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CHAPTER 62

AL-JUMM'A

(11 VERSES)

VERSES 1 - 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «الواجب على كل مؤمن - إذا كان لنا شعبة - أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين،

In Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour Bin Hazim:

Abu Abdullah^{asws} having said: 'It is Obligatory upon every Momin – if he was our^{asws} Shias – that he should recite during the night of the Friday (Thursday evening) with (Surah) Al-Jumm'a (Chapter 62), and: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A'la), and during Al-Zohr Salat with (Surah) Al-Jumm'a (Chapter 62) and (Surah) Al-Munafiqeen (Chapter 63).

فإذا فعل ذلك فكأنما يعمل كعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

So when he does that, it would be as if he has done like what Rasool-Allah^{saww} had done, and his Recompense and his Reward upon Allah^{azwj} would be the Paradise'.¹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن المغيرة، عن جميل، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن الله أكرم بالجمعة المؤمنين، فسنتها رسول الله (صلى الله عليه و آله) بشارة لهم، و المنافقين توبيخاً للمنافقين، و لا ينبغي تركهما، و من تركهما متعمدا فلا صلاة له».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Al-Mugheira, from Jameel, from Muhammad Bin Muslim:

'Abu Ja'far^{asws} said: 'Verily Allah^{azwj} has Honoured the Momineen with (Surah) Al-Jumm'a. So Rasool-Allah^{saww} Legislated it with glad tidings for them, and (Surah) Al-Munafiqeen (Chapter 63) is a rebuke to the hypocrites, and it does not befit one to avoid these two. and the one who avoids these two intentionally, there is no Salat for him (his Salat is invalid).'²

¹ ثواب الأعمال: 118

² الكافي 3: 4/425.

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد من اجتمع في الجمعة في جميع الأمصار،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Surah (Al-Jumm'a), Allah^{azwj} would Write ten Rewards for him for the number of the ones who gathered regarding the Jumm'a Salat in all the regions.

و من قرأها في كل ليلة أو نهار، أمن مما يخاف و صرف عنه كل محذور».

And one, who recites during every night or day, would be safe from whatever he fears and all his hazards would be turned away from him'.³

و قال الصادق (عليه السلام): «من قرأها ليلاً أو نهاراً في صباحه و مساءه، أمن من وسوسة الشيطان، و غفر له ما يأتي في ذلك اليوم إلى اليوم الثاني».

And Al-Sadiq^{asws} said: 'One who recites it (Surah Al-Jumm'a) during the night or day, in the morning and evening, would be safe from the whisperings of Satan^{la}, and Allah^{azwj} would Forgive him whatever comes during that day up to the second day'.⁴

في الكافي على بن ابراهيم عن محمد بن عيسى عن يونس بن عبد الرحمان عن أبي أيوب الخزاز عن محمد بن مسلم قال: قلت لابي عبد الله عليه السلام: القراءة في الصلوة فيها شيء موقت؟ قال: لا الا الجمعة فانه يقرأ فيها الجمعة والمنافقين.

In *Al-Kafi* – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, from Abu Ayyub Al-Khazaaz, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'For the recitation in Salat, is there anything (in particular) Prescribed?' He^{asws} said: 'No, except for the Friday, for in that is (Surah) Al-Jumm'a and (Surah) Al-Munafiqeen is to be recited'.⁵

محمد بن يحيى عن محمد بن الحسين عن صفوان بن يحيى عن منصور ابن حازم عن أبي عبد الله عليه السلام قال: ليس في القراءة موقت الا الجمعة يقرأ بالجمعة والمنافقين.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya from Mansour Ibn Haazim,

Abu Abdullah^{asws} said: 'There is nothing (particularly) Prescribed in the recitation (for Salat), except for the Friday. Recite it with (Suras) Al-Jumm'a and Al-Munafiqeen (Chapter 63).⁶

³ خواص القرآن: 10 «مخطوط»

⁴ Tafseer Al Burhan – H 10713

⁵ Tafseer Noor Al Saqalayn – CH 62 – H 3

⁶ Tafseer Noor Al Saqalayn – CH 62 – H 4

محمد بن يحيى عن أحمد بن محمد بن محمد بن علي بن الحكم عن العلا عن محمد بن مسلم عن أحدهما عليهما السلام في الرجل يريد ان يقرأ بسورة الجمعة في الجمعة فيقرأ قل هو الله أحد؟ قال: يرجع إلى سورة الجمعة.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-A'ala, from Muhammad Bin Muslim,

'From one of the two (Imam Al-Baqir^{asws} or Imam Al-Sadiq^{asws}), regarding a man who wanted to recite the Chapter *Al-Jumm'a*, in the Friday Salat, but (instead) recited: **Say: 'He, Allah, is One [112:1]** (Surah Al-Ikhlās)? He^{asws} said: 'He should return to (Surah) *Al-Jumm'a* (62).'

في كتاب علل الشرايع أبي رضى الله عنه قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زارة عن أبي جعفر عليه السلام في حديث طويل يقول: اقرأ سورة الجمعة والمنافقين، فان قرائتهما سنة يوم الجمعة في الغداة والظهر والعصر ولا ينبغي لك ان تقرء بغيرهما في صلوة الظهر، يعنى الجمعة اماما كنت أو غير امام.

In the book IIIAl-Al-Sharaie, it has been narrated from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareer, from Zarara,

'Abu Ja'far^{asws}, in a lengthy Hadeeth (said): 'Recite the Surah *Al-Jumm'a* and *Al-Munafiqeen*, for their recitation is the *Sunnah* on the day of Friday in the morning, and *Al-Zohr* and *Al-Asr* (Salats), and it does not befit you that you recite without these two in *Al-Zohr* Salat, meaning the (Surah) *Jumm'a*, be it with or without the prayer leader.'

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن موسى، عن العباس بن معروف، عن ابن أبي نجران، عن عبد الله بن سنان، عن ابن أبي يعفور، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قال له رجل: يفت سميت الجمعة جمعة؟ قال: «إن الله عز و جل جمع فيها خلقه لولاية محمد و وصيه في الميثاق، فسماه يوم الجمعة لجمعه فيه خلقه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Musa, from Al-Abbas Bin Ma'rouf, from Ibn Abu Najran, from Abdullah Bin Sinan, from Ibn Abu Ya'four,

'Abu Ja'far^{asws} said, when a man asked from him^{asws}, 'Why is the Friday called *Jumm'a* ? He^{asws} said: 'Surely Allah^{azwj} Mighty and Majestic Gathered in it His^{azwj} Creation for the Wilayah of Muhammad^{saww} and his^{saww} successor^{asws} regarding the Covenant. It has been called the day of Friday (*Jumm'a*) because the creatures were Gathered (*Jama'a*) during it.'

الشيخ في (مجالسه)، قال: أخبرنا أبو الحسن محمد بن أحمد بن الحسن بن شاذان، عن القاضي أبو الفرج المعافى بن زكريا، قال: حدثنا أحمد بن هوزة، قال: حدثنا إبراهيم بن إسحاق، قال: حدثني محمد بن سليمان الديلمي، عن أبيه، قال: سألت جعفر بن محمد (عليهما السلام): لم سميت الجمعة جمعة؟ قال: «لأن الله تعالى جمع فيها خلقه لولاية محمد و أهل بيته (عليهم السلام)».

⁷ Tafseer Noor Al Saqalayn – CH 62 – H 9

⁸ Tafseer Noor Al Saqalayn – CH 62 – H 11

⁹ الكافي 3: 7 / 415.

Al-Sheykh in his Majaalis, said that he has been informed by Abu Al-Hassan Muhammad Bin Ahmad Bin Ahmad Bin Al-Hassan Bin Sahazaan, from Al-Qaazy Abu Alfaraj in Zakariya, from Ahmad Bin Hawza, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I asked Ja'far^{asws} Bin Muhammad^{asws}, 'Why has the day of Friday been called *Al-Jumm'a*? He^{asws} said: 'Because Allah^{azwj} Gathered in it His^{azwj} Creation for the Wilayah of Muhammad^{saww} and the People^{asws} of his^{saww} Household.'¹⁰

عدة من أصحابنا عن أحمد بن محمد بن عيسى عن محمد بن الحسن بن علان عن حماد بن عيسى وصفوان بن يحيى عن ربعي بن عبد الله عن فضيل بن يسار عن أبي جعفر عليه السلام قال: ان من الاشياء أشياء موسعة وأشياء مضيقة، فالصلوات مما وسع فيه تقدم مرة وتؤخر اخرى، والجمعة مما ضيق فيها فان وقتها يوم الجمعة ساعة تزول، ووقت العصر فيها وقت الظهر في غيرها.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al-Hassan Bin Alaam, from Hamaad Bin Isa and Safwaan Bin Yahya, from Rabie Bin Abdullah from Fuzeyl Bin Yasaar,

'Abu Ja'far^{asws} said: 'As from the things, there are those things which are subject to leniency (extension), and things which are subject to constriction. The Salat for which leniency has been extended, they can either be on time or sometimes delayed, but the Friday Salat is the one in which is constriction, for it there is a time on the day of Friday which passes away, and the time for Al-Asr (Salat) is in it and the time for the Al-Zohr Salat is other than it.'¹¹

في كتاب الخصال وعن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: اطرقوا أهليكم في كل جمعة بشيء من الفاكهة واللحم حتى يفرحوا بالجمعة وكان النبي صلى الله عليه وآله إذا خرج في الصيف من بيت خرج يوم الخميس، وإذا أراد ان يدخل البيت في الشتاء من البرد دخل يوم الجمعة.

In the book Al-Khisaaal,

Ali^{asws} narrates that Rasool-Allah^{saww} said: 'Give to your family on every Friday something from the fruits and the meat, until they are happy with the day of Friday.' And whenever the Prophet^{saww} went out in the summer from home, it was on the day of Thursday, and when he^{saww} intended to enter the home in the cold winter, entered it on the day of Friday.'¹²

وصح الحديث عن أبي ذر قال: قال رسول الله صلى الله عليه وآله: من اغتسل يوم الجمعة فأحسن غسله وليس صالح ثيابه، ومس من طيب بيته أو دهنه، ثم لم يفرق بين اثنين غفر الله له ما بينه وبين الجمعة الاخرى وزيادة ثلاثة ايام بعدها.

And in a correct Hadeeth,

Abu Zarr^{ra} says that Rasool-Allah^{saww} said: 'One who washes (bathes) on the day of Friday in a good way, and wears good clothes, and touches the perfume to his house or his body, then does not separate between two (Fridays), Allah^{azwj} Forgives

¹⁰ الامالي 2: 299.

¹¹ Tafseer Noor Al Saqalayn – CH 62 H 32

¹² Tafseer Noor Al Saqalayn – CH 62 H 37

him between this and the next Friday, and increases three days for him (in his life-span).¹³

VERSE 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ {1}

Whatever is in the skies and whatever is in the earth Glorifies Allah, the King, the Holy, the Mighty, the Wise

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 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'.¹⁴

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نهي 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 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'.¹⁵

[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

¹³ Tafseer Noor Al Saqalayn – CH 62 H 50

¹⁴ 84 /294 :2 تفسير العياشي (Extract)

¹⁵ 82 /294 :2 تفسير العياشي

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'.¹⁶

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسييحه، فسبحان الله على كل حال!».¹⁶

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'.¹⁷

VERSE 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {2}

He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن كثير، عن حسين بن نصر بن مزاحم، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن علي (عليه السلام)، قال: «نحن الذين بعث الله فينا رسولا يتلو علينا آياته و يزكينا و يعلمنا الكتاب و الحكمة».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Qasim, from Ubeyd Bin Katheer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Suleym Bin Qays Al-Hilali,

'Ali^{asws} said: 'We^{asws} are the ones among whom Allah^{azwj} Sent the Rasool, Recited to us^{asws} the Verses, and He^{azwj} Purified us^{asws}, and He^{azwj} Taught us^{asws} the Book and the Wisdom'.¹⁸

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن جعفر بن محمد الصوفي، قال سألت أبا جعفر محمد بن علي الرضا (عليهما السلام)، فقلت: يا بن رسول الله، لم سمي النبي (صلى الله عليه و آله) الأمي؟ فقال: «ما يقول الناس؟» قلت: يزعمون أنه إنما سمي الأمي لأنه لم يحسن أن يكتب.

Ibn Babuwayh said that it has been narrated from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Muhammad Bin Khalid Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said,

¹⁶ Tafseer Abu Hamza Al Sumaly - H 180

¹⁷ تفسير العياشي 2: 84 / 294

¹⁸ - تأويل الآيات 2: 2: 692 / 1.

'I asked Abu Ja'far^{asws} Muhammad^{asws} Bin Ali^{asws} Al-Reza^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}, why has the Prophet^{saww} been called 'Al-Ummi'? He^{asws} said: 'What are the people saying?' I said, 'They are alleging that he^{saww} has been called 'Al-Ummi' because he^{saww} was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ

He^{asws} said: 'They lie! Upon them be the Curse of Allah^{azwj}, I^{asws} for that, say that Allah^{azwj} has Said in the Decisive (Verse) of His^{azwj} Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2].**

فكيف كان يعلمهم ما لم يحسن؟ و الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين- أو قال بثلاثة- و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِيُنذِرَ أُمَّ الْقُرَى وَ مَنْ حَوْلَهَا. و أم القرى مكة، فقليل أمي لذلك».

How did he^{saww} teach them what he^{saww} was not good at? By Allah^{azwj}, Rasool-Allah^{saww} was able to read and write in seventy two' - (or said) - 'seventy three' 'languages, and he^{asws} has been called 'Al-Ummi' because he^{saww} was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah^{azwj} Mighty and Majestic: **and for you to warn the mother town (أُمَّ الْقُرَى) and the ones around it [6:92].** And the mother of towns is Makka. So he^{saww} was referred to as *Ummi* due to that.¹⁹

محمد بن الحسن الصفار: عن الحسين بن علي، عن أحمد بن هلال، عن خلف بن حماد، عن عبد الرحمن بن الحجاج، قال: قال أبو عبد الله (عليه السلام): «إن النبي (صلى الله عليه و آله) كان يقرأ و يكتب، و يقرأ ما لم يكتب».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajaaaj who said,

'Abu Abdullah^{asws} said: 'The Prophet^{saww} used to read and write, and he^{saww} (also) read what he^{saww} had not written (What someone else had written)'.²⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قوله تعالى: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، قال: «كانوا يكتبون، و لكن لم يكن معهم كتاب من عند الله، و لا يبعث إليهم رسولا فنسبهم إلى الأمية».

Ali Bin Ibrahim said it has been narrated from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

¹⁹ علل الشرائع: 1 / 124

²⁰ بصائر الدرجات: 5 / 247

Abu Abdullah^{asws}, regarding the Words of the Exalted: **He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves [62:2]**, said: 'They used to be able to write, but they never had a Book from Allah^{azwj}, nor was a Rasool Sent to them before. Thus He^{saww} Linked them to the illiteracy.'²¹

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبي الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا صلى الله عليه وآله رحمة للعالمين في سبع وعشرين من رجب، فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al-Kafi – a number of our companions, from Sahl Bin Ziyad, from one of our companions,

'Abu Al-Hassan^{asws} the First^{asws}, said: 'Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the Mercy to the Worlds on the 27th Rajab. The one who Fasts on that day, Allah^{azwj} will Write for him the Fasts of sixty months.'²²

VERSE 3

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

And others from them who have not yet joined up with them, and He is the Mighty, the Wise [62:3]

في مجمع البيان " وأخرين منهم لما يلحقوا بهم " وهم كل من بعد الصحابة إلى يوم القيامة إلى قوله: وقيل: هم الاعاجم ومن لا يتكلم بلغة العرب، فان النبي صلى الله عليه وآله مبعوث إلى من شاهده وإلى من بعدهم من العجم والعرب، عن ابن عمر وسعيد بن جبيرة وروى ذلك عن أبي جعفر عليه السلام.

In Majma al Bayaan

And others from them who have not yet joined up with them, and He is the Mighty, the Wise [62:3] - 'And these are all the ones after the companions up to the Day of Judgement, up to his^{saww} words: 'These are the non-Arabs, and ones who do not speak the Arabic language, for the Prophet^{saww} has been Sent to those that witnessed him^{saww} and to the ones after him^{saww} from the non-Arabs and the Arabs.' – From Ibn Amr and Saeed Bin Jubeyr having reported that from Abu Ja'far^{asws}.²³

وروى ان النبي صلى الله عليه وآله قرأ هذه الآية فقبل له: من هؤلاء؟ فوضع يده على كتف سلمان وقال: لو كان الايمان في الثريا لنالته رجال من هؤلاء.

And it has been reported that,

²¹ بصائر الدرجات: 5 / 247.

²² Tafseer Noor Al Saqalayn – CH 62 – H 14

²³ Tafseer Noor Al Saqalayn – CH 62 – H 21

Prophet^{saww}, recited this Verse, so it was said to him^{saww}, 'Who are they?' He^{saww} placed his^{saww} hand on the shoulder of Salman^{ra}, and said: 'If there was Eman to be found on the sun, one of them (Persians) would have attained it.'²⁴

[الثعلبي] أخبرني ابن فنجويه قال: حدثنا محمد بن خلف قال: حدثنا إسحاق بن محمد قال: حدثنا أبي قال: حدثنا ابراهيم بن عيسى قال: حدثنا علي بن علي قال: حدثني أبو حمزة الثمالي قال: حدثني حصين بن عبد الرحمن، عن عبد الرحمن بن أبي ليلى عن رجل من أصحاب رسول الله (صلى الله عليه وسلم) قال: قال النبي (عليه السلام) رأيتني تبني غنم سود ثم اتبعها غنم عفراًؤها أبو بكر،

Al Sa'alby – Ibn Fanjawiya narrated to me, from Muhammad Bin Khalaf, from Is'haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly, from Haseyn Bin Abdul Rahman, from Abdul Rahman Bin Abu Layli,

'From a man from the companions of Rasool-Allah^{saww} who said, 'The Prophet^{saww} said: 'It was shown to me^{saww} (in my^{saww} dream), that black sheep followed me^{saww}, then camels followed the sheep, and in front of these was Abu Bakr'.

قال: أما السود فالعرب وأما العفر فالعجم يتبعك بعد العرب

Rasool-Allah^{saww} said: 'As for the black (sheep) so (these are the) Arabs, and as for the camels, so (these are the) non-Arabs, following you after the Arabs'.

قال: كذلك عبرها الملك سحر يعني وقت السحر.

Rasool-Allah^{saww} said: 'Like that the Angel crossed over it in the morning' meaning the time of the sunrise'.²⁵

VERSE 4

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {4}

That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطَّلِعُونَ إِلَى الْوَاحِدِ وَ الْإِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَ فَتَشْفُوا أَمْ مَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْبِهِمْ وَ كَثْرَةَ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Mustawrid Al Nakhaie, from the one who reported it,

²⁴ Tafseer Noor Al Saqalayn – CH 62 – H 22

²⁵ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 325 – (Non-Shia Source)

'From Abu Abdullah^{asws} having said: 'From the Angels who are in the sky, they come to know of the one, and the two, and the three (Shias) when they are mentioning the merits of the Progeny^{asws} of Muhammad^{saww}. So they are saying: 'But, are you not seeing these who are in their few numbers, and the abundance of their enemies, describing the merits of the Progeny^{asws} of Muhammad^{saww}?'

قَالَ فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ .

He^{asws} said: 'Then another group of Angels is saying: ***That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]***'.²⁶

عن وائل، عن نافع، عن أم سلمة أم المؤمنين (رضي الله عنها)، قالت: سمعت رسول الله (صلى الله عليه وآله) يقول: «ما من قوم اجتمعوا يذكرون فضل محمد و علي بن أبي طالب و أهل بيته إلا و هبطت الملائكة من السماء يحفون بهم،

From Wa'il, from Nafau,

'Umme Salma^{ra}, Mother of the Momineen, said: 'I^{ra} heard the Rasool-Allah^{saww} saying: 'There is no group that gathers together to mention the merits of Muhammad^{saww} and Ali^{asws} Ibn Abu Talib^{asws}, and their^{asws} Household^{asws}, but the Angels descend from the sky to be with them.

فإذا تفرقوا عرجت الملائكة إلى السماء، فيقول الملائكة: إنا نشم منكم رائحة ما شمنناها، و لا رائحة أطيبت منها، فيقولون: إنا كنا قعودا عند قوم يذكرون فضل محمد و آل محمد فعبق بنا من ريحهم،

So when they (Shias) disperse, the Angels return back to the sky, the (other) Angels say: 'Surely, we smell the fragrance that you did not have before nor did you emit such pleasant aroma.' They say: 'We were sitting in the presence of a group who were mentioning the merits of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. Their fragrance has remained with us.'

فيقولون: اهبطوا بنا إلى المكان الذي كانوا فيه فيقولون: إنهم تفرقوا».

Then they say: 'Descend with us to their place where they were.' They will say: 'They have already dispersed.'²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ أَبِي أَيُّوبَ الْخِزَّازِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ الْأَعْيَاءَ هُمْ مَا يُعْتَمُونَ وَ لَيْسَ لَنَا وَ هُمْ مَا يُحْجُونَ وَ لَيْسَ لَنَا وَ هُمْ مَا يَتَصَدَّقُونَ وَ لَيْسَ لَنَا وَ هُمْ مَا يُجَاهِدُونَ وَ لَيْسَ لَنَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Abu Ayoub Al Khazzaz, altogether,

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 4

²⁷ ينابيع المودة: 246، بحار الأنوار 38: 7 / 199 عن روضة ابن شاذان

'From Abu Abdullah^{asws} having said: 'The poor ones came over to Rasool-Allah^{saww} and they said, 'O Rasool-Allah^{saww}! The rich ones, for them is what they are enduring with, and it is not for us, and for them is what they are performing Hajj with and it is not for us, and for them is what they are giving in charity with, and it is not for us, and for them is what they are performing *Jihad* with, and it is not for us'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَبَّرَ اللَّهَ عَزَّ وَ جَلَّ مِائَةً مَرَّةً كَانَ أَفْضَلَ مِنْ عِتْقِ مِائَةِ رَقَبَةٍ وَ مَنْ سَبَّحَ اللَّهَ مِائَةً مَرَّةً كَانَ أَفْضَلَ مِنْ سِيَاقِ مِائَةِ بَدَنَةٍ وَ مَنْ حَمَدَ اللَّهَ مِائَةً مَرَّةً كَانَ أَفْضَلَ مِنْ حُمَلَانِ مِائَةٍ فَرَسٍ فِي سَبِيلِ اللَّهِ بِسُرْجِهَا وَ جُمُهَا وَ رُكْبِهَا وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِائَةً مَرَّةً كَانَ أَفْضَلَ النَّاسِ عَمَلًا ذَلِكَ الْيَوْمَ إِلَّا مَنْ زَادَ

So Rasool-Allah^{saww} said: 'The one who exclaims the Greatness of Allah^{azwj} (*Takbeer*) one hundred times, it would be superior than freeing one hundred necks; and the one who Glorifies Allah^{azwj} (*Tasbeeh*) one hundred times, it would be superior than ushering one hundred sacrificial animals; and the one who Praises Allah^{azwj} (*Tahmeed*) one hundred times, it would be superior than loading one hundred horses in the Way of Allah^{azwj} along with its saddles and its reins and its riders; and the one who says, 'There is no God except for Allah^{azwj}', one hundred times, he would be the most superior of the people during that day, except for the one who increases (upon that)'.

قَالَ فَبَلَغَ ذَلِكَ الْأَعْيَاءَ فَصَنَعُوهُ قَالَ فَعَادَ الْفُقَرَاءُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ بَلَغَ الْأَعْيَاءَ مَا قُلْتَ فَصَنَعُوهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ .

He^{asws} said: 'So (news of) that reached the rich ones, and they (also) did it. So the poor ones returned to the Prophet^{saww} and they said, 'O Rasool-Allah^{saww}! What you^{saww} said reached the rich ones, so they are (also) doing it'. So Rasool-Allah^{saww} said: '***That is the Grace of Allah. He Gives it to ones He so Desires to [62:4].***'²⁸

VERSES 5 & 6

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5}

An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books. Evil is an example of the people, those who belied the Signs of Allah, and Allah does not Guide the unjust people [62:5]

²⁸ Al Kafi V 2 – The Book Of Supplication CH 29 H 1

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنَّ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

Say: 'O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful' [62:6]

علي بن إبراهيم: ثم ضرب مثلاً في بني إسرائيل، فقال: مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً قَالَ: الحمار يحمل الكتب و لا يعلم ما فيها و لا يعمل [بها] كذلك بنو إسرائيل قد حملوا مثل الحمار لا يعلمون ما فيه و لا يعلمون به.

Ali Bin Ibrahim –

Then an example has been given regarding the Children of Israel. He^{azwj} Says: **An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books [62:5].** He said, 'The donkey carries the books but does not know what is written in them, nor does it act in accordance with them, similarly to that are the Children of Israel, who are carrying (the Book - Torah), similar to the donkey, they do not know what is in it, nor do they act in accordance with it'.

قوله تعالى: يَا أَيُّهَا الَّذِينَ هَادُوا إِنَّ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ، قال: في التوراة مكتوب: أولياء الله يتمنون الموت.

The Words of the Exalted: **An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books [62:5].** He said: 'In the Torah it is written that the friends of Allah^{azwj} (tend to) wish for death.'²⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله ابن يحيى الكاهلي، عن محمد بن مالك، عن عبد الأعلى مولى آل سام، قال: حدثني أبو عبد الله (عليه السلام) بحديث، فقلت له: جعلت فداك، زعمت لي الساعة كذا وكذا؟ فقال: «لا»،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Ibn Yahya Al-Kahily, from Muhammad Bin Maalik, from Abdul A'la Mowla of AAI-Saam who said,

'Abu Abdullah^{asws} narrated to me with a Hadeeth. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} alleged such and such to me, right now?' He^{asws} said: 'No'.

فعظم ذلك علي، فقلت: بلى و الله زعمت. فقال: «لا و الله ما زعمت».

²⁹ تفسير القمي 2: 366.

So that was grievous upon me, and I said, 'Yes, by Allah^{azwj}! You did allege'. He^{asws} said: 'No, by Allah^{azwj}, I^{asws} did not allege'.

قال: فعظم ذلك علي، فقلت: و الله قد قلته. قال: «نعم، قد قلته، أما علمت أن كل زعم في القرآن كذب؟».

He (the narrator) said, 'So that was grievous upon me, and I said, 'By Allah^{azwj}, you^{asws} did say it'. He^{asws} said: 'Yes, I^{asws} had said it. But, do you know that every allegation in the Quran is a lie?'³⁰

The Signs in the Torah belied by the Jews

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز،

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Hamaad, from Hareyz,

عن أبي عبد الله (عليه السلام) قال: «الله عز و جل قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه، و مبعثه و مهاجره،

From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad^{saww} and a description of his^{saww} companions, and his^{saww} Sending (as a Prophet) and his^{saww} Emigration (Hijra).³¹

قال أبو علي الطبرسي في (مجمع البيان): روي عن أبي جعفر الباقر (عليه السلام) أنه قال: «كان قوم من اليهود ليسوا من المعاندين المتواطئين، إذا لقوا المسلمين حدثوهم بما في التوراة من صفة محمد (صلى الله عليه و آله)، فنهاهم كبراًؤهم عن ذلك، و قالوا: لا تخبروهم بما في التوراة من صفة محمد فيحاجوكم به عند ربكم».

Abu Ali Al Tabarsy said in Majma Al Bayaan,

'It has been reported from Abu Ja'far Al-Baqir^{asws} having said: 'There was a group of Jews who weren't from the obstinate collaborators. When they used to meet the Muslims, they would discuss with them what was in the Torah from the description of Muhammad^{saww}. So their elders forbid them from that, and said, 'Do not bring out to them what is in the Torah from the description of Muhammad^{saww}, for they would argue against you by in the Presence of their Lord^{azwj}'.³²

³⁰ الكافي 2: 20 / 256

³¹ تفسير القمي 1: 32.

³² (Extract) مجمع البيان 1: 286

The observance of the Torah required from the Jews

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ: وَ [اذْكُرُوا] إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عَهْدَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ، وَ مَا فِي الْفُرْقَانِ الَّذِي أُعْطِيْتُهُ مُوسَى مَعَ الْكِتَابِ الْمَحْضُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ أَهْمَا، بِأَنَّهُمْ سَادَةُ الْخَلْقِ، وَ الْقَوَامُونَ بِالْحَقِّ

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to them (the Children of Israel) – And recall – when **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I^{azwj} Gave to Musa^{as} along with the Book, particularised with the mention of Muhammad^{saww} and Ali^{asws}, and the goodly from their^{asws} Progeny^{asws}, that they^{asws} are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تُقْرُوا بِهِ، وَ أَنْ تُؤَدُّوهُ إِلَىٰ أَخْلَافِكُمْ، وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّوهُ إِلَىٰ أَخْلَافِهِمْ- إِلَىٰ آخِرِ مُعَدَّرَاتِي فِي الدُّنْيَا، لِيُؤْمِنُنَّ بِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ يُسَلِّمَنَّ لَهُ مَا يَأْمُرُهُمْ [بِهِ] فِي عَلِيٍّ وَ لِي اللَّهِ عَنِ اللَّهِ، وَ مَا يُخَيِّرُهُمْ بِهِ [عَنْهُ] مِنْ أَحْوَالِ خُلُقَائِهِ بَعْدَهُ- الْقَوَامِينَ بِحَقِّ اللَّهِ، فَأَبَيْتُمْ قَبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمُوهُ.

And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My^{azwj} Ordainment in the world, that they would be believing in Muhammad^{asws} as a Prophet^{saww} of Allah^{azwj}, and they would be submitting to him^{saww} whatever he^{saww} orders them with – regarding Ali^{asws} being a Guardian of Allah^{azwj}, from Allah^{azwj}, and whatever he^{saww} informs them with it on His^{azwj} behalf – from the situation His^{azwj} Caliphs after him^{saww}, the ones standing by the Rights of Allah^{azwj}. But, you refused the acceptance of that and you became arrogant’.³³

VERSE 7

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

قَالَ الْإِمَامُ ع: قَالَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِنَّ اللَّهَ تَعَالَى لَمَّا وَبَّحَ [هَؤُلَاءِ] الْيَهُودَ عَلَى لِسَانِ رَسُولِهِ مُحَمَّدٍ ص وَ قَطَعَ مَعَاذِيهِمْ، وَ أَقَامَ عَلَيْهِمُ الْحَجَجَ الْوَاضِحَةَ- بِأَنَّ مُحَمَّدًا ص سَيِّدُ النَّبِيِّينَ وَ خَيْرُ الْخَلَائِقِ أَجْمَعِينَ، وَ أَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ، وَ خَيْرُ مَنْ يَخْلُقُهُ بَعْدَهُ فِي الْمُسْلِمِينَ، وَ أَنَّ الطَّيِّبِينَ مِنْ آلِهِ هُمْ الْقَوَامُ بِدِينِ اللَّهِ- وَ الْأَئِمَّةُ لِعِبَادِ اللَّهِ عَزَّ وَ جَلَّ، وَ انْقَطَعَتْ مَعَاذِيهِمْ- وَ هُمْ لَا يُمَكِّنُهُمْ إِبْرَادُ حُجَّةٍ وَ لَا شُبُهَةٍ،

³³ Tafseer Imam Hassan Al Askari^{asws} – S 134 (Extract)

The Imam (Hassan Al-Askari^{asws}) said: ‘Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: ‘Allah^{azwj} the Exalted, when He^{azwj} Rebuked those Jews upon the tongue of His^{azwj} Rasool^{saww} Muhammad^{saww}, and Cut-off their excuses, and Established the clear proofs upon them that Muhammad^{saww} is the Chief of the Prophets^{as} and the best of the creatures altogether, and that Ali^{asws} is the Chief of the successors^{as} and the best one to replace him^{saww} after him^{saww} among the Muslims, and that the goodly ones from his^{saww} Progeny^{asws}, they are the custodians of the Religion of Allah^{azwj} and the Imams^{asws} for the servants of Allah^{azwj} Mighty and Majestic, and they were not able to bring an argument nor a compromise.

فَجَاءُوا إِلَى أَنْ كَابَرُوا، فَقَالُوا: لَا نَدْرِي مَا تَقُولُ، وَ لَكِنَّا نَقُولُ إِنَّ الْجَنَّةَ خَالِصَةٌ لَنَا - مِنْ دُونِكَ يَا مُحَمَّدُ وَ دُونِ عَلِيِّ وَ دُونِ أَهْلِ دِينِكَ وَ أُمَّتِكَ وَ إِنَّا بِكُمْ مُبْتَلَوْنَ [وَ] مُتَحَنُونَ، وَ نَحْنُ أَوْلِيَاءُ اللَّهِ الْمُخْلِصُونَ وَ عِبَادُهُ الْحَيْرُونَ، وَ مُسْتَحَابَّ دُعَاؤُنَا، غَيْرَ مَرْدُودٍ عَلَيْنَا بِشَيْءٍ مِنْ سُؤَالِنَا رَبَّنَا.

So they came until they were arrogant, and they said, ‘We don’t know what you^{saww} are saying, but, we are saying that the Paradise is especially for us besides you^{saww}, O Muhammad^{saww}, and besides Ali^{asws}, and besides the people of your^{saww} Religion and your^{saww} community, and we are being Tried and Examined, and we are the sincere friends of Allah^{azwj} and His^{azwj} best worshippers, and our supplications get Answered without being returned upon us with anything from our asking our Lord^{azwj}’.

فَلَمَّا قَالُوا ذَلِكَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص: قُلْ يَا مُحَمَّدُ لَهُؤُلَاءِ الْيَهُودِ: إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ الْجَنَّةُ وَ نَعِيمُهَا خَالِصَةً مِنْ دُونِ النَّاسِ مُحَمَّدٍ وَ عَلِيِّ وَ الْأَئِمَّةِ، وَ سَائِرِ الْأَصْحَابِ وَ مُؤْمِنِي الْأُمَّةِ، وَ أَنْتُمْ بِمُحَمَّدٍ وَ ذُرِّيَّتِهِ مُتَحَنُونَ، وَ أَنْ دُعَائِكُمْ مُسْتَحَابَّ غَيْرَ مَرْدُودٍ فَتَمَنَّوْا الْمَوْتَ لِلْكَافِرِينَ مِنْكُمْ وَ مِنْ مُخَالِفِيكُمْ،

So, when they said that, Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: “**Say**: - O Muhammad^{saww}, to these Jews, **Say**: ‘**If the house of the Hereafter with Allah was for you [2:94]** – the Paradise and its Bounties, **especially from besides the (other) people** – Muhammad^{saww}, and Ali^{asws} and the Imams^{asws}, and the rest of the companions and the Momineen of the community, and you are being Examined by Muhammad^{saww} and his^{saww} offspring, and that your supplication get Answered without being rejected, **then wish for the death [62:6]** – to be for the beliers from you and from your adversaries.

فَإِنَّ مُحَمَّدًا وَ عَلِيًّا وَ ذَوَيْهِمَا يَقُولُونَ: «إِنَّهُمْ هُمْ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ مِنْ دُونِ النَّاسِ - الَّذِينَ يُخَالِفُونَهُمْ فِي دِينِهِمْ، وَ هُمْ الْمُحَابَّ دُعَاؤُهُمْ» فَإِنْ كُنْتُمْ مَعَاشِرَ الْيَهُودِ كَمَا تَدْعُونَ، فَتَمَنَّوْا الْمَوْتَ لِلْكَافِرِينَ مِنْكُمْ وَ مِنْ مُخَالِفِيكُمْ. إِنْ كُنْتُمْ صَادِقِينَ بِأَنَّكُمْ أَنْتُمْ الْمُحَقُّونَ، الْمُحَابَّ دُعَاؤُكُمْ عَلَى مُخَالِفِيكُمْ،

For Muhammad^{saww} and Ali^{asws} and those with them^{asws} are (already) saying, they are the friends of Allah^{azwj} Mighty and Majestic from besides the people, those who are opposing them in their^{asws} Religion, and they get Answered in their supplications. So if you, O group of Jews, were just as you are claiming, **then wish for the death** – to the beliers from you and from your adversaries, **if you were truthful’ [62:6]** - that you are the rightful ones, your supplications get Answered against your adversaries’.

فَقُولُوا: «اللَّهُمَّ أَمِّتِ الْكَاذِبَ مِنَّا وَ مِنْ مُخَالِفِينَا» لِيَسْتَرِيحَ مِنْهُ الصَّادِقُونَ، وَ لِيَتَزَادَ حُجَّتُكُمْ وَضُوحاً بَعْدَ أَنْ قَدْ صَحَّتْ وَ وَجِبَتْ.

Therefore, you should be saying, 'O Allah^{azwj}! Cause to die, the liars from us and from our adversaries', in order for the truthful ones can get rest from it, and in order to increase your proofs clearly after it has been proven true and Answered.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص بَعْدَ مَا عَرَضَ هَذَا عَلَيْهِمْ: لَا يَقُولُهَا أَحَدٌ مِنْكُمْ إِلَّا غُصَّ بِرِيقِهِ فَمَاتَ مَكَانَهُ.

Then Rasool-Allah^{saww} said to them after having presented this upon them: 'Not one of you would be saying it except his saliva would get stuck in his throat, and he would die in his place'.

وَ كَانَتْ الْيَهُودُ عُلَمَاءَ بِأَنَّهُمْ هُمُ الْكَاذِبُونَ، وَ أَنَّ مُحَمَّدًا ص وَ عَلِيًّا ع وَ مُصَدِّقَيْهِمَا هُمُ الصَّادِقُونَ، فَلَمْ يَجْسُرُوا أَنْ يَدْعُوا بِذَلِكَ - لِعِلْمِهِمْ بِأَنَّهُمْ إِنْ دَعَوْا فَهُمْ الْمَيِّتُونَ.

And it was so that the Jews knew full well that they are the liars, and that Muhammad^{saww} and Ali^{asws} would be ratified that they are the truthful. So they were not daring to be supplicating with that, due to their knowledge that if they were to supplicate, they would be the ones dying.

فَقَالَ اللَّهُ تَعَالَى: وَ لَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ يَغْنِي الْيَهُودَ لَنْ يَتَمَنَّوْهُ الْمَوْتَ بِمَا قَدَّمَتْ أَيْدِيهِمْ - مِنْ كُفْرِهِمْ بِاللَّهِ، وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ نَبِيِّهِ وَ صَفِيِّهِ، وَ بِعَلِيِّ أَخِي نَبِيِّهِ وَ وَصِيِّهِ وَ بِالطَّاهِرِينَ مِنَ الْأَيْمَةِ الْمُسْتَجِبِينَ.

So Allah^{azwj} the Exalted Said: **And they will never wish it, ever, due to what their hands have sent ahead [62:7]**– meaning the Jews will never be wishing for the death due to what their hands have sent forward, from their *Kufr* with Allah^{azwj}, and with Muhammad^{saww} as Rasool^{saww} of Allah^{azwj} and His^{azwj} Prophet^{saww} and His^{azwj} Elite, and with Ali^{asws} as brother of His^{azwj} Prophet^{saww} and his^{saww} successor^{asws}, and with the Pure ones from the Imams^{asws}, the Chosen ones.

قَالَ اللَّهُ تَعَالَى: وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ الْيَهُودَ إِنَّهُمْ لَا يَجْسُرُونَ أَنْ يَتَمَنَّوْهُ الْمَوْتَ لِلْكَاذِبِ، لِعِلْمِهِمْ بِأَنَّهُمْ هُمُ الْكَاذِبُونَ، وَ لِذَلِكَ أَمْرُكَ أَنْ تُبْهِرَهُمْ بِحُجَّتِكَ وَ تَأْمُرَهُمْ أَنْ يَدْعُوا عَلَى الْكَاذِبِ، لِيَتَمَنَّوْهُ مِنَ الدُّعَاءِ، وَ يَتَبَيَّنَ لِلضُّعْفَاءِ أَنَّهُمْ هُمُ الْكَاذِبُونَ.

Allah^{azwj} the Exalted Said: **and Allah is Knowing of the unjust ones [62:7]** – The Jews, they are not daring to be wishing for the death to the liars, due to their knowledge that they (themselves) are the liars, and due to that I^{saww} Commanded you^{saww} that you^{saww} dazzle them with your^{saww} arguments and instruct them that they should be supplicating upon the liars, so that they would be refraining from the supplication and it would clarify for the weak ones that they are the liars.³⁴

³⁴ Tafseer Imam Hassan Al Askari^{asws} – S 294

VERSE 8

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: إِنَّ الْمَوْتَ
الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ - إلى قوله - تَعْمَلُونَ -

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al-Azdy,

Abu Abdullah^{asws} having said: **'Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8].**

قال - تعد السنين، ثم تعد الشهور، ثم تعد الأيام، ثم تعد الساعات، ثم تعد النفس فإذا جاء أجلهم لا يستأجرون ساعة ولا
يستقدمون.

He^{asws} said: 'Count the years, then count the months, then count the days, then count the hours, then count the breaths. **And for every community there is a term. So when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34].**³⁵

علي بن إبراهيم، قال: قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ، قال أمير المؤمنين (عليه السلام): «يا أيها الناس، كل امرئ
ملاق في فراره ما منه يفر، و الأجل مساق النفس إليه، و الهرب منه مؤاتاته.

Ali Bin Ibrahim said,

'(Re:) **Say: 'Surely the death which you are fleeing from, so it will meet you [62:8], Amir Al-Momineen^{asws} said: 'O you people! Every person during his fleeing will meet what he is fleeing from, and the term (is such), the course of the soul is towards it, and the fleeing from it is (actually) submitting to it'.³⁶**

³⁵ الكافي 3: 44 / 262

³⁶ تفسير القمي 2: 366

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {9}

O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9]

المفيد في (الاختصاص)، قال: روي عن جابر الجعفي، قال: كنت ليلة من بعض الليالي عند أبي جعفر (عليه السلام) فقرأت هذه الآية: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ، قال: فقال (عليه السلام): «مه يا جابر، كيف قرأت؟»

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju'fy who said,

'In one of the nights, I was in the presence of Abu Ja'far^{asws}, and I recited this Verse: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]**. He^{asws} said: 'Shh! O Jabir! How did you read it?'

قلت: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ، قال: «هذا تحريف، يا جابر

I said, '**O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]**'. He^{asws} said: 'This is an alteration, O Jabir!'

«قال: قلت: فكيف أقرأ، جعلني الله فداك؟ قال: فقال: «يا أيها الذين ءامنوا إذا نودي للصلاة من يوم الجمعة فامضوا إلى ذكر الله» هكذا نزلت يا جابر [لو كان سعيًا لكان عدوا، لما كرهه رسول الله (صلى الله عليه و آله)] لقد كان يكره أن يعدو الرجل إلى الصلاة.

I said, 'How shall I recite it, may Allah^{azwj} make me to be sacrificed for you^{asws}? He^{asws} said: '**O you those who believe! When there is a call for the Salat on the day of Friday so **be determined** (for) the Zikr of Allah [62:9]**. This is what was Revealed, O Jabir. Had it been 'Hasten' to (the Salat), it would have been like an enemy, due to Rasool-Allah^{saww} having disliked it that the man should be forced to sprint/rush to the Salat'.

يا جابر، لم سميت الجمعة يوم الجمعة؟ قال: قلت: تخبرني، جعلني الله فداك. قال: «أ فلا أخبرك بتأويله الأعظم؟» قال: قلت: بلى، جعلني الله فداك،

'O Jabir, why was the *Jumm'a* named as the day of *Jumm'a*? I said, 'You^{saww} inform me, may Allah^{azwj} make me to be your^{asws} sacrifice.' He^{asws} said: 'Shall I^{asws} tell you

it's magnificent explanation?' I said, 'Yes, may Allah^{azwj} make me to be your^{asws} sacrifice.'

قال: فقال: «يا جابر، سمي الله الجمعة جمعة لأن الله عز وجل جمع في ذلك اليوم الأولين والآخريين، وجميع ما خلق الله من الجن والإنس، وكل شيء خلق ربنا و السماوات والأرضين والبحار، والجنة والنار، وكل شيء خلقه الله في الميثاق،

He^{asws} said: 'Allah^{azwj} has Named the Friday as *Jumm'a* because Allah^{azwj} Mighty and Majestic Gathered (Jamm'a) in that day the former ones and the later ones, and Gathered what Allah^{azwj} had Created from the Jinn, and the Humans, and everything our Lord^{azwj} had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah^{azwj} had Created, for the Covenant.

فأخذ الميثاق منهم له بالربوبية، و محمد (صلى الله عليه وآله) بالنبوة، و لعلي (عليه السلام) بالولاية، و في ذلك اليوم قال الله للسموات والأرض اثنيًا طوعاً أو كرهاً قالتا أتينا طائعين. فسمى الله ذلك اليوم الجمعة لجمعه فيه الأولين والآخريين،

He^{azwj} Took the covenant from them for His^{azwj} Lordship, and to Muhammad^{saww} for his^{saww} Prophet-hood, and to Ali^{asws} for his^{asws} Wilayah, and on that Day Allah^{azwj} Said to the Heavens and the earth: **so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11].** Allah^{azwj} Named that day as *Al-Jumm'a*, because the former ones and the later ones had gathered therein.

ثم قال عز وجل: يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ مِنْ يَوْمِكُمْ هَذَا الَّذِي جَمَعَكُمْ فِيهِ، وَ الصَّلَاةُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يعني بالصلاة الولاية، و هي الولاية الكبرى، ففي ذلك اليوم أتت الرسل والأنبياء، و الملائكة و كل شيء خلق الله، و الثقلان الجن والإنس، و السماوات والأرضون،

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir-al-Momineen^{asws}, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools^{as}, and the Prophets^{as}, and the Angels, and everything Created by Allah^{azwj}, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah^{azwj} Mighty and Majestic.

و المؤمنون بالتلبية لله عز وجل: (فامضوا إلى ذكر الله) و ذكر الله: خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وِلايَتِهِ إِنْ كُنْتُمْ تَعْلَمُونَ

And the Momineen, with the *Talbiyya* of Allah^{azwj} Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allah^{azwj} (Ali^{asws}) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, **if you only knew [62:9].**³⁷

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: «يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ»، يقول: اسعوا [أي] امضوا، و يقول: اسعوا أي اعملوا لها، و هو قص الشارب، و نتف الإبطين، و تقليم الأظفار، و الغسل، و لبس أنظف الثياب ، و تطيب للجمعة.

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding the Words of the Exalted: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. [62:9]**, he^{asws} said: 'He^{azwj} is Saying: "Hasten", i.e. Be determined, and He^{azwj} is Saying: "Hasten", i.e. word for these - and it is the trimming of the moustache, and plucking (hair) from the armpits, clipping the nails, and the washing (shower), and wearing the clean clothes, and applying the perfume for the Friday'.³⁸

في كتاب علل الشرايع باسناده إلى الحلبي عن أبي عبد الله عليه السلام قال: إذا قمت إلى الصلوة انشاء الله فأتمها سعيًا وليكن عليك السكينة والوقار، فما أدركت فصل وما سبقت فأتمه، فان الله عزوجل يقول: " يا ايها الذين آمنوا إذا نودى للصلوة من يوم الجمعة فاسعوا إلى ذكر الله " ومعنى فاسعوا هو الانكفاء.

In the book IIIAI-Al-Sharaie by his chain going up to Al-Halby,

'Abu Abdullah^{asws} said: 'When you stand for Salat, Allah^{azwj} Willing, you have to prepare for it, and you have to be in tranquillity and be dignified. Do not be distant and do not proceed in its accomplishment, for Allah^{azwj} Mighty and Majestic has Said: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9]** - and the meaning of "Fas'au" is the relaxed posture.'³⁹

فيمن لا يحضره الفقيه وروى انه كان بالمدينة إذا اذن المؤذن يوم الجمعة نادى مناد: حرم البيع لقول الله عزوجل: يا ايها الذين آمنوا إذا نودى للصلوة من يوم الجمعة فاسعوا إلى ذكر الله وذروا البيع.

In Man La Yahzur Al-Faqih is a report,

'He^{asws} was in Al Medina when the Muezzin called the Azan on the day of Friday. He^{asws} called out with a calling: 'The selling is Prohibited due to the Words of Allah^{azwj} Mighty and Majestic: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling [62:9]**'.⁴⁰

³⁸ تفسير القمّي 2: 367

³⁹ Tafseer Noor Al Saqalayn – CH 62 H 34

⁴⁰ Tafseer Noor Al Saqalayn – CH 62 H 29

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ قَالَ أَعْمَلُوا وَ عَجَّلُوا فَإِنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ فِيهِ وَ تَوَابُ أَعْمَالِ الْمُسْلِمِينَ فِيهِ عَلَى قَدْرِ مَا ضَيَّقَ عَلَيْهِمْ وَ الْحَسَنَةُ وَ السَّيِّئَةُ تُضَاعَفُ فِيهِ

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

‘From Abu Ja’far^{asws}, said, ‘I said to him^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic: **then hasten to the Zikr of Allah [62:9]?**’ He^{asws} said: ‘Work (do good deeds) and hasten, for it is a busy day for Muslims and the Rewards of the deeds of the Muslims during it are proportional to its business, and the good deeds and the sins are Multiplied during it’.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اللَّهُ لَقَدْ بَلَغَنِي أَنَّ أَصْحَابَ النَّبِيِّ (صلى الله عليه وآله) كَانُوا يَتَجَهَّزُونَ لِلْجُمُعَةِ يَوْمَ الْحَمِيسِ لِأَنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ .

He (the narrator) said, ‘And Abu Ja’far^{asws} said: ‘By Allah^{azwj}! It has reached me that the companions of the Prophet^{saww} used to get ready for the Friday, on the day of Thursday, because it is a busy day for the Muslims’.⁴¹

VERSE 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, and remember Allah much, that you may be successful [62:10]

The altered Verse

المفيد في (الاختصاص)، قال: روي عن جابر الجعفي - فَإِذَا قُضِيَتِ الصَّلَاةُ يعني بيعة أمير المؤمنين (عليه السلام) فَانْتَشِرُوا فِي الْأَرْضِ يعني بالأرض الأوصياء، أمر الله بطاعتهم و ولايتهم كما أمر بطاعة الرسول و طاعة أمير المؤمنين (عليه السلام)،

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju’fy who said,

(And the Hadeeth above continues – he^{asws} said): ‘**But when you have accomplished the Salat** – meaning the allegiance has been pledged to Amir Al-

⁴¹ Al Kafi V 3 – The Book of Salāt CH 66 H 10

Momineen^{asws}, **then disperse in the earth** – meaning by the ‘earth’, the successors^{asws}. Allah^{azwj} Commanded with obeying them^{asws}, and their^{asws} Wilayah, just as He^{azwj} had Commanded with the obedience to the Rasool^{saww}, and obedience to Amir Al-Momineen^{asws}.

كفى الله في ذلك عن أسمائهم فسماهم بالأرض (و ابتغوا فضل الله)».

Allah^{azwj} (Utilised) teknonyms about their^{asws} names regarding that, so He^{azwj} Named them^{asws} as the ‘earth’, **and seek from the Grace of Allah [62:10]**.

قال جابر: وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ! قال: «تحريف، هكذا أنزلت: وَ ابْتَغُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ وَ ادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ.

Jabir said, ‘**and seek from the Grace of Allah [62:10]**?’ He^{asws} said: ‘An alteration! This is how it was Revealed: **and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]**’.⁴²

The purpose of dispersing in the earth

في مجمع البيان وروى انس عن النبي صلى الله عليه وآله قال في قوله: " فإذا قضيت الصلوة فانتشروا في الارض " الاية ليست بطلب الدنيا، ولكن عيادة مريض وحضور جنازة وزيارة أخ في الله.

In Majma Ul Bayaan, the report from Anas,

The Prophet^{saww} said regarding His^{azwj} Words: **But when you have accomplished the Salat, then disperse in the earth [62:10]**, he^{saww} said ‘The Verse is not for seeking the world, but for consoling the sick, and attending the funerals, and visitation of the brothers for the Sake of Allah^{azwj}’.⁴³

A supplication before dispersing

في الكافي الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن جعفر بن محمد الهاشمي عن أبي حفص العطار شيخ من أهل المدينة قال: سمعت أبا عبد الله عليهم السلام يقول: قال رسول الله صلى الله عليه وآله: إذا صلى أحدكم المكتوبة وخرج من المسجد فليقف بباب المسجد ثم ليقل: اللهم دعوتني فأجبت دعوتك وصليت مكتوبك وانتشرت في أرضك كما أمرتني فأسئلك من فضلك العمل بطاعتك واجتناب سخطك والكفاف في الرزق برحمتك.

In Al-Kafi – Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja’far Bin Muhammad Al-Hashmy, from Abu Hafs Al-Ataar, a Sheykh from the inhabitants of Medina who said,

⁴² Extract 2) الاختصاص: 128

⁴³ Tafseer Noor Al Saqalayn – CH 62 H 43

'I heard Abu Abdullah^{asws} say: 'Rasool-Allah^{saww} said: 'When one of you have prayed the Salat as prescribed, and comes out of the Mosque, he should grab the door, and he should say, 'O Allah^{azwj}! You^{azwj} Called me, I answered Your^{azwj} Call and have prayed the prescribed Salats, and I am dispersing in Your^{azwj} earth as You^{asws} have Commanded me to. I ask You^{azwj} from Your^{azwj} Grace, to act in Your^{azwj} obedience, and avoid Your^{azwj} Wrath, and sufficiency in the sustenance by Your^{azwj} Mercy.'⁴⁴

Dispensing is on the day after Friday

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي أيوب إبراهيم بن عيسى الخزاز، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ قَال: «الصلاة يوم الجمعة، و الانتشار يوم السبت».

Ibn Babuwayh said that it has been reported from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Ayyub Ibrahim Bin Isa Al-Khazaaz who said,

'I asked Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, and remember Allah much, that you may be successful [62:10]**, he^{asws} said: 'The Salat is on the day of Friday, and the dispersing is on the day of Saturday.'

و قال أبو عبد الله (عليه السلام): «أف للرجل المسلم أن لا يفرغ نفسه في الأسبوع يوم الجمعة لأمر دينه فيسأل عنه».

And Abu Abdullah^{asws} said: 'Uff (regret is) for the Muslim man who does not free himself in the week, for the day of Friday for his Religious affairs. He will be questioned about it.'⁴⁵

و عنه: بإسناده عن جعفر بن محمد (عليهما السلام)، قال: «السبت لنا، و الأحد لشيعتنا، و الاثنين لبني امية، و الثلاثاء لشيعتهم، و الأربعاء لبني العباس، و الخميس لشيعتهم، و الجمعة لسائر الناس جميعا، و ليس فيه سفر، قال الله تعالى: فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ يَعْنِي يَوْمَ السَّبْتِ».

And from him, by his chain –

'From Ja'far Bin Muhammad^{asws}, said: 'The Saturday is for us^{asws}, and the Sunday is for our^{asws} Shias, and the Monday is for the Clan of Umayya^{la}, and the Tuesday is for their shias (their adherents), and the Wednesday is for the Clan of Abbas, and the Thursday is for their shias (their adherents), and the Friday is for the rest of the people altogether, and there is no travel in it, Allah^{azwj} has Said: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of**

⁴⁴ Noor Al Saqalayn – CH 62 H 48

⁴⁵ الخصال: 96 /393.

Allah, and remember Allah much, that you may be successful [62:10] - meaning on the day of Saturday.⁴⁶

Seeking sustenance

وروى عمر بن يزيد عن أبي عبد الله قال: انى لا ركب فى الحاجة التى كفاها الله ما أركب فيها الا التماس أن يرانى الله أضحى فى طلب الحلال ; أما تسمع قول الله عز اسمه: " فإذا قضيت الصلوة فانتشروا فى الارض وابتغوا من فضل الله "

And Amr Bin Yazeed has reported,

Abu Abdullah^{asws} said: 'I^{asws} do not ride for the need which Allah^{azwj} has Sufficed me^{asws} with except that He^{azwj} will See me^{asws} make a move for seeking the Permissible sustenance. Have you not heard Allah^{azwj} Mighty is His^{azwj} Name: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]?**

أرأيت لو أن رجلا دخل بيتا وطين عليه بابه، ثم قال: رزقي ينزل على أكان يكون هذا ؟ اما انه أحد الثلاثة الذين لا يستجاب لهم، قال: قلت: من هؤلاء ؟

Do you think that a man enters the house and there is mud on its door (locks his door and sits inside), then says, 'My sustenance will come down to me' can this happen to be?' He is one of the three whose (supplications) will not be answered.' I said, 'Who are they?'

قال: رجل تكون عنده المرأة فيدعو عليها فلا يستجاب له ; لان عصمتها فى يده لو شاء أن يخلى سبيلها،

He^{asws} said: 'A Man who has a wife and he supplicates against her, it will not be answered for him, because the matter is in his hand, if he wants, he can separate from her.

والرجل يكون له الحق على الرجل فلا يشهد عليه فيجحدده حقه فيدعو عليه فلا يستجاب، لانه ترك ما أمر به،

And the happens to have the right for him upon the man, be he did not keep a witness upon it, so (now) he struggles (to get back) his right, and he supplicates against him. He will not be Answered, because he neglected what he had been Commanded with.

والرجل يكون عنده الشيء فيجلس فى بيته فلا ينتشر ولا يطلب ولا يلتمس حتى يأكله ثم يدعو فلا يستجاب له.

And the man happens to have the thing with him, so he sits in his house and he does not disperse, nor seek, nor beseechs until he consumes it, then he supplicates (for it). So he will not be Answered for it".⁴⁷

⁴⁶ عيون أخبار الرضا (عليه السلام) 2: 146 / 42.

VERSE 11

وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَّوْا انْفِضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۖ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]

The altered Verse

المفيد في (الاختصاص)، قال: روي عن جابر الجعفي - ثم خاطب الله عز و جل في ذلك الموقف محمدا (صلى الله عليه و آله)، فقال: يا محمد و إذا رأوا الشكاك و الجاحدون تجارةً يعني الأول أو هَمَّوْا يعني الثاني (انصرفوا إليها)».

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju'fy who said,

(And the Hadeeth above continues – he^{asws} said): Then Allah^{azwj} Mighty and Majestic, in that position, Addresses Muhammad^{saww}, so He^{azwj} Said: **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them**'.

قال: قلت: انْفِضُوا إِلَيْهَا! قال: «تحريف، هكذا نزلت

He (the narrator) said, 'I said, '(It is): **they break (the Salat) to (go) to it [62:11]**. He^{asws} said: 'An alteration. This is how it was Revealed!

وَ تَرَكُوكَ مع علي قَائِمًا قُلْ يا محمد ما عِنْدَ اللَّهِ من ولاية علي و الأوصياء خَيْرٌ مِنَ اللَّهِوِ وَ مِنَ التِّجَارَةِ يعني بيعة الأول و الثاني (للذين اتقوا)،

and they leave you standing – with Ali^{asws}. **Say: - O Muhammad^{saww}! 'Whatever is in the Presence of Allah** – from the Wilayah of Ali^{asws} and the successors^{asws}, **is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar), **for those who are pious [62:11]**.

قال: قلت: ليس فيها (للذين اتقوا)؟

He (the narrator) said, 'I said, 'There aren't (the Words): **'For those who are pious'** in it?'

قال: فقال: «بلى، هكذا نزلت الآية، و أنتم هم الذين اتقوا و الله خَيْرُ الرَّازِقِينَ».

He (the narrator) said, 'So he^{asws} said: 'Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, **and Allah is the best of the sustainers [62:11]**'.⁴⁸

في عيون الاخبار في باب ذكر اخلاق الرضا عليه السلام ووصف عبادته: و كان يقرء في سورة الجمعة: " قل ما عند الله خير من اللهو ومن التجارة للذين اتقوا و الله خير الرازقين ".

In Uyoon Al-Akhbaar –

In the chapter mentioning the mannerisms of Al-Reza^{asws} and the characteristics of his^{asws} worship: 'He^{asws} used to recite in Surah Al-Jumm'a: **Say: 'Whatever is in the Presence of Allah is better than the sport and the trade for those who are pious, and Allah is the best of the sustainers [62:11]**'.⁴⁹

The circumstances of the Revelation

محمد بن العباس قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن قيس بن الربيع، عن حصين، عن سالم بن أبي الجعد، عن جابر بن عبد الله، قال: ورد المدينة غير فيها تجارة من الشام، ف ضرب أهل المدينة بالدفوف، و فرحوا و ضحكوا، و دخلت و النبي (صلى الله عليه و آله) يخطب يوم الجمعة، فخرج الناس من المسجد و تركوا رسول الله (صلى الله عليه و آله) قائماً، و لم يبق معه في المسجد إلا اثنا عشر رجلاً، علي بن أبي طالب (عليه السلام) منهم.

Muhammad Bin Al-Abbas said that it has been narrated from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Qays Bin Al-Rabie, from Husayn, from Saalim Bin Abu Al-Ja'ad,

'Jabir Bin Abdullah^{ra} who said, 'A trader from Syria passed by Medina. He drew the attention of the people of Medina by beating on his tambourine, rejoicing and laughing, and entered, and the Prophet^{saww} was preaching on the day of Friday. The people got exited from the Mosque and left the Rasool-Allah^{saww} standing, and there did not remain with him^{saww} in the Masjid except for twelve men, Ali^{asws} Bin Abu Talib^{asws} being among them.'⁵⁰

ابن شهر آشوب: عن تفسير مجاهد، و أبي يوسف يعقوب بن سفيان، قال ابن عباس في قوله تعالى: وَ إِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْقَضُوا إِلَيْهَا وَ تَرَكَوكَ قَائِمًا: إن دحية الكلبي جاء يوم الجمعة من الشام بالميرة، فنزل عند أحجار الزيت، ثم ضرب بالطبول ليؤذن الناس بقدمه،

⁴⁸ Extract 3) الاختصاص: 128

⁴⁹ Tafseer Noor Al Saqalayn – CH 62 H 60

⁵⁰ تأويل الآيات 2: 2: 693/3.

Ibn Shehr Ashub, from Tafseer Mujahid, and Abu Yusuf Yaqoub Bin Sufyan –

'Ibn Abbas said regarding the Words of the Exalted: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing [62:11]**, 'Dahiyat Al Kalbi came over on the day of Friday from Syria to Al-Medina. So, he encamped by the oil rocks, then he struck the drum in order to proclaim to the people of his advent.

فنفر الناس إليه إلا علي و الحسن و الحسين و فاطمة (عليهم السلام) و سلمان و أبو ذر و المقداد و صهيب، و تركوا النبي (صلى الله عليه و آله) قائماً يخطب على المنبر،

So the people hastened towards him except for Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra} and Suheyb, and (the others) left the Prophet^{saww} standing addressing upon the Pulpit.

فقال النبي (صلى الله عليه و آله): «لقد نظر الله يوم الجمعة إلى مسجدي، فلولا هؤلاء الثمانية الذين جلسوا في مسجدي لأضمرت المدينة على أهلها نارا، و حصبوا بالحجارة كقوم لوط، و نزل فيهم: رجال لا تلهيهم تجارة الآب».»

So the Prophet^{saww} said: 'Allah^{azwj} had Looked at my^{saww} Masjid on the day of Friday, and had it not been for these eight, those who are seated in my^{saww} Masjid, He^{azwj} would have Rained upon the inhabitants of Al-Medina, and they would have been pelted with the rocks like the people of Lut^{as'}. And it was Revealed regarding them: **neither trading nor selling diverts [24:37] – the Verse**'.⁵¹

و عنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن سيار، عن محمد بن خالد، عن الحسن بن سيف بن عميرة، عن عبد الكريم بن عمرو، عن جعفر الأحمر بن سيار، عن أبي عبد الله (عليه السلام)، [في قوله تعالى]: وَ إِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَ تَرَكَوْكَ قَائِمًا؟

And from him, said that it has been narrated from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Sayaar, from Muhammad Bin Khalid, from Al-Hassan Bin Sayf Bin Umeyr, from Abdul Kareem Bin Amro, from Ja'far Al-Ahmar Bin Sayaar,

Abu Abdullah^{asws} regarding the Words of the Exalted: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing [62:11]**.

«قال: «انفضوا عنه إلا علي بن أبي طالب (عليه السلام) فأنزل الله عز و جل: قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَ مِنَ التِّجَارَةِ وَ اللَّهُ خَيْرُ الرَّازِقِينَ».

He^{asws} said: 'They all went away except for Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} Mighty and Majestic Revealed: **Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]**'.⁵²

⁵¹ المناقب 2: 146.

⁵² تأويل الآيات 2: 693 / 4.

The posture of the prayer leader while giving sermon

و قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن صفوان، عن ابن مسكان، عن أبي بصير: أنه سئل عن الجمعة، كيف يخطب الإمام؟ قال: يخطب قائماً، إن الله يقول: وَ تَرْكُوكَ قَائِماً.

And Ali Bin Ibrahim said that he was informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwan, from Ibn Muskaan,

Abu Baseer, who asked about the Friday Salat, how should the prayer leader sermon? He^{asws} said: 'He sermons whilst standing. Surely Allah^{azwj} has said: **and they leave you standing [62:11]**'.⁵³

⁵³ تفسير القمّي 2: 367.

Appendix

عن الصقر بن ابى دلف الكرخي قال: قلت لابي الحسن العسكري عليه السلام حديث يروى عن النبي صلى الله عليه وآله لا اعرف معناه؟ قال: وما هو؟ قلت: قوله: لا تعادوا الايام فتعاديكم ما معناه؟

From Al-Saqr Bin Abu Dalaf Al-Karkhy said,

'I said to Abu Al-Hassan Al-Askari^{asws}, 'There is a Hadeeth being reported from the Prophet^{saww}, which I did not know the meaning of? He^{asws} said: 'And what is that?' I said, 'His^{saww} statement, "Do not be inimical to the days for these would be your enemies", what does it mean?'

قال: نعم، الايام نحن ما قامت السموات والارض فالتسبت اسم رسول الله صلى الله عليه وآله، والاحد كناية عن أمير المؤمنين عليه السلام؛ والاثنين الحسن والحسين، والثلاثاء على بن الحسين ومحمد بن علي وجعفر بن محمد، و الاربعاء موسى بن جعفر وعلى بن موسى ومحمد بن علي وانا، والخميس ابني الحسن بن علي،

He^{asws} said: 'Yes, the days are us^{asws}. The skies and the earth were established. So, Saturday is the name of the Rasool-Allah^{saww}, and the Sunday is the teknonym of Amir-ul-Momineen^{asws}, and the Monday Al-Hassan^{asws} and Al-Husayn^{asws}, and the Tuesday Ali^{asws} Bin Al-Husayn^{asws} and Muhammad^{asws} Bin Ali^{asws} and Ja'far^{asws} Bin Muhammad^{asws}, and the Wednesday Musa^{asws} Bin Ja'far^{asws} and Ali^{asws} Bin Musa^{asws} and Muhammad^{asws} Bin Ali^{asws} and myself^{asws}, and the Thursday my^{asws} son Al-Hassan^{asws} Bin Ali^{asws}.

والجمعة ابن ابني واليه تجمع عصابة الحق، وهو الذي يملأها قسطا وعدلا كما ملئت جورا وظلما، فهذا معنى الايام. فلا تعادوهم في الدنيا فيعادوكم في الآخرة.

And the Friday the son^{asws} of my^{asws} son, and for him^{asws} has been combined the whole truth, and he^{asws} is the one who will fill the earth with equality and justice just like it would have been filled with tyranny and injustice. This is the meaning of the days. Do not be inimical to them^{asws} in the world, so they^{asws} would be inimical to you in the Hereafter.⁵⁴

⁵⁴ Tafseer Noor Al Saqalayn – CH 62 H 4