

TABLE OF CONTENTS

CHAPTER 61	2
AL-SAFF	2
(14 VERSES)	2
VERSES 1 - 11.....	2
 MERITS	 2
 VERSE 1.....	 3
 VERSES 2 & 3.....	 4
 VERSE 4.....	 5
 VERSES 5 & 6.....	 7
 VERSES 7 & 8.....	 9
 The Light of Allah^{azwj} & the altered Verse.....	 10
 VERSE 9.....	 11
 VERSES 10 - 13	 13
 VERSE 14.....	 15

CHAPTER 61**AL-SAFF****(14 VERSES)****VERSES 1 - 11**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة الصف و أدمن قراءتها في فرائضه و نوافله، صفه الله مع ملائكته و أنبيائه المرسلين إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far^{asws} has said: 'The one who recites *Surah Al-Saff* (Chapter 61), and habitually recites it in his Obligatory (Salat) and his optional (Salat), Allah^{azwj} would Place him in the rows of His^{azwj} Angels, and His^{azwj} Prophets^{as}, and the Rasools^{as}, if Allah^{azwj} the Exalted so Desires it'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) إنه قال: «من قرأ هذه السورة كان عيسى (عليه السلام) مصليا عليه و مستغفرا له ما دام في الدنيا، و إن مات كان رفيقه في الآخرة».

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this *Surah (Al-Saff)*, Isa^{as} would send Salawat upon him, and seek Forgiveness for him for as long as he stays in the world, and if he were to die, he would be his^{as} friend in the Hereafter.

و من أدمن قراءتها في سفره حفظه الله، و كفي طواره حتى يرجع».

And one who habitually recites in his travels, Allah^{azwj} would Protect him, and Suffice for him in his journey until he returns'.²

¹ ثواب الأعمال: 118.

² Tafseer Al Burhan – H 10679

VERSE 1

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

Whatever is in the skies and whatever is in the earth Glorifies Allah, and He is the Mighty, the Wise [61:1]

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي وامي، إني أجد الله يقول في كتابه: **وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ؟** فقال له: «هو كما قال الله تعالى».

From Mas'adat Bin Sadaqat,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}. A man came up to him^{asws} and said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}! I have found Allah^{azwj} Saying in His^{azwj} Book: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]?**' So he^{asws} said to him: 'It is just as Allah^{azwj} Exalted has Said it to be'.

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نحى رسول الله (صلى الله عليه و آله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{azwj} with Praise'.³

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن؟ قلت: لا! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'aiy, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

'Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} said to me, and he^{asws} heard the chirping of the sparrows, so he^{asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{asws} said: 'They are Glorifying my^{asws} Lord^{azwj} Mighty and Majestic and seeking the provision for their day'.⁴

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسبيحه، فسبحان الله على كل حال!».

³ تفسير العياشي 2: 82 / 294

⁴ Tafseer Abu Hamza Al Sumaly - H 180

He said, 'Does the dried up tree Glorify?' So he^{asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{azwj} is Glorified upon every situation'.⁵

VERSES 2 & 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2}

O you those who believe! Why do you say that which you do not do? [61:2]

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

It is most Hateful to Allah that you should say that which you do not do [61:3]

علي بن إبراهيم: مخاطبة لأصحاب رسول الله (صلى الله عليه و آله) الذين و عدوه أن ينصروه و لا يخالفوا أمره و لا ينقضوا عهده في أمير المؤمنين (عليه السلام)، فعلم الله أنهم لا يفون بما يقولون فقال: لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ الْآيَةَ، و قد سماهم الله مؤمنين بإقرارهم و إن لم يصدقوا.

Ali Bin Ibrahim (Tafseer Qummi) said,

'It Addresses the companions of Rasool-Allah^{saww} who promised him^{saww} that they would help him^{saww}, and will not oppose his^{saww} orders, and will not break their oaths regarding Amir-al-Momineen^{asws}. Allah^{azwj} Knew that they are not being loyal with what they had been saying, so He^{azwj} Said: ***O you those who believe! Why do you say that which you do not do? [61:2] It is most Hateful to Allah that you should say that which you do not do [61:3]***, and Allah^{azwj} has Referred to them as Momineen due to their acceptance (of Islam), and even though they were not truthful'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عِدَّةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَّارَةَ لَهُ فَمَنْ أَخْلَفَ فَيُخْلَفِ اللَّهُ بَدَأَ وَ لِمَقْتِهِ تَعَرَّضَ وَ ذَلِكَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ .

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

'I heard Abu Abdullah^{asws} saying: 'A promise of the *Momin* to his brother is a vow with no expiation for it. So, the one who breaks, then he has opposed Allah^{azwj} Initiating to meet Him^{azwj} being exposed, and these are His^{azwj} Words: ***O you those***

⁵ تفسير العياشي 2: 84 / 294

⁶ تفسير القمي 2: 365.

who believe! Why do you say that which you do not do? [61:2] It is most Hateful to Allah that you should say that which you do not do [61:3].⁷

VERSE 4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ {4}

Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن ميسرة بن محمد، عن إبراهيم بن محمد، عن ابن فضيل، عن حسان بن عبيد الله، عن الضحاك بن مزاحم، عن ابن عباس (رضي الله عنه)، قال: كان علي (عليه السلام) إذا صف في القتال كأنه بنيان مرصوص، يتبع ما قال الله فيه، فمدحه الله، و ما قتل من المشركين، كقتله أحد.

And from him, from Abdul Aziz Bin Yahya, from Maysara Bin Muhammad, from Ibrahim bin Muhammad, from Ibn Fazeyl, from Hisan Bin Ubeydullah, from Al Zahak Bin Mazahim,

Ibn Abbas narrates: 'Whenever Ali^{asws} stood in a row during the fighting, he^{asws} was: **like a solid structure [61:4]**. He^{asws} followed whatever Allah^{azwj} Said with regards to it. Thus, Allah^{azwj} Praised him^{asws}, and no one killed the Polytheists like he^{asws} did'.⁸

(تحفة الإخوان): عن محمد بن العباس بحذف الإسناد، عن أبي جعفر (عليه السلام)، قال: «نزلت في علي بن أبي طالب (عليه السلام)، و حمزة، و عبيدة بن الحارث، و سهل بن حنيف، و الحارث بن الصمة، و أبي دجانة الأنصاري، و المقداد بن الأسود الكندي».

Tohfat Al Ikhwan, from Muhammad Bin Al Abbas with the deleted chain,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, and Hamza^{asws}, and Ubeyda Bin Al-Haris, and Sahl Bin Haneef, and Al-Haris Bin Al-Samat, and Abu Dajjana Al-Ansary, and Al-Miqdad Bin Al-Aswad Al-Kindy'.⁹

وَ فِي حَدِيثِ مَالِكِ بْنِ أَعْيَنَ قَالَ حَرَّضَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) النَّاسَ بِصِفِّينَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ دَلَّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ وَ تُشْفِي بِكُمْ عَلَى الْخَيْرِ الْإِيمَانَ بِاللَّهِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ جَعَلَ ثَوَابَهُ مُغْفِرَةً لِلذَّنْبِ وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ

And in a Hadeeth of Maalik Bin Ayn who said,

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 1

⁸ تأويل الآيات: 2 / 686 / 3.

⁹ تحفة الاخوان: 95 «مخطوط».

'Amir Al-Momineen^{asws} called the people at (the battle of) Siffeen, so he^{asws} said: 'Allah^{azwj} Mighty and Majestic Pointed you all to be upon a trade which would salvage you from the Painful Punishment, and Heal you to be upon the goodness of the belief in Allah^{azwj} and the Jihad in the Way of Allah^{azwj}, and Made its Rewards to be Forgiveness of the sins, and goodly dwellings in the Gardens of Eden'.

وَقَالَ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَرْصُوصٌ فَسُورُوا صُفُوفَكُمْ كَالْبُنْيَانِ الْمَرْصُوصِ فَقَدَّمُوا الدَّارِعَ وَآخَرُوا الْحَاسِرَ وَعَضُّوا عَلَى النَّوَاجِدِ فَإِنَّهُ أَنْبَأُ لِلْسُّيُوفِ عَلَى الْهَامِ وَالتَّوُوا عَلَى أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمُورٌ لِلْأَسِنَّةِ وَغَضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْحَاشِي وَاسْكُنْ لِلْقُلُوبِ وَ أَمِئْتُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْمَشَلِّ وَ أَوْلَى بِالْوَقَارِ

And the Mighty and Majestic Said: **Surely Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]**. Therefore, even out your rows to be like a solid structure. Place the armoured ones in front and the unarmoured to be next, and grit your teeth for it is stronger for the swords upon the heads (of the enemies), and be quick in launching the sides of the spears for it is more violent for the spikes, and lower your eyes for it is linked to the composure and a tranquillity for the hearts, and deaden your voices for it drives out the failure and closer with the dignity.

وَلَا تَمِيلُوا بِرَايَاتِكُمْ وَلَا تَزِيلُوهَا وَلَا تَجْعَلُوهَا إِلَّا مَعَ شُجْعَانِكُمْ فَإِنَّ الْمَانِعَ لِلدَّمَارِ وَالصَّابِرَ عِنْدَ نُزُولِ الْحَقَائِقِ هُمْ أَهْلُ الْحِفَاطِ

Neither incline your flags nor let them fall, and do not make these to be with any except for your bravest ones, for the defenders of the honour and the patient during the descent of the realities, they are the protecting people.¹⁰

في مصباح شيخ الطائفة قدس سره خطبة لأمير المؤمنين عليه السلام خطب بها يوم العدير يقول فيها عليه السلام و اعلموا أيها المؤمنون أن الله عزَّ و جَلَّ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَرْصُوصٌ» أَ تَدْرُونَ مَا سَبِيلُهُ؟ أَنَا سَبِيلُ اللَّهِ الَّذِي نَصَبَنِي لِلتَّبَاعِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

In (the book) Misbah of Sheykh Al Ta'ifa –

'There is a sermon of Amir Al Momineen^{asws} he^{asws} preached with on the Day of Al Ghadeer. He^{asws} is saying in it: 'And know, O you Momineen, that Allah^{azwj} Mighty and Majestic Said: **Surely Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]**. Do you know what is His^{azwj} Way? I^{asws} am the Way of Allah^{azwj} which He^{azwj} Established me for the obedience (of the people) after His^{azwj} Prophet^{saww},¹¹

¹⁰ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 4 (Extract)

¹¹ H 9 – تفسير نور الثقلين، ج 5، ص: 311

VERSES 5 & 6

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَسُدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۗ فَلَمَّا زَاغُوا
 أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5}

And when Musa said to his people: ‘O my people! Why are you hurting me, and you know I am a Rasool of Allah to you all? But when they deviated, Allah Deviated their hearts, and Allah does not Guide the transgressing people [61:5]

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
 التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۗ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ
 مُّبِينٌ {6}

And when Isa Ibn Maryam said: ‘O Children of Israel! I am a Rasool of Allah to you all, in ratification of what is before me from the Torah, and giving glad tidings of a Rasool to come after me, his name being Ahmad’. But when he came with them with clear proofs, they said, ‘This is clear sorcery!’ [61:6]

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن احمد بن ابى عبد الله، عن ابى الحسن علي بن الحسين الرقى، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبى طالب " ع " قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم فيما سأله فقال لاي شئ سميت محمد وأحمد وابا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiyah, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: ‘There came a number of Jews to Rasool-Allah^{saww}. So they asked him^{saww}, and he^{saww} let them know with regards to what they had asked him^{saww}. So (one of them) asked, ‘For which thing (reason) have you^{saww} been named as ‘Muhammad’, and ‘Ahmad’, and ‘Abu Al-Qasim’, and ‘Bashir’, and ‘Nazir’, and ‘Da’aiy’?’

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإن الله عزوجل يقسم يوم القيامة قسمة النار فمن كفرني من الاولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وافر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني انذر بالنار من عصائي وأما البشير فإني ابشر بالجنة من أطاعني.

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-Nazir', so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the good news of the Paradise to the one who obeys me^{saww},¹²

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام في جامع الكوفة حديث طويل وفيه: وقام إليه آخر و سألته عن ستة من الانبياء لهم اسمان ؟

In Uyoon Al-Akhbaar –

In a chapter which came from Al-Reza^{asws} from the news of the Syrian and what he asked from Amir-al-Momineen^{asws} in a gathering at Al-Kufa, there is a lengthy Hadeeth, and in it is: 'And another one stood up and asked him^{asws} about six Prophets^{as} who had two names each for themselves.

فقال: يوشع بن نون وهو ذو الكفل ويعقوب وهو اسرائيل، والخضر وهو حليقا، ويونس وهو ذو النون، وعيسى وهو المسيح، ومحمد وهو أحمد صلوات الله عليهم اجمعين.

So he^{asws} said: 'Yoshua Bin Noon^{as}, and he^{as} is Zulkifl; and Yaqoub^{as}, and he^{as} is Israeel; and Al-Khizr^{as}, and he^{as} is Haleeqa; and Yunus^{as}, and he^{as} is Zul Noon; and Isa^{as}, and he^{as} is Al-Maseeh; and Muhammad^{saww}, and he^{saww} is Ahmad^{saww},¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةٌ أَنْبِيَاءَ وَ تِسْعَةٌ وَ ثَمَانِيَةٌ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِأَدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{asws} having said: 'So there came in between every two Prophets^{as}, ten, or nine, or eight Prophets^{as}, and all of them were Prophets^{as}, and there happened for every Prophet^{as} what happened for Noah^{as}, as is what had happened to Adam^{as}, and Hud^{as}, and Salih^{as}, and Shuayb^{as}, and Ibrahim^{as} until it ended up to Yusuf Bin Yaqoub^{as}.

¹² Al Illal Al Sharaie – V 1 Ch 106 H 1

¹³ Tafseer Noor Al Saqalayn – CH 61 H 12

فَلَمَّا نَزَلَتِ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيَّ مُوسَى يُوشَعَ بْنَ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

So when the Torah was Revealed unto Musa^{as}, it gave the glad tidings of Muhammad^{saww}, and in between Yusuf^{as} and Musa^{as} were Prophets^{as}. And Musa^{as} had bequeathed to Yoshua bin Noon^{as} and he^{as} was the young man whom Allah^{azwj} Mentioned in His^{azwj} Book. The Prophets^{as} never ceased to give the glad tidings of Muhammad^{saww} until Allah^{azwj} Blessed and Exalted Sent the Messiah Isa Bin Maryam^{as}.

فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَعْني الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَعْني صِفَةً مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْني فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So he^{as} gave glad tidings of Muhammad^{saww} and these are the Words of the Exalted: **they are finding [7:157]** - meaning the Jews and the Christians, **written with them** meaning the description of Muhammad^{saww} **in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil**, and these are the Words of Allah^{azwj}: **And when Isa Ibn Maryam said: . . . and giving glad tidings of a Rasool to come after me, his name being Ahmad'** [61:6], and Musa^{as} and Isa^{as} (both) gave the glad tidings of Muhammad^{saww} just as the Prophets^{as} had given to one another until it reached Muhammad^{saww}.¹⁴

VERSES 7 & 8

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {7}

And who is more unjust than the one who fabricates the lie upon Allah and he is invited to Al-Islam? And Allah does not Guide the unjust people [61:7]

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]

¹⁴ Al Kafi – 14540 (Extract)

The Light of Allah^{azwj} & the altered Verse

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) بِأَفْوَاهِهِمْ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

'From Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They are intending to extinguish the Light of Allah with their mouths [61:8]**. He^{asws} said: 'They are intending to extinguish the Wilayah of Amir Al-Momineen^{asws} with their mouths (by talking against it)'.

قُلْتُ وَ اللَّهُ مُتِمُّ نُورِهِ قَالَ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ قَامُوا بِاللَّهِ وَ رَسُولِهِ وَ التُّورِ الَّذِي أَنْزَلْنَا فَالتُّورُ هُوَ الْإِمَامُ

I said, 'The Words of the Exalted: **but Allah will Complete His light [61:8]**. He^{asws} said: 'And Allah^{azwj} will Complete the Imamate. And the Imamate, it is the Light (التُّور), and these are the Words of the Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**. He^{asws} said: 'The Light (التُّور), it is the Imam^{asws}'.

قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لَوْصِيَّتِهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ

I said, '**He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9]**. He^{asws} said: 'He^{azwj} is Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of his^{saww} successor^{asws}, and the Wilayah - is the Religion of the Truth'.

قُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ

I said, '**in order to prevail it upon all the Religions [61:9]**. He^{asws} said: 'Prevail it upon the entirety of the Religions during the rising of Al-Qaim^{asws}'.

قَالَ يَقُولُ اللَّهُ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَايَةَ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ **بِوَلَايَةِ عَلِيِّ**

He^{asws} said: 'Allah^{azwj} is Saying: **but Allah will Complete His light [61:8]**, the Wilayah of Al-Qaim^{asws}, **and even if the Kafirs abhor the Wilayah of Ali [61:8]** - the Wilayah of Ali^{asws}'.

قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذَا الْحَرْفُ فَتَنْزِيلٌ وَ أَمَّا غَيْرُهُ فَتَأْوِيلٌ

I said, 'This is Revelation?' He^{asws} said: 'Yes. As for this word (Wilayah of Ali^{asws}), so it is Revelation, and as for other than it, so it is explanation".¹⁵

الكافي 1: 358 / 91، تأويل الآيات 2: 686 / 5¹⁵

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إسماعيل بن إسحاق، عن يحيى بن هاشم، عن أبي الجارود، عن أبي جعفر (عليه السلام)، أنه قال: «يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُبِينٌ نُورِهِ وَ اللَّهُ لَوْ تَرَكْتُمْ هَذَا الْأَمْرَ، مَا تَرَكَهُ اللَّهُ».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ismail Bin Is'haq, from Yahya Bin Hisham, from Abu Al Jaroud,

Abu Ja'far^{asws} has said: '**They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light [61:8].** By Allah^{azwj}! If you were to neglect this matter (Al-Wilayah), Allah^{azwj} did not neglect it'.¹⁶

فِي تَفْسِيرِ الْعِيَّاشِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: وَقَفَ عَلَيَّ أَبُو الْحَسَنِ الثَّانِي عَلَيْهِ السَّلَامُ فِي بَيْتِي زُرَيْقِي فَقَالَ لِي وَ هُوَ رَافِعٌ صَوْتَهُ: يَا أَحْمَدُ! قُلْتُ: كَيْفَ، قَالَ: إِنَّهُ لَمَّا فُضِّضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَهَدَ النَّاسُ عَلَى إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُبَيِّنَ نُورَهُ بِأَمِيرِ الْمُؤْمِنِينَ.

In Tafseer Al Ayyashi, from Ahmad Bin Muhammad who said,

'Ali Abu Al-Hassan^{asws} the 2nd paused among the clan of Zureyq and he^{asws} said to me, and he^{asws} was raising his^{asws} voice: 'O Ahmad!' I said, 'At your^{asws} service!' He^{asws} said: 'It is so that when Rasool-Allah^{saww} passed away, the people endeavoured: **to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light [9:32]** – with Amir Al-Momineen^{asws}.¹⁷

VERSE 9

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]

محمد بن العباس، قال: حدثنا أحمد بن هوزة، عن إبراهيم، عن عبد الله بن حماد، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل في كتابه هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، فقال: «و الله ما نزل تأويلها بعد».

Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim, from Abdullah Bin Hamaad, from Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **He is the One Who Sent His Rasool with the Guidance and the Religion**

¹⁶ تأويل الآيات 2: 4 / 686

¹⁷ تفسير نور الثقلين، ج2، ص: 211

of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9], so he^{asws} said: 'By Allah^{azwj}! Its explanation has yet to come till now'.

قلت: جعلت فداك، و متى ينزل تأويلها، قال: «حين يقوم القائم إن شاء الله تعالى، فإذا خرج القائم (عليه السلام) لم يبق كافر أو مشرك إلا كره خروجه حتى لو أن كافرا أو مشركا في بطن صخرة لقاتل الصخرة: يا مؤمن، في بطني كافر أو مشرك فاقتله، فيجيئه فيقتله».

I said, 'May I be sacrificed for you^{asws}! And when would its explanation come?' He^{asws} said: 'When Al-Qaim^{asws} rises, when Allah^{azwj} so Desires. So when Al-Qaim^{asws} does come out, there would not remain any Kafir or Polytheist except that he would hate his^{asws} coming out, to the extent that if a Kafir or a Polytheist were to be in the middle of a rock, the rock would say, 'O Momin! Inside me is a Kafir, or a Polytheist, so kill him'. So he would come to him, and kill him'.¹⁸

سعد بن عبد الله، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله تعالى: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يظهره الله عز و جل في الرجعة».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayni Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar bin Marwan, from Al Munkhal Bin Jameel, from Jabir Bin Yazeed,

Abu Ja'far^{asws} regarding the Words of the Exalted: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]**, he^{asws} said: 'Allah^{azwj} Mighty and Majestic would Make it overcome during the Return (الرجعة)'.¹⁹

و عنه: عن أحمد بن إدريس، عن عبد الله بن محمد، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية بن ربعي، أنه سمع أمير المؤمنين (عليه السلام) يقول: «هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ أظهر ذلك بعد؟ كلا- و الذي نفسي بيده- حتى لا تبقى قرية إلا و نودي فيها بشهادة أن لا إله إلا الله و أن محمدا رسول الله، بكرة و عشيا».

And from him, from Ahmad Bin Idrees, from Abdullah Bin Muhammad, from Safwan Bin Yahya, from Yaqoub Bin Shuayb, from Imran Bin Maysam, from Abaya Bin Rabie,

'He heard Amir Al-Momineen^{asws} saying: '**He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]**. Did that prevail afterwards? No way! By the One^{azwj} in Whose Hand is my^{asws} soul, (it would be) to the extent that there would not remain a town except there would be calls therein with the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, morning and evening'.²⁰

¹⁸ تأويل الآيات 2: 688 / 7.

¹⁹ مختصر بصائر الدرجات: 17.

²⁰ تأويل الآيات 2: 689 / 8.

VERSES 10 - 13

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ {10}

O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ {11}

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11]

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {12}

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {13}

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13]

الحسن بن أبي الحسن الديلمي (رحمه الله): عن رجاله، بإسناد متصل إلى النوفلي، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): أنا التجارة المربحة المنجية من العذاب الأليم التي دل الله عليها في كتابه، فقال: «يا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ».

Al Hassan Bin Abu Al Hassan Al Daylami, from his men, by a continuous chain going up to Al Nowfali,

'Abu Abdullah^{asws} having said that 'Amir-al-Momineen^{asws} said: 'I^{asws} am the lucrative trade which saves from the painful Punishment which Allah^{azwj} has Pointed to in His^{azwj} Book, so He^{azwj} Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]**.²¹

²¹ تأويل الآيات 2: 689 / 10 .10

و عن الشيخ أبي جعفر الطوسي: عن عبد الواحد بن الحسن، عن محمد بن محمد الجويني، قال: قرأت على علي بن أحمد الواحدي حديثا مرفوعا إلى النبي (صلى الله عليه و آله) أنه قال: «لمبارزة علي لعمر بن عبد ود أفضل من عمل أمتي إلى يوم القيامة، و هي التجارة المربحة المنجية من العذاب الأليم،

And from Al Sheikh Abu Ja'far Al Toosy, from Abdul Wahid Bin Al Hassan, from Muhammad Bin Muhammad Al Juweyni who said,

'I recited a Hadeeth to Ali Bin Ahmad, with an unbroken chain going up to the Prophet^{saww} having said: 'The duel of Ali^{asws} against Umar Bin Abd Wadd is the best of the deeds of my^{saww} community up to the Day of Judgement, and it is the lucrative trade which saves from the painful Punishment.

يقول الله تعالى: هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ تُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ ذَلِكَُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَعْفِرُ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ».

Allah^{azwj} the Exalted is Saying: ***O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10] You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11] He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]***²²

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِنْ عَذَابٍ أَلِيمٍ: «فقالوا: لو نعلم ما هي لبذلنا فيها الأموال و الأنفس و الأولاد،

Ali Bin Ibrahim, in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: ***O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10], (he^{asws} said): 'They said, 'If only we knew what it is, we would spend the wealth and the selves and the children regarding it'***.

فقال تعالى: تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ تُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ إِلَىٰ قَوْلِهِ تَعَالَى: ذَلِكَ الْفَوْزُ الْعَظِيمُ وَ أُخْرَىٰ مُجِبُّوهُمَا نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ يَعْنِي فِي الدُّنْيَا بَفَتْحِ الْقَائِمِ، وَ أَيْضًا فَتْحُ مَكَّةَ».

So the Exalted Said: ***You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves [61:11] – up to His^{azwj} Words: That is the mighty success [61:12] And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13]***²³.

²² تأويل الآيات 2: 690 / 11.

²³ تفسير القمي 2: 365.

VERSE 14

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: 'Who are my helpers to Allah?' The disciples said, 'We are helpers of Allah!' Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14]

حَدَّثَنَا ابْنُ مَجْزُوبٍ عَنْ أَبِي يَحْيَىٰ كَوْكَبِ الدَّمِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُونَا وَ مَا كَانَ حَوَارِيَّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيَّتِنَا لَنَا

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah^{asws} having said that: 'The disciples of Isa^{as} were his^{as} Shias, and that our^{asws} Shias are our^{asws} disciples and the disciples of Isa^{as} were not more obedient to him^{as} than our^{asws} Shias are to us^{asws}.

وَ إِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَلَا وَ اللَّهُ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتَنَا وَ اللَّهُ لَمْ يَزَالُوا مُنْذُ قَبَضَ اللَّهُ عَزَّ ذِكْرَهُ رَسُولُهُ (صلى الله عليه وآله) يَنْصُرُونَنَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُسَرَّدُونَ فِي الْبُلْدَانِ جَزَاءَهُمُ اللَّهُ عَنَّا خَيْرًا

And rather, Isa^{as} said to the disciples: '**Who are my helpers to Allah?**' **The disciples said, 'We are helpers of Allah!'** So No, by Allah^{azwj}, none from the Jews helped him^{as} nor did they fight for him^{as}. By Allah^{azwj}! Since Allah^{azwj} Made Rasool-Allah^{saww} to pass away, our^{asws} Shias have never ceased to help us^{asws}, and they fought for us^{asws}, and they were burnt, and tortured, and displaced in the cities. May Allah^{azwj} Recompense them goodly from us^{asws}.

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهُ لَوْ صَرَفْتُ خَيْشُومَ مُحَبِّبِنَا بِالسَّيْفِ مَا أَبْعَضُونَا وَ اللَّهُ لَوْ أَدْنَيْتُ إِلَىٰ مُبْغِضِينَا وَ حَتَّوْتُ لَهُمْ مِنَ الْمَالِ مَا أَحْبَبُونَا.

And Amir-ul-Momineen^{asws} has said: 'By Allah^{azwj}! Even if I^{asws} were to strike the noses of those who love us^{asws} with the sword, they will not hate us^{asws}, and by

Allah^{azwj}, if I^{asws} were to approach those that hate us^{asws} and urge them by the wealth, they will still not love us^{asws}.²⁴

أبو الحسين بن عبيد الله عن ابن أبي يعفور قال: دخلت على أبي عبد الله عليه السلام - وعنده نفر من أصحابه - فقال لي: يا بن أبي يعفور هل قرأت القرآن؟ قال: قلت: نعم هذه القراءة قال: عنها سألتك ليس عن غيرها قال: فقلت: نعم جعلت فداك ولم؟

Abu Al Husayn Bin Ubeydullah, from Ibn Abu Yafour who said,

'I went over to Abu Abdullah^{asws}, and in his^{asws} Presence were a number of his^{asws} companions. So he^{asws} said to me: 'O Ibn Abu Yafour! Have you read the Quran?' I said, 'Yes, this recitation'. He^{asws} said, '(It is) about it that I^{asws} am asking you, it isn't about other than it'. I said, 'Yes, may I be sacrificed for you^{asws}! And why (are you^{asws} asking)?'

قال: لان موسى عليه السلام حدث قومه بحديث لم يتحملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم ولان عيسى عليه السلام حدث قومه بحديث فلم يتحملوه عنه فخرجوا عليه بتكريت فقاتلوه فقاتلهم فقتلهم وهو قول الله عز وجل: (فآمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين)

He^{asws} said: 'Because Musa^{as} narrated his^{as} people with a Hadeeth, they did not tolerate it from him^{as}, so they went out against him^{as} in Egypt, and they fought against him^{as}, and he^{as} fought against them, so he^{as} killed them; and because Isa^{as} narrated his^{as} people with a Hadeeth. They could not tolerate it from him^{as}, so they went out against him^{as} in Takrit, and they fought against him^{as}, and he^{as} fought against them, so he^{as} killed them. And these are the Words of Allah^{azwj} Mighty and Majestic: ***Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].***

وانه أول قائم يقوم منا أهل البيت يحدثكم بحديث لا تحتملونه فتخرجون عليه برميلة الدسكرة فتقاتلونه فيقاتلكم فيقتلكم وهي آخر خارجة يكون

And it would be so that at first, Qaim^{asws} would be rising from us^{asws}, the People^{asws} of the Household. He^{asws} would narrate to you all with a Hadeeth. You will not be tolerating it, so you would be going out against him^{asws} at Rameela Al-Daskara, and you would be fighting against him^{asws}, and he^{asws} would be fighting against you all, so he^{asws} would be killing you all, and it would be the last revolt which would happen.

ثم يجمع الله - يا بن أبي يعفور - الأولين والآخرين ثم يجاء بمحمد صلى الله عليه وآله في أهل زمانه فيقال له: يا محمد بلغت رسالتي واحتججت على القوم بما أمرتك ان تحدثهم به؟ فيقول: نعم يا رب فيسأل القوم هل بلغكم واحتج عليكم؟ فيقول قوم: لا

²⁴ Al Kafi - H 14844

Then Allah^{azwj} would be Gathering – O Ibn Yafour – the former ones and the latter ones. Then they would come with Muhammad^{saww} among the people of his^{saww} era, and He^{azwj} would Say to him^{saww}: “O Muhammad^{saww}! Did you^{saww} deliver My^{azwj} Message and argued upon the people with what I^{saww} had Commanded that you^{saww} should narrated (the Hadeeth) to them with?” So he^{saww} would be saying: ‘Yes, O Lord^{azwj}’. Then He^{azwj} would Ask the people: “Did he^{saww} deliver to you all and argue upon you?’ But they would be saying, ‘No’.

فيسأل محمد صلى الله عليه وآله فيقول: نعم يا رب - وقد علم الله تبارك وتعالى انه قد فعل ذلك - يعيد ذلك ثلاث مرات
فيصدق محمداً و يكذب القوم ثم يساقون إلى نار جهنم

So He^{azwj} would Ask Muhammad^{saww}, and he^{saww} would be saying: ‘Yes O Lord^{azwj}’. And Allah^{azwj} would Know that he^{saww} had indeed done that. He^{azwj} would Repeat that three times, and Muhammad^{saww} would ratify but the people would belie. Then they would be ushered to the Fire of Hell.

ثم يجاء بعلي عليه السلام في أهل زمانه فيقال له: كما قيل لمحمد صلى الله عليه وآله ويكذبه قومه ويصدق الله ويكذبهم يعيد ذلك ثلاث مرات

Then they would come with Ali^{asws} among the people of his^{asws} era, and He^{azwj} would be Saying to him^{asws} just as He^{azwj} had Said to Muhammad^{saww}, and his^{asws} people would belie him^{asws}, and Allah^{azwj} would Ratify him^{asws} and Belie them. He^{azwj} would Repeat that three times.

ثم الحسن ثم الحسين ثم علي بن الحسين وهو أقلهم أصحابا كان أصحابه أبا خالد الكابلي ويحيى بن أم الطويل وسعيد بن المسيب وعامر بن واثلة وجابر بن عبد الله الأنصاري وهؤلاء شهود له على ما احتج به

Then it would be Al-Hassan^{asws}, then Al-Husayn^{asws}, then Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} would be the least of them^{asws} of companions. His^{asws} companions were Abu Khalid Al-Kabily, and Yahya Bin Umm Al-Taweel, and Saeed Bin Al-Musayyab, and Aamir Bin Wasila, and Jabir Bin Abdullah Al-Ansary, and they would testify for him^{asws} upon what he^{asws} had argued with.

ثم يؤتى بأبي يعنى محمد بن علي على مثل ذلك ثم يؤتى بي وبكم فأسئل وتسالون فانظروا ما أنتم صانعون - يا بن أبي يعفور - ان الله عز وجل هو الأمر بطاعته و طاعة رسوله وطاعة أولي الأمر الذين هم أوصياء رسوله - يا بن أبي يعفور -

Then they would come with my^{asws} father^{asws}, meaning Muhammad^{asws} Bin Ali^{asws}, upon the like of that. Then they would come with me^{asws} and with you all, so I^{asws} would be Asked and you would be Questioned, therefore consider what you are doing, O Ibn Yafour! Allah^{azwj} Mighty and Majestic, He^{azwj} Commanded with His^{azwj} obedience, and obedience to His^{azwj} Rasool^{saww}, and the obedience to the Masters^{asws} of the Command (أولي الأمر), they^{asws} being the successors^{asws} of His^{azwj} Rasool^{saww}, O Ibn Yafour!

فنحن حجج الله في عباده وشهداؤه على خلقه وامثاله في ارضه وخزانه على علمه والداعون إلى سبيله والعاملون بذلك فمن أطاعنا أطاع الله ومن عصانا فقد عصى الله

Thus, we^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants, and His^{azwj} Witnesses upon His^{azwj} creatures and His^{azwj} Trustees regarding His^{azwj} earth, and as Treasurers upon His^{azwj} Knowledge, and the Callers to His^{azwj} Way, and the workers with that. Therefore, the one who obeys us^{asws}, obeys Allah^{azwj}, and the one who disobeys us^{asws}, so he has disobeyed Allah^{azwj}.²⁵

²⁵ Kitab Al Zohad – Ch 19 H 286