the legal punishment on him three times, and if he returned to it, he^{asws} killed him’.

قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة

I said, ‘Is the one who drinks wine like the one who drinks an intoxicant?’ He^{asws} said: ‘(Yes it’s the) Same’. I considered that as great (major issue). He^{asws} asked from me: ‘Don’t consider that to be grievous. When Allah^{azwj} Educated His^{azwj} Prophet^{saww} (with the best morality) and He^{azwj} Completed it, He^{azwj} Delegated it to him^{saww} (the Religion). Allah^{azwj} Sanctified Mecca, and the Rasool Allah^{saww} sanctified Al-Medina.

²⁶ تفسير العياشي 1: 200 / 258.

²⁷ العياشي 1: 201 / 259.

فأجاز الله له ذلك وإن الله حرم الخمر وإن رسول الله حرم المسكر فأجاز الله ذلك كله وإن الله فرض الفرائض من الصلب وإن رسول الله صلى الله عليه وآله يطعم الجد فأجاز الله ذلك له ثم قال حرف وما حرف من يطعم الرسول فقد اطاع الله.

So Allah^{azwj} Permitted for him^{saww} all of that. Allah^{azwj} Prohibited the wine, and the Rasool Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted that for him^{saww}; and Allah^{azwj} Obligated the obligations from the lineages and that the Rasool Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted for him^{saww} all of that. Then he^{asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted ***There is one who obeys the Rasool, so he has obeyed Allah [4:80]***'.²⁸

العباشي: عن زرارة، عن أبي جعفر (عليه السلام)، قال: «ذروة الأمر و سنامه و مفتاحه، و باب الأنبياء، و رضا الرحمن، الطاعة للإمام بعد معرفته - ثم قال - إن الله يقول: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ إِلَى حَفِيزًا

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The peak of the matter and its keys, and the door of the Prophets^{as}, and the Pleasure of the Beneficent, is in the obedience to the Imam^{asws} after having recognised him^{asws}'. Then he^{asws} said: 'Allah^{azwj} is Saying ***There is one who obeys the Rasool, so he has obeyed Allah***, up to His^{azwj} Words ***a keeper over them [4:80]***.

أما لو أن رجلاً قام ليله، و صام نهاره، و تصدق بجميع ماله، و حج جميع دهره، و لم يعرف ولاية ولي الله فيواليه، و تكون جميع أعماله بولايته منه إليه، ما كان له على الله حق في ثواب، و لا كان من أهل الإيمان -

But, even if a man stands during his nights (for the Salat), and Fasts during his days, and gives all of his wealth in charity, and performs Hajj in all of his times, and he does not recognise the Wilayah of the Guardian^{asws} of Allah^{azwj} to be in his^{asws} Wilayah for all of his deeds to be by the Wilayah from him to Him^{azwj}, there would be no right for him upon Allah^{azwj} for the Rewards, even if he was from the people of the Eman'.

ثم قال - أولئك المحسن منهم يدخله الله الجنة بفضلهم و رحمته».

Then he^{asws} said: 'Those of them who have been good to the others, Allah^{azwj} would Enter him into the Paradise by His^{azwj} Grace and His^{azwj} Mercy'.²⁹

و قَالَ فِي مُحْكَمِ كِتَابِهِ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيزًا فَقَرَنَ طَاعَتَهُ بِطَاعَتِهِ وَ مَعْصِيَتَهُ بِمَعْصِيَتِهِ فَكَانَ ذَلِكَ دَلِيلًا عَلَى مَا قَوَّضَ إِلَيْهِ وَ شَهِدًا لَهُ عَلَى مَنْ اتَّبَعَهُ وَ عَصَاهُ وَ بَيَّنَّ ذَلِكَ فِي غَيْرِ مَوْضِعٍ مِنَ الْكِتَابِ الْعَظِيمِ

(Amir Al-Momineen^{asws} said in the sermon of Al-Waseela (The Means)): 'And He^{azwj} Said Decisively in His^{azwj} Book: ***There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80]***. So He^{azwj} Joined obedience to Himself^{azwj} with obedience

²⁸ Basaair Al Darajaat CH 4 H13

²⁹ تفسير العباسي 1: 202 / 259.

to him^{saww}, and disobedience to Himself^{azwj} with disobedience to him^{saww}. So that was the Evidence which was Delegated to him^{saww}, and a Testimony against the one who obeys him^{saww}, and disobeys him^{saww}, and between that in other places from the Great Book.

فَقَالَ تَبَارَكَ وَ تَعَالَى فِي التَّحْرِيزِ عَلَى اتِّبَاعِهِ وَ التَّرْغِيبِ فِي تَصَدِيقِهِ وَ الْقَبُولِ بِدَعْوَتِهِ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ فَاتَّبَاعُهُ (صلى الله عليه وآله) حُبُّهُ اللَّهِ وَ رِضَاُهُ غُفْرَانُ الذُّنُوبِ وَ كَمَالُ الْفَوْزِ وَ وَجُوبُ الْجَنَّةِ

So the Blessed and the Exalted Said in the Incitement to follow him^{saww}, and the Exhortation with regards to his^{saww} ratification, and the acceptance of his^{saww} Call: **Say, (O Muhammad, tell to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins [3:31].** So following him^{saww} achieves the Love of Allah^{azwj} and His^{azwj} Pleasure, and the Forgiveness of the sins, and the completeness of the success, and the necessitation of the Paradise.

وَ فِي التَّوَلَّى عَنْهُ وَ الْإِعْرَاضَ مُحَادَّةَ اللَّهِ وَ غَضَبُهُ وَ سَخَطُهُ وَ الْبُعْدَ مِنْهُ مُسْكِنُ النَّارِ وَ ذَلِكَ قَوْلُهُ وَ مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالْنَّارُ مَوْعِدُهُ يَعْنِي الْجُحُودَ بِهِ وَ الْعَصْيَانَ لَهُ

And in the turning away from him^{saww} achieves the Enmity of Allah^{azwj}, and His^{azwj} Wrath, and His^{azwj} Harshness, and remoteness from Him^{azwj}, and a dwelling in the Fire and that is His^{azwj} Statement: **and whoever of the (different) parties disbelieves in it, the Fire will be their promised meeting-place [11:17]**, meaning the striving against him^{saww} and disobedience to him^{saww}.³⁰

VERSE 81

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {81}

And they are saying: 'Obedience'. But when they are going out from your presence, a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, therefore turn away from them and rely upon Allah, and suffice with Allah as a Protector [4:81]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن سليمان الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول في قول الله تبارك و تعالى: إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ، قال: «يعني فلانا و فلانا و أبا عبيدة بن الجراح فَأَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا».

³⁰ Al Kafi V 8 H 14452

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying regarding the Words of Allah^{azwj} Blessed and Exalted: **when they are spending the night in what He is not Pleased from the words [4:108]**, said: 'It Means so and so (Abu Bakr) and so and so (Umar), and Abu Ubeyda Ibn Al-Jarrah^{la} **therefore turn away from them and rely upon Allah, and suffice with Allah as a Protector [4:81]**'.³¹

VERSE 82

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]

Pondering on the Quran

(الاحتجاج) للطبرسي: روي عن أمير المؤمنين (عليه السلام) في حديث، قال: «و الله سبحانه يقول: ما فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ، وَ ذَكَرَ أَنَّ الْكِتَابَ يَصْدُقُ بَعْضُهُ بَعْضًا، وَ أَنَّهُ لَا اخْتِلَافَ فِيهِ، فَقَالَ سُبْحَانَهُ: وَ لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا وَ إِن الْقُرْآنَ ظَاهِرُهُ أُنِيقٌ، وَ بَاطِنُهُ عَمِيقٌ، لَا تَفْنَى عَجَائِبُهُ، وَ لَا تَنْقُضِي غَرَائِبُهُ، وَ لَا تَكْشِفُ الظُّلُمَاتِ إِلَّا بِهِ».

Al Ihtijaj of Al Tabarsy –

'It has been reported from Amir-Al-Momineen^{asws} in a Hadeeth, having said: 'And Allah^{azwj} the Glorious is Saying **We have not neglected anything in the Book [6:38]**, and Mentioned that the Book, parts of it Verify the others, and that there is no discrepancy within it. So the Glorious Said: **Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]**. And the Quran, its apparent is wonderful, and its esoteric is profound, its wonders will never cease, and its amazements will never pass away, and the darkness's cannot be removed except by it'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالٍ بَصَرُهُ وَ يَفْتَحْ لِلضِّيَاءِ نَظَرُهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

³¹ الكافي 8: 525 / 334.

³² (Extract) الاحتجاج: 262، نهج البلاغة: 61 (الخطبة 17)

(It has been narrated) from Abu Abdullah^{asws} having said: 'This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open his vision for the illumination, for the pondering is a revival for the insight of 'قَلْبٍ' (wisdom sometimes also translated as the heart) just as the enlightened one would walk in 'فِي الظُّلُمَاتِ بِالنُّورِ' the darkness with the light'.³³

فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلْيُحِلِّ حَالِ بَصَرِهِ وَ لِيُبْلِغَ الصِّفَةَ نَظَرُهُ يَنْجُ مِنْ عَطَبِ وَ يَتَخَلَّصُ مِنْ نَشَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَ قِلَّةِ التَّرْتُّبِ .

Therein are lanterns of guidance, and minarets of wisdom, and it evidences upon the recognition to the one^{asws} who understands the capacity, so it brightens the brightness of his insight and lets his look reach the capacity. It rescues from the corruption and finishes off from the entanglements, for the pondering is a revival of the heart of insight just as the enlightened one walks in the darkness with the light. Therefore, it is upon you with the excellent sincerity and without having second thoughts'.³⁴

For more details please refer to Al Kafi V 2 The Book of the Merits of the Quran
<https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfMeritsOfTheQuran.pdf>

Alteration of the Quran

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْقُرْآنَ وَاحِدٌ نَزَلَ مِنْ عِنْدِ وَاحِدٍ وَ لَكِنَّ الْإِخْتِلَافَ يَجِيءُ مِنْ قِبَلِ الرُّوَاةِ .

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Al Washa, from Jameel Bin Darraj, from Muhammad Bin Muslim, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Quran is one, Revealed from the Presence of One^{azwj}, but the differing come from the direction of the reporters'.³⁵

عَلِيُّ بْنُ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جَبْرِئِيلُ (عَلَيْهِ السَّلَام) إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ .

Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran which Jibraeel^{as} came with unto Muhammad^{saww} was of seventeen thousand Verses'.³⁶

³³ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 5

³⁴ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 2

³⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 12

For more details on the collection of the Quran please refer to the introduction of this Tafseer Chapter 7 – https://hubeali.com/books/English-Books/TafseerHub-e-Ali/Introduction_2Edition_Tafseer.pdf

VERSE 83

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا {83}

And when there comes to them a Command of the security or the fear, they publicise it; and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83].

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن محمد بن عجلان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز و جل غير أقواما بالإذاعة في قوله عز و جل: وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ فإياكم و الإذاعة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Rebuked people for the publicising in the Words of Allah^{azwj} Mighty and Majestic **And when there comes to them a Command of the security or the fear, they publicise it [4:83],** therefore, beware of the publicising’.³⁷

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

(Amir-Al-Momineen^{asws} said:) ‘And I^{asws} heard from the Rasool-Allah^{saww} say: ‘There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7],** The ones^{asws} firmly rooted in knowledge are us^{asws}, the Progeny^{asws} of Muhammad^{saww}.

³⁶ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 28

³⁷ الكافي 1/ 274: 1.

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah^{azwj} Commanded the rest of the community that they should say **'We believe in it. It is all from the Presence of our Lord'. And none (would) mention it except those with the understanding [3:7].** And that they should submit to us^{asws} and refer their knowledge to us^{asws}, and Allah^{azwj} has Said **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it [4:83]**, they^{asws} are the ones who should be asked about it and sought.³⁸

العياشي: عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ، قال: «هم الأئمة».

Al Ayyashi, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **And when there comes to them a Command of the security or the fear, they publicise it; and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83]**, said: 'They^{asws} are the Imams^{asws}'.³⁹

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، و حمران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ. قال: «فضل الله: رسوله، و رحمته: ولاية الأئمة (عليهم السلام)».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far^{asws}; and Hamran from Abu Abdullah^{asws} regarding the Words of the High **and had it not been for the Grace of Allah upon you and His Mercy [4:83]**, said: 'The Grace of Allah^{azwj} – His^{azwj} Rasool^{saww}, and His^{azwj} Mercy – Wilayah of the Imams^{asws}'.⁴⁰

عن محمد بن الفضيل، عن العبد الصالح (عليه السلام)، قال: «الرحمة: رسول الله (صلى الله عليه و آله)، و الفضل: علي بن أبي طالب (عليه السلام)».

From Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Abd Salih^{asws} (7th Imam^{asws}) having said: 'The Mercy – Rasool-Allah^{saww}, and the Grace – Ali^{asws} Bin Abu Talib^{asws}'.⁴¹

³⁸ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

³⁹ تفسير العياشي 1: 205 / 260

⁴⁰ تفسير العياشي 1: 207 / 260

⁴¹ تفسير العياشي 1: 209 / 261

عنه، عن أبيه، عمن ذكره، عن أبي عبد الله (ع) في رسالة " وأما ما سألت من القرآن فذلك أيضا من خطراتك المتفاوتة المختلفة، لان القرآن ليس على ما ذكرت، وكل ما سمعت فمعناه غير ما ذهب إليه، وإنما القرآن أمثال لقوم يعلمون دون غيرهم، ولقوم يتلونه حق تلاوته، وهم الذين يؤمنون به ويعرفونه،

From him, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} in a letter, said: 'And as for what you have asked from the Quran, so that as well is from your wavering, varying, different, because the Quran is not upon what you have mentioned. And everything is heard, its Meaning is other than what is followed. But rather, the Quran is for a people^{asws} who know it exclusive to others, and a people^{asws} who recite it as it is right to be recited, and they^{asws} are the ones who believe in it and understand it.

فأما غيرهم فما أشد إشكاله عليهم وأبعده من مذاهب قلوبهم، ولذلك قال رسول الله صلى الله عليه وآله: ليس شيء أبعد من قلوب الرجال من تفسير القرآن، وفي ذلك تحير الخلاق أجمعون إلا من شاء الله،

So, as for the others, so what is more intensely difficult for them and more remote from where their hearts are going? And it is due to that, Rasool-Allah^{saww} said: 'There is nothing more remote from the hearts of the men than the interpretation of the Quran'. And in that, is the confusion of all the people together, except for the one whom Allah^{azwj} so Desires.

وإنما أراد الله بتعميته في ذلك أن ينتهوا إلى بابه وصراطه وأن يعبدوه وينتهوا في قوله إلى طاعة القوام بكتابه والناطقين عن أمره وأن يستنتقوا ما احتاجوا إليه من ذلك عنهم لا عن أنفسهم

But rather, Allah^{azwj} Intended to Encrypt regarding that, so that you would end up to His^{azwj} Door, and His^{azwj} Way, and if you worship Him^{azwj}, you will end up with regards to His^{azwj} Words, to the obedience to the people^{asws} by His^{azwj} Book, and the speakers from His^{azwj} Command, and that they^{asws} would be speaking what they are needy from that, from Him^{azwj} and not from themselves^{asws}.

ثم قال: " ولو رده إلى الرسول وإلى أولى الامر منهم لعلمه الذين يستنبطونه منهم " فأما غيرهم فليس يعلم ذلك أبدا ولا يوجد، وقد علمت أنه لا يستقيم أن يكون الخلق كلهم ولاية الامر إذ لا يجدون من يأتمرون عليه، ولا من يبلغونه أمر الله ونهيه، فجعل الله الولاية خواص ليقبض بهم من لم يخصهم بذلك فافهم ذلك إن شاء الله،

Then he said: '**and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, [4:83]**. But, as for the others, so they will not know that nor find it, ever. And you should understand that it is not correct for all of the people to be '**the (Divine) Authority**' (Wali Al-Amr), when they cannot find the one that can be obeyed, nor one to whom the Commands of Allah^{azwj} and His^{azwj} Prohibition have not reached. Thus, Allah^{azwj} has Made the authority special in order to Guide (people) by them^{asws} the ones who have not been specialised by that. So I^{asws} (hope) you will understand that, if Allah^{azwj} so Desires it.

وإياك وإياك وتلاوة القرآن برأيك، فان الناس غير مشتركين في علمه كاشتراكهم فيما سواه من الامور، ولا قادرين عليه ولا على تأويله إلا من حده وبابه الذي جعله الله له فانهم إن شاء الله واطلب الامر من مكانه تجده إن شاء الله.

And beware, and beware of reciting the Quran by your opinion, for the people are not participants in His^{azwj} Knowledge like they are participants among themselves with regards to the matters, nor are they able to, over its explanation except from its Limit, and its Door which Allah^{azwj} has Made for it. So, I^{asws} (hope) you will understand that, if Allah^{azwj} so Desires it, and seek the matter from its (rightful) place. You will find it, if Allah^{azwj} so Desires it'.⁴²

محمد بن يعقوب: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعاً، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام)، قال: «قال الله عز و جل: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، و قال عز و جل: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ، فرد الأمر، أمر الناس، إلى اولى الأمر منهم الذين أمر بطاعتهم و بالرد إليهم».

Muhammad Bin Yaqoub, from Muhammad Bin Al Hassan and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin Yahya, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59];** and Allah^{azwj} Mighty and Majestic Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83].** Therefore, refer the matters, the matters of the people, to the (Divine) Authority from them, those whom you have been Commanded to obey them^{asws} and with the referring to them^{asws}'.⁴³

عن عبد الله بن جندب، قال: كتب إلي أبو الحسن الرضا (عليه السلام) «ذكرت - رحمك الله - هؤلاء القوم الذين وصفت أنهم كانوا بالأمس لكم إخواناً، و الذي صاروا إليه من الخلاف لكم، و العداوة لكم و البراءة منكم، و الذي تأفكوا به من حياة أبي (صلوات الله عليه و رحمته)».

From Abdullah Bin Jundab who said,

'Abu Al-Hassan Al-Reza^{asws} wrote to me: 'You mentioned, may Allah^{azwj} have Mercy on you – these people, those whom you described that they used to be your brothers yesterday, and those who come to be adversaries to you, and have the enmity for you all and the disavowing from you, and those who spread lies from the life-time of my^{asws} father^{asws}'.

و ذكر في آخر الكتاب: «أن هؤلاء القوم سنح لهم شيطان اغترهم بالشبهة، و لبس عليهم أمر دينهم، و ذلك لما ظهرت فريتهم، و اتفقت كلمتهم، و كذبوا على عالمهم، و أرادوا الهدى من تلقاء أنفسهم، فقالوا: لم و من و كيف؟

⁴² Al Mahaasin – V 1 Bk 5 H 356

⁴³ الكافي 1: 234 / 3.

And he^{asws} mentioned at the end of the letter: 'They are the people to whom the Satan deluded with the uncertainties and clothed them with the matters of their Religion, and that is due to what their forgeries were manifested and they formed a consensus on their speech, and they lied upon their scholars, and they intended the guidance from their own selves, so they said, 'Why, and who, and how?'

فأتاهم الهلاك من مأمن احتياطهم، و ذلك بما كسبت أيديهم، و ما رُئِكَ بِظُلَامٍ لِلْعَبِيدِ و لم يكن ذلك لهم و لا عليهم، بل كان الفرض عليهم و الواجب لهم من ذلك الوقوف عند التحير، و رد ما جهلوه من ذلك إلى علمه و مستنبطه، لأن الله يقول في محكم كتابه: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ يعني آل محمد، و هم الذين يستنبطون من القرآن، و يعرفون الحلال و الحرام، و هم الحجة لله على خلقه».

So the destruction came to them from the safety of their precautions, and that was due to what their hands had earned, **and your Lord is not in the least unjust to the servants [41:47]**. And that neither happened to be for them nor against them, but it was an Imposition upon them and the Obligation for them from that pausing during the confusion, and referring what they were ignorant of from that to its knowing one and its extracting one, because Allah^{azwj} is Saying in the Decisive of His^{azwj} Book: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it [4:83]** – Meaning the Progeny^{asws} of Muhammad^{saww}, and they^{asws} are those who should be extracting from the Quran, and they^{asws} are recognising the Permissible and the Prohibitions, and they^{asws} are the (Divine) Authorities of Allah^{azwj} upon His^{azwj} creatures”.⁴⁴

عن ابن مسكان، عن رواه، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا. فقال أبو عبد الله (عليه السلام): «إنك لتسأل عن كلام القدر، و ما هو من ديني و لا دين آبائي، و لا وجدت أحدا من أهل بيتي يقول به».

From Ibn Muskan, from the one who reported it,

From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]**. So Abu Abdullah^{asws} said: 'You ask about the speech of the Pre-determination, and it is neither from my^{asws} Religion, nor from the Religion of my^{asws} forefathers^{asws}, nor have I found anyone from the People^{asws} of my^{asws} Household speaking with it".⁴⁵

فِي عُيُونِ الْأَخْبَارِ فِي بَابِ الْعِلَلِ الَّتِي ذَكَرَ الْفَضْلُ بْنُ شَاذَانَ أَنَّهُ سَمِعَهَا مِنَ الرَّضَا عَلَيْهِ السَّلَامُ مَرَّةً بَعْدَ مَرَّةٍ وَ شَيْئًا بَعْدَ شَيْءٍ، فَإِنْ قَالَ فَلِمَ جُعِلَ أُولَى الْأَمْرِ وَ أَمْرَ بِطَاعَتِهِمْ؟

In Uyoon Al-Akhbaar in the chapter on the reasons which mention Al-Fazl Bin Shazaan that he heard it from Al-Reza^{asws}, time after time, and thing after thing: 'So if

⁴⁴ تفسير العياني 1: 206 / 260.

⁴⁵ تفسير العياني 1: 210 / 261.

he says, 'Why did He^{azwj} Make the ones^{asws} with Divine Authority and Commanded with their^{asws} obedience?'

قِيلَ: لِعَلَّ كَثِيرَةً مِنْهَا أَنْ الْخُلُقَ لَمَّا وَقَفُوا عَلَى حَدٍّ مَحْدُودٍ وَأُمُورًا أَلَّا يَتَعَدَّوْا ذَلِكَ لِمَا فِيهِ مِنْ فَسَادِهِمْ لَمْ يَكُنْ يَتَبَيَّنُ ذَلِكَ،
وَلَا يَقُومُ إِلَّا بِأَنْ يَجْعَلَ عَلَيْهِمْ فِيهِ أَمِينًا يَمْنَعُهُمْ مِنَ التَّعَدِّيِّ وَالدُّخُولِ فِي مَا حَظَرَ عَلَيْهِمْ لِأَنَّهُ لَوْ لَمْ يَكُنْ ذَلِكَ كَذَلِكَ لَكَانَ أَحَدٌ
لَا يَتْرُكُ لَدُنَّهُ وَ مَنْفَعَتَهُ لِفَسَادِ غَيْرِهِ،

Say, 'Due to a lot of reasons. From it is that the people, when they pause upon a limited limit and they have been Commanded that they should not be exceeding that limit due to what is therein from their corruption, they would not happen to be affirmed on that, nor would they be straight except if He^{azwj} Makes security to be upon them in it preventing them from the excess and the entering in what is a danger upon them, because if that did not happen to be like that, it would be so that no one would leave its pleasure and its benefit to spoil others.

فَجَعَلَ عَلَيْهِمْ فِي مَا يَمْنَعُهُمْ مِنَ الْفَسَادِ، وَ يُقِيمُ فِيهِمُ الْحُدُودَ وَالْأَحْكَامَ وَ مِنْهَا أَنَّا لَا نَجِدُ فِرْقَةً مِنَ الْفِرَقِ وَ لَا مِلَّةً مِنَ الْمِلَلِ يَقُومُوا
وَ عَاشُوا إِلَّا بِقِيَمٍ وَ رِئَاسٍ لِمَا لَا بُدَّ لَهُمْ مِنْهُ فِي أَمْرِ الدِّينِ،

So He^{azwj} Made upon them in what would prevent them from the corruption and establish the legal penalties among them, and the regulations, and from these we cannot find a group from (all) the groups, nor a nation from the nations remaining and living except by a caretaker and a head (president). It is inevitable for them from it in the matter of the Religion.

فَلَمْ يَجْزِ فِي حُكْمِ الْحَكِيمِ أَنْ يَتْرُكَ الْخُلُقَ بِمَا يَعْلَمُ أَنَّهُ لَا بُدَّ لَهُمْ مِنْهُ وَ لَا قِيَامَ إِلَّا بِهِ، فَيُقَاتِلُونَ فِيهِ عَدُوَّهُمْ وَ يُقَسِّمُونَ بِهِ فَيْتَهُمْ، وَ
يُقِيمُ لَهُمْ جُمُعَتَهُمْ وَ جَمَاعَتَهُمْ، وَ يَمْنَعُ ظَالِمَهُمْ مِنْ مَظْلُومِهِمْ.

So it is not allowed in a Judgment of the Judge that He^{azwj} would leave the people from what He^{azwj} Knows that it is a must for them from it, and they would not be straight except by it. So they would be fighting their enemies in it, and they would be distributing their war booties by it, and he^{asws} would establish their gathering and their groups for them, and he^{asws} would prevent their unjust ones from oppressing them.

وَ مِنْهَا أَنَّهُ لَوْ لَمْ يَجْعَلْ لَهُمْ إِمَامًا قِيَمًا أَمِينًا حَافِظًا مُسْتَوْدَعًا لَدَرَسَتِ الْمِلَّةُ وَ ذَهَبَ الدِّينُ وَ غُيِّرَتِ السُّنَّةُ وَ الْأَحْكَامُ، وَ لَزَادَ فِيهِ
الْمُبْتَدِعُونَ وَ نَقَصَ مِنْهُ الْمُلْحِدُونَ، وَ شَبَّهُوا عَلَى الْمُسْلِمِينَ

And from it is that if He^{azwj} had not Made an Imam^{asws} to be for them as a caretaker, a securer, a protector, a repository of the classes of the nation, the Religion would vanish, and the Sunnah and the ordinances would be changed, and there would be an increase in it of the innovators, and the atheists would reduce from it, and they would be casting doubt upon the Muslims.

لَأَنَّا قَدْ وَجَدْنَا الْخَلْقَ مَنْقُوصِينَ مُحْتَاجِينَ غَيْرَ كَامِلِينَ، مَعَ اخْتِلَافِهِمْ وَ اخْتِلَافِ أَهْوَائِهِمْ وَ تَشْتُّبِ أَهْوَائِهِمْ، فَلَوْ لَمْ يَجْعَلْ لَهُمْ قِيَمًا حَافِظًا لَمَا جَاءَ بِهِ الرَّسُولُ لَفَسَدُوا عَلَى نَحْوِ مَا بَيَّنَّا وَ غُيِّرَتِ الشَّرَائِعُ وَ السُّنَنُ وَ الْأَحْكَامُ وَ الْإِيمَانُ وَ كَانَ فِي ذَلِكَ فَسَادُ الْخَلْقِ أَجْمَعِينَ.

(This is) because we^{asws} have found the people as deficient, needy, without perfection, along with their differing and their different whims and their directions scattered. So if a caretaker was not Made to be for them, protecting what the Rasool^{saww} came with, they would have corrupted what is clear and changed the Laws and the Sunnah and the ordinances and the Eman, and there would be in that, corruption of the people altogether.⁴⁶

VERSE 84

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ ۖ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ
بِأَسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا {84}

So fight in the Way of Allah; it is not encumbered except on yourself, and encourage the Momineen, perhaps Allah would Restrain the evil of those committing Kufr, and Allah is strongest in Prowess and severe of Punishment [4:84]

عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُصَلِّي فَأَجْعَلُ بَعْضَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ خَيْرٌ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَأَجْعَلُ نِصْفَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ أَفْضَلُ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنِّي أُصَلِّي فَأَجْعَلُ كُلَّ صَلَاتِي لَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا يُكْفِيكَ اللَّهُ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَ آخِرَتِكَ

From him, from Ali Bin Hadeed, from Maraazam, who has narrated:

Abu Abdullah^{asws} has said that a man came up to the Rasool Allah^{saww} and said, 'O Rasool Allah^{saww}! Can I make half of my Salats (to be) for you^{saww}?' So he^{saww} said: 'That would be preferable for you'. So he said, 'O Rasool Allah^{saww}, so when I Pray, can I make the whole of my Salat for you^{saww}?' So the Rasool Allah^{saww} said: 'Then Allah^{azwj} would Suffice for you for what concerns you from the affairs of your world and your Hereafter'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ كَلَّفَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَا لَمْ يُكَلِّفْهُ أَحَدًا مِنْ خَلْقِهِ كَلْفَهُ أَنْ يُخْرِجَ عَلَى النَّاسِ كُلِّهِمْ وَحْدَهُ بِنَفْسِهِ إِنْ لَمْ يَجِدْ فِتْنَةً تُقَاتِلُ مَعَهُ وَ لَمْ يُكَلِّفْ هَذَا أَحَدًا مِنْ خَلْقِهِ قَبْلَهُ وَ لَا بَعْدَهُ

⁴⁶ H 329 – تفسير نور الثقلين، ج 1، ص: 498

Then Abu Abdullah^{asws} said that: 'Allah^{azwj} Encumbered Rasool Allah^{saww}, with what He^{azwj} did not Encumber anyone from His^{azwj} creatures. He^{azwj} Encumbered him^{saww} that he^{saww} should go out to all of the people alone, by himself^{saww}, if he^{saww} cannot find a group who would fight alongside him^{saww}. And He^{azwj} never Encumber this upon anyone from His^{azwj} creatures before him^{saww}, nor after him^{saww}.'

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ ثُمَّ قَالَ وَ جَعَلَ اللَّهُ أَنْ يَأْخُذَ لَهُ مَا أَخَذَ لِنَفْسِهِ فَقَالَ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْنَاهَا وَ جُعِلَتْ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِعَشْرِ حَسَنَاتٍ.

Then he^{asws} recited this Verse: ***So fight in the Way of Allah; it is not encumbered except on yourself [4:84]***. Then said: 'And Allah^{azwj} Made it such that he^{saww} should take for Him^{azwj} what he^{saww} takes for himself^{saww}. So Allah^{azwj} Said: ***Whoever brings a good deed, he shall have ten like it [6:160]***, and Made the Salawaat upon the Rasool Allah^{saww} by ten (times) the Rewards'.⁴⁷

العباشي، عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): قول الناس لعلي (عليه السلام): إن كان له حق فما منعه أن يقوم به؟ قال: فقال: «إن الله لا يكلف هذا إلا إنساناً واحداً: رسول الله (صلى الله عليه وآله)، قال: فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَ حَرَضِ الْمُؤْمِنِينَ فَلَيْسَ هَذَا إِلَّا لِلرَّسُولِ، وَ قَالَ لغيره: إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى فِتْنَةٍ فَلَمْ يَكُنْ يَوْمَئِذٍ فِتْنَةٌ يَعْنُونَهُ عَلَى أَمْرِهِ».

Al Ayyashi, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah, 'The people are saying with regards to Ali^{asws}, 'If the right (of the Caliphate) was his^{asws}, what prevented him^{asws} to stand up for it?' So he^{asws} said: 'Allah^{azwj} has not Imposed this upon anyone except for one human – Rasool-Allah^{saww}. He^{azwj} Said ***So fight in the Way of Allah; it is not encumbered except on yourself [4:84]*** – so this is not for anyone except the Rasool^{saww}. And He^{azwj} Said for the others ***unless he turns aside for the sake of fighting or withdraws to a company [8:16]***, so there wasn't any company in those days who would support him^{asws} (Ali^{asws}) in his^{asws} matter (of the Caliphate)'.⁴⁸

عن زيد الشحام، عن جعفر بن محمد (عليه السلام)، قال: «ما سئل رسول الله (صلى الله عليه وآله) شيئاً قط فقال: لا، إن كان عنده أعطاه، وإن لم يكن عنده قال: يكون إن شاء الله، و لا كافاً بالسيئة قط، و ما لقي سرية مذ نزلت عليه فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ إِلَّا وَلِي بِنَفْسِهِ».

From Zayd Al Hisham,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Rasool-Allah^{saww} was not asked at all and he^{saww} said: 'No!' If it was with him^{saww}, he^{saww} gave it, and if it was not with him^{saww}, he^{saww} said: 'It will happen, if Allah^{azwj} so Desires it. He^{saww} did not reward the evil deeds at all, and did not meet with a brigade since the Verse was Revealed unto him^{saww} ***So fight in the Way of Allah; it***

⁴⁷ الكافي 8: 274 / 414.

⁴⁸ تفسير العباسي 1: 261 / 211.

is not encumbered except on yourself [4:84] except that he^{saww} guarded himself^{saww}.⁴⁹

عن الثمالي، عن عيص، عن أبي عبد الله (عليه السلام)، قال: «رسول الله (صلى الله عليه و آله) كلف - ما لم يكلف به أحد - أن يقاتل في سبيل الله وحده، -

From Al Sumaly, from Ays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was Imposed with – what no one else was Imposed with – that he^{saww} should fight in the Way of Allah^{azwj} (even if) alone'.

و قال - إنما كلفتم اليسير من الأمر، أن تذكروا الله.

And Imam^{asws} said: 'But rather, you have been Imposed with the easy matters, that you should Remember Allah^{azwj} (without having to go for Jihad in the absence of the Al-Qaim^{ajfj}).⁵⁰

عنه، عن أبي اسحاق الثقفي، قال: حدثنا محمد بن مروان، عن أبان بن عثمان، عمن ذكره، عن أبي عبد الله (ع) قال: إن الله تبارك وتعالى أعطى محمدا صلى الله عليه وآله شرايع نوح وأبراهيم وموسى وعيسى، التوحيد، والاخلاص، وخلع الانداد، والفطرة، والحنيفية السمحة، لا رهبانية ولا سياحة، أحل فيها الطيبات، وحرم فيها الخبيثات، و وضع عنهم إصرهم، والاعغال، التي كانت عليهم،

From him, from Abu Is'haq Al Saqafy, from Muhammad Bin Marwan, from Aban Bin Usman, from the one who mentioned it,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and Exalted Gave to Muhammad^{saww} the Laws of Noah^{as}, and Musa^{as}, and Isa^{as}, and the Tawheed (Oneness), and the sincerity, and removal of the idols, and the nature, and the magnanimity of the leniency; no priesthood and no touring (for spreading the Religion), Permitted therein the good things and Prohibited therein the bad things, and placed down the burdens and the shackles which used to be upon them (the people).

فعرف فضله بذلك، ثم افترض عليها فيها الصلوة، والزكاة والصيام والحج، والامر بالمعروف، والنهي عن المنكر، والحلال، والحرام، والموارث، والحدود، والفرايض، والجهاد في سبيل الله، وزاده الوضوء، وفضله بفاتحة الكتاب، وبخواتيم سورة البقرة، والمفصل، وأحل له المغنم، والفئ ونصره بالعرب، وجعل له الارض مسجدا وطهورا، وأرسله كافة، إلى الابيض والاسود والجن والانس، وأعطاه الجزية وأسر المشركين وفداهم،

Thus, his^{saww} merit can be recognised by that. Then Obligated upon him^{saww} therein, the Salat, and the Zakat, and the Fasts, and the Hajj, and the enjoining of the good, and the forbidding from the evil, and the Permissible, and the prohibitions, and the inheritances, and the Limits, and the Obligations, and the Jihad in the Way of

⁴⁹ تفسير العياني 1: 212 / 261.

⁵⁰ (Extract) تفسير العياني 1: 214 / 262.

Allah^{azwj}, and Increased for him^{saww} the ablution, and Graced him^{saww} with the Opening of the Book, and by sealing of the Surah Al-Baqarah, to the white and the black, and the Jinn and the human beings. And Gave him^{saww} the taxation, and the captivity of the Polytheists and their expiation.

ثم كلفه ما لم يكلف أحدا من الانبياء، أنزل عليه سيفاً من السماء في غير غمد، وقيل له: قاتل في سبيل الله، لا تكلف إلا نفسك (عباس بن عامر: وزاد فيه بعضهم) " فأخذ الناس بأربع وتركوا هذه " (يعني الولاية).

Then Encumbered upon him^{saww} what no one from the Prophets^{as} had been Encumbered with – Sent down unto him^{saww} a sword from the sky, without its sheath, and Said to him^{saww}: **So fight in the Way of Allah; it is not encumbered except on yourself [4:84]**. So the people took with four (Salat, Zakat, Soam, Hajj), and neglected this (meaning Al-Wilayah)⁵¹.

أبان، عن أبي عبد الله (عليه السلام): «لما نزلت على رسول الله (صلى الله عليه وآله) لا تُكَلِّفُ إِلَّا نَفْسَكَ - قال - كان أشجع الناس من لا ذر رسول الله (صلى الله عليه وآله)».

Aban,

From Abu Abdullah^{asws}: 'When it was Revealed unto Rasool-Allah^{saww}: **it is not encumbered except on yourself [4:84]**, the braves of the people was the one who adhered with Rasool-Allah^{saww}'⁵².

عن إبراهيم بن مهزم، عن أبيه، عن رجل، عن أبي جعفر (عليه السلام)، قال: «إن لكل كلباً يبغي الشر فاجتنبوه، يكفكم الله بغيركم، إن الله يقول: وَ اللَّهُ أَشَدُّ بَأْسًا وَ أَشَدُّ تَنْكِيلًا لا تعلموا بالشر».

From Ibrahim Bin Mahzam, from his father, from a man,

From Abu Ja'far^{asws} having said: 'For every dog (Nasibi) seeking the evil, keep away from him. Allah^{azwj} will Suffice (Defend) you through others. Allah^{azwj} is Saying: **and Allah is strongest in Prowess and severe of Punishment [4:84]**, you will not be known with the evil'⁵³.

VERSE 85

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا {85}

⁵¹ Al Mahaasin – V 1 Bk 5 H 431

⁵² تفسير العياشي 1: 213 / 261.

⁵³ تفسير العياشي 1: 215 / 262.

One who intercedes interceding in a good deed, there would happen to be for him a share from it, and one who intercedes interceding in an evil deed, there would happen to be for him a responsibility from it; and Allah was always an overseer over everything [4:85]

Interceding in a good deed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (ع) يَقُولُ صَدَقَةُ يُجِبُّهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَإِذَا تَفَارَقُوا بَيْنَهُمْ إِذَا تَبَاعَدُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

‘I heard Abu Abdullah^{asws} saying: ‘A charity which Allah^{azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant’.⁵⁴

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (ع) قَالَ لِأَنَّهُ أَصْلَحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ .

From him, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘If I^{asws} were to reconcile between two, it would be more beloved to me^{asws} than if I were to give charity with two Dinars’.⁵⁵

Interceding in an evil deed

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عُمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ كَلَاماً يُرْوَى عَنِ النَّبِيِّ (صلى الله عليه وآله) وَ عَنْ عَلِيٍّ (ع) عَلَيْهِ السَّلَامُ (ع) وَ عَنْ ابْنِ مَسْعُودٍ فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (ع) فَقَالَ هَذَا قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَعْرِفْهُ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Abaan Bin Usmaan, from Abu Al-Sabbaah who said:

‘I heard a speech reported from the Prophet^{saww} and from Ali^{asws}, and from Ibn Mas'oud. So I presented it to Abu Abdullah^{asws}. He^{asws} said: ‘These are the words of the Messenger^{saww} of Allah^{azwj}. I^{asws} recognise them’.

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 2

قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ .

Rasool-Allah^{azwj} said: 'Help each other towards the righteousness and the piety and do not help each other towards the sins and the animosity. And fear Allah^{azwj} for He^{azwj} is Severe in the Punishment'.⁵⁶

VERSE 86

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا
{86}

And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); Allah was always a Reckoner of all things [4:86]

الطبرسي، قال: ذكر علي بن إبراهيم في تفسيره عن الصادقين (عليهما السلام): «أن المراد بالتحية في الآية السلام و غيره من البر».

Al Tabarsy said, 'Ali Bin Ibrahim mentioned in his commentary,

(It has been narrated) from the two Truthful ones (5th and 6th Imam^{asws}) having said: 'The Intended **with a greeting [4:86]** in the Verse is the 'Salam' and other righteous deeds'.⁵⁷

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام): «إذا عطس أحدكم فسمتوه، قولوا: رحمكم الله، و هو يقول: يغفر الله لكم و يرحمكم، قال الله تبارك و تعالى: وَ إِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا».

Ibn Babuwayh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Amir-Al-Momineen^{asws} having said: 'When one of you sneezes, so supplicate for him by saying, 'May Allah^{azwj} have Mercy upon you!', and he should be saying, 'May Allah^{azwj} Forgive you and have Mercy upon you!' Allah^{azwj} Blessed and Exalted Says **And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same) [4:86]**.⁵⁸

⁵⁶ Al Kafi, Vol. 8, H. 14487 (Extract)

⁵⁷ مجمع البيان 3: 131.

⁵⁸ الخصال: 633.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): السلام تطوع، و الرد فريضة».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Salam is voluntary, but its reply is an Obligation'.⁵⁹

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن جميل، عن أبي عبيدة الخذاء، عن أبي جعفر (عليه السلام)، قال: «مر أمير المؤمنين علي (عليه السلام) بقوم فسلم عليهم فقالوا: عليك السلام و رحمة الله و بركاته و مغفرته و رضوانه. فقال لهم أمير المؤمنين (عليه السلام): لا تجاوزوا بنا مثل ما قالت الملائكة لأبينا إبراهيم (عليه السلام) [إنما] قالوا: رحمة و بركاته عليكم أهل البيت».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-Al-Momineen Ali^{asws} passed by a group of people, so they greeted him saying, 'Peace be upon you^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings, and His^{azwj} Forgiveness, and His^{azwj} Pleasure'. So Amir-Al-Momineen^{asws} said to them: 'Do not exceed with us^{asws} like what the Angels said to our^{asws} father Ibrahim^{as}. But rather, say, 'Mercy and His^{azwj} Blessings upon you^{asws}, O People^{asws} of the Household'.⁶⁰

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن علي بن الحكم، عن أبان، عن الحسن بن المنذر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قال: السلام عليكم فهي عشر حسنات، و من قال: السلام عليكم و رحمة الله فهي عشرون حسنة، و من قال: السلام عليكم و رحمة الله و بركاته فهي ثلاثون حسنة».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Al Hassan Bin Al Manzar who said,

'I heard Abu Abdullah^{asws} saying: 'The one who says, 'Peace be upon you!', so it is ten Rewards, and the one who says, 'Peace be upon you and the Mercy of Allah^{azwj}!', so it is twenty Rewards, and the one who says, 'Peace be upon you, and the Mercy of Allah^{azwj} and His^{azwj} Blessings!', so it is thirty Rewards'.⁶¹

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «لا تسلموا على اليهود، و لا على النصارى، و لا على الجوس، و لا على عبدة الأوثان، و لا على موائد شرب الخمر، و لا على صاحب الشطنج و الرد، و لا على المختث، و لا على الشاعر الذي يقذف المحصنات، و لا على المصلي، لأن المصلي لا يستطيع أن يرد السلام، لأن التسليم من المسلم تطوع، و

⁵⁹ الكافي 2: 471 / 1

⁶⁰ الكافي 2: 472 / 13

⁶¹ الكافي 2: 471 / 9

الرد عليه فريضة، و لا على آكل الربا، و لا على رجل جالس على غائط، و لا على الذي في الحمام، و لا على الفاسق المعلن بفسقه».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Neither send greetings upon the Jews, nor upon the Christians, nor upon the Magians, and upon the idol worshippers, nor upon drinker of wine upon the table, nor upon the one playing chess and the dice, nor upon the bisexual, nor upon the poet (fabricator of lies) against the chaste (women), nor upon the Praying ones because the Praying one does not have the ability to return the greeting, because the initiation of the greeting is voluntary and the response is an Obligation, nor upon the consumer of the interest, nor upon a man seated upon the toilet, nor upon the one who is in the bath, nor upon the self-declared evil-doer'.⁶²

For detailed Ahadeeth on Salaam read Al Kafi V 2 The book of social relationships Ch 7 – <https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSocialRelationships.pdf>

VERSE 87

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لِيَجْمَعََنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا {87}

Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah? [4:87]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ هُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

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,

(It has been narrated) from Abu Ja'far^{asws} the Words of Allah^{azwj} Mighty and Majestic are the most truthful of the words'.⁶³

عَلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْعَزِيزَ الْجَبَّارَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ وَ هُوَ الصَّادِقُ الْبَارُّ فِيهِ خَبَرُكُمْ وَ خَبَرُ مَنْ قَبْلَكُمْ وَ خَبَرُ مَنْ بَعْدَكُمْ وَ خَبَرُ السَّمَاءِ وَ الْأَرْضِ وَ لَوْ أَنَّكُمْ مَنْ يُخْبِرُكُمْ عَنْ ذَلِكَ لَتَعَجَّبْتُمْ .

⁶² الخصال: 57 /484

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)

Ali, from his father, from Abdullah Bin Al Mugheira, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: 'The Mighty, the Compeller Sent down His^{azwj} Book upon you all, and it is the truthful and righteous. Therein is your news, and the news of the ones before you, and news of the ones (to come) after you, and news of the sky and the earth. And if someone were to come to you informing you all about that, it would astonish you'.⁶⁴

VERSES 88 - 91

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۖ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {88}

So what is the matter with you being (divided into) two groups regarding the hypocrites, and Allah Returned them (to Kufr) due to what they earned? Are you intending to guide the one whom Allah has Let to stray? And the one Allah Lets to stray, so you will never find a way being there for him [4:88]

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا {89}

They would love it if you were to disbelieve just as they are disbelieving, so you would be the same; therefore do not take friends from them until they emigrate in the Way of Allah. But if they turn back, seize them and kill them wherever you find them, and neither take a friend from them nor a helper [4:89]

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا {90}

Except those who are arriving to a group who, between you and them is a covenant, or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people; and if Allah had so Desired, He would have Caused them to overcome upon you, and they would have fought you. But if they isolate from you and cast the peace towards you, then Allah has not Made for you a way against them [4:90]

⁶⁴ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 3

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۚ
فَإِنْ لَمْ يَعْتَرِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكُفُّوا أَيْدِيَهُمْ فَاخْذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا {91}

You will be finding others wanting to be safe from you and be safe from their people. Every time they return to the strife, they go back into it. So if they do not hold back from you and cast the peace towards you, and they restrain their hands, seize them and kill them wherever you find them, and they, against them for you is a clear Authorisation [4:91]

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

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

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

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

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

He said that, 'I brought out this letter of Abu Abdullah^{asws} to his^{asws} companions – (And it was written (Extract) -

وَلَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلَزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ خَشِيَّتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ مَنْ لَمْ يَجْعَلِ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمُ شَيَاطِينُ الْإِنْسِ وَ الْجِنِّ

'And let no one from among you, whom Allah^{azwj} has Necessitated upon his heart, obedience to Him^{azwj} and being humble to Him^{azwj}, should fear any one from the people from whom Allah^{azwj} has Removed the qualities of the truth and did not Make him to be deserving of it. And the one whom Allah^{azwj} has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans^{la} among the humans and the Jinn.

وَ إِنَّ لِّشَاطِطِينَ الْإِنْسِ حِيلَةً وَ مَكْرًا وَ خَدَائِعَ وَ وَسْوَسةً بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يُرْذُوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمْ
اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَاطِطِينَ الْإِنْسِ مِنْ أَهْلِهِ إِرَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشَّكِّ وَ
الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ثُمَّ نَهَى اللَّهُ
أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا

And it is the Satans^{la} among the humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others, attempting to divert the people of the truth, whom Allah^{azwj} has Honoured by Granting them the insight into the Religion of Allah^{azwj}, and insight which Allah^{azwj} has not Considered the Satans^{la} among the Humans to be deserving of it, Intending thereby not to equalise the enemies of Allah^{azwj} to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah^{azwj} the Exalted has Described in His^{azwj} Book: ***They would love it if you were to disbelieve just as they are disbelieving, so you would be the same [4:89].*** Then Allah^{azwj} prohibited the people of the truth that they should take the enemies of Allah^{azwj} as guardians or as helpers.

فَلَا يَهْوُلَنَّكُمْ وَ لَا يَرْذَنْكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي خَصَّكُمْ اللَّهُ بِهِ مِنْ حِيلَةِ شَاطِطِينَ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ
السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَ هُمْ لَا خَيْرَ عِنْدَهُمْ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah^{azwj} has Specialised you with from the tricks of the Satans^{la} from the humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord^{azwj} by being obedient to Him^{azwj}. And they are such that there is no good with them.

لَا يَحِلُّ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى أَصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئًا عَادَوْكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَاهَدُوا عَلَى
هَلَاكِكُمْ وَ اسْتَقْبَلُوكُمْ بِمَا تَكْرَهُونَ

It is not permissible for you to display to them the Principles of the Religion of Allah^{azwj} (Usool Al-Deen) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمْ النَّصْفَةُ مِنْهُمْ فِي دُولِ الْفَجَارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا
أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلِ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ

And there is no remedy for you from them in the government of the immoral ones. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood because Allah^{azwj} did not Make the people of the truth in His^{azwj} Presence to be at the status of the people of the falsehood.

أَمْ لَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ نجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Are they not recognising the aspect of the Words of Allah^{azwj} in His^{azwj} Book when He^{azwj} is Saying: **Shall We Make those who are believing and doing righteous deeds to be like the corrupters in the earth, or We should Make the pious ones to be like the immoral? [38:28]?**

أَكْرُمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَلَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَتَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمْ الَّذِي تَدِينُونَ بِهِ عُرْضَةً لِأَهْلِ الْبَاطِلِ فْتُعْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

Consider yourselves more honourable than the people of the falsehood and Allah^{azwj} Blessed and Exalted has not Made you to be as such (like them), and for Him^{azwj} are the lofty examples, and (nor) your Imam^{asws} and your Religion which you are making to be a Religion with, exposed to the people of the falsehood, for Allah^{azwj} would be Wrathful upon you, and you would be destroyed. So shh, no! Shh no!⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ جَاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ قَالَ نَزَلَتْ فِي بَنِي مُدَلِجٍ لِأَنَّهُمْ جَاءُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا إِنَّا قَدْ حَصِرَتْ صُدُورُنَا أَنْ نَشْهَدَ أَنَّكَ رَسُولُ اللَّهِ فَلَسْنَا مَعَكَ وَ لَا مَعَ قَوْمِنَا عَلَيْكَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Al-Fazl Abu Al-Abbas, who has narrated:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people [4:90]**, he^{asws} said: ‘(It was) Revealed with regards to the Clan of Mudlij because they had come to the Rasool Allah^{saww}, and they said, ‘There are constrictions in our chests that we should testify that you^{saww} are the Rasool Allah^{saww}, for we are neither with you^{saww} nor are we with our people against you^{saww}’.

قَالَ قُلْتُ كَيْفَ صَنَعَ بِهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ وَاعَدَهُمْ إِلَى أَنْ يَفْرَغَ مِنَ الْعَرَبِ ثُمَّ يَدْعُوهُمْ فَإِنْ أَجَابُوا وَ إِلَّا قَاتَلَهُمْ.

He (the narrator) said, ‘So I said, ‘How did the Rasool-Allah^{saww} deal with them?’ He^{asws} said; ‘He^{saww} said that he^{saww} would leave them until he^{saww} was free from dealing with the Arabs, then he^{saww} would call them (to Al-Islam), to see if they answered or else he^{saww} would fight against them’.⁶⁶

⁶⁵ Al Kafi V 8 – H 14449 (Extract)

⁶⁶ الكافي 504 /327 :8

الطبرسي: المروي عن أبي جعفر (عليه السلام)، أنه قال: «المراد بقوله تعالى: قَوْمٌ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ هو هلال بن عويمر السلمي واثق عن قومه رسول الله (صلى الله عليه و آله)، و قال في مواعده: على أن لا تخيف - يا محمد - من أتاننا، و لا نخيف من أتاك. فنهى الله سبحانه أن يتعرض لأحد منهم عهد إليهم».

Al Tabarsy,

'The reported from Abu Ja'far^{asws} is that he^{asws} said: 'The Intended by the Words of the Exalted: '**between you and them is a covenant [4:90]**, it was Hilal Bin Uweymir Al-Salmy, (who said) in confidence about his people to Rasool-Allah^{saww}, and said with regards to his^{saww} invitations (to Al-Islam), 'You^{saww} should not fear, O Muhammad^{saww}, who comes to us, and we do not fear who comes to you^{saww}'. So Allah^{azwj}, Glorious is He^{azwj}, Forbade the exposure of anyone of them, (who had) covenanted to them'.⁶⁷

فِي كِتَابِ تَلْخِيصِ الْأَقْوَالِ فِي تَحْقِيقِ أَحْوَالِ الرِّجَالِ وَ فِي الْكَشْفِ مُحَمَّدٌ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي الْوَشَاءُ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلَتْ فِدَاكَ أَصَلَّى عِنْدَ الْقَبْرِ وَ إِذَا رَجُلٌ خَلْفِي يَقُولُ: أَ تَهْدُونِ مَنْ أَضَلَّ اللَّهُ «وَ اللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا»

In the book Talkhees Al Aqwaal Fi Tahqeeq Al Ahwaal Al Rijal, and in Al Kashy of Muhammad Bin Masoud who said, 'It was narrated to me by Abdullah Bin Muhammad, from Al Washa, from Ali Bin Uqba, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I prayed Salat by the grave (of Rasool-Allah^{saww}) and there was a man behind me saying, '**Are you intending to guide the one whom Allah has Let to stray? [4:88] (and Allah Returned them (to Kufr) due to what they earned?)**).

قَالَ: فَالْتَفَتَ إِلَيْهِ وَ قَدْ تَأَوَّلَ عَلَى هَذِهِ الْآيَةِ وَ مَا أَدْرِي مَنْ هُوَ وَ أَنَا أَقُولُ: وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُحَادِدُوكُمْ وَ إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ فَإِذَا هُوَ هَارُونَ بْنُ سَعْدٍ

He (the narrator) said, 'So I turned towards him and he had interpreted upon this Verse and I did not know who he was, and I was saying, 'And the Satans^{la} tend to suggest to their friends to contend them, and that if you were to follow them, you would be Polytheists'. And it was Haroun Bin Sa'ad'.

قَالَ: فَضَحِكَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ أَصَبَّتِ الْجَوَابَ قَبْلَ الْكَلَامِ بِإِذْنِ اللَّهِ.

He (the narrator) said, 'So Abu Abdullah^{asws} smiled, then said, 'You have hit the correct answer before the speech, by the Permission of Allah^{azwj}''⁶⁸

⁶⁷ مجمع البيان 3: 135.

⁶⁸ Tafseer Noor Al Saqalayn – V 1 P 793 H 267

VERSE 92

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {92}

And it was not for a Momin that he kills a Momin except in error; and the one who kills a Momin in error, so he should free a Momin slave and give wergild of a Muslim to his family, except if they remit it as charity. But if he was from a people inimical to you, and he is a Momin, so he should free a Momin slave. And if he was from a people who, between you and them is a covenant, so it is giving of wergild to his family and freeing a Momin slave. And the one who cannot find (the means), should Fast two months consecutively as a repentance from Allah; and Allah was always most-Knowing, Wise [4:92]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، و ابن أبي عمير، جميعاً، عن معمر بن يحيى، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يظاهر من امرأته، يجوز عتق المولود في الكفارة؟ فقال: «كل العتق يجوز فيه المولود إلا في كفارة القتل، فإن الله عز وجل يقول: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ يعني بذلك مقرة قد بلغت الحنث».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and Ibn Abu Umeyr altogether, from Ma'mar Bin Yahya,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked ^{asws} about the man does 'Zihaar' against his wife, is it permissible for him free a new-born slave for the expiation?' So he^{asws} said: 'Freeing of every slave is permissible except for the expiation of murder, for Allah^{azwj} Mighty and Majestic is Saying **so he should free a Momin slave [4:92]** – Meaning by that one (a slave) who has reached puberty and is able to affirm the faith'.⁶⁹

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن محمد بن سليمان، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): ما تقول في الرجل يصوم شعبان و شهر رمضان؟ فقال: «هما الشهران اللذان قال الله تبارك و تعالى: شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Suleyman, from his father who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the man who Fasts during Shaban and the Month of Ramazan?' So he^{asws} said: 'These are both the

⁶⁹ الكافي 7: 15 / 462

Months which Allah^{azwj} the High Speaks about **two months consecutively as a repentance from Allah [4:92]**.⁷⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا تَقُولُ فِي الرَّجُلِ يَصُومُ شَعْبَانَ وَشَهْرَ رَمَضَانَ فَقَالَ هُمَا الشَّهْرَانِ اللَّذَانِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Suleyman, from his father who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the man who is Fasting Shaban and Month of Ramazan?' So he^{asws} said: 'Both are months for which Allah^{azwj} Blessed and High Said **two months consecutively as a repentance from Allah [4:92]**.'

قُلْتُ فَلَا يَفْصِلُ بَيْنَهُمَا قَالَ إِذَا أَفْطَرَ مِنَ اللَّيْلِ فَهُوَ فَصْلٌ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا وَصَالَ فِي صِيَامٍ يَعْني لَا يَصُومُ الرَّجُلُ يَوْمَيْنِ مُتَوَالِيَيْنِ مِنْ غَيْرِ إِفْطَارٍ وَ قَدْ يُسْتَحَبُّ لِلْعَبْدِ أَنْ لَا يَدَعَ السَّحُورَ .

I said, 'So he should not keep a gap between the two?' He^{asws} said: 'When he breaks at night, so it is a gap, and rather, Rasool-Allah^{saww} said: 'Do not link regarding the Fasts', meaning, the man should not Fast for two days continuously without breaking, and it is recommended for the servant that he should not leave the pre-dawn meal'.⁷¹

العياشي، عن مسعدة بن صدقة، قال: سئل جعفر بن محمد (عليه السلام) عن قول الله: وَ مَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَ مَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ.

Al Ayyashi, from Mas'ada Bin Sadaqa who said,

'Ja'far^{asws} Bin Muhammad^{asws} was asked about the Words of Allah^{azwj}: **And it was not for a Momin that he kills a Momin except in error; and the one who kills a Momin in error, so he should free a Momin slave and give wergild of a Muslim to his family [4:92]**.

قال: «إما تحرير رقبة مؤمنة فيما بينه وبين الله، وإما الدية المسلمة إلى أولياء المقتول فإن كان من قوم عدو لكم - قال - وإن كان من أهل الشرك الذين ليس لهم في الصلح وهو مؤمن فتحرير رقبة مؤمنة فيما بينه وبين الله، وليس عليه الدية وإن كان من قوم بينكم وبينهم ميثاق وهو مؤمن فتحرير رقبة مؤمنة فيما بينه وبين الله، ودية مسلمة إلى أهله».

He^{asws} said: 'As for freeing a Momin slave, it is what is between him and Allah^{azwj}; and as for the wergild of the Muslim to be given to the guardians of the killed one, **But if he was from a people inimical to you [4:92]** – and even if he was from the people of the Polytheism, those with whom there isn't a peace treaty, **and he is a Momin, so he should free a Momin slave**, with regards to what is between him and Allah^{azwj}, and the wergild wouldn't be upon him, **And if he was from a people who,**

⁷⁰ (Extract) الكافي 4: 92/5.

⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 13 H 5

between you and them is a covenant, and he is a Momin, so it is the freeing of a Momin slave in what is between him and Allah^{azwj}, and wergild of a Muslim to be given to his family”.⁷²

عن كردويه الهمداني، عن أبي الحسن (عليه السلام)، في قول الله: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ كَيْفَ تَعْرِفُ الْمُؤْمِنَةَ؟ قال: «على الفطرة».

From Kardawiya Al Hamdany,

From Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj}: **so he should free a Momin slave [4:92]**, how does one recognise the Momin? He^{asws} said: ‘Upon the nature’ (as a Momin is born as a Momin- on Wilayah of Masomeen^{asws}).⁷³

عن الزهري، عن علي بن الحسين (عليه السلام)، قال: «صيام شهرين متتابعين من قتل الخطأ- لمن لم يجد العتق- واجب، قال الله: وَ مَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ ... فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ».

From Al Zuhry,

From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Fasting two months consecutively from an erroneous killing for the one who cannot find the freeing (of a slave) – is Obligatory. Allah^{azwj} Says: **and the one who kills a Momin in error, so he should free a Momin slave and give wergild of a Muslim to his family . . . And the one who cannot find (the means), should Fast two months consecutively [4:92]**’.⁷⁴

VERSE 93

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا {93}

And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it, and Allah would be Wrathful upon him and Curse him, and would Prepare for him a grievous Punishment [4:93]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَئِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ آمَسُّوا فَعَلُوا الْكَبِيرَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام): مَا أَسْكَنْتُكَ؟ قَالَ: أَحَبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ.

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

⁷² تفسير العياشي 1: 217 / 262.

⁷³ تفسير العياشي 1: 220 / 263.

⁷⁴ تفسير العياشي 1: 231 / 266.

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

فقال: نعم - يا عمرو -

So he^{asws} said: 'Yes - O Amro -

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جباراً شقيماً، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز و جل يقول
فَجَزَاءُكُمْ جَهَنَّمُ خَالِدًا فِيهَا، إِلَى آخِرِ الْآيَةِ،

And from it is the disobedience to the parents, because Allah^{azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah^{azwj} has Prohibited to kill except with the right to do so, because Allah^{azwj} the Mighty and Majestic is Saying **And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93]** – up to the end of the Verse.⁷⁵

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا، قال: «من قتل مؤمناً على دينه، فذلك المتعمد الذي قال الله عز و جل في كتابه: وَ أَعَدَّ لَهُ عَذَابًا عَظِيمًا».

Al Sheykh in Al Tehzeeb, by his chain, from Al Husayn Bin Saeed, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **And whoever kills a Momin intentionally [4:93]**. He^{asws} said: 'The one who kills a Momin upon his Religion, so that it the intentional (killing) which Allah^{azwj} Speaks of in His^{azwj} Book **and would Prepare for him a grievous Punishment [4:93]**.'

قلت: فالرجل يقع بينه و بين الرجل شيء فيضربه بسيفه فيقتله؟ قال: «ليس ذلك المتعمد الذي قال الله عز و جل».

I said, 'So the man, something occurs between him and the man, and he strikes him with his sword and kills him?' He^{asws} said: 'That is not the intentional (killing) which Allah^{azwj} Mighty and Majestic Speaks of'.⁷⁶

و عنه: بإسناده عن الحسن بن محبوب، عن عبد الله بن سنان، و ابن بكير، عن أبي عبد الله (عليه السلام)، قال: سئل عن المؤمن يقتل المؤمن متعمداً، أله توبة؟

⁷⁵ Al Kafi – H 2454 (Extract)

⁷⁶ التهذيب 10: 164 / 656

And from him (Al Sadouq), by his chain, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, and Ibn Bakeyr,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the Momin who kills the Momin intentionally, is there repentance for him?'

فقال: «إن كان قتله لإيمانه فلا توبة له، وإن كان قتله لغضب أو لسبب شيء من أمر الدنيا فإن توبته أن يقاد منه، فإن لم يكن علم به انطلق إلى أولياء المقتول فأقر عندهم بقتل صاحبهم، فإن عفوا عنه ولم يقتلوه أعطاهم الدية، وأعتق نسمة، وصام شهرين متتابعين، وأطعم ستين مسكيناً توبة إلى الله».

So he^{asws} said: 'If he killed him due to his beliefs, then there is no repentance for him. And if he killed him due to anger, or for a reason of something from the matters of the world, so its repentance is that he should be driven to go to inform the guardians of the victim, and accept in their presence that he killed their companion. So if they were to forgive him and do not kill him, he should give them the wergild, and free a person, and Fast two months consecutively, and feed sixty poor people, as a repentance to Allah^{azwj}'.⁷⁷

VERSES 94 - 96

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۖ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {94}

O you who believe! When you strike (swords) in the Way of Allah, distinguish, and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94]

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۖ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۖ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا {95}

They are not equal, the ones from the Momineen sitting back, apart from the ones with injuries, and the fighters in the Way of Allah with their wealth and their selves. Allah Merited the fighters with their wealth and their selves over

⁷⁷ التهذيب 10: 165 / 659.

the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense

[4:95]

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {96}

(High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96]

علي بن إبراهيم: إنها نزلت لما رجع رسول الله (صلى الله عليه وآله) من غزوة خيبر، وبعث أسامة بن زيد في خيل إلى بعض قرى اليهود في ناحية فدك، ليدعوهم إلى الإسلام، وكان رجل [من اليهود] يقال له مرداس بن نحيك الفدكي في بعض القرى، فلما أحس بخيل رسول الله (صلى الله عليه وآله) جمع أهله وماله [و صار] في ناحية الجبل فأقبل يقول: أشهد أن لا إله إلا الله وأن محمدا رسول الله،

Ali Bin Ibrahim (said), 'It was Revealed when Rasool-Allah^{saww} returned from the military expedition of Khyber, and he^{saww} sent Asama Bin Zayd among a cavalry to one of the Jewish towns around the area of Fadak, in order to invite them to Al-Islam. And there was a man from the Jews called Mardas Bin Naheyk Al-Fadaky in one of the towns. So when he sensed the cavalry of Rasool-Allah^{saww}, he gathered his family and his wealth and came to be near the mountain, and faced saying, 'I testify that there is no god except Allah^{azwj} and Muhammad^{saww} is Rasool-Allah^{saww}'.

فمر به أسامة بن زيد فطعنه فقتله، فلما رجع إلى رسول الله (صلى الله عليه وآله) أخبره بذلك، فقال له رسول الله (صلى الله عليه وآله): «قتلت رجلا شهد أن لا إله إلا الله وأني رسول الله؟» فقال: يا رسول الله، إنما قالها تعوذا من القتل.

Asama Bin Zayd passed by him, so he stabbed him and killed him. When he returned to Rasool-Allah^{saww}, he informed him^{saww} with that. So Rasool-Allah^{saww} said to him: 'You killed a man who testified that there is no god except Allah^{azwj} and I^{saww} am Rasool-Allah^{saww}?'. He said, 'O Rasool-Allah^{saww}! But rather, he said it in order to seek refuge from being killed'.

فقال رسول الله (صلى الله عليه وآله): «فلا كشفت 1» الغطاء عن قلبه، و لا ما قال بلسانه قبلت، و لا ما كان في نفسه علمت».

So Rasool-Allah^{saww} said: 'But you neither removed the cover from his heart, nor did you accept what he said by his tongue, nor did you know what was within himself'.

فحلف أسامة بعد ذلك أن لا يقتل أحدا شهد أن لا إله إلا الله وأن محمدا رسول الله، فتخلف عن أمير المؤمنين (عليه السلام) في حروبه:

So Asma vowed after that the he will not kill anyone who testified that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}. Thus, he stayed behind from Amir Al-Momineen^{asws} during his^{asws} battles.

فَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ: وَ لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

So Allah^{azwj} the Exalted Revealed regarding that: **and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94].**⁷⁸

VERSE 97

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا {97}

Those whom the Angels cause to die while they are being unjust to themselves, they are saying, 'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' So they, their abode is Hell, and it is an evil fate [4:97]

Who causes to die?

في كتاب الاحتجاج: عن أمير المؤمنين - عليه السلام - أنه سئل عن قول الله - تعالى -: اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَ قَوْلُهُ: قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ وَ قَوْلُهُ - جلّ و عزّ -: تَوَفَّتْهُ رُسُلُنَا وَ قَوْلُهُ: الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ

In the book Al-Ihtijaj –

From Amir Al-Momineen^{asws}, having been asked about the Words of Allah^{azwj} the Exalted: **'Allah Takes the souls at the time of their death [39:42];** and His^{azwj} Words: **Say: The Angel of death causes you to die [32:11];** and the Words of the Majestic and Mighty: **'Our Rasools cause him to die [6:61];** and His^{azwj} Words: **'Those whom the Angels cause to die [16:28].**

فمرة يجعل الفعل لنفسه، و مرة لملك الموت، و مرة للرسل، و مرة للملائكة؟

⁷⁸ تفسير القمي 1: 148.

So at time He^{azwj} Makes the deed to Himself^{azwj}, and at times to the Angel of Death, and at times to the Rasools^{as}, and at times to the (other) Angels?’

فقال: إِنَّ اللَّهَ - تبارك و تعالی - أَجَلَّ و أعظم من أن يتولَّى ذلك بنفسه، و فعل رسله و ملائكته فعله. لأنَّهم بأمره يعملون.

So he^{asws} said: ‘Allah^{azwj} Blessed and Exalted is more Majestic and Greater than to Take Charge of that by Himself^{azwj}, and the deed of His^{azwj} Rasools^{as} and of His^{azwj} Angels are His^{azwj} deeds, because it is by His^{azwj} Commands they are doing so.

فاصطفی من الملائكة رسلا و سفرة بينه و بين خلقه. و هم الذين قال الله فيهم: اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا و مِنَ النَّاسِ فَمَنْ كَانَ مِنْ أَهْلِ الطَّاعَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ الرَّحْمَةِ. و من كان من أهل المعصية تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ النَّقْمَةِ.

So He^{azwj} Chose from the Angels, as messengers (Rasools) and ambassadors between Him^{azwj} and His^{azwj} creatures; and they are those regarding them Allah^{azwj} Said: ‘**Allah Chooses messengers from the Angels and from the people [22:75].** So the one who was from the people of obedience, the task of capturing his soul is for the Angels of Mercy. And the one who was from the people of disobedience, the task of capturing his souls is for the Angels of Vengeance.

و الملك الموت أعوان من ملائكة الرحمة و النقمة يصدرون عن أمره. و فعلهم فعله. و كل ما يأتونه منسوب إليه. و إذا كان فعلهم فعل ملك الموت، ففعل ملك الموت فعل الله. لأنَّه يتوفَّى الأنفس على يد من يشاء. و يعطي و يمنع و يثبت و يعاقب على يد من يشاء. و إنّ فعل أمثاله فعله، كما قال: و ما تشاؤون إِلَّا أَنْ يَشَاءَ اللَّهُ.

And for the Angel of death there are assistance from the Angels of the Mercy and the (Angels of) Vengeance, implementing on behalf of his orders, and their deeds are his deeds, and everyone they come to, is attributed to him. And when it was such that their deeds were the deeds of the Angel of Death, so the deed of the Angel of Death is the Deed of Allah^{azwj}, because he causes to die the soul of the one He^{azwj} so Desires to, and He^{azwj} Gives, and Prevents, and Affirms, and Punishes upon the hand of the one He^{azwj} so Desires to, and that the deeds of His^{azwj} Trustees^{asws} are His^{azwj} deeds, just as He^{azwj} Said: ‘**And you do not desire except what Allah Desires [76:30]**’.⁷⁹

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ يقول: «لا تطيعوا أهل الفسق من الملوك، فإن خفتموهم أن يفتنوكم عن دينكم، فإن أرضي واسعة،

(Ali Bin Ibrahim) said, ‘And in a report of Abu Al-Jaroud,

Abu Ja’far^{asws} regarding His^{azwj} Words **O My servants those who believe! Surely My earth is capacious [29:56]**, He^{azwj} is Saying ‘Do not obey the mischievous people from the kings. So if you fear them that they would be trying you from your Religion, then My^{azwj} earth is capacious’.

⁷⁹ (2) الاحتجاج 1/ 364-367.

و هو يقول: فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فقال: أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا، ثم قال: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ، أي فاصبروا على طاعة الله فإنكم إليه ترجعون».

And He^{azwj} is Saying '*In which state were you?*' They are saying, '*We were weak in the earth*'. They are saying, '*Did not the earth of Allah happen to be capacious, so you could have emigrated therein?*' [4:97]. Then Said *Every soul must taste the death [29:57]* i.e., be patient upon the obedience to Allah^{azwj}, so it is to Him^{azwj} you shall be returning'.⁸⁰

VERSES 98 & 99

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا
{98}

Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا {99}

So they, perhaps Allah would Pardon (their sins) from them; and Allah was always Pardoning, Forgiving [4:99]

Who are the weak ones

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن سليم مولى طربال، قال: حدثني هشام، عن حمزة بن الطيار، قال: قال لي أبو عبد الله (عليه السلام): «الناس على ستة أصناف» قال: قلت له: أ تأذن لي أن أكتبها؟ قال: «نعم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym Mowla Tarbaal, from Hisham, from Hamza Bin Al Tayyar who said,

'Abu Abdullah^{asws} said to me: 'The people are of six types'. I said to him^{asws}, 'Do you^{asws} permit me to write it down?' He^{asws} said: 'Yes'.

⁸⁰ تفسير القمّي 2: 151

قلت: و ما أكتب؟ قال: «اكتب أهل الوعيد من أهل الجنة، و أهل النار، و اكتب إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ، وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ».

I said, 'And what shall I write?' He^{asws} said: 'The Promised ones, from the people of the Paradise and the people of the Fire. And write - **Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]**. They are neither capable of a means to (avoid) Kufr, nor are they being guided to the Eman **So they, perhaps Allah would Pardon (their sins) from them [4:99]**.'⁸¹

و عنه: عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: «المستضعفون من الرجال و النساء لا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا - قال - لا يستطيعون سبيل أهل الحق فيدخلوا فيه، و لا يستطيعون حيلة أهل النصب فينصبوا - قال - هؤلاء لا يدخلون الجنة بأعمال حسنة، و باجتنب المحارم التي نهي الله عنها، و لا ينالون منازل الأبرار».

And from him, (Al Ayyashi), from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The weak ones from the men and the women **Except the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]** – they do not have the ability to find the way of the people of the Truth in order to be included with them, nor do they have the ability to dodge the people of the 'Nasab' (Hostile ones), so he becomes hostile (to the People^{asws} of the Household). They will not be entering the Paradise by their good deeds and by keeping away from the Prohibition which Allah^{azwj} has Forbidden them from, nor would they be attaining the Levels of the Righteous'.⁸²

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن المستضعف؟ فقال: «هو الذي لا يهتدي حيلة إلى الكفر فيكفر، و لا يهتدي سبيلا إلى الإيمان، لا يستطيع أن يؤمن و لا يستطيع أن يكفر، فهم الصبيان، و من كان من الرجال و النساء على مثل عقول الصبيان مرفوع عنهم القلم».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from Zarara who said,

'I asked Abu Ja'far^{asws} about **the weak ones [4:98]**? So he^{asws} said: 'He is the one who does not have the guidance in order to dodge the Kufr, so he commits Kufr, nor does he have the guidance to a way to the Eman. He neither has the ability to believe nor the ability to disbelieve. So they are the children, and the man and the woman who have the intellect of the children. The Pen is Raised from them (their deeds are not Accounted for)'.⁸³

⁸¹ الكافي 2: 281 / 1

⁸² تفسير العياشي 1: 245 / 268

⁸³ الكافي 2: 297 / 1

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So he^{asws} said: 'You are not ignorant of anything. It is, by Allah^{azwj}, that which we^{asws} are upon'. I said, 'So would anyone be safe if he does not recognise this matter (Al-Wilayah)?' So he^{asws} said: 'No, except for the weak ones (of understanding)'. I said, 'Who are they?' He^{asws} said: 'Your womenfolk and your children'.

ثُمَّ قَالَ أَرَأَيْتَ أَمْ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَ مَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ .

Then he^{asws} said: 'What is your^{asws} view of Umm Ayman^{ra}, for I^{asws} testify that she^{ra} is from the inhabitants of the Paradise, and she^{ra} did not recognise what you are upon'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ عَرَفَ الْاِخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The one who recognises the differing of the people, so he is not a weak one (of understanding)'.⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخُزَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الضُّعَفَاءِ فَكَتَبَ إِلَيَّ الضَّعِيفُ مَنْ لَمْ تُرْفَعِ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْاِخْتِلَافَ فَإِذَا عَرَفَ الْاِخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ .

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzai'e, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I asked him^{asws} about the weak ones (of understanding). So he^{asws} wrote to me: 'The weak one (of understanding) is the one to whom the proof has not been raised, and he does not recognise the differing. So when he does recognise the differing, so he would not be a weak one (of understanding)'.⁸⁷

Are there any weak ones today?

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَبِيبٍ الْخُثْعَمِيِّ عَنْ أَبِي سَارَةَ إِمَامٍ مَسْجِدِ بَنِي هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ الْيَوْمَ مُسْتَضْعَفٌ أُولَئِكَ الرِّجَالُ وَ النِّسَاءُ .

One of our companions, from Ali Bin Al Hassan, from Ali Bin Habeeb Al Khash'amy, from Abu Sara, the prayer leader of the Masjid of the Clan of Hilal,

⁸⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 6

⁸⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 7

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'Today there is no one weak (of understanding). The men have delivered (the Message) to the men, and the women to the women'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ الْبَجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا تَقُولُ فِي الْمُسْتَضْعِفِينَ فَقَالَ لِي شَيْهًا بِالْفَرْعِ فَتَرَكْتُمْ أَحَدًا يَكُونُ مُسْتَضْعَفًا وَ أَتَيْنَ الْمُسْتَضْعِفُونَ فَوَ اللَّهِ لَقَدْ مَشَى بِأَمْرِكُمْ هَذَا الْعَوَاتِقُ إِلَى الْعَوَاتِقِ فِي خُدُورِهِنَّ وَ تُحَدِّثُ بِهِ السَّعَائِثُ فِي طَرِيقِ الْمَدِينَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt Al Bajaly who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the weak ones (of understanding)?' So he^{asws} said resembling the panic: 'So have you all left anyone who can be weak? And where are the weak ones? By Allah^{azwj}! The adolescent girls have walked with this matter of yours to the adolescent girls in their veils, and the water-carriers of Al-Medina are discussing with it in the streets'.⁸⁹

VERSE 100

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
{100}

And the one who emigrates in the Way of Allah would find in the earth a lot of shelter and resources; and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; and Allah was always Forgiving, Merciful [4:100]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصْلَحَكَ اللَّهُ بَلَعْنَا شَكْوَاكَ وَ أَشْفَقْنَا فَلَوْ أَعْلَمْتَنَا أَوْ عَلَّمْتَنَا مَنْ قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ فَلَا يَهْلِكُ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin MUawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Your^{asws} complaint (illness) has reached us and we are compassionate, so if you^{asws} could let us know, or tell us who (is the Imam^{asws} after you^{asws})?' He^{asws} said: 'Ali^{asws} was a

⁸⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 12

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 4

knowledgeable one, and the knowledge is inherited. So the knowledgeable one will not depart except that there would remain from after him^{asws}, the one^{asws} who knows the like of his^{asws} knowledge or whatever Allah^{azwj} so Desires’.

قُلْتُ أَ فَيَسْعُ النَّاسُ إِذَا مَاتَ الْعَالِمُ إِلَّا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَّا أَهْلُ هَذِهِ الْبَلَدَةِ فَلَا يَغْنِي الْمَدِينَةُ وَ أَمَّا غَيْرُهَا مِنَ الْبُلْدَانِ فَيَقْدِرُ مَسِيرُهُمْ

I said, ‘Is there a leeway for the people, when the knowledgeable one^{asws} passes away, except that they should recognise the one^{asws} who is after him^{asws}?’ So he^{asws} said: ‘As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance.

إِنَّ اللَّهَ يَقُولُ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Allah^{azwj} is Saying ***And it was not for the Momineen that they should go forth all together; so why shouldn't a number from every group from them be a contingent to obtain understanding in the Religion, and to warn their people when they return to them that they may be cautious? [9:122].***

قَالَ قُلْتُ أَرَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

He (the narrator) said, ‘I said, ‘What is your^{asws} view of the one who dies during that?’ So he^{asws} said: ‘He would be at the status of ***and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100].***

قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةُ وَ الْوَقَارُ وَ الْهَيْبَةُ .

He (the narrator) said, ‘I said, ‘So how do they proceed, by which thing they would be recognising their Master^{asws}?’ He^{asws} said: ‘They would be granted the tranquillity, and the dignity, and the awe (in his^{asws} presence)’.⁹⁰

عَنْ أَبِي الصَّبَّاحِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع: مَا تَقُولُ فِي رَجُلٍ دُعِيَ إِلَى هَذَا الْأَمْرِ فَعَرَفَهُ- وَ هُوَ فِي أَرْضٍ مُنْقَطِعَةٍ- إِذْ جَاءَهُ مَوْتُ الْإِمَامِ فَبَيَّنَا هُوَ يَنْتَظِرُ إِذْ جَاءَهُ الْمَوْتُ فَقَالَ: هُوَ وَ اللَّهُ بِمَنْزِلَةِ مَنْ هَاجَرَ إِلَى اللَّهِ وَ رَسُولِهِ فَمَاتَ وَ قَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

From Abu Al Sabbah who said,

‘I said to Abu Abdullah^{asws}, ‘What are you^{asws} saying regarding a man who calls to this matter (Al-Wilayah), so he recognises it, and he is in a cut-off land, when there comes to him (news) of the passing away of the Imam^{asws}. So while he is awaiting, the death comes to him?’ So he^{asws} said: ‘He is, by Allah^{azwj}, at the status of ***the one who goes out from his would emigrating to Allah and His Rasool, then death***

⁹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 89 H 3

overtakes him, so his Recompense would fall upon Allah; and Allah was always Forgiving, Merciful [4:100].⁹¹

عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع: بَلَعْنَا وَفَاهُ الْإِمَامُ قَالَ: عَلَيْكُمُ النَّفَرُ، قُلْتُ: جَمِيعًا قَالَ: إِنَّ اللَّهَ يَقُولُ: «فَلَوْ لَا نَفَرٌ مِنْ كُلِّ فِرْقَةٍ - مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا» الْآيَةَ،

From Abdul A'ala who said,

I said to Abu Abdullah^{asws}, 'There reaches the (news of) passing away of the Imam^{asws}'. He^{asws} said: 'Upon you is the group'. I said, 'The entire?' He^{asws} Allah^{azwj} is Saying: '***so why shouldn't a number from every group from them be a contingent to obtain understanding in the Religion [9:122] – the Verse***'.

قُلْتُ: نَفَرْنَا فَمَاتَ بَعْضُنَا فِي الطَّرِيقِ قَالَ: فَقَالَ: «وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ» إِلَى قَوْلِهِ «أَجْزُهُ عَلَى اللَّهِ»

I said, '(Supposing) we form a group, then some of us die in the way?' So he^{asws} said: 'And ***the one who goes out from his would emigrating to Allah and His Rasool*** up to His^{azwj} Words ***his Recompense would fall upon Allah [4:100]***'.

قُلْتُ: فَقَدِمْنَا الْمَدِينَةَ، فَوَجَدْنَا صَاحِبَ هَذَا الْأَمْرِ مُغْلَقًا عَلَيْهِ بَابُهُ - مُرَخًى عَلَيْهِ سِتْرُهُ قَالَ: إِنَّ هَذَا الْأَمْرَ لَا يَكُونُ إِلَّا بِأَمْرِ بَيِّنٍ، هُوَ الَّذِي إِذَا دَخَلْتَ الْمَدِينَةَ قُلْتَ إِلَى مَنْ أَوْصَى فَلَانٌ قَالُوا إِلَى فَلَانٍ.

I said, '(Supposing) we proceed to Al-Medina, and we find the Master^{asws} of this Command, his door being locked upon him^{asws}, his^{asws} curtain being drawn upon him^{asws}? He^{asws} said: 'This matter cannot happen except by the clear Command. He^{asws} (The next Imam^{asws}) would be one who, when you enter Al-Medina, you say, 'To whom did so and so (preceding Imam^{asws}) bequeath to?' They (people) would say, 'To so and so (as the next Imam^{asws})'.⁹²

VERSE 101

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا {101}

And when you go forth in the land, so there isn't any blame on you if you shorten from the Salat if you fear of being distressed by those who are committing Kufr; surely the Kafirs would always be your clear enemies [4:101]

⁹¹ (6) - البحار ج 15 (3 ج) 20 - 21. البرهان ج 1: 409.

⁹² (2) - البرهان ج 2: 173. البحار ج 7: 422.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و أحمد بن إدريس، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن حماد بن عيسى، عن حريز، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا، قال: «في الركعتين تنقص منهما واحدة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ahmad Bin Idrees, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Hamad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **so there isn't any blame on you if you shorten from the Salat if you fear of being distressed by those who are committing Kufr [4:101]**. He^{asws} said: 'Regarding the two Cycles reducing from these two, one Cycle.'⁹³

ابن بابويه في (الفتية): بإسناده عن زرارة، و محمد بن مسلم، أنهما قالوا: قلنا لأبي جعفر (عليه السلام): ما تقول في صلاة السفر، كيف هي، و كم هي؟ فقال: «إن الله عز و جل يقول: وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ فصار التقصير في السفر واجبا كوجوب التمام في الحضر».

Ibn Babuwayh in Al Faqeeh, by his chain from Zarara, and Muhammad Bin Muslim who both said,

'We said to Abu Ja'far^{asws}, 'What are you^{asws} saying with regards to the travel Salat, how is it, and how much is it?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying **And when you go forth in the land, so there isn't any blame on you if you shorten from the Salat [4:101]** – thus the shortening during the travel is as obligatory as the complete during the staying (not travelling)'.

قالا: قلنا: إنما قال الله عز و جل: فَلَيْسَ عَلَيْكُمْ جُنَاحٌ و لم يقل: افعلوا، فكيف أوجب ذلك كما أوجب التمام في الحضر؟ فقال (عليه السلام): «أو ليس قد قال الله عز و جل: إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا أَلَا

We said, 'But, Allah^{azwj} Mighty and Majestic Says **there isn't any blame on you [4:101]**, and does not Say "Do it!" So how can it be as Obligatory as the complete during the staying?' So he^{asws} said: 'Or has not Allah^{azwj} Mighty and Majestic Said **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them [2:158]**.

ترون أن الطواف بهما واجب مفروض، لأن الله عز و جل ذكره في كتابه و صنعته نبيه (عليه السلام)، و كذلك التقصير في السفر شيء صنعته النبي (صلى الله عليه و آله) و ذكره الله تعالى في كتابه».

Are you not seeing that performing *Tawaaf* of both of them is an Imposed Obligation, because Allah^{azwj} Mighty and Majestic Mentions it in His^{azwj} Book, and His^{azwj} Prophet^{saww} did it? And similar to that is the shortening (of the Salat) during the travel, a thing which the Prophet^{saww} did it, and Allah^{azwj} the High Mentioned it in His^{azwj} Book'.

⁹³ الكافي 3: 458 / 4.

قالا: فقلنا له: فمن صلى في السفر أربعاً، أ يعيد أم لا؟ قال: «إن كان قد قرئت عليه آية التقصير و فسرت له فصلى أربعاً، أعاد، وإن لم يكن قرئت عليه و لم يكن يعلمها، فلا إعادة عليه، و الصلوات كلها في السفر الفريضة ركعتان كل صلاة، إلا المغرب فإنها ثلاث، ليس فيها تقصير، تركها رسول الله (صلى الله عليه و آله) في السفر و الحضر ثلاث ركعات».

We said to him^{asws}, 'So the one who Prays four (Cycles) during the travel, does he have to repeat it or not?' He^{asws} said: 'If the Verse of the shortening has been recited to him, and the detail of the four (Cycles) has been explained to him, he should repeat it. And if it has not been recited to him and he does not know about it, so he does not have to repeat it. And all of these Salats during the travel, the Obligation is of two Cycles except for the Evening Prayer (المغرب) for it is of three Cycles. There is no shortening in it. Rasool-Allah^{saww} left it during the travel and the staying, as three Cycles'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَيْنَا نَحْنُ جُلُوسٌ وَ أَبِي عِنْدَ وَالِ لَيْبِي أُمِّيَّةَ عَلَى الْمَدِينَةِ إِذْ جَاءَ أَبِي فَجَلَسَ فَقَالَ كُنْتُ عِنْدَ هَذَا قُبَيْلُ فَسَأَلَهُمْ عَنِ التَّقْصِيرِ فَقَالَ قَائِلٌ مِنْهُمْ فِي ثَلَاثٍ وَ قَالَ قَائِلٌ مِنْهُمْ يَوْمٌ وَ لَيْلَةٌ وَ قَالَ قَائِلٌ مِنْهُمْ رَوْحَةٌ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazzaz, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said 'While we^{asws} were seated and my^{asws} father^{asws} was in the presence of a governor of the Clan of Umayya upon Al-Medina. When my^{asws} father^{asws} came over and was seated, so he^{asws} said: 'I^{asws} was in the presence of someone such as this, so he asked them about the shortening. So a speaker from them said, 'In three (days of travel)', and a speaker from them said, 'One day and night', and a speaker from them said, 'An early journey'.

فَسَأَلَنِي فَقُلْتُ لَهُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا نَزَلَ عَلَيْهِ جِبْرِيلُ (عليه السلام) بِالتَّقْصِيرِ قَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) فِي كَمْ ذَلِكَ فَقَالَ فِي بَرِيدٍ قَالَ وَ أَيُّ شَيْءٍ الْبَرِيدُ قَالَ مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى فِيءٍ وَعَيْرٍ

So he asked me^{asws}, and I^{asws} said to him, 'When Jibraeel^{as} descended unto Rasool-Allah^{saww} with the shortening (of the *Salāt*). The Prophet^{saww} to him^{as}: 'In how much is that?' So he^{as} said: 'In one *Bareyd* (12 miles)'. He^{saww} said: 'And which this is Al-*Bareyd*?' He^{as} said: 'What is between a shadow of (mount) Ayr to (mount) Wueyr'.

قَالَ ثُمَّ عَبَرْنَا زَمَانًا ثُمَّ رَأَى [رُؤْيٍ] بَنُو أُمِّيَّةَ يَعْمَلُونَ أَعْلَامًا عَلَى الطَّرِيقِ وَ أَنَّهُمْ ذَكَرُوا مَا تَكَلَّمَ بِهِ أَبُو جَعْفَرٍ (عليه السلام) فَدَرَعُوا مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى فِيءٍ وَعَيْرٍ ثُمَّ جَزَّوْهُ إِلَى اثْنَيْ عَشَرَ مِيلاً فَكَانَ ثَلَاثَةَ آلَافٍ وَ خَمْسَمِائَةٍ ذِرَاعٍ كُلِّ مِيلٍ فَوْضَعُوا الْأَعْلَامَ فَلَمَّا ظَهَرَ بَنُو هَاشِمٍ غَيَّرُوا أَمْرَ بَنِي أُمِّيَّةَ غَيْرَةً لِأَنَّ الْحَدِيثَ هَاشِمِيٌّ فَوْضَعُوا إِلَى حَنْبِ كُلِّ عِلْمٍ عِلْمًا .

He^{saww} said: 'Then the time passed. Then beholders saw the Clan of Umayya constructing signs upon the road, and they remembered what Abu Ja'far^{asws} had spoken of, so they measure out what is between the shadow of (mount) Ayr up to

⁹⁴ من لا يحضره الفقيه 1: 1266 / 278.

(mount) Wueyr, and measured it to be twelve miles. So it happened to be three thousand and five hundred cubit for each mile. So they paced the signs. So when the Clan of Hashim were victorious, they changed it and the matter of the Clan of Umayya was changed, because the Hadeeth is Hashemite, so they placed to the side of each sign, a sign'.⁹⁵

For detailed Ahadeeth on shortening of the Salat, refer to Al Kafi V 3 The Book of Salat Chapters 77 to 81 –

[https://hubeali.com/books/English-Books/AIKafiVol3/AIKafiV3-TheBookOfSalat\(6\).pdf](https://hubeali.com/books/English-Books/AIKafiVol3/AIKafiV3-TheBookOfSalat(6).pdf)

VERSES 102 & 103

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا {102}

And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, and let them take their weapons. So when they have performed Sajda, let them happen to be behind you, and let another group come, who have not prayed yet, so let them pray Salat with you, and let them take their precaution and their weapons. Those who are committing Kufr would love it if you were neglectful from your weapons and your belongings so they could attack upon you with a united attack. And there is no blame upon you if there was harm with you from rain or if you were sick, that you place down your weapons, and take your precautions; Surely Allah has Prepared for the Kafirs a humiliating Punishment [4:102]

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا {103}

So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides. But when you are secure, then establish the Salat. Surely the Salat was always a timed Ordinance for the Momineen [4:103]

⁹⁵ Al Kafi V 3 – The Book Of Salāt CH 77 H 3

The Salat during fear

ابن بابويه في (الفقيه): بإسناده عن عبد الرحمن بن أبي عبد الله، عن الصادق (عليه السلام)، أنه قال: «صلى النبي (صلى الله عليه وآله) بأصحابه في غزاة ذات الرقاع ففرق أصحابه فرقتين، فأقام فرقة بإزاء العدو و فرقة خلفه، فكبر و كبروا، فقرأ و أنصتوا، فركع و ركعوا، فسجد و سجدوا،

Ibn Babuwayh in Al Faqeeh, by his chain, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Al-Sadiq^{asws} having said: 'The Prophet^{saww} offered the Salat with his^{saww} companions during the military expedition of Zaat Al-Riqaa. He^{saww} divided his^{saww} companions into two groups. He^{saww} got one group to stand in front of the enemies, and one group behind him^{saww}. He^{saww} exclaimed Takbeer, and they exclaimed Takbeer. He^{saww} recited (Chapters of the Quran) and they listened silently. He^{saww} performed Ruku and they performed Ruku. He^{saww} performed Sajda and they performed Sajda.

ثم استمر رسول الله (صلى الله عليه وآله) قائماً فصلوا لأنفسهم ركعة، ثم سلم بعضهم على بعض، ثم خرجوا إلى أصحابهم فقاموا بإزاء العدو، و جاء أصحابهم فقاموا خلف رسول الله (صلى الله عليه وآله) فكبر و كبروا، و قرأ فأنصتوا، و ركع فركعوا، و سجد فسجدوا، ثم جلس رسول الله (صلى الله عليه وآله) فتشهد، ثم سلم عليهم فقاموا فقصوا لأنفسهم ركعة، ثم سلم بعضهم على بعض،

Then Rasool-Allah^{saww} continued standing and he^{saww} Prayed one Cycle for himself^{saww}. Then they greeted each other. Then he^{saww} went out to his^{saww} companions and stood in front of the enemy, and his^{saww} companions came over and stood behind Rasool-Allah^{saww}. He^{saww} exclaimed Takbeer and they exclaimed Takbeer. And he^{saww} recited, and they listened silently. And he^{saww} performed Ruku, so they performed Ruku, and he^{saww} performed Sajda so they performed Sajda. Then Rasool-Allah^{saww} was seated for the (bearing of) the testimonies. Then he^{saww} greeted them. Then he^{saww} stood and Prayed one Cycle for himself^{saww}, and they sent greetings upon each other.

و قد قال الله تعالى لنبيه (صلى الله عليه وآله): وَ إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَ لْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَ لْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَ لْيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ وَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَ أَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَ لَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَ خُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَاباً مُهِيناً فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَاماً وَ قُعُوداً وَ عَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً

And Allah^{azwj} the Exalted has Said to His^{azwj} Prophet^{saww} **And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, and let them take their weapons. So when they have performed Sajda, let them happen to be behind you, and let another group come, who have not prayed yet, so let them pray Salat with you, and let them take their precaution and their weapons. Those who are committing Kufr would love it if you were neglectful from your weapons and your belongings so they could**

attack upon you with a united attack. And there is no blame upon you if there was harm with you from rain or if you were sick, that you place down your weapons, and take your precautions; Surely Allah has Prepared for the Kafirs a humiliating Punishment [4:102]

So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides. But when you are secure, then establish the Salat. Surely the Salat was always a timed Ordinance for the Momineen [4:103]

فهذه صلاة الخوف التي أمر الله عز و جل بها نبيه (صلى الله عليه و آله)».

So this is the Salat of fear which Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} with'.⁹⁶

The Timed Ordinance for the Momineen

ابن بابويه في (الفتاوى): بإسناده، قال زرارة و الفضيل: قلنا لأبي جعفر (عليه السلام): أ رأيت قول الله عز و جل: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا؟ قال: «يعني كتاباً مفروضاً، و ليس يعني وقت فوقها، إن جاز ذلك الوقت ثم صلاها لم تكن صلاة مؤداة، و لو كان ذلك كذلك لهلك سليمان بن داود (عليه السلام) حين صلاها لغير وقتها، و لكن متى ذكرها صلاها».

Ibn babuwayh in Al-Faqih, by his chain, Zurara and Al-Fazeyl said,

'We said to Abu Ja'far^{asws}, 'Do you^{asws} see the Words of Allah^{azwj} Mighty and Majestic ***Surely the Salat was always a timed Ordinance for the Momineen [4:103]?***' He^{asws} said: 'It Means Decreed to be Obligatory, and it does not mean its time would lapse. If that was the case, then if its time lapses, then it was prayed, it would not count as Salat. And had it been that, Suleyman Bin Dawood^{as} would have perished where he^{as} Prayed Salat at other than its time, but when remembered it, he prayed it'.⁹⁷

عن منصور بن خالد، قال: سمعت أبا عبد الله (عليه السلام) و هو يقول: «إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا» قال - لو كانت موقوتاً كما يقولون لهلك الناس، و لكان الأمر ضيقاً، و لكنها كانت على المؤمنين كتاباً موحوباً».

From Mansour Bin Khalid who said,

'I heard Abu Abdullah^{asws} and he^{asws} was saying ***Surely the Salat was always a timed Ordinance for the Momineen [4:103]***. He^{asws} said: 'Had it been a timed Ordinance as they are saying it to be, the people would be destroyed, for it would be a restrictive Order. But it was always upon the Momineen as an Obligatory Ordinance'.⁹⁸

⁹⁶ من لا يحضره الفقيه 1: 293 / 1337

⁹⁷ (Extract) من لا يحضره الفقيه 1: 129 / 606 و 607

⁹⁸ تفسير العياشي 1: 273 / 260.

[الكليني] علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبي حمزة، عن عقيل الخزاعي: أن أمير المؤمنين (عليه السلام) كان إذا حضر الحرب يوصي للمسلمين بكلمات فيقول: تعاهدوا الصلاة وحافظوا عليها واستكثروا منها وتقربوا فانها كانت على المؤمنين كتابا موقوتا.

Al Kulayni – Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khazai'e that,

'Amir Al-Momineen^{asws}, whenever the battle presented itself, used to advise the Muslims with certain words, so he^{asws} was saying: 'Commit to the Salat (Prayer), and protect over it, and frequent from it, and be closer (to Allah^{azwj}), **was always a timed Ordinance for the Momineen [4:103]?**'.

وقد علم ذلك الكفار حين سئلوا ما سلككم في سقر؟ قالوا: لم نك من المصلين. وقد عرف حقها من طرقها واکرم بها من المؤمنين الذين لا يشغلهم عنها زين متاع ولا قرّة عين من مال ولا ولد، يقول الله عزوجل: * (رجال لا تلهيهم تجرة ولا بيع عن ذكر الله وإقام الصلاة) *

And the Kafirs knew that, when they would be asked **What has brought you into Hell? [74:42] They shall say: We were not of those who prayed (Musalleen) [74:43]**. They had recognised its right from neglecting it, and the Momineen are being adorned by it, who were never too busy from it from the adornments of the enjoyment, nor whatever delighted the eyes from the wealth, nor the sons'. Allah^{azwj} Mighty and Majestic is Saying **Men whom neither merchandise nor selling diverts from Mentioning Allah and establishing the Salat [24:37]**.

وكان رسول الله (صلى الله عليه وآله) منصبا لنفسه بعد البشري له بالجنة من ربه، فقال عزوجل: * (وأمر أهلك بالصلاة واصطبر عليها) * فكان يأمر بها أهله ويصبر عليها نفسه.

And Rasool-Allah^{saww} had attributed it to himself^{saww} after the good news to him^{saww} with the Paradise from his^{saww} Lord^{azwj}. So Allah^{azwj} Mighty and Majestic Said **And order your family with the Salat, and be constant upon it [20:132]**. He^{saww} used to order by it to his^{saww} family members, and was constant upon it himself^{saww}.⁹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا قَالَ كِتَابًا ثَابِتًا وَ لَيْسَ إِنْ عَجَلْتَ فَلَيْلًا أَوْ أَخَّرْتَ فَلَيْلًا بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الْإِضَاعَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِقَوْمٍ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'The Words of the Exalted **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{asws} said: 'An Affirmed Ordinance, and it cannot be hastened a little nor delayed a little by which it would harm you for as long as you do not waste these with a wasting (not praying at all), for Allah^{azwj}

⁹⁹ Tafseer Abu Hamza Al Sumaly – H 68

Mighty and Majestic is Saying to a people who wasted the *Salāt* **But there came after them an evil generation, who neglected Salat and followed the lustful desires, so they will be meeting Ghayya [19:59]** (a revolving yellow (sulphuric) mountain in Hell)¹⁰⁰.

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا أَيَّ مَوْجُوبًا .

Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **Surely the Salat was always a timed Ordinance for the Momineen [4:103]** – i.e. Obligatory¹⁰¹.

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال في صلاة المغرب: «في السفر لا يضرك أن تؤخر ساعة ثم تصلّيها إن أحببت أن تصلّي العشاء الآخرة، وإن شئت مشيت ساعة إلى أن يغيب الشفق، إن رسول الله (صلى الله عليه و آله) صلى صلاة الهاجرة و العصر جميعا، و المغرب و العشاء الآخرة جميعا، و كان يؤخر و يقدم،

From Muhammad Bin Muslim,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) having said with regards to Al-Magrib Salat: 'During the journey it would not harm you if you delay it for a while, then Pray it. I^{asws} would love it if you to Pray Al-Isha Salat, and if you like you can wait for a while until the twilight disappears. Rasool-Allah^{saww} prayed Al-Zohr Salat and Al-Asr Salat together, and the Al-Magrib and Al-Isha together, and he^{saww} used to delay it and bring it forward.

إن الله تعالى قال: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا إِنَّمَا عَنَى وَجُوبَهَا عَلَى الْمُؤْمِنِينَ لَمْ يَعْزِمْ غَيْرَهُمْ، إِنَّهُ لَوْ كَانَ كَمَا يَقُولُونَ لَمْ يَصِلْ رَسُولُ اللَّهِ (صلى الله عليه و آله) هَكَذَا، وَ كَانَ أَعْلَمُ وَ أَخْبَرُ، وَ لَوْ كَانَ خَيْرًا لَأَمَرَ بِهِ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه و آله)،

Allah^{azwj} the Exalted Says **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. But rather, it Means its Obligation upon the Momineen and does not Mean anything else. Had it been as they are saying it, then (even) Rasool-Allah^{saww} did not Pray like this, and he^{saww} was more knowing and (more) informed. And had it been better, Rasool-Allah^{saww} would have ordered with it.

و قد فات الناس مع أمير المؤمنين (عليه السلام) يوم صفتين صلاة الظهر و العصر و المغرب و العشاء الآخرة و أمرهم علي أمير المؤمنين (عليه السلام) فكبروا و هللوا و سبحوا رجالا و ركبانا لقول الله: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَأَمْرُهُمْ عَلِي (عليه السلام) فصنعوا ذلك».

¹⁰⁰ Al Kafi V 3 – The Book of Salāt CH 2 H 13

¹⁰¹ Al Kafi V 3 – The Book of Salāt CH 3 H 4

And the people had missed, with Amir-Al-Momineen^{asws}, on the Day of Sifteen, Al-Zohr, and Al-Asr, and Al-Magrib, and Al-Isha Salats. And Ali Amir-Al-Momineen^{asws} ordered them, so they exclaimed 'Takbeer', and extolled (the Holiness), and Glorified on foot and upon horseback due to the Words of Allah^{azwj} **But if you are fearing, then (perform your Salat) on foot or riding [2:239]**. Thus, Ali^{asws} ordered them, and so they did that'.¹⁰²

[الفضل الطبرسي] ذكر أبو حمزة في تفسيره: ان النبي غزا محارباً وبني أنمار فهزمهم الله وأحرزوا الذراري والمال، فنزل رسول الله والمسلمون ولا يرون في العدو واحداً، فوضعوا أسلحتهم وخرج رسول الله ليقضي حاجته وقد وضع سلاحه فجعل بينه وبين أصحابه الوادي إلى أن يفرغ من حاجته وقد درأ الوادي والسماء ترش،

Al Fazal Al Tabarsee mentioned Abu Hamza in his Tafseer,

'The Prophet^{saww} battled against the Clan of Anmaar, and Allah^{azwj} Defeated them and captured the offspring and the wealth. So, Rasool-Allah^{saww} and the Muslims encamped and there were not seeing anyone from the enemies. So they placed down their weapons, and Rasool-Allah^{saww} went to fulfil his^{saww} need, and he^{saww} had placed down his^{saww} weapon. So he^{saww} made the valley to be in between himself^{saww} and his^{saww} companions until he^{saww} was free from his^{saww} need. And he^{saww} was in the bottom of the valley and it rained.

فحال الوادي بين رسول الله وبين أصحابه وجلس في ظل شجرة، فبصر به غورث بن الحارث المحاربي فقال له أصحابه: يا غورث ! هذا محمد قد انقلع من أصحابه، فقال: قتلي الله إن لم أقتله وانحدر من الجبل ومعه السيف ولم يشعر به رسول الله إلا وهو قائم على رأسه ومعه السيف قد سله من غمده وقال: يا محمد من يعصمك مني الآن ؟ فقال الرسول: الله.

The situation was such that the valley was between Rasool-Allah^{saww} and his^{saww} companions, and he^{saww} was seated in the shade of a tree. Gowras Bin Al-Haris Al-Maharby saw him^{asws}, so his companions said to him, 'O Gowras! This is Muhammad^{saww}! He^{saww} has pulled away from his^{saww} companions'. So he said, 'May Allah^{azwj} Kill me if I do not kill him^{saww}'. And he descended from the mountain, and with him was his sword, and Rasool-Allah^{saww} did not see him until he was standing by his^{saww} head, and he had unsheathed his sword from its covering, and said: 'O Muhammad^{saww}! Who will protect you^{saww} from me, now?' So the Rasool^{saww} said: 'Allah^{azwj}!'

فانكب عدو الله لوجهه، فقام رسول الله فأخذ سيفه وقال: يا غورث من يمنعك مني الآن ؟ قال: لا أحد. قال: أتشهد أن لا إله إلا الله وإني عبد الله ورسوله، قال: لا، ولكنني أعهد أن لا أقاتلك أبداً ولا أعين عليك عدوا فأعطاه رسول الله سيفه، فقال له غورث: والله لأنت خير مني قال (عليه السلام): إني أحق بذلك

So the enemy of Allah^{saww} fell upon his face. So Rasool-Allah^{saww} seized his sword and said: 'O Gowras! Who will block you from me^{saww}, now?' He said, 'No one'. He^{saww} said: 'Do you testify that there is no god except for Allah^{azwj} and that I^{saww} am His^{azwj} servant and His^{azwj} Rasool^{saww}?' He said, 'No. But, I oath that I will not kill you^{saww} ever, nor will I support your^{saww} enemies against you^{saww}'. So Rasool-

¹⁰² تفسير العياشي 1: 258 / 273.

Allah^{saww} gave his sword back to him. So Gowras said to him^{saww}, 'By Allah^{azwj}! You^{saww} are better than I am'. He^{saww} said: 'I^{saww} am rightful of that'.

وخرج غورث إلى أصحابه فقالوا: يا غورث لقد رأيناك قائما على رأسه بالسيف فما منعك منه قال: الله. أهويت له بالسيف لأضربه فما أدري من لزجني بين كتفي فخررت لوجهي وخر سيفي وسبقني إليه محمد وأخذه ولم يلبث الوادي ان سكن،

And Gowras went out to his companions, so they said, 'O Gowras! We saw you standing upon his^{saww} head with the sword, so what prevented you from him^{saww}?' He said, 'Allah^{azwj}. I brandished the sword to strike him^{saww}, so I do not know who pushed me between my shoulders. So I fell down upon my face, and my sword fell down, and Muhammad^{saww} got to it first and grabbed it, and tranquillity did not remain in the valley'.

فقطع رسول الله إلى أصحابه فأخبرهم الخبر وقرأ عليهم: إن كان بكم أذى من مطر الآية كلها.

So, Rasool-Allah^{saww} went to his^{saww} companions and informed them of the news, and recited to them the Verse ***if there was harm with you from rain [4:102]*** - all of it'.¹⁰³

¹⁰³ Tafseer Abu Hamza Al Sumaly H 67