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CHAPTER 58
AL-MUJADILA
(22 VERSES)
VERSES 1 - 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحديد، و الجادلة في صلاة فريضة أدمنها، لم يعذبه الله حتى يموت أبدا، و لا يرى في نفسه و لا أهله سوءا أبدا، و لا خصامة في بدنه».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Hisan, from Ismail Bin Mahran, from Al-Hassan Bin Abu A'la,

'From Abu Abdullah^{asws} who has said: 'The one who recites *Surahs* Al-Hadeed, and Al-Mujadila (Chapter 58) in the Obligatory Salats, making a habit of it, would not be Punished by Allah^{azwj} ever, until he dies, and he will never see any evil in himself or in his family ever, nor any discord in his body'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة من حزب الله المفلحين».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al Mujadila), would be from the party of Allah^{azwj}, the successful ones, on the Day of Judgement.

و من كتبها و علقها على مريض، أو قرأها عليه، سكن عنه ما يؤلمه.

And one who writes it and attaches it (as an amulet) upon a patient, or recites it over him, it would settle whatever pain he was in.

و إن قرئت على ما يدفن أو يحرز، حفظته إلى أن يخرج صاحبه».

¹. ثواب الأعمال: 117.

And if it is recited upon what is buried or secured, it would Protect it until its owner takes it out'.²

و قال الإمام الصادق (عليه السلام): «من قرأها عند مريض نومته و سكتته.

And Al-Imam Al-Sadiq^{asws} said: 'The one who recites it in the presence of a (sick) patient, it would put him to sleep and settle him.

و إذا أدمن على قراءتها ليلاً أو نهاراً حفظ من كل طارق.

And its habitually recitation, day or night, would Protect one from every darkness.

و إن قرئت على ما يخزن أو يدفن يحفظ إلى أن يخرج من ذلك الموضع.

And if it is recited upon what has been treasured, or buried, it would be Protected until it is taken out from that place.

و إذا كتبت و طرحت في الحبوب، زال عنها ما يفسدها و يتلفها بإذن الله تعالى».

And if it is written and placed in the grain, whatever spoils it and destroys it, would go away from it by the Permission of Allah^{azwj}.³

في مجمع البيان أبي بن كعب قال: قال رسول الله صلى الله عليه وآله ومن قرأ سورة المجادلة كتب من حزب الله يوم القيامة.

In Majma Al-Bayan – Ubayy Bin Ka'ab said,

'Rasool-Allah^{saww} said: 'And the one who recites *Surah Al-Mujadila*, would be Written as being from the party of Allah^{azwj}, on the Day of Judgement'.⁴

VERSES 1 - 4

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {1}

Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1]

² Tafseer Al Burhan – H 10546

³ خواص القرآن: 10 «مخطوط».

⁴ Tafseer Noor Al Saqalayn – CH 58 H 2

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ ۖ إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ {2}

Those from you who pronounce Zihar from their wives, they are not their mothers. Surely their mothers are only those who gave them birth, and they are saying the evil word and a falsity, and surely Allah is Pardoning, Forgiving [58:2]

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۚ ذَلِكُمْ تُوَعَّظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {3}

And those who did pronounce Zihar from their wives, then retracted what they had said, so you should free a neck before you touch each other, that is what you are Advised with, and Allah is Aware of what you are doing [58:3]

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۚ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَلِكُمْ لِيُتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {4}

So one who cannot find (the means), then Fast two months consecutively before you touch each other. And one who is not capable, so he should feed sixty needy ones. That is for you to believe in Allah and His Rasool, and these are the Limits of Allah, and for the Kafirs there is a painful Punishment [58:4]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي وَرَّادٍ الْخَنَّاطِ عَنْ مُحَمَّدَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قَالَ إِنَّ امْرَأَةً مِنَ الْمُسْلِمِينَ أَتَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا زَوَّجَنِي فَقَدْ نَزَّهْتُ لَهُ بَطْنِي وَأَعْتَنْتُ عَلَى دُنْيَاهُ وَآخِرَتِهِ فَلَمْ يَرِ مَنِّي مَكْرُوهًا وَأَنَا أَشْكُوهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَيْكَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Wallad Al Hannat, from Humran,

'From Abu Ja'far^{asws} having said that Amir Al-Momineen^{asws} said: 'A woman came over to Rasool-Allah^{saww}, so she said, 'O Rasool-Allah^{saww}! So and so husband of mine had married me. I gave him my belly for seeding (giving birth), and I supported him upon his world and his Hereafter, so he did not see from me anything he disliked, and I complain about him to Allah^{azwj} Mighty and Majestic, and to you^{saww}'.

قَالَ لِمَا تَشْتَكِينَهُ قَالَتْ لَهُ إِنَّهُ قَالَ لِي الْيَوْمَ أَنْتِ عَلَيَّ حَرَامٌ كَظَهَرِ أُمِّي وَ قَدْ أَخْرَجَنِي مِنْ مَنْزِلِي فَأَنْظُرِي فِي أَمْرِي

He^{saww} said: 'What are you complaining of?' She said to him^{saww}, 'He said to me today, 'You are prohibited unto me like the back of my mother', and he has thrown me out from my house, therefore look into my matter'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنْزَلَ اللَّهُ عَلَيَّ كِتَابًا أَقْضِي بِهِ بَيْنَكَ وَ بَيْنَ زَوْجِكَ وَ أَنَا أَكْرَهُ أَنْ أَكُونَ مِنَ الْمُسْكَلِّفِينَ فَجَعَلَتْ تَبْكِي وَ تَشْتَكِي مَا يَجَا إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ انْصَرَفَتْ

So Rasool-Allah^{saww} said: 'Allah^{azwj} has not yet Revealed a Book to me^{saww} to judge with between you and your husband, and I^{saww} dislike that I^{saww} become from the pretenders'. So she went on weeping and complaining of what was with her, to Allah^{azwj} and His^{azwj} Rasool^{saww}, and dispersed.

فَسَمِعَ اللَّهُ عَزَّ وَ جَلَّ مُحَاوَرَتَهَا لِرَسُولِهِ (صلى الله عليه وآله) فِي زَوْجِهَا وَ مَا شَكَتْ إِلَيْهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ قُرْآنًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ وَ اللَّهُ يَسْمَعُ حَاوِرُكُمَا يَعْنِي مُحَاوَرَتَهَا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي زَوْجِهَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ. الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَ إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَ زُورًا وَ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

Allah^{azwj} Mighty and Majestic Heard her argument to His^{azwj} Rasool^{saww} regarding her husband, and what she complained to him^{saww}, so Allah^{azwj} Mighty and Majestic Revealed with that a Quranic (Verse): **Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1] Those from you who pronounce Zihar from their wives, they are not their mothers. Surely their mothers are only those who gave them birth, and they are saying the evil word and a falsity, and surely Allah is Pardoning, Forgiving [58:2].**

فَبَعَثَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَرْأَةِ فَأَتَتْهُ فَقَالَ لَهَا جِئِيَنِي بِزَوْجِكَ فَأَتَتْهُ فَقَالَ لَهُ أَ قُلْتِ لِامْرَأَتِكَ هَذِهِ أَنْتِ عَلَيَّ حَرَامٌ كَظَهَرَ أُمِّي قَالَ قَدْ قُلْتِ لَهَا ذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيكَ وَ فِي امْرَأَتِكَ قُرْآنًا

So Rasool-Allah^{saww} sent for the woman, and she came over. He^{saww} said to her: 'Come to me^{saww} with your husband'. So she came with him. He^{saww} said to him: 'Did you say to this wife of yours, 'You are prohibited unto me like the back of my mother'? He said, 'I had said that to her'. Rasool-Allah^{saww} said to him: 'Allah^{azwj} Mighty and Majestic has Revealed Quran regarding you and regarding your wife'.

فَقَرَأَ عَلَيْهِ مَا أَنْزَلَ اللَّهُ مِنْ قَوْلِهِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا إِلَى قَوْلِهِ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ فَضَمَّ امْرَأَتَكَ إِلَيْكَ فَإِنَّكَ قَدْ قُلْتِ مُنْكَرًا مِنَ الْقَوْلِ وَ زُورًا قَدْ عَفَا اللَّهُ عَنْكَ وَ عَفَرَ لَكَ فَلَا تَعُدْ

Then he^{saww} recited to him what Allah^{azwj} had Revealed from His^{azwj} Words: **Allah has Heard the words of she who pleaded you regarding her husband [58:1] - up to His^{azwj} Words: and surely Allah is Pardoning, Forgiving [58:2].** So cuddle your wife to yourself, for you have spoken an evil from the speech and a falsity. Allah^{azwj} has Pardoned you and Forgiven for you, therefore do not repeat'.

فَانْصَرَفَ الرَّجُلُ وَ هُوَ نَادِمٌ عَلَى مَا قَالَ لِامْرَأَتِهِ وَ كَرِهَ اللَّهُ ذَلِكَ لِلْمُؤْمِنِينَ بَعْدَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ الَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا يَعْنِي لِمَا قَالَ الرَّجُلُ الْأَوَّلُ لِامْرَأَتِهِ أَنْتِ عَلَيَّ حَرَامٌ كَظَهَرَ أُمِّي قَالَ فَمَنْ قَالَهَا بَعْدَ مَا عَفَا اللَّهُ وَ عَفَرَ لِلرَّجُلِ الْأَوَّلِ فَإِنَّ عَلَيْهِ فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسًا يَعْنِي مُجَامَعَتَهَا ذَلِكَ مِنْكُمْ تُوعِظُونَ بِهِ وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

The man left and he was regretful upon what he had said to his wife, and Allah^{azwj} Disliked that for the Momineen afterwards, so Allah^{azwj} Mighty and Majestic Revealed: **And those who did pronounce Zihaar from their wives, then retracted what they had said [58:3]** - Meaning what the man first said to his wife, 'You are prohibited unto me like the back of my mother', therefore the one who says it after Allah^{azwj} had Pardoned him and Forgiven to the man firstly, then upon him would be: to **free a neck before you touch each other** - Meaning copulate with them, **that is what you are Advised with, and Allah is Aware of what you are doing [58:3]**.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا فَجَعَلَ اللَّهُ عُقُوبَةَ مَنْ ظَاهَرَ بَعْدَ النَّهْيِ هَذَا وَقَالَ ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ هَذَا حَدَّ الظَّهَارِ

So one who cannot find (the means), so Fast two months consecutively before you touch each other. And one who is not capable, so he should feed sixty needy ones [58:4]. Thus Allah^{azwj} Made a Punishment for the one who does *Zihaar* after this Prohibition, and Said: **That is for you to believe in Allah and His Rasool, and these are the Limits of Allah**. So Allah^{azwj} Mighty and Majestic Made this a Legal Punishment for the *Zihaar*.

قَالَ حُمْرَانُ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ لَا يَكُونُ ظَهَارٌ فِي يَمِينٍ وَ لَا فِي إِضْرَارٍ وَ لَا فِي غَضَبٍ وَ لَا يَكُونُ ظَهَارٌ إِلَّا عَلَى طَهْرٍ بَعِيرٍ جَمَاعٍ بِشَهَادَةِ شَاهِدَيْنِ مُسْلِمَيْنِ .

Humran (the narrator) said, 'Abu Ja'far^{asws} said: 'And *Zihaar* does not happen during a vow, nor during harming, nor during anger, and *Zihaar* does not happen except upon purity without copulation, with two Muslim witnesses'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ قَالَ لِي يَوْمًا يَا زُهْرِيُّ مِنْ أَيْنَ جِئْتَ فَقُلْتُ مِنَ الْمَسْجِدِ قَالَ فِيمَ كُنْتُمْ قُلْتُ تَذَاكُرْنَا أَمْرَ الصَّوْمِ فَاجْتَمَعَ رَأْيِي وَ رَأْيِ أَصْحَابِي عَلَى أَنَّهُ لَيْسَ مِنَ الصَّوْمِ شَيْءٌ وَاجِبٌ إِلَّا صَوْمُ شَهْرِ رَمَضَانَ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry,

'From Ali^{asws} Bin Al-Husayn^{asws}, said, 'He^{asws} said to me one day: 'O Zuhry! From where have you come?' So I said, 'From the Masjid'. He^{asws} said: 'In what (discussion) were you?' I said, 'We were mentioning the matter of the Fasting, so there was a consensus of my view, and the views of my companions upon that, there is no Fast which is Obligatory except for a Fast of the Month of Ramazan'.

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهًا فَعَشْرَةُ أَوْجِهٍ مِنْهَا وَاجِبَةٌ كَوْجُوبِ شَهْرِ رَمَضَانَ وَ عَشْرَةُ أَوْجِهٍ مِنْهَا صِيَامُهُمْ حَرَامٌ وَ أَرْبَعَةٌ عَشْرٌ مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ أَوْجِهٍ وَ صَوْمُ التَّأْدِيبِ وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّفَرِ وَ الْمَرَضِ قُلْتُ جَعَلْتُ فِدَاكَ فَسَرَّهْنِ لِي

⁵ Al Kafi – V 7 – The Book of Divorce Ch 72 H 1

So he^{asws} said: 'O Zuhry! It is not as you are saying it. The Fast is upon forty aspects. So ten aspects from these are Obligatory like the Obligation of the Month of Ramazan; and ten aspects from these, its Fasting is Prohibited; and fourteen from these, it's doer is with the choice, if he so desires to, he may Fast, and if he so desires to, he breaks; and the Fast requiring permission is upon three aspects; and the Fast of disciplining, and the Permissible Fast, and the Fast of the journey and the sickness'. I said, 'So, interpret these for me'.

قَالَ أَمَّا الْوَاجِبُ فَصِيَامُ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتْتَابِعَيْنِ فِي كَفَّارَةِ الظَّهَارِ لِقَوْلِ اللَّهِ تَعَالَى الَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا إِلَى قَوْلِهِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتْتَابِعَيْنِ

He^{asws} said: 'As for the Obligations, so these are the Fasts of the Month of Ramazan, and Fast of the two consecutive months regarding an expiation for the *Zihaar* due to the Words of Allah^{azwj} the Exalted: **And those who did pronounce *Zihaar* from their wives, then retracted what they had said, so you should free a neck before you touch each other [58:3]** – up to His^{azwj} Words: **So one who cannot find (the means), then Fast two months consecutively before you touch each other [58:4]**'.⁶

[الطبري] حدثنا أبو كريب قال: حدثنا عبيدالله بن موسى، عن أبي حمزة، عن عكرمة، عن ابن عباس قال: كان الرجل إذا قال لامرأته في الجاهلية أنت علي كظهر امي حرمت في الاسلام فكان أول من ظاهر في الإسلام أوس بن الصامت وكانت تحته ابنة عم له يقال لها خولة بنت خويلد وظاهر منها فاسقط في يديه وقال ما أراك إلا قد حرمت علي، وقالت له مثل ذلك،

Al Tabary – Abu Kareyb narrated to us, from Ubeydullah Bin Musa, from Abu Hamza, from Akrama, from Ibn Abbas who said,

'Whenever the man said to his wife (as they used to say) during the Pre-Islamic period, 'You are unto me like the back of my mother (*Zihaar*)', she became forbidden unto him during Islam (Islamic period). The first one who committed *Zihaar* during Al-Islam was Aws Bin Al-Saamit, and his wife was a daughter of his cousin called Khawla Bint Khuweylid. So he did *Zihaar* from her, she fell down in front of him and he said, 'I do not see you except that you are forbidden unto me', and she said to him similar to that.

قال: فانطلقني إلى رسول الله (صلى الله عليه وسلم) قال فأنت رسول الله (صلى الله عليه وسلم) فوجدت عنده ماشطة تمشط رأسه فأخبرته فقال: يا خويلة ما امرنا في أمرك بشيء

He said, 'Go (for advice) to Rasool-Allah^{saww}'. She came to Rasool-Allah^{saww} and found in his^{saww} presence a hairdresser combing his^{saww} head. She informed him^{saww} and he^{saww} said: 'O Khawla! I^{saww} have not yet been Commanded with regards to your matter, with anything'.

فأنزل الله على رسوله (صلى الله عليه وسلم) فقال: يا خويلة أبشري، قالت: خيرا، قال: فقرأ عليها رسول الله (صلى الله عليه وسلم) * (قد سمع الله قول التي تجدلك في زوجها وتشتكي إلى الله) * إلى قوله * (فتحرير رقبة من قبل أن يتماسا) *

⁶ Al Kafi – V 4 – The Book of Fasts Ch 10 H 1 (Extract)

Then Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}, so he^{saww} said: 'O Khawla, receive glad tidings'. She said, 'Good'. So Rasool-Allah^{saww} recited to her: '**Allah has Heard the words of she who pleaded you regarding her husband [58:1]** - up to His^{azwj} Words: **so you should free a neck before you touch each other [58:3]**'.

قالت: وأي رقبة لنا والله ما يجد رقبة غيري قال: * (فصيام شهرين متتابعين) * قالت: والله لولا أنه يشرب في اليوم ثلاث مرات لذهب بصره

She said, 'And which neck is for us (to free)? By Allah^{azwj}, he will not find a captive neck from me'. Rasool-Allah^{saww} said: '**then Fast two months consecutively [58:4]**'. She said, 'By Allah^{azwj}! If he does not drink three times during the day his eyesight would go away'.

قال: * (فمن لم يستطع فإطعام ستين مسكينا) * قالت: من أين ما هي إلا أكلة إلى مثلها قال: فرعاه بشرط وسق ثلاثين صاعا والوسق ستون صاعا فقال: ليطعم ستين مسكينا وليراجعك.

He^{asws} said: '**And one who is not capable, so he should feed sixty needy ones then as for him who is not able, let him feed sixty needy ones [58:4]**'. She said, 'From where? It is not except what I eat, similar to it'. Rasool-Allah^{saww} said: 'So I^{saww} see him with the halves – he^{saww} loaded thirty Sa'a (a unit of measurement), and the (total) load is of sixty Sa'a (and gave it to her), and he^{saww} said: 'Let him feed sixty needy ones, and return to you'.⁷

عن عمار بن أبي الأحوص، قال: سألت أبا جعفر (عليه السلام) عن السائبة، قال: «انظر في القرآن، فما كان فيه فَتَحْرِيْرُ رَقَبَةٍ فتلك يا عمار السائبة التي لا ولاء لأحد من الناس عليها إلا الله، و ما كان ولاؤه لله فهو لرسول الله عليه وآله السلام، و ما كان ولاؤه لرسول الله فإن ولاءه للإمام و ميراثه له».

From Amar Bin Abu Al Ahows who said,

'I asked Abu Ja'far^{asws} about Al-Sa'iba. He^{asws} said: 'Look in the Quran, so wherever there was in it (the Words): **so you should free a neck [58:3]**, then that, O Amar, is Al-Sa'iba, there being nor guardian for anyone from the people upon it, except Allah^{azwj}. And whatever its Guardianship was for Allah^{azwj}, so it would be for Rasool-Allah^{azwj}, and whatever had its guardianship for Rasool-Allah^{azwj}, so its guardianship is for the Imam^{asws}, and his inheritance would be for him^{asws}'.⁸

⁷ Tafseer Abu Hamza Al Sumaly - Report No. 317 – (Non-Shiah Source)

⁸ تفسير العياشي 1: 215 / 348.

An alternate explanation

محمد بن العباس: عن أحمد بن عبد الرحمن، عن محمد بن سليمان بن بزيع، عن جميل بن المبارك، عن إسحاق بن محمد، قال: حدثني أبي، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، أنه قال: «إن النبي (صلى الله عليه وآله) قال لفاطمة (عليها السلام): إن زوجك بعدي يلاقي كذا وكذا فخيرها بما يلقي بعده،

Muhammad Bin Al Abbas, from Ahmad Bin Abdul Rahman, from Muhammad Bin Suleyman Bin Bazi'e, from Jameel Bin Al Mubarak, from Is'haq Bin Muhammad, from his father,

'From Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} said to Fatima^{asws}: 'You^{asws} husband^{asws} would be facing such and such (matters) after me^{saww}', and he^{saww} informed her^{asws} with what he^{asws} would be facing after him^{saww}.

فقلت: يا رسول الله، ألا تدعو الله أن يصرف ذلك عنه؟ فقال: قد سألت الله ذلك، فقال: إنه مبتلى و مبتلى به،

So she^{asws} said: 'O Rasool-Allah^{saww}! Shall I^{asws} supplicate to Allah^{azwj} to Exchange that away from him^{asws}?' He^{saww} said: 'I^{saww} have asked Allah^{azwj} for that, but He^{azwj} Said: "He^{asws} would be afflicted and afflicted with it".

فهبط جبرئيل (عليه السلام) فقال: قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ».

So Jibraeel^{as} descended and he^{as} said: '**Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1]**'.⁹

VERSES 5 & 6

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كَثَبُوا وَكَبُتُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۗ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {5}

Surely, those opposing Allah and His Rasool would be suppressed just as those from before them were suppressed, and Allah has Sent down clear Signs, and for the Kafirs, there would be an abasing Punishment [58:5]

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {6}

⁹ تأويل الآيات 2: 1/670 .1

On the Day Allah will Resurrect them altogether, then He would Inform them of what they had done. Allah has Recorded it and they would have forgotten it, and Allah is a Witness upon all things [58:6]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ: «يقول: إن كان من أهل النار [و كان] قد عمل مثقال ذرة في الدنيا خيرا [يره] يوم القيامة حسرة، إن كان عمله لغير الله وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ يقول: إن كان من أهل الجنة رأى ذلك الشر يوم القيامة، ثم غفر الله تعالى له».

And in the report of Abu Al-Jaroud, who has said:

Abu Ja'far^{asws} said: 'If he is from the inhabitants of the Fire, and he had done a good deed of the weight of an atom would see in on the Day of Judgement in regret if he had done it for the sake of other than Allah^{azwj}. And if he is from the inhabitants of the Paradise, he would see that evil on the Day of Judgement, but Allah^{azwj} the Exalted would Forgive him'.¹⁰

في مجمع البيان وجاء في الحديث ان النبي صلى الله عليه وآله قال: اتدرون ما اخبارها؟ قالوا: الله ورسوله اعلم، قال: اخبارها ان تشهد على كل عبد وامة بما عملوا على ظهرها، تقول: عمل كذا وكذا يوم كذا وكذا فهذا اخبارها.

In Majma Al Bayan, and it has come in a Hadeeth:

The Prophet^{saww} has said: 'Do you know what is its (the earth's) news?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'It's the news, it's the testimony against every servant and community by what they had done upon it's (earth's) back. It will be saying, 'Such and such a deed was done on such and such a day, so this is its news'.¹¹

وروى الواحدى باسناده مرفوعا إلى ربيعة الحرشى قال: قال رسول الله صلى الله عليه وآله: حافظوا على الوضوء وخير اعمالكم الصلوة وتحفظوا من الارض فانها أمكم وليس فيها احد يعمل خيرا أو شرا الا وهى مخبرة به.

And it has been reported by Al Wahidy, by his unbroken chain going up to Rabi'at Al Harshy who said:

'The Rasool-Allah^{saww} said: 'Be in ablution, and the best of your deeds is the Salat, and it will be preserved in the earth, for it is your mother, and there is no one in it who does a good deed or evil, except that it (the earth) will inform about it'.¹²

¹⁰ (تفسير القمي 2: 433)

¹¹ Tafseer Noor Al Saqalayn – CH 99 H 8

¹² Tafseer Noor Al Saqalayn Ch 99 – H 9

VERSE 7

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {7}

Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely, Allah is a Knower of all things [58:7]

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

From him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina,

‘From Abu Abdullah^{asws} regarding the Words of the Exalted: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one [58:7].**

فَقَالَ هُوَ وَاحِدٌ وَاحِدِي الدَّاتِ بَائِنٌ مِنْ خَلْقِهِ وَبِدَاكَ وَصَفَ نَفْسَهُ وَهُوَ بِكُلِّ شَيْءٍ مُحِيطٌ بِالْإِشْرَافِ وَ الْإِحَاطَةِ وَ الْقُدْرَةِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَ لَا فِي الْأَرْضِ وَ لَا أَصْغَرَ مِنْ ذَلِكَ وَ لَا أَكْبَرَ بِالْإِحَاطَةِ وَ الْعِلْمِ لَا بِالذَّاتِ لِأَنَّ الْأَمَّاكِينَ مَحْدُودَةٌ تَحْوِيهَا حُدُودٌ أَرْبَعَةٌ فَإِذَا كَانَ بِالذَّاتِ لِمَهَا الْحَوَائِثُ .

So he^{asws} said: ‘He^{azwj} is the One, One of the Self, separate from His^{azwj} creatures, and with that He^{azwj} Described Himself^{fazwj}. And He^{azwj} Encompasses everything by the Supervision, and the Control, and the Power. Nothing escapes from Him^{azwj}, (even if it is) an atom’s weight in the skies nor in the earth, nor anything smaller than that, nor bigger, due to the Control. And the Knowledge is not with the Self because the places are limited by the extent of its four limits. So when that was with the Self, the supplication would necessitate it’.¹³

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، رفعه، قال: سألت الجاثليق أمير المؤمنين (عليه السلام) - و ذكر الحديث إلى أن قال - فأخبرني عن الله عز و جل، أين هو؟

And from him, from a number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

¹³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 5

'The Catholic (priest) asked Amir Al-Momineen^{asws} – and he mentioned the Hadeeth until he (the priest) said, 'So Inform me about Allah^{azwj} Mighty and Majestic, where is He^{azwj}?'

فقال أمير المؤمنين (عليه السلام): «هو هنا وها هنا و فوق و تحت و محيط بنا و معنا، و هو قوله تعالى: ما يكون من نجوى ثلاثة إلا هو رابعهم و لا خمسة إلا هو سادسهم و لا أدنى من ذلك و لا أكثر إلا هو معهم أين ما كانوا».

So Amir Al Momineen^{asws} said: 'He^{azwj} is over here, and over there, and above and below, and surrounding us and with us, and these are the Words of the Exalted: ***There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7]***'.¹⁴

عنه عن علي بن الحسين عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (عليه السلام) في قول الله عز و جل ما يكون من نجوى ثلاثة إلا هو رابعهم و لا خمسة إلا هو سادسهم و لا أدنى من ذلك و لا أكثر إلا هو معهم أين ما كانوا ثم ينبئهم بما عملوا يوم القيامة إن الله بكل شيء عليم

From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7]***.

قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ وَ الْمُغِيرَةَ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَعُوا لَعْنِ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النَّبُوءَةُ أَبَدًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

He^{asws} said; 'This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim^{asws}, nor the Prophet-hood ever. So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أُرْمُوا أَمْرًا فَإِنَّا مُرْمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ

¹⁴ الكافي 1: 101 / 1.

I said, 'The Words of the Mighty and Majestic: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].** He^{asws} said: 'And these two Verse were (also) Revealed regarding them on that day'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قُتِلَ الْحُسَيْنُ (عليه السلام) وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ وَ خَرَجَ الْمَلِكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

Abu Abdullah^{asws} said: 'Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn^{asws} was martyred, and thus it had preceded in the Knowledge of Allah^{azwj} Mighty and Majestic which He^{azwj} Made known to the Rasool-Allah^{saww} that when the agreement is written down, Al-Husayn^{asws} would be martyred, and the kingdom would exit from the Clan of Hashim^{asws}. So, all of that did take place.¹⁵

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي و بكر بن أبي بكر، قال: حدثنا سليمان بن خالد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **إِنَّمَا التَّحْوِي مِنَ الشَّيْطَانِ**،

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But rather, the secret counsels are from the Satan [58:10]**, he^{asws} said: 'The second one (Umar)'.

قال: «الثاني» و قوله تعالى: ما يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ، قال: «فلان و فلان و ابن فلان أمينهم، حين اجتمعوا فدخلوا الكعبة، فكتبوا بينهم كتابا: إن مات محمد أن لا يرجع الأمر فيهم أبدا».

And His^{azwj} Words: **There does not happen to be a secret counsel of three, except He is their fourth one [58:7]**, he^{asws} said: 'So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an agreement, 'If Muhammad^{saww} were to die, they would not let the command to return among them, ever!'¹⁶

قال الشيخ أبو جعفر الطوسي (قدس الله روحه): نبأنا الشيخ (أبو جعفر الطبري) باسناده، عن ابن عباس قال: اضمرت قريش قتل علي عليه السلام وكتبوا صحيفة ودفعوها إلى أبي عبيدة بن الجراح. فأنزل الله جبرئيل على رسوله صلى الله عليه وآله، فخبره بخبرهم.

Sheykh Abu Ja'far Al Tusy said, 'The Sheykh Abu Ja'far Al Tabary informed us by his chain, from Ibn Abbas who said,

¹⁵ Al Kafi – H 14650

¹⁶ تفسير القمي 2: 356.

'Quraysh conceived (a plot to) kill Ali^{asws}, and they wrote a parchment and handed it over to Abu Ubeyday Bin Al-Jarrah. So, Allah^{azwj} Sent Jibraeel^{as} unto His^{azwj} Rasool^{saww}, and he^{as} informed him^{saww} of their news (conceived plot).

فقالوا له: أنى له علم ذلك؟ ! ولم يشعر به أحد. فأنزل الله سبحانه على رسوله صلى الله عليه واله هذه الآية

So they (Quraysh) said to him (Ubeydullah Bin Al Jarrah), 'From where did he^{saww} get the news of that, and we did not make anyone aware of it?' Thus, Allah^{azwj}, Glorious is He^{azwj}, Revealed unto His^{azwj} Rasool^{saww}, these Verses'¹⁷

VERSE 8

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا ۖ فَبِئْسَ الْمَصِيرُ {8}

Do you not see those forbidden from the secret counsels, then they are returning to what they had been forbidden from and are holding secret councils with the sin, and the aggression, and the disobedience to the Rasool. And when they come to you, they greet you with what Allah does not Greet you with, and they are saying within themselves, 'Why does not Allah Punish us for what we are saying?' Hell would suffice them. They would be arriving to it, and it is an evil destination [58:8]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «دخل يهودي على رسول الله (صلى الله عليه وآله) وعائشة عنده، فقال: السام عليكم.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

'From Abu Ja'far^{asws} having said: 'A Jew came up to Rasool-Allah^{saww} and Ayesha was in his^{saww} presence. He said, 'Poison (death) be upon you^{saww} (السام عليكم).

فقال رسول الله (صلى الله عليه وآله): عليكم، ثم دخل آخر، فقال مثل ذلك، فرد عليه كما رد على صاحبه، ثم دخل آخر، فقال مثل ذلك، فرد عليه رسول الله (صلى الله عليه وآله) كما رد على صاحبيه،

So Rasool-Allah^{saww} said: 'To you (as well)'. Then another one came up and said similar to that. So, he^{saww} replied to him just like he^{saww} had replied to his companion. Then another one came up and said similar to that, so Rasool-Allah^{saww} replied just like he^{saww} had replied to his two companions before.

¹⁷ Taweel Al Ayaat Al Zaahira – H 2

فغضبت عائشة، فقالت: عليكم السام و الغضب و اللعنة يا معشر اليهود و يا إخوة القردة و الخنازير.

Ayesha got angry, and she said, 'Poison (death) be unto you, and the Wrath, and the Curse, O group of Jews, and O brothers of the monkeys and the pigs!'

فقال لها رسول الله (صلى الله عليه و آله): يا عائشة، إن الفحش لو كان ممثلاً لكان مثال سوء، و إن الرفق لم يوضع على شيء قط إلا زانه، و لا يرفع عنه قط إلا شانه.

So Rasool-Allah^{saww} said to her: 'O Ayesha! If obscenity is represented, it would an evil example, and that kindness is not placed upon anything except that it adorns it, and it does not raise from it anything at all except for its glory'.

فقالت: يا رسول الله، أما سمعت إلى قولهم: السام عليكم؟ فقال: بلى، أما سمعت ما رددت عليهم؟ قلت: عليكم، فإذا سلم عليكم مسلم فقولوا: سلام عليكم، و إذا سلم عليكم كافر فقولوا: عليك».

She said, 'O Rasool-Allah^{saww}, did you^{saww} not listen to their words, 'Poison (death) be unto you (السام عليكم)?' He^{saww} said: 'Yes, but did you hear what I^{saww} replied to them? I^{saww} said: 'To you (as well)'. So if a Muslim greets you, so you should say 'Peace be upon you', and when a Kafir greets you, so you should say, 'To you' (عليك)¹⁸.

علي بن إبراهيم، في قوله تعالى: أَمْ لَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يُعَادُونَ لِمَا نُهُوا عَنْهُ، قال: كان أصحاب رسول الله (صلى الله عليه و آله) يأتون رسول الله (صلى الله عليه و آله) فيسألونه أن يسأل الله لهم، و كانوا يسألون ما لا يجلب لهم،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: **Do you not see those forbidden from the secret counsels, then they are returning to what they had been forbidden from [58:8]**, said, 'The companions of Rasool-Allah^{saww} were coming to Rasool-Allah^{saww} asking him^{saww} to ask Allah^{azwj} for them, and they used to ask for (things) which were not Permissible for them.

فأنزل الله عز و جل: وَ يَتَنَجَّوْنَ بِالْإِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَةِ الرَّسُولِ،

So Allah^{azwj} Mighty and Majestic Revealed: **and are holding secret counsels with the sin, and the aggression, and the disobedience to the Rasool [58:8].**

و قولهم له إذا أتوه: أنعم صباحا، [و] أنعم مساء، و هي تحية أهل الجاهلية، فأنزل الله تعالى: وَإِذَا جَاؤُكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ، فقال لهم رسول الله (صلى الله عليه و آله): «قد أبدلنا بخير من ذلك: تحية أهل الجنة، السلام عليكم».

And their words to him^{saww}, when they used to come to him^{saww} were 'Good morning' (أنعم صباحا) and 'Good evening' (أنعم مساء)، and this was the greeting of the people of ignorance. So Allah^{azwj} the Exalted Revealed: **And when they come to you, they**

¹⁸ الكافي 2: 1 / 474

greet you with what Allah does not Greet you with, and Rasool-Allah^{saww} said to them: 'We have changed it with something better than that. The greeting of the people of the Paradise is 'Peace be upon you' (السلام عليكم)¹⁹.

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ
وَالتَّقْوَى ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {9}

O you those who believe! When you confer, then do not confer with the sin, and the aggression, and the disobedience to the Rasool, and you can confer with the righteousness and the piety; and fear Allah, you will be gathering to Him [58:9]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو جعفر محمد بن الحسين بن حفص الخثعمي بالكوفة، قال: حدثنا عباد بن يعقوب أبو سعيد الأسدي، قال: أخبرني السيد بن عيسى الهمداني، عن الحكم بن عبد الرحمن بن أبي نعيم، عن أبي سعيد الخدري، قال: كانت أمانة المنافقين بغض علي بن أبي طالب (عليه السلام)، فبينما رسول الله (صلى الله عليه و آله) [في المسجد ذات يوم في نفر من المهاجرين و الأنصار، و كنت فيهم، إذا أقبل علي (عليه السلام)

Al-Sheykh (Al-Sadouq) in his Majalis, from a group, from Abu Al-Mufazzal, from Abu Ja'far Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy at Al-Kufa, from Abaas Bin Yaqoub Abu Saeed Al-Asady, from Al-Syed Bin Isa Al-Hamdany, from Al-Hakam Bin Abdul Rahman Bin Abu Naeem, from Abu Saeed Al-Khudry who said,

'A person from the hypocrites used to harbour hatred against Ali^{asws} Bin Abu Talib^{asws}. One day Rasool-Allah^{saww} was among a number of the Emigrants and the Helpers in the Masjid, and he was among them, when Ali^{asws} came over.

فتخطى القوم حتى جلس إلى النبي (صلى الله عليه و آله) [و كان هناك مجلسه الذي يعرف فيه، فسار رجل رجلا، و كانا يريان بالنفاق،

He^{asws} moved across the people until he came to be seated near the Prophet^{saww}, and over there was a seat which he^{asws} was recognised by it. So man by man started leaving, and two of them (Abu Bakr and Umar) were throwing (accusations of) hypocrisy.

فعرف رسول الله (صلى الله عليه و آله) ما أراد، فغضب غضبا شديدا حتى التمع وجهه، ثم قال: «و الذي نفسي بيده، لا يدخل عبد الجنة حتى يجني، و كذب من زعم أنه يجني و ييغض هذا». و أخذ بكف علي (عليه السلام)،

¹⁹ تفسير القمي 2: 354.

Rasool-Allah^{saww} recognised what they intended, so he^{saww} got angered with intense anger to the extent that his^{saww} face quivered. Then he^{saww} said: 'By the One in Whose^{azwj} Hand is my^{saww} soul, no servant will enter the Paradise until he loves me^{saww}. And he has lied, the one who thinks that he loves me^{saww} while he hates this one' – and he^{saww} grabbed the wrist of Ali^{asws}.

فأنزل الله عز و جل هذه الآية في شأنهما: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَ مَعْصِيَةِ الرَّسُولِ إِلَى آخِرِ
الآية.

So Allah^{azwj} Mighty and Majestic Revealed this Verse regarding the affair of those two: **O you those who believe! When you confer, then do not confer with the sin, and the aggression, and the disobedience to the Rasool [58:9]** - up to the end of the Verse'.²⁰

VERSE 10

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {10}

But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah [58:10]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي و بكر بن أبي بكر، قال: حدثنا سليمان بن خالد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ،

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But rather, the secret counsels are from the Satan [58:10]**, he^{asws} said: 'The second one (Umar)'.²⁰

قال: «الثاني» و قوله تعالى: مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ، قال: «فلان و فلان و ابن فلان أمينهم، حين اجتمعوا فدخلوا الكعبة، فكتبوا بينهم كتابا: إن مات محمد أن لا يرجع الأمر فيهم أبدا».

And His^{azwj} Words: **There does not happen to be a secret counsel of three, except He is their fourth one [58:7]**, he^{asws} said: 'So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an

²⁰ الأمالي 2: 217

agreement, 'If Muhammad^{saww} were to die, they would not let the command to return among them, ever!'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا رَأَى الرَّجُلُ مَا يَكْرَهُ فِي مَنَامِهِ فَلْيَتَحَوَّلْ عَنْ شِقْمَةِ الَّذِي كَانَ عَلَيْهِ نَائِمًا وَ لِيُقَلِّعْ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar, who has said:

Abu Abdullah^{asws} said: 'If the man sees what he does not like in his dream, then he should change his sleeping position which he was in and should say, '***But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah [58:10].***

ثُمَّ لِيُقَلِّعْ عُدَّتْ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَائُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

Then he should say, 'I seek Refuge with what the Angels of Proximity of Allah^{azwj} and His^{azwj} Prophets^{as}, and the righteous servants sought Refuge with, from the evil what I saw, and from the evil of the Pelted Satan^{la}'.²²

Reliance upon Allah^{azwj}

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

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

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The *Emān* has four pillars for it – the reliance upon Allah^{azwj}, and delegating the matter to Allah^{azwj}, and the pleasure with the Judgement of Allah^{azwj}, and the submission to the Command of Allah^{azwj} Mighty and Majestic'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَتَوَكَّلَ عَلَى اللَّهِ بِتَقْوِيضِ ذَلِكَ إِلَيْهِ وَ تَقِي بِهِ فِيهَا وَ فِي غَيْرِهَا .

²¹ تفسير القمي 2: 356.

²² Al Kafi H 14554

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

‘From Abu Al-Hassan^{asws} the 1st, he^{asws} said: ‘The reliance upon Allah^{azwj} has levels – from it is that you rely upon Allah^{azwj} in your matters, all of them. So whatever He^{azwj} Does with you, you should be satisfied from Him^{azwj}. You should know that He^{azwj} would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him^{azwj}. Therefore, rely upon Allah^{azwj} by delegating that to Him^{azwj}, and trust in Him^{azwj} regarding it, and in other such matters’.²⁴

VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {11}

O you those who believe! When it is said to you: ‘Make room in (your) assemblies’, then make ample room, Allah will Give you ample. And when it is said: ‘Rise up’, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; and Allah is Aware of what you are doing [58:11]

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): ينبغي للجلساء في الصيف أن يكون بين كل اثنين، مقدار عظم الذراع، لئلا يشق بعضهم على بعض في الحر».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

‘From Abu Abdullah^{asws} that Rasool-Allah^{saww} said; ‘It is befitting for those seated in a gathering during the Summer that there should be in between every two of them, a distance greater than an arms-length, lest some of them cause suffering to the others in the heat’.²⁵

و عنه: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، قال: «كان رسول الله (صلى الله عليه وآله) أكثر ما يجلس تجاه القبلة».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from some of his companions, from Talha Bin Zayd,

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5 (Extract)

²⁵ الكافي 2: 8 / 485

'From Abu Abdullah^{asws} that Rasool-Allah^{saww} frequently used to sit facing the Qiblah'.²⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن مرزم، عن أبي سليمان الزاهد، عن أبي عبد الله (عليه السلام)، قال: «من رضي بدون التشرف من المجلس لم يزل الله عز و جل و ملائكته يصلون عليه حتى يقوم».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Marazim, from Abu Suleyman Al-Zahid,

'From Abu Abdullah^{asws}: 'The one who is happy to be without been honoured in a gathering, Allah^{azwj} Mighty and Majestic and His^{azwj} Angels do not cease Sending Salutations upon him, until he arises (from it)'.²⁷

وَ اتَّصَلَ بِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّ رَجُلًا مِنْ قُفَّهَاءِ شَيْعَتِهِ كَلَّمَ بَعْضَ النَّصَابِ فَأَفْحَمَهُ بِحُجَّتِهِ حَتَّى أَبَانَ عَنْهُ فَضِيحَتِهِ،

In Tafseer Imam Hassan Al-Askari^{asws} – 'And news was received by Abu Al-Hassan^{asws} Bin Muhammad Al-Askari^{asws} that a man from the understanding ones of his^{asws} Shias spoke with one of the *Nasibis* (hostile ones), so he confounded him with his arguments until he exposed his shame.

فَدَخَلَ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ ع وَ فِي صَدْرِ مَجْلِسِهِ دَسْتُ عَظِيمٌ مَنْصُوبٌ، وَ هُوَ قَاعِدٌ خَارِجَ الدَّسْتِ، وَ بِحَضْرَتِهِ خَلْقٌ [كَثِيرٌ] مِنَ الْعُلَوِيِّينَ وَ بَنِي هَاشِمٍ، فَمَا زَالَ يَرْفَعُهُ حَتَّى أُجْلَسَهُ فِي ذَلِكَ الدَّسْتِ، وَ أَقْبَلَ عَلَيْهِ

So he came over to Ali^{asws} Bin Muhammad^{asws} and in the front of his^{asws} gathering a large stage had been established, and he was seated outside the stage, and in his presence were a lot of people from the Alawites and the Clan of Hashim^{asws}. So he^{asws} did not cease to raise him until he^{asws} had him seated in that stage, and faced towards him^{asws}.

فَاشْتَدَّ ذَلِكَ عَلَى أَوْلِيَاكَ الْأَشْرَافِ: فَأَمَّا الْعُلَوِيُّونَ فَأَجْلَوْهُ عَنِ الْعِتَابِ، وَ أَمَّا الْهَاشِمِيُّونَ فَقَالَ لَهُ شَيْخُهُمْ: يَا ابْنَ رَسُولِ اللَّهِ هَكَذَا تُؤْتِرُ عَامِيًّا عَلَى سَادَاتِ بَنِي هَاشِمٍ مِنَ الطَّالِبِيِّينَ وَ الْعَبَّاسِيِّينَ

So that was grievous upon those noblemen, and as for the Alawites, they considered it as a reproach, and as for the Hashimites, so their Sheikh said, 'O son^{asws} of Rasool-Allah^{saww}! Is this how you are preferring the general people over the chiefs (Sadaat) of the Clan of Hashim^{asws}, from the students and the Abbasides?'

فَقَالَ ع: إِيَّاكُمْ- وَ أَنْ تَكُونُوا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَ هُمْ مُعْرِضُونَ أ تَرْضَوْنَ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَكْمًا قَالُوا: بَلَى.

²⁶ الكافي 2: 4 / 484

²⁷ الكافي 2: 4 / 484

So he^{asws} said: 'Beware of becoming from those Allah^{azwj} Said regarding them: **Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they are exposed [3:23].** Would you be pleased with the Book of Allah^{azwj} Mighty and Majestic as a Judge?' They said, 'Yes'.

قَالَ: أَلَيْسَ اللَّهُ تَعَالَى يُعُولُ: يَا أَيُّهَا الَّذِينَ آمَنُوا- إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ- وَ إِذَا قِيلَ انشُرُوا فَانشُرُوا- يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ، فَلَمْ يَرْضَ لِلْعَالِمِ الْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى الْمُؤْمِنِ غَيْرِ الْعَالِمِ، كَمَا لَمْ يَرْضَ لِلْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى مَنْ لَيْسَ بِمُؤْمِنٍ،

He^{asws} said: 'Isn't Allah^{azwj} the Exalted Saying: **O you those who believe! When it is said to you: 'Make room in (your) assemblies', then make ample room, Allah will Give you ample. And when it is said: 'Rise up', then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; and Allah is Aware of what you are doing [58:11]?' So He^{azwj} is not Pleased for the Momin scholar until he is raised to be above the Momin not a scholar, just as He^{azwj} is not Pleased for the Momin until he is raised over the one who is not a *Momin*.**

أَخْبَرُونِي عَنْهُ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا شَرَفَ النَّسَبِ دَرَجَاتٍ أَوْ لَيْسَ قَالَ اللَّهُ: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ فَكَيْفَ تُنْكِرُونَ رَفْعِي هَذَا لَمَّا رَفَعَهُ اللَّهُ إِنَّ كَسْرَ هَذَا لِفُلَانِ النَّاصِبِ بِمُحَجِّجِ اللَّهِ الَّتِي عَلَّمَهُ إِيَّاهَا- لِأَفْضَلُ لَهُ مِنْ كُلِّ شَرَفٍ فِي النَّسَبِ.

Inform me^{asws} about it. Did He^{azwj} Say Allah^{azwj} would be Raising those given the knowledge to (lofty) levels), or did He^{azwj} Say Allah^{azwj} would Raise those given the nobility of the lineage to (lofty) levels? Or, didn't Allah (s.w.t) Say: **Say: 'Are they equal, those who do not know and those do know?' [39:9].** So, how can you be denying the raising of this (person) to what Allah^{azwj} Raised him, when he broke so and so the Nasibi by the arguments of Allah^{azwj} which he had learnt these – it is more superior for him than all the nobilities regarding the lineage'.

فَقَالَ الْعَبَّاسِيُّ: يَا ابْنَ رَسُولِ اللَّهِ قَدْ شَرَّفْتَ عَلَيْنَا مَنْ هُوَ دُونَ نَسَبِ يَقْضُرُ بِنَا، وَ مَنْ لَيْسَ لَهُ نَسَبٌ كَنَسَبِنَا، وَ مَا زَالَ مُنْذُ أَوَّلِ الْإِسْلَامِ يُفَدَّمُ الْأَفْضَلُ فِي الشَّرَفِ عَلَى مَنْ دُونَهُ.

So the Abbasside said, 'O son^{asws} of Rasool-Allah^{saww}! You have ennobled over us, one who is with a lineage deficient from ours, and the one who hasn't a lineage like our lineage, and it has not cease to be so since the beginning of Al Islam, the precedence of the merits regarding the nobility over the ones below it'.

فَقَالَ ع: سُبْحَانَ اللَّهِ- أَلَيْسَ الْعَبَّاسُ بَايَعَ لِأَبِي بَكْرٍ وَ هُوَ تَيْمِيٌّ وَ الْعَبَّاسُ هَاشِمِيٌّ أَوْ لَيْسَ عَبْدُ اللَّهِ بِنُ الْعَبَّاسِ كَانَ يَخْدُمُ عُمَرَ بِنَ الْخَطَّابِ، وَ هُوَ هَاشِمِيٌّ وَ أَبُو الْخَلْفَاءِ وَ عُمَرُ عَدَوِيٌّ وَ مَا بَالُ عُمَرَ أَدْخَلَ الْبُعْدَاءَ مِنْ قُرَيْشٍ فِي الشُّورَى- وَ لَمْ يُدْخِلِ الْعَبَّاسَ

So he^{asws} said: 'Glory be to Allah^{azwj}! Didn't Al-Abbas pledge allegiance to Abu Bakr and he was a Tameemi (from the clan of Tameem), and Al-Abbas was a Hashemite? And wasn't it so that Abdullah Bin Al-Abbas was a servant of Umar Bin Al-Khattab, and he (Abdullah) was a Hashemite and a father of the caliphs, and Umar was a

Adawite (clan of Adayy)? And what was the matter Umar included the remote ones from the Quraysh in the consultation but did not include Al-Abbas?

فَإِنْ كَانَ رَفَعْنَا لِمَنْ لَيْسَ بِهَاشِمِيٍّ عَلَى هَاشِمِيٍّ مُنْكَرًا - فَأَنْكِرُوا عَلَى الْعَبَّاسِ بَيْعَتَهُ لِأَبِي بَكْرٍ وَ عَلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ حِدْمَتَهُ لِعُمَرَ بَعْدَ بَيْعَتِهِ لَهُ، فَإِنْ كَانَ ذَلِكَ جَائِزًا فَهَذَا جَائِزٌ فَكَأَنَّمَا أَلْقَمَ هَذَا الْهَاشِمِيُّ حَجْرًا.

So if our^{asws} raising the one who isn't a Hashemite over a Hashemite was evil – then you should be denying upon Al Abbas of his pledging allegiance to Abu Bakr, and upon Abdullah Bin Al-Abbas of his serving to Umar after having pledged allegiance to him. So if that was allowed, then this is (also) allowed'. So it was as if the Hashemite (Sheikh) had a stone stuck in his throat (silenced)'.²⁸

VERSES 12 & 13

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ بَحْوَاكُمْ صَدَقَةً ۖ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۗ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. That would be better for you and purer. But if you cannot not find (the means), then surely Allah is Forgiving, Merciful [58:12]

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ بَحْوَاكُمْ صَدَقَاتٍ ۖ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {13}

Are you fearing sending forth charities before your consultations? So when you did not do so, and Allah Turned to you. Therefore establish the Salat and give the Zakat, and obey Allah and His Rasool, and Allah is Aware of what you are doing [58:13]

و عنه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد بن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضلته، و لي سبعون منقبة لم يشركني فيها أحد منهم».

And from him, from Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Ali Bin Ahmad Bin Musa Al-Daqaq, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab, and

²⁸ Tafseer Imam Hassan Al Askari^{asws} – S 238

Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qatan, from Bakr Bin Abdullah Bin Habeen, from Tameem Bin Bahlool, from Suleyman Bin Hakeem, from Sawr Bin Yazeed, from Mak'houl who said,

'Amir-al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: 'The memorisers from the companions of the Prophet^{saww} knew that there was no man from among them for whom was a virtue except that there was a sharer in it and its preference. And for me^{asws} there are seventy virtues which none from among them has a share in it'.

قلت: يا أمير المؤمنين، فأخبرني بمن؟ فقال (عليه السلام): «إن أول منقبة- و ذكر السبعين و قال في ذلك- و أما الرابعة و العشرون، فإن الله عز و جل أنزل على رسوله: يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ صَدَقَةً فَكَانَ لِي دينار فبعته بعشرة دراهم، فكنت إذا ناجيت رسول الله (صلى الله عليه و آله) أتصدق قبل ذلك بدرهم،

I said, 'O Amir-al-Momineen^{asws}, can you^{asws} inform me about these?' So he^{asws} said: 'The first virtue' – and he^{asws} went on to mention those seventy and said during that – 'And as for the twenty fourth, Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Rasool: **O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation [58:12].** So there was a Dinar with me^{asws} and I^{asws} changed it for ten Dirhams. Then, whenever I^{asws} consulted Rasool-Allah^{saww}, I^{asws} gave one Dirham in charity before that.

و الله ما فعل هذا أحد غيري من أصحابه قبلي و لا بعدي فأنزل الله عز و جل أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمُ الْآيَةَ، فهل تكون التوبة إلا من ذنب كان؟».

By Allah^{azwj}! No one did that from his^{saww} companions apart from myself^{asws}, neither before me^{asws} nor after me^{asws}. So Allah^{azwj} Mighty and Majestic Revealed: **Are you fearing sending forth charities before your consultations? So when you did not do so, and Allah Turned to you [58:13]** – the Verse. So is there repentance except for the one who was a (persistent) sinner?²⁹

و عنه، قال: حدثنا علي بن عباس، عن محمد بن مروان، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن السدي، عن عبد خير، عن علي (عليه السلام)، قال: «كنت أول من ناجى رسول الله (صلى الله عليه و آله) كان عندي دينار فصرفته بعشرة دراهم، و كلمت رسول الله (صلى الله عليه و آله) عشر مرات، كلما أردت أن أناجيه تصدقت بدرهم، فشق ذلك على أصحاب رسول الله (صلى الله عليه و آله)، فقال المنافقون: ما باله ما ينحش لابن عمه؟ حتى نسخها الله عز و جل فقال: أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ صَدَقَاتٍ إِلَى آخِرِ الْآيَةِ».

And from him, from Ali Bin Abbas, from Muhammad Bin Marwan, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Al-Sady, from Abd Khayr,

'From Ali^{asws} who has said: 'I^{asws} was the first one who consulted Rasool-Allah^{saww}. I^{asws} had a Dinar with me^{asws}, so I^{asws} changed it to ten Dirhams, and I^{asws} spoke to Rasool-Allah^{saww} ten times. Every time I^{asws} intended that I^{asws} should consult him^{saww}, I^{asws} gave one Dirham in charity. But, that was too difficult upon the companions of Rasool-Allah^{saww}, so the hypocrites said, 'What spares him^{saww} to

²⁹ الخصال: 1 / 574

consult with the son^{asws} of his^{saww} uncle?' Until Allah^{azwj} Mighty and Majestic Abrogated it, so He^{azwj} Said: **Are you fearing sending forth charities before your consultations? [58:13]** - up to the end of the Verse'.

ثم قال (عليه السلام): «فكنت أول من عمل بهذه الآية و آخر من عمل بها، فلم يعمل بها أحد قبلي و لا بعدي».

Then he^{asws} said: 'I^{asws} was the first one to act upon this Verse and the last one to act upon it. So no one has acted upon it before me^{asws} or after me^{asws}'³⁰.

ثم قال شرف الدين: و نقلت من مؤلف شيخنا أبي جعفر الطوسي (رحمه الله): أنه في جامع الترمذي و تفسير الثعلبي بإسناده، عن علي بن علقمة الأثمري يرفعه إلى علي (عليه السلام)، أنه قال: « [بي] خفف الله عن هذه الأمة، لأن الله امتحن الصحابة بهذه الآية، فتقاعسوا عن مناجاة الرسول (صلى الله عليه و آله)، و كان قد احتجب في منزله من مناجاة كل أحد إلا من تصدق بصدقة،

Then Sharaf Al-Deen (Al-Najafy) said, 'And we copied from our Sheykh Abu Ja'far Al-Toosy, it is in the collection of Al-Tirmidhi and Tafseer Sa'alby by his chain, from Ali Bin Al-Qamah Al-Anmary, with an unbroken chain going up to

Ali^{asws} having said: 'It was by me^{asws} that Allah^{azwj} Lightened (the load) from this community, because Allah^{azwj} Tested the companions with this Verse. They hesitated from consulting the Rasool^{saww}, and he^{saww} had veiled himself^{saww} from every one, by sitting in his^{saww} house, except from the one who gave in charity.

و كان معي دينار فتصدقت به، فكنت أنا سبب التوبة من الله على المسلمين حين علمت بالآية، و لو لم يعمل بها أحد لنزل العذاب، لامتناع الكل من العمل بها».

And I^{asws} had a Dinar with me^{asws}, so I^{asws} gave charity with it. Thus I^{asws} was the reason of the Turning with Mercy by Allah^{azwj} upon the Muslims when I^{asws} acted upon the Verse. And had no one acted upon it, the Punishment would have befallen, since no one would have acted upon it'³¹.

VERSE 14 - 18

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَجْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ {14}

Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, and they are knowingly swearing upon the lie [58:14]

³⁰ تأويل الآيات 2: 673 / 5.

³¹ الآيات 2: 675 / 7، سنن الترمذي 5: 406 / 3300، غاية المرام: 4 / 349.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {15}

Allah has Prepared a severe Punishment for them. It was evil, what they were doing [58:15]

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ {16}

They are taking their oaths as a shield, so they can block from the Way of Allah, therefore, for them would be an abasing Punishment [58:16]

لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {17}

Neither their wealth nor their children will ever avail them of anything from Allah. They are the inmates of the Fire. They would be therein eternally [58:17]

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهم عَلَىٰ شَيْءٍ ۖ أَلَا إِنَّهم هُمُ الْكَاذِبُونَ {18}

On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18]

علي بن إبراهيم، قال: نزلت في الثاني، لأنه مر به رسول الله (صلى الله عليه و آله) و هو جالس عند رجل من اليهود يكتب خبر رسول الله (صلى الله عليه و آله)، فأنزل الله جل و عز: أَمْ تَرَىٰ إِلَىٰ الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ

Ali Bin Ibrahim (Tafseer Qummi), said,

‘It was Revealed regarding the second one (Umar) because Rasool-Allah^{saww} passed by him while he was seated with a Jew writing the news of Rasool-Allah^{saww}. So Allah^{azwj} Mighty and Majestic Revealed: **Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them [58:14].**

فجاء الثاني إلى رسول الله (صلى الله عليه و آله)، فقال له رسول الله: «رأيتك تكتب عن اليهود و قد نهى الله عن ذلك؟». فقال: يا رسول الله، كتبت عنه ما في التوراة من صفتك، و أقبل يقرأ ذلك على رسول الله (صلى الله عليه و آله) و هو غضبان،

So the second one (Umar) came to Rasool-Allah^{saww}. Rasool-Allah^{saww} said to him: ‘I^{saww} saw you writing from the Jew and Allah^{azwj} has Prohibited from that?’ He said,

'O Rasool-Allah^{saww}! I wrote from him of what was your^{saww} description in the Torah', and went on to recite that on Rasool-Allah^{saww}. But he^{saww} was angered.

فقال له رجل من الأنصار: ويلك، أما ترى غضب رسول الله عليك؟ فقال: أعوذ بالله من غضب الله و غضب رسوله، إني إنما كتبت ذلك لما وجدت فيه من خيرك؟

Then a man from the Helpers said to him, 'Woe be unto you! Did you not see the anger of Rasool-Allah^{saww} upon you?' So he said, 'I seek Refuge from the Anger of Allah^{azwj} and His^{azwj} Rasool^{saww}, but I wrote what I found in it from your^{saww} news?'

فقال له رسول الله (صلى الله عليه و آله): «يا فلان، لو أن موسى بن عمران فيهم قائما ثم أتيته رغبة عما جئت به لكنت كافرا [بما جئت به]» و هو قوله تعالى: اتَّخَذُوا إِيمَانَهُمْ جُنَّةً أَي حجابا بينهم و بين الكفار، و إيمانهم إقرار باللسان فرقا من السيف و رفع الجزية».

Rasool-Allah^{saww} said to him: 'O so and so (Umar)! Even if Musa Bin Imran^{asws} was standing among them, then you came to him^{asws} desiring about what he^{asws} had come with, you would still be a Kafir with what you have come with, and these are the Words of the Exalted: **They are taking their oaths as a shield [58:16]** - i.e., as a veil from between them and the Kafirs, **so they can block from the Way of Allah [58:16]**, and their Eman is their acceptance by their tongues, separate from the sword (war) and raising of the taxes'.

و قوله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ قَالَ: إذا كان يوم القيامة جمع الله الذين غضبوا آل محمد حقهم، فيعرض عليهم أعمالهم، فيحلفون له أنهم لم يعملوا منها شيئا كما حلفوا لرسول الله (صلى الله عليه و آله) في الدنيا حين حلفوا أن لا يردوا الولاية في بني هاشم، و حين هموا بقتل رسول الله (صلى الله عليه و آله) في العقبة،

And the Words of the Exalted: **On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, [58:18]**, said, 'When it will be the Day of Judgement, Allah^{azwj} will Gather the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww}, and He^{azwj} will Present their deeds to them, but they would swear to Him^{azwj} that they did not do any of the deeds from those just like they used to swear to Rasool-Allah^{saww} in the world (beforehand) where they swore that they would not let the Wilayah to be in the Clan of Hashim^{asws}, and where they resolved to murder Rasool-Allah^{saww} in Al-Uqba.

فلما أطلع الله نبيه و أحبره، حلفوا له أنهم لم يقولوا ذلك و لم يهملوا به حتى أنزل الله على رسوله: يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُومًا بِمَا لَمْ يَنَالُوا وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ.

So when Allah^{azwj} Notified His^{azwj} Prophet^{saww} and Informed him^{saww}, they swore to him^{saww} that they did not say that and did not resolve for it, to the extent that Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except**

if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, [9:74].³²

افتراق الأمة إلى ثلاث وسبعين فرقة

Division of the community into seventy three sects

قال أبان: قال سليمان: سمعت علي بن أبي طالب عليه السلام يقول: إن الأمة ستفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وفرقة في الجنة. وثلاث عشرة فرقة من الثلاث والسبعين تنتحل محبتنا أهل البيت، واحدة منها في الجنة واثنان عشرة في النار

Abaan said that Sulaym said, 'I heard Ali^{asws} Bin Abu Talib^{asws} say that: 'The community will be divided into seventy three sects, seventy two sects will be in the Fire and one sect will be in the Paradise. Thirteen of the seventy-three sects will arrogate to love us^{asws} the People^{asws} of the Household, one of these will be in the Paradise and twelve will be in the Fire.

تعيين الفرقة الناجية

Specifications of the Rescued sect

وأما الفرقة الناجية المهديّة المؤمّلة المؤمنة المسلمة الموافقة المرشدة فهي المؤمنة بي المسلمة لأمري المطيعة لي المتبرئة من عدوي المحبة لي والمبغضة لعدوي،

And as for the rescued sect, it is the guided, the hopeful, and the submissive in accordance with the Guide^{asws}. This sect is the trusted one to follow the orders that I^{asws} issue, and it keeps away from my^{asws} enemies, and loves me^{asws}, and harbours hatred towards my^{asws} enemies.

التي قد عرفت حقي وإمامتي وفرض طاعتي من كتاب الله وسنة نبيه، فلم ترد ولم تشك لما قد نور الله في قلبها من معرفة حقنا وعرفها من فضلها، وألهمها وأخذها بنواصيها فأدخلها في شيعتنا حتى اطمأنت قلوبها واستيقنت يقينا لا يخالطه شك.

It is which has recognised my^{asws} rights, and my^{asws} Imamate, and the obligation to obey me^{asws} from the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and has not turned apostate nor does it have any doubts, for Allah^{azwj} has Enlightened its hearts by the recognition of our^{asws} rights, and have understood its merits, and Inspired it and Taken it by its corners and entered it into the hearts of our^{asws} Shias until they achieved reassurance in their hearts and had firm conviction, not mixed with doubt'.

³² تفسير القمي 2: 357

أئمة الفرقة الناجية**Imams^{asws} of the Rescued sect**

إني أنا وأوصيائي بعدي إلى يوم القيامة هداة مهتدون، الذين قرّمهم الله بنفسه ونبيه في آي من الكتاب كثيرة، وطهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في أرضه وخزانه على علمه ومعادن حكمه وتراجمه وحيه

I^{asws}, and the successors^{asws} after me^{asws}, are Guides and the Guided ones up to the Day of Judgement, whom Allah^{azwj} has Joined them^{asws} to Himself^{azwj}, and with His^{azwj} Prophet^{saww} in numerous Verses from the Book, and has Purified us^{asws}, and Made us^{asws} to be infallible and as witnesses over His^{azwj} creation, and His^{azwj} Divine Authorities in His^{azwj} earth, and are the trustees on His^{azwj} Knowledge, and the mine of His^{azwj} Wisdom, and the Interpreters of His^{azwj} Revelation.

وجعلنا مع القرآن والقرآن معنا لا نفارقه ولا يفارقنا حتى نرد على رسول الله صلى الله عليه وآله حوضه كما قال.

And He^{azwj} Made us^{asws} to be with the Quran, and the Quran to be with us^{asws}, it will not separate from us^{asws} nor will we separate from it until we^{asws} return to Rasool-Allah^{saww} to his^{saww} Fountain as he^{saww} has said'.

الفرق الثلاث والسبعون يوم القيامة**The seventy third sect on the Day of Judgement**

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقاً، وهم سبعون ألفاً يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه،

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without Reckoning. And all those seventy two sects have taken to the Religion without the truth, helpers to the religion of the Satan^{la}, taking it from Iblees^{la} and his^{la} friends.

هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا،

They are the enemies of Allah^{azwj} and His^{azwj} Rasool^{saww}, and the enemies of the Momineen, and will be entering the Fire without Reckoning. They are remote from

Allah^{azwj} and from His^{azwj} Rasool^{saww}, having forgotten Allah^{azwj} and His^{azwj} Rasool^{saww} and have associated with Allah^{azwj}, and denied Him^{azwj}, and have worshipped others apart from Allah^{azwj} without having realised it, and they count themselves as having done something good.

يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يخلفون له كما يخلفون لكم ويحسبون أنهم على شيء ألا إنهم هم الكاذبون).

They will be saying on the Day of Judgement: **'By Allah, our Lord! We were not associators' [6:23]; so they will swear to Him as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18]**.³³

علي بن إبراهيم: إنها نزلت في قوم تعرض عليهم أعمالهم فينكرونها، فيقولون: ما عملنا منها شيئاً، فتشهد عليهم الملائكة الذين كتبوا عليهم أعمالهم. قال:

Ali Bin Ibrahim –

'It was Revealed about a people whose deeds would be presented to them, so they would be denying these. They would be saying, 'We do not know (having committed) anything from these. So the Angels who wrote down their deeds would testify against them.

قال الصادق (عليه السلام): «فيقولون لله: يا رب، هؤلاء ملائكتك يشهدون لك، ثم يخلفون بالله ما فعلوا من ذلك شيئاً، و هو قول الله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ، و هم الذين غصبوا أمير المؤمنين (عليه السلام)، فعند ذلك يختم الله على ألسنتهم،

Al-Sadiq^{asws} said: 'But they would be saying, 'O Lord^{azwj}! These Angels of Yours^{azwj} are testifying for You^{azwj}'. They would be swearing by Allah^{azwj} that they did not do anything from that, and these are the Words of Allah^{azwj} the Exalted: **On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all [58:18]**, and they are the ones who usurped the rights of Amir-Al-Momineen^{asws}, upon which Allah^{azwj} would Seal their tongues, and their organs would talk.

و ينطق جوارحهم، فيشهد السمع بما سمع مما حرم الله، و يشهد البصر بما نظر إلى ما حرم الله، و تشهد اليدين بما أخذتا، و تشهد الرجلان بما سعتا فيما حرم الله، و يشهد الفرج بما ارتكب مما حرم الله،

And their ears would testify to what they had heard from what Allah^{azwj} had Prohibited, and the eyes would testify to what they had looked at towards what Allah^{azwj} had Prohibited, and the hands would testify to what they had done, and the two feet would testify to what sought for what Allah^{azwj} had Prohibited, and the

³³ Kitaab Sulaym Bin Qays Al Hilali – H 7

private parts would testify to what they had indulged in from what Allah^{azwj} had Prohibited”³⁴.

VERSES 19 - 21

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۗ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ {19}

The Satan has overcome upon them, so he made them forget the Zikr of Allah. They are the Satan's party. They would be the losers [58:19]

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۙ أُولَٰئِكَ فِي الْأَذْلَلِينَ {20}

Surely, those who oppose Allah and His Rasool, they would be among the most humiliated [58:20]

كَتَبَ اللَّهُ لَأَعْلَبَنَّنَا ۖ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {21}

Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]

فِي كِتَابِ الْمَنَاقِبِ لِابْنِ شَهْرَآشُوبَ حُطْبَةٌ لِلْحُسَيْنِ عَلَيْهِ السَّلَامُ خَطَبَ بِهَا لَمَّا رَأَى صُغُوفَ أَهْلِ الْكُوفَةِ بِكَرْبَلَا كَاللَّيْلِ وَالسَّيْلِ وَفِيهَا: فَبِعَمِّ الرَّبِّ رَبَّنَا وَبِئْسَ الْعِبَادُ أَنْتُمْ أَقْرَبْتُمْ بِالطَّاعَةِ وَآمَنْتُمْ بِالرُّسُولِ مُحَمَّدٍ ثُمَّ إِنَّكُمْ رَجَعْتُمْ إِلَىٰ ذُرِّيَّتِهِ وَعَتَرْتِهِ تُرِيدُونَ قَتْلَهُمْ؛

In the book Al Manaqib of Ibn Shehr Ashub –

‘There is a sermon of Al-Husayn^{asws}, he^{asws} preached with it when he^{asws} saw the rows (of the army) of the people of Al-Kufa at Karbala like the (waves) of dark torrents, and in it (he^{asws} said): ‘So the best Lord^{azwj}, is our Lord^{azwj} and the worst of the servants are you all. You accepted to be obedient, and you believed in the Rasool^{saww} Muhammad^{saww}, then you returned to his^{saww} offspring and his^{saww} family intending to kill them^{asws}?’

لَقَدْ اسْتَحْوَذَ عَلَيْكُمُ الشَّيْطَانُ فَأَنسَاكُمْ ذِكْرَ اللَّهِ الْعَظِيمِ فَتَبَّأَ لَكُمْ وَ لِمَا تُرِيدُونَ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، هَؤُلَاءِ قَوْمٌ كَفَرُوا بَعْدَ إِيمَانِهِمْ فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ.

The Satan^{la} has overcome upon you and he^{la} made you forget the Zikr of Allah^{azwj} the Magnificent. So damnation be to you and for what you are intending! **We are for**

³⁴ تفسير القمي 2: 264.

Allah and we are returning to Him [2:156]. They are a people who are committing Kufr after their Eman. **Therefore, remoteness is for the unjust people [23:41]**.³⁵

VERSE 22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ ۖ
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ
أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ {22}

You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, or their brothers, or their clan. They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him.

And they would be entering the Paradise, the rivers flowing beneath them, being eternally therein. Allah being Pleased with them, and they being pleased from Him. They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]

The Eman Written in the hearts

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبِيَانَ عَنْ فَضَيْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ هَلْ لَهُمْ فِيهَا كِتَابٌ فِي قُلُوبِهِمْ صُنْعٌ قَالَ لَا .

From him, from Ahmad, from Safwan, from Aban, from Fuzayl who said,

'I said to Abu Abdullah^{asws}, '**They, Allah has Written the Eman to be in their hearts [58:22]**, is it for them regarding what is Impressed in their hearts, any say (control over it)?' He^{asws} said: 'No'.³⁶

عنه، عن الحسن بن علي الوشاء، عن أبان الاحمر بن عثمان، عن فضل أبي - العباس بقباق قال: سألت أبا عبد الله عليه السلام عن قول الله: " وكتب في قلوبهم الايمان " هل لهم غير ذلك صنع؟ - قال: لا.

From him, from Al Hassan Bin Ali Al Washa, from Aban Al Ahma Bin Usman, from Fazaal Abu Al Abbas at Qabaaq who said,

³⁵ H 51 - تفسير نور الثقلين، ج5، ص: 267

³⁶ Al Kafi V 2 - The Book Of Belief and Disbelief CH 10 H 2

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **They, Allah has Written the Eman to be in their hearts [58:22]**. Is there for them to do other than that?' He^{asws} said: 'No'.³⁷

The Aided Spirit from Allah^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Hamza,

'From Abu Ja'far^{asws}, he (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and He Aids them with a Spirit from Him [58:22]**. He^{asws} said: 'It is the Eman'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) إِذَا زَنِى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ قَالَ هُوَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ ذَلِكَ الَّذِي يُفَارِقُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

'I said to Abu Ja'far^{asws} regarding the words of Rasool-Allah^{saww}: 'When the man commits adultery, the spirit of the *Emān* separates from him'. He^{asws} said: 'These are His^{azwj} Words: **and He Aids them with a Spirit from Him [58:22]**. That is which separates from him'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أُذُنَانِ فِي حَوْفِهِ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ فَذَلِكَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Aban Bin Taghlab,

'From Abu Abdullah^{asws} having said: 'There is none from a *Momin* except for his heart would be two ears in its interior – an ear into which the slinking whisperer (Satan^{la}) can blow, and an ear into which the Angel would blow. Thus Allah^{azwj} Assists the *Momin* with the Angel, and these are His^{azwj} Words: **and He Aids them with a Spirit from Him [58:22]**.⁴⁰

³⁷ Al Mahaasin – V 1 Bk 5 H 27

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 1

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 11

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 3

محمد بن العباس، قال: حدثنا المنذر بن محمد، عن أبيه، قال: حدثني عمي الحسين بن سعيد، عن أبان بن تغلب، عن علي بن محمد بن بشر، قال: قال محمد بن علي (عليه السلام) - ابن الحنفية - إنما حبنا أهل البيت شيء يكتبه الله في أيمن قلب العبد، و من كتبه الله في قلبه لا يستطيع أحد محوه،

Muhammad Bin Al-Abbas, from Al-Munzar Bin Muhammad, from his father, from Ummy Al-Husayn Bin Saeed, from Abaan Bin Taghlab, from Ali Bin Muhammad Bin Bashar who said,

'Muhammad^{asws} Bin Ali^{asws} said: 'Ibn Hanafiyya – But rather, the love for us^{asws}, the People^{asws} of the Household is a thing which Allah^{azwj} Writes upon the right (side) of the heart of the servant. And on whose heart Allah^{azwj} Writes it, no one has the ability to delete it.

أما سمعت الله سبحانه يقول: أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ إِلَى آخِرِ الْآيَةِ، فحبنا أهل البيت الإيمان.

Have you not heard Allah^{azwj}, the Glorious Saying: ***They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him [58:22]*** - up to the end of the Verse. So the love for us^{asws}, the People^{asws} of the Household, is the Eman (faith)⁴¹.

The successful party of Allah^{azwj}

و من طريق المخالفين: ما رواه أبو نعيم، قال: حدثنا محمد بن حميد بإسناده، عن عيسى بن عبد الله بن محمد بن عمرو، قال: حدثني أبي، عن جده، عن علي (عليه السلام)، أنه قال: «قال سلمان الفارسي: يا أبا الحسن، ما طلعت على رسول الله (صلى الله عليه وآله) إلا و ضرب بين كتفي، و قال: يا سلمان، هذا و حزبه هم المفلحون».

And from the way of the adversaries is what is reported by Abu Naeem who said, 'It was narrated to us by Muhammad Bin Humeyd by his chain, from Isa Bin Abdullah Bin Muhammad Bin Amro who said, '

'My father narrated to me from his grandfather, from Ali^{asws} having said: 'Salman Al-Farsy^{ra} said, 'O Abu Al-Hassan^{asws}! I^{asws} did not (ever) emerge unto Rasool-Allah^{saww} except and he^{saww} tended to strike upon my^{asws} shoulder and say: 'O Salman^{ra}! This one^{asws} and his^{asws} party are the successful ones"⁴².

⁴¹ تأويل الآيات 2: 676 / 8.

⁴² تأويل الآيات 2: 676 / 9، النور المشتعل: 70 / 253.