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CHAPTER 5

AL-MA'IDA

(120 VERSES)

Verses 45 to 76

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الظَّالِمُونَ {45}

And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and the injuries are subject to retaliation. So the one who forgoes with it, then it would be an expiation for him. And the one who does not judge with what Allah Revealed, so them, they are the unjust [5:45]

و عنه: بإسناده عن محمد بن أحمد بن يحيى، عن علي بن محمد القاساني، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «سأل رجل أبي عن حروب أمير المؤمنين (عليه السلام)، وكان السائل من محبينا، فقال له: أبو جعفر (عليه السلام): بعث الله محمدا (صلى الله عليه وآله) بخمسة أسياف - و ذكر الأسياف إلى أن قال - و أما السيف المغمود فالسيف الذي يقام به القصاص، قال الله تعالى: النَّفْسَ بِالنَّفْسِ الآية» فسله إلى أولياء المقتول، و حكمه إلينا».

And from him (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafz Bin Ghayaas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man asked my^{asws} father^{asws} about the battles of Amir-Al-Momineen^{asws}, and the questioner was from those that love us^{asws}, so Abu Ja'far^{asws} said to him: 'Allah^{azwj} Sent Muhammad^{saww} with five swords' - and he^{asws} mentioned the (five) swords, until he^{asws} said - 'And as for the Sheathed Sword (المغمود), so it is the sword by which he^{saww} established the retaliation. Allah^{azwj} the Exalted Says **the**

soul is for the soul [5:45] – the Verse. So its result is for the guardians of the killed one and its judgment is to us^{asws, 1}.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ فَقَالَ يُكَفِّرُ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا عَفَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **So the one who forgoes with it, then it would be an expiation for him [5:45]**. So he^{asws} said: 'It would expiate from his sins in accordance to what he forgave'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ قَالَ يُكَفِّرُ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا عَفَا مِنْ جِرَاحٍ أَوْ غَيْرِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **So the one who forgoes with it, then it would be an expiation for him [5:45]**. He^{asws} said: 'He would be expiated from it from his sins in accordance to what he had forgiven from either an injury or something else'.³

VERSES 46 & 47

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۗ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ {46}

And We Followed up on their traces with Isa son of Maryam, in verification to what was in front of him from the Torah; and We Gave him the Evangel wherein was Guidance and Light in verification of what was in front of him from the Torah, a Guidance and Advice to the pious [5:46]

وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ {47}

¹ التهديب 6: 137/230.

² Al Kafi – V 7 – The Book of Wergilds Ch 46 H 1 (Extract)

³ Al Kafi – V 7 – The Book of Wergilds Ch 46 H 2 (Extract)

And let the people of the Evanjel judge with what Allah Revealed therein. And the one who does not judge with what Allah Revealed, so them, they are the transgressors [5:47]

العباشي: عن أبي جميلة، عن بعض أصحابه، عن أحدهما (عليهما السلام)، قال: «قد فرض الله في الخمس نصيبا لآل محمد (صلوات الله عليهم)، فأبى أبو بكر أن يعطيهم نصيبهم حسدا و عداوة، و قد قال الله: وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ. و كان أبو بكر أول من منع آل محمد (عليهم السلام) حقهم، و ظلمهم، و حمل الناس على رقابهم،

Al Ayyashi, from Abu Jameela, from one of his companions,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} had Obligated with regards to Al-Khums a share for the Progeny^{asws} of Muhammad^{sawww}. Abu Bakr refused to give them^{asws} their^{asws} share out of envy and enmity, and Allah^{azwj} has Said: **so them, they are the transgressors [5:47]**. And Abu Bakr was the first one to prevent the Progeny^{asws} of Muhammad^{sawww} from their^{asws} rights and was unjust to them, and made the people as a burden upon their^{asws} necks.

و لما قبض أبو بكر استخلف عمر على غير شورى من المسلمين، و لا رضا من آل محمد (عليهم السلام)، فعاش عمر بذلك، لم يعط آل محمد حقهم، و صنع ما صنع أبو بكر».

And when Abu Bakr died, Umar became the Caliph without consultation from the Muslims, and he was not pleased with the Progeny^{asws} of Muhammad^{sawww}. Thus Umar lived like that, did not give the Progeny^{asws} of Muhammad^{sawww} their^{asws} rights, and did what Abu Bakr had done'.⁴

VERSE 48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {48}

And We Revealed to you the Book with the Truth, in verification to what came before it from the Book and a prevalence upon it. Therefore judge between them with what Allah Revealed and do not pursue their whims rather than what has come to you from the Truth. For all of them We made a Law and a Manifesto, and if Allah had so Desired, He would have Made you all a single community, but it is to Try you regarding what He Gave you. So

⁴ تفسير العياشي 1: 130 / 325

compete with each other for the goodness. To Allah is your return, altogether, and He would be Informing you with what you had been differing in [5:48]

Judging by what Allah^{azwj} Revealed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُخْلَفُ الْيَهُودِيُّ وَلَا النَّصْرَانِيُّ وَلَا الْمَجُوسِيُّ بَعِيرِ اللَّهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do not get to swear, neither the Jews, nor the Christians, nor the Magians without Allah^{azwj}. Allah^{azwj} Mighty and Majestic is Saying: **Therefore judge between them with what Allah Revealed [5:48]**.⁵

قال أبان: قال سليم: سمعت عليا عليه السلام وهو يقول لرأس اليهود: فقال: والله لو نثيت لي الوسادة لقضيت بين أهل التوراة بتوراتهم وبين أهل الإنجيل بإنجيلهم وبين أهل القرآن بقرآنهم.

Abaan said that Sulaym said, ‘I heard Ali^{asws} and he^{asws} was saying to the head (leader) of the Jews: ‘By Allah^{azwj}, If the platform is set up for me^{asws}, I^{asws} would judge between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Quran by their Quran’.⁶

Having the Knowledge of the Books

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنِ الْمُفْضَلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ سُلَيْمَانَ وَرَثَ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرَثَ سُلَيْمَانَ وَ إِنَّا وَرَثْنَا مُحَمَّدًا وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ تَبْيَانَ مَا فِي الْأَلْوَابِحِ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur’a Bin Muhammad, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘Suleyman^{as} inherited Dawood^{as}, and that Muhammad^{saww} inherited Suleyman^{as}, and we^{asws} are the inheritors of Muhammad^{saww}, and that in our^{asws} presence is the Knowledge of the Torah, and the Evangel, and the Psalms, and the explanation of what is in the Tablets’.

⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 15 H 4

⁶ Kitab Suleym Bin Qays – H 32 (Extract)

قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّ الْعِلْمَ الَّذِي يَخْدُثُ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ .

He (the narrator) said, 'I said, 'This Tablet, is the Knowledge?' He^{asws} said: 'This is not the Knowledge. The Knowledge is that which occurs day after day, and moment after moment'.⁷

VERSES 49 & 50

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ {49}

And that you should judge between them by what Allah Revealed and do not pursue their whims, and be cautious of them lest they tempt you from part of what Allah Revealed to you. But if they turn back, then know that rather Allah Intends to Afflict them for some of their sins, and that most of the people are transgressors [5:49]

أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ {50}

So is it the judgment of the Pre-Islamic period they are seeking? And who is better than Allah in Judging for a people who are certain? [5:50]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، رفعه، عن أبي عبد الله (عليه السلام)، قال: «القضاة أربعة: ثلاثة في النار، و واحد في الجنة، رجل قضى بجزور، و هو يعلم، فهو في النار، و رجل قضى بالحق، و هو لا يعلم، فهو في النار، و رجل قضى بالحق، و هو لا يعلم، فهو في النار، و رجل قضى بالحق، و هو يعلم، فهو في الجنة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The judges are four – three of them would be in the Fire, and one would be in the Paradise. A man who judges with injustice and he knows, so he would be in the Fire; and a man who judges with injustice and he does not know, so he would be in the Fire; and a man who judges with the Truth and he does not know, so he would be in the Fire; and a man who judges with the Truth and he knows, so he would be in the Paradise'.⁸

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 3

⁸ الكافي 7: 407 .1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْحُكْمُ حُكْمَانِ حُكْمُ اللَّهِ وَ حُكْمُ الْجَاهِلِيَّةِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوفُونَ وَ اشْهَدُوا عَلَيَّ زَيْدُ بْنُ ثَابِتٍ لَقَدْ حَكَمَ فِي الْفَرَائِضِ بِحُكْمِ الْجَاهِلِيَّةِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Abu Baseer,

Abu Ja'far^{asws} has said: 'The judgements are two judgements – a Judgement of Allah^{azwj} and a judgement of the ignorance, and Allah^{azwj} Mighty and Majestic has Said: **And who is better than Allah in Judging for a people who are certain? [5:50].**, and (I^{asws}) bear witness that Zayd Bin Sabit had judged with regards to the Obligations by the judgement of the ignorance'.

و قال (عليه السلام): «الحكم حكمان: حكم الله، و حكم الجاهلية، فمن أخطأ حكم الله حكم بحكم الجاهلية».

And he^{asws} said: 'The judgments are two (types of) judgments – Judgment of Allah^{azwj} and judgment of the Pre-Islamic period. So the one who errs in the Judgment of Allah^{azwj} would have judged by the judgment of the Pre-Islamic period'.⁹

VERSE 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ فَلْيَنْزِلِ اللَّهُ لِمَنْ يَشَاءُ آيَاتٍ ۚ

O you who believe! Do not take the Jews and the Christians as friends; they are friends of each other; and the one from you who befriends them, so he is from them; Allah does not Guide the unjust people [5:51]

عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام) قال: «من أحب آل محمد و قدمهم علي جميع الناس بما قدمهم من قرابة رسول الله (صلى الله عليه و آله)، فهو من آل محمد (عليه السلام) لتوليه آل محمد (عليهم السلام)، لأنه من القوم بأعيانهم، و انما هو منهم بتوليه و اتباعه إياهم، و كذلك حكم الله في كتابه و مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ .

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who loves the Progeny^{asws} of Muhammad^{saww}, and places them^{asws} first (prioritise) in front of the whole of the people altogether with what they have been prioritised with from the relatives of Rasool-Allah^{saww}, so he is from the Progeny^{asws} of Muhammad^{saww} due to his befriending of the Progeny^{asws} of Muhammad^{saww}, because the people are with their dignitaries. But rather,

⁹ Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 2 H 2

he is from them^{asws} by being in their^{asws} Wilayah and of his following them^{asws}. And thus is the Judgement of Allah^{azwj} in His^{azwj} Book **and the one from you who befriends them, so he is from them [5:51]**.¹⁰

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقى الله منكم و أصلح فهو منا أهل البيت» قال: منكم أهل البيت؟ قال: «منا أهل البيت».

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who fears Allah^{azwj}, from among you, and reforms (himself), so he is from us^{asws} the People^{asws} of the Household'. He said, 'From you^{asws} the People^{asws} of the Household?' He^{asws} said: 'From us^{asws}, the People^{asws} of the Household'.

قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم».

Umar Bin Yazeed says, 'I said to him^{asws}, 'From the Progeny^{asws} of Muhammad^{saww}?' He^{asws} said: 'Yes, by Allah^{azwj}, from the Progeny^{asws} of Muhammad^{saww}. Yes, and from their^{asws} own selves'.¹¹

(دعائم الإسلام): قد روينا عن أبي عبد الله جعفر بن محمد (عليهما السلام) أن سائلا سأله فقال: يا بن رسول الله، أخبرني عن آل محمد (عليهم السلام)، من هم؟ قال: «هم أهل بيته خاصة».

(The book) Da'aim Al-Islam –

'It has been reported to us from Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} that a questioner asked him^{asws}. He said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Progeny^{asws} of Muhammad^{saww}. Who are they?' He^{asws} said: 'They^{asws} are the People^{asws} of his^{saww} Household in particular'.

قال: فإن العامة يزعمون أن المسلمين كلهم آل محمد. فتبسم أبو عبد الله (عليه السلام)، ثم قال: «كذبوا و صدقوا».

He (the narrator) said, 'But the general people are alleging that the Muslims, all of them are the progeny of Muhammad^{saww}'. So Abu Abdullah^{asws} smiled, then said: 'They are lying and are being truthful'.

قال السائل: يا بن رسول الله ما معنى قولك: كذبوا و صدقوا؟

The questioner said, 'O son^{asws} of Rasool-Allah^{saww}! What is the meaning of your^{asws} words: 'They are lying and are being truthful'?'

¹⁰ (Extract) تفسير العياشي 2: 34 / 231

¹¹ (Extract) تفسير العياشي 2: 33 / 231

قال: «كذبوا بمعنى، و صدقوا بمعنى، كذبوا في قولهم، المسلمون هم آل محمد الذين يوحدون الله و يقرون بالنبي (صلى الله عليه و آله) على ما هم فيه من النقص في دينهم، و التفريط فيه،

He^{asws} said: 'They are lying in a meaning, and they are being truthful in a meaning. They are lying in their words, the Muslims, they are the Progeny^{asws} of Muhammad^{saww}, those who are professing Tawheed of Allah^{azwj} and are accepting with the Prophet^{saww} upon what they are in, from the deficiencies in their Religion, and the fabrications therein.

و صدقوا في أن المؤمنين منهم من آل محمد (عليهم السلام)، و إن لم يناسبوه، و ذلك لقيامهم بشرائط القرآن، لا على أنهم آل محمد الذين أذهب الله عنهم الرجس و طهرهم تطهيرا.

And they are being truthful in that the Momineen from them are from the Progeny^{asws} of Muhammad^{saww}, and that they are not being hostile to him^{saww}, and that is due to their standing by the Stipulations of the Quran, not upon that they are the Progeny^{asws} of Muhammad^{saww}, those from whom Allah^{azwj} Removed the uncleanness and Purified them with a Purification.

فمن قام بشرائط القرآن و كان متبعا لآل محمد (عليهم السلام) فهو من آل محمد (عليهم السلام) على التولي لهم، و إن بعدت نسبته من نسبة محمد (صلى الله عليه و آله)».

Thus, the one who stands by the Stipulations of the Quran, and was a follower of the Progeny^{asws} of Muhammad^{saww}, so he is from the Progeny^{asws} of Muhammad^{saww} upon the Wilayah for them^{asws}, and by counting his link from the link of Muhammad^{saww}.

قال السائل: أخبرني ما تلك الشرائط - جعلني الله فداك - التي من حفظها و قام بها كان بذلك المعنى من آل محمد!

The questioner said, 'Inform me, what are those Stipulation - may Allah^{azwj} Make me your^{asws} ransom - which, the one who preserves it and stands by it, would be in what meaning, from the Progeny^{asws} of Muhammad^{saww}!'

فقال: «القيام بشرائط القرآن، و الاتباع لآل محمد (صلوات الله عليهم)، فمن تولاهم و قدمهم على جميع الخلق كما قدمهم الله من قرابة رسول الله (صلى الله عليه و آله)، فهو من آل محمد (عليهم السلام) على هذا المعنى، و كذلك حكم الله في كتابه فقال جل ثناؤه: وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ».

So he^{asws} said: 'The standing by the Stipulations of the Quran, and following the Progeny^{asws} of Muhammad^{saww}. So the one who befriends them^{asws}, and places them^{asws} foremost upon the entirety of the people just as Allah^{azwj} has Placed them foremost from the relatives of Rasool-Allah^{saww}, so he is from the Progeny^{asws} of Muhammad^{saww}, upon this meaning. And that is the Judgment of Allah^{azwj} in His^{azwj} Book, so He^{azwj} Said: **and the one from you who befriends them, so he is from them [5:51]**'¹²

دعائم الإسلام 1: 29¹²

و عنه: عن أبي عبد الله (عليه السلام) قال: «من اتقى منكم و أصلح فهو منا أهل البيت». قيل له: منكم يا بن رسول الله؟ قال: «نعم منا، أما سمعت قول الله عز و جل: وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ، و قول إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي».

And from him,

From Abu Abdullah^{asws} having said: 'The one from you (Shias) who fears and does righteous deeds, so he is from us^{asws}, the People^{asws} of the Household'. It was said, 'From you^{asws} all, O son^{asws} of Rasool-Allah^{saww}? He^{asws} said: 'Yes, from us^{asws}. Have you not heard the Words of the Mighty and Majestic: **and the one from you who befriends them, so he is from them [5:51]**? And the Words of Ibrahim^{as}: **so the one who follows me, he is from me [14:36]**'.¹³

VERSE 52

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ {52}

So you will see those in whose hearts is a disease hastening among them saying, 'We fear that a calamity would befall us'. But perhaps Allah would either Come with the victory or a Command from Him, so they would become regretful upon what they are hastening regarding themselves [5:52]

و قال: عن داود الرقي، قال: سأل أبا عبد الله (عليه السلام) رجل و أنا حاضر عن قول الله: فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ، فقال: «أذن في هلاك بني امية بعد إحراق زيد بسبعة أيام».

And Dawood Al Barqy said,

'A man asked Abu Abdullah^{asws} and I was present, about the Words of Allah^{azwj} **But perhaps Allah would either Come with the victory or a Command from Him, so they would become regretful upon what they are hastening regarding themselves [5:52]**'. So he^{asws} said: '(Allah^{azwj}) Gave the Permission of the Destruction of the Clan of Umayya, after the burning of (the body of) Zayd by seven days'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ صَنَعْتُمْ بَعَمِّي زَيْدٍ قُلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسَ أَخَذْنَا جُسْتَهُ فَدَفَنَاهُ فِي حُرُوفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَاءَتِ الْحَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أ فَلَا أَوْقَرْتُمُوهُ حَدِيداً وَ أَلْقَيْتُمُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ.

¹³ دعائم الإسلام 1: 62.

¹⁴ تفسير العتاشي 1: 133/325.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

'Abu Abdullah^{asws} said to me: 'What did you do to my^{asws} uncle Zayd?' I said, 'They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furaat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body'. He^{asws} said: 'So why did you not tie iron to him and throw him in (the river) Al-Furaat? Greetings of Allah^{azwj} be upon him, and Curse of Allah^{azwj} be upon his killers'.¹⁵

VERSE 53

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۗ حَبِطَتْ
أَعْمَاهُمْ فَأَصْبَحُوا خَاسِرِينَ {53}

And those who believe are saying, 'Are they those who are swearing by Allah with the most forceful of their oaths that they are with you?' Their deeds would be Confiscated and they would become losers [5:53]

العياشي: عن أبي بصير، قال: سمعت أبو جعفر (عليه السلام) يقول: «إن الحكم بن عيينة، و سلمة، و كثير النواء، و أبا المقدام، و التمار- يعني سالما- أضلوا كثيرا من ضل من هؤلاء الناس، و إنهم ممن قال الله: وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ، و إنهم ممن قال الله: أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ يَلْفُونَ بِاللَّهِ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَاهُمْ فَأَصْبَحُوا خَاسِرِينَ».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'Al-Hakam Bin Ayayna, and Salma, and Kaseer Al-Nawa, and Abu Al-Maqdam, and Al-Tamaar' meaning Saalma – had led astray a great deal from these people, and they are from the ones for whom Allah^{azwj} Says **And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Momineen [2:8]**, and they are from the ones for whom Allah^{azwj} Says **'Are they those who are swearing by Allah with the most forceful of their oaths that they are with you?' Their deeds would be Confiscated and they would become losers [5:53]**'.¹⁶

¹⁵ Al Kafi – H 14612

¹⁶ تفسير العياشي 1: 134 / 326

VERSE 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
 الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ
 اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {54}

O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs. They would be fighting in the Way of Allah and they would not be fearing accusations of an accuser. That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54]

الطبرسي: قيل: «هم أمير المؤمنين علي (عليه السلام) و أصحابه، حين قاتل من قاتله من الناكثين و القاسطين و المارقين». قال: و روي ذلك عن عمار، و حذيفة، و ابن عباس. ثم قال: و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Tabarsy said,

‘They are Amir-Al-Momineen Ali^{asws} and his^{asws} companions, where they would be fighting against the ones who fight, from the breakers of the Covenant, and the unjust, and the renegades’. He (Tabarsy) said, ‘And that has been reported from Amaar, and Huzeyfa, and Ibn Abbas’. Then he said, ‘And it is reported from Abu Ja’far^{asws} and Abu Abdullah^{asws}’.¹⁷

و في (نهج البيان) المروي عن الباقر و الصادق (عليهما السلام): «أن هذه الآية نزلت في علي (عليه السلام)».

And in Nahj Al Bayaan,

It has been reported from Al-Baqir^{asws} and Al-Sadiq^{asws}: ‘This Verse was Revealed regarding Ali^{asws}’.¹⁸

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا علي بن الحسن بن فضال، قال: حدثنا محمد بن عمر و محمد بن الوليد، قالوا: حدثنا حماد بن عثمان، عن سليمان بن هارون العجلي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن صاحب هذا الأمر محفوظ له [أصحابه]، لو ذهب الناس جميعاً أتى الله [له] بأصحابه، و هم الذين قال الله عز و جل: فَإِنْ يَكْفُرْ بِهَا هؤُلاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِكَافِرِينَ، و هم الذين قال الله عز و جل فيهم: فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ».

Muhammad Bin Ibrahim Al No’mani, from Ahmad Bin Muhammad Bin Saeed Bin Aqada, from Ali Bin Al Hassan Bin Fazal, from Muhammad Bin Umar and Muhammad Bin Al Waleed, from Hamaad Bin Usman, from Suleyman Bin Haroun Al Ajaly who said,

¹⁷ مجمع البيان 3: 321

¹⁸ نهج البيان 2: 103 (مخطوط)

'I heard Abu Abdullah^{asws} saying: 'The companions of the Master of this Affair (Al-Qaim^{asws}) are Protected for him^{asws}. If all the people were to go away, Allah^{azwj} would Give him^{asws} his^{asws} companions, and they are the ones for whom Allah^{azwj} Mighty and Majestic Says: **therefore if they disbelieve in it, then We have already Allocated with it a people who would not be disbelievers in it [6:89]**, and they are the ones for whom Allah^{azwj} Mighty and Majestic Says regarding them: **then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs [5:54]**'.¹⁹

العياشي: عن سليمان بن هارون، قال: قلت له: إن بعض هؤلاء العجالية» يزعمون أن سيف رسول الله (صلى الله عليه و آله) عند عبد الله بن الحسن.

Al Ayyashi, from Suleyman Bin Haroun who said,

'I said to him, 'Some of these Ajeelas (those who followed Ameer Bin Bayan Al Ajaly) are alleging that the sword of Rasool-Allah^{saww} is with Abdullah Bin Al-Hassan'.

فقال: «و الله ما رآه و لا أبوه بواحدة من عينيه، إلا أن يكون رآه أبوه عند الحسين (عليه السلام). و إن صاحب هذا الأمر محفوظ له، فلا تذهبن يميننا و لا شمالا، فإن الأمر - و الله - واضح،

So he^{asws} said: 'By Allah^{azwj}! Neither has he seen it nor has his father even by one of his eyes, except if his father has seen it with Al-Husayn^{asws}. And the Master of this Command (Al-Qaim^{asws}), it is protected for him^{asws}. So you should neither go right nor left, for the matter, by Allah^{azwj}, it is clear.

و الله لو أن أهل السماء و الأرض اجتمعوا على أن يحولوا هذا [الأمر] عن موضعه الذي وضعه الله فيه، ما استطاعوا،

By Allah^{azwj}! Even if the inhabitants of the sky and the earth were to gather upon changing this matter from its place in which Allah^{azwj} has Placed it, they would not be able to.

و لو أن الناس كفروا جميعا حتى لا يبقى أحد لجاء الله لهذا الأمر بأهل يكونون من أهله. -

And even if the people in their entirety were to commit Kufr until there does not remain anyone, Allah^{azwj} would still Come for this matter with the people who would happen to be from it's rightful ones'.

ثم قال - أما تسمع الله يقول: يا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ؟ - حتى فرغ من الآية -

Then he^{asws} said: 'Did you not hear Allah^{azwj} Saying: **O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be**

¹⁹ الغيبة: 12 / 316.

Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs [5:54]? – until he^{asws} was free from the Verse.

و قال في آية أخرى: فَإِنَّ يَكْفُرُ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا بِهَا بِكَافِرِينَ - ثم قال- إن أهل هذه الآية هم أهل تلك الآية.».

And he^{asws} said regarding another Verse: ***‘therefore if they disbelieve in it We have already Allocated with it a people who would not be disbelievers in it [6:89]’***. Then he^{asws} said: ‘The people of this Verse, they are the people of that Verse’.²⁰

VERSE 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
{55}

But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]

For whom was it Revealed in particular?

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين بن مخارق، عن أبي حمزة، عن علي بن الحسين وأبي جعفر: * (إنما وليكم الله ورسوله والذين آمنوا) * نزلت في علي بن أبي طالب (عليه السلام).

Yahya Al Shajary said, ‘And by the chain, from Haseyn Bin Makharaq, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} and Abu Ja’far^{asws} having said (regarding) ***But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]: ‘It Was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}’***.²¹

[في تفسير علي بن إبراهيم] [قال] حدثني أبي، عن صفوان، عن أبان بن عثمان، عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام) قال: بينما رسول الله (صلى الله عليه وآله) جالس وعنده قوم من اليهود فيهم عبد الله بن سلام، إذ نزلت عليه هذه الآية فخرج رسول الله (صلى الله عليه وآله) إلى المسجد فاستقبله سائل، فقال: هل أعطاك أحد شيئاً؟ قال: نعم، ذاك المصلي ف جاء رسول الله (صلى الله عليه وآله) فإذا هو علي أمير المؤمنين (عليه السلام).

In the Tafseer of Ali Bin Ibrahim, said, ‘My father narrated to me, from Safwan, from Aban Bin Usman, from Abu Hamza Al Sumaly,

²⁰ تفسير العياشي 1: 135 / 326

²¹ Tafseer Abu Hamza Al Sumaly - H 82

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whilst Rasool-Allah^{azwj} was seated and in his^{saww} presence were a people from the Jews, among them being Abdullah Bin Salaam, when this Verse (5:55) was Revealed unto him^{saww}. So Rasool-Allah^{saww} went out to the Masjid, and a beggar faced him^{saww}. So he^{saww} said: 'Did anyone give you anything?' He said, 'Yes, that Praying one'. So Rasool-Allah^{saww} went, and there was Ali^{asws} Amir Al-Momineen^{asws}.²²

Who was the beggar who begged?

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عيسى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا قَالَ إِنَّمَا يَعْنِي أَوْلَىٰ بِكُمْ أَيُّ أَحَقُّ بِكُمْ وَبِأُمُورِكُمْ وَأَنْفُسِكُمْ وَأَمْوَالِكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا يَعْنِي عَلِيًّا وَأَوْلَادَهُ الْأَيْمَةَ (عليهم السلام) إِلَى يَوْمِ الْقِيَامَةِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]**. He^{asws} said: 'But rather it Means, 'foremost with you', i.e., 'more rightful with you and with your affairs and your own selves and your wealth', Allah^{azwj} and His^{azwj} Rasool^{saww} and those who believe, Meaning Ali^{asws} and his^{asws} children, the Imams^{asws} up to the Day of Judgment.

ثُمَّ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي صَلَاةِ الظُّهْرِ وَقَدْ صَلَّى رَكَعَتَيْنِ وَهُوَ رَاكِعٌ وَعَلَيْهِ حُلَّةٌ قِيمَتُهَا أَلْفُ دِينَارٍ وَكَانَ النَّبِيُّ (صلى الله عليه وآله) كَسَاهُ إِيَّاهَا وَكَانَ النَّجَاشِيُّ أَهْدَاهَا لَهُ

Then Allah^{azwj} Mighty and Majestic Described them, so He^{azwj} Said **those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**, and it was Amir Al-Momineen^{asws} during the Zohr *Salāt*, and he^{asws} had already prayed two Cycles (of it) and he^{asws} was bowing (performing *Ruku'*) and upon him^{asws} was an apparel the price of which was a thousand Dinars, and it was the Prophet^{saww} who had clothed him^{asws} with it, and it was (the Ethiopian king) Al-Najjashy who had gifted it to him^{saww}.

فَجَاءَ سَائِلٌ فَقَالَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ تَصَدَّقْ عَلَىٰ مِسْكِينٍ فَطَرَحَ الْحُلَّةَ إِلَيْهِ وَ أَوْمَأَ بِيَدِهِ إِلَيْهِ أَنْ أَحْمِلْهَا

So a beggar came over and said, 'The greeting be upon you^{asws}, O Guardian^{asws} of Allah^{azwj}, and the one closest with the Momineen than their own selves, give charity to upon a poor one'. So he^{asws} dropped the apparel to him and gestured with his^{asws} hand towards it that he should carry it away.

²² Tafseer Abu Hamza Al Sumaly - H 81

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ هَذِهِ الْآيَةَ وَ صَبَّرَ نِعْمَةً أَوْلَادِهِ بِنِعْمَتِهِ فَكُلُّ مَنْ بَلَغَ مِنْ أَوْلَادِهِ مَبْلَغَ الْإِمَامَةِ يَكُونُ بِهَذِهِ الصَّغَةِ مِثْلَهُ فَيَتَصَدَّقُونَ وَ هُمْ رَاكِعُونَ وَ السَّائِلُ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مِنَ الْمَلَائِكَةِ وَ الَّذِينَ يَسْأَلُونَ الْأَئِمَّةَ مِنْ أَوْلَادِهِ يَكُونُونَ مِنَ الْمَلَائِكَةِ .

So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to it, and the Bounty of his^{asws} children can to be with his^{asws} Bounty. So everyone from his^{asws} children to whom reached the Imamate, happened to be with this characteristic similar to him^{asws}, so they^{asws} (also) were giving charity while they were bowing (performing *Ruku'*); and the beggar who begged from Amir Al-Momineen^{asws} was from the Angels, and those who are begging the Imams^{asws} from his^{asws} children are (all) happening to be from the Angels'.²³

The ring given in charity

روى عمار بن موسى الساباطي، عن أبي عبد الله (عليه السلام): «أن الخاتم الذي تصدق به أمير المؤمنين (عليه السلام) وزن أربعة مثاقيل، حلقته من فضة، و فضة خمسة مثاقيل، و هو من ياقوتة حمراء، و ثمنه خراج الشام، و خراج الشام ثلاث مائة حمل من فضة، و أربعة أحمال من ذهب.

It is reported by Amaar Bin Musa Al Sabatany,

'From Abu Abdullah^{asws} (having said): 'The ring which Amir Al-Momineen^{asws} gave in charity with weight four Misqals (1 Misqal = 4.27 gms). Its ring was of silver and its stone was of five Misqals, and it was of red ruby, and its value was one 'Kharaj' of Syria, and one Kharaj of Syria was of three hundred loads of silver and four loads of gold.

و كان الخاتم لمروان بن طوق، قتله أمير المؤمنين (عليه السلام) و أخذ الخاتم من إصبغه، و أتى به إلى النبي (صلى الله عليه و آله) من جملة الغنائم، و أمره النبي (صلى الله عليه و آله) أن يأخذ الخاتم، فأخذ الخاتم، فأقبل و هو في إصبغه، و تصدق به على السائل في أثناء ركوعه، في أثناء صلاته خلف النبي (صلى الله عليه و آله)».«

And the ring was for Marwan Bin Towq. Amir Al-Momineen^{asws} had killed him and taken the ring from his finger, and came over with it to the Prophet^{saww} from the totality of the war booty, and the Prophet^{saww} had instructed him^{asws} that he^{asws} take the ring (for himself^{asws}). So he^{asws} took the ring and came over, and it was in his^{asws} finger, and he^{asws} gave it in charity with it to the beggar during his^{asws} Ruku, during his^{asws} Salat behind the Prophet^{saww}.²⁴

²³ Al Kafi V 1 – The Book Of Divine Authority CH 64 H 3

²⁴ غاية المرام: 109

The story of Abdullah Bin Salam

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص (لَمَّا آمَنَ بِهِ عَبْدُ اللَّهِ بْنُ سَلَامٍ بَعْدَ مَسَائِلِهِ الَّتِي سَأَلَهَا رَسُولَ اللَّهِ ص وَ جَوَابِهِ) إِيَّاهُ عَنْهَا- قَالَ لَهُ: يَا مُحَمَّدُ بَقِيَتْ وَاحِدَةٌ، وَ هِيَ الْمَسْأَلَةُ الْكُبْرَى وَ الْعَرْضُ الْأَقْصَى: مَنْ الَّذِي يَخْلُفُكَ بَعْدَكَ، وَ يَقْضِي دُيُونَكَ، وَ يُنْجِزُ عِدَاتَكَ، وَ يُؤَدِّي أَمَانَاتَكَ وَ يُوضِحُ عَنْ آيَاتِكَ وَ بَيِّنَاتِكَ

The Imam^{asws} said: ‘Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws} said: ‘And that is, that Rasool-Allah^{saww}, when Abdullah Bin Salam believed in him^{saww} after having asked questions to Rasool-Allah^{saww}, and him^{saww} having answered these, said to him^{saww}, ‘O Muhammad^{saww}! There remain one, and it is the big question and the ultimate purpose – who is the one who will replace you^{saww} after you^{saww}, and fulfil your^{saww} debts, and accomplish your^{saww} promises made, and pay back your^{saww} entrustments, and clarify your^{saww} Signs and your^{saww} proofs?’

فَقَالَ رَسُولُ اللَّهِ ص: أُولَئِكَ أَصْحَابِي فُعُودٌ، فَامْضِ إِلَيْهِمْ فَسَيَدُلُّكَ النُّورُ السَّاطِعُ- فِي دَائِرَةِ عُرَّةٍ وَلِيَّ عَهْدِي وَ صَفْحَةِ خَدَّيْهِ، وَ سَيَنْطِقُ طُومَارُكَ بِأَنَّهُ هُوَ الْوَصِيُّ، وَ سَتَشْهَدُ جَوَارِحُكَ بِذَلِكَ

So Rasool-Allah^{saww} said: ‘Those companions seated (over there), go to them, and the shining light will point you – a circular spot on (the face of) my^{saww} Appointed heir (by Allah^{azwj}) and the surface of his^{asws} cheeks, and your scroll would speak that he^{asws} is the successor^{asws}, and your body parts would testify with that’.

فَصَارَ عَبْدُ اللَّهِ إِلَى الْقَوْمِ- فَرَأَى عَلِيًّا ع يَسْطَعُ مِنْ وَجْهِهِ نُورٌ- يَبْهَرُ نُورَ الشَّمْسِ وَ نَطَقَ طُومَارُهُ وَ أَعْضَاءُ بَدَنِهِ كُلُّهُ يَقُولُ: يَا ابْنَ سَلَامٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْمَالِيُّ جَنَّانَ اللَّهِ بِمُحِبَّتِهِ، وَ نَيْرَانُهُ بِشَانِيَّتِهِ، الْبَاطِنُ دِينَ اللَّهِ فِي أَقْطَارِ الْأَرْضِ وَ آفَاقِهَا، وَ النَّافِي لِلْكَفْرِ عَنْ نَوَاحِيهَا وَ أَرْجَائِهَا. فَتَمَسَّكَ بِوَلَايَتِهِ تَكُنْ سَعِيدًا، وَ اثْبَتْ عَلَى التَّسْلِيمِ لَهُ تَكُنْ رَشِيدًا.

Abdullah came to the group – and he saw Ali^{asws} with light shining from his^{asws} face – bedazzling the light of the sun, and his scroll spoke, and (so did) his body parts, all saying, ‘O Ibn Salam! This is Ali^{asws} Bin Abu Talib^{asws}, the replenisher of the Gardens of Allah^{azwj} with those that love him^{asws}, and (replenisher) of His^{azwj} Fires with his^{asws} adversaries, the emitter of the Religion of Allah^{azwj} in the countries of the earth and its horizons, and the negator of the *Kufr* from its environs and its parts. Therefore, get attached with his^{asws} Wilayah to become fortunate, and affirm upon the submission to him^{asws} to become rightly guided’.

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: [يَا رَسُولَ اللَّهِ هَذَا وَصِيكَ الَّذِي وَعَدَ فِي التَّوْرَةِ] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُصْطَفَى، وَ أَمِينُهُ الْمُرْتَضَى، وَ أَمِيرُهُ عَلَى جَمِيعِ الْوَرَى،

So Abdullah Bin Salam said, ‘O Rasool-Allah^{saww}! This is your^{saww} successor^{asws} who is Promised in the Torah! I hereby testify that there is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Chosen Rasool^{saww}, and His^{azwj} Trustee being Pleased with, and His^{azwj} Emir upon the entirety of the people.

وَأَشْهَدُ أَنَّ عَلِيًّا أَخُوهُ وَصَفِيُّهُ، وَوَصِيَّهُ الْقَائِمِ بِأَمْرِ الْمُنْجِزِ لِعِدَاتِهِ، الْمُؤَدِّي لِأَمَانَاتِهِ، الْمَوْضِعُ لِآيَاتِهِ وَبَيِّنَاتِهِ - وَالدَّافِعُ لِلْأَبَاطِيلِ بِدَلَالَتِهِ وَمُعْجَزَاتِهِ، وَ أَشْهَدُ أَنَّكُمَا اللَّذَانِ بَشَّرَ بِكُمَا مُوسَى وَ مَنْ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ دَلَّ عَلَيَكُمَا الْمُخْتَارُونَ مِنَ الْأَصْفِيَاءِ.

And I testify that Ali^{asws} is his^{saww} brother^{asws}, and his^{asws} elite, and his^{saww} successor^{asws} the establisher with his^{saww} orders, the accomplisher of his^{saww} promises made, and the returner of his^{saww} entrustments, and clarifier of his^{saww} signs and his^{saww} proofs – and the repeller of the falsehood with his^{asws} evidence and his^{asws} miracles. And I testify that both of you^{asws} are those whose glad tidings were given by Musa^{as} and the ones before him^{as} from the Prophets^{as}, and they pointed upon you^{asws} both, the Chosen ones from the elites’.

ثُمَّ قَالَ لِرَسُولِ اللَّهِ ص: قَدْ تَمَّتِ الْحُجُجُ، وَ انْتَرَاخَتِ الْعِلَلُ، وَ انْقَطَعَتِ الْمَعَادِيرُ فَلَا عُذْرَ لِي إِنْ تَأَخَّرْتُ عَنْكَ، وَ لَا خَيْرَ بِي إِنْ تَرَكْتُ التَّعَصُّبَ لَكَ.

Then he said to Rasool-Allah^{saww}, ‘The proofs have been completed, and the reasons have been conveyed, and the excuses have been cut off, so there is no excuse (left) for me to be delayed from you^{saww}, nor is there any goodness in me if I was to neglect the bias towards you^{saww}’.

ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَّتْ وَ انْتَهَمُوا بِإِسْلَامِي (وَقَعُوا بِي) فَاخْتَبَأِي عِنْدَكَ [فَاطِمَةُ] - فَإِذَا جَاءُوكَ فَاسْأَلْهُمْ عَنْ حَالِي وَ رُتْبَتِي بَيْنَهُمْ - لِيَسْمَعَ قَوْلَهُمْ فِي قَبْلِ أَنْ يَعْلَمُوا بِإِسْلَامِي، وَ بَعْدَهُ لِيَعْلَمَ أَحْوَالَهُمْ.

Then he said, ‘O Rasool-Allah^{saww}! The Jews are a slanderous community, and they, if they hear of my Islam, they would deny in me (as being their biggest scholar), therefore hide me with you^{saww} from their seeking. So when they do come to you^{saww}, then ask them of my state and my rank among them, in order for their words to be heard before they know of my (conversion to) Islam, and after it, in order to know they states’.

فَخَبَأَهُ رَسُولُ اللَّهِ ص فِي بَيْتِهِ، ثُمَّ دَعَا قَوْمًا مِنَ الْيَهُودِ، فَحَضَرُوهُ - وَ عَرَضَ عَلَيْهِمْ أَمْرَهُ فَأَبَوْا، فَقَالَ [رَسُولُ اللَّهِ ص]: بَيْنَ تَرْضَوْنَ حَكَمًا بَيْنِي وَ بَيْنَكُمْ قَالُوا: بَعْدَ اللَّهِ بْنِ سَلَامٍ. قَالَ: وَ أَيُّ رَجُلٍ هُوَ قَالُوا: رَيْسِنَا وَ ابْنُ رَيْسِنَا وَ سَيِّدُنَا وَ ابْنُ سَيِّدِنَا، وَ عَالِمُنَا وَ ابْنُ عَالِمِنَا، وَ وَرَعْنَا وَ ابْنُ وَرَعِنَا، وَ زَاهِدُنَا وَ ابْنُ زَاهِدِنَا.

So Rasool-Allah^{saww} hid him in his^{saww} own house. Then he^{saww} called a group of Jews, and they presented to him^{saww}, and presented his^{saww} own matter to them, but they refused. So Rasool-Allah^{saww} said: ‘With whom would you be pleased as a judge between me^{saww} and you all?’ They said, ‘With Abdullah Bin Salam’. He^{saww} said: ‘And which man is he?’ They said, ‘He is our leader and son of our leader, and our chief and son of our chief, and our scholar and son of our scholar, and our pious one and son of our pious one, and our ascetic one and son of our ascetic one’.

فَقَالَ رَسُولُ اللَّهِ ص: أَرَأَيْتُمْ إِنْ آمَنَ بِي أَوْ تَوَمَّنُونَ قَالُوا: قَدْ أَعَادَهُ اللَّهُ مِنْ ذَلِكَ ثُمَّ أَعَادَهَا فَأَعَادُوهَا، فَقَالَ: اخْرُجْ عَلَيْهِمْ يَا عَبْدَ اللَّهِ [بِنِ سَلَامٍ] وَ أَظْهَرْ مَا قَدْ أَظْهَرَهُ اللَّهُ لَكَ مِنْ أَمْرِ مُحَمَّدٍ.

So Rasool-Allah^{saww} said: 'What is your view if he was to believe in me^{saww}, would you (also) be believing in me^{saww}?' They said, 'Allah^{azwj} has Protected him from that'. Then he^{saww} repeated it, and they repeated it. So he^{saww} said: 'Come out to them, O Abdullah Bin Salam, and display what Allah^{azwj} has Displayed to you from the matter of Muhammad^{saww}!'

فَخَرَجَ عَلَيْهِمْ وَهُوَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ [أَشْهَدُ] أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ- الْمَذْكُورُ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ، الْمَذْكُورُ فِيهَا عَلَيْهِ وَعَلَى أَحِبِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So he came out to them and he was saying, 'I testify that there is no god except Allah^{azwj} Alone, there being no associates for him. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww} – the one mentioned in the Torah, and the Evangel, and the Psalms, and the Parchments of Ibrahim^{as}, and the rest of the Books of Allah^{azwj}, and the one pointed upon therein, and upon his^{asws} brother Ali^{asws} Bin Abu Talib^{asws}.

فَلَمَّا سَمِعُوهُ يَقُولُ ذَلِكَ قَالُوا: يَا مُحَمَّدُ، سَفِيهْنَا وَ ابْنُ سَفِيهِنَا، وَ شَرْنَا وَ ابْنُ شَرِّنَا وَ فَاسِقْنَا وَ ابْنُ فَاسِقِنَا، وَ جَاهِلْنَا وَ ابْنُ جَاهِلِنَا، كَانَ غَائِبًا عَنَّا، فَكَرِهْنَا أَنْ نَعْتَابَهُ.

So when they heard him saying that, they said, 'O Muhammad^{saww}! He is our foolish one and son of our foolish one, and an evil one son of our evil one, and a mischievous one son of our mischievous one, and our ignorant one son of our ignorant one. He was absent from us, therefore we disliked backbiting him'.

فَقَالَ عَبْدُ اللَّهِ: فَهَذَا الَّذِي كُنْتُ أَخَافُهُ يَا رَسُولَ اللَّهِ.

Abdullah said, 'So this is which I was fearing, O Rasool-Allah^{saww}'.

ثُمَّ إِنَّ عَبْدَ اللَّهِ حَسُنَ إِسْلَامُهُ- وَ لِحِفَّةِ الْقَصْدِ الشَّدِيدِ مِنْ جِيرَانِهِ مِنَ الْيَهُودِ، وَ كَانَ رَسُولُ اللَّهِ ص فِي حِمَاةِ الْقَيْظِ فِي مَسْجِدِهِ يَوْمًا- إِذْ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ سَلَامٍ. وَ [قَدْ] كَانَ بِاللَّيْلِ أَدْنَى لِلصَّلَاةِ- وَ النَّاسُ بَيْنَ قَائِمٍ وَ قَاعِدٍ وَ رَاكِعٍ وَ سَاجِدٍ،

Then, the Islam of Abdullah was excellent, and he faced a lot of difficulties aimed at him by his neighbours from the Jews, and Rasool-Allah^{saww} was in his^{saww} Masjid one day during extreme heat, when Abdullah Bin Salam came over, and Bilal had already proclaimed the Azan for the Salat, and the people were in between standing and sitting, and performing Ruku's and Sajdas.

فَنظَرَ رَسُولُ اللَّهِ ص إِلَى وَجْهِ عَبْدِ اللَّهِ فَرَأَهُ مُتَعَبِّرًا، وَ إِلَى عَيْنَيْهِ دَامِعَتَيْنِ، فَقَالَ: مَا لَكَ يَا عَبْدَ اللَّهِ.

Rasool-Allah^{saww} looked at the face of Abdullah, and he^{saww} saw it as changed (pale), and there were to tears in his eyes, so he^{saww} said: 'What is the matter with you, O Abdullah?'

فَقَالَ يَا رَسُولَ اللَّهِ قَصَدْتَنِي الْيَهُودُ، وَ أَسَاءَتْ جَوَارِي- وَ كُلُّ مَا عَوَّنَ لِي اسْتِعَارُوهُ مِنِّي كَسْرُوهُ وَ أَتْلَفُوهُ، وَ مَا اسْتَعْرَثَ مِنْهُمْ مَعُونِيهِ، ثُمَّ زَادَ أَمْرُهُمْ بَعْدَ هَذَا، فَقَدِ اجْتَمَعُوا وَ تَوَاطَعُوا- وَ تَحَالَفُوا عَلَيَّ أَنْ لَا يُجَالِسَنِي أَحَدٌ مِنْهُمْ، وَ لَا يُبَايِعَنِي وَ لَا يُشَاوِرَنِي وَ لَا يُكَلِّمَنِي وَ لَا يُجَالِطَنِي،

So he said, 'O Rasool-Allah^{saww}! They Jews are aiming for me, and my neighbours are abusing me – and every utensil they borrowed from me, they break it and destroying it, and whatever I try to borrow from them, they are forbidding it. Then their affair increased after this, for they have gathered and colluded - and they are swearing upon that will neither sit with me, any one of them, nor they would sell to me, nor buy from me, nor speak to me, nor associate with me.

وَقَدْ تَقَدَّمُوا بِذَلِكَ إِلَى مَنْ فِي مَنْزِلِي، فَلَيْسَ يُكَلِّمُنِي أَهْلِي وَ كُلُّ حَيْرَانِنَا يَهُودُ، وَ قَدْ اسْتَوْحِشْتُ مِنْهُمْ، فَلَيْسَ لِي [مَنْ] أَنْسَ بِهِمْ، وَ الْمَسَافَةُ مَا بَيْنَنَا وَ بَيْنَ مَسْجِدِكَ هَذَا وَ مَنْزِلِكَ بَعِيدَةٌ، فَلَيْسَ يُمَكِّنُنِي فِي كُلِّ وَفْتٍ يَلْحَقُنِي ضَيْقٌ صَدْرٍ مِنْهُمْ – أَنْ أَقْصِدَ مَسْجِدَكَ أَوْ مَنْزِلَكَ.

And they had preceded with that (boycotting) to the ones in my own house. So my family members did not speak to me, and every neighbour of ours is a Jew, and I have come to fear from them, for there isn't anyone whom I can be comfortable with, and the travel distance from what is between us and this Masjid of yours^{saww} and your^{saww} house, is far. So every time I have to face constriction of my chest from them, whenever I aim to come to your^{saww} Masjid or your^{saww} house'.

فَلَمَّا سَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَ عَشِيَّةَ مَا كَانَ يَعِشَاهُ – عِنْدَ نُزُولِ الْوَحْيِ عَلَيْهِ مِنْ تَعْظِيمِ أَمْرِ اللَّهِ تَعَالَى، ثُمَّ سُرِّي عَنْهُ وَ قَدْ أَنْزَلَ عَلَيْهِ: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا – الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ، وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا – فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

So when Rasool-Allah^{saww} heard that, there came an overwhelming feeling upon him^{saww} what used to come upon him^{saww} during the descent of the Revelation upon him^{saww}, from the reverence of the Command of Allah^{azwj} the Exalted. Then he^{saww} was cheerful from it, and there had been Revealed unto him^{saww}: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55] And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].**

قَالَ: يَا عَبْدَ اللَّهِ بْنَ سَلَامٍ إِنَّمَا وَلِيُّكُمُ اللَّهُ نَاصِرُكُمْ عَلَى الْيَهُودِ الْقَاصِدِينَ بِالسُّوءِ لَكَ وَ رَسُولُهُ [إِنَّمَا] وَلِيُّكَ وَ نَاصِرُكَ وَ الَّذِينَ آمَنُوا الَّذِينَ – صِفَتُهُمْ أَنَّهُمْ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ أَيُّ وَ هُمْ فِي رُكُوعِهِمْ.

He^{saww} said: 'O Abdullah Bin Salam! **But rather, your Guardian is Allah** – Allah^{azwj} would be Helping you against the Jews, the ones aiming with the evil to you, **and His Rasool** – rather is your guardian and your helper, **and those who are believing, those** – they characteristics are, they would be **establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]** – i.e., and (while) they are performing the Ruku.

ثُمَّ قَالَ: يَا عَبْدَ اللَّهِ بْنَ سَلَامٍ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا مَنْ يَتَوَلَّاهُمْ، وَ وَالَى أَوْلِيَاءَهُمْ، وَ عَادَى أَعْدَاءَهُمْ، وَ لَجَأَ عِنْدَ الْمُحِمَّاتِ إِلَى اللَّهِ ثُمَّ إِلَيْهِمْ فَإِنَّ حِزْبَ اللَّهِ حُنْدُهُ هُمُ الْغَالِبُونَ لِلْيَهُودِ وَ سَائِرِ الْكَافِرِينَ، أَيُّ فَلَا يُهَمَّتْكَ يَا ابْنَ سَلَامٍ، فَإِنَّ اللَّهَ تَعَالَى [هُوَ نَاصِرُكَ] وَ هُوَ كَافِيكَ شُرُورَ أَعْدَائِكَ وَ ذَائِدَ عَنكَ مَكَايِدَهُمْ.

Then he^{saww} said: 'O Abdullah Bin Salam! **And whoever takes Allah and His Rasool and those who believe for a Guardian**, and befriend the ones they^{asws} befriend, and are inimical to their^{asws} enemies, and seek shelter during the difficulties with Allah^{azwj}, then to them^{asws}, **then they are the party of Allah – His^{azwj} army, they would be triumphant [5:56]** – over the Jews and the rest of the *Kafirs*. So do not be concerned, O Ibn Salam, for Allah^{azwj} the Exalted, He^{azwj} would Help you, and He^{azwj} would Suffice you against the evil of your enemies, and would Repel their plots from you'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ بْنَ سَلَامٍ أَبْشِرْ، فَقَدْ جَعَلَ اللَّهُ لَكَ أَوْلِيَاءَ خَيْرًا مِنْهُمْ: اللَّهُ، وَرَسُولُهُ، وَ الَّذِينَ آمَنُوا – الَّذِينَ يُقِيمُونَ الصَّلَاةَ، وَ يُؤْتُونَ الزَّكَاةَ، وَ هُمْ رَاكِعُونَ

Then Rasool-Allah^{saww} said: 'O Abdullah Bin Salam! Receive glad tidings, for Allah^{azwj} has Made friends to be for you, better than them: **Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**'.

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: [يَا رَسُولَ اللَّهِ] مَنْ هَؤُلَاءِ الَّذِينَ آمَنُوا فَتَنْظَرُ رَسُولُ اللَّهِ ص إِلَى سَائِلٍ، فَقَالَ: هَلْ أَعْطَاكَ أَحَدٌ شَيْئاً الْآنَ قَالَ: نَعَمْ ذَلِكَ الْمُصَلِّي، أَشَارَ إِلَيَّ بِإِصْبَعِهِ: أَنْ خُذِ الْحَاتِمَ. فَأَخَذْتُهُ فَتَنْظَرْتُ إِلَيْهِ وَ إِلَى الْحَاتِمِ، فَإِذَا هُوَ خَاتِمٌ عَلَيَّ مِنْ أَبِي طَالِبٍ ع.

Abdullah Bin Salam said, 'O Rasool-Allah^{saww}! Who are they, the ones who are believing?' So, Rasool-Allah^{saww} looked at a beggar, and he^{saww} said: 'Has anyone given you anything now?' He^{asws} said: 'Yes, that praying one^{asws}. He^{asws} gestured towards me with his^{asws} finger to take the ring, so I took it'. So he looked at the ring, and it was the ring of Ali^{asws} Bin Abu Talib^{asws}.

فَقَالَ رَسُولُ اللَّهِ ص: اللَّهُ أَكْبَرُ، هَذَا وَلِيُّكُمْ [بَعْدِي] وَ أَوْلَى النَّاسِ بِالنَّاسِ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Rasool-Allah^{saww} said: 'Allah^{azwj} is the Greatest! This is your^{asws} Guardian^{asws} after me^{saww}, and closest of the people with the people after me^{saww}, Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ: ثُمَّ لَمْ يَلْبَثْ عَبْدُ اللَّهِ إِلَّا يَسِيراً حَتَّى مَرِضَ بَعْضُ جِيرَانِهِ، وَ افْتَقَرَ وَ بَاعَ دَارَهُ، فَلَمْ يَجِدْ لَهَا مُشْتَرِيّاً غَيْرَ عَبْدِ اللَّهِ، وَ أُسِرَ آخَرُ مِنْ جِيرَانِهِ فَأُجْلِيَ إِلَى بَيْعِ دَارِهِ، فَلَمْ يَجِدْ [لَهَا] مُشْتَرِيّاً غَيْرَ عَبْدِ اللَّهِ، ثُمَّ لَمْ يَبْقَ مِنْ جِيرَانِهِ مِنَ الْيَهُودِ أَحَدٌ إِلَّا دَهْنُهُ دَاهِيَةٌ، وَ اِحْتِيَاجٌ – مِنْ أَجْلِهَا – إِلَى بَيْعِ دَارِهِ،

He^{asws} said: 'Then Abdullah remained only for a little while until one of his neighbours got sick and was poor, so (wanted to) sell his house, but he could not find a buyer for it other than Abdullah. And another one of his neighbours became insolvent and was compelled to sell his house, but he could not find a buyer for it apart from Abdullah. Then there did not remain anyone from his Jewish neighbours except he was afflicted with an affliction and needed – for its reason – to sell his house.

فَمَلَكَ عَبْدُ اللَّهِ تِلْكَ الْمَحَلَّةَ، وَ قَلَعَ اللَّهُ شَأْفَةَ الْيَهُودِ، وَ حَوَّلَ عَبْدُ اللَّهِ إِلَى تِلْكَ الدَّوْرِ – قَوْمًا مِنْ جِوَارِ الْمُهَاجِرِينَ، وَ كَانُوا لَهُ أَنْاسًا وَ جُلَاسًا، وَ رَدَّ اللَّهُ كَيْدَ الْيَهُودِ فِي نُحُورِهِمْ، وَ طَيَّبَ اللَّهُ عَيْشَ عَبْدِ اللَّهِ بِإِيمَانِهِ بِرَسُولِ اللَّهِ وَ مَوْلَاتِهِ لِعَلِيٍّ وَ لِوَالِدِهِ، ع..

Thus, Abdullah ended up owning the neighbourhood, and Allah^{azwj} Uprooted the scourge of the Jews, and Abdullah transferred into those houses, a group from the best of the Emigrants, and they were consoling to him, and sitting with him, and Allah^{azwj} Repelled the plot of the Jews back into their throats. And Allah^{azwj} Made the life of Abdullah to be good due to his *Eman* with Rasool-Allah^{saww} and his Wilayah for Ali^{asws}, Guardian^{asws} of Allah^{azwj}.²⁵

Most of the people are Kafirs with the Wilayah

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، قال: حدثني أبي، عن أحمد بن عيسى، قال: حدثني جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) في قوله عز و جل: **يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا**.

Muhammad bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad^{asws} narrated to me, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding the Words of the Mighty and Majestic: ***They are recognising the Favour of Allah, then they are denying it [16:83]***'.

قال: «لما نزلت: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ** اجتمع نفر من أصحاب رسول الله (صلى الله عليه و آله) في مسجد المدينة، فقال بعضهم لبعض: ما تقولون في هذه الآية؟ فقال بعضهم: إن كفرنا بهذه الآية نكفر بسائرهما، و إن آمنا فهذا ذل حين يتسلط علينا ابن أبي طالب

He^{asws} said: 'When the Verse ***But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]*** was Revealed, a number of the companions of Rasool-Allah^{saww} gathered in the Masjid of Al-Medina. So, some of them said to the others, 'What are you saying regarding this Verse?' Some of them said, 'We are disbelieving in this verse, and we disbelieve in the rest of it. And if we were to believe in it, this would be a humiliation where the son^{asws} of Abu Talib^{asws} would overcome upon us'.

فقالوا: قد علمنا أن محمدا (صلى الله عليه و آله) صادق فيما يقول، و لكن نتولاه و لا نطيع عليا فيما أمرنا، فنزلت هذه الآية: **يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا** يعني ولاية علي بن أبي طالب (عليه السلام) و **أَكْثَرُهُمُ الْكَافِرُونَ** بالولاية».

So they said, 'We know that Muhammad^{saww} is truthful in what he^{saww} is saying, but, neither will we befriend nor obey Ali^{asws} in what he^{saww} is ordering us for'. Thus, this Verse was Revealed ***They are recognising the Favour of Allah, then they are denying it [16:83]***, Meaning the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and most of them are Kafirs with the Wilayah'.²⁶

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 301

²⁶ الكافي 1: 77 / 354.

Umar tried very hard for a similar Revelation to be for himself

ابن بابويه، قال: حدثنا علي بن حاتم (رحمه الله)، قال: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا جعفر بن عبد الله الحمدي، قال: حدثنا كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا** الآية.

Ibn Babuwayh, from Ali Bin Haatim, from Ahmad Bin Muhammad Bin Saeed Al hamdany, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]** – the Verse.

قال: «إن رهطا من اليهود أسلموا، منهم: عبد الله بن سلام، و أسد، و ثعلبة، و ابن يامين، و ابن صوريا، فأتوا النبي (صلى الله عليه و آله) فقالوا: يا نبي الله، إن موسى (عليه السلام) أوصى إلى يوشع بن نون، فمن وصيك يا رسول الله؟ و من ولينا من بعدك؟ فنزلت هذه الآية: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ**

The Imam^{asws} said: 'A number of Jews became Muslims, among them were Abdullah Bin Salaam, and Asad, and Sa'albat, and Ibn Yameen, and Ibn Sowriya. They came to the Prophet^{saww} and said, 'O Prophet^{saww} of Allah^{azwj}! Musa^{as} bequeathed to Yoshua Bin Noon, so who is your^{saww} successor^{asws} O Rasool-Allah^{saww}? And who is our Guardian^{asws} from after you^{saww}?' So this Verse was Revealed **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**.

ثم قال رسول الله (صلى الله عليه و آله): قوموا فقاموا و أتوا المسجد، فإذا سائل خارج، فقال: يا سائل، أما أعطاك أحد شيئا؟ قال: نعم، هذا الخاتم. قال: من أعطاكه؟ قال: أعطانيه ذلك الرجل الذي يصلي. قال: على أي حال أعطاك؟ قال: كان راكعا.

Then Rasool-Allah^{saww} said: 'Arise!' So they all arose and came to the Masjid, and there was a beggar coming out. So he^{saww} said: 'O beggar, did anyone give you anything?' He said, 'Yes, this ring'. He^{saww} said: 'Who gave it to you?' He said, 'It was given to me by that man who is Praying Salat'. He^{saww} said: 'In which state did he give it to you?' He said, 'Whilst he was performing Ruku'.

فكبر النبي (صلى الله عليه و آله) و كبر أهل المسجد، فقال النبي (صلى الله عليه و آله): علي بن أبي طالب وليكم بعدي. قالوا: رضينا بالله ربا، و بالإسلام ديننا، و بمحمد نبيا، و بعلي بن أبي طالب وليا. فأنزل الله عز وجل: **وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ**.

So the Prophet^{saww} exclaimed (Takbeer), and so did the people in the Masjid, and the Prophet^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is your Guardian after me^{saww}'. They said, 'We are pleased with Allah^{azwj} as a Lord^{azwj}, and Islam as a Religion, and Muhammad^{saww} as a

Prophet^{as}, and with Ali^{asws} Bin Abu Talib^{asws} as a Guardian^{asws}. Thus Allah^{azwj} Revealed ***And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]***.

و روي عن عمر بن الخطاب أنه قال: و الله لقد تصدقت بأربعين خاتماً، و أنا راکع، لينزل في ما نزل في علي ابن أبي طالب فما نزل.

And it has been reported from Umar Bin Al-Khattab having said, 'By Allah^{azwj}! I gave away forty rings in charity, whilst I was performing Ruku, for there to be Revealed what was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, but it was not Revealed'.²⁷

The supplication of the Prophet^{saww}

أبو علي الطبرسي، قال: حدثنا السيد أبو الحمد مهدي بن نزار الحسيني القابني، قال: حدثنا الحاكم أبو القاسم الحسكاني (رحمه الله)، قال: حدثني أبو الحسن محمد بن القاسم الفقيه الصيدلاني، قال: أخبرنا أبو محمد عبد الله بن محمد الشعرائي، قال: حدثنا أبو علي أحمد بن علي بن رزين الباشاني، قال: حدثنا المظفر ابن الحسين الأنصاري، قال: حدثنا السندي بن علي الوراق، قال: حدثنا يحيى بن عبد الحميد الحماني، عن قيس ابن الربيع، عن الأعمش، عن عباية بن ربيعي،

Abu Ali Al Tabarsy said, 'It was narrated to us by Abu Al Hamd Mahdy Bin Nazar Al Husayni Al Qainy, from Al Hakim Abu Al Qasim Al Haskany, from Abu Al Hassan Muhammad Bin Al Qasim Al Faqeeh Al Syadlany, from Abu Muhammad Abdullah Bin Muhammad Al Sha'rany, from Abu Ali Ahmad Bin Ali Bin Razeyn Al Bashany, from Al Mufazzar Ibn Al Husayn Al Ansary, from Al Sindy Bin Ali Al Waraq, from Yahya Bin Abdul Hameed Al Hamany, from Qays Ibn Al Rabi'e, from Al Amsh, from Abaya Bin Rabi'e.

قال: بينا عبد الله بن عباس جالس على شفير زمزم، يقول: قال رسول الله (صلى الله عليه و آله)، إذ أقبل رجل متعمم بعمامة، فجعل ابن عباس لا يقول: قال رسول الله (صلى الله عليه و آله)، إلا قال الرجل: قال رسول الله (صلى الله عليه و آله).

He said, 'While Abdullah Bin Abbas was seated upon the edge of Zamzam, he was saying, 'Rasool-Allah^{saww} said . . .', 'When there came a man covered by a turban, then Ibn Abbas could not go further than saying, Rasool-Allah^{saww} said', except the man said, 'Rasool-Allah^{saww} said . . .'.

فقال ابن عباس: سألتك بالله، من أنت؟ فكشف العمامة عن وجهه، و قال: أيها الناس، من عرفني فقد عرفني، و من لم يعرفني فأنا أعرفه بنفسي: أن جندب بن جنادة البدري، أبو ذر الغفاري،

So Ibn Abbas said, 'I ask you by Allah^{azwj}, who are you?' So he removed the turban from his face and said: 'O you people! The one who knows me so he has known me, and the one who does not know me, so I introduce myself that I am Jundab Bin Janada Al Badry, Abu Zarr Al-Ghafary^{ra}.

²⁷ الأمالي: 4 / 107

سمعت رسول الله (صلى الله عليه وآله) بهاتين و إلا صمتا، و رأيت بهاتين و إلا عميتا يقول: «علي قائد البرة، و قاتل الكفرة، منصور من نصره، مخذول من خذله».

I^{ra} heard Rasool-Allah^{sawww} saying by these two (ears) or else I^{ra} be deafened, and I^{ra} saw him^{asws} with these two (eyes), or else I^{ra} be blinded. He^{sawww} was saying: 'Ali^{asws} is the guide of the righteous, and killer of the Kafirs. He would be Helped, the one who helps him^{asws}, and he would be Abandoned, the one who abandons him^{asws}'.

أما إني صليت مع رسول الله (صلى الله عليه وآله) يوماً من الأيام صلاة الظهر، فسأل سائل في المسجد فلم يعطه أحد شيئاً، فرفع السائل يده إلى السماء، و قال: اللهم اشهد أنني سألت في مسجد رسول الله، فلم يعطني أحد شيئاً.

As for myself^{ra}, I^{ra} prayed Salat along with Rasool-Allah^{sawww} one day from the days, the Al Zohr Salat, and a beggar begged in the Masjid, but no one gave him anything. So the beggar raised his hand towards the sky and said, 'O Allah^{azwj}! Be Witness that I begged in a Masjid of Rasool-Allah^{sawww}, but no one gave me anything'.

و كان علي (عليه السلام) راکعاً فأوماً بخنصره اليمنى إليه، و كان يتنخم فيها، فأقبل السائل حتى أخذ الخاتم من خنصره، و ذلك بعين رسول الله (صلى الله عليه وآله)،

And Ali^{asws} was performing Ruku. So he^{asws} gestured with him right little finger towards him, and he^{asws} was wearing a ring in it. So the beggar came over until he took the ring from his^{asws} little finger, and that was in the sight of Rasool-Allah^{sawww}.

فلما فرغ النبي (صلى الله عليه وآله) من صلاته رفع رأسه إلى السماء و قال: اللهم إن أخي موسى سألك فقال: رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي وَ اخلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي وَ اشْرِكْهُ فِي أَمْرِي

So when the Prophet^{sawww} was free from his^{sawww} Salat, he^{sawww} raised his^{sawww} head towards the sky and said: 'O Allah^{azwj}! My^{sawww} brother^{as} Musa^{as} asked You^{azwj}: **He said: My Lord! Expand my chest for me [20:25] And Ease my matters for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my words [20:28] And Make for me a Vizier from my family [20:29] Haroun, my brother [20:30] Strengthen my back by him [20:31] And Participate him in my matters [20:32].**

فأنزلت عليه قرآناً ناطقاً سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ اجْعَلْ لَكَمُ سُلْطَاناً فَلَا يَصِلُونَ إِلَيْكُمَا اللهم، و أنا محمد نبيك، و صفيك، اللهم فاشرح لي صدري، و يسر لي أمري، و اجعل لي وزيراً من أهلي، علياً، اشدد به ظهري».

So there was Revealed unto him^{as} a Speaking Quran: **We will Strengthen your arm with your brother, and We will Give you both an authority, so that they will not arrive to you both [28:35].** O Allah^{azwj}! And I^{sawww} am Muhammad^{sawww}, Your (s.w.w.t.) Prophet^{sawww} and Your^{azwj} Elite. O Allah^{azwj}! Expand my^{sawww} chest for me^{sawww}, and Ease my^{sawww} matters for me^{sawww}, and Make a Vizier to be for me^{sawww} from my^{sawww} family, Ali^{asws}, Strengthening my^{sawww} back by him^{asws}.

قال أبو ذر: فو الله ما استتم رسول الله (صلى الله عليه و آله) الكلمة حتى نزل عليه جبرئيل من عند الله فقال: يا محمد، اقرأ. قال: «و ما اقرأ؟» قال: اقرأ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الْآيَةَ.

Abu Zarr^{ra} said, 'By Allah^{azwj}! Rasool-Allah^{saww} had not completed his^{saww} speech until Jibraeel^{as} descended unto him^{saww} from the Presence of Allah^{azwj}, and he^{as} said: 'O Muhammad^{saww}! Read!' He^{saww} said: 'What shall I^{saww} read?' He^{as} said: 'Read: ***But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]*** – the Verse.²⁸

Miscellaneous Ahadeeth

عن الفضيل، عن أبي جعفر (عليه السلام) في قوله: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا. قال: «هم الأئمة (عليهم السلام)».

From Al Fazeyl,

From Abu Ja'far^{asws} regarding His^{azwj} Words: ***But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]***. He^{asws} said: 'They^{asws} are the Imams^{asws}.'²⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ دَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلَنَا فِي الْأَوْصِيَاءِ إِنَّ طَاعَتَهُمْ مُفْتَرَضَةٌ قَالَ فَقَالَ نَعَمْ هُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I mentioned to Abu Abdullah^{asws} our words regarding the successors^{asws}, 'Is obedience to them^{asws} is a necessity?'. So he^{asws} said: 'Yes. They^{asws} are the ones for whom Allah^{azwj} the Exalted Said ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***; and they^{asws} the ones for whom Allah^{azwj} Mighty and Majestic Said ***But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]***'.³⁰

الشيخ في (أماليه)، قال: حدثنا محمد بن محمد، قال: حدثني أبو الحسن علي بن محمد الكاتب، قال: حدثني الحسن بن علي الزعفراني، قال: حدثنا أبو إسحاق إبراهيم بن محمد الثقفي، قال: حدثنا محمد بن علي، قال: حدثنا العباس بن عبد الله العنبري، عن عبد الرحمن بن الأسود الكندي الشكري، عن عون ابن عبيد الله، عن أبيه، عن جده أبي رافع، قال:

Al Sheykh in his Amaali said, 'It was narrated to us by Muhammad Bin Muhammad, from Abu Al Hassan Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy,

²⁸ مجمع البيان 3: 324، شواهد التنزيل 1: 177/235، فرائد السمطين 1: 191/151، الفصول المهمة لابن الصباغ: 124.

²⁹ تفسير العياشي 1: 328

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 8 H 7

from Muhammad Bin Ali, from Al Abbas Bin Abdullah Al Anbary, from Abdul Rahman Bin Aswad Al kindy Al Yashkari, from Awn Ibn Ubeydullah, from his father, from his grandfather Abu Rafi'e who said,

خلت على رسول الله (صلى الله عليه وآله) يوماً وهو نائم، وحية في جانب البيت، فكرهت أن أقتلها فأوقظ النبي (صلى الله عليه وآله)، و ظننت أنه يوحى إليه، فاضطجعت بينه وبين الحية، فقلت: إن كان منها سوء كان إليّ دونه.

'I went over to Rasool-Allah^{sawww} one day and he^{sawww} was asleep, and a snake was in the side of the house, but I disliked to kill it. The Prophet^{sawww} woke up and I thought that he^{sawww} had been Revealed unto, so I lied down in between him^{sawww} and the snake, and I said (to myself), 'If there was evil from it, it should happen to someone besides him^{sawww}'.

فمكثت هنيئةً، فاستيقظ النبي (صلى الله عليه وآله) وهو يقول: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا حَتَّىٰ آتَىٰ عَلَىٰ آخِرِ الْآيَةِ. ثم قال: «الحمد لله الذي أتم لعملي نعمته، و هنيئاً له بفضل الله الذي آتاه».

So I remained for a while and the Prophet^{sawww} woke up and he^{sawww} was saying: **But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]** – until he^{sawww} came to the end of the Verse. Then he^{sawww} said: 'The Praise is for Allah^{azwj} Who Completed His^{azwj} Favour for Ali^{asws}, and congratulations be for him^{asws} due to the Merit which Allah^{azwj} has Given him^{asws}'.

ثم قال لي: «ما لك ها هنا؟» فأخبرته بحير الحية، فقال لي: «اقتلها» ففعلت.

Then he^{sawww} said to me: 'What is the matter with you being over here?' So I informed him^{sawww} with the news of the snake, and he^{sawww} said to me: 'Kill it!'.

ثم قال: «يا أبا رافع، كيف أنت و قوم يقاتلون علياً و هو على الحق و هم على الباطل، جهادهم حق لله عز اسمه، فمن لم يستطع فبقبله، ليس ورائه شيء».

Then he^{sawww} said to me: 'O Abu Rafi'e! How would you be and the people would be fighting against Ali^{asws} and he^{asws} would be upon the truth and they would be upon the falsehood. He^{asws} would be fighting them for the Right of Allah^{azwj}, Mighty is His^{azwj} Name, so the one who does not have the capacity (to help him^{asws} physically), then he (should help him^{asws} by his heart. There isn't anything after it'.

فقلت: يا رسول الله، أَدْعُ الله لي إن أدركتهم أن يقويني على قتالهم. قال: فدعا النبي (صلى الله عليه وآله) و قال: «إن لكل نبي أميناً، و إن أميني أبو رافع».

So I said, 'O Rasool-Allah^{sawww}! Supplicate to Allah^{azwj} for me, if I were to come across them that He^{azwj} should Strengthen me upon fighting against them'. So the Prophet^{sawww} supplicated for him and said: 'Surely for every Prophet^{as} there is an honest one, and that my^{sawww} honest one is Abu Rafi'e'.

قال: فلما بايع الناس عليا بعد عثمان، و سار طلحة و الزبير، ذكرت قول النبي (صلى الله عليه و آله)، فبعث داري بالمدينة، و أرضا لي بخيبر، و خرجت بنفسي و ولدي مع أمير المؤمنين (عليه السلام)، لأستشهد بين يديه،

He (the narrator) said, 'So when the people pledged their allegiances to Ali^{asws}, after the (rule of) Usman, and Talha and Al Zubeyr went away, I remembered the words of the Prophet^{saww}. So I sold my house at Al Medina and a land of mine at Khyber, and I went out by myself and my son along with Amir Al-Momineen^{asws} in order to be martyred in front of him^{asws}.

فلم أزل معه حتى عاد من البصرة، و خرجت معه إلى صفين، فقاتلت بين يديه بها، و بالنهروان أيضا، و لم أزل معه حتى استشهد (عليه السلام)، فرجعت إلى المدينة و ليس لي بها دار، و لا أرض، فأعطاني الحسن بن علي (عليهما السلام) أرضا بينبع، و قسم لي شطر دار أمير المؤمنين (عليه السلام)، فنزلتها و عيالي.

So I did not cease to be with him^{asws} until he^{asws} returned from Al-Basra, and I went out with him^{asws} to Siffeen, and I fought in front of him^{asws} at it, and at Al-Nahrwan as well. And I did not cease to be with him^{asws} until he^{asws} was martyred. I returned to Al Medina and there was neither a house for me nor a land, so Al-Hassan^{asws} Bin Ali^{asws} gave me a land at Yanba'a, and he^{asws} apportioned to me a section of the house of Amir Al Momineen^{asws}. So I lodged myself in it and my dependants'.³¹

Why wasn't Amir Al-Momineen^{asws} mentioned by name in the Verse?

الطبرسي في (الاحتجاج) أيضا، في حديث عن أمير المؤمنين (عليه السلام) [في احتجاجه على زنديق]: «فقال المنافقون لرسول الله (صلى الله عليه و آله): هل بقي لربك علينا بعد الذي فرض علينا شيء آخر يفترضه فتذكره لتسكن أنفسنا إلى أنه لم يبق غيره؟ فأنزل الله في ذلك: قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ يَعْنِي الْوَلَايَةَ.

Al Tabarsy in Al Ihtijaj was well –

'Regarding a Hadeeth from Amir Al-Momineen^{asws} in his^{asws} argument against an atheist: 'So the hypocrites said to Rasool-Allah^{saww}, 'Does there remain for your^{saww} Lord^{azwj} upon us, after having Obligated upon us, another thing He^{azwj} has Obligated, then mention it in order for us to be relaxed that there does not remain anything after it?' So Allah^{azwj} Revealed regarding that: '**Say: But rather, I exhort you with one thing [34:46]** – Meaning Al-Wilayah.

و أنزل الله: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَ ليس بين الامة خلاف أنه لم يؤت الزكاة يومئذ أحد و هو راكع، غير رجل واحد، و لو ذكر اسمه في الكتاب لأسقط مع ما أسقط من ذكره،

And Allah^{azwj} Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are**

³¹ الأماي 1: 58

performing Ruku [5:55]. And there isn't any differing between the community that no one gave the Zakat on that day while he was performing Ruku apart from one man, and if his^{asws} name had been mentioned in the Book, it would have been dropped (deleted) along with whatever has been dropped from his^{asws} mention (in other Verses).

و هذا ما أشبهه من الرموز التي ذكرت لك ثبوتها في الكتاب، ليجهل معناها المحرفون، فيبلغ إليك و إلى أمثالك، و عند ذلك قال الله عز و جل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا.»

And this is what resembles it from the codes which I^{asws} mentioned to you proved in the Book, the alterers would be ignorant of its meaning, so it would reach you and the likes of you. And during that, Allah^{azwj} Mighty and Majestic Said: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**.³²

VERSE 56

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ {56}

And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]

ابن شهر آشوب: عن الباقر (عليه السلام) أنها نزلت في علي (عليه السلام).

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} having said: 'It was Revealed regarding Ali^{asws},³³

العباشي: عن صفوان الجمال، قال: قال أبو عبد الله (عليه السلام): «لما نزلت هذه الآية بالولاية، أمر رسول الله (صلى الله عليه و آله) بالدوحات - دوحات غدِير خم - فقامت، ثم نودي الصلاة جامعة. ثم قال: أيها الناس، أ لست أولى بكم من أنفسكم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، رب وال من والاه، و عاد من عاداه.

Al Ayyashi, from Safwan Al Jamal who said,

'Abu Abdullah^{asws} said: 'When this Verse was Revealed with the Wilayah, Rasool-Allah^{saww} ordered for a Pulpit - Pulpit at Ghadeer Khumm - So he^{saww} arose, then called for the congregational Salat, then said: 'O you people! Am I^{saww} not foremost to you than your own selves?' They said, 'Yes'. He^{saww} said: 'So whoever I^{saww} was a Master of, so Ali^{asws} is his Master. Lord^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}.

³² الاحتجاج: 255.

³³ المناقب 3: 4.

ثم أمر الناس ببيعته، و بايعه الناس و لا يجيء أحد إلا بايعه، و لا يتكلم، حتى جاء أبو بكر، فقال: يا أبا بكر، بايع عليا بالولاية. فقال: من الله، أو من رسوله؟ فقال: من الله و من رسوله.

Then he^{saww} ordered the people to pledge their allegiances to him^{asws}, and the people did pledge their allegiances. And there did not come anyone except that he pledged his allegiance, and did not speak (argue), until there came Abu Bakr. So he^{saww} said: 'O Abu Bakr! Pledge allegiance to Ali^{asws} with the Wilayah'. So he said, '(Is this order) from Allah^{azwj} and from His^{azwj} Rasool^{saww}?' So he^{saww} said: '(Yes, it is) from Allah^{azwj} and His^{azwj} Rasool^{saww}'.

ثم جاء عمر، فقال: بايع عليا بالولاية. فقال: من الله أو من رسوله؟ فقال: من الله و من رسوله. ثم ثنى عطفه، فالتقيا، فقال لأبي بكر: لشد ما يرفع بضبعي ابن عمه.

Then Umar came up, so he^{saww} said: 'Pledge allegiance to Ali^{asws} with the Wilayah'. So he said, '(Is this order) from Allah^{azwj} and His^{azwj} Rasool^{saww}?' So he^{saww} said: '(Yes, it is) from Allah^{azwj} and from His^{azwj} Rasool^{saww}'. Then he turned away and met up with Abu Bakr and said to him, 'How intensely he^{saww} has raised his^{saww} cousin with two arms'.

ثم خرج هاربا من العسكر، فما لبث أن أتى النبي (صلى الله عليه و آله) فقال: يا رسول الله، إني خرجت من العسكر لحاجة، فرأيت رجلا عليه ثياب بيض لم أر أحسن منه، و الرجل من أحسن الناس وجهها، و أطيبهم ريحا، فقال: لقد عقد رسول الله (صلى الله عليه و آله) لعلي عقدا لا يحله إلا كافر. فقال: يا عمر، أ تدري من ذاك؟ قال: لا. قال: ذاك جبرئيل (عليه السلام)، فاحذر أن تكون أول من يحله، فتكفر».

Then he went out fleeing from the army, and it was not long before he came to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! I went out from the army for a need, so I saw a man in a white robe which I have not seen better than it before, and the man had the best looking face from the people, and most fragrant aroma, so he said, 'Rasool-Allah^{saww} has contracted for Ali^{asws} a contract, none shall absolve it except for an unbeliever'. So he^{saww} said: O Umar! Do you know who that was?' He said, 'No'. He^{saww} said: 'That was Jibraeel^{as}, so be cautioned lest you become the first one to absolve it, so you will be an unbeliever'.

ثم قال أبو عبد الله (عليه السلام): «لقد حضر الغدير اثنا عشر ألف رجل، يشهدون لعلي بن أبي طالب (عليه السلام) فما قدر على أخذ حقه، و إن أحدكم يكون له المال، و له شاهدان، فيأخذ حقه فإن حُزبَ الله هُمُ الغَالِيُونَ في علي (عليه السلام)».

Then Abu Abdullah^{asws} said: 'Twelve thousand men were present at Al-Ghadeer, testifying to Ali^{asws} Bin Abu Talib^{asws}. So what is the justification for taking away his^{asws} right, and if one of you has wealth with him, and there are two witnesses for it and you take away his right. **then they are the party of Allah, they would be triumphant [5:56]** – regarding Ali^{asws},³⁴

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ بِالرِّيِّ سَنَةَ عَشْرَةَ وَ حَمْسِمِائَةَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَضِيَ اللَّهُ تَعَالَى

³⁴ تفسير العياشي 1: 143 / 329

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ الْأَسَدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ عَنْ سَعْدِ بْنِ غِلَابَةَ عَنْ أَبِي سَعِيدٍ عَقِيصًا

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Babuwayh at Al Rayy in the year Five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from Muhammad Bin Ahmad Al Shaybani, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyya, from Sa'ad Bin Gilabat, from Abu Saeed Aqeysa,

عَنْ سَيِّدِ الشُّهَدَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ سَيِّدِ الْأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَنْتَ أَحْيَى وَأَنَا أَخْوَكُ أَنَا الْمُصْطَفَى لِلنُّبُوَّةِ وَأَنْتَ الْمُحْتَقَى لِلْإِمَامَةِ وَأَنَا صَاحِبُ التَّنْزِيلِ وَأَنْتَ صَاحِبُ التَّأْوِيلِ وَأَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ

From the Chief of the Martyrs Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from the Chief of the successors Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{sawww} said: O Ali^{asws}! You^{asws} are my^{sawww} brother, and I^{asws} am your^{asws} brother. I^{sawww} am chosen for the Prophet-hood and you^{asws} are nominated for the Imamate, and I^{sawww} am the owner of the Revelation and you^{asws} are the owner of the explanation, and I^{sawww} and you^{asws} are the two fathers of this community.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيعَتِي وَ وَزِيرِي وَ وَاثِرِي وَ أَبُو وُلْدِي شِيعَتِكَ شِيعَتِي وَ أَنْصَارِكَ أَنْصَارِي وَ أَوْلِيَاؤُكَ أَوْلِيَايَ وَ أَعْدَاؤُكَ أَعْدَائِي

O Ali^{asws}! You^{asws} are my^{sawww} successor, and my^{sawww} Caliph, and my^{sawww} inheritor, and father of my^{sawww} children. Your^{asws} Shias are my^{sawww} Shias, and your^{asws} helpers are my^{sawww} helpers, and your^{asws} friends are my^{sawww} friends, and your^{asws} enemies are my^{sawww} enemies.

يَا عَلِيُّ أَنْتَ صَاحِبِي عَلَى الْخَوْضِ عَدَاً وَ أَنْتَ صَاحِبِي فِي الْمَقَامِ الْمَحْمُودِ وَ أَنْتَ صَاحِبُ لَوَائِي فِي الْأَحْرَةِ كَمَا أَنَّكَ صَاحِبُ لَوَائِي فِي الدُّنْيَا لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ وَ شَقِيَ مَنْ عَادَاكَ وَ إِنَّ الْمَلَائِكَةَ لَتَتَقَرَّبُ إِلَى اللَّهِ تَقَدَّسَ ذِكْرُهُ بِمَحَبَّتِكَ وَ وِلَايَتِكَ وَ اللَّهُ إِنَّ أَهْلَ مَوَدَّتِكَ فِي السَّمَاءِ لَأَكْثَرُ مِنْهُمْ فِي الْأَرْضِ

O Ali^{asws}! You^{asws} will be my^{sawww} companion at the Fountain tomorrow, and you^{asws} will be my^{sawww} companions in the place of the Most-Praiseworthy (الْمَقَامِ الْمَحْمُودِ), and you^{asws} will be the bearer of my^{sawww} flag in the Hereafter just as you^{asws} are the bearer of my^{sawww} flag in the world. He is fortunate, the one who befriends you^{asws}, and miserable is the one who is inimical to you^{asws}, and that the Angels tend to draw closer to Allah^{azwj}, Holy is His^{azwj} Mention, by having your^{asws} love and your^{asws} friendship. By Allah^{azwj}! There are more people having your^{asws} cordiality in the sky than in the earth.

يَا عَلِيُّ أَنْتَ أَمِينُ أُمَّتِي وَ حُجَّةُ اللَّهِ عَلَيْهَا بَعْدِي قَوْلِكَ قَوْلِي وَ أَمْرُكَ أَمْرِي وَ طَاعَتُكَ طَاعَتِي وَ زُجْرُكَ زُجْرِي وَ نَهْيُكَ نَهْيِي وَ مَعْصِيَتُكَ مَعْصِيَتِي وَ حِزْبُكَ حِزْبِي وَ حِزْبُ اللَّهِ وَ مَنْ يَتَوَلَّ اللَّهُ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمْ الْعَالِيُونَ.

O Ali^{asws}! You^{asws} are the trustee of my^{sawww} community and a Divine Authority of Allah^{azwj} upon it after me^{sawww}. Your^{asws} words are my^{sawww} worlds, and your^{asws} orders are my^{asws} orders, and obedience to you^{asws} is obedience to me^{sawww}, and your^{asws} injunctions are my^{sawww} injunctions, and your^{asws} forbiddances are my^{sawww} forbiddances, and disobedience to you^{asws} is disobedience to me^{sawww}, and your^{asws} party is my^{sawww} party, and my^{sawww} party is the Party of Allah^{azwj}. **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].**³⁵

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ السَّائِبِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ قَالَ:

He said, 'It was narrated to us by Muhammad Bin Al Aswad, from Muhammad Bin Marwan, from Muhammad Bin Al Sa'ib, from Abu Salih, from Ibn Abbas who said,

أَقْبَلَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ مَعَهُ نَفَرٌ مِنْ قَوْمِهِ بَمَنْ قَدْ آمَنَ بِالنَّبِيِّ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ مَنَازِلَنَا بَعِيدَةٌ لَا نَجِدُ أَحَدًا يُجَالِسُنَا وَ يُخَالِطُنَا دُونَ هَذَا الْمَسْجِدِ وَ إِنَّ قَوْمَنَا لَمَّا رَأَوْنَا قَدْ صَدَّقْنَا اللَّهَ وَ رَسُولَهُ وَ تَرَكْنَا دِينَهُمْ أَظْهَرُوا الْعَدَاوَةَ وَ أَقْسَمُوا أَنْ لَا يُخَالِطُونَا وَ لَا يُؤَاكِلُونَا فَشَقَّ عَلَيْنَا

'Abdullah Bin Salaam came and with him were a number of his people from the ones who had believed in the Prophet^{sawww}. So they said, 'O Rasool-Allah^{sawww}! Our houses are remote. We cannot find anyone to sit with us and mingle with us besides this Masjid, and that our people, when they see us to have ratified Allah^{azwj} and His^{azwj} Rasool^{sawww} and having left their religion, they manifest the enmity and they are vowing that they will not be mingling with us nor would they be eating with us. So it is grievous upon us'.

فَبَيْنَمَا هُمْ يَشْكُونَ إِلَى النَّبِيِّ ص إِذْ نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ إِمَّا وَلِيُّكُمْ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُتَّبِعُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَ يُؤَدُّنَ بِالصَّلَاةِ صَلَاةَ الطُّهْرِ وَ خَرَجَ رَسُولُ اللَّهِ ص إِلَى الْمَسْجِدِ وَ النَّاسُ يُصَلُّونَ بَيْنَ رَاكِعٍ وَ سَاجِدٍ وَ قَائِمٍ وَ قَاعِدٍ

So while they were complaining to the Prophet^{sawww}, this Verse was Revealed unto Rasool-Allah^{sawww} **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].** And there was an Azaan for the Al-Zohr Salat, and Rasool-Allah^{sawww} went to the Masjid, and the people were praying Salat, and were between the Ruku (bowing) and the Sajdah (prostration) and standing, and sitting.

فَإِذَا مِسْكِينٌ يَسْأَلُ فَدَخَلَ رَسُولُ اللَّهِ ص فَقَالَ أَعْطَاكَ أَحَدٌ شَيْئًا؟ قَالَ نَعَمْ قَالَ مَنْ؟ قَالَ ذَاكَ الرَّجُلُ الْقَائِمُ قَالَ عَلَى أَيِّ حَالٍ أَعْطَاكَ؟ قَالَ وَ هُوَ رَاكِعٌ قَالَ وَ ذَلِكَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع

There was a beggar begging, and Rasool-Allah^{sawww} entered, and he^{sawww} said: 'Did anyone give you anything?' He said, 'Yes'. He^{sawww} said: 'Who?' He said, 'That man, the standing one'. He^{sawww} said: 'Upon which state did he give you?' He said, 'While he was performing Ruku (bowing)'. He^{sawww} said: 'And That is Ali^{asws} Bin Abu Talib^{asws}'.

³⁵ Bashaarat Al Mustafa^{sawww} Li Shia Al Murtaza^{asws} - P 2 H 32

قَالَ فَكَبَّرَ رَسُولُ اللَّهِ عِنْدَ ذَلِكَ ثُمَّ قَرَأَ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا الْآيَةَ فَأَنْشَأَ حَسَّانُ بْنُ ثَابِتٍ يَقُولُ فِي ذَلِكَ

He (Ibn Abbas) said, 'So Rasool-Allah^{sawww} exclaimed *Takbeer* during that, then recited **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]** – the Verse. So Hassan Bin Sabit prosed saying regarding that:-

أَبَا حَسَنِ تَفْدِيكَ نَفْسِي وَ مُهْجَتِي
وَ كُلُّ بَطِيءٍ فِي الْهُدَى وَ مُسَارِعِ
أَيُّ يَذْهَبُ سَعْيِي فِي مَدِيحِكَ ضَائِعاً
وَ مَا الْمَدْحُ فِي جَنْبِ الْإِلَهِ بِضَائِعِ

Father^{asws} of Hassan^{asws}, for you^{asws} is sacrificed myself and my soul, and everything regarding the guidance from the slow and the quick. Would the quest regarding your^{asws} praise go to waste? And the praise regarding the Side of God^{azwj} would not be lost.

فَأَنْتَ الَّذِي أَعْطَيْتَ إِذْ كُنْتَ رَاكِعاً
فَدَنْتَ نَفْسُ الْقَوْمِ يَا خَيْرَ رَاكِعِ
فَأَنْزَلَ فِيكَ اللَّهُ خَيْرَ وَلايَةٍ
فَتَبَّتْهَا فِي مُحْكَمَاتِ الشَّرَائِعِ

So you^{asws} are the one who gave when you^{asws} were performing Ruku. Sacrificed be the souls of the people, O best of the bowers (*Ruku* performers), as Allah^{azwj} has Revealed regarding you^{asws} the best *Wilayah*, and Affirmed it in the Decisive Verses of the Legislation.³⁶

[محمد بن علي الطبري] أخبرنا الشيخ أبو محمد الحسن بن الحسين بن الحسن بن الحسين بن علي بن بابويه بالري سنة عشرة وخمسمائة، عن عمه محمد بن الحسن، عن أبيه الحسن بن الحسين، عن عمه الشيخ السعيد أبي جعفر محمد بن علي بن الحسين بن بابويه رحمهم الله تعالى قال: حدثنا محمد بن أحمد الشيباني، قال: حدثنا محمد بن جعفر الكوفي الأسدي قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد، قال: حدثنا القاسم بن سليمان، عن ثابت بن أبي صفية، عن سعد بن غلابة، عن أبي سعيد عقيصا،

Muhammad Bin Al Tabary, from Al Shaykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Babuwayh, at Al Rayy, in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Hassan, from his uncle Al Shaykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from Muhammad Bin Ahmad Al Shaybani, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyya, from Sa'ad Bin Ghalabat, from Abu Saeed Uqeysa,

عن سيد الشهداء الحسين بن علي بن أبي طالب، عن سيد الأوصياء أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): يا علي أنت أخي وأنا أخوك. أنا المصطفى للنبوّة وأنت المجتبي للإمامة، وأنا صاحب التنزيل وأنت صاحب التأويل، وأنا وأنت أبوا هذه الامة.

From the Chief of the Martyrs Al-Husayn Bin Ali^{asws}, from the Chief of the successors^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{sawww} said: 'O Ali^{asws}! You^{asws} are my^{sawww} brother and I^{sawww} am your^{asws} brother. I^{sawww} am the Chosen one for the Prophet-

³⁶ Bashaarat Al Mustafa^{sawww} Li Shia Al Murtaza^{asws} - P 10 H 2

hood and you^{asws} are the Selected one for the Imamate. And I^{saww} am the Master of the Revelation and you^{asws} are the Master of the Explanation, and I^{saww} and you^{asws} are the two (Spiritual) Fathers of this community.

يا علي ! أنت وصيي وخليفتي ووزير ووارثي وأبو ولدي، شيعتك شيعة وأنصارك أنصاري وأولياؤك أوليائي وأعداؤك أعدائي.

O Ali^{asws}! You^{asws} are my^{saww} successor^{asws}, and my^{saww} Caliph, and my^{saww} Vizier, and my^{saww} inheritor, and the father^{asws} of my^{saww} (grand) sons^{asws}. Your^{asws} Shias are my^{saww} Shias, and your^{asws} helpers are my^{saww} helpers, and your^{asws} friends are my^{saww} friends, and your^{asws} enemies are my^{saww} enemies’.

يا علي أنت صاحبي على الحوض غدا وأنت صاحبي في المقام المحمود وأنت صاحب لوائي في الآخرة كما انك صاحب لوائي في الدنيا. لقد سعد من تولاك وشقي من عاداك وان الملائكة لتتقرب إلى الله تقدره بحببتك وولايتك. والله ان أهل مودتك في السماء لأكثر منهم في الأرض.

O Ali^{asws}! You^{asws} are my^{saww} companions at the Fountain tomorrow, and you^{asws} are my^{saww} companion in Maqaam Al-Mahmoud (In the place of the Praised One^{azwj}), and you^{asws} are the bearer of the my^{saww} Banner in the Hereafter just as you^{asws} are the bearer of my^{saww} flag in the world. Happy is the one who befriended you^{asws}, and miserable is the one who is inimical to you^{asws}. And the Angels get closer to Allah^{azwj}, Holy is His^{azwj} Mention, by their love for you^{asws} and your^{asws} Wilayah. By Allah^{azwj}! The people who are cordial to you^{asws} in the sky are more than those (who are cordial to you^{asws}) in the earth.

يا علي أنت أمين امتي وحنة الله عليها بعدي قولك قولي وأمرك أمري وطاعتك طاعتي وزحرك زجري ونهيك نهبي ومعصيتك معصيتي وحزبك حزبي وحزبي حزب الله * (ومن يتول الله ورسوله والذين ءامنوا فإن حزب الله الغلبون) *.

O Ali^{asws}! You^{asws} are the trustee of my^{saww} community, and an Argument (Proof) of Allah^{azwj} against it, after me^{saww}. Your^{asws} words are my^{saww} words, and your^{asws} orders are my^{saww} orders, and being obedient to you^{asws} is being obedient to me^{saww}, and abandoning you^{asws} (equates to) abandoning me^{saww}, and preventing you^{asws} is preventing me^{saww}, and disobeying you^{asws} is disobeying me^{saww}, and your^{asws} group is my^{saww} group, and my^{saww} group is the group of Allah^{azwj} **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]**.³⁷

VERSES 57 - 60

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ {57}

³⁷ Tafseer Abu Hamza Al Sumaly - H 83

O you who believe! Do not take as friends those who are taking your Religion in mockery and as a plaything, from those who were Given the Book from before you, and the Kafirs; and fear Allah if you were Momineen [5:57]

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ۖ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {58}

And when you are called to the Salat, they are taking it in mockery and as a plaything; that is because they are a people who are not understanding [5:58]

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ {59}

Say: O you People of the Book! Are you resenting from us only because we believe in Allah, and what is Revealed unto us, and what was Revealed from before? And surely most of you are transgressors [5:59]

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَٰلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ {60}

Say: Shall I inform you all with one most evil that of Retribution in the Presence of Allah? The one whom Allah Cursed and was Wrathful upon, and Made from them, the monkey, and the pig, and the worshippers of the tyrants. They are in a more evil position and more straying from the Just Way [5:60]

قَالَ الْإِمَامُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: أَمَرَ اللَّهُ عَزَّ وَجَلَّ عِبَادَهُ أَنْ يَسْأَلُوهُ طَرِيقَ الْمُنْعَمِ عَلَيْهِمْ، وَ هُمْ: النَّبِيُّونَ وَ الصَّادِقُونَ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ أَنْ يَسْتَعِينُوا [بِهِ] مِنْ طَرِيقِ الْمَعْضُوبِ عَلَيْهِمْ وَ هُمْ الْيَهُودُ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: «قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَٰلِكَ مَثُوبَةً عِنْدَ اللَّهِ - مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ»

The Imam (Hassan Al-Askari^{asws}) said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic Commanded His^{azwj} servants that they should ask Him^{azwj} for the path of the ones whom He^{azwj} has Bestowed Bounties upon, and they are the Prophets^{as}, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him^{azwj} from the path of those whom He^{azwj} is Wrathful upon, and they are the Jews, those whom Allah^{azwj} the Exalted Said regarding them: ***Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon? [5:60].***

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَعْضُوبٌ عَلَيْهِ، وَ ضَالٌّ عَن سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

Then Amir Al-Momineen^{asws} said: ‘Everyone who commits *Kufr* with Allah^{azwj}, so he is the one (Allah^{azwj} is) Wrathful upon, and he has strayed from the Way of Allah^{azwj} Mighty and Majestic’.

وَقَالَ الرَّضَا ع كَذَلِكَ، وَ زَادَ فِيهِ، فَقَالَ: وَ مَنْ تَجَاوَزَ بِأَمِيرِ الْمُؤْمِنِينَ ع الْعُبُودِيَّةَ - فَهُوَ مِنَ الْمُعْضُوبِ عَلَيْهِمْ وَ مِنَ الضَّالِّينَ.

And Al-Reza^{asws} said similar to that, and added in it, so he^{asws} said: ‘The one who exceeds with Amir Al-Momineen^{asws} (with more than) servitude (to Allah^{azwj}), so he is from the ones upon whom is the Wrath, and from the straying ones’.³⁸

VERSE 61

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ {61}

And when they come to you, they are saying, ‘We believe!’ And they have entered with the Kufr and they have exited with it; and Allah is more Knowing with what they were concealing [5:61]

مُحَمَّدُ بْنُ إِبْرَاهِيمَ النُّعْمَانِيُّ فِي كِتَابِ الْعَيْبَةِ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ دَخَلَ فِي هَذَا الدِّينِ بِالرِّجَالِ أَخْرَجَهُ مِنْهُ الرِّجَالُ وَ مَنْ دَخَلَ فِيهِ بِالْكِتَابِ وَ السُّنَّةِ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَتَوَلَّ

Muhammad Bin Ibrahim Al Numany in the book Al Ghaybat,

‘From Abu Abdullah^{asws} having said: ‘The one who enters into this Religion through the men, the men would exit him from it, and the one who enters into it through the Book and the Sunnah, the mountains would move (from their places) before he moves (from his Religion)’.³⁹

VERSE 62

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ {62}

And you will see many of them hastening into the sin and the transgression and their consuming the ill-gotten gains. Evil is what they have been doing [5:62]

³⁸ Tafseer Imam Hassan Al Askari^{asws} – S 23

³⁹ Mustadrak Al Wasaail – V 17 H 21426

The ill-gotten gains

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَابٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْعُلُولِ قَالَ كُلُّ شَيْءٍ عُلٌّ مِنَ الْإِمَامِ فَهُوَ سُحْتٌ وَ أَكُلُ مَالِ الْيَتِيمِ وَ شِبْهُهُ سُحْتٌ وَ السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا أُجُورُ الْفُؤَاجِرِ وَ ثَمَنُ الْخَمْرِ وَ النَّبِيذِ الْمُسْكِرِ وَ الرَّبَا بَعْدَ الْبَيِّنَةِ فَأَمَّا الرَّشَا فِي الْحُكْمِ فَإِنَّ ذَلِكَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ وَ بِرَسُولِهِ (صلى الله عليه وآله) .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ammar Bin Marwaan who said,

'I asked Abu Ja'far^{asws} about the fraud. He^{asws} said: 'Whatever is defrauded from the Imam^{asws} so it is an ill-gotten gain, and consuming the wealth of the orphans and its like is an ill-gotten gain. And the ill-gotten gains are of many types; from these are the payments for the immoralities, and price of the wine and *Al-Nabeez* the intoxicant, and the usury after the proof. So as for the bribe regarding the judgement, so that is the disbelief in Allah^{azwj} the Magnificent and His^{azwj} Rasool^{saww},⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ السُّحْتُ ثَمَنُ الْمَيْتَةِ وَ ثَمَنُ الْكَلْبِ وَ ثَمَنُ الْخَمْرِ وَ مَهْرُ الْبَغِيِّ وَ الرَّشْوَةُ فِي الْحُكْمِ وَ أَجْرُ الْكَاهِنِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The ill-gotten gain is the price of the deceased, and price of the dog, and the price of the wine, and a dowry of the prostitute, and the bribe regarding the judgement, and the payment of the soothsayer'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَامُورِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا كَسْبُ الْحَمَامِ إِذَا شَارَطَ وَ أَجْرُ الرَّائِيَةِ وَ ثَمَنُ الْخَمْرِ فَأَمَّا الرَّشَا فِي الْحُكْمِ فَهُوَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Zurara, from Sama'at who said,

'Abu Abdullah^{asws} said: 'The ill-gotten gains are of numerous varieties; from these are the earning of the copper when he stipulates (a price), and payments of the adulteress, and price of the wine. So as for the bribe regarding the judgement, so it is the disbelief in Allah^{azwj} the Magnificent'.⁴²

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 1

⁴¹ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 2

⁴² Al Kafi – V 5 – The Book of Subsistence Ch 42 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَاضِي بَيْنَ قَرَيْتَيْنِ يَأْخُذُ مِنَ السُّلْطَانِ عَلَى الْقَضَاءِ الرِّزْقَ فَقَالَ ذَلِكَ السُّحْتُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} was asked about a judge between two towns taking the livelihood from the ruling authorities upon the judgements. So he^{asws} said: 'That is the ill-gotten gain'.⁴³

For detailed Ahadeeth on ill-gotten gains refer to Al Kafi V 5 The Book of Subsistence Ch 42 -

[https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Subsistence%20\(2\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Subsistence%20(2).pdf)

VERSE 63

لَوْلَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ
{63}

Why don't they forbid them, the Rabbis and the Monks, from their sinful words and their consuming the ill-gotten gains? Evil was what they were doing [5:63]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ عَمْرِو بْنِ رِيَّاحٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ بَلَعَيْ أَنَا تَقُولُ مَنْ طَلَّقَ لِعَيْرِ السُّنَّةِ أَنَا لَا تَرَى طَلَّاقَهُ شَيْئاً فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا أَقُولُهُ بَلِ اللَّهُ عَزَّ وَ جَلَّ يَقُولُهُ أَمَا وَاللَّهِ لَوْ كُنَّا نُفْتِيكُمْ بِالْجُورِ لَكُنَّا شَرّاً مِنْكُمْ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَوْلَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ إِلَى آخِرِ الْآيَةِ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, both together from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer, from Amro Bin Riyah,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'It has reached me that you^{asws} said: 'The one who divorces to other than the Sunnah, you^{asws} do not view his divorce as anything?' So Abu Ja'far^{asws} said: 'I^{asws} am not saying it, but Allah^{azwj} Mighty and Majestic is Saying it. By Allah^{azwj}! If we^{asws} were to issue Fatwas with the injustice we^{asws} would be more evil than you all because Allah^{azwj} Mighty and Majestic is Saying ***Why don't they forbid them, the Rabbis and the Monks, from their sinful words and their consuming the ill-gotten gains? [5:63]*** – up to the end of the Verse'.⁴⁴

⁴³ Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 5 H 1

⁴⁴ Al Kafi - V 7 - The Book of Divorce Ch 4 H 1

VERSE 64

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ
كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي
الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ {64}

And the Jews say: 'The Hand of Allah is tied up!' Their hands shall be Shackled and they would be Cursed for what they are saying. But, both His Hands are Extended. He Expends however He so Desires to. And what is Revealed to you has increased a lot of them in tyranny and Kufr. And We Cast upon them the enmity and the hatred up to the Day of Judgment. Every time they kindle the fire for the war, Allah Extinguishes it; and they are striving in the land for mischief, and Allah does not Love the mischief-makers [5:64]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن علي بن النعمان، عن إسحاق بن عمار، عن سمع، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز و جل: وَ قَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ: «لم يعنوا أنه هكذا، ولكنهم قد قالوا: قد فرغ من الأمر فلا يزيد ولا ينقص، فقال الله جل جلاله تكديبا لقولهم: غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ أَوْ لم تسمع الله عز و جل يقول: يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ؟».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ali Bin Al No'man, from Is'haq Bin Amaar, from the one who heard it,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic **And the Jews say: 'The Hand of Allah is tied up!' Their hands shall be Shackled [5:64]:** 'They did not mean it like this, but they said, 'He^{azwj} is free from the Command, so neither does He^{azwj} Increase it, nor Reduce it. So Allah^{azwj} Majestic is His^{azwj} Majesty Said in Invalidation of their words: **Their hands shall be Shackled and they would be Cursed for what they are saying. But, both His Hands are Extended. He Expends however He so Desires to.** Or have you not heard Allah^{azwj} Mighty and Majestic Saying **Allah Deletes whatever He so Desires to and Establishes, and with Him is the Mother of the Book [13:39]**?⁴⁵

عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، عن محمد بن الحسن الصفار، عن محمد بن عيسى، عن المشرقي، عن أبي الحسن الرضا (عليه السلام)، قال: سمعته يقول: بَلْ يَدَاهُ مَبْسُوطَتَانِ، فقلت له: يدان هكذا؟ و أشرت بيدي إلى يديه، فقال: «لا، لو كان هكذا لكان مخلوقا».

⁴⁵ التوحيد: 1/167.

From him, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Mashriky,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: **'But, both His Hands are Extended [5:64]**'. So I said, 'Two hands like this?' And I indicated by my hands to his hands. So he^{asws} said: 'No'! If it was like this, He^{azwj} would have been a created being'.⁴⁶

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله: كَلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ: «كلما أراد جبار من الجبابرة هلكة آل محمد (عليهم السلام) قصمه الله».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **Every time they kindle the fire for the war, Allah Extinguishes it [5:64]**: 'Whenever a tyrant from the tyrants intends to destroy the Progeny^{asws} of Muhammad^{saww}, Allah^{azwj} Breaks him'.⁴⁷

Meaning of the word 'Hand' in the speech of the Arabs

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز و جل: يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي؟

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Ibn Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr, from Abu Abdullah Al Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws}, so I said, 'The Words of the Mighty and Majestic: **He said: O Iblees! What prevented you performing Sajda to what I Created with My Two hands? [38:75]**'.

فقال: «اليد في كلام العرب القوة و النعمة. قال: وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْاَيْدِ و قال: وَ السَّمَاءَ بَنَيْنَاهَا بِاَيْدِي اَي بقوة وَ اِنَّا لَمُوسِعُونَ و قال: وَ اَيْدِيهِمْ يَرْوِحُ مِنْهُ اَي قواهم. و يقال: لفلان عندي يد بيضاء، أي نعمة».

So he^{asws} said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He^{azwj} Said: **and remember Our servant Dawood, the possessor of the hand (strength) [38:17]**. And Said: **And the sky, We Built it by Hand** – i.e. by Strength **and We are the Expanders [51:47]**. And Said: **and He Supported them with a Spirit from Him [58:22]**, i.e.

⁴⁶ التوحيد: 2 / 168

⁴⁷ تفسير العياشي 1: 148 / 330.

Strengthened them. And it is said, 'For so and so there is a white hand with me', i.e. a favour'.⁴⁸

VERSES 65 & 66

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَاهُمْ جَنَّاتِ النَّعِيمِ {65}

And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them and We would Enter them into Gardens of Bliss [5:65]

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۗ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ ۗ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ {66}

And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, they would have eaten from their above and from beneath their legs. From them there is a moderate community, and most of them, evil is what they are doing [5:66]

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربي بن عبد الله، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: «وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ، قال: «الولاية».

Muhammad Bin Yaquob, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord [5:66]**, said: 'It is the Wilayah'.⁴⁹

العياشي: عن أبي الصهباء البكري، قال: سمعت علي بن أبي طالب (عليه السلام) و دعا رأس الجالوت، و أسقف النصارى، فقال: «إني سائلكما عن أمر، و أنا أعلم به منكما، فلا تكتماني.

Al Ayyashi, from Al Sah'ba Al Nakry who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} and he^{asws} invited the chief Al-Jalout, and Asqaf Al-Ansary, so he^{asws} said: 'I^{asws} want to ask the two of you about a matter, although I^{asws} am more knowing about it than both of you, therefore do not conceal anything from me'.

⁴⁸ معاني الأخبار: 8 / 15، التوحيد: 1 / 153

⁴⁹ الكافي: 1 / 342، 6

ثم دعا اسقف النصارى، فقال: «أنشدك بالله الذي أنزل الإنجيل على عيسى، و جعل على رجله البركة، و كان يبرئ الأكمه و الأبرص و أزال ألم العين، و أحيا الميت، و صنع لكم من الطين طيوراً، و أنبأكم بما تأكلون و ما تدخرون» فقال: دون هذا أصدق.

Then he^{asws} invited Asqaf Al-Ansary: 'I^{asws} adjure you with Allah^{azwj} Who Revealed the Evangel unto Isa^{as}, and Made Blessings to be under his^{as} feet, and he^{as} used to cure the blind and the leper, and remove eye pain, and revive the dead, and made for you birds from the clay, and informed you of what you had eaten and what you had been hoarding'. So he said, 'It is most true, even without this'.

فقال علي (عليه السلام): «بكم افتترقت بنو إسرائيل بعد عيسى؟» فقال: لا و الله إلا فرقة واحدة. فقال علي (عليه السلام): «كذبت و الله الذي لا إله إلا هو، لقد افتترقت أمة عيسى على اثنين و سبعين فرقة، كلها في النار إلا فرقة واحدة، إن الله يقول: مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَ كَثِيرٌ مِنْهُمْ سَاءٌ مَا يَعْمَلُونَ فهذه التي تنجو».

So Ali^{asws} said: 'Did the Children of Israel separate into sects after Isa^{as}?' So he said, 'No. By Allah^{azwj}, we are but one sect'. So Ali^{asws} said: 'You have lied, by Allah^{azwj} the One, there is no god but Him^{azwj}. The community of Isa^{as} would separate into seventy two sects, all of them would be in the Fire except for one sect. Allah^{azwj} is Saying **From them there is a moderate community, and most of them, evil is what they are doing [5:66]** – so this is the one which would achieve salvation'.⁵⁰

VERSE 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {67}

O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]

ابن شهر آشوب، عن تفسير الثعلبي، قال جعفر بن محمد (عليهما السلام): «يا أيها الرسول بلغ ما أنزل إليك من ربك في علي. هكذا أنزلت، فلما نزلت هذه الآية أخذ النبي (صلى الله عليه و آله) بيد علي (عليه السلام) فقال: من كنت مولاه فعلي مولاه».

Ibn Shehr Shub, from Tafseer Al Sa'alby (Non-Shia source) –

'Ja'far Bin Muhammad^{asws} said: '***O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali [5:67]*** This is how it was Revealed. So when this Verse was

⁵⁰ تفسير العياشي 1: 15/330.

Revealed, Prophet^{saww} grabbed a hand of Ali^{asws} and he^{saww} said: ‘The one whose Master I^{saww} was, so Ali^{asws} is his Master’.⁵¹

علي بن عيسى في (كشف الغمة): عن زر بن عبد الله، قال: كنا نقرأ على عهد رسول الله (صلى الله عليه و آله) يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ **أَنْ عَلِيًّا مَوْلَى الْمُؤْمِنِينَ** وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

Ali Bin Isa in Kashf Al Ghumma, from Zarr Bin Abdullah who said,

‘We used to recite during the era of Rasool-Allah^{saww}: **O you Rasool! Deliver what has been Revealed unto you from your Lord that Ali is the Master of the Momineen, and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people**’.⁵²

Extract from the Hadeeth of Rasool-Allah^{saww} at Ghadeer Khumm

فلما بلغ غدير خم قبل الجحفة بثلاثة أميال، أتاه جبرئيل (عليه السلام) على خمس ساعات مضت من النهار بالزجر و الانتهاز و العصمة من الناس، فقال: يا محمد، إن الله عز و جل يقرئك السلام، و يقول لك: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ **فِي عَلِيٍّ** وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

(Extract from the Hadeeth of Rasool-Allah^{saww} at Ghadeer Khumm from Abu Ja’far Al Baqir^{asws} having said) – ‘So when he^{saww} reached Ghadeer Khumm before Al Juhfa by three miles, Jibraeel^{as} came to him^{saww} after five hours having passed from the day, with the Rebuke and the Reprimand and the Protection from the people, and he^{as} said: ‘O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{saww}, and is Saying to you^{saww}: **“O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67]”**’⁵³

The Message

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ، قال: «هي الولاية».

Sa’ad Bin Abdullah, from Ali Bin Ismail Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al No’man, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasaar,

⁵¹ و رواه عن الثعلبي ابن البطريق في العمدة: 132 / 99 و خصائص الوحي المبين: 22 / 54.

⁵² كشف الغمة 1: 319.

⁵³ روضة الواعظين: 89.

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message [5:67]***, said: 'It is Al-Wilayah'.⁵⁴

[الشيرازي] [قال:] وبالسناد المذكور، عن أبي الجارود، عن أبي حمزة، قال: * (يأيتها الرسول بلغ ما أنزل إليك) * نزلت في شأن الولاية.

Al Shayrazi said, 'And by the mentioned chain, from Abu Al Jaroud, from Abu Hamza who said,

'O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67] – It was Revealed regarding the glory of Al-Wilayah'.⁵⁵

The Event

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «لما نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه وآله) في حجة الوداع بإعلان أمر علي بن أبي طالب (عليه السلام) يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخِرِ الْآيَةِ، قال: فمكث النبي (صلى الله عليه وآله) ثلاثاً حتى أتى الجحفة، فلم يأخذ بيده فرقا من الناس.

From Hanaan Bin Sudeyr, from his father, from Abu Ja'far^{asws} having said:

'When Jibraeel^{as} descended upon Rasool-Allah^{saww} during the Farewell Pilgrimage with the announcement of the matter of Ali^{asws} Bin Abu Talib^{asws} ***O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]*** – up to the end of the Verse, the Prophet^{saww} waited for three days until he^{saww} came to Al-Johfa, and he^{saww} did not grab the hand of anyone from the people'.

فلما نزل الجحفة يوم الغدير في مكان يقال له مهيعة نادى الصلاة جامعة، فاجتمع الناس، فقال النبي (صلى الله عليه وآله): من أولى بكم من أنفسكم؟ قال: فجهروا، فقالوا: الله ورسوله. ثم قال لهم الثانية، فقالوا: الله ورسوله. ثم قال لهم الثالثة، فقالوا: الله ورسوله.

So when he^{saww} encamped at Al-Johfa on the Day of Al-Ghadeer in a place called Mohya, called for the congregational Prayer. So the people gathered and the Prophet^{saww} said: 'Who is higher to you than your own selves?' So they all shouted loudly saying, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' Then he^{saww} said it to them for a second time. So they said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' Then he^{saww} said it to them for the third time, so they said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!'

فأخذ بيد علي (عليه السلام) فقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي».

⁵⁴ مختصر بصائر الدرجات: 64

⁵⁵ Tafseer Abu Hamza Al Sumaly - H 84

So he^{saww} grabbed the hand of Ali^{asws} and said: 'The one to whom I^{saww} was a Master of, so Ali^{asws} is His^{azwj} Master. Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}, for he^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and he is from me^{saww} of the status which Haroun^{as} had from Musa^{as}, except that there is no Prophet^{as} after me^{saww}.⁵⁶

وَبِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا أَبِي عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ الْمَرْزُبَانِ الْفَارِسِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِيهِ

And by this chain, said, 'It was narrated to us by Ali Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzuban Al Farsy, from Muhammad In Mansour, from Abdullah Bin Ja'far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَهُوَ رَاكِبٌ وَ خَرَجَ عَلِيٌّ ع وَهُوَ يَمْشِي فَقَالَ لَهُ يَا أَبَا الْحَسَنِ إِمَّا أَنْ تَرْكَبَ وَ إِمَّا أَنْ تَنْصَرِفَ فَإِنَّ اللَّهَ أَمَرَنِي أَنْ تَرْكَبَ إِذَا رَكَبْتُ وَ تَمْشِيَ إِذَا مَشَيْتُ وَ تَجْلِسَ إِذَا جَلَسْتُ

From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'One day Rasool-Allah^{saww} went out and he^{saww} was riding, and Ali^{asws} came out and he^{asws} was walking. So he^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! Either you^{asws} ride or you^{asws} leave, for Allah^{azwj} has Commanded me^{saww} that you should ride when I^{saww} am riding, and you^{asws} should walk when I^{saww} am walking, and you^{asws} should be seated when I^{saww} sit down.

إِلَّا أَنْ يَكُونَ حَدًّا مِنْ حُدُودِ اللَّهِ لَا بُدَّ لَكَ مِنَ الْقِيَامِ وَ الْمُعُودِ فِيهِ وَ مَا أَكْرَمَنِي اللَّهُ بِكَرَامَتِهِ إِلَّا وَ قَدْ أَكْرَمَكَ بِمِثْلِهَا وَ حَصَّنِي بِالنَّبُوءَةِ وَ الرَّسَالَةِ وَ جَعَلَكَ وَ لِيَّ فِي ذَلِكَ تَقْوَمٌ فِي حُدُودِهِ وَ فِي صَعْبِ أُمُورِهِ

Indeed! It happens to be a limit from the Limits of Allah^{azwj}, it being a must for you^{asws} from the standing and the sitting with regards to it. And Allah^{azwj} has not Honoured me^{saww} with His^{azwj} Prestige except He^{azwj} has Honoured you^{asws} with the like of it. And He^{azwj} Specialised me^{saww} with the Prophet-hood and the Message, and Made you^{asws} as my^{saww} Guardian in that you^{asws} should be standing within its limits and during His^{azwj} difficult Commands.

وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا مَا أَمَرَ بِي مِنْ أَنْكَرِكَ وَ لَا أَقَرَّ بِي مِنْ جَحْدِكَ وَ لَا آمَنَ بِاللَّهِ وَ فِي [بِي] مَنْ كَفَرَ بِكَ وَ إِنَّ فَضْلَكَ لِمَنْ فَضَّلِي وَ إِنَّ فَضْلِي لَكَ فَضْلًا وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

By the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}! He has not believed in me^{saww}, the one who denies you^{asws}, nor has he acknowledged me^{saww} the one who rejects you^{asws}, nor has he believed in Allah^{azwj} and in me^{saww}, the one who disbelieves

⁵⁶ تفسير العياشي 1: 332/153.

in you^{asws}; and that your^{asws} merits are from my^{saww} merits and my^{saww} merits are merits for you^{asws}, and it is the Speech of my^{saww} Lord^{azwj} Mighty and Majestic **Say: By the Grace of Allah and by His Mercy – so due to that they should be rejoicing; it is better from what which they are amassing [10:58].**

فَفَضَّلَ اللَّهُ نُبُوَّةَ نَبِيِّكُمْ وَرَحْمَتَهُ وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَبَدَّلَكَ قَالَ بِالنُّبُوَّةِ وَالْوَلَايَةِ فَلْيَفْرَحُوا يَعْنِي الشَّيْبَةَ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ يَعْنِي مُخَالَفَتِهِمْ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَالِدِ فِي دَارِ الدُّنْيَا

So the Grace of Allah^{azwj} is the Prophet-hood of your Prophet^{saww}, and His^{azwj} Mercy is the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. Thus, with that He^{azwj} Said: By the Prophet-hood and the Wilayah, **so due to that they should be rejoicing**, Meaning the Shias of Ali^{asws}, **it is better than what they are amassing**, Meaning the adversaries, from the families and the wealth and the children in the house of the world.

وَاللَّهُ يَا عَلِيُّ مَا خُلِفْتَ إِلَّا لِتَعْبُدَ رَبَّكَ وَ لِتَعْرِفَ بِكَ مَعَالِمَ الدِّينِ وَ يَصْلُحَ بِكَ دَارِسُ السَّبِيلِ وَ لَقَدْ ضَلَّ عَنْكَ وَ لَمْ يَهْتَدِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ لَمْ يَهْتَدِ إِلَيْكَ وَ إِلَى وَ لَاتِيكَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى يَعْنِي إِلَى وَ لَاتِيكَ

By Allah^{azwj}, O Ali^{asws}! You^{asws} have not been Created except to worship your^{asws} Lord^{azwj} and for the information of the Religion to be known through you^{asws}, and the way of the learning to be corrected by you^{asws}. And the one who was not guided to you^{asws} and to your^{asws} Wilayah so he has strayed from you^{asws} and was not guided to Allah^{azwj} Mighty and Majestic, and it is the Speech of the Mighty and Majestic **And I am Forgiving to him who repents and believes and does righteous deed, then follows the right Guidance [20:82]**, Meaning to your^{asws} Wilayah.

وَ لَقَدْ أَمَرَنِي رَبِّي تَبَارَكَ وَ تَعَالَى أَنْ أَفْرِضَ مِنْ حَقِّكَ مَا أَفْرَضَهُ مِنْ حَقِّي وَ إِنَّ حَقَّكَ لَمَفْرُوضٌ عَلَيَّ مَنْ آمَنَ بِي وَ لَوْلَاكَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ وَ بِكَ يُعْرِفُ عَدُوُّ اللَّهِ وَ مَنْ لَمْ يَلْقَهُ بِوَلَاتِيكَ لَمْ يَلْقَهُ بِشَيْءٍ وَ لَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ يَعْنِي بِي وَ لَاتِيكَ يَا عَلِيُّ وَ إِنَّ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

And my^{saww} Lord^{azwj} Blessed and High has Commanded me^{saww} that it has been Imposed from your^{asws} rights what is Imposed from my^{saww} rights for the necessitation upon the one who believes in me^{saww}. And had it not been for you^{asws} the Party of Allah^{azwj} would not be recognised, and by you^{asws} are the enemies of Allah^{azwj} recognised. The one, who has not received your^{asws} Wilayah, has not received anything, and Allah^{azwj} Mighty and Majestic has Revealed unto me^{saww} **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** - Meaning regarding your^{asws} Wilayah, O Ali^{asws} - **and if you don't do so, then you have not delivered His Message [5:67].**

وَ لَوْ لَمْ أُبَلِّغْ مَا أُمِرْتُ بِهِ مِنْ وَ لَاتِيكَ لَحَبِطَ عَمَلِي وَ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَ لَاتِيكَ فَقَطْ [فَقَدْ] حَبِطَ عَمَلُهُ وَ عَدَا يُحْزَى وَ مَا أَقُولُ إِلَّا قَوْلَ رَبِّي تَبَارَكَ وَ تَعَالَى وَ إِنَّ الْأَيْدِيَ أَقُولُ لِمَنْ اللَّهُ عَزَّ وَ جَلَّ أَنْزَلَهُ فِيكَ.

And had I^{saww} not delivered what I^{saww} had been Commanded with, from your^{asws} *Wilayah*, my^{saww} deeds would have been Confiscated, and the one who meets Allah^{azwj} Mighty and Majestic without your^{asws} *Wilayah*, so his deeds would be Confiscated, and tomorrow he would be ashamed. And I^{saww} am not saying except for the Words of my^{saww} Lord^{azwj} Blessed and High, and that which I^{saww} am saying is from what Allah^{azwj} Mighty and Majestic has Revealed regarding you^{asws}.⁵⁷

عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ:

From Abu Salih, from Ibn Abbas,

فِي قَوْلِهِ عَزَّ وَجَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ نَزَلَتْ فِي عَلِيِّ ع

‘Regarding the Words of the Mighty and Majestic **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]** – it was Revealed regarding Ali^{asws}.

أَمْرَ رَسُولِ اللَّهِ ص أَنْ يُبَلِّغَ فِيهِ فَأَحَدَ النَّبِيِّ بِيَدِ عَلِيٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

Rasool-Allah^{saww} was Commanded that he^{saww} deliver (the Message) regarding him^{asws}. So the Prophet^{saww} grabbed the hand of Ali^{asws}, and he^{saww} said: ‘The one whose Master I^{saww} was, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}.’⁵⁸

Reaction of the hypocrites

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن مسلم، عن جعفر بن عبد الله الحمدي، عن الحسن بن إسماعيل الأبطس، عن أبي موسى المشرقاني، قال: كنت عنده و حضره قوم من الكوفيين، فسألوه عن قول الله عز و جل: لَقَدْ أَشْرَكْتْ لَيَحْبَطَنَّ عَمَلُكَ، فقال: ليس حيث تذهبون، إن الله عز و جل حيث أوحى إلى نبيه (صلى الله عليه و آله) أن يقيم عليا (عليه السلام) للناس علما، اندس إليه معاذ بن جبل، فقال: أشرك في ولايته- أي الأول و الثاني- حتى يسكن الناس إلى قولك و يصدقوك،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ubeyd Bin Muslim, from Ja’far Bin Abdullah Al-Muhammady, from Al-Hassan Bin Ismail Al-Aftas, from Abu Musa Al-Mashraqany who said,

‘I was in his^{asws} presence, and a group of the people of Al-Kufa came up to him^{asws}. So they asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **If you associate, your deeds would be confiscated [39:65]**, so he^{asws} said: ‘It is not as you are going with it. When Allah^{azwj}

⁵⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 91

⁵⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 13

Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that he^{saww} should nominate Ali^{asws} as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his^{asws} Wilayah' – i.e., with the first one and the second one (Abu Bakr and Umar), until the people settle upon your words and ratify you.

فلما أنزل الله عز و جل: يا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ شَكَرًا رَسُولَ اللَّهِ (صلى الله عليه و آله) إلى جبرئيل، فقال: «إن الناس يكذبوني و لا يقبلون مني»، فأُنزل الله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ.

So when Allah^{azwj} Mighty and Majestic Revealed ***O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]***, Rasool-Allah^{saww} complained to Jibraeel^{as}: 'The people are belying me^{saww} and are not accepting from me^{saww}'. Therefore Allah^{azwj} Mighty and Majestic Revealed ***If you associate, your deeds would be confiscated and you would end up being from the losers [39:65]***.⁵⁹

Taking to the four and neglecting the one

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، و محمد بن الحسين، جميعاً، عن محمد بن إسماعيل بن زبير، عن منصور بن يونس، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: سمعت أبا جعفر (عليه السلام) يقول: «فرض الله عز و جل على العباد خمسا، أخذوا أربعة و تركوا واحدة». قلت: أ تسميهم لي، جعلت فداك؟ فقال: «الصلاة، و كان الناس لا يدرون كيف يصلون، فنزل جبرئيل (عليه السلام) و قال: يا محمد، أخبرهم بمواقيت صلاتهم.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Ismail Bin Yazī'ee, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Obligated five (matters) upon the servants. They took four and left one. I said, 'May I be sacrificed for you^{asws}! Could you name these for me?' So he^{asws} said: 'The Salat – and the people were not knowing how they should be Praying, so Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Inform them of the timings for the Salats'.

ثم نزلت الزكاة، فقال: يا محمد، أخبرهم من زكاتهم، مثل ما أخبرهم من صلاتهم. ثم نزل الصوم فكان رسول الله (صلى الله عليه و آله) إذا كان يوم عاشوراء بعث إلى من حوله من القرى، فصاموا ذلك اليوم، فنزل [صوم] شهر رمضان بين شعبان و شوال. ثم نزل الحج، فنزل جبرئيل (عليه السلام) فقال: أخبرهم من حجهم مثل ما أخبرهم من صلاتهم و زكاتهم و صومهم.

Then the Zakat was Revealed, so he^{as} said: 'O Muhammad^{saww}! Inform them about their Zakat, just like you^{saww} informed them about their Prayers'. Then the Fasting was Revealed, so Rasool-Allah^{saww}, whenever it was the tenth day, would send a message to the ones around the town, so they Fasted during that day. Then the Fasting for the Month of Ramadhan was Revealed, in between Shabaan and Shawaal. Then the Hajj was Revealed, so

⁵⁹ تأويل الآيات 2: 32 / 522

Jibraeel^{as} descended and said: 'Inform them about their Hajj just like what you^{saww} informed them about their Salats, and their Zakat, and their Fasting'.

ثم نزلت الولاية، و إنما أتاه ذلك في يوم الجمعة بعرفة، أنزل الله تعالى: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَكَانَ كَمَالُ الدِّينِ بَوْلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام). فقال عند ذلك رسول الله (صلى الله عليه وآله): إن امتي حديثو عهد بالجاهلية، و متى أخبرتهم بهذا في ابن عمي يقول قائل و يقول قائل، فقلت في نفسي، من غير أن ينطق به لساني، فأنتني عزيمة من الله عز و جل بتلة «1» أوعديني إن لم أبلغ، أن يعذبني

Then Al-Wilayah was Revealed **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**, and the Religion was Perfected by the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. So, Rasool-Allah^{saww} said during that: 'My^{saww} community has newly emerged from the pre-Islamic ignorance, and when shall I^{saww} inform them of this regarding my^{saww} cousin^{asws}, for a speaker would argue, and a speaker would argue. So I^{saww} said to myself^{saww}: 'I^{saww} will not speak of it from my^{saww} tongue, for there has been Given to me a major thing from Allah^{azwj} Mighty and Majestic. He^{azwj} has Promised me^{saww} that if I^{saww} were not to deliver it, He^{azwj} would Punish me^{saww}.'

فنزلت يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فأخذ رسول الله (صلى الله عليه وآله) بيد علي (عليه السلام) فقال: يا أيها الناس، إنه لم يكن نبي من الأنبياء ممن كان قبلي، إلا و قد عمره الله تعالى ثم دعاه فأجابته، فأوشك أن أدعى فأجيب، و أنا مسئول و أنتم مسؤلون، فما ذا أنتم قائلون؟

Thus it was Revealed **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]**. So Rasool-Allah^{saww} grabbed the hand of Ali^{asws} and said: 'O you people! There has never been a Prophet^{as} from the Prophets^{as} before me^{saww} except that Allah^{azwj} the High had Commanded him^{as}, then Called him^{as} and he^{as} answered Him^{azwj}. Thus, no doubt, I^{saww} shall be Called, so I^{saww} shall answer. I^{saww} shall be Questioned, and you are all to be Questioned. Therefore, what are you all saying about that?'

فقالوا: نشهد أنك قد بلغت و نصحت و أديت ما عليك، فجزاك الله أفضل جزاء المرسلين. فقال: اللهم اشهد. ثلاث مرات. ثم قال: يا معشر المسلمين، هذا وليكم من بعدي، فليبلغ الشاهد منكم الغائب».

So they said, 'We testify that you^{saww} have indeed delivered, and advised, and fulfilled what was upon you^{saww}. Thus, your^{saww} Recompense is higher than the Recompense of the (other) Rasools^{as}. So he^{saww} said: 'Our Allah^{azwj}, be a Witness!' – three times'. Then Rasool Allah^{saww} said: 'O group of Muslims! This one is your Guardian after me^{saww}, therefore whoever is present should make it reach to those who are absent'.⁶⁰

⁶⁰ الكافي 1: 229 / 6 (Extract)

It was delivered and heard

عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لما أنزل الله على نبيه يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ أخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) فقال: يا أيها الناس، إنه لم يكن نبي من الأنبياء من كان قبلي، إلا و قد عمر، ثم دعاه [الله] فأجابه، و أوشك أن ادعى فأجيب، و أنا مسؤل و أنتم مسؤلون، فما أنتم قائلون؟»

From Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘When Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]**, Rasool-Allah^{saww} grabbed a hand of Ali^{asws} and he^{saww} said: ‘O you people! It is such that there did not happen to be a Prophet^{as} from the Prophets^{as}, from the ones who were before me^{saww}, except and he^{as} had lived his^{as} life, then Allah^{azwj} Call him^{as} (back), so he^{as} answered. And there is no doubt that I^{saww} would be called, so I^{saww} will answer, and I^{saww} would be Questioned and you would be Questioned. So what are you all saying?’

قالوا: نشهد أنك قد بلغت، و نصحت، و أدت ما عليك، فجزاك الله أفضل ما جزى المرسلين. فقال: اللهم اشهد.

They said, ‘We testify that you^{saww} have delivered (the Message) and advised, and performed whatever was upon you^{saww}, therefore may Allah^{azwj} Recompense you the most superior of what He^{azwj} would Recompense the Mursil Prophets^{as}’. So he^{saww} said: ‘O Allah^{azwj}! Be Witness’.

ثم قال: يا معشر المسلمين، ليبلغ الشاهد الغائب، أوصي من آمن بي و صدقني بولاية علي، ألا إن ولاية علي ولايتي [و ولايتي ولاية ري]، عهدا عهده إلي ري، و أمرني أن أبلغكموه.

Then he^{saww} said: ‘O group of Muslims! Let the one present make it reach to the absentee. I^{saww} hereby bequeath to the one who believes in me^{saww} and ratifies me^{saww} (to be) with the Wilayah of Ali^{asws}. Indeed! The Wilayah of Ali^{asws} is my^{saww} Wilayah, and my^{saww} Wilayah is Wilayah of my^{saww} Lord^{azwj}, being a Covenant Covenanted to my^{saww} Lord^{azwj}, and He^{azwj} Commanded me^{saww} that I^{saww} deliver it’.

ثم قال: هل سمعتم؟ ثلاث مرات يقولها، فقال قائل: قد سمعنا، يا رسول الله.»

Then he^{saww} said: ‘Have you heard?’ – three times he^{saww} said it. So a speaker said, ‘We have heard, O Rasool-Allah^{saww}!’,⁶¹

⁶¹ تفسير العياشي 1: 155 / 334

لعن أمير المؤمنين عليه السلام لأبي بكر وعمر وعثمان وبراءته منهم

The cursing by Amir-ul-Momineen^{asws} to Abu Bakr, and Umar, and Usman and his^{asws} disavowing from them

هذه واحدة، وأما الثانية فقد أنبأتني عيوني وأتتني الكتب من أولياء عثمان - ممن هو معك يقاتل وتحسب أنه على رأيك وراض بأمرك وهواه معنا وقلبه عندنا وجسده معك - أنك تظهر ولاية أبي بكر وعمر وترحم عليهما، وتكف عن عثمان ولا تذكره ولا تترحم عليه ولا تلعنه.

(Muawiya wrote), 'This is one thing, and as for the second, my spies have given me the news and the letter from the friends of Usman - from among those who are fighting alongside you^{asws}, and you^{asws} are counting them to be on your^{asws} side and being pleased with (them being submitted to) your^{asws} command, but they fancy us and their hearts are with us whilst their bodies are with you^{asws} - You^{asws} apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you^{asws} curse him.

وبلغني عنك: أنك إذا خلوت ببطانتك الخبيثة وشيعتك وخاصتك الضالة المغيرة الكاذبة تبرأت عندهم من أبي بكر وعمر وعثمان ولعنتهم. وادعيت أنك خليفة رسول الله صلى الله عليه وآله في أمته ووصيه فيهم، وأن الله فرض على المؤمنين طاعتك وأمر بولايتك في كتابه وسنة نبيه، وأن الله أمر محمدا أن يقوم بذلك في أمته، وأنه أنزل عليه: (يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس) ،

And it has reached me from you^{asws} that, when you^{asws} are alone with your^{asws} malicious associates, and your^{asws} Shias, and your^{asws} special ones, the misguided thieves and liars, you^{asws} distance yourself^{asws} from Abu Bakr, and Umar, and Usman and curse them all. And you^{asws} are claiming that you^{asws} are the Caliph of the Rasool Allah^{saww} in his^{saww} community, and his^{saww} successor among them, and that Allah^{azwj} has Obligated obedience to you^{asws} upon the believers and Ordered for your^{asws} 'Wilayah' in His^{azwj} Book and the Sunnah of His^{azwj} Prophet^{saww}, and the Allah^{azwj} Ordered Muhammad^{saww} that he^{saww} should establish that in his^{saww} community, and it was Sent down upon him^{saww} **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].**

فجمع أمته بغدير خم فبلغ ما أمر به فيك عن الله، وأمر أن يبلغ الشاهد الغائب، وأخبرهم أنك أولى بهم من أنفسهم، وأنت منه بمنزلة هارون من موسى.

So he^{saww} gathered his^{saww} community at Ghadeer Khumm and preached what he^{saww} had been Ordered to with regards to it from Allah^{azwj}, and ordered that those who were present should make it reach to those who were absent, and informed them that you^{asws} are higher

to them than their own selves, and you^{asws} are from him^{saww} of the status which Haroun^{as} had from Musa^{asr}.⁶²

VERSES 68 & 69

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُتِمُّوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۖ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ {68}

Say: O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, therefore do not grieve upon the Kafir people [5:68]

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {69}

Surely those who believe, and those who are Jews, and the Sabeans, and the Christians, the ones who believe in Allah and the Last Day, and do righteous deed, so neither would there be fear upon them nor would they be grieving [5:69]

حدثنا محمد بن الحسين عن صفوان بن يحيى واحمد بن محمد عن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر بن زائدة عن حمران عن ابي جعفر عليه السلام في قول الله تعالى يا اهل الكتاب لستم على شئ حتى تقيموا التوراة والانجيل وما انزل اليكم من ربكم وليزيدن كثيرا منهم ما انزل اليك من ربك طغيانا وكفرا قال هي ولاية امير المؤمنين عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Yahya and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hajr Bin Zayda, from Hamran who said:

Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} the Exalted: **O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr [5:68]**, said: 'It (**what is Revealed to you**) is the Wilayah of Amir-Al-Momineen^{asws}.⁶³

⁶² Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

⁶³ Basaair Al Darajaat – P 2 Ch 8 H 8

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ، قال: «هي ولايتنا».

Sa'ad Bin Abdullah, from Ali Bin Ismail Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasaar,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord [5:68]**, said: 'It is our^{asws} Wilayah''⁶⁴.

VERSES 70 & 71

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ {70}

We had Taken a Covenant with the Children of Israel and Sent Rasools to them. Every time a Rasool came to them with what their souls did not desire, a group they belied and a group they killed [5:70]

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {71}

And they reckoned that strife would not be happening, so they were blinded and deafened. Then Allah Turned to them, then many of them were blinded and deafened; and Allah Sees what they are doing [5:71]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَىٰ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ خَالِدِ بْنِ زَيْدِ الْقُمِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ قَالَ حَيْثُ كَانَ النَّبِيُّ (صلى الله عليه وآله) بَيْنَ أَظْهُرِهِمْ فَعَمُوا وَ صَمُّوا حَيْثُ فُيَضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ حَيْثُ قَامَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ ثُمَّ عَمُوا وَ صَمُّوا إِلَى السَّاعَةِ.

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn, from Khalid Bin Yazeed Al-Qummy, from some of his companions, who has narrated:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And they reckoned that strife would not be happening [5:71]**. He^{asws} said: 'This was when the Rasool-Allah^{saww}

⁶⁴ مختصر بصائر الدرجات: 64

was present among them. So they became blind and deaf when the Rasool-Allah^{saww} passed away. Then Allah^{azwj} Turned (Mercifully) towards them when He^{azwj} Established Amir-Al-Momineen^{asws}. Then they have become blind and deaf up to this time'.⁶⁵

VERSES 72 - 74

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {72}

They have committed Kufr, those who are saying, 'Allah, He is the Messiah son of Maryam'; and the Messiah said, 'O Children of Israel! Worship Allah (Who is) my Lord and your Lord'. It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72]

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۖ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {73}

They have committed Kufr, those who are saying, 'Allah is the third of the three', and there is none from a god except One God; and if they are not desisting from what they are saying, those who are committing Kufr from them would be afflicted by a painful Punishment [5:73]

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {74}

So will they not be repenting to Allah and seek His Forgiveness and Allah is Forgiving, Merciful? [5:74]

ثُمَّ أَقْبَلَ ص عَلَى النَّصَارَى فَقَالَ لَهُمْ: وَ أَنْتُمْ قُلْتُمْ: إِنَّ الْقَلِيمَ عَزَّ وَ جَلَّ اتَّخَذَ بِالْمَسِيحِ ابْنِهِ مَا الَّذِي أَرَدْتُمْوه بِهَذَا الْقَوْلِ أَرَدْتُمْ أَنَّ الْقَلِيمَ صَارَ مُخَدَّثًا- لَوْجُودِ هَذَا الْمُخَدَّثِ الَّذِي هُوَ عَيْسَى أَوْ الْمُخَدَّثِ الَّذِي هُوَ عَيْسَى صَارَ قَلِيمًا- لَوْجُودِ الْقَلِيمِ الَّذِي هُوَ اللَّهُ أَوْ مَعْنَى قَوْلِكُمْ: «إِنَّهُ اتَّخَذَ بِهِ» أَنَّهُ اخْتَصَّهُ بِكَرَامَةٍ لَمْ يُكْرِمَ بِهَا أَحَدًا سِوَاهُ

(And extract from the argument of Rasool-Allah^{saww} against the Christians) – (Imam Hassan Al Askari^{asws} said: 'Then he^{saww} turned towards the Christians and said to them: 'And you, you are saying that the Eternal Mighty and Majestic is united with the Messiah, His^{azwj} son.

⁶⁵ Al Kafi – H 14687

What is that which you are meaning with these words? Are you intending that the eternal became temporal (newly occurring) in order to find this temporal being who is Isa^{as}, or did the temporal being who is Isa^{as} became eternal in order to find the eternal who is Allah^{azwj}? Or is the meaning of your words, 'He^{azwj} is united with him^{as}', that He^{azwj} Particularised him^{as} with the honour which He^{azwj} did not Honour with anyone else besides him^{as}?

فَإِنْ أَرَدْتُمْ أَنَّ الْقَدِيمَ تَعَالَى صَارَ مُحَدَّثًا فَقَدْ أُبْطِلْتُمْ، لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُحَدَّثًا، وَإِنْ أَرَدْتُمْ أَنَّ الْمُحَدَّثَ صَارَ قَدِيمًا - فَقَدْ أَحَلَّكُمْ لِأَنَّ الْمُحَدَّثَ أَيْضًا مُحَالٌ أَنْ يَصِيرَ قَدِيمًا،

So if you are intending that the Eternal, Exalted, became temporal so it is invalid, because it is impossible for the eternal that it transform and becomes temporal (newly occurring). And if you intend that the temporal became eternal, so it is invalid because the temporal as well, it is impossible that it becomes eternal.

وَإِنْ أَرَدْتُمْ أَنَّهُ اتَّخَذَ بِهِ - بِأَنْ اخْتَصَّهُ وَاصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَفْرَزْتُمْ بِمُحْدُوثِ عَيْسَى، وَ بِمُحْدُوثِ الْمَعْنَى الَّذِي اتَّخَذَ بِهِ مِنْ أَجْلِهِ، لِأَنَّهُ إِذَا كَانَتْ عَيْسَى مُحَدَّثًا وَ كَانَ اللَّهُ اتَّخَذَ بِهِ - بِأَنْ أَحَدَثَ بِهِ مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عَيْسَى وَ ذَلِكَ الْمَعْنَى مُحَدَّثِينَ، وَ هَذَا خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ.

And if you are intending with it that He^{azwj} is united with him^{as}, by Him^{azwj} Particularising him^{as} and Choosing him^{as} over the rest of His^{azwj} servant, so you are acknowledging with Isa^{as} as being temporal, and by the newly occurrence of the togetherness which He^{azwj} is united with him^{as} from the reason of it, because if Isa^{as} was a newly occurring being, and Allah^{azwj} was united with him^{as} – by it the togetherness is a new occurrence of him^{as} becoming the most prestigious of the creatures in His^{azwj} Presence, so Isa^{as} and that togetherness would be two newly occurrences, and this is against what you said in the beginning'.⁶⁶

العياشي: عن زرارة، قال: كتبت إلى أبي عبد الله (عليه السلام) مع بعض أصحابنا فيما يروي الناس عن النبي (صلى الله عليه و آله) أنه من أشرك بالله فقد وجبت له النار، و من لم يشرك بالله فقد وجبت له الجنة.

Al Ayyashi, from Zarara who said,

'I wrote to Abu Abdullah^{asws} along with one of our companions regarding what the people were reporting from the Prophet^{saww} as having said: 'The one who associates with Allah^{azwj}, so the Fire is Obligated upon him, and the one who does not associate with Allah^{azwj}, so the Paradise is Obligated upon him'.

قال: «أما من أشرك بالله فهذا الشرك البين، و هو قول الله: مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

He^{asws} said: 'But as for the one who associates with Allah^{azwj}, so this is the manifest Polytheism, and these are the Words of Allah^{azwj} **It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him [5:72]**'.

⁶⁶ Tafseer Imam Hassan Al Askari^{asws} – S 323

و أما قوله: من لم يشرك بالله فقد وجبت له الجنة». قال أبو عبد الله (عليه السلام): «ها هنا النظر، هو من لم يعص الله».

And as for his^{saww} words: 'The one who does not associate with Allah^{azwj}, so the Paradise is Obligated upon him' – Abu Abdullah^{asws} said: 'This is where consideration is required. It is the one who did not disobey Allah^{azwj}'.⁶⁷

VERSES 75 & 76

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ
الطَّعَامَ ۖ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ {75}

The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. Look how We Clarify the Signs for them, then look how they are being deluded [5:75]

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
{76}

Say: 'Are you worshipping from besides Allah what can neither control a harm for you nor a benefit? And Allah, He is the Hearing, the most-Knowing [5:76]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، قال: حدثنا أحمد بن علي الأنصاري، عن حسن بن الجهم، عن علي بن موسى الرضا، قال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه، محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) قال: قال الله تعالى: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ وَمَعْنَاهُ أَحْمَا كَانَا يَتَغَوَّطَانِ».

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Hassan Bin Al Jaham,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from Abu Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Allah^{azwj} the Exalted Said: **The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food [5:75]** – and its Meaning is that both of the used to defecate'.⁶⁸

⁶⁷ تفسير العياشي 1: 158 / 335

⁶⁸ عيون أخبار الرضا (عليه السلام) 2: 1 / 201