

TABLE OF CONTENTS

CHAPTER 5.....	2
VERSES 77 TO 120.....	2
VERSE 77.....	2
VERSES 78 - 81	3
VERSES 82 - 86	5
Reason for the Revelation.....	6
VERSES 87 & 88.....	11
VERSE 89.....	12
VERSES 90 & 91.....	15
The esoteric interpretation	19
VERSES 92 & 93.....	20
VERSE 94.....	21
VERSE 95.....	22
VERSE 96.....	25
VERSES 97 & 98.....	26
VERSES 99 - 102	27
VERSES 103 & 104.....	30
VERSE 105.....	31
VERSES 106 - 108	32
VERSE 109.....	39
VERSE 110.....	39
VERSE 111.....	43
VERSES 112 - 115	44
VERSES 116 & 117.....	48

CHAPTER 5

AL-MA'IDA

(120 VERSES)

Verses 77 to 120

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ
وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ {77}

Say: 'O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77]

قال الإمام العسكري (عليه السلام): «قال أمير المؤمنين (عليه السلام): وَ أَنْ يَسْتَعِيدُوا بِهِ مِنْ طَرِيقِ الضَّالِّينَ، وَ هُمْ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: «قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ- وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ- وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ» وَ هُمْ النَّصَارَى.

Imam Hassan Al-Askari^{asws} said: 'Amir Al-Momineen^{asws} said: 'And that they should be seeking Refuge with Him^{azwj} from the path of the straying ones, and they are those Allah^{azwj} the Exalted Said regarding them: **Say: 'O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the even Way [5:77] – and they are the Christians'.**

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَعْصُوبٌ عَلَيْهِ، وَ ضَالٌّ عَنْ سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ.

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'.

وَ قَالَ الرَّضَا ع كَذَلِكَ، وَ زَادَ فِيهِ، فَقَالَ: وَ مَنْ تَحَاوَرَ بِأَمِيرِ الْمُؤْمِنِينَ ع الْعُبُودِيَّةَ- فَهُوَ مِنَ الْمَعْصُوبِ 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'.¹

VERSES 78 - 81

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ {78}

Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78]

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {79}

They were not forbidding from evil they were doing. Evil was what they were doing [5:79]

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ
وَفِي الْعَذَابِ هُمْ خَالِدُونَ {80}

You will see most of them befriending those who are committing Kufr. Evil is what their souls have sent forwards. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ
{81}

And had they believed in Allah and the Prophet and what was Revealed to him, they would not have taken them as friends, but most of them are transgressors [5:81]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مُحَبُّوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ
اللَّهِ عَزَّ وَ جَلَّ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَ عِيسَى ابْنِ مَرْيَمَ قَالَ الْحُتَايِرُ عَلَى لِسَانِ دَاوُودَ وَ الْقِرْدَةُ عَلَى
لِسَانِ عِيسَى ابْنِ مَرْيَمَ (عليهما السلام).

¹ Tafseer Imam Hassan Al Askari^{asws} – S 23

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra'ab, from Abu Ubeyda Al-Haza'a, who has narrated the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam [5:78]***. He^{asws} said: '(To become) the pigs, by the tongue of Dawood^{as}, and (to become) the monkeys, by the tongue of Isa Bin Maryam^{as}'.²

العياشي: عن محمد بن الهيثم التميمي، عن أبي عبد الله (عليه السلام)، في قوله: كانوا لا يتناهون عن منكرٍ فعلوه لَيْسَ ما كانوا يَفْعَلُونَ، قال: «أما إنهم لم يكونوا يدخلون مداخلهم، و لا يجلسون مجالسهم، و لكن كانوا إذا لقوهم ضحكوا في وجوههم و أنسوا بهم».

Al Ayyashi, from Muhammad Bin Al Haysam Al Tamimy,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words ***They were not forbidding from evil they were doing. Evil was what they were doing [5:79]***, said: 'But they were not including themselves in their affairs, nor were they seating in their gatherings, but whenever they met them, they used to laugh with them in their faces and were cordial them'.³

علي بن إبراهيم، قال: حدثني أبي، قال: حدثني هارون بن مسلم، عن مسعدة بن صدقة، قال: سأل رجل أبا عبد الله (عليه السلام) عن قوم من الشيعة يدخلون في أعمال السلطان، و يعملون لهم و يحبونهم و يوالونهم؟ قال: «ليس هم من الشيعة، و لكنهم من أولئك»

Ali Bin Ibrahim said, 'My father narrated to me, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'A man asked Abu Abdullah^{asws} about a group of the Shias entering into the works of the Sultan (being office-bearers for the ruling authority), and they are working for them and they are loving them (answering to them), and befriending them?' He^{asws} said: 'They aren't from the Shia, but they are from them'.

ثم قرأ أبو عبد الله (عليه السلام) هذه الآية: لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ إِلَى قَوْلِهِ: وَ لَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ. قال: «الخنازير على لسان داود، و القردة على لسان عيسى (عليه السلام)».

Then Abu Abdullah^{asws} recited this Verse: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. [5:78]*** – up to His^{azwj} Words: ***but most of them are transgressors [5:81]***. He^{asws} said: 'The pigs were upon the tongue of Dawood^{as}, and the monkeys upon the tongue of Isa^{as}'.⁴

² Al Kafi V 8 – H 14688

³ تفسير العياشي 1: 161 / 335

⁴ تفسير القمي 1: 176

و عنه: في قوله تعالى: تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا، قال: قال أبو جعفر (عليه السلام): «يتولون الملوك الجبارين، و يزینون لهم أهواءهم، ليصیبوا من دنياهم».

And from him (Al-Tabarsy), regarding the Words of the Exalted: **You will see most of them befriending those who are committing Kufr [5:80]**. He said, 'Abu Ja'far^{ASWS} said: 'They were befriending the tyrannical kings, and they were adorning their whims for them in order to attain from their world'.⁵

For the story of the violators of the Sabbath refer to Tafseer Imam Hassan Al-Askari^{ASWS} S 136 –

https://hubeali.com/books/English-Books/TafseerImamHassanAskariASWS_2/SurahAlBaqarah_100to136.pdf

VERSES 82 - 86

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ۖ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ {82}

You will find the most severe of the people in enmity being those who are believing (to be) Jews and those who are associating; and you will find the closest of them in cordiality being those who are believing, those who are saying, 'We are Christians'. That is because from them are priests and rabbis and they are not being arrogant [5:82]

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {83}

And when they are hearing what is Revealed to the Rasool, you will see their eyes overflowing from the tears from what they are recognising from the Truth. They are saying, 'Our Lord! We believe, so Write us to be with the witnesses [5:83]

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ {84}

⁵ - مجمع البيان 4: 358

And what is to us not believing in Allah and what has come to us from the Truth, and we are wishing that our Lord would Enter us to be with the righteous people?’ [5:84]

فَأَنبَأَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ {85}

Therefore, Allah would Reward them due to what they are saying, with Gardens beneath which the rivers flow, being eternally therein; and that is a Recompense of the good doers [5:85]

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {86}

And those who are committing Kufr and are belying Our Signs, they are the inmates of the Blazing Fire [5:86]

العياشي: عن مروان، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: ذكر النصارى و عداوتهم، فقال: قول الله: ذَلِكَ بِأَنَّهُمْ قَسِيصِينَ وَ رُهْبَانًا وَ أَنَّهُمْ لَا يَسْتَكْبِرُونَ، قال: «أولئك كانوا قوما بين عيسى و محمد (عليهما السلام)، ينتظرون مجيء محمد (صلى الله عليه و آله)».

Al Ayyashi, from Marwan, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘There was a mention of the Christians and their enmity, so he^{asws} said: ‘The Words of Allah^{azwj} ***That is because from them are priests and rabbis and they are not being arrogant [5:82]*** – they were a people (living) between Isa^{as} and Muhammad^{saww}, awaiting the coming of Muhammad^{saww}.⁶

Reason for the Revelation

علي بن إبراهيم: إنه كان سبب نزولها أنه لما اشتدت قريش في أذى رسول الله (صلى الله عليه و آله) و أصحابه الذين آمنوا به بمكة قبل الهجرة، أمرهم رسول الله (صلى الله عليه و آله) أن يخرجوا إلى الحبشة، و أمر جعفر بن أبي طالب أن يخرج معهم، فخرج جعفر، و معه سبعون رجلا من المسلمين، حتى ركبوا البحر.

Ali Bin Ibrahim said –

‘The reason for its Revelation is, when the Quraysh intensified their harming to Rasool-Allah^{saww} and his^{saww} companions, those who had believed in him^{saww} at Makkah before the Emigration, Rasool-Allah^{saww} ordered them that they should go

⁶ تفسير العياشي 1: 335 / 162.

out to Ethiopia, and ordered Ja'far Bin Abu Talib^{asws} that he^{asws} should go out with them. So Ja'far^{asws} went out, and with him^{asws} were seventy men from the Muslims, until they sailed the sea.

فلما بلغ قريشا خروجهم بعثوا عمرو بن العاص، و عمارة بن الوليد إلى النجاشي ليردهم إليهم، و كان عمرو و عمارة متعادين، فقالت قريش: كيف نبعث رجلين متعادين؟ فبرئت بنو مخزوم من جنابة عمارة و برئت بنو سهم من جنابة عمرو بن العاص،

So when their news reached the Quraysh, they sent Amro Bin Al Aas and Amar Bin Al Waleed to Al-Najashy (the Ethiopian king) in order to return them to them, and it was so that Amro and Amar were both hostile ones. So the Quraysh said, 'How can we sent two hostile men?' So the clan of Makhzoum disavowed from the crimes of Amar and the clan of Sahm disavowed from the crimes of Amro Bin Al-Aas.

فخرج عمارة، و كان حسن الوجه، شابا مترفا، فأخرج عمرو بن العاص أهله معه، فلما ركبوا السفينة شربوا الخمر، فقال عمارة لعمرو بن العاص: قل لأهلك تقبلني. فقال عمرو: أ يجوز هذا، سبحانه الله؟! فسكت عمارة،

So Amar went out, and he was of beautiful face, a strong youth, and Amro Bin Al Aas went out and his wife was with him. So when they sailed in the ship, they drank the wine. Amar said to Amro Bin Al Aas, 'Tell you wife to accept me'. So Amro said, 'Is this allowed? Glory be to Allah^{azwj}!' So Amar was silent.

فلما انتشى عمرو، و كان على صدر السفينة، دفعه عمارة، و ألقاه في البحر، فتشبث عمرو بصدر السفينة، و أدركوه، فأخرجوه،

So when Amro began to be intoxicated, and he was at the middle of the ship, Amar pushed him and he fell into the sea. So Amro hung on to the middle side of the ship, and they (the others) realised it and extracted him.

فوردوا على النجاشي، و قد كانوا حملوا إليه هدايا، فقبلها منهم، فقال عمرو بن العاص: أيها الملك، إن قوما منا خالفونا في ديننا، و سبوا آلهتنا، و صاروا إليك، فردهم إلينا.

Then they went over to Al Najashy, and they had carried over gifts to him, and he accepted these from them. So Amro Bin Al-Aas said, 'O king! There is a group from us who are opposing us in our religion, and they are insulting our gods, and they have come over to you, therefore return them to us!'

فبعث النجاشي إلى جعفر، فجاءه «1»، فقال: يا جعفر ما يقول هؤلاء؟ فقال جعفر (رضي الله عنه): أيها الملك، و ما يقولون؟ قال: يسألون أن أردكم إليهم. قال: أيها الملك، سلمهم: أ عبيد نحن لهم؟ فقال عمرو: لا، بل أحرار كرام.

So Al Najashy sent a message to Ja'far^{asws}, and he^{asws} came. He said, 'O Ja'far^{asws}! What are they saying?' So Ja'far^{asws} said, 'O king! And what are they saying?' He said, 'They are asking that I return you all to them'. He said, 'O king! Ask them, 'Are we their slaves?' Amro said, 'No, but they are honourable free ones'.

قال: فسلهم ألهم علينا ديون يطالبوننا بها؟ قال: لا، ما لنا عليكم ديون. قال: فلكم في أعناقنا دماء تطالبوننا بها؟ قال عمرو: لا. قال: فما تريدون منا؟ أذيتمونا، فخرجنا من بلادكم.

He said, 'So ask them, 'Are there any debts for them upon us which they are seeking for?' He said, 'No, there are no debts for us upon you all'. So is there any blood (wergild due) in our necks which you are seeking for?' Amro said, 'No'. Then what are you wanting from us? You harmed us, so we exited from your city'.

فقال عمرو بن العاص: أيها الملك، خالفونا في ديننا، و سبوا آلهتنا، و أفسدوا شبابنا، و فرقوا جماعتنا، فردهم إلينا لنجمع أمرنا.

So Amro Bin Al Aas said, 'O king! They opposed us in our religion, and insulted our gods, and corrupted our youths, and caused division in our community, therefore return them to us so we can gather our affairs'.

فقال جعفر: نعم أيها الملك، خلقنا الله، ثم بعث الله فينا نبيا أمرنا بخلع الأنداد، و ترك الاستقسام بالأزلام، و أمرنا بالصلاة و الزكاة، و حرم الظلم، و الجور، و سفك الدماء بغير حقها، و الزنا، و الربا، و الميتة، و الدم، و لحم الخنزير، و أمرنا بالعدل، و الإحسان، و إيتاء ذي القربى، و نهى عن الفحشاء، و المنكر، و البغي.

So Ja'far^{asws} said, 'Yes, O king! Allah^{azwj} Created us, then Allah^{azwj} Sent a Prophet^{saww} among us ordering us with keeping aside from the idols and leave the apportioning by the arrows, and ordered us with the Salat, and the Zakat, and Prohibited the injustice, and the tyranny, and spilling the blood without its rightfulness, and the adultery, and the interest, and the dead, and the blood, and the meat of the pig, and ordered us with the justice, and the favours, and giving to the near relatives, and forbids from the immoralities, and the evil, and the prostitution'.

فقال النجاشي: بهذا بعث الله عيسى بن مريم (عليه السلام).

So Al-Najashy said, 'With this did Allah^{azwj} Send Isa^{as} Bin Maryam^{as}'.

ثم قال النجاشي: يا جعفر، هل تحفظ مما أنزل الله على نبيك شيئا؟ قال: نعم. فقرأ عليه سورة مريم، فلما بلغ إلى قوله: وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا حَمِيمًا فَكُلِي وَ اشْرَبِي وَ قَرِّي عَيْنًا و لما سمع النجاشي بهذا بكى بكاء شديدا، و قال: هذا و الله هو الحق.

Then Al-Najashy said, 'I Ja'far^{asws}! Have you memorised anything from what Allah^{azwj} Revealed unto your^{asws} Prophet^{saww}?' He^{ra} said, 'Yes'. So he^{asws} recited to him Surah Maryam^{as} (Chapter 19). So when he^{asws} reached to His^{azwj} Words: **And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates [19:25] So eat and drink and refresh the eyes [19:26]**, and when Al-Najashy heard this, he cried with intense crying, and said, 'By Allah^{azwj}! This is the Truth!'

فقال عمرو بن العاص: أيها الملك، إنه مخالف لنا، فردده إلينا، فرفع النجاشي يده، فضرب بها وجه عمرو، ثم قال: اسكت، و الله لن ذكرته بسوء لأفقدنك نفسك. فقام عمرو بن العاص من عنده، و الدماء تسيل على وجهه، و هو يقول: إن كان هذا كما تقول أيها الملك، فإننا لا نتعرض له.

So Amro Bin Al-Aas said, 'O king! He is an adversary to us, therefore return him to us'. Al-Najashy raised his hand and struck by it the face of Amro, then said, 'Silence! By Allah^{azwj}! If you mention his with evil, you will lose your soul!' So Amro Bin Al-Aas arose from his presence, and the blood was flowing upon his face, and he was saying, 'If this was as you are saying O king, then we will not object to it'.

و كانت على رأس النجاشي وصيفة له تذب عنه، فنظرت إلى عمارة بن الوليد، و كان فتى جميلا، فأحبته، فلما رجع عمرو بن العاص إلى منزله قال لعمارة: لو راسلت جارية الملك. فراسلها، فأجابته، فقال له عمرو: قل لها تبعث إليك من طيب الملك شيئا. فقال لها، فبعثت إليه،

And by the throne of Al-Najashy was a female runner of his hosting on his behalf. So she looked at Amar Bin Al-Waleed, and he was a handsome youth, and she fell in love with him. So when Amro Bin Al-Aas return to his house, he said to Amar, 'If you could sent to the slave girl of the king'. So he sent a message and she responded to him, and Amro said to him, 'Tell her to send you something from the perfumes of the king'. So he told her, and she sent it to him.

فأخذ عمرو من ذلك الطيب، و كان الذي فعل به عمارة في قلبه، حين ألقاه في البحر، فأدخل الطيب على النجاشي، فقال: أيها الملك، إن حرمة الملك عندنا، و طاعته علينا عظيمة، و يلزمننا إذا دخلنا بلاده، و نأمن فيها أن لا نغشه و لا نزيهه، و إن صاحبي هذا الذي معي قد راسل إلى حرمك، و خدعها، و بعثت إليه من طيبك. ثم وضع الطيب بين يديه،

So Amro took from that perfume, and that which Amar had done with him was in his heart, where he threw him into the sea. So the (smell of the) perfume entered upon Al-Najashy, and he (Amro) said, 'O king! The respect of the king is with us, and being obedient to him is great upon us, and it is necessitated upon us when we entered his city, and we believe in it that we should neither cheat him nor doubt him, and this companions of mine (meaning Amar) who is with me, had sent a message to your sanctimonious one and deceived her, and she sent to him from your perfumes'. Then he placed the perfume in front of him.

فغضب النجاشي، و هم بقتل عمارة، ثم قال: لا يجوز قتله، فإنهم دخلوا بلادي بأمان.

So Al-Najashy was angered and thought of killing Amar. Then he said, 'Killing him is not allowed for they have entered my country in my safety'.

فدعا النجاشي السحرة، فقال لهم: اعملوا به شيئا أشد عليه من القتل. فأخذوه و نفخوا في إحليله الزئبق، فصار مع الوحش يغدو و يروح، و كان لا يأنس بالناس، فبعثت قريش بعد ذلك إليه، فكمنوا له في موضع حتى ورد الماء مع الوحش، فأخذوه، فما زال يضطرب في أيديهم و يصيح حتى مات.

He (Al-Najashy) called for the sorcerer and said to them, 'Do something to him more severe than the killing'. So they seized him and blew some mercury into his private part, and he came to be (living) with the wild animals coming and going, and he was not comfortable with the people. And the Quraysh sent some people to him after that, so they hid for him in a place to ambush him until he went into the water along with the wild animals, so they seized him and he did not cease to be restless in their hands, and he shrieked until he died.

و رجع عمرو إلى قريش، و أخبرهم أن جعفرًا في أرض الحبشة، في أكرم كرامة. فلم يزل بها حتى هادن رسول الله (صلى الله عليه و آله) قريشا، و صالحهم، و فتح خير، فوافى بجميع من معه، و ولد لجعفر بالحبشة من أسماء بنت عميس عبد الله بن جعفر، و ولد للنجاشي ابن فسماء محمدا.

And Amro returned to Quraysh and informed them that Ja'far^{asws} in the land of Ethiopia was among the most honourable of the honourable ones. So he did not cease to with at it until Rasool-Allah^{saww} reconciled with Quraysh and had a peace treaty with them, and conquered Khyber, and he^{saww} fulfilled with the entirety of the one who were with him^{saww}. And there was born unto Ja'far^{asws} at Ethiopia, from Asma Bint Umays, Abdullah Bin Ja'far, and a son was born unto Al-Najashy, and he named him Muhammad.

و كانت أم حبيبة بنت أبي سفيان تحت عبد الله، فكتب رسول الله (صلى الله عليه و آله) إلى النجاشي يخطب أم حبيبة، فبعث إليها النجاشي، فخطبها لرسول الله (صلى الله عليه و آله)، فأجابته، فزوجها منه، و أصدقها أربع مائة دينار، و ساقها عن رسول الله (صلى الله عليه و آله)، و بعث إليها بثياب و طيب كثير، و جهزها، و بعثها إلى رسول الله (صلى الله عليه و آله)،

And it was so that Umm Habeeba daughter of Abu Sufyan used to be under (married to) Abdullah. So Rasool-Allah^{saww} wrote to Al-Najashy addressing Umm Habeeba⁷, and Al-Najashy sent for her and proposed her for Rasool-Allah^{saww}. She responded to it so he married her to him^{saww}, and her dower was four hundred Dinar, and escorted her on behalf of Rasool-Allah^{saww}, and sent to her clothes and a lot of perfume, and her outfits, and sent her to Rasool-Allah^{saww}.

و بعث إليه بمارية القبطية أم إبراهيم، و بعث إليه بثياب و طيب و فرس، و بعث ثلاثين رجلا من القسيسين، فقال لهم: انظروا إلى كلامه، و إلى مقعده، و إلى مطعمه و مشربه، و مضلاه،

And he (Al-Najashy) sent Maria the Coptic, mother of Ibrahim^{asws} to him^{saww}, and sent to him^{saww} clothes and perfume and horses, and sent thirty men from the priests and said to them, 'Look at his^{saww} speech, and to his^{saww} sitting postures, and to his^{saww} eating and his^{saww} drinking, and his^{saww} Salat'.

فلما وافوا المدينة، دعاهم رسول الله (صلى الله عليه و آله) إلى الإسلام، و قرأ عليهم القرآن إذ قال الله يا عيسى ابن مريم اذكر نعمتي عليك و على والدتك إلى قوله: فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

⁷ And she is Umm Habeeba Ramla daughter of Abu Sufyan, having emigrated along with her husband Abdullah Bin Jahash. Then Abdullah became Christian over there and died upon Christianity, and Umm Habeeba was steadfast upon her Religion of Al Islam. Then Rasool-Allah^{saww} married her. (أعلام النساء: 1: 464.)

So when they arrived at Al-Medina, Rasool-Allah^{saww} invited them to Al-Islam and recited to them: **When Allah Said: “O Isa son of Maryam! Remember My Favour upon you and upon your mother – up to His^{azwj} Words: so those who committed Kufr from them said, ‘Surely this is nothing but clear sorcery!’” [5:110].**

فلما سمعوا ذلك من رسول الله (صلى الله عليه و آله) بكوا، و آمنوا، و رجعوا إلى النجاشي، فأخبروه خبر رسول الله (صلى الله عليه و آله) و قرءوا عليه ما قرأ عليهم، فبكى النجاشي، و بكى القسيسون، و أسلم النجاشي، و لم يظهر للحبشة إسلامه، و خافهم على نفسه، و خرج من بلاد الحبشة إلى النبي (صلى الله عليه و آله)، فلما عبر البحر توفي،

So when they heard that from Rasool-Allah^{saww}, they wept and believed, and returned to Al-Najashy and informed him of the news of Rasool-Allah^{saww}, and they recited unto him what had been recited to them. Al-Najashy wept, and the priests wept, and Al-Najashy became Muslim but did not manifest his Islam to Ethiopia, and he feared them upon himself, and he went out from the country of Ethiopia to the Prophet^{saww}. But when he crossed the sea, he died.

فأنزل الله على رسوله (صلى الله عليه و آله) لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ إِلَى قَوْلِهِ: وَ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ.

Thus Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **You will find the most severe of the people in enmity being those who are believing (to be) Jews [5:82] – up to His^{azwj} Words: and that is a Recompense of the good doers [5:85].⁸**

VERSES 87 & 88

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرُمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {87}

O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceders [5:87]

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {88}

And eat from what Allah has Graced you of the Permissible, good; and fear Allah Whom you are believing in [5:88]

وَ عِدَّةٌ مِنْ أَصْحَابِنَا أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُقْصِلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَخْبِرْنِي جُعِلْتُ فِدَاكَ لِمَ حَرَّمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَمْرَ وَ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخَنَازِيرِ

⁸ تفسير القمي 1: 176

And a number of our companions as well, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Aslam, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'Inform me, may I be sacrificed for you^{asws}, why did Allah^{azwj} Blessed and Exalted Prohibiting the wine, and the dead, and the blood, and the flesh of the swine?'

فَقَالَ إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى لَمْ يُحَرِّمْ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ سِوَاهُ رَعْبَةٍ مِنْهُ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَا زُهْدًا فِيمَا أَحَلَّ لَهُمْ وَ لَكِنَّهُ خَلَقَ الْخَلْقَ وَ عَلَّمَ عَزَّ وَ جَلَّ مَا تَقُومُ بِهِ أَبْدَانُهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَاحَهُ تَفَضُّلاً مِنْهُ عَلَيْهِمْ بِهِ تَبَارَكَ وَ تَعَالَى لِمَصْلَحَتِهِمْ وَ عَلَّمَ مَا يَضُرُّهُمْ فَنَهَاهُمْ عَنْهُ وَ حَرَّمَهُ عَلَيْهِمْ

So he^{asws} said: 'Allah^{azwj} Glorious and Exalted did not Prohibit that upon His^{azwj} servants, and Permit for them besides it as a Desire from Him^{azwj} with regards to what He^{azwj} Prohibits upon them, nor as a Distaste with regards to what He^{azwj} Permitted for them, but He^{azwj} Created the creatures and the Mighty and Majestic Knows what their bodies stand by and what is correct for them. Thus, He^{azwj} Permitted for them and Authorised it for them as a Grace from Him^{azwj} the Blessed and High, upon them with it for their correctness; and He^{azwj} Knows what harms them, so He^{azwj} Forbade them from it, and Prohibited it upon them.⁹

VERSE 89

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ {89}

Allah will not Seize you for the vanities in your oaths, but He will Seize you for what you contracted the oaths with – so its expiation is feeding ten poor ones from the average of what you feed your families, or their clothing, or freeing a neck. So the one who cannot find (the means), then Fasting for three days. That is an expiation of your oaths when you swear, and guard your oaths. Like that does Allah Clarify His Verses for you, perhaps you would be grateful [5:89]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ قَالَ اللَّغْوُ قَوْلُ الرَّجُلِ لَا وَاللَّهِ وَ بَلَى وَاللَّهِ وَ لَا يَعْقِدُ عَلَى شَيْءٍ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

⁹ (Extract) تفسير العياشي 1: 291 / 15.

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic **Allah will not Seize you for the vanities in your oaths [5:89]**: 'The vain is the speech of the man, 'No, by Allah^{azwj}', and 'Yes, by Allah^{azwj}', and it is not binding upon anything'.¹⁰

عن إسحاق بن عمار، قال: سألت أبا الحسن (عليه السلام) عن إطعام عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ إِطْعَامَ سِتِينَ مَسْكِينًا، أَيْجَمِعُ ذَلِكَ؟ فقال: «لا، و لكن يعطي على كل إنسان كما قال الله».

From Is'haq Bin Amaar who said,

'I asked Abu Al-Hassan^{asws} about **feeding ten poor ones from the average of what you feed your families, or their clothing [5:89]**, or feed sixty poor men combined?' So he^{asws} said: 'No, but give to every human being, as Allah^{azwj} has Said'.

قال: قلت: فيعطي الرجل قرابته إذا كانوا محتاجين؟ قال: «نعم».

I said, 'So he should give it to his near of kin if they were needy?' He^{asws} said: 'Yes'.

قلت: فيعطيها إذا كانوا ضعفاء من غير أهل الولاية؟ فقال: «نعم، و أهل الولاية أحب إلي».

I said, 'So he should give it to the weak ones from other than the people of Al-Wilayah?' So he^{asws} said: 'Yes, and the people of Al-Wilayah are more beloved to me^{asws},¹¹

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ فِي كِفَارَةِ الْيَمِينِ، قال: «ما يأكل أهل البيت لشبعهم يوما».

From Sama'at Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **from the average of what you feed your families, or their clothing [5:89]** - regarding the expiation of the oaths. He^{asws} said: 'What your family eat, satisfy their hunger for one day'.

قلت: أَوْ كِسْوَتُهُمْ؟ قال: «ثوبين لكل رجل».

I said, '(What about) **or their clothing?**' He^{asws} said: 'Two (pieces) of cloth for every man'.¹²

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ قَالَ هُوَ كَمَا يَكُونُ إِنَّهُ يَكُونُ فِي الْبَيْتِ مَنْ يَأْكُلُ أَكْثَرَ مِنَ الْمُدِّ وَ مِنْهُمْ مَنْ يَأْكُلُ أَقَلَّ مِنَ الْمُدِّ فَيَبِينُ ذَلِكَ وَ إِنْ شَتَّتْ جَعَلَتْ لَهُمْ أَدْمًا وَ الْأُدْمُ أَذْنَاهُ الْمِلْحُ وَ أَوْسَطُهُ الْحُلُّ وَ الرَّيْتُ وَ أَرْزَعُهُ اللَّحْمُ .

¹⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 8 H 1

¹¹ تفسير العياشي 1: 166 /336

¹² (Extract) تفسير العياشي 1: 168 /337.

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **from the average of what you feed your families [5:89]**. He^{asws} said: 'It is as if he happens to be like the one who happens to be in the house, one who eats more than the handful, and among them is one who eats less than the handful. So it is between that, and if he so desire to, he can make for them some (curry) sauce, and the sauce, the lowest of it is the salt, and the average is the vinegar, and the oil, and the high (quality) of it is the meat'.¹³

[العياشي] عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: سمعته يقول: ان الله فوض إلى الناس في كفارة اليمين كما فوض إلى الإمام في المحارب أن يصنع ما يشاء وقال: كل شيء في القرآن أو فصاحبه فيه بالخيار.

Al Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Authorised to the people regarding the atonement of the swear, just as He^{azwj} Authorised to the Imam^{asws} regarding the combatant that he^{asws} can do whatsoever he^{asws} so desires to'. And he^{asws} said: 'Everything is in the Quran, or (with) its Master^{asws} has the option (to tell/implement)'.¹⁴

وَصَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ هَذَا لِمَنْ لَا يَجِدُ الْإِطْعَامَ كُلَّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ

And the Fast of the three days regarding the expiation of the oath is Obligatory. Allah^{azwj} Mighty and Majestic Says **then Fasting for three days. That is an expiation of your oaths when you swear [5:89]**. This is for the one who cannot find the (means for) feeding. All of that is consecutive (Fasts) and are not with separation.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ كَفَّارَةِ الْيَمِينِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ مَا حَدُّ مَنْ لَمْ يَجِدْ وَ إِنَّ الرَّجُلَ يَسْأَلُ فِي كَفِّهِ وَ هُوَ يَجِدُ فَقَالَ إِذَا لَمْ يَكُنْ عِنْدَهُ فَضْلٌ عَنْ قُوتِ عِيَالِهِ فَهُوَ مَنْ لَا يَجِدُ .

Ali Bin Ibrahim, from his father, from Safwan Bin yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{asws}, said, 'I asked him^{asws} about an expiation for the oath in the Words of Allah^{azwj} Mighty and Majestic **So the one who cannot find (the means), then Fasting for three days [5:89]**. What is the limit of the one who does not find, and if the man were to be asked with regarding to what is in his hand, and he finds it'. So he^{asws} said: 'When there does not happen to be with him

¹³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 7

¹⁴ Tafseer Abu Hamza Al Sumaly H 86

¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 10 H 1 (Extract)

any excess from the livelihood of his family, so he is from the ones 'who cannot find'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ أَبِي حَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي كَفَّارَةِ الْيَمِينِ عِنْتُ رَقَبَةٍ أَوْ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ وَالْوَسْطُ الْخُلُّ وَالزَّيْتُ وَالْأَرْغَةُ الْخُبْزُ وَاللَّحْمُ وَالصَّدَقَةُ مُدٌّ مُدٌّ مِنْ حِنْطَةٍ لِكُلِّ مَسْكِينٍ وَالْكِسْوَةُ ثَوْبَانِ فَمَنْ لَمْ يَجِدْ فَعَلَيْهِ الصِّيَامُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, Bin Abu Nasr, from Abu Jameela,

Abu Abdullah^{asws} has said: 'With regards to an expiation of the oath, (it is) freeing of a neck, or feeding ten poor from the average of what you feed your families, or their clothing, and the average (food) is the vinegar, and the oil, and the high (quality) of bread, and the meat, and the charity of a handful, a handful from wheat to each of the poor, and the clothing being two clothes. So, the one who cannot find, so upon him is the Fasting. Allah^{azwj} Mighty and Majestic is Saying: **So the one who cannot find (the means), then Fasting for three days [5:89]**.¹⁷

VERSES 90 & 91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ {90}

O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) are filth from the deeds of the Satan, therefore keep aside from it, perhaps you would be successful [5:90]

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنتَهُونَ {91}

But rather, the Satan intends for the enmity and the hatred to occur between you regarding the wine, and the gambling, and he hinders you from the Mention of Allah and from the Salat. So will you (not) be abstaining? [5:91]

¹⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 2

¹⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 5

العياشي: عن سعيد بن يسار، عن أبي عبد الله (عليه السلام) قال: «إن الله أمر نوحا (عليه السلام) أن يحمل في السفينة من كل زوجين اثنين. فحمل الفحل والعجوة، فكانا زوجا، فلما نضب الماء أمر الله نوحا أن يغرس الحبله و هي الكرم، فأتاه إبليس فمنعه من غرسها، و أبي نوح (عليه السلام) إلا أن يغرسها، و أبي إبليس أن يدعه يغرسها، و قال: ليست لك و لا لأصحابك، إنما هي لي و لأصحابي فتنازعا ما شاء الله.

Al Ayyashi, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Commanded Noah^{as} that he^{as} should carry in the ship, two from every pair. So he^{as} carried the palm (tree) and Al-Ajwa (dates of the finest quality), which were a pair. So when the water subsided, Allah^{azwj} Commanded Noah^{as} that he^{as} should plant it. So Iblees^{la} came to him^{as} and prevented him^{as} from planting it, and Noah^{as} refused except that he^{as} would (definitely) plant it, and Iblees^{la} refused to let him^{as} plant it, and said, 'This is not for you^{as}, nor for your^{as} companions. But rather, it is for me^{la} and my^{la} companions. So there was a conflict for as long as Allah^{azwj} so Desired it.

ثم إنهما اصطلحا على أن جعل نوح (عليه السلام) لإبليس ثلثها و لنوح (عليه السلام) ثلثها، و قد أنزل الله لنبيه (صلى الله عليه و آله) في كتابه ما قد قرأتموه: وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا فكان المسلمون [يشربون] بذلك،

Then they both reconciled upon that Noah^{as} would make a third of it to be for Iblees^{la}, and a third to be for Noah^{as}. And Allah^{azwj} has Revealed to His^{azwj} Prophet^{saww} in His^{azwj} Book what had you have read it **And from the fruits of the palms and the grapes - you obtain from them intoxication and goodly provision [16:67].** So the Muslims were drinking that.

ثم أنزل الله آية التحريم، هذه الآية: إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ - إلى - مُنْتَهُونَ يا سعيد، فهذه آية التحريم، و هي نسخت الآية الاخرى.

Then Allah^{azwj} Revealed the Verse of the Prohibition, this Verse **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) [5:90] – up to So will you (not) be abstaining? [5:91].** O Saeed! So this is the Verse of the Prohibition, and it Abrogates the other Verse'.¹⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ قِيلَ يَا رَسُولَ اللَّهِ مَا الْمَيْسِرُ فَقَالَ كُلُّ مَا تُقَوْمَرُ بِهِ حَتَّى الْكِعَابُ وَ الْجُوْزُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shmr, from Jabir,

¹⁸ تفسير العياشي 2: 40 / 262

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Revealed unto Rasool-Allah^{saww} **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) are filth from the deeds of the Satan, therefore keep aside from it [5:90]**, it was said, 'O Rasool-Allah^{saww}! What is the gambling?' So he^{saww} said: 'Whatever is gambled with, even if it is the cooked food and the walnuts'.

قِيلَ فَمَا الْأَنْصَابُ قَالَ مَا دَبَّحُوهُ لِأَهْلَتِهِمْ قِيلَ فَمَا الْأَزْلَامُ قَالَ قِدَاحُهُمُ الَّتِي يَسْتَقْسِمُونَ بِهَا .

It was said, 'So what are the monuments (for idols)?' He^{saww} said: 'Whatever is sacrificed for their gods'. It was said, 'So what are the dividing arrows?' He^{saww} said: 'Their flints (iron bars to stoke the fire with) which they used to do their apportionments with'.¹⁹

علي بن إبراهيم في (تفسيره)، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ: «أما الخمر فكل مسكر من الشراب، إذا أضر، فهو حرام، و ما أسكر كثيره فقليله حرام، و ذلك أن أبا بكر شرب قبل أن يحرم الخمر، فسكر، فجعل يقول الشعر، و يبكي على قتلى المشركين، من أهل بدر، فسمعه النبي (صلى الله عليه و آله) فقال: اللهم أمسك على لسانه. فأمسك على لسانه، فلم يتكلم، حتى ذهب عنه السكر، فأنزل الله تحريمها بعد ذلك.

Ali Bin Ibrahim, in his commentary, said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the High: **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) [5:90]**: 'As for the wine, so it is every intoxicant which is drunk, if it intoxicates, so it is Forbidden. And if a lot of it intoxicates, so a little of it is (also) Forbidden. And it was that Abu Bakr used to drink before the Prohibition of the wine, so he used to be intoxicated. So he went on to say poetry and wept upon the Polytheists who were killed at Badr, the Prophet^{saww} heard it, and he^{saww} said: 'O Allah^{azwj}! Withhold his tongue'. So his tongue has Held, and he did not speak until the intoxication went away from him. Thus Allah^{azwj} Revealed its Prohibition after that'.²⁰

العياشي: عن أبي الحسن الرضا (عليه السلام)، قال: سمعته يقول: «إن الشطرنج و النرد و أربعة عشر، و كل ما قور عليه منها، فهو ميسر».

Al Ayyashi,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'The chess and the backgammon (rolling of dice), and fourteen (a game of chance played, with two rows of seven holes) and everything which is gambled by, so it is a game of chance'.²¹

¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 2

²⁰ (Extract) تفسير القمي 1: 180

²¹ تفسير العياشي 1: 339 / 182.

عن أبي الصباح، عن أبي عبد الله (عليه السلام)، قال: سألته عن النبيذ و الخمر بمنزلة واحدة هما؟ قال: «لا، إن النبيذ ليس بمنزلة الخمر، إن الله حرم الخمر قليلاً وكثيرها، كما حرم الميتة و الدم و الحم الخنزير، و حرم النبي (صلى الله عليه و آله) من الأشرية المسكر، و ما حرم رسول الله (صلى الله عليه و آله) فقد حرمه الله».

From Abu Al Sabah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about *Al-Nabeedh* (a drink) and the wine, after they both of the same status?' He^{asws} said: 'No, *Al-Nabeedh* is not of the status of the wine. Allah^{azwj} has Prohibited the wine, a little of it and a lot of it, just as He^{azwj} has Prohibited the dead, and the blood, and the flesh of the swine, and the Prophet^{saww} Prohibited drinking of all intoxicants. And whatever Rasool-Allah^{saww} Prohibited, so it was Prohibited b Allah^{azwj}'.

قلت: أ رأيت رسول الله (صلى الله عليه و آله) كيف كان يضرب في الخمر؟ فقال: «كان يضرب بالنعال، و يزيد كلما أتى بالشارب، ثم لم يزل الناس يزيدون حتى وقف على ثمانين، أشار بذلك علي (عليه السلام) على عمر».

I said, 'Do you^{asws} see how Rasool-Allah^{saww} was striking with regards to the wine?' So he^{asws} said: 'He^{saww} used to strike with the slippers, and more for everyone who came with the drink. Then the people did not cease increasing until it paused at eighty (lashes)' – and Ali^{asws} gestured towards Umar'.²²

ابن شهر آشوب: عن القطان في (تفسيره)، عن عمرو بن حران، عن سعيد، عن قتادة، عن الحسن البصري، قال: اجتمع علي (عليه السلام)، و عثمان بن مظعون، و أبو طلحة، و أبو عبيدة، و معاذ بن جبل، و سهل بن بيضاء، و أبو دجانة الأنصاري في منزل سعد بن أبي وقاص، فأكلوا شيئاً، ثم قدم إليهم شيئاً من الفضيخ، فقام علي (عليه السلام) فخرج من بينهم فقال عثمان في ذلك، فقال علي (عليه السلام): «لعن الله الخمر، و الله لا أشرب شيئاً يذهب بعقلي، و يضحك بي من رأني، و أزوج كريمي من لا أريد».

Ibn Shehr Ashub, from Al Qataan in his commentary, from Amro Bin Hamran, from Saeed, from Qatada, from Al Hassan Al Basry who said,

'There gathered Ali^{asws}, and Usman Ibn Maz'oun, and Abu Talha, and Abu Ubeyda, and Ma'az Bin Jabal, and Sahal Bin Bayza, and Abu Dajjana Al Ansary in the house of Sa'ad Bin Abu Waqaas. So they ate something. Then something from *Al-Fazeekh* was brought to them, so Ali^{asws} stood up and went out from among them. Usman said something regarding that, so Ali^{asws} said: 'Allah^{azwj} has Cursed the wine. By Allah^{azwj}, I^{asws} shall not drink anything which takes away my intellect, and the one who sees me^{asws} would laugh at me^{asws}, and marry off my^{asws} daughter to the one I^{asws} don't want to'.

و خرج من بينهم، فأتى المسجد، و هبط جبرئيل بهذه الآية يا أَيُّهَا الَّذِينَ آمَنُوا يعني هؤلاء الذين اجتمعوا في منزل سعد إنما الخمر و الميسر الآية، فقال علي: «تبا لها، و الله يا رسول الله، لقد كان بصري فيها نافذا منذ كنت صغيراً».

²² تفسير العياشي 1: 184 / 340.

And he^{asws} went out from between them and came to the Masjid, and Jibraeel^{asws} descended with this Verse **O you who believe! [5:90]** - Meaning those who had gathered in the house of Sa'ad **But rather, the wine, and the gambling** – the Verse. Curse it, O Rasool-Allah^{saww}! I^{asws} had the insight for it since I^{asws} was young'.

قال الحسن: و الله الذي لا إله إلا هو، ما شربها قبل تحريمها، و لا ساعة قط.

Al-Hassan (the narrator) said, 'By Allah^{azwj}, there is no god except for Him^{azwj}, he^{asws} did not drink it before its Prohibition, at no time whatsoever at all'.²³

و عنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن عبد الرحمن بن زيد بن أسلم، عن أبيه، عن عطاء بن يسار، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): كل مسكر حرام، و كل مسكر خمر».

And from him (Al Kulayni), from Hameed Bin Ziyad, from Al Hassan Bin Muhammad in Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Abdul Rahman Bin Zayd Bin Aslam, from his father, from Ata'a Bin Yasar,

'Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Every intoxicant is Prohibited, and every intoxicant is (referred to as) wine'.²⁴

The esoteric interpretation

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

Abu Abdullah^{asws} said: 'And our^{asws} enemies in the Book of Allah^{azwj} are (referred to as): - The immoral, and the deniers, and the oppressors, and the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing), and the idols, and the images, and the false deities, and the tyrants, and the dead and the blood, and the flesh of the swine'.²⁵

عن هشام، عن الثقة، رفعه، عن أبي عبد الله (عليه السلام) أنه قيل له: روي عنكم أن الخمر و الميسر و الأنصاب و الأزلام رجال؟ فقال: «ما كان الله لينحاطب خلقه بما لا يعقلون».

From Hisham, from Al Saqat, raising it,

'From Abu Abdullah^{asws}, that he said to him^{asws}, 'It is reported from you (Imams^{asws}) that **the wine, and the gambling, and the monuments (for idols), and the arrows**

²³ المناقب 2: 178

²⁴ لكافي 6: 408 / 3.

²⁵ (Extract) (تأويل الآيات 1: 19 / 2)

(for dividing) [5:90] are (actually a reference to) men?’ So he^{asws} said: ‘It was not for Allah^{azwj} to Address His^{azwj} creatures with what they are not understanding’.²⁶

عن محمد بن مسلم، قال: قال أبو جعفر (عليه السلام): «يا محمد، إذا سمعت الله ذكر أحدا من هذه الأمة بخير، فهم نحن، و إذا سمعت الله ذكر قوما بسوء ممن مضى، فهم عدونا».

From Muhammad Bin Muslim who said:

‘Abu Ja’far^{asws} said: ‘O Muhammad! If you hear Allah^{azwj} Mention anyone from this community with goodness, so that is us^{asws}, and if you hear Allah^{azwj} Mention a people with evil, the ones from the past, so they are our^{asws} enemies’.²⁷

VERSES 92 & 93

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ
{92}

And obey Allah and obey the Rasool and be cautious; but if you turn back, then know that rather (what is incumbent) upon Our Rasool is the clear delivery (of the Message) [5:92]

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {93}

There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. Then they are fearing and believing, then they are fearing and being good (to others), and Allah Loves the good doers [5:93]

يُونُسُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (الْحَدُّ فِي الْخَمْرِ إِنْ شَرِبَ مِنْهَا قَلِيلًا أَوْ كَثِيرًا

Yunus, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘The legal Punishment is regarding the wine, if it is drunk from it, a little or more’.

²⁶ تفسير العياشي 1: 188 / 341.
²⁷ (تفسير العياشي 1: 13 / 3)

قَالَ ثُمَّ قَالَ أُبَيُّ عُمَرُ بِقَدَامَةِ بْنِ مَظْعُونٍ وَ قَدْ شَرِبَ الْخَمْرَ وَ قَامَتْ عَلَيْهِ الْبَيِّنَةُ فَسَأَلَ عَلِيًّا (عليه السلام) فَأَمَرَهُ أَنْ يَجْلِدَهُ ثَمَانِينَ فَقَالَ قَدَامَةُ يَا أَمِيرَ الْمُؤْمِنِينَ لَيْسَ عَلَيَّ حَدٌّ أَنَا مِنْ أَهْلِ هَذِهِ الْآيَةِ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا قَالَ

He (the narrator) said, 'Then he^{asws} said: 'They came to Umar with Qadamat Bin Mazoun, and he had drunk the wine, and the proof was established upon him. So he (Umar) asked Ali^{asws}, and he^{asws} ordered that he should be whipped eighty (lashes). So Qadamat said, 'O Amir Al-Momineen^{asws}! There is no Penalty (*Hadd*) upon me. I am from the ones rightful of this Verse ***There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming [5:93]***.

فَقَالَ عَلِيٌّ (عليه السلام) لَسْتُ مِنْ أَهْلِهَا إِنَّ طَعَامَ أَهْلِهَا لَهُمْ حَلَالٌ لَيْسَ يَأْكُلُونَ وَ لَا يَشْرَبُونَ إِلَّا مَا أَحَلَّهُ اللَّهُ لَهُمْ ثُمَّ قَالَ عَلِيٌّ (عليه السلام) إِنَّ الشَّارِبَ إِذَا شَرِبَ لَمْ يَدْرِ مَا يَأْكُلُ وَ لَا مَا يَشْرَبُ فَاجْلِدُوهُ ثَمَانِينَ جَلْدَةً .

So Ali^{asws} said: 'You are not from its rightful ones. The food of its rightful ones is the Permissible. They are neither eating and drinking except what Allah^{azwj} has Permitted to them'. Then Ali^{asws} said: 'The drinker, when he drinks (wine), he does not know what he eats and what he drinks'. So he^{asws} whipped him eighty lashes'.²⁸

VERSE 94

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {94}

O you who believe! Allah will Try you with something from the hunting your hands and your spears can attain, so Allah can Know the one who fears Him in private. But the one who exceeds after that, for him would be a painful Punishment [5:94]

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ قَالَ خُشِرْتُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي عُمَرَةِ الْحَدِيثَةِ الْوُحُوشِ حَتَّى نَالَهَا أَيْدِيهِمْ وَ رِمَاحُهُمْ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***Allah will Try you with something from the hunting your hands and your spears can attain [5:94]***. He^{asws} said: 'The wild animals crowded to

²⁸ Al Kafi – V 7 – The Book of Legal Penalties Ch 31 H 10

Rasool-Allah^{azwj} during the Umrah of Al-Hudaybiyya to the extent that their (Muslim's) hands and their spears could reach them'.²⁹

عَلَيْ بَنِي إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ قَالَ حُشِرَ عَلَيْهِمُ الصَّيْدُ فِي كُلِّ مَكَانٍ حَتَّى دَنَا مِنْهُمْ لِيَبْلُوَهُمُ اللَّهُ بِهِ .

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Allah will Try you with something from the hunting your hands and your spears can attain [5:94]**. He^{asws} said: 'The prey crowded towards them in every place until they approached them. Allah^{azwj} Tried them with it'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ فِي قَوْلِهِ تَعَالَى تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ قَالَ مَا تَنَالُهُ إِلَّا يَدِي الْبَيْضُ وَ الْفَرَاخُ وَ مَا تَنَالُهُ الرِّمَاحُ فَهُوَ مَا لَا تَصِلُ إِلَيْهِ إِلَّا يَدِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it,

Regarding the Words of Allah^{azwj}: **your hands and your spears can attain [5:94]**. He^{asws} said: 'What the hands can attain are the eggs and the chicks, and what the spears can attain, so it is what the hands cannot get to it'.³¹

و عنه: بإسناده عن موسى بن القاسم، عن عبد الرحمن، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «إن وطئ الحرم بيضة و كسرهما، فعليه درهم، كل هذا يتصدق به بمكة [و منى]، و هو قول الله تعالى: تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ».

And from him, by his chain from Musa Bin Al Qasim, from Abdul Rahman, from Hamad, from Hareyz,

'From Abu Abdullah^{asws} having said: 'If the one in Ihram treads upon an egg and breaks it, so upon him is a Dirham (as penalty). All this is to be given in charity with at Makkah (and Mina), and these are the Words of Allah^{azwj} the Exalted: **your hands and your spears can attain [5:94]**'.³²

VERSE 95

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 115 H 1

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 115 H 2

³¹ Al Kafi – V 4 – The Book of Hajj Ch 115 H 4

³² التهذيب 5: 1202 /346

ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۚ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۖ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {95}

O you who believe! Do not kill the prey while you are in Ihram; and the one from you who kills it deliberately, so his recompense would be like what he killed from the cattle. The possessor of justice from you would judge with it, (either) a sacrificial animal reaching the Kabah, or a expiation of feeding the poor, or equivalent of that in Fasting in order for him to taste the scourge of his matter. Allah Pardons from what is past; and (as for) the one who repeats, then Allah will Take Revenge from him, and Allah is Mighty with the Revenge [5:95]

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن ابن الفضيل، عن أبي الصباح، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل في الصيد: وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ، قال: «في الظبي شاة، و في حمار وحش بقرة، و في النعامة جزور».

Al Sheykh, in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Ibn Al Fazeyl, from Abu Sabah who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic regarding the hunting: **and the one from you who kills it deliberately, so his recompense would be like what he killed from the cattle [5:95]**, said: 'Regarding the antelope is a sheep (as penalty), and regarding a donkey and a wild animal is a cow (as penalty), and regarding the ostrich is a camel (as penalty)'.³³

و عنه: بإسناده عن موسى بن القاسم، عن عبد الرحمن، عن العلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألت عن قول الله عز و جل: أَوْ عَدْلٌ ذَلِكْ صِيَامًا، قال: «العدل الهدي ما بلغ يتصدق به، فإن لم يكن عنده فليصم بقدر ما بلغ، لكل طعام مسكين يوماً».

And from him, from Musa Bin Al Qasim, from Abdul Rahman, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **or equivalent of that in Fasting [5:95]**, said: 'The equivalent of what he gives in charity, so if he does not have it with him so he should Fast in accordance with what it reaches, for each poor to be fed for one day'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ذَا عَدْلٍ مِنْكُمْ قَالَ الْعَدْلُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الْإِمَامُ مِنْ بَعْدِهِ ثُمَّ قَالَ هَذَا بِمَا أَخْطَأْتُ بِهِ الْكِتَابَ .

³³ التهذيب 5: 1180 /341

³⁴ التهذيب 5: 1184 /342

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **The possessor of justice from you would judge with it [5:95]**. He^{asws} said: 'The just ones are Rasool-Allah^{saww}, and the Imam^{asws} from after him^{saww}'. Then he^{asws} said: 'This is from what the scribes have erred with (during the compilation) of the Quran'.³⁵

عن زرارة، قال: سمعت أبا جعفر (عليه السلام) يقول يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ] قال: «ذلك رسول الله (صلى الله عليه وآله) و الإمام من بعده، فإذا حكم به الإمام فحسبك».

From Zarara who said,

'I heard Abu Ja'far^{asws} saying: **The possessor of justice from you would judge with it [5:95]**, said: 'That is Rasool-Allah^{saww} and the Imam^{asws} from after him^{saww}. So if the Imam^{asws} judges by it, it should suffice for you'.³⁶

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله: يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ: «يعني رجلا واحدا، يعني الإمام (عليه السلام)».

From Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **The possessor of justice from you would judge with it [5:95]**: 'It Means one man, meaning the Imams^{asws}'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ وَجِبَ عَلَيْهِ هَدْيٌ فِي إِحْرَامِهِ فَلَهُ أَنْ يَنْحَرَهُ حَيْثُ شَاءَ إِلَّا فِدَاءَ الصَّيْدِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ هَدْيًا بِالْعِ كُفَّةٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in his *Ihraam*, upon whom a sacrifice is Obligated, so for him is that he should sacrifice wherever he so desires to, except for the ransoming of the hunted prey, for Allah^{azwj} Mighty and Majestic is Saying: **a sacrificial animal reaching the Kabah [5:95]**'.³⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ عَدْلٌ ذَلِكَ صِيَامًا قَالَ يُتَمَّنُّ قِيمَةُ الْهَدْيِ طَعَامًا ثُمَّ يَصُومُ لِكُلِّ مَدَّةٍ يَوْمًا فَإِذَا زَادَتْ الْأُمَدُ عَلَى شَهْرَيْنِ فَلَيْسَ عَلَيْهِ أَكْثَرُ مِنْهُ .

Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from one of our companions,

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 115 H 3

³⁶ تفسير العياشي 1: 200 / 344.

³⁷ تفسير العياشي 1: 198 / 344.

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 108 H 2

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **or equivalent of that in Fasting [5:95]**. He^{asws} said: 'He should evaluate the price of the sacrifice as food, then he would Fast for each *Mudd* (approximately 750 gms), one day. So when the *Mudds* increase upon two months, so there is nothing more upon him than it'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي مُحْرِمٍ أَصَابَ صَيْدًا قَالَ عَلَيْهِ الْكَفَّارَةُ قُلْتُ فَإِنْ أَصَابَ آخَرَ قَالَ إِذَا أَصَابَ آخَرَ فَلَيْسَ عَلَيْهِ كَفَّارَةٌ وَهُوَ مِمَّنْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the one in *Ihraam* catching a hunted prey. He^{asws} said: 'Upon him is the expiation'. I said, 'Supposing he catches another one?' He^{asws} said: 'When he catches another, so there is no expiation upon him, and he would be from the one for whom Allah^{azwj} Mighty and Majestic Said **and (as for) the one who repeats, then Allah will Take Revenge from him, and Allah is Mighty with the Revenge [5:95]**'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي مُحْرِمٍ أَصَابَ صَيْدًا قَالَ عَلَيْهِ الْكَفَّارَةُ قُلْتُ فَإِنْ أَصَابَ آخَرَ قَالَ إِذَا أَصَابَ آخَرَ فَلَيْسَ عَلَيْهِ كَفَّارَةٌ وَهُوَ مِمَّنْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the one in *Ihraam* catching a hunted prey. He^{asws} said: 'Upon him is the expiation'. I said, 'Supposing he catches another one?' He^{asws} said: 'When he catches another, so there is no expiation upon him, and he would be from the one for whom Allah^{azwj} Mighty and Majestic Said **[5:95] and whoever returns (to it), Allah will Inflict Retribution on him**'.⁴¹

VERSE 96

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلْيَاثَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {96}

Permissible for you is the prey of the sea and its food, being a provision for you and for the sea-farers; and Prohibited upon you is the prey of the sea for as long as you are in Ihram; and fear Allah to Whom you would be gathering [5:96]

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 109 H 3

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 113 H 2

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 113 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِأَنْ يَصِيدَ الْمُحْرِمُ السَّمَكَ وَ يَأْكُلَ مَالِحُهُ وَ طَرِيَّهُ وَ يَتَزَوَّدَ وَ قَالَ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهُ مَتَاعاً لَكُمْ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with it provided that the one in *Ihraam* were to hunt the fish, and he eats its salt-water ones and its fresh-water ones, and he provides for himself'. And He^{azwj} Said: '**Permissible for you is the prey of the sea and its food, being a provision for you [5:96]**'.

قَالَ مَالِحُهُ الَّذِي يَأْكُلُونَ وَ فَضْلُ مَا بَيْنَهُمَا كُلُّ طَيْرٍ يَكُونُ فِي الْأَجَامِ يَبِضُّ فِي الْبَرِّ وَ يُفْرِخُ فِي الْبَرِّ فَهُوَ مِنْ صَيْدِ الْبَرِّ وَ مَا كَانَ مِنْ صَيْدِ الْبَرِّ يَكُونُ فِي الْبَرِّ وَ يَبِضُّ فِي الْبَحْرِ وَ يُفْرِخُ فِي الْبَحْرِ فَهُوَ مِنْ صَيْدِ الْبَحْرِ .

He^{asws} said: 'Its salt-water is that which you are eating. And, the difference what is between these two is that every bird which happens to be in the bushes, and laying its eggs in the land, so it is from the hunting prey of the land; and whatever was from the prey of the land which happens to be in the land, and lays its eggs in the sea, and hatch in the sea, so it is from the prey of the sea'.⁴²

VERSES 97 & 98

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {97}

Allah Made the Kabah, the Sacred House, as a Standard for the people, and (so is) the Sacred Month, and the offerings and the sacrificial animals. That is for you to know that Allah Knows what is in the skies and what is in the earth, and that Allah is most-Knowing with all things [5:97]

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {98}

Know that Allah is severe of the Punishment and that Allah is Forgiving, Merciful [5:98]

العباشي: عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ؟ قال: «جعلها الله لدينهم و معاشهم».

Al Ayyashi, from Aban Bin Taghlub who said,

⁴² Al Kafi – V 4 – The Book of Hajj Ch 112 H 1

'I said to Abu Abdullah^{asws}, '(What about) **Allah Made the Kabah, the Sacred House, as a Standard for the people [5:97]?**' He^{asws} said: 'Allah^{azwj} Made it for their Religion and their life'.⁴³

الطبرسي: قال سعيد بن جبیر: من أتى هذا البيت يريد شيئاً للدنيا والآخرة أصابه. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al Tabarsy, from Saeed Bin Jubeyr,

'The one who comes to this House wanting something from the world and the Hereafter, would get it'. He said, 'And it is reported from Abu Abdullah^{asws}'.⁴⁴

VERSES 99 - 102

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۖ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {99}

It is not upon the Rasool except for the delivery (of the Message), and Allah Knows what they are manifesting and what they are concealing [5:99]

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ {100}

Say: 'The bad and the good are not equal, and even though the abundance of the bad fascinates you'. Therefore fear Allah, O ones of understanding, perhaps you would be successful [5:100]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ {101}

O you who believe! Do not ask about things, if it is declared to you it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101]

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ {102}

⁴³ تفسير العياشي 1: 211 / 346.

⁴⁴ مجمع البيان 3: 382.

A people from before you had asked these, then they became Kafirs due to it [5:102]

علي بن إبراهيم، قال: حدثني أبي، عن حنان بن سدير، عن أبيه عن أبي جعفر (عليه السلام): «أن صفية بنت عبد المطلب مات ابن لها فأقبلت، فقال لها عمر بن الخطاب: غطي قرطك، فإن قرابتك من رسول الله (صلى الله عليه و آله) لا تنفعك شيئاً. فقالت له: و هل رأيت لي قرطاً، يا بن اللحناء؟!»

Ali Bin Ibrahim said, 'My father narrated to me from Hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The sons of Safiyya the daughter of Abdul Muttalib^{as} died, So Umar Bin Al Khattab said to her, 'Cover your earring, for your nearness (kinship) from Rasool-Allah^{saww} will not benefit you for anything'. So she said to him, 'Have you ever seen my earring O son of the vulgarities!?'

ثم دخلت على رسول الله (صلى الله عليه و آله) فأخبرته بذلك، و بكت، فخرج رسول الله (صلى الله عليه و آله) فنادى: الصلاة جامعة، فاجتمع الناس فقال: ما بال أقوام يزعمون أن قرابتي لا تنفع؟! لو قد قمت المقام المحمود لشفعت في أحوالكم، لا يسألني اليوم أحد من أبوه إلا أخبرته.

Then she came up to Rasool-Allah^{saww} and informed him^{saww} of that, and cried. So Rasool-Allah^{saww} went out and called for the congregational Salat. So the people gathered, and he^{saww} said: 'What is the matter with some people who are claiming that kinship to me^{saww} is not beneficial? When I^{saww} will stand at the Place of the Praised One^{azwj} (المقام المحمود) I^{saww} shall intercede among you in your dire need. No one would question me^{saww} about his father but I^{saww} shall inform him about it'.

فقام إليه رجل، فقال: من أبي يا رسول الله؟ فقال: أبوك غير الذي تدعى إليه، أبوك فلان بن فلان. فقام إليه رجل آخر فقال: من أبي يا رسول الله؟ فقال: أبوك الذي تدعى إليه.

So a man stood up and said, 'Who is my father, O Rasool-Allah^{saww}?' So he^{saww} said: 'Your father is other than the one you are claiming it to be. Your father is so and so, the son of so and so'. So another man stood up and said, 'Who is my father, O Rasool-Allah^{saww}?' So he^{saww} said: 'Your father is the one who you are claiming it to be'.

ثم قال رسول الله (صلى الله عليه و آله): ما بال الذي يزعم أن قرابتي لا تنفع لا يسألني عن أبيه؟! فقام إليه عمر فقال: أعوذ بالله يا رسول الله من غضب الله و غضب رسوله، اعف عني، عفا الله عنك،

Then Rasool-Allah^{saww} said: 'What is the matter with the one who claimed that nearness of kinship to me^{saww} is not beneficial, that he is not asking about his father?' So Umar stood up and said, 'I seek Refuge with Allah^{azwj}, O Rasool-Allah^{saww}, from the Wrath of Allah^{azwj} and His^{azwj} Rasool^{saww}. Forgive me, may Allah^{azwj} Forgive you^{saww}'.

فأنزل الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ إِلَى قَوْلِهِ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ».

Thus Allah^{azwj} Revealed ***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101] - up to His^{azwj} Words then they became Kafirs due to it [5:102]***.⁴⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن محمد بن عيسى، عن يونس، عن حماد، عن عبد الله بن سنان، عن أبي الجارود، قال: قال أبو جعفر (عليه السلام): «إذا حدثتكم بشيء فاسألوني عنه من كتاب الله» ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه وآله) نهى عن القيل، والقيل، وفساد المال، وكثرة السؤال» فقيل له: يا بن رسول الله، أين هذا من كتاب الله؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

‘Abu Ja’far^{asws} said: ‘When you come up across something new from the Book of Allah^{azwj}, so ask me^{asws} about it’. Then he^{asws} said in one of his^{asws} Hadeeth: ‘Rasool-Allah^{saww} had forbidden the gossip and the spoiling of the wealth, and the large number of questions’. So it was said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Where is this from the Book of Allah^{azwj}?’

قال: «إن الله عز وجل يقول: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ».

He^{asws} said: ‘Allah^{azwj} Mighty and Majestic is Saying ***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]***’.⁴⁶

العباشي: عن أحمد بن محمد، قال: كتبت إلى أبي الحسن الرضا (عليه السلام)، وكتب في آخره: «أو لم تنتهوا عن كثرة المسائل فأبيتم أن تنتهوا، إياكم وذاك، وإنما هلك من كان قبلكم بكثرة سؤالهم، فقال الله تبارك وتعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِلَى قَوْلِهِ: كَافِرِينَ».

Al Ayyashi, from Ahmad Bin Muhammad who said,

‘I wrote to Abu Al-Hassan Al-Reza^{asws}, and he^{asws} wrote at the end of it, ‘Or will you not end from the numerous questions. But you refused from ending. Beware of that, for rather, destroyed were the ones before you due to the (high) frequency of their questions. Allah Blessed and Exalted Said: ***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]***’.⁴⁷

⁴⁵ تفسير القمّي 1: 188

⁴⁶ (Extract) الكافي 1: 48 / 5.

⁴⁷ تفسير العبّاشي 1: 212 / 346

VERSES 103 & 104

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۖ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَثَرُهُمْ لَا يَعْقِلُونَ {103}

Allah did not Make (the ritual of freeing) a Baheira, nor a Sa'iba, nor a Wasila, nor Haam (sacrificial animals), but those who are committing Kufr are fabricating the lie upon Allah^{azwj}, and most of them are not understanding [5:103]

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ {104}

And when it is said to them, 'Come to what Allah Revealed and to the Rasool', they are saying, 'It suffices us what we found our fathers being upon'; and even though their fathers were neither knowing anything nor were they rightly guided [5:104]

العياشي: عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ.

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic **Allah did not Make (the ritual of freeing) a Baheira, nor a Sa'iba, nor a Wasila, nor Haam (sacrificial animals) [5:103].**

قال: «و إن أهل الجاهلية كانوا إذا ولدت الناقة ولدين في بطن، قالوا: وصلت. فلا يستحلون ذبحها، و لا أكلها، و إذا ولدت عسرا جعلوها سائبة، فلا يستحلون ظهرها، و لا أكلها، و الحام: فحل الإبل، لم يكونوا يستحلون، فأُنزل الله أن الله لم يحرم شيئا من هذا».

He^{asws} said: 'The people of the pre-Islamic period, when the she-camel gave birth to twins would refer to it as 'Wasilat' (وَصِيلَةٌ), so they would not allow for it to be slaughtered, nor eat it. And when she gave birth to ten, refer to it as 'Sa'iba' (سَائِبَةٌ), so they would neither allow it to burden her back, nor eat it. And 'Al-Haam' (الحام) the stallion camel which they did not consider it to be permissible. Therefore Allah^{azwj} Revealed that Allah^{azwj} did not Prohibit anything from this'.⁴⁸

عن أبي الربيع، قال: سئل أبو عبد الله (عليه السلام) عن السائبة، قال: «هو الرجل يعتق غلامه، ثم يقول له: اذهب حيث شئت و ليس لي من ميراثك شيء، و لا علي من جريرتك شيء، و يشهد على ذلك شاهدا».

⁴⁸ تفسير العياشي 1: 213/347.

From Abu Al Rabi'e who said,

'Abu Abdullah^{asws} was asked about Al-Sa'iba. He^{asws} said: 'He is the man who frees his slave, then he is saying to him, 'Go wherever you so desire to, and there isn't for me anything from your inheritance, nor would there be upon me anything from your felonies, and he keeps two witnesses upon that'.⁴⁹

عن عمار بن أبي الأحرص، قال: سألت أبا جعفر (عليه السلام) عن السائبة، قال: «انظر في القرآن، فما كان فيه فَتَحْرِيرُ رَقَبَةٍ» 1 «فتلك يا عمار السائبة التي لا ولاء لأحد من الناس عليها إلا الله، وما كان ولاؤه لله فهو لرسول الله عليه وآله السلام، وما كان ولاؤه لرسول الله فإن ولاءه للإمام وميراثه له».

From Amar Bin Abu Al Ahows who said,

'I asked Abu Ja'far^{asws} about Al-Sa'iba. He^{asws} said: 'Look in the Quran, so wherever there was in it (the Words): **so you should free a neck [58:3]**, then that, O Amar, is Al-Sa'iba, there being nor guardian for anyone from the people upon it, except Allah^{azwj}. And whatever its Guardianship was for Allah^{azwj}, so it would be for Rasool-Allah^{azwj}, and whatever had its guardianship for Rasool-Allah^{azwj}, so its guardianship is for the Imam^{asws}, and his inheritance would be for him^{asws}'.⁵⁰

و قال: قال أبو عبد الله (عليه السلام): «البحيرة إذا ولدت و ولد ولدها بحرت».

And he (Ayyashi) said,

'Abu Abdullah^{asws} said: 'Al-Baheira - when she gives birth, and her child gives birth, so she would be Al-Baheira'.⁵¹

VERSE 105

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}

O you who believe! Upon you (is to look after) yourselves! The one who has strayed cannot harm you when you are guided to the right way. To Allah is your return altogether, then He would be Informing you with what you had been doing [5:105]

⁴⁹ تفسير العياشي 1: 348 / 214

⁵⁰ تفسير العياشي 1: 348 / 215.

⁵¹ تفسير العياشي 1: 348 ذيل الحديث 215.

(مصباح الشريعة): روي أن أبا ثعلبة الخشني سأل رسول الله (صلى الله عليه و آله) عن هذه الآية: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ فَقَالَ (صلى الله عليه و آله): «أمر بالمعروف و انه عن المنكر و اصبر على ما أصابك حتى إذا رأيت شحا مطاعا، و هوى متبعا، و إعجاب كل ذي رأي برأيه، فعليك بنفسك، و دع عنك أمر العامة».

In Misbah Al Sharia –

'It has been reported that Abu Sa'alba asked Rasool-Allah^{saww} about this Verse **O you who believe! Upon you (is to look after) yourselves! The one who has strayed cannot harm you when you are guided to the right way [5:105]**. So he^{saww} said: 'Enjoining the good and forbidding the evil, and being patient upon what happens with you, to the extent that when you see a stingy being obeyed, and desires being followed, and everyone with an opinion answering to his opinion, so it is up to you to take care of your own selves, and leave yourself out from the matters of the general Muslims'.⁵²

و في (نهج البيان): عن الصادق جعفر بن محمد (عليهما السلام) أنه قال: «نزلت هذه الآية في التقية».

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'This Verse was Revealed regarding the *Taqiyya*' (to observe dissimulation).⁵³

VERSES 106 - 108

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ {106}

O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you, detain both of them after the Salat. If you doubt them then they should both swear by Allah, 'We will neither take a price for it even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners' [5:106]

⁵² مصباح الشريعة: 18

⁵³ نهج البيان 2: 107 (مخطوط)

فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخِرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ {107}

Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon. So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107]

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {108}

That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; and Allah does not Guide the transgressing people [5:108]

حدثنا على بن ابراهيم بن هاشم قال حدثنا القسم بن الربيع الوراق عن محمد بن سنان عن صباح المدايني عن المفضل انه كتب إلى ابي عبد الله عليه السلام فجاءه هذا الجواب من ابي عبد الله عليه السلام. . .

It has been narrated to us by Ali Bin Ibrahim Bin Hashaam, from Al-Qasim Bin Al-Rabi'e Al-Waraaq, from Muhammad Bin Sinan, from Sabaah Al-Madaainy, from Al-Mufazzal, who has narrated:

It is in the book of Abu Abdullah^{asws}, in the form of a reply which came from Abu Abdullah^{asws}: . . .

واما ما ذكرت انهم يستحلون الشهادات بعضهم لبعض على غيرهم فان ذلك ليس هو الا قول الله يا ايها الذين آمنوا شهادة بينكم إذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم أو اخران من غيركم ان انتم ضربتم في الارض فاصابتكم مصيبة الموت إذا كان مسافرا وحضره الموت اثنان ذوا عدل من دينه

'And as for what you mentioned that they consider it to be permissible to testify in favour of each other and against the others, so that is not the case except for the Statement of Allah^{azwj} **O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you [5:106].** If he is a traveller and the death presents itself, there should be two just people from his Religion.

فان لم يجدوا فاخران ممن يقرأ القرآن من غير اهل ولايته يحبسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشتري به ثمنا قليلا ولو كان به ثمنا قليلا ولو كان ذا قرى ولا نكتم شهادة الله

But if he cannot find, then two others from the reciters of the Quran from other than the people of Wilayah, **detain both of them after the Salat. If you doubt them then they should both swear by Allah , 'We will neither take a price for it, and even if it was a small price, and even if it was a relative nor would we conceal a testimony of Allah.**

انا إذا لمن الاثمين فان عثر على انهما استحقا اثما فاخران يقومان مقامهما من الذى استحق عليهم الاوليان من اهل ولايته فيقسمان بالله لشهادتنا احق من شهادتهما وما اعتدنا انا إذا لمن الظالمين

Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon [5:107], from the people of his guardianship. So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107].

ذلك ادنى بالشهادة على وجهها أو تخافوا ان ترد ايماننا بعد ايمانهم واتقوا الله واسمعوا وكان رسول الله صلى الله عليه وآله يقضى بشهادة رجل واحد مع يمين المدعى ولا يبطل حق مسلم ولا يرد شهادة مؤمن

That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen [5:108], and that the Rasool Allah^{saww} used to judge in favour of the defendant based upon the testimony sworn by one man on oath, and the rights of Muslims cannot be falsified nor can the testimony of a Momin be rejected.

فإذا اخذ يمين المدعى وشهادة الرجل قضى له بحقه وليس يعمل بهذا فإذا كان لرجل مسلم قبل آخر حق يجحده ولم يكن شاهد غير واحد فانه إذا رفعه إلى ولاية الجور ابطالوا حقه ولم يقضوا فيها بقضاء رسول الله صلى الله عليه وآله كان الحق في الجور ان لا يبطل حق رجل فيستخرج الله على يديه حق رجل مسلم ويأجره الله ويجيء عدلا كان رسول الله صلى الله عليه وآله يعمل به

If the defendant swears and the man testifies, his right would be judged to be for him, and this does not get acted upon. If a Muslim man has a right over the other and he fights for it, and there is not witness apart from one, and if he raises the matter with the oppressive governor, his right would be denied, and he will not be judged with regards to it by the Judgement of Rasool Allah^{saww}, and that the right thing to do during the oppressive times was not to falsify the rights of a man. Allah^{azwj} will Bring out the right of a Muslim man from his hand and Allah^{azwj} will Reward him and this will be the justice that the Rasool Allah^{saww} used to act upon.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ أَنَّنَا دَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ قُلْتُ مَا آخَرَانِ مِنْ غَيْرِكُمْ قَالَ هُمَا كَافِرَانِ قُلْتُ دَوَا عَدْلٍ مِنْكُمْ فَقَالَ مُسْلِمَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabah Al Kinany who said,

⁵⁴ Basaair Al Darajaat – P 10 Ch 21 H 1 (Extract)

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims) [5:106]**. I said, 'What are **two others from among others than you?**' He^{asws} said: 'These two are Kafirs'. I said, '**two (men) from you possessing justice?**' So he^{asws} said: 'Two Muslims'.⁵⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَوْ آخَرَانِ مِنْ غَيْرِكُمْ قَالَ إِذَا كَانَ الرَّجُلُ فِي بَلَدٍ لَيْسَ فِيهِ مُسْلِمٌ جَازَتْ شَهَادَةُ مَنْ لَيْسَ بِمُسْلِمٍ عَلَى الْوَصِيَّةِ .

Muhammad Bin Ismail, from Al Fazal Bin Shazaan and Ali Bin Ibrahim, from his father together, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High: **two others from among others than you [5:106]**, he^{asws} said: 'If the man was in a city in which there were no Muslims, it is allowed, the witnessing of the one who is not a Muslim, upon the bequest'.⁵⁶

ابْنُ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ حَمَزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ دَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ

Ibn Mahboub, from Jameel Bin Salih, from Hamza Bin Humran,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **two (men) from you possessing justice, or two other from others (non-Muslims) [5:106]**.

قَالَ فَقَالَ اللَّذَانِ مِنْكُمْ مُسْلِمَانِ وَ اللَّذَانِ مِنْ غَيْرِكُمْ مِنْ أَهْلِ الْكِتَابِ قَالَ فَإِنَّمَا ذَلِكَ إِذَا مَاتَ الرَّجُلُ الْمُسْلِمُ فِي أَرْضٍ غُرْبَةٍ فَيَطْلُبُ رَجُلَيْنِ مُسْلِمَيْنِ لِيُشْهَدَهُمَا عَلَى وَصِيَّتِهِ فَلَمْ يَجِدْ مُسْلِمَيْنِ فَيُشْهَدُ عَلَى وَصِيَّتِهِ رَجُلَيْنِ ذَمِّيَّيْنِ مِنْ أَهْلِ الْكِتَابِ مَرْضِيَّيْنِ عِنْدَ أَصْحَابِهِمَا .

He (the narrator) said, 'So he^{asws} said: 'Those **from among you** are the Muslims, and those **from among others than you** are from people of the Book. But rather, that is when the Muslim man dies in a land of strangers, so he seeks two Muslim men to bear witness his bequest. But if he cannot find two Muslims, so let two men bear witness upon his bequest, the ones under the responsibility (*Ahl Al-Zimma*) from the people of the Book, both of whom are acceptable among their own companions'.⁵⁷

⁵⁵ Al Kafi – V 7 – H 12754 - The Book of Bequests Ch 2 H 1

⁵⁶ Al Kafi – V 7 – H 12756 - The Book of Bequests Ch 2 H 3

⁵⁷ Al Kafi – V 7 – The Book of Testimonies Ch 19 H 8

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى بْنِ مُحَمَّدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ قَالَ اللَّذَانِ مِنْكُمْ مُسْلِمَانِ وَ اللَّذَانِ مِنْ غَيْرِكُمْ مِنْ أَهْلِ الْكِتَابِ

Muhammad Bin Ahmad, from Abdulla Bin Al Salt, from Yunus Bin Abdul Rahman, from Yahya Bin Muhammad who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims) [5:106].** He^{asws} said: 'Those who are **from among you** are the Muslims, and those who are **from among others than you** are from the People of the Book (Jews and Christians).

فَإِنْ لَمْ تَجِدُوا مِنْ أَهْلِ الْكِتَابِ فَمِنْ الْمَجُوسِ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَنَّ فِي الْمَجُوسِ سُنَّةَ أَهْلِ الْكِتَابِ فِي الْجُزْيَةِ وَ ذَلِكَ إِذَا مَاتَ الرَّحْلُ فِي أَرْضِ غُرَبَةٍ فَلَمْ يَجِدْ مُسْلِمِينَ أَشْهَدَ رَجُلَيْنِ مِنْ أَهْلِ الْكِتَابِ يُحْسِنَانِ بَعْدَ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ عَزَّ وَ جَلَّ لَا نَشْتَرِي بِهِ ثَمَنًا وَ لَوْ كَانَ ذَا قُرْبَى وَ لَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ

But if you do not find from the People of the Book, then from the Magians, because Rasool-Allah^{saww} established a Sunnah regarding the Magians, the Sunnah of the People of the Book with regards to the taxation, and that is when the man dies in a strange land, so he does not find Muslims, two men from the People of the Book **detain both of them after the Salat. If you doubt them then they should both swear by Allah , 'We will neither take a price for it even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners' [5:106].**

قَالَ وَ ذَلِكَ إِذَا ارْتَابَ وَ لِيُ الْمَيِّتِ فِي شَهَادَتِهِمَا فَإِنْ عَثَرَ عَلَى أَنَّهُمَا شَهِدَا بِالْبَاطِلِ فَلَيْسَ لَهُ أَنْ يَنْقُضَ شَهَادَتَهُمَا حَتَّى يَجِيءَ بِشَاهِدَيْنِ فَيَقُومَانِ مَقَامَ الشَّاهِدَيْنِ الْأَوَّلَيْنِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَ مَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

He^{asws} said: 'And that is when the guardian of the dead doubts in their witnessing **Then if it was stumbled upon that they both [5:107]** have born witness with the falsities, so it is not for him that he should invalidate both their testimonies until he comes with **two others should be standing in their places, from those the guardians have a right upon. So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107].**

فَإِذَا فَعَلَ ذَلِكَ نَقُضَ شَهَادَةُ الْأَوَّلَيْنِ وَ جَازَتْ شَهَادَةُ الْآخَرَيْنِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ .

So when they do that, the testimony of the first ones becomes invalid, and the testimonies of the two later ones is allowed. Allah^{azwj} Mighty and Majestic is Saying:

That is closer than coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths [5:108].⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ رَجَالِهِ رَفَعَهُ قَالَ خَرَجَ تَمِيمُ الدَّارِيِّ وَ ابْنُ بَيْدِي وَ ابْنُ أَبِي مَارِيَةَ فِي سَفَرٍ وَ كَانَ تَمِيمُ الدَّارِيُّ مُسْلِمًا وَ ابْنُ بَيْدِي وَ ابْنُ أَبِي مَارِيَةَ نَصْرَانِيَيْنِ وَ كَانَ مَعَ تَمِيمِ الدَّارِيِّ خُرْجٌ لَهُ فِيهِ مَتَاعٌ وَ آنِيَةٌ مَنْقُوشَةٌ بِالذَّهَبِ وَ قِلَادَةٌ أَخْرَجَهَا إِلَى بَعْضِ أَسْوَاقِ الْعَرَبِ لِلْبَيْعِ فَاعْتَلَّ تَمِيمُ الدَّارِيُّ عِلَّةً شَدِيدَةً فَلَمَّا حَضَرَهُ الْمَوْتُ دَفَعَ مَا كَانَ مَعَهُ إِلَى ابْنِ بَيْدِي وَ ابْنِ أَبِي مَارِيَةَ وَ أَمَرَهُمَا أَنْ يُوصِلَاهُ إِلَى وَرَثَتِهِ

Ali Bin Ibrahim, from his men, raising it, said,

‘Tameem Al-Dary, and Ibn Baydi, and Abu Mariya went out on a journey, and Tameem Al-Dary was a Muslim, and Ibn Baydi and Ibn Abu Mariya were two Christians, and there was with Tameem Al-Dary some baggage in which were utensils engraved with gold and a necklace which he had brought out to one of the Arabs markets to be sold. Tameem Al-Dary was overcome with severe illness. So when the death presented itself, he handed over whatever was with him, to Ibn Baydi and Ibn Abu Mariya, and instructed them both that they should deliver it to his inheritors.

فَقَدِمَا الْمَدِينَةَ وَ قَدْ أَخَذَا مِنَ الْمَتَاعِ الْآنِيَةَ وَ الْقِلَادَةَ وَ أَوْصَلَا سَائِرَ ذَلِكَ إِلَى وَرَثَتِهِ فَافْتَقَدَ الْقَوْمُ الْآنِيَةَ وَ الْقِلَادَةَ فَقَالَ أَهْلُ تَمِيمٍ لَهْمَا هَلْ مَرَضَ صَاحِبُنَا مَرَضًا طَوِيلًا أَنْفَقَ فِيهِ نَفَقَةً كَثِيرَةً فَقَالَا لَا مَا مَرَضَ إِلَّا أَيَّامًا قَلِيلًا قَالُوا فَهَلْ سُرِقَ مِنْهُ شَيْءٌ فِي سَفَرِهِ هَذَا قَالَا لَا قَالُوا فَهَلْ اجْتَرَّ بَحَارَةً خَسِرَ فِيهَا قَالَا لَا قَالُوا فَقَدْ افْتَقَدْنَا أَفْضَلَ شَيْءٍ كَانَ مَعَهُ آنِيَةٌ مَنْقُوشَةٌ بِالذَّهَبِ مُكَلَّلَةٌ بِالْجَوْهَرِ وَ قِلَادَةٌ فَقَالَا مَا دَفَعَ إِلَيْنَا فَقَدْ أَذَيْنَاهُ إِلَيْكُمْ

So they both proceeded to Al-Medina, and they had taken from the baggage, the utensils and the necklace, and delivered the rest of that to his inheritors. So the people missed the utensils and the necklace, so the family of the Tameem said to them both, ‘Was our companion ill for a long time for which he spent a lot of expenses?’ So they both said, ‘No, he was not sick except for a few days’. They said, ‘So was anything stolen from it during this journey of his’. They both said, ‘No’. They said, ‘So did he trade and incurred a loss in his trading?’ They both said, ‘No’. They said, ‘We are missing the best things which were with him, utensils engraved with gold and jewellery and a necklace’. So they both said, ‘Whatever he handed over to us, so we have given it to you’.

فَقَدَّمُوهُمَا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَوْجَبَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِمَا الْيَمِينَ فَحَلَفَا فَحَلَّى عَنْهُمَا ثُمَّ ظَهَرَتْ تِلْكَ الْآنِيَةُ وَ الْقِلَادَةُ عَلَيْهِمَا فَجَاءَ أَوْلِيَاءُ تَمِيمٍ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ ظَهَرَ عَلَى ابْنِ بَيْدِي وَ ابْنِ أَبِي مَارِيَةَ مَا ادَّعَيْنَاهُ عَلَيْهِمَا فَانْتَظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ اللَّهِ عَزَّ وَ جَلَّ الْحُكْمَ فِي ذَلِكَ

So they took both of them to Rasool-Allah^{saww}. So Rasool-Allah^{saww} Obligated the swearing of an oath upon both of them. So they took the oath, and were released, but the utensils and the necklace were seen to be with them. So the guardians of Tameem came over to Rasool-Allah^{saww} and said, ‘O Rasool-Allah^{saww}! These

⁵⁸ Al Kafi – V 7 – H 12759 - The Book of Bequests Ch 2 H 6

(missing thugs) have appeared to be with Ibn Baydi and Abu Mariya, what we are claiming against the two of them!' So, Rasool-Allah^{saww} awaited for the Judgement from Allah^{azwj} Mighty and Majestic with regards to that.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَيْتُمْ فِي الْأَرْضِ فَأُطْلَقَ اللَّهُ عَزَّ وَ جَلَّ شَهَادَةُ أَهْلِ الْكِتَابِ عَلَى الْوَصِيَّةِ فَقَطْ إِذَا كَانَ فِي سَفَرٍ وَ لَمْ يَجِدِ الْمُسْلِمِينَ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَ لَوْ كَانَ ذَا قُرْبَى وَ لَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَمِينِ

So Allah^{azwj} Blessed and Exalted Revealed: ***O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land [5:106].*** So, Allah^{azwj} Mighty and Majestic Allowed the testimony of the People of the Book upon the bequest only, when one was to be on a journey and does not find Muslims, ***and the calamity of death befalls you, detain both of them after the Salat. If you doubt them then they should both swear by Allah , 'We will neither take a price for it even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners' [5:106].***

فَهَذِهِ الشَّهَادَةُ الْأُولَى الَّتِي جَعَلَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِنْ غُيِّرَ عَلَى أَنْتَهُمَا اسْتَحَقَّ إِنَّمَا أَيُّ أَنْتَهُمَا حَلَفَا عَلَى كَذِبٍ فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا يَغْنِي مِنْ أَوْلِيَاءِ الْمُدْعَى مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ يَخْلِفَانِ بِاللَّهِ أَنْتَهُمَا أَحَقُّ بِهَذِهِ الدَّعْوَى مِنْهُمَا وَ أَنْتَهُمَا قَدْ كَذَبَا فِيمَا حَلَفَا بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَ مَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

So this is the first testimony which Rasool-Allah^{saww} made to be. ***Then if it was stumbled upon that they both earned a sin [5:107],*** i.e., they have testified falsely ***two others should be standing in their places, from those the guardians have a right upon. So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107].***

فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَوْلِيَاءَ تَمِيمِ الدَّارِيِّ أَنْ يَخْلِفُوا بِاللَّهِ عَلَى مَا أَمَرَهُمْ بِهِ فَحَلَفُوا فَأَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِ وَآلَهُ (الْفَلَادَةَ وَ الْآتِيَةَ مِنْ ابْنِ بَيْدِي وَ ابْنِ أَبِي مَارِيَةَ وَ رَدَّهَ إِلَى أَوْلِيَاءِ تَمِيمِ الدَّارِيِّ ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ .

So Rasool-Allah^{saww} ordered the guardians of Tameem Al-Dary that they should swear by Allah^{azwj} upon what He^{azwj} had Commanded with. So they swore. So Rasool-Allah^{saww} seized the necklace and the utensils from Ibn Baydi and Ibn Abu Mariya, and returned both of these to the guardians of Tameem Al-Dary. ***[5:108] That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths [5:108].***⁵⁹

⁵⁹ Al Kafi – V 7 – H 12760 - The Book of Bequests Ch 2 H 7

VERSE 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
{109}

On the Day Allah would Gather the Rasools and He would be Saying: “What is that you were answered with?” They would say: ‘There is no knowledge for us. You are the Knower of the hidden matters [5:109]

ابْنُ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا قَالَ فَقَالَ إِنَّ هَذَا تَأْوِيلًا يَقُولُ مَاذَا أُجِبْتُمْ فِي أَوْصِيَائِكُمُ الَّذِينَ خَلَفْتُمُوهُمْ عَلَى أُمَمِكُمْ قَالَ فَيَقُولُونَ لَا عِلْمَ لَنَا بِمَا فَعَلُوا مِنْ بَعْدِنَا.

Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **On the Day Allah would Gather the Rasools and He would be Saying: “What is that you were answered with?” They would say: ‘There is no knowledge for us. You are the Knower of the hidden matters [5:109].** So he^{asws} said: ‘There is an explanation for this. He^{azwj} will say: “What response were you^{as} given with regards to your^{as} successors^{as} whom you^{saww} left behind among your^{as} communities?’ So they^{as} will say: ‘We^{as} have no knowledge of what they (the people) did from after us^{as}’.⁶⁰

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء «1»، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «ماذا أجبتكم في أوصيائكم؟ [يسأل الله تعالى يوم القيامة] فيقولون: لا علم لنا بما فعلوا بعدنا بهم».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: **“What is that you were answered with?” [5:109]** - regarding your^{as} successors^{as}? - Allah^{azwj} the Exalted will Ask on the Day of Judgment. So they^{as} (Rasools^{as}) would be saying: **‘They would say: ‘There is no knowledge for us** with what they did with them^{as} after us^{as}’.⁶¹

VERSE 110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ

⁶⁰ Al Kafi – H 14982

⁶¹ تفسير القمي 1: 190.

تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ
وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {110}

When Allah will Say: ‘O Isa son of Maryam! Remember My Favour upon you and upon your mother, when I Strengthened you with the Holy Spirit. You spoke to the people in the cradle and when of old age, and when I Taught you the Book and the Wisdom, and the Torah and the Evangel; and when you created from the clay like the form of the bird with My Permission, and you blew into it, so it became a bird by My Permission; and you cured the blind and the leper by My Permission; and when you extracted the dead by My Permission, and when I Refrained the Children of Israel from you when you came to them with the clear proofs, so those who committed Kufr from them said, ‘Surely this is nothing but clear sorcery!’ [5:110]

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، قال: حدثنا أبو عبد الله السيارى، عن أبي يعقوب البغدادي، قال: قال ابن السكيت لأبي الحسن الرضا (عليه السلام): لماذا بعث الله تعالى موسى بن عمران (عليه السلام) بيده البيضاء والعصا و آلة السحر، و بعث عيسى (عليه السلام) بالطب، و بعث محمدا (صلى الله عليه و آله) بالكلام و الخطب؟

Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al Husayn Bin Muhammad Bin Aamir, from Abu Abdullah Al Sayyari, from Abu Yaqoub Al Baghdady who said,

‘Ibn Sakeet said to Abu Al-Hassan Al-Reza^{asws}, ‘Why did Allah^{azwj} the Exalted Send Musa^{as} Bin Imran^{as} with the (miracle of the) white hand, and the Staff, and the tool of the magic, and Sent Isa^{as} with the cure, and Sent Muhammad^{saww} with the speech and the sermon?’

فقال أبو الحسن (عليه السلام): «إن الله تبارك و تعالى لما بعث موسى (عليه السلام) كان الأغلب على أهل عصره السحر، فأتاهم من عند الله تعالى بما لم يكن عند القوم و في وسعهم مثله، و بما أبطل به سحرهم و أثبت به الحجة عليهم.

So Abu Abdullah^{asws} said: ‘When Allah^{azwj} Blessed and Exalted Sent Musa^{as}, the sorcery had overwhelmed the people of his^{as} era, so He^{as} came to them from the Presence of Allah^{azwj} the Exalted with what was not with the people nor did they have the ability to the like of it, and he^{as} (came) with what their magic could be invalidated, and the Proof could be established against them.

و إن الله تبارك و تعالى بعث عيسى (عليه السلام) في وقت ظهرت فيه الزمانات ، و احتاج الناس إلى الطب، فأتاهم من عند الله تعالى بما لم يكن عندهم مثله، و بما أحيا لهم الموتى، و أبرأ لهم الأكمه و الأبرص، بإذن الله عز و جل، و أثبت به الحجة عليهم.

And Allah^{azwj} Blessed and Exalted Sent Isa^{as} during a time in which appeared diseases which lasted a long time, and the people were needy for the medication, so he^{as} came to them from the Presence of Allah^{azwj} the High with what they did not have anything similar to it, and with what he^{as} revived the dead, and remove from them the blindness and the leprosy, by the Permission of Allah^{azwj} Mighty and Majestic, and by it he^{as} established the Proof against them.

و إن الله تبارك و تعالى بعث محمدا (صلى الله عليه و آله) في وقت كان الأغلب على أهل عصره الخطب و الكلام - و أظنه قال: و الشعر - فأتاهم من كتاب الله تعالى و مواعظه و أحكامه ما أبطل به قلوبهم، و أثبت به الحجة عليهم».

And Allah^{azwj} Blessed and Exalted Sent Muhammad^{saww} during a time when the eloquence and the speech had overwhelmed the people of his^{saww} era' – and I think he^{asws} said: 'and the poetry' – 'so he^{saww} brought to them from the Book of Allah^{azwj}, and its Sermons and Judgements which invalidated their words, and he^{saww} established the Proof against them'.

قال ابن السكيت: تالله ما رأيت مثلك اليوم قط، فما الحجة على الخلق اليوم؟ فقال (عليه السلام): «العقل يعرف به الصادق على الله فيصدقته، و الكاذب على الله فيكذبه».

Ibn Al-Sakeet said, 'By Allah^{azwj}! I have not seen the like of you^{saww} today at all. So what is the Proof upon the creatures today?' So he^{asws} said: 'The intellect by which is recognised the truthful ones^{asws} to Allah^{azwj}, so it ratifies it, and the liar to Allah^{azwj}, so it rejects it'.

فقال ابن السكيت: هذا - و الله - هو الجواب.

So Ibn Al-Sakeet said, 'By Allah^{azwj}! This is the answer!'⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ حَبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ هَلْ كَانَ عِيسَى ابْنُ مَرْيَمَ أَحْيَا أَحَدًا بَعْدَ مَوْتِهِ حَتَّى كَانَ لَهُ أَكْلٌ وَ رِزْقٌ وَ مُدَّةٌ وَ وَلَدٌ فَقَالَ نَعَمْ إِنَّهُ كَانَ لَهُ صَدِيقٌ مُوَاخٍ لَهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ عِيسَى (عليه السلام) يَمْرُّ بِهِ وَ يَنْزِلُ عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Jameela, from Aban Bin Taglib, who has reported:

Abu Abdullah^{asws} was asked, 'Did Isa Ibn Maryam^{as} revive anyone after his death to the extent that he ate, received sustenance, and had a term, and children?' He^{asws} said: 'Yes. He^{as} had a friend who he^{as} had established brotherhood with for the Sake of Allah^{azwj} Blessed and High, and Isa^{as} used to pass by him and visit him.

وَ إِنَّ عِيسَى غَابَ عَنْهُ حِينًا ثُمَّ مَرَّ بِهِ لِيَسَلَّمَ عَلَيْهِ فَخَرَجَتْ إِلَيْهِ أُمُّهُ فَسَأَلَهَا عَنْهُ فَقَالَتْ مَاتَ يَا رَسُولَ اللَّهِ فَقَالَ أَ فَتُحْبِبِينَ أَنْ تَرَاهُ قَالَتْ نَعَمْ فَقَالَ لَهَا فَإِذَا كَانَ غَدًا فَآتِيكِ حَتَّى أُحْيِيَهُ لَكَ بِإِذْنِ اللَّهِ تَبَارَكَ وَ تَعَالَى

And that Isa^{as} remained absent from him for a while, then passed by his house to greet him. His mother came out to him^{as}. So he^{as} asked her about him. She said, 'He died, O Rasool^{as} of Allah^{azwj}'. He^{as} said: 'Would you love to see him'. She said, 'Yes'. He^{as} said to her: 'Come to me^{as} tomorrow and I^{as} shall revive him for you by the Permission of Allah^{azwj} Blessed and Exalted'.

فَلَمَّا كَانَ مِنَ الْعَدِ أَتَاهَا فَقَالَ لَهَا انْطَلِقِي مَعِيَ إِلَى قَبْرِهِ فَأَنْطَلَقَا حَتَّى أَتَيَا قَبْرَهُ فَوَقَفَ عَلَيْهِ عِيسَى (عليه السلام) ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَأَنْفَرَجَ الْقَبْرُ وَ خَرَجَ ابْنُهَا حَيًّا فَلَمَّا رَأَتْهُ أُمُّهُ وَ رَأَتْهَا بَكِيًّا فَرَحَهُمَا عِيسَى (عليه السلام) فَقَالَ لَهُ عِيسَى أَ تُحِبُّ أَنْ تَبْقَى مَعَ أُمِّكَ فِي الدُّنْيَا فَقَالَ يَا نَبِيَّ اللَّهِ بِأَكْلٍ وَ رِزْقٍ وَ مُدَّةٍ أَمْ بِغَيْرِ أَكْلٍ وَ لَا رِزْقٍ وَ لَا مُدَّةٍ فَقَالَ لَهُ عِيسَى (عليه السلام) بِأَكْلٍ وَ رِزْقٍ وَ مُدَّةٍ وَ تُعَمَّرُ عِشْرِينَ سَنَةً وَ تَتَزَوَّجُ وَ يُوَلِّدُ لَكَ قَالَ نَعَمْ إِذَا قَالَ فَدَفَعَهُ عِيسَى إِلَى أُمِّهِ فَعَاشَ عِشْرِينَ سَنَةً وَ تَزَوَّجَ وَ وُلِدَ لَهُ.

So when it was the next day, she came over. He^{as} said to her: 'Come with me^{as} to his grave'. So they went until they arrived at his grave. Isa^{as} paused at it, and then supplicated to Allah^{azwj}. The grave split apart and her son came out alive. So when his mother saw him, and he saw her, they wept. Isa^{as} sympathised with them. Isa^{as} said to him: 'Would you like to remain alive with your mother in the world?' He said, 'O Prophet^{saww} of Allah^{azwj}, with eating and sustenance and a term, or without eating and sustenance and a term?' So Isa^{as} said to him: 'With eating and sustenance and a term. And you will be living for twenty years and get married and have children'. He said, 'Yes'. When he said that, Isa^{as} handed him over to his mother. He thus lived for twenty years, and got married, and had children'.⁶³

ويعضده: ما رواه بحذف الاسناد مرفوعا إلى أبي حمزة الثمالي قال: قلت لمولاي علي بن الحسين عليه السلام: اسألك عن شيء تنفي به عني ما خامر نفسي. قال: ذاك إليك، قلت: أسألك عن الأول والثاني فقال: عليهما لعائن الله كلها مضيا والله مشركين كافرين بالله العظيم.

And what has been reported by the unbroken chain going up to Abu Hamza Al-Thumaly who said,

'I said to my Master Ali^{asws} Bin Al-Husayn^{asws}, 'I ask you^{asws} about something, benefit me by it for my soul.' He^{asws} said: 'That will be to you.' I said, 'I ask you^{asws} about the first one and the second one (Abu Bakr and Umar).' He^{asws} said: 'Curse of Allah^{azwj} be on both of them for everything they have done. By Allah^{azwj} they were Polytheists, Kafirs, by Allah^{azwj} the Magnificent.'

قال: قلت: يا مولاي والائمة منكم يحيون الموتى ويبرؤون الاكمه والابرص ويمشون على الماء؟ فقال عليه السلام: ما أعطى الله نبيا شيئا إلا أعطى محمدا صلى الله عليه وآله مثله، وأعطاه ما لم يعطهم وما لم يكن عندهم، وكلما كان عند رسول الله صلى الله عليه وآله فقد أعطاه أمير المؤمنين ثم الحسن ثم الحسين، ثم إماما بعد إمام إلى يوم القيامة، مع الزيادة التي تحدث في كل سنة وفي كل شهر وفي كل يوم.

I said, 'My Master^{asws}, and the Imams^{asws} among you^{asws} used to give life to the dead, and cured the blind and the leper and walked over the water.' He^{asws} said: 'Allah^{azwj} Has not Given the Prophets^{sa} anything but has Given to Muhammad^{saww} and his^{saww} Progeny^{asws} the like of it, and has Given them^{asws} what was never Given to them^{as}

⁶³ الكافي 8: 532 / 337

(Prophets) and is never going to be with them^{as}, and all of this was with the Rasool-Allah^{saww}, and he^{saww} gave it to Amir-ul-Momineen^{asws}, then Al-Hassan^{asws} and Al-Husayn^{asws}, then to the Imam^{asws} after Imam^{asws} up to the Day of Judgement, and it increases by more every year, and every month, and every day.⁶⁴

و عنه: عن علي بن محمد، عن بعض أصحابنا، عن علي بن الحكم، عن ربيع بن محمد، عن عبد الله بن سليم العامري، عن أبي عبد الله (عليه السلام)، قال: «إن عيسى بن مريم جاء إلى قبر يحيى بن زكريا (عليهما السلام)، و كان سأل ربه أن يحييه له، فدعاه فأجابته، و خرج إليه من القبر، فقال له: ما تريد مني؟

And from him (Kulayni), from Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabi'e Bin Muhammad, from Abdullah Bin Saleym Al Aamiry,

'From Abu Abdullah^{asws} having said: 'Isa Bin Maryam^{as} came to the grave of Yahya Bin Zakariyya^{as}, and he^{as} (Isa^{as}) had asked his^{as} Lord^{azwj} to revive him^{as} (Yahya^{as}) for him. So He^{azwj} Answered him, and he (Yahya^{as}) came out to him from the grave, and said to him: 'What do you^{as} want from me^{as}?'

فقال له: أريد أن تؤنسني كما كنت في الدنيا. فقال له: يا عيسى، ما سكنت عني حرارة الموت، و أنت تريد أن تعيدني إلى الدنيا، و تعود علي حرارة الموت؟! فتركه، و أعاده إلى قبره».

He (Isa^{as}) said to him^{as}: 'I^{as} want you^{as} to give me^{as} company just as you^{as} used to in the world'. So he^{as} said to him^{as}: 'O Isa^{as}! The heath of death has yet to settle from me^{as}, and you^{as} want to return me^{as} to the world, and for the heat of the death to return upon me^{as}?'. So he^{as} left him^{as} and returned him^{as} to his^{as} grave".⁶⁵

VERSE 111

وَإِذْ أُوحِيَٰتُ إِلَى الْخَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَّسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ {111}

And when I Revealed to the disciples, saying: "Believe in Me and in My Rasool!" They said: 'We believe and testify that we are submitters' [5:111]

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أحمد بن محمد بن سعيد الكوفي، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: قلت لأبي الحسن الرضا (عليه السلام): لم سمي الخواريون الخواريين؟ قال: «أما عند الناس فإتهم سمو الخواريين لأنهم كانوا قصارين، يخلصون الثياب من الوسخ بالغسل، و هو اسم مشتق من الخبز الحوار، و أما عندنا فسمي الخواريون الخواريين لأنهم كانوا مخلصين في أنفسهم، و مخلصين لغيرهم من أوساخ الذنوب، بالوعظ و التذكير».

⁶⁴ Taweel Al Ayaat – CH 36 – H 4

⁶⁵ الكافي 3: 37 /260

Ibn Babuwayh, from Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from his father who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Why were the disciples called the disciples (الحواريون)?' He^{asws} said: 'With the people, they were bleachers, and they were termed as the 'Al-Hawareen' because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of 'Al-Hawaar'. And as for with us^{asws}, the disciples were named as 'Al-Hawareen' because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the reminders'.

قال: فقلت له: فلم سمي النصارى نصارى؟ قال: «لأنهم كانوا من قرية اسمها ناصرة، من بلاد الشام، نزلتها مريم و نزلها عيسى (عليهما السلام) بعد رجوعهما من مصر».

So I said to him^{asws}, 'So why were the Christians called 'Nasaara'? He^{asws} said: 'Because they were from a town, the name of it was Nasarat, from the country of Syria, in which Maryam^{as} lodged, and Isa^{as} lodged in it, after their^{as} return from Egypt'.⁶⁶

العباشي: عن محمد بن يوسف الصنعاني، عن أبيه، قال: سألت أبا جعفر (عليه السلام) وَ إِذْ أُوحِثُ إِلَى الْحَوَارِيِّينَ، قال: «ألهموا».

Al Ayyashi, from Muhammad Bin Yusuf Al Sana'any, from his father who said,

'I asked Abu Ja'far^{asws}, '(What about) **And when I Revealed to the disciples [5:111]**? He^{asws} said: 'He^{azwj} Inspired them'.⁶⁷

VERSES 112 - 115

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ
قَالَ اتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ {112}

When the disciples said: 'O Isa son of Maryam! Does your Lord have the capacity to Send down upon us food from the sky? He said: 'Fear Allah, if you were Momineen [5:112]

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ
{113}

⁶⁶ علل الشرائع: 1 / 80

⁶⁷ تفسير العباسي 1: 221 / 350.

They said: 'We want to eat from it and calm our hearts and know that you have been truthful to us and upon it we can happen to be from the witnesses [5:113]

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ {114}

Isa the son of Maryam said: 'O Allah, our Lord! Send down upon us food from the sky so it would happen to be a festival for us for our former ones and our latter ones, and a Sign from you, and Grace us, and You are the best of the Providers [5:114]

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ {115}

Allah said: "Surely We will Send it down upon you, but the one from you who commits Kufr afterwards, then I will Punish him with such a Punishment I have not Punished anyone from the worlds!" [5:115]

عن الطبرسي، عن أبي عبد الله (عليه السلام)، قال: «معنى الآية: هل تستطيع أن تدعو ربك».

From Al-Tabarsy –

'From Abu Abdullah^{asws} having said: 'The Meaning of the Verse (***Does your Lord have the capacity [5:112]***) – Do you^{as} have the capacity to supplicate to your^{as} Lord^{azwj}'' 68

وَقَالَ [الْبَاقِرُ، عَنْ] عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ عَلِيٌّ ع: وَإِنَّ رَسُولَ اللَّهِ ص كَانَ كُلَّمَا أَرَادَ غَزْوَةً - وَرَى بِعَیْرِهَا إِلَّا غَزَاةً تَبُوكَ، فَإِنَّهُ عَرَفَهُمْ أَنَّهُ يُرِيدُهَا! وَ أَمَرَهُمْ أَنْ يَتَرَوَّدُوا لَهَا

And Al-Baqir^{asws} said (reported), from Ali^{asws} Bin Al-Husayn^{asws}: 'Ali^{asws} said: 'And it was so that whenever Rasool-Allah^{saww} intended a military expedition, concealed (his^{saww} intended target) with something else, except for the military expedition of Tabuk, for he^{saww} made them recognise that it was what he^{saww} intended, and he^{saww} ordered them that they should make provisions for it.

فَتَرَوَّدُوا لَهَا دَقِيقًا يَحْتَبِرُونَهُ فِي طَرِيقِهِمْ، وَ لَحْمًا مَالِحًا وَ عَسَلًا وَ تَمْرًا، وَ كَانَ زَادُهُمْ كَثِيرًا، لِأَنَّ رَسُولَ اللَّهِ ص كَانَ حَتَّهُمْ عَلَى التَّرَوُّدِ - لِيُعْدِيَ الشُّقَّةَ وَ صُعُوبَةَ الْمَفَاوِزِ، وَ قَلَّةِ مَا يَحَا مِنْ الْحَيَّاتِ.

So they provided flour for it to make bread in their way, and salted meat, and honey, and dates. And their provisions were a lot, because Rasool-Allah^{saww} had urged them

68 مجمع البيان 3: 406

upon the provisions due to the difficulties of the distance and difficulties of the environment, and scarcity of what is therein from the goodness.

فَسَارُوا أَيَّاماً، وَ عَتَقَ طَعَامُهُمْ، وَ ضَاقَتْ مِنْ بَقَايَاهُ صُدُورُهُمْ، فَأَحْبَبُوا طَعَاماً طَرِيّاً فَقَالَ قَوْمٌ مِنْهُمْ: يَا رَسُولَ اللَّهِ قَدْ سَعَيْنَا هَذَا الَّذِي مَعَنَا مِنَ الطَّعَامِ، فَقَدْ عَتَقَ وَ صَارَ يَابِساً وَ كَانَ يُرِيحُ وَ لَا صَبْرَ لَنَا عَلَيْهِ.

So they travelled for days, and their foodstuff started going off and their chests were constricted from its remaining, and they loved fresh food. A group from them said, 'O Rasool-Allah^{saww}! We are fed up from this which is with us, from the foodstuff, for it has gone off and become bad, and it smells, and there is no patience for us upon it'.

فَقَالَ رَسُولُ اللَّهِ ص: «وَمَا مَعَكُمْ» قَالُوا: خُبْزٌ وَ لَحْمٌ قَدِيدٌ مَالِحٌ وَ عَسَلٌ وَ تَمْرٌ.

So Rasool-Allah^{saww} said: 'And what is with you?' They said, 'Bread, and cured salted meat, and honey and dates'.

فَقَالَ رَسُولُ اللَّهِ ص: فَأَنْتُمْ الْآنَ كَقَوْمِ مُوسَى لَمَّا قَالُوا لَهُ لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ، فَمَا الَّذِي تُرِيدُونَ قَالُوا: نُرِيدُ لَحْماً طَرِيّاً قَدِيداً، وَ لَحْماً مَشْوِياً مِنْ حُومِ الطَّيْرِ، وَ مِنَ الْحُلُوءِ الْمَعْمُولِ.

So Rasool-Allah^{saww} said: 'Then you at the moment, are like the people of Musa^{as}, when they said, '**We can never be patient upon one food [2:61]**. So what is that which you desire?' They said, 'We want fresh cured meat, and grilled meat from the flesh of the birds, and from the sweets, the (freshly) made'.

فَقَالَ رَسُولُ اللَّهِ ص: وَ لَكِنَّكُمْ تَخَالِفُونَ فِي هَذِهِ الْوَاحِدَةِ بَنِي إِسْرَائِيلَ، لِأَنَّهُمْ أَرَادُوا الْبَقْلَ وَ الْقَيْثَاءَ - وَ الْقُومَ وَ الْعَدَسَ وَ الْبَصَلَ، فَاسْتَبَدَّلُوا الَّذِي هُوَ أَذْيٌ بِالَّذِي هُوَ خَيْرٌ، وَ أَنْتُمْ تَسْتَبَدِّلُونَ الَّذِي هُوَ أَفْضَلُ بِالَّذِي هُوَ دُونُهُ، وَ سَوْفَ أَسْأَلُهُ لَكُمْ رَبِّي.

Rasool-Allah^{saww} said: 'But you are differing in this one (from) the Children of Israel, because they wanted the herbs and the cucumbers, and the garlic, and the lentils, and the onions. Thus, they (wanted to) replace that which was good by that which was worse, and you are (desire to) replace that which is superior by that which is below it, and soon I^{saww} shall ask my^{saww} Lord^{azwj} for you all'.

قَالُوا: يَا رَسُولَ اللَّهِ فَإِنَّ فِينَا مَنْ يَطْلُبُ مِثْلَ مَا طَلَبُوا مِنْ بَقْلِهَا وَ قَيْثَائِهَا وَ قُومِهَا وَ عَدَسِهَا وَ بَصْلِهَا فَقَالَ رَسُولُ اللَّهِ ص: فَسَوْفَ يُعْطِيكُمْ اللَّهُ ذَلِكَ - بِدُعَاءِ رَسُولِ اللَّهِ، فَأَمِنُوا بِهِ وَ صَدَّقُوهُ.

So they said, 'O Rasool-Allah^{saww}! Among us (also) are ones who seek similar to what they sought **of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions [2:61]**. So Rasool-Allah^{saww} said: 'Soon Allah^{azwj} would Give you that, by a supplication of Rasool-Allah^{saww}, therefore believe in him^{saww} and ratify him^{saww}'.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ - إِنَّ قَوْمَ عِيسَى لَمَّا سَأَلُوا عِيسَى أَنْ يُنْزِلَ عَلَيْهِمْ مَائِدَةً مِنَ السَّمَاءِ - قَالَ اللَّهُ تَعَالَى: إِيَّيْ مُنَزَّلَهَا عَلَيْكُمْ - فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَاباً - لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Then Rasool-Allah^{saww} said to them: 'O servants of Allah^{azwj}! The people of Isa^{as}, when they asked Isa^{as} that he^{as} descends food to them from the sky, Allah^{azwj} the Exalted Said: **'Allah said: "Surely We will Send it down upon you, but the one from you who commits Kufr afterwards, then I will Punish him with such a Punishment I have not Punished anyone from the worlds!" [5:115].**

فَأَنْزَلَهَا عَلَيْهِمْ، فَمَنْ كَفَرَ بَعْدَ مِنْهُمْ مَسَخَهُ اللَّهُ إِمَّا خِنْزِيرًا، وَ إِمَّا قِرْدًا وَ إِمَّا دُبًّا وَ إِمَّا هِرًا، وَ إِمَّا عَلَى صُورَةٍ بَعْضٍ مِنَ الطُّيُورِ - وَ الدَّوَابِّ الَّتِي فِي الْبَرِّ وَ الْبَحْرِ حَتَّى مُسِخُوا عَلَى أَرْبَعِمِائَةٍ نَوْعٍ مِنَ الْمَسْخِ.

So He^{azwj} did Send it down upon them, and the one from who committed *Kufr* afterwards, Allah^{azwj} Transformed him to either a pig, or a monkey, or a bear, or a cat, or upon an image of some of the birds and the animals which are in the land and the sea, to the extent that He^{azwj} Transformed (them) upon a variety of four hundred transformations.⁶⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن الحسن الأشعري، عن أبي الحسن الرضا (عليه السلام)، قال: «الفيل مسخ، كان ملكا زناء، و الذئب مسخ، كان أعرابيا ديوثا، و الأرنب مسخ، كانت امرأة تخون زوجها، و لا تغتسل من حيضها، و الوطواط مسخ، كان يسرق تمر الناس، و القردة و الخنازير قوم من بني إسرائيل اعتدوا في السبت، و الجريث و الضب فرقة من بني إسرائيل لم يؤمنوا حيث نزلت المائدة على عيسى بن مريم (عليه السلام)، فتأهوا فوقعت فرقة في البحر، و فرقة في البر، و الفأرة فهي الفويسقة، و العقرب كان ناما، و الدب و الوزغ و الزنبور، كانت لحاما يسرق في الميزان».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The elephant is a metamorphosed (creature), it used to be an adulterous king; and the wolf is a metamorphosed (creature), it used to be the husband of an adulterous wife; and the rabbit is a metamorphosed (creature), it used to be a woman who had betrayed her spouse, and she did not wash from her menses; and the bat is a metamorphosed (creature), it used to be a thief which stole dates of the people; and the monkeys and the pigs used to be a people from the Children of Israel which violated the Sabbath; and the eel and the lizard were a sect from the Children of Israel which did not believe when the food descended upon Isa Bin Maryam^{as}. A part of it fell into the sea, and a part of it in the land; and the mouse, so it is Al Faweysaq (الفويسقة), and the scorpion used to be a talebearer; and the bear, and lizard, and was used to be a welder who stole (defrauded) in the scale (balance)'.⁷⁰

و قال الطبرسي: روي عن عمار بن ياسر، عن النبي (صلى الله عليه و آله)، قال: «نزلت المائدة خبزا و لحما، و ذلك لأنهم سألوا عيسى (عليه السلام) طعاما لا ينفد يأكلون منه - قال - فقتل لهم: إنها مقيمة لكم ما لم تخونوا أو تحبوا أو ترفعوا، فإن فعلتم ذلك عذبتم». قال: «فما مضى يومهم حتى خبأوا و رفعوا و خانوا».

And Al Tabarsy said, 'It is reported from Amar Bin Yasser,

⁶⁹ تفسير العياشي 1: 226 / 351.
⁷⁰ الكافي 6: 14 / 246.

'From the Prophet^{saww} having said: 'The descended food was bread and meat, and that is because they had asked Isa^{as} for food which would not deplete, they can be eating from it. So it was said to them, 'It would remain for you all for as long as you do not betray, or swindle, or raise (prices)'. He^{saww} said: 'So their day had not passed until they had swindled, and raised (prices), and betrayed".⁷¹

عن الفيض بن المختار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما أنزلت المائدة على عيسى، قال للحواريين: لا تأكلوا منها، حتى آذن لكم. فأكل منها رجل منهم، فقال بعض الحواريين: يا روح الله، أكل منها فلان. فقال له عيسى: أكلت منها؟ فقال له: لا. فقال الحواريون: بلى و الله - يا روح الله - لقد أكل منها. فقال لهم عيسى: صدق أخاك، و كذب بصرك».

From Al Fayz Bin Al Mukhtar who said,

'I heard Abu Abdullah^{asws} saying: 'When the food descended unto Isa^{as}, he^{as} said to the disciples: 'Do not eat from it until I^{as} permit for you all!' But a man from them ate from it. So one of the disciples said, 'O Spirit of Allah^{azwj}! So and so ate from it'. Isa^{as} said to him, 'Did you eat from it?' He said to him^{as}, 'No'. The disciple said, 'But, by Allah^{azwj} - O Spirit of Allah^{azwj} - he has eaten from it!' So Isa^{as} said to them (all): 'Ratify your brother and belie your own eyes".⁷²

VERSES 116 & 117

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {116}

And when Allah Said: "O Isa son of Maryam! Did you say to the people: 'Take me and my mother as two gods from besides Allah?'" He said: 'Glory be to You! It cannot happen for me that I should be saying what isn't right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {117}

I did not say to them except what You Commanded me with, 'Worship Allah, my Lord and your Lord', and I was a witness upon them for as long as I was

⁷¹ مجمع البيان 3: 410

⁷² تفسير العياشي 1: 224 / 350

among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]

العياشي: عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى لعيسى (عليه السلام): أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِهْنَيْنِ مِنْ دُونِ اللَّهِ، قال: «لم يقله، و سيقوله، إن الله إذا علم أن شيئاً كائن أخير عنه خير ما قد كان».

Al Ayyashi, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted to Isa^{as} **Did you say to the people: 'Take me and my mother as two gods from besides Allah?' [5:116].** The Imam^{asws} said: 'Allah^{azwj} has not Said it, and He^{azwj} would be Saying it. When Allah^{azwj} Knows something which would happen in the future, Informs about it as news as if it has (already) happened'.⁷³

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في تفسير هذه الآية تَعْلَمُ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. قال: «إن اسم الله الأكبر ثلاثة و سبعون حرفاً، فاحتجب الرب تبارك و تعالى منها بحرف، فمن ثم لا يعلم أحد ما في نفسه عز و جل، أعطى آدم اثنين و سبعين حرفاً، فتوارثها الأنبياء حتى صارت إلى عيسى (عليه السلام)،

Al Ayyashi, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} in the explanation of this Verse **You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116].** He^{asws} said: 'The Great Name of Allah^{azwj} is of seventy three letters, but the Lord^{azwj} Blessed and Exalted Veiled one letter, so no one knows what is within the Mighty and Majestic. He^{azwj} gave Adam^{as} seventy two letters which the Prophets^{as} inherited it until it came to be with Isa^{as}.

فذلك قول عيسى (عليه السلام): تَعْلَمُ مَا فِي نَفْسِي يَعْنِي اثْنَيْنِ وَ سَبْعِينَ حَرْفًا مِنَ الْاسْمِ الْأَكْبَرِ، يقول: أنت علمتنيها، فأنت تعلمها وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ يقول: لأنك احتجبت من خلقك بذلك الحرف، فلا يعلم أحد في نفسك».

Thus these are the words of Isa^{as} **You Know whatever is within myself [5:116]** – meaning the seventy two letters from the Great Name, saying: 'You^{azwj} Taught these to me^{as}, so You^{azwj} Know these' **and I do not know what is within Yourself**, saying: 'Because You^{azwj} have Veiled that one letter from Your^{azwj} creatures, therefore no one knows what is within Your^{azwj} Self'.⁷⁴

VERSES 118 - 120

⁷³ تفسير العيَّاشي 1: 228 / 351

⁷⁴ تفسير العيَّاشي 1: 230 / 351

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118}

If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise' [5:118]

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ {119}

Allah (will) Say: "This Day the truthful shall benefit from their truthfulness. For them are Gardens beneath which the rivers flow, abiding therein forever; Allah being Please with them and they being pleased from Him – that is the mighty achievement [5:119]

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {120}

For Allah is the Kingdom of the skies and the earth and whatever is in them, and He is Able upon all things" [5:120]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان، عن زريس، عن أبي جعفر (عليه السلام)، في قول الله: هذا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ. قال: «إذا كان يوم القيامة و حشر الناس للحساب، فيمرون بأهوال يوم القيامة، فلا ينتهون إلى العرصة حتى يجهدوا جهدا شديدا

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Muhammad Bin Al Noman, from Zareys,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **"This Day the truthful shall benefit from their truthfulness [5:119].** He^{asws} said: 'When it will be the Day of Judgement and the people are Ushered for the Reckoning, they would be passing by the horrors of the Day of Judgement, and they would not end up to the Plains until they have struggled with an intense struggle'.

قال- فيقفوا بفناء العرصة، و يشرف الجبار عليهم و هو على عرشه، فأول من يدعى بنداء يسمع الخلائق أجمعين أن يهتف باسم محمد بن عبد الله النبي القرشي العربي- قال- فيتقدم حتى يقف عن يمين العرش،

He^{asws} said: 'Then they would pause by the courtyard of the Plains, and the Compeller would oversee them and He^{azwj} would be upon His^{azwj} Throne. So at first the Caller would Call out with a Call which would be heard by all the creatures together, cheering the name of Muhammad^{saww} Bin Abdullah^{asws}, the Prophet^{saww}, and Qurayshi Arab. So he^{saww} would move forward until he^{saww} ends up on the right of the Throne.

ثم يدعى باسم وصيه علي بن أبي طالب (عليه السلام) فيتقدم حتى يقف على يسار رسول الله (صلى الله عليه و آله)،

Then he would Call out the name of his^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}. So he^{asws} would move forward until he^{asws} pauses upon the left of Rasool-Allah^{saww}.

ثم يدعى بامه محمد (صلى الله عليه و آله)، فيقفون على يسار علي (عليه السلام)، ثم يدعى بني نبي و وصيه، من أولهم إلى آخرهم، و أمهم معهم فيقفون عن يسار العرش».

Then he would Call out for the community of Muhammad^{saww}, and they would be pausing upon the left of Ali^{asws}. Then a Prophet^{as} (after) a Prophet^{as} would be Called for, every Prophet^{as} with his^{as} successor^{as}, from the first of them to the last of them, and their^{as} communities along with them^{as}, and they would be pausing on the left of the Throne’.

قال: «ثم أول من يدعى للمساءلة القلم- قال- فيتقدم فيقف بين يدي الله تعالى في صورة الآدميين، فيقول الله: هل سطرت في اللوح ما ألهمتك و أمرتك به من الوحي؟

He^{asws} said: ‘Then the first one to be Called for the Questioning would be the Pen. So it, being in the image of a human being, would move forward and pause in front of Allah^{azwj} the Exalted. Allah^{azwj} would Say to it: ‘Did you write down upon the Tablet what I^{azwj} Inspired you with and Commanded you (to write upon) the Tablet, from the Revelations?’

فيقول القلم: نعم يا رب، قد علمت أني قد سطرت في اللوح ما أمرتني و ألهمتني به من وحيك. فيقول الله تعالى: فمن يشهد لك بذلك؟ فيقول: يا رب، و هل أطلع على مكنون شرك خلقا غيرك؟- قال- فيقول له: أفلجت حجتك».

So the Pen would be Saying: ‘Yes, O Lord^{azwj}! You^{azwj} have Known that I did write upon the Tablet what You^{azwj} Commanded and Inspired me with, from Your^{azwj} Revelations’. So Allah^{azwj} would Say: “And Who is your witness of that?” So it would say: ‘O Lord^{azwj}! Has anyone else apart from You^{azwj} been notified of Your^{azwj} hidden secrets?’ So it would be said to it: ‘Your argument is successful’.

قال: «ثم يدعى باللوحي، فيتقدم في صورة الآدميين، حتى يقف مع القلم، فيقول له: هل سطر فيك القلم ما ألهمته و أمرته به من وحيي؟ فيقول اللوح: نعم يا رب، و بلغته إسرائيل.

He^{asws} said: ‘The Tablet would be Called over, so it, in the image of a human being, would move forward until it pauses with the Pen. So He^{azwj} would Say to it: “Did the Pen write upon you what I^{azwj} Inspired it and Commanded it to, from the Revelations?” So the Tablet would say: ‘Yes, O Lord^{azwj}! And I delivered it to Israfeel^{as}’.

[فيدعى بإسرافيل] فيتقدم حتى يقف مع القلم و اللوح في صورة الآدميين، فيقول الله: هل بلغك اللوح ما سطر فيه القلم من وحيي؟ فيقول: نعم يا رب، و بلغته جبرئيل.

Then Israfeel^{as} would be Called over, and it, in the image of a human being, would pause along with the Pen, and the Tablet. Allah^{azwj} would Say: Did the Tablet deliver

to you what was written in it by the Pen, from the Revelations?' So it would say, 'Yes, O Lord^{azwj}, and I delivered it to Jibraeel^{as}'.

فيدعى جبرئيل فيتقدم حتى يقف مع إسرائيل، فيقول الله: هل بلغك إسرائيل، ما بلغ؟ فيقول: نعم يا رب، وبلغته جميع أنبيائك، وأنفذت إليهم جميع ما انتهى إلي من أمرك، وأدبت رسالاتك إلى نبي نبي، ورسول رسول، وبلغتهم كل وحيك وحكمك وكتبك، وإن آخر من بلغته رسالتك ووحيك وحكمك وعلمك وكتابك وكلامك محمد بن عبد الله العربي القرشي الحرمي، حبيبك».

Then Jibraeel^{as} would be Called over until he^{as} pauses along with Israfeel^{as}. Allah^{azwj} would Say: 'Did Israfeel^{as} deliver to you^{as} what he did?' He^{as} would say: 'Yes, O Lord^{azwj}, and I^{as} delivered it to all Your^{azwj} Prophets^{as} all of Your^{azwj} Commandments which ended up with me^{as}, and fulfilled Your^{azwj} Message to Prophet^{as} (after a) Prophet^{as}, and I^{as} delivered to them^{as} each and every of Your^{azwj} Revelation, and Your^{azwj} Wisdom, and Your^{azwj} Book. And the last one I delivered Your^{azwj} Message, and Your^{azwj} Wisdom, and Your^{azwj} Knowledge, and Your^{azwj} Book, and Your^{azwj} Speech was Muhammad^{saww} Bin Abdullah^{asws}, the Arab, Qurayshi, Sanctimonious, Your^{azwj} Beloved'.

قال أبو جعفر (عليه السلام): «فأول من يدعى من ولد آدم للمساءلة محمد بن عبد الله (صلى الله عليه وآله)، فيدنيه الله، حتى لا يكون خلق أقرب إلى الله تعالى يومئذ منه،

Abu Ja'far^{asws} said: 'So the first one from the Children of Adam^{as} who would be Called for the Questioning would be Muhammad^{saww} Bin Abdullah^{asws}. He^{saww} would approach Allah^{azwj} until there would not be any creature closer to Allah^{azwj} on that Day, than him^{saww}.

فيقول الله: يا محمد، هل بلغك جبرئيل ما أوحيت إليك وأرسلته به إليك من كتابي وحكمتي وعلمي، وهل أوحى ذلك إليك؟ فيقول رسول الله (صلى الله عليه وآله): نعم يا رب، قد بلغني جبرئيل جميع ما أوحيته إليه، وأرسلته به من كتابك وحكمتك وعلمك، وأوحاه إلي.

Allah^{azwj} would Say: "O Muhammad^{saww}! Did Jibraeel^{as} deliver to you^{saww} what I^{azwj} Revealed unto you^{saww}, and the Message which I^{azwj} Sent to you^{saww} from My^{azwj} Book, and My^{azwj} Wisdom, and My^{azwj} Knowledge, and was that Revealed unto you^{saww}?" Rasool-Allah^{saww} would say: 'Yes, O Lord^{azwj}! Jibraeel^{as} delivered all of what You^{azwj} Revealed unto him^{as}, and the Message You^{azwj} Sent with him^{as} from Your^{azwj} Book, and Your^{azwj} Wisdom, and Your^{azwj} Knowledge, and it was Revealed unto me^{saww}.

فيقول الله لمحمد: هل بلغت أمتك ما بلغك جبرئيل من كتابي وحكمتي وعلمي؟ فيقول رسول الله (صلى الله عليه وآله): نعم يا رب، قد بلغت امتي ما أوحيت إلي من كتابك وحكمتك وعلمك، وجاهدت في سبيلك.

So Allah^{azwj} would Say to Muhammad^{saww}: "Did you^{saww} deliver it to your^{saww} community what Jibraeel^{as} delivered from My^{azwj} Book, and My^{azwj} Wisdom, and My^{azwj} Knowledge?" So Rasool-Allah^{saww} would say: 'Yes, O Lord^{azwj}! I^{saww} did deliver

it to my^{saww} community what You^{azwj} Revealed unto me^{saww} from Your^{azwj} Book, and Your^{azwj} Wisdom, and Your^{azwj} Knowledge, and I^{azwj} struggled in Your^{azwj} Way’.

فيقول الله محمد (صلى الله عليه و آله): فمن يشهد لك بذلك؟ فيقول محمد: يا رب أنت الشاهد لي بتبليغ الرسالة، و ملائكتك، و الأبرار من امتي، و كفى بك شهيدا.

So Allah^{azwj} would Say to Muhammad^{saww}: ‘So who will testify for you^{saww} about that?’ Muhammad^{saww} would say: ‘O Lord^{azwj}! You^{azwj} are a Witness that I^{saww} delivered Your^{azwj} Message, and (so did) the righteous one^{asws} from my^{saww} community, and You^{azwj} are Sufficient as a Witness’.

فيدعى بالملائكة فيشهدون لمحمد (صلى الله عليه و آله) بتبليغ الرسالة، ثم يدعى بامة محمد (صلى الله عليه و آله) فيسألون: هل بلغكم محمد رسالتي و كتابي و حكمتي و علمي، و علمكم ذلك؟

So they would call the Angel, and they would be testifying for Muhammad^{saww} having delivered the Message. Then the community of Muhammad^{saww} would be Called and they would be Questioned: ‘Did Muhammad^{saww} deliver to you all My^{azwj} Message, and My^{azwj} Book, and My^{azwj} Wisdom, and My^{azwj} Knowledge, and taught all that to you?’

فيشهدون لمحمد (صلى الله عليه و آله) بتبليغ الرسالة و الحكمة و العلم. فيقول الله لمحمد (صلى الله عليه و آله): فهل استخلفت في أمتك من بعدك من يقوم فيهم بحكمتي و علمي، و يفسر لهم كتابي، و يبين لهم ما يختلفون فيه من بعدك، حجة لي و خليفة في أرضي؟

So they would be testifying for Muhammad^{saww} having delivered the Message, and the Wisdom, and the Knowledge. So Allah^{azwj} would be Saying to Muhammad^{saww}: “Did you^{saww} appoint in your^{saww} community a Caliph from after you^{saww}, the one who would establish My^{azwj} Wisdom and My^{azwj} Knowledge among them, and interpret My^{azwj} Book for them, and explain to them what they would be differing in from after you^{saww}, being a Proof of Mine^{azwj} and a Caliph in My^{azwj} earth?’

فيقول محمد (صلى الله عليه و آله): نعم يا رب، قد خلفت فيهم علي بن أبي طالب، أخي، و وزيري، و وصيي، و خير امتي، و نصبته لهم علما في حياتي، و دعوتهم إلى طاعته، و جعلته خليفتي في امتي و إماما تقتدي به الامة بعدي إلى يوم القيامة.

So Muhammad^{saww} would be saying: ‘Yes, O Lord^{azwj}! I^{saww} did appoint a Caliph among them, being Ali^{asws} Bin Abu Talib^{asws}, my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and the best of my^{saww} community, and appointed him^{asws} as a banner for them during my^{saww} lifetime, and called them to be obedient to him^{asws}, and made him^{asws} to be my^{saww} Caliph in my^{saww} community, and an Imam^{asws} and a model for them after me^{saww} up to the Day of Judgement’.

فيدعى بعلي بن أبي طالب (عليه السلام) فيقال له: هل أوصى إليك محمد، و استخلفك في أمته، و نصبك علما لأمته في حياته؟ و هل قمت فيهم من بعده مقامه؟

So they would Call out for Ali^{asws} Bin Abu Talib^{asws}, and it would be said to him^{asws}: Did Muhammad^{saww} bequeath to you^{asws}, and appointed you^{asws} as a Caliph in his^{saww} community, and established you^{asws} as a banner for his^{saww} community during his^{saww} lifetime? And did you^{asws} stand in his^{saww} place after him^{saww}?

فيقول له علي: نعم يا رب، قد أوصى إلي محمد (صلى الله عليه وآله)، و خلفني في أمته، و نصبني لهم علما في حياته، فلما قبضت محمدا إليك جحدني أمته، و مكروا بي، و استضعفوني، و كادوا يقتلونني، و قدموا قدامي من آخرت، و أخرجوا من قدمت، و لم يسمعوا مني، و لم يطيعوا أمري، فقاتلتهم في سبيلك حتى قتلوني.

So Ali^{asws} would be saying to Him^{azwj}: ‘Yes, O Lord^{azwj}! Muhammad^{saww} did bequeath to me^{asws}, and made me^{asws} to be his^{saww} Caliph in his^{saww} community, and appointed me^{asws} for them as a banner during his^{saww} lifetime. So when Muhammad^{saww} passed away, his^{saww} community fought against me^{asws}, and plotted against me^{asws}, and weakened my^{asws} position, and very nearly killed me^{asws}, and brought forward the one whom he^{saww} had kept behind, and kept behind the one whom he^{saww} had brought forward, and did not listen from me^{asws}, and did not obey my^{asws} orders, therefore I^{asws} fought against them in Your^{azwj} Way until they eventually killed me^{asws}’.

فيقال لعلي (عليه السلام): فهل خلفت من بعدك في امة محمد حجة و خليفة في الأرض، يدعو عبادي إلى ديني و إلى سبيلي؟ فيقول علي (عليه السلام): نعم يا رب، قد خلفت فيهم الحسن ابني و ابن بنت نبيك.

So it would be said to Ali^{asws}: ‘Did you^{asws} appoint a Caliph from after you^{asws} in the community of Muhammad^{saww} as a Proof and a Caliph in the earth, calling My^{azwj} servants to My^{azwj} Religion and to My^{azwj} Way?’ So Ali^{asws} would be saying: ‘Yes, my^{asws} Lord^{azwj}! I^{asws} appointed as a Caliph among them, Al-Hassan^{asws}, my^{asws} son^{asws}, and the son^{asws} of the daughter^{asws} of Your^{azwj} Prophet^{saww}’.

فيدعى بالحسن بن علي (عليهما السلام)، فيسأل عما سئل عنه علي بن أبي طالب (عليه السلام) -

Then they would be Calling Al-Hassan^{asws} Bin Ali^{asws}, and he^{asws} would be Questioned what Ali^{asws} Bin Abu Talib^{asws} was Questioned’.

قال- ثم يدعى بإمام إمام، و بأهل عالمه، فيحتجون بحجتهم، فيقبل الله عذرهم، و يجيز حجتهم- قال- ثم يقول الله: هذا يؤم يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ».

He^{asws} (Abu Ja'far^{asws}) said: ‘Then they would be calling Imam^{asws} after Imam^{asws} and the people of his^{asws} time period, and establishing the Proof against them. So Allah^{azwj} would be Accepting their excuses. Then Allah^{azwj} would be Saying **“This Day the truthful shall benefit from their truthfulness [5:119]**’.

قال: ثم انقطع حديث أبي جعفر (عليه و على آبائه السلام).

Then (the narrator) said, 'Then Abu Ja'far^{asws} terminated the Hadeeth'.⁷⁵

(الدر المنثور): عن أبي ذر، قال: «صلى رسول الله (صلى الله عليه و آله) ليلة فقرأ بآية حتى أصبح يركع بها و يسجد بها إن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ الْآيَةِ. فلما أصبح قلت: يا رسول الله، ما زلت تقرأ هذه الآية حتى أصبحت! قال: إني سألت ربي الشفاعة لأمتي فأعطانيها، و هي نائلة إن شاء الله من لا يشارك بالله شيئاً».

Al Durr Mansour (Non-Shia source) –

From Abu Zarr^{ra} who said, 'Rasool-Allah^{saww} prayed Salat and he^{saww} recited with one Verse until morning, performing Ruku with it and performing Sajda with it: **If You were to Punish them, so they are Your servants [5:118]** – the Verse. So when it was morning, I^{ra} said, 'O Rasool-Allah^{saww}! You^{saww} did not cease reciting this verse until morning!' He^{saww} said: 'I^{saww} asked my^{saww} Lord^{azwj}, intercession for my^{saww} community, and He^{azwj} Granted it to me^{saww}, and it would be attained, Allah^{azwj} Willing, by the one who does not associate anything with Allah^{azwj}'.⁷⁶

⁷⁵ تفسير القمّي 1: 191

⁷⁶ الدر المنثور 3: 240