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CHAPTER 8

سورة الأنفال مدنية

AL-ANFAAL

MEDINITE

(75 VERSES)
VERSES 1 to 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

العياشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبدا، و كان من شيعة أمير المؤمنين (عليه السلام) حقا، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, he (the narrator) said 'I heard him^{asws} saying: 'The one who recites *Surah Bara'at* (Chapter 9), and (*Surah*) *Al-Anfaal* (Chapter 8) during every month, hypocrisy would not enter into him, ever, and he would be from the true Shias of Amir-Al-Momineen^{asws}, and would eat on the Day of Judgement from the table of the Paradise along with his^{asws} Shias until the people are free from the Reckoning'.¹

و في رواية أخرى عنه: «في كل شهر، لم يدخله نفاق أبدا، و كان من شيعة أمير المؤمنين (عليه السلام) حقا».

And in another report from him^{asws}: 'During every month, hypocrisy would not enter into him, ever, and he would be from the Shias of Amir Al Momineen^{asws} truly'.²

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

And from Al-Sadiq^{asws} having said: '(*Surahs*) *Al-Anfaal* (Chapter 8) and *Bara'at* (Chapter 9) are one'.³

الشيخ: بإسناده عن علي بن الحسن بن فضال، عن محمد بن علي، عن أبي جميلة. قال: و حدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: «سورة الأنفال فيها جدع الأنف».

¹ تفسير العياشي 2: 46 / 1.

² تفسير العياشي 2: 46 / 2.

³ مجمع البيان 5: 4.

Al Sheykh (Al Sadouq), by his chain, from Ali Bin Al Hassan Biin Fazaal, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Al Hassan, from his father, from Abu Jameela, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In *Surah Al-Anfaal* there is 'cutting off of the nose (of the enemies)'.⁴

و من كتاب (خواص القرآن): و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فأنا شفيع له يوم القيامة، و شاهد أنه بريء، من النفاق، و كتبت له الحسنات بعدد كل منافق،

And from the book *Khawas Al-Quran* –

'And it has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (*Surah Al-Anfaal*), so it would intercede for him on the Day of Judgement, and testify that he is free from the hypocrisy, and there would be Written for him Rewards to the number of every hypocrite.

و من كتبها و علقها عليه لم يقف بين يدي حاكم إلا و أخذ حقه و قضى حاجته، و لم يتعد عليه أحد و لا ينازعه أحد إلا و ظفر به، و خرج عنه مسرورا، و كان له حصنا».

And the one who writes it and attaches it (amulet), he would not pause in front of a ruler except that he would take (achieve) his rights, and fulfil his needs, and no one would be excessive on him nor dispute with him except that he would win against them, and he would come out from it joyful. It would be like a fortress for him'.⁵

VERSE 1

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ {1}

They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool, therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen' [8:1]

The Altered Verse

الطبرسي: في (جوامع الجامع): قرأ ابن مسعود، و علي بن الحسين زين العابدين، و الباقر و الصادق (عليهم السلام): «يسألونك الأنفال».

⁴ التهذيب 4: 371 / 133.

⁵ خواص القرآن: 41 (مخطوط)

Al Tabarsy, in Jawame'a Al Jame'a – Ibn Mas'oud, and

Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws}, and Al-Baqir^{asws}, and Al-Sadiq^{asws} recited: '**They are asking you for the Anfaal [8:1]**'.⁶

The definition of *Anfaal*

و عنه: بإسناده عن سعد بن عبد الله، عن أبي جعفر، عن محمد بن خالد البرقي، عن إسماعيل ابن سهل، عن حماد بن عيسى، عن حرير بن عبد الله، عن محمد بن مسلم، قال: سمعت أبا عبد الله (عليه السلام)، أنه سئل عن الأنفال، فقال: «كل قرية يهلك أهلها أو يجلون عنها فهي نفل لله عز وجل، نصفها يقسم بين الناس، و نصفها لرسول الله (صلى الله عليه وآله)، فما كان لرسول الله (صلى الله عليه وآله) فهو للإمام».

And from him, (Al Sadouq), by his chain, from Sa'ad Bin Abdullah, from Abu Ja'far, from Muhammad Bin Khalid Al Barqy, from Ismail Ibn Sahl, from Hamaad Bin Isa, from Hareez Bin Abdullah, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} say having been asked about the *Anfaal*, so he^{asws} said: 'Every town whose inhabitants have perished or have left (abandoned) it, so it is for Allah^{azwj} Mighty and Majestic. Half of it is to be distributed between the people, and half of it is for Rasool-Allah^{saww}. Thus whatever was for Rasool-Allah^{saww}, so it is for the Imam^{asws},⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَقِصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْأَنْفَالُ مَا لَمْ يُوجِفْ عَلَيْهِ بَحِيلٌ وَلَا رِكَابٌ أَوْ قَوْمٌ صَالَحُوا أَوْ قَوْمٌ أَعْطَوْا بِأَيْدِيهِمْ وَكُلُّ أَرْضٍ خَرِبَةٍ وَبُطُونُ الْأَوْدِيَةِ فَهُوَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَهُوَ لِلْإِمَامِ مِنْ بَعْدِهِ يَضَعُهُ حَيْثُ يَشَاءُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Anfaal* is what has not been attacked upon by the cavalry horse nor expeditions, or (gained from) a people reconciled (by a peace treaty), or a people who give with their own hands, and every barren land and interior of the valleys, so it would be for Rasool-Allah^{saww}, and it is for the Imam^{asws} from after him^{saww}. He^{asws} would place it wherever he^{asws} so desires to'.⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن بعض أصحابنا، عن العبد الصالح (عليه السلام)، قال: «الأنفال: كل أرض خربة قد باد أهلها، و كل أرض لم يوجف عليها بخيل و لا ركاب، و لكن صالحوا صلحا و أعطوا بأيديهم على غير قتال».

And from him, from Ali Bin Ibrahim, from his father, from Hamad Bin Isa, from one of our companions,

⁶ جوامع الجامع: 164

⁷ التهذيب 4: 372 / 133

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 3

'From Al-Abd Al-Salih^{asws} (7th Imam^{asws}) having said: 'The *Anfaal* is every ruined land which its inhabitants have perished, and every land which the cavalry horses did not attack upon nor any riders, but it was reconciled upon with a reconciliation and was given by their hands upon without there being any fighting".⁹

و عنه: بإسناده عن علي بن الحسن بن فضال، عن حماد، عن حريز، عن زرارة، عن أبي عبد الله (عليه السلام) قال: قلت له: ما يقول الله: يَسْئَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَ الرَّسُولِ؟ قال: «الأنفال لله و للرسول (صلى الله عليه و آله)، و هي كل أرض جلا أهلها من غير أن يحمل عليها بخيل [و لا رجال] و لا ركاب، فهي نفل لله و للرسول (صلى الله عليه و آله)».

And from him, by his chain from Ali Bin Al Hassan Bin Fazal, from Hamad, from Hareyz, from Zurara,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What is Allah^{azwj} Saying: ***They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool [8:1]'***? He^{asws} said: 'The *Anfaal* is for Allah^{azwj} and His^{azwj} Rasool^{saww}, and it is every land vacated by its inhabitants from without being attacked upon by cavalry horses, nor men (infantry), nor riders, so it is a spoil for Allah^{azwj} and for the Rasool^{saww}'.¹⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَسْئَلُونَكَ عَنِ الْأَنْفَالِ قَالَ مَنْ مَاتَ وَ لَيْسَ لَهُ مَوْلًى فَمَالُهُ مِنَ الْأَنْفَالِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Ali Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted ***They are asking you about the Anfaal [8:1]***. He^{asws} said: 'The one who dies and there is no guardian for him, so his wealth is from the *Anfaal*'.¹¹

The *Anfaal* is for the Imams^{asws}

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن شعيب، عن أبي الصباح، قال: قال لي أبو عبد الله (عليه السلام): «نحن قوم فرض الله طاعتنا، لنا الأنفال، و لنا صفو المال».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Shuayb, from Abu Al Sabah who said,

'Abu Abdullah^{asws} said to me: 'We^{asws} are the people the obedience to whom has been Obligated by Allah^{azwj}. For us^{asws} is the *Anfaal*, and for us^{asws} is the clean wealth'.¹²

⁹ الكافي 7: 168 / 1.

¹⁰ التهذيب 4: 368 / 132.

¹¹ Al Kafi – V 7 – H 13274 – The Book of Inheritances Ch 62 H 4

عن بشير الدهان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله فرض طاعتنا في كتابه فلا يسع الناس جهلنا، لنا صفو المال، و لنا الأنفال، و لنا كرائم القرآن».

From Basheer Al Dahaan who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Obligated (people's) obedience to us^{asws}. So there is no excuse for the people to be ignorant of it. For us^{asws} is the clean wealth, and for us^{asws} is the *Anfaal*, and for us^{asws} are the nobilities of the Quran'.¹³

[العياشي] عن الثمالي، عن أبي جعفر (عليه السلام) * (يستلونك عن الأنفال) * قال: ما كان للملوك فهو للإمام، قلت: فانهم يعطون ما في أيديهم أولادهم ونساءهم وذوي قرابتهم وأشرفهم حتى بلغ ذكر من الخصيان فجعلت لا أقول في ذلك شيئاً إلا قال: وذلك، حتى قال يعطى منه ما بين الدرهم إلى المائة والألف ثم قال: هذا عطاؤنا فامنن أو أمسك بغير حساب.

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} regarding ***They are asking you about the Anfaal [8:1]*** – he^{asws} said: 'Whatever was for the king, so it is for the Imam^{asws}'. I said, 'But, they are giving out whatever is in their hands, to their children, and their women, and their relatives, and their noblemen, until it reached a man from the eunuchs'. So I make it that I should not be saying anything with regards to that except that he^{asws} said: 'And that'. Until he^{asws} said: 'He gives from it what is between the Dirham to a hundred thousand Dirhams'. Then he^{asws} said: '***This is Our Gift, therefore give out freely or withhold, without measure [38:39]***'.¹⁴

Circumstances during the Revelation

و قال علي بن إبراهيم: «نزلت يوم بدر لما انهزم الناس، و كان أصحاب رسول الله (صلى الله عليه و آله) على ثلاث فرق: فصنف كانوا عند خيمة النبي (صلى الله عليه و آله)، و صنف أغاروا على النهب، و فرقة طلبت العدو و أسروا و غنموا،

And Ali Bin Ibrahim said, 'It was revealed on the Day of Badr when the people (enemies) were defeated, and the companions of Rasool-Allah^{saww} were upon three groups – a category who were by the tent of the Prophet^{saww}, and a category who were raiding upon the plundering, and a group pursuing the enemy and captivating and plundering.

فلما جمعوا الغنائم و الأسارى، تكلمت الأنصار في الأسارى، فأنزل الله تبارك و تعالى: ما كانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَى حَتَّى يُنْجِنَ فِي الْأَرْضِ.

So when the war booty and the prisoners were collected, the Helpers spoke regarding the prisoners, so Allah^{azwj} Blessed and Exalted Revealed: ***It was not for***

¹² الكافي 1: 459 / 17.

¹³ تفسير العياشي 2: 47 / 8.

¹⁴ Tafseer Abu Hamza Sumaly – H 110

the Prophet that there should happen to be prisoners for him until he has triumphed in the land [8:67].

فلما أباح الله لهم الأسارى والغنائم تكلم سعد بن معاذ، و كان ممن أقام عند خيمة النبي (صلى الله عليه و آله)، فقال: يا رسول الله، ما منعنا أن نطلب العدو زهادة في الجهاد، و لا جبننا من العدو، و لكننا خفنا أن نعدو موضعك فتميل عليك خيل المشركين، و قد أقام عند الخيمة وجوه المهاجرين و الأنصار و لم يشك أحد منهم، و الناس كثير - يا رسول الله - و الغنائم قليلة، و متى تعطي هؤلاء لم يبق لأصحابك شيء.

So when Allah^{azwj} Legalised for them the prisoners and the war booty, Sa'ad Bin Muaz spoke, and he was from the ones who stood by the tent of the Prophet^{saww}, and he said, 'O Rasool-Allah^{saww}! We were not prevented in pursuing the enemy by the abstention regarding the Jihad, nor cowardice from the enemies, but we feared that we would return to your^{saww} place and the cavalry of the Polytheists would have pounced upon you^{saww}, and the faces of the Emigrants and the Helpers had stood by the tent and not one of them doubted, and the people are numerous, O Rasool-Allah^{azwj}, and the war booty is little, and when you^{saww} give them, there would not remain anything for your^{saww} companions'.

و خاف أن يقسم رسول الله (صلى الله عليه و آله) الغنائم و أسلاب القتلى بين من قاتل، و لا يعطي من تخلف عند خيمة رسول الله (صلى الله عليه و آله) شيئاً، فاختلفوا فيما بينهم حتى سألوا رسول الله (صلى الله عليه و آله) فقالوا: لمن هذه الغنائم؟ فأنزل الله يَسْئَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَ الرَّسُولِ فَرِجِ النَّاسِ و ليس لهم في الغنيمة شيء.

And he feared that Rasool-Allah^{saww} might distribute the war booty and the plunder of the killed ones, between the ones who fought, and he^{saww} would not give anything to the ones who stayed behind by the tent of Rasool-Allah^{saww}. So there was differing between them until they asked Rasool-Allah^{saww}, and they said, 'For whom is this war booty?' Thus, Allah^{azwj} Revealed: **They are asking you about the spoils of war. Say: 'The spoils of war are for Allah and the Rasool [8:1].** So the people returned, and there wasn't anything for them regarding the war booty'.¹⁵

Reconciling between Shias

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَدَقَ يُجِبُّهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَقَاسَدُوا وَ تَقَارَبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

¹⁵ تفسير القمّي 1: 254

'I heard Abu Abdullah^{asws} saying: 'A charity which Allah^{azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant'.¹⁶

عَنْهُ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَأَنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ .

From him, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If I^{asws} were to reconcile between two (Shias), it would be more beloved to me^{asws} than if I were to give charity with two Dinars'.¹⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ مُفَضَّلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً فَأَقْتَدِهَا مِنْ مَالِي .

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Mufazzal who said,

'Abu Abdullah^{asws} said: 'When you see a dispute between two from our^{asws} Shia, so redeem it from my^{asws} wealth'.¹⁸

VERSE 2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {2}

But rather, the Momineen are those, when Allah is mentioned, their hearts fear, and when His Verses are recited to them, it increases them in Eman, and upon their Lord they are relying [8:2]

Relying upon Allah^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرِّقِّي عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرٌ دِينِهِمْ إِلَّا بِالْعَنَى وَ السَّعَةِ وَ الصَّحَّةِ فِي الْبَدَنِ فَأَبْلَوْهُمْ بِالْعَنَى وَ السَّعَةِ وَ صِحَّةِ الْبَدَنِ فَيُصْلِحُ عَلَيْهِمْ أَمْرٌ دِينِهِمْ

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 2

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Dawood Al Raqqy, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "From My^{azwj} believing servants there are servants whose matters of their Religion cannot be correct for them except with the richness and the capacity, and the health in the body. Therefore, I^{azwj} Test them with the riches, and the capacity, and the health of the body in order to Correct upon them the matter of their Religion.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَعِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَقَاةِ وَ الْمَسْكِنَةِ وَ السُّقْمِ فِي أَيْدِيهِمْ فَأَبْلُوهُمْ بِالْفَقَاةِ وَ الْمَسْكِنَةِ وَ السُّقْمِ فَيُصْلِحُ عَلَيْهِمْ أَمْرَ دِينِهِمْ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ أَمْرُ دِينِ عِبَادِي الْمُؤْمِنِينَ

And from My^{azwj} believing servants are such servants that the matter of their Religion cannot be correct for them except with the destitution, and the poverty, and the sickness in their bodies. Therefore, I^{azwj} Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And I^{azwj} am more Knowing with what is correct upon him in the matter of the Religion of My^{azwj} believing servant.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ فَيَتَّخِذُ لِي اللَّيَالِي فَيُتْعَبُ نَفْسُهُ فِي عِبَادَتِي فَأُضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةِ وَ اللَّيْلَتَيْنِ نَظْرًا مَنِي لَهُ وَ إِنْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَ هُوَ مَا قَتَ لِنَفْسِهِ زَارِي عَلَيْهَا

And that, from My^{azwj} believing servants is the one who strive in My^{azwj} worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying *Salāt* to Me^{azwj}, thus tiring himself in My^{azwj} worship. So I^{azwj} Strike him with the drowsiness for the night and the two nights, as a Consideration from Me^{azwj} to him, whether he would remain upon it. But he goes to sleep until the morning. Then he arises, and he is disgusted with himself, upset over it.

وَ لَوْ أُخْلِيَ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذَلِكَ فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنَّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَارَى فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتْبَاعِدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I^{azwj} were to Leave him alone, between him and what he wants from My^{azwj} worship, the self-conceit would enter into him due to that, so he would become self-conceited to the strife by his deed, and there would come to him from that what has destruction in it due to his self-conceitedness by his deeds, and satisfaction from himself, until he would think that he has surpassed the (other) worshippers and has exceeded in My^{azwj} worship, the limit of deficiency. Thus, he would be remote from Me^{azwj} during that, and he would be thinking that he has come nearer to Me^{azwj}.

فَلَا يَتَّكِلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِقَوَائِي فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ وَ أَفْنَوْا أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصَرِّينَ غَيْرَ بِالْعَيْنِ فِي عِبَادَتِهِمْ كُنْهُ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النِّعَمِ فِي حَنَائِي وَ رَفِيعِ دَرَجَاتِي الْعُلَى فِي جَوَارِي وَ لَكِنْ فِرَاحَتِي

Thus, the workers should not be reliant upon their deeds which they are performing for My^{azwj} Rewards. If they were to strive and exhaust themselves and finish off their lifetime in My^{azwj} worship, they would be deficient ones without having reach in My^{azwj} worship, that which My^{azwj} worship should happen to be regarding what they are seeking from My^{azwj} Benevolence and the Bounties in My^{azwj} Paradise, and the highest of My^{azwj} lofty Levels in My^{azwj} vicinity, but (they should be relying upon) My^{azwj} Mercy.

فَلْيَتَّقُوا وَفَضْلِي فَلْيَفْرَحُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَذَارِكُهُمْ وَ مَنِّي يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي تُلَبِّسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ تَسْمِيَّتُ .

So let them be trusting in My^{azwj} Grace, so let them be happy and have good thoughts with Me^{azwj}, for in My^{azwj} Mercy would come to them during that, and from Me^{azwj}, My^{azwj} Pleasure would reach them, and My^{azwj} Forgiveness clothing them in My^{azwj} Pardoning. So I^{azwj}, I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful, and with that I^{azwj} am Named'.¹⁹

VERSE 3

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3}

Those who are establishing the Salat and from what We have Graced them, they are spending [8:3]

قَالَ الْإِمَامُ ع ثُمَّ وَصَفَهُمْ بَعْدَ [ذَلِكَ] فَقَالَ وَ يُقِيمُونَ الصَّلَاةَ يَعْنِي بِإِتْمَامِ رُكُوعِهَا وَ سُجُودِهَا، وَ حِفْظِ مَوَاقِيتِهَا وَ حُدُودِهَا، وَ صِيَانَتِهَا عَمَّا يُفْسِدُهَا وَ يَنْقُصُهَا.

Imam Hassan Al-Askari^{asws} said: 'After describing the their characteristics, Allah^{azwj} Says **establishing the Salat [8:3]** – they are those that complete their *Rukus*, and their *Sajdas*, and keep to its timings and limits, and stay away from that which spoils or revokes the *Salat*.²⁰

قَالَ الْإِمَامُ ع يَعْنِي وَ مِمَّا رَزَقْنَاهُمْ مِنَ الْأَمْوَالِ، وَ الْقُوَى فِي الْأَبْدَانِ وَ الْجَاهِ، وَ الْمِقْدَارِ.

The Imam^{asws} said: 'It means, **from what We have Graced them [8:3]**, from the wealth and the strength in the bodies, and the power and the amount.

يُنْفِقُونَ: يُؤَدُّونَ مِنَ الْأَمْوَالِ الزَّكَاةَ، وَ يَجُودُونَ بِالصَّدَقَاتِ، وَ يَحْتَمِلُونَ الْكُلَّ يُؤَدُّونَ الْحَقُوقَ اللَّائِمَاتِ: كَالنَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتَحْبَبَ، وَ كَسَائِرِ النَّفَقَاتِ الْوَاجِبَاتِ عَلَى الْأَهْلِينَ- وَ دَوَى الْأَرْحَامِ الْقَرِيبَاتِ وَ الْأَبَاءِ وَ الْأُمَّهَاتِ وَ كَالنَّفَقَاتِ

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 32 H 4

²⁰ Tafseer Imam Hassan Al Askari^{asws} – S 36

الْمُسْتَحَبَّاتِ - عَلَى مَنْ لَمْ يَكُنْ فَرَضاً عَلَيْهِمُ النَّفَقَةُ مِنْ سَائِرِ الْقَرَابَاتِ، وَ كَالْمَعْرُوفِ بِالْإِسْعَافِ وَ الْقَرْضِ، وَ الْأَخْذِ بِأَيْدِي الضُّعَفَاءِ وَ الضَّعِيفَاتِ.

They are spending [8:3] – They are paying the *Zakat* from their wealth, and they are being generous with the charities, and they are enduring the opening of the palms to be paying the necessitated Obligations – like the spending regarding the Jihad when it is necessary and when it is recommended, and like the rest of the spending Obligated upon its deserving ones – the ones with relationships, and the fathers and the mothers, and like the recommended spending upon the ones it is not Obligated to be spending upon, from the rest of the relatives, and like the goodness with the relief and the loans, and the holding the hand of the weak men and weak women'.²¹

VERSE 4

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

These ones, they are the true Momineen. For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4]

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ فَذَلِكَ الْمُؤْمِنُ حَقًّا .

From him, from Abdul Rahman Bin Hammad Al Kufy, from Abdullah Bin Ibrahim Al Ghiffary, from Ja'far Bin Ibrahim Al Ja'fary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who consoles the poor one from his wealth, and is fair with the people from himself, so he is a true *Momin* (Believer)'.²²

فِي أُصُولِ الْكَافِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْقَاسِمِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَبُو عَمْرِو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: بَتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ، وَ بِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ، وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ.

In Usool Al Kafir – Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

'From Abu Abdullah^{asws} having said: 'With the completion of the Eman the Momineen would be entering the Paradise, and with the increase in the Eman the Momineen

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 38

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 66 H 17

would be merited with the Levels in the Presence of Allah^{azwj}, and with the deficiencies, the fabricators would be entering the Fire”.²³

VERSES 5 - 8

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ {5}

Just as your Lord Caused you to go forth from your house with the Truth, and although a group of the Momineen were unwilling [8:5]

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ {6}

They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6]

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ {7}

And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours, and Allah Intended that the Truth be proven true by His Words and to cut off the roots of the Kafirs [8:7]

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ {8}

For the Truth to be proven true and the falsehood to be falsified, and even if the criminals dislike it [8:8]

العباشي: عن محمد بن يحيى الخثعمي، عن أبي عبد الله (عليه السلام)، في قوله: وَ إِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَ تَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ، فقال: «الشوكة التي في القتال».

Al-Ayyashi, from Muhammad Bin Yahya Al-Khash'amy,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours [8:7]**, so he^{asws} said: 'The force which is during the fighting'.²⁴

²³ تفسير نور الثقلين، ج2، ص: 121

²⁴ تفسير العباسي 2: 49/23

العياشي: عن جابر، قال سألت أبا جعفر (عليه السلام) عن تفسير هذه الآية في قول الله: وَ يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَ يَقْطَعَ دَابِرَ الْكَافِرِينَ. قال أبو جعفر (عليه السلام): «تفسيرها في الباطن يريد الله فإنه شيء يريد و لم يفعله بعد.

Al-Ayyashi, from Jabir, who said,

'I asked Abu Ja'far^{asws} about the interpretation of the Verse regarding the Words of Allah^{azwj}: **and Allah Intended that the Truth be proven true by His Words and to cut off the roots of the Kafirs [8:7]**. Abu Ja'far^{asws} said: 'Its esoteric interpretation is Allah^{azwj} Intended it, so it was something He^{azwj} Wanted it (to happen) but had not done it yet.

و أما قوله: يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ فإنه يعني يحق حق آل محمد،

And as for His^{azwj} Words: **the Truth be proven true by His Words** – it Means He^{azwj} Wanted to Prove true the reality of the Truth of the rights of the Progeny^{asws} of Muhammad^{saww}.

و أما قوله: بِكَلِمَاتِهِ قال: كلماته في الباطن علي (عليه السلام) هو كلمة الله في الباطن، و أما قوله: وَ يَقْطَعَ دَابِرَ الْكَافِرِينَ فهم بنو امية هم الكافرون، يقطع الله دابرهم،

And as for His^{azwj} Words: **by His Words**, he^{asws} said: 'His^{azwj} Words in the esoteric (interpretation) is Ali^{asws}. He^{asws} is the Word of Allah^{azwj} in the esoteric. And as for His^{azwj} Words **and to cut off the roots of the Kafirs**, so they are the Clan of Umayya, they are the Kafirs. Allah^{azwj} cut-off their roots.

و أما قوله: لِيُحَقِّقَ الْحَقَّ فإنه يعني ليحق حق آل محمد حين يقوم القائم (عليه السلام)،

And as for His^{azwj} Words: **For the Truth to be proven true [8:8]**, so it Means to Manifest the rights of the Progeny^{asws} of Muhammad^{saww} when Al-Qaim^{asws} would rise.

و أما قوله: وَ يُبْطِلُ الْبَاطِلَ يعني القائم (عليه السلام)، فإذا قام يبطل باطل بني امية، و ذلك قوله: لِيُحَقِّقَ الْحَقَّ وَ يُبْطِلُ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ».

And as for His^{azwj} Words: **and the falsehood to be falsified**, it Means Al-Qaim^{asws} when he^{asws} rises, he^{asws} would invalidate the falsehood of the Clan of Umayya, and these are His^{azwj} Words: **and the falsehood to be falsified, and even if the criminals dislike it [8:8]**.²⁵

Please refer to report/Hadeeth in appendix 2 at the end of the chapter (in part 2)

²⁵ تفسير العياشي 2: 24 / 50.

VERSES 9 & 10

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ {9}

When you sought Assistance from your Lord, so He Answered you: "I will Assist you with a thousand of the Angels, following one (after) another [8:9]

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {10}

And Allah did not Make it except as glad tidings for your hearts to be content with it, and the victory is not except from the Presence of Allah, surely Allah is Mighty, Wise [8:10]

الطبرسي: قيل: إن النبي (صلى الله عليه وآله) لما نظر إلى كثرة عدد المشركين و قلة عدد المسلمين استقبل القبلة، و قال: «اللهم أنجز لي ما وعدتني، اللهم إن هلك هذه العصابة لا تعبد في الأرض». فما زال يهتف ربه ماداً يديه، حتى سقط رداؤه من منكبيه، فأنزل الله: إِذْ تَسْتَغِيثُونَ رَبَّكُمْ الآية. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy –

'It is said that the Prophet^{saww}, when he^{saww} looked at the huge numbers of the Polytheists and the little number of the Muslims (Battle of Badr), turned towards the Qiblah and said: 'Our Allah^{azwj}! Fulfil for me^{saww} what You^{azwj} have Promised me^{saww}! Our Allah^{azwj}! Destroy this group or You^{azwj} will not be worshipped in the earth!' So he^{saww} did not stop exclaiming to His^{azwj} Lord^{azwj} with extended hands, until his^{saww} robe fell from his^{saww} shoulders. Thus, Allah^{azwj} Revealed: **When you sought Assistance from your Lord [8:9]**– the Verse. (Tabarsy) said, 'And it is reported from Abu Ja'far^{asws}'²⁶.

[الفضل الطبرسي] ذكر أبو حمزة الثمالي في تفسيره: أقبل أبو سفيان بعير قريش من الشام وفيها أموالهم وهي اللطيمة وفيها أربعون راكباً من قريش. فندب النبي (صلى الله عليه وآله) أصحابه للخروج إليها ليأخذوها وقال: لعل الله أن ينفلكموها فانتدب الناس فخفف بعضهم وثقل بعضهم ولم يظنوا أن رسول الله (صلى الله عليه وآله) يلقي كيدها ولا حرباً فخرجوا لا يريدون إلا أبا سفيان والركب لا يرونها إلا غنيمة لهم.

Al Fazal Al Tabarsy - Abu Hamza Al Sumaly mentioned in his Tafseer,

'When Abu Sufyan drew near the camels of Quraysh from Syria, and upon these was their goods, and it was without affiliative protection, and among them were forty riders. The Prophet^{saww} delegated his^{saww} companions for the going out to seize it, and said: 'Perhaps Allah^{azwj} would Turn it'. So the people deputised, and some of them took light (provisions) and some of them took heavy, and they did not think that

²⁶ مجمع البيان 4: 807.

Rasool-Allah^{saww} had cast a plan, nor a war. So they went out not intending only Abu Sufyan and the riders, and they did not see anything except for the war booty for themselves.

فلما سمع أبو سفيان بمسير النبي (صلى الله عليه وآله) استأجر ضمضم بن عمرو الغفاري فبعثه إلى مكة وأمره أن يأتي قريشا فيستنفرهم ويخبرهم أن محمدا (صلى الله عليه وآله) قد تعرض لغيرهم في أصحابه، فخرج ضمضم سريعا إلى مكة، وكانت عاتكة بنت عبد المطلب رأت فيما يرى النائم قبل مقدم ضمضم بن عمرو بثلاث ليال أن رجلا أقبل على بعير له ينادي يا آل غالب اغدوا إلى مصارعكم، ثم وافي بجملته على أبي قبيس فأخذ حجرا فدهدهه من الجبل فما ترك دارا من دور قريش إلا أصابته منه فلذة،

So when Abu Sufyan heard of the travellers of the Prophet^{saww}, he chose Zamzam Bin Amro and Al-Ghafary and sent them to Makkah and ordered them that they should go to the Quraysh, so they should alienate them and inform them that Muhammad^{saww} had turned his^{saww} companions towards their camels'. So Zamzam went out in a haste to Makkah, and Aatiqa daughter of Abdul Muttalib^{asws} saw it, in what is seen in the sleep (a dream), three nights before the arrival of Zamzam Bin Amro, that men have faced to a camel of his calling out, 'O progeny of Ghalib! Go to your gladiators, then forward them upon (mount) Abu Qubays, and take stones and roll them down from the mountain. So not a single house from the houses of Quraysh was left except that it was hit from it'.

فانتبهت فزعة من ذلك وأخبرت العباس بذلك فأخبر العباس عتبة بن ربيعة فقال عتبة هذه مصيبة تحدث في قريش وفشت الرؤيا فيهم وبلغ ذلك أبا جهل فقال: هذه نبية ثانية في بني عبد المطلب. واللات والعزى لننظرن ثلاثة أيام فإن كان ما رأت حقا وإلا لنكتبن كتابا بيننا أنه ما من أهل بيت من العرب أكذب رجالا ونساء من بني هاشم،

So she panicked from that and she informed Al-Abbas with that. So Al-Abbas informed Otba Bin Rabi'e, so Otba said, 'This is a difficulty which would occur in Quraysh, and the dream would manifest itself among them'. And (the news of) that reached Abu Jahl, so he said, 'This is a second prophetess among the Clan of Abdul Muttalib^{asws}, and Al-Laat and Al-Uzza (two worshipped idols), will consider (the matter) for three days. So, either what she saw was the truth, or else we shall write down in between us, that there is none from the household of the Arabs more liars, men and women, than the Clan of Hashim^{asws}'.

فلما كان اليوم الثالث أتاهم ضمضم يناديهم بأعلى الصوت يا آل غالب يا آل غالب اللطيمة اللطيمة العير العير أدركوا وما أراكم تدركون أن محمدا والصباة من أهل يشرب قد خرجوا يتعرضون لغيركم

So when it was the third day, Zamzam came to them, calling out to them with a high voice, 'O progeny of Ghalib! O progeny of Ghalib! The unprotected, the unprotected, the camels, the camels! Be aware and realised that Muhammad^{saww} and the tribes from the people of Yasrab (Al-Medina) have gone out, turning towards your camels'.

فتهيأوا للخروج، وما بقي أحد من عظماء قريش إلا أخرج مالا لتجهيز الجيش وقالوا: من لم يخرج نخدم داره وخرج معهم العباس بن عبد المطلب ونوفل بن الحرث بن عبد المطلب وعقيل بن أبي طالب وأخرجوا معهم القيان يضربون الدفوف وخرج رسول الله (صلى الله عليه وآله) في ثلاثمائة وثلاثة عشر رجلا، فلما كان بقرب بدر أخذ عينا للقوم فأخبره بهم.

So he urged them for the going out, and there did not remain anyone from the great ones of Quraysh except that he took out wealth for the expenses of the military, and said, 'The one who does not go out, demolish his house'. And there went out among them, Al-Abbas (so called) son²⁷ of Abdul Muttalib^{asws}, and Nowfal Bin Al Haaris son of Abdul Muttalib^{asws}, and Aqeel son of Abu Talib^{asws}, and there went out with them the heralders beating upon their tambourines. And Rasool-Allah^{saww} went out among three hundred and thirteen men. So when he^{saww} was near to Badr, took an aid for the people, and informed them of it.

وفي حديث أبي حمزة:

And in another Hadeeth of Abu Hamza : -

بعث رسول الله (صلى الله عليه وآله) أيضا عينا له على العير اسمه عدي، فلما قدم على رسول الله (صلى الله عليه وآله) فأخبره أين فارق العير نزل جبرائيل على رسول الله (صلى الله عليه وآله) فأخبره بنفير المشركين من مكة فاستشار أصحابه في طلب العير وحرب النفير. فقام أبو بكر فقال: يا رسول الله انما قريش وخيلاؤها ما آمنت منذ كفرت ولا ذلت منذ عزت ولم تخرج على هيئة الحرب.

Rasool-Allah^{saww} sent as well an aid to the camels, whose name was Udayy. So when he proceeded to Rasool-Allah^{saww}, the aid informed him^{saww} of where the camels had encamped. Jibraeel^{as} descended unto Rasool-Allah^{saww} and informed him^{saww} of the number of the Polytheists from Makkah. So he^{saww} consulted his^{saww} companions with regards to seeking the camels and battling the numbers (of the Polytheists). So Abu Bakr stood up and said, 'O Rasool-Allah^{saww}! These are Quraysh and its cavalry. They have not believed since the disbelieved, nor have they been humiliated since they have been honoured, and have not gone out in a body for the war'.

وفي حديث أبي حمزة: قال أبو بكر: أنا عالم بهذا الطريق، فارق عدي العير بكذا وكذا، وساروا وسرنا فنحن والقوم على ماء بدر يوم كذا وكذا كأننا فرسا رهان، فقال (صلى الله عليه وآله): اجلس فجلس.

And in a Hadeeth of Abu Hamza – 'Abu Bakr said, 'I am more knowing of this road. The camels separated from Uday by such and such, and they are travelling and we shall travel. So we and the people would be upon the water of Badr on such and such a day as I would be upon a horse'. So Rasool-Allah^{saww} said, 'Sit down!' So he sat.

²⁷ He was the liberated slave as per several other Ahadith

ثم قام عمر بن الخطاب فقال مثل ذلك، فقال (صلى الله عليه وآله): اجلس فجلس. ثم قام المقداد فقال: يا رسول الله إنما قریش وخيلاؤها وقد آمننا بك وصدقنا وشهدنا أن ما جئت به حق. والله لو أمرتنا أن نخوض جمر الغضا وشوك المهراس لخصناه معك. والله لا نقول لك كما قالت بنو إسرائيل لموسى (عليه السلام): * (فاذهب أنت وربك فقاتلا إنا ههنا قعدون). ولكننا نقول امض لأمر ربك فإننا معك مقاتلون

Then Umar Bin Al-Khattab stood up, so he said similar to that. So Rasool-Allah^{saww} said: 'Sit down!' So he was seated. Then Al-Miqdad stood up and said, 'O Rasool-Allah^{saww}! These are Quraysh and its cavalry, and we have believed in you^{saww}, and ratified you^{saww}, and testified in you^{saww} that what you^{saww} have come with is Truth. By Allah^{azwj}! If you^{saww} were to order us that we should hold fiery embers (in our hands) and (walk upon) forks, we would do it for you^{saww}. By Allah^{azwj}! We are not saying it to you^{saww} like what the Children of Israel said to Musa^{as}: **therefore you and your Lord should both go and fight, we will be sitting over here** [5:24]. But, we are saying, 'Got to the Command of your^{saww} Lord^{azwj}, for we are with you^{saww}, as fighters'.

فجزاه رسول الله (صلى الله عليه وآله) خيرا على قوله ذاك، ثم قال: أشيروا علي أيها الناس. وإنما يريد الأنصار لأن أكثر الناس منهم ولأنهم حين بايعوه بالعقبة قالوا: إنا براء من ذمتك حتى تصل إلى دارنا ثم أنت في ذمتنا نمنعك مما نمنع أبناءنا ونساءنا فكان (صلى الله عليه وآله) يتخوف أن لا يكون الأنصار ترى عليها نصرته إلا على من دهمه بالمدينة من عدو ان ليس عليهم أن ينصروه خارج المدينة.

So Rasool-Allah^{saww} wished him good upon those words of his, then said: 'Accompany Ali^{asws}, O you people!' But rather, he^{saww} intended the Helpers (Al-Ansaar), because most of the people were from among them where they pledged their allegiances at Al-Uqba. They (the people) said, 'We are free from your^{saww} responsibility until you^{saww} arrive at our houses, then you^{saww} would be in our responsibility. We would prevent from you^{as} what we prevent our sons and our women from. Rasool-Allah^{saww} was fearing that the Helpers would not see themselves helping him^{saww} except from an enemy raid at Al-Medina, and that it was not upon them that they should help him^{saww} outside of Al-Medina.

فقام سعد بن معاذ فقال بأبي أنت وأمي يا رسول الله كأنك أردتنا فقال: نعم قال بأبي أنت وأمي يا رسول الله إنا قد آمننا بك وصدقناك وشهدنا أن ما جئت به حق من عند الله فمرنا بما شئت وخذ من أموالنا ما شئت واترك منها ما شئت. والله لو أمرتنا أن نخوض هذا البحر لخصناه معك، ولعل الله عزوجل أن يريك منا ما تقر به عينك فسر بنا على بركة الله

So, Saeed Bin Ma'az stood up and said, 'May my father and my mother (be sacrificed for) you^{saww}, O Rasool-Allah^{saww}! It is as if you^{saww} are intending us (by your^{saww} words)'. So he^{saww} said: 'Yes'. He said, 'May my father and my mother (be sacrificed for) you^{saww}, O Rasool-Allah^{saww}! We have believed in you^{saww}, and we ratified you^{saww}, we testified that what you^{saww} came with is Truth from the Presence of Allah^{azwj}. Therefore, Order us with whatsoever you^{saww} like to, and take from our wealth whatever you^{saww} like to, and leave from it whatever you^{saww} like. By Allah^{azwj}! If you^{saww} were to order us that we should go for this sea, we would fight for it with you, and perhaps Allah^{azwj} Mighty and Majestic will Show you^{saww} from us what would

delight your^{saww} eyes. Therefore, be joyful with us, O Rasool-Allah^{saww}, upon the Blessings of Allah^{azwj}.

ففرح بذلك رسول الله (صلى الله عليه وآله) وقال: سيروا على بركة الله فإن الله عزوجل قد وعدني إحدى الطائفتين ولن يخلف الله وعده. والله لكأني أنظر إلى مصرع أبي جهل بن هشام وعتبة بن ربيعة وشيبة بن ربيعة وفلان وفلان، وأمر رسول الله (صلى الله عليه وآله) بالرحيل وخرج إلى بدر وهو بثر.

Thus, Rasool-Allah^{saww} was happy with that and said: 'Travel upon the Blessings of Allah^{azwj}, for Allah^{azwj} has Promised me^{saww} one of the two parties, and Allah^{azwj} would never Break His^{azwj} Promise. By Allah^{azwj}! It is as if I^{saww} am looking at the killing of Abu Jahl Bin Hasham, and Otba Bin Rabi'e, and Shayba Bin Tabi'e, and so and so, and so and so'. And Rasool-Allah^{saww} ordered for the rides and went out to Badr, and it is a well'.

وفي حديث أبي حمزة الثمالي: بدر، رجل من جهينة والماء ماؤه فإنما سمي الماء باسمه.

And in a Hadeeth of Abu Hamza – Badr was a man from Juheyna, and the water was his water. But rather, the water was named with his name.

وأقبلت قريش وبعثوا عبيدها ليستقوا من الماء فأخذهم أصحاب رسول الله (صلى الله عليه وآله) وقالوا لهم: من أنتم؟ قالوا: نحن عبيد قريش. قالوا: فأين العير؟ قالوا: لا علم لنا بالعير فأقبلوا يضربونهم وكان رسول الله (صلى الله عليه وآله) يصلي فانفتل من صلاته وقال: ان صدقوكم ضربتموهم وإن كذبوكم تركتموهم

And Quraysh came and sent their slaves to be quenched from the water. So the companions of Rasool-Allah^{saww} seized them and said to them, 'Who are you?' They said, 'We are slaves of Quraysh'. They said, 'So where is the caravan?' They said, 'There is no knowledge with us of the caravan'. So they turned to hitting them, and Rasool-Allah^{saww} was praying Salat. So he^{saww} wrapped up his^{saww} Salat and said: 'If they tell you the truth, they would be flogged, and if they lie to you they would be left alone'.

فأتوه بهم فقال لهم: من أنتم؟ قالوا: يا محمد نحن عبيد قريش قال: كم القوم؟ قالوا: لا علم لنا بعددهم، قال: كم ينحرون في كل يوم من جزور؟ قالوا: تسعة إلى عشرة، فقال رسول الله (صلى الله عليه وآله): القوم تسعمائة إلى ألف رجل وأمر (صلى الله عليه وآله) بهم

So they brought them to Rasool-Allah^{saww}, and he^{saww} said to them, 'Who are you?' They said, 'O Muhammad^{saww}! We are slaves of Quraysh'. He^{saww} said: 'How many are the people?' They said, 'There is no knowledge with us of their number'. He^{saww} said: 'How many camels are being slaughter every day?' They said, 'Nine, up to ten'. So Rasool-Allah^{saww} said: 'The people are nine hundred to a thousand men'. And he^{saww} ordered for them to be held.

فحبسوا، وبلغ ذلك قريشا ففزعوا وندموا على مسيرهم، ولقي عتبة بن ربيعة أبا البختری بن هشام فقال: أما ترى هذا البغي والله ما أبصر موضع قدمي خرجنا لنمنع غيرنا وقد أفلتت فجئنا بغيا وعدوانا، والله ما أفلح قوم بغوا قط ولوددت أن ما في العير من أموال بني عبد مناف ذهبت ولم نسر هذا المسير،

So they were withheld, and (the news of) that reached Quraysh, so they panicked and regretted upon their path (for the travel), and Uteyba Bin Rabi'e met Al-Bakhtary Bin Hisham and said, 'But do you see this rebel? By Allah^{azwj}! What I saw a place for my feet to go out for the prevention of our caravan, and it had eluded, so there came to us rebels and our enemies. By Allah^{azwj}! A people never succeeded with rebellion at all to be good if what is in the caravan from the wealth of the Clan of Abd Manaf were to go away, and this path is not travelled upon'.

فقال له أبو البختری: إنك سيد من سادات قريش فسر في الناس وتحمل العير التي أصابها محمد (صلى الله عليه وآله) وأصحابه بنخلة ودم ابن الحضرمي فإنه حليفك، فقال له: علي ذلك وما على أحد منا خلاف إلا ابن الحنظلية يعني أبا جهل فصر إليه وأعلمه أني حملت العير ودم ابن الحضرمي وهو حلفي وعلي عقله،

So Abu Al-Bakhtary said, You are a chief from the chiefs of Quraysh, therefore travel among the people and carry the caravan Muhammad^{saww} and his^{saww} companions have hit upon with a palm tree and the blood of Ibn Hazramy, for he is your ally'. So he said to him, 'That is for me, and it is not for one of us to oppose except for Ibn Hanzala, meaning Abu Jahl. Therefore, travel to him and let him know that I am carrying the caravan and blood of Ibn Al-Hazramy, and he is my ally and upon me is its reasoning'.

قال: فقصدت خباءه وأبلغته ذلك، فقال: إن عتبة يتعصب لمحمد فإنه من بني عبد مناف وابنه معه يريد أن يخذل بين الناس. لا واللات والعزى حتى نقحم عليهم يثرب أو نأخذهم أسارى فندخلهم مكة وتتسامع العرب بذلك.

He said, 'So I went to his tent and delivered that (news) to him, so he said, 'Uteyba is prejudiced against Muhammad^{saww}, for he is from the Clan of Abd Manaf, and his son is with him^{saww}, intending that he would abandon between the people. No, by Al-Laat and Al-Uzza (two idols), until we squeeze Yasrab (Al-Medina) against them, or we seize them as captives, so we can enter them into Makkah and the Arabs can get to hear about that'.

وكان أبو حذيفة بن عتبة مع رسول الله (صلى الله عليه وآله). وكان أبو سفيان لما جاز بالعير بعث إلى قريش قد نبى الله عيركم فارجعوا ودعوا محمدا والعرب وادفعوه بالراح ما اندفع وإن لم ترجعوا فردوا القيان،

And Abu Huzeyfa Bin Uteyba was with Rasool-Allah^{saww}. And Abu Sufyan, when he took a risk with the caravan, sent a message to Quraysh, 'Allah^{azwj} has Saved your caravan, therefore return and leave Muhammad^{saww} and the Arabs, and repel him^{saww} in your own time what I do, and if you do not return, so repel him by the meeting (in battle)'.

فلحقهم الرسول في الجحفة فأراد عتبة أن يرجع فأبى أبو جهل وبنو مخزوم وردوا القيان من الجحفة. قال: وفرع أصحاب رسول الله (صلى الله عليه وآله) لما بلغهم كثرة قريش واستغاثوا وتضرعوا فأنزل الله سبحانه إذ تستغيثون ربكم وما بعده.

The Rasool^{saww} met them in Al-Juhfa. So, Uteyba intended to return, but Abu Jahl, and the Clan of Mahzum refused and they returned to meet (in battle) from Al-Juhfa. He (the narrator) said, 'And the companions of Rasool-Allah^{saww} panicked when it reached them (the news of) the large number of Quraysh, and they asked for help, and Prayed. So, Allah^{azwj} the Glorious Revealed: **When you sought Assistance from your Lord [8:9]**, and what is after it'.²⁸

الطبرسي: قيل: إن النبي (صلى الله عليه وآله) لما نظر إلى كثرة عدد المشركين و قلة عدد المسلمين استقبل القبلة، و قال: «اللهم أنجز لي ما وعدتني، اللهم إن تهلك هذه العصاة لا تعبد في الأرض».

Al Tabari –

'It is said, that the Prophet^{saww}, when he^{saww} looked at the huge number of the Polytheists and a small number of the Muslims (on the Day of Badr), turned to face the Qiblah and said: 'O Allah^{azwj}! Accomplish for me^{saww} what You^{azwj} Promised me^{saww}. O Allah^{azwj}! If this group (of Muslims) is destroyed, You^{azwj} will not be worshipped in the earth'.

فما زال يهتف ربه ماذا يديه، حتى سقط رداؤه من منكبيه، فأنزل الله: **إِذْ تَسْتَغِيثُونَ رَبَّكُمْ** الآية. قال: و هو المروي عن أبي جعفر (عليه السلام).

So he^{saww} did not cease to extend his^{saww} hands to His^{azwj} Lord^{azwj} until his^{saww} cloak fell from his^{saww} shoulders, and Allah^{azwj} Revealed: **When you sought Assistance from your Lord [8:9]** – the Verse'. He (Al Tabarsy) said, 'And it is reported from Abu Ja'far^{asws},²⁹

Please refer to report/Hadeeth in appendix 2 at the end of the chapter (in part 2)

VERSE 11

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ {11}

When He Covered you with the drowsiness as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]

²⁸ Tafseer Abu Hamza Al Sumaly – H 113

²⁹ مجمع البيان 4: 807.

العياشي: عن جابر، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: سألته عن هذه الآية في البطن وَ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهَّرَكُمْ بِهِ وَ يُذْهَبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ. قال: «السما في الباطن: رسول الله (صلى الله عليه و آله)، و الماء: علي (عليه السلام) جعله الله من رسول الله (صلى الله عليه و آله)، فذلك قوله: ماءً لِيُطَهَّرَكُمْ بِهِ فذلك علي يطهر الله به قلب من والاه.

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Abdullah Ja'far Bin Muhammad^{asws}, said, 'I asked him^{asws} about this Verse in its esoteric (interpretation): **and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]**. He^{asws} said: 'The 'sky' in the esoteric (Meaning) is Rasool-Allah^{saww}. And the 'water' – is Ali^{asws}, Allah^{azwj} Made him^{asws} to be from Rasool-Allah^{saww}. So these are His^{azwj} Words: **water from the sky to Purify you by it** – so that is Ali^{asws}. Allah^{azwj} Purifies the heart of the one who befriends him^{asws}.

و أما قوله: وَ يُذْهَبُ عَنْكُمْ رِجْزُ الشَّيْطَانِ من والى عليا (عليه السلام) يذهب الرجز عنه، و يقوي قلبه، وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ فإنه يعني عليا (عليه السلام)، من والى عليا (عليه السلام) يربط الله على قلبه بعلي (عليه السلام) فيثبت على ولايته».

And as for His^{azwj} Words: **and Remove uncleanness of the satan from you** – the one who befriends Ali^{asws}, the uncleanness goes away from him, and his heart is strengthened **and to Bind your hearts and Affirm the feet by it [8:11]** – so it Means Ali^{asws}. The one who befriends Ali^{asws}, Allah^{azwj} Binds his heart with Ali^{asws}, so he is steadfast upon his^{asws} Wilayah'.³⁰

عن رجل، عن أبي عبد الله (عليه السلام) في قول الله: وَ يُذْهَبُ عَنْكُمْ رِجْزُ الشَّيْطَانِ، قال: «لا يدخلنا ما يدخل الناس من الشك».

From a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **and Remove uncleanness of the satan from you [8:11]**, he^{asws} said: 'Do not let us enter into doubts which the people have entered into'.³¹

عنه، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي - عبد الله (ع) قال: حدثني أبي، عن جده، قال: قال أمير المؤمنين (ع): اشربوا ماء السماء، فإنه يطهر البدن ويدفع الاسقام، قال الله تبارك وتعالى: " وينزل عليكم من السماء ماء ليطهركم به، ويذهب عنكم رجز الشيطان، وليربط على قلوبكم ويثبت به الاقدام ".

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

³⁰ تفسير العياشي 2: 25 / 50.
³¹ تفسير العياشي 2: 27 / 50.

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Drink the water of the sky (rain), for it purifies the body and repels the illnesses. Allah^{azwj} Blessed and High Says **When He Covered you with the slumber as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]**.³²

Please refer to report/Hadeeth in appendix 2 at the end of the chapter (in part 2)

VERSES 12 - 14

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ {12}

When your Lord Revealed to the Angels: "I am with you, therefore affirm those who believe. I will Cast Awe into the hearts of those who are committing Kufr and strike above their necks and Strike every fingertip of theirs! [8:12]

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {13}

That is because they opposed Allah and His Rasool; and the one who opposes Allah and His Rasool, so Allah is Severe of the Punishment [8:13]

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ {14}

That is for you, so taste it, and (know) that for the Kafirs is Punishment of the Fire [8:14]

لعياشي: عن محمد بن يوسف، قال: أخبرني أبي، قال: سألت أبا جعفر (عليه السلام)، فقلت: إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ، فقال: «إلهام».

Al Ayyashi, from Muhammad Bin Yusuf, from his father who said,

'I asked Abu Ja'far^{asws} by saying (regarding): **When your Lord Revealed to the Angels: "I am with you [8:12]**, so he^{asws} said: '(It was the) Inspiration'.³³

Please refer to report/Hadeeth in appendix 2 at the end of the chapter (in part 2)

³² Al Mahaasin – V 2 Bk 4 H 25

³³ تفسير العياشي 2: 26 / 50.

VERSE 15

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ {15}

O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْزَةَ عَنْ عَقِيلِ الْخُزَاعِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ إِذَا حَضَرَ الْحَرْبَ يُوصِي لِلْمُسْلِمِينَ بِكَلِمَاتٍ فَيَقُولُ . . . ثُمَّ إِنَّ الْجِهَادَ أَشْرَفُ الْأَعْمَالِ بَعْدَ الْإِسْلَامِ وَهُوَ قِوَامُ الدِّينِ وَالْأَجْرُ فِيهِ عَظِيمٌ مَعَ الْعِزَّةِ وَالْمَنْعَةِ وَهُوَ الْكَرَّةُ فِيهِ الْحُسْنَاتُ وَالْبُشْرَى بِالْجَنَّةِ بَعْدَ الشَّهَادَةِ وَبِالرِّزْقِ غَدًا عِنْدَ الرَّبِّ وَالْكَرَامَةِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ الْآيَةَ

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khuzai'e that,

'Amir Al-Momineen^{asws}, whenever the war presented itself, advised the Muslims with certain words, and he^{asws} was saying: ' . . . Then the Jihad is the noblest of the deeds after Al-Islam, and it is a foundation of the Religion, and the Recompense regarding it is great, along with the honour, and the Strength, and it is the campaign where are the Rewards and the good news of the Paradise after the martyrdom and with the sustenance tomorrow in the Presence of the Lord^{azwj} and the Prestige. Allah^{azwj} Mighty and Majestic is Saying: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169].**

ثُمَّ إِنَّ الرُّعْبَ وَالْخَوْفَ مِنْ جِهَادِ الْمُسْتَحِقِّ لِلْجِهَادِ وَالْمُتَوَازِينَ عَلَى الضَّلَالِ ضَلَالٌ فِي الدِّينِ وَ سَلْبٌ لِلدُّنْيَا مَعَ الدُّلِّ وَالصَّغَارِ وَ فِيهِ اسْتِخَابُ النَّارِ بِالْفِرَارِ مِنَ الرَّحْفِ عِنْدَ حَضْرَةِ الْقِتَالِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ

The awe and the fear from the Jihad which is due to the Jihad, and being harmonious upon the straying, is straying in the Religion, and the spoilage for the world along with the humiliation and the lowliness, and in it is being Obligated the Fire due to the fleeing from the army during the inception of the fighting. Allah^{azwj} Mighty and Majestic is Saying: **[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them.**

فَحَافِظُوا عَلَى أَمْرِ اللَّهِ عَزَّ وَجَلَّ فِي هَذِهِ الْمَوَاطِنِ الَّتِي الصَّبْرُ عَلَيْهَا كَرَمٌ وَ سَعَادَةٌ وَ نَجَاةٌ فِي الدُّنْيَا وَالْآخِرَةِ مِنْ فَطْيَعِ الْهَوْلِ وَالْمَخَافَةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَغْبُتُ بِمَا الْعِبَادُ مُفْتَرِفُونَ لِيَلْهَمُ وَ نَهَارُهُمْ لَطْفٌ بِهِ عِلْمًا وَ كُلُّ ذَلِكَ فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ لَا يَنْسَى

Therefore be constant upon the Command of Allah^{azwj} Mighty and Majestic in these places which the observance of the patience upon it is an honour, and a happiness,

and a salvation in the world and in the Hereafter from terrible horrors and the fears, for Allah^{azwj} Mighty and Majestic does not Care with what the servants are committing during their nights and their days, (although) being Knowledgeable of its subtleties (sensitivities), and all of that is in a Book. My Lord^{azwj} neither gets confused nor does He^{azwj} forget.

فَاصْبِرُوا وَ صَابِرُوا وَ اسْأَلُوا النَّصْرَ وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الْقِتَالِ وَ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ .

Therefore, be patient and endure, and ask for the victory and resign yourselves for the fighting, and fear Allah^{azwj} Mighty and Majestic, for Allah^{azwj} is with those who fear and those who are doing good deeds'.³⁴

VERSE 16

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ {16}

And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16]

عن أبي جعفر (عليه السلام): ما شأن أمير المؤمنين (عليه السلام) حين ركب منه ما ركب، لم يقاتل؟ فقال: «للذي سبق في علم الله أن يكون ما كان لأمر المؤمنين (عليه السلام) أن يقاتل و ليس معه إلا ثلاثة رهط، فكيف يقاتل؟»

(It has been narrated) from Abu Ja'far^{asws}, (the narrator asked), 'What was the matter of Amir-Al-Momineen^{asws} where he^{asws} faced from it what he^{asws} faced, and did not fight?' So he^{asws} said: 'That which preceded in the Knowledge of Allah^{azwj} that it would not happen that Amir-Al-Momineen^{asws} should fight, and there were not with him^{asws} except for a group of three, so how could he^{asws} fight?

ألم تسمع قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا إِلَى قَوْلِهِ: وَ بِئْسَ الْمَصِيرُ فكيف يقاتل أمير المؤمنين (عليه السلام) بعد هذا، و إنما هو يومئذ ليس معه مؤمن غير ثلاثة رهط!«.

Have you not heard the Words of Allah^{azwj} Mighty and Majestic: ***O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15] - up to His^{azwj} Words: and the destination is evil [8:16].*** Therefore, how could Amir-Al-Momineen^{asws} fight after this? But rather, on that day there were not with him^{asws} any more than a group of three!³⁵

³⁴ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 1

³⁵ تفسير العيّاشي 2: 30 / 51.

عن أبي أسامة زيد الشحام، قال: قلت لأبي الحسن (عليه السلام): جعلت فداك، إنهم يقولون: ما منع عليا إن كان له حق أن يقوم بحقه؟

From Abu Asama Zayd Al Shahaam who said,

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! They (people) are saying, 'What prevented Ali^{asws}, if there was a right for him^{asws}, that he^{asws} should stand for his^{asws} right?'

فقال: «إن الله لم يكلف هذا أحدا إلا نبيه (صلى الله عليه و آله)، قال له: فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَ قَالَ لغيره: إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى فِتَّةٍ فَعَلِي (عليه السلام) لم يجد فئة، و لو وجد فئة لقاتل -

So he^{asws} said: 'Surely Allah^{azwj} did not Encumber this for anyone except for His^{azwj} Prophet^{saww}. He^{azwj} Said to him^{saww}. **So fight in the Way of Allah; it is not encumbered except on yourself [4:84]**, and Said to the others: **except for a strategy of battle or retreating to a group [8:16]**. So Ali^{asws} did not find a group, and had he^{asws} found a group, he^{asws} would have fought'.³⁶

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي» يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَئِبُونَ كِبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far^{asws} the Second narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying; 'Amro Bin Ubeyd came up to Abu Abdullah^{asws}. So when he had greeted, and was seated, he recited this Verse: **Those who keep aloof from the great sins and the immoralities [53:32]**, then held back. So Abu Abdullah^{asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic'.

فقال: نعم - يا عمرو -

So he^{asws} said: 'Yes – O Amro –

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُؤْهِمْ يَوْمَئِذٍ دُبُرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى فِتَّةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بُئْسَ الْمَصِيرُ،

And the flee from the battlefield, because Allah^{azwj} Mighty and Majestic is Saying: **And the one who turns his back to them on that day- except for a strategy of**

³⁶ (Extract) تفسير العياشي 2: 30 / 51

battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16].³⁷

العياشي: عن زرارة، عن أحدهما (عليهما السلام)، قال: قلت: الزبير شهد بدرًا؟ قال: «نعم، و لكنه فر يوم الجمل، فإن كان قاتل المؤمنين فقد هلك بقتاله إياهم، و إن كان قاتل كفارا فقد باء بغضب من الله حين ولاهم دبره».

Al Ayyashi, from Zarara,

(It has been narrated) from one of them^{asws} (5th or the 6th Imam^{asws}), said, 'I said, 'Zubair was present at (the battle of) Badr?' He^{asws} said: 'Yes, but he fled on the day of the (battle of the) Camel. If he had fought against the Momineen, he would have perished by having fought them, and he was fighting against the Kafirs (at Badr) **so he has incurred Wrath from Allah [8:16]**, where he turned his back from them'.³⁸

VERSES 17 - 20

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {17}

So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, and to Try the Momineen from it with a good trial. Surely Allah is Hearing, Knowing [8:17]

ذِكْرُكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ {18}

That is for you, and Allah Weakens the plots of the Kafirs [8:18]

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ۖ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تُعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ {19}

If you (Kafirs) are seeking a judgment, so the Judgment has come to you, and if you were to desist then it would be better for you, and if you return, We would Return, and your forces would not avail you of anything, and even if you are numerous, and surely Allah is with the Momineen [8:19]

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ {20}

³⁷ Al Kafi – H 2437 (Extract)

³⁸ تفسير العياشي 2: 29 / 51

O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing [8:20]

عن عمرو بن أبي المقدام، عن علي بن الحسين (عليه السلام)، قال: «ناول رسول الله (صلى الله عليه وآله) علي بن أبي طالب (عليه السلام) قبضة من تراب التي رمى بها في وجوه المشركين، فقال الله: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى.»

From Amro Bin Abu Al Maqdaam,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} handed over to Ali^{asws} Bin Abu Talib^{asws} a handful from the sand with which to throw upon the faces of the *Mushrikeen*, so Allah^{azwj} Said: ***and you did not threw when you threw, but Allah Threw [8:17]***.³⁹

ابن شهر آشوب: عن الثعلبي، و سماك، عن عكرمة، عن ابن عباس، في قوله تعالى: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ أَنْ النَّبِي (صلى الله عليه وآله) قال لعلي (عليه السلام): «ناولني كفا من حصباء» فناولوه و رمى به في وجوه قريش، فما بقي أحد إلا امتلأت عيناه من الحصباء.

Ibn Shehr Ashub, from Al Sa'alby, and Samaak, from Akrama,

(It has been narrated) from Ibn Abbas regarding His^{azwj} Words: ***and you did not threw when you threw, but Allah Threw [8:17]*** – the Prophet^{saww} said to Ali^{asws}: 'Hand over to me^{saww} some sand. So he^{asws} handed over to him^{saww}, and he^{saww} threw it upon the faces of Quraysh. So there did not remain anyone except that his eyes were filled from the sand'.⁴⁰

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: فَلَمْ تَفْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى: «سمى فعل النبي (صلى الله عليه وآله) فعلا له، ألا ترى تأويله على غير تنزيله».

Al Tabarsy in Al Ihtijaj –

'From Amir Al-Momineen^{asws} regarding His^{azwj} Words: ***So you did not kill them but Allah Killed them, and you did not threw when you threw, but Allah Threw [8:17]***: 'He^{azwj} Named the deed of the Prophet^{saww} as being His^{azwj} deed. Do you not see that its explanation is upon other than its Revelation?'⁴¹

Please refer to report/Hadeeth in appendix 2 at the end of the chapter (in part 2)

VERSES 21 - 23

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {21}

³⁹ تفسير العياشي 2: 34 / 52

⁴⁰ المناقب 1: 189

⁴¹ الاحتجاج: 250.

And do not become like those who are saying, 'We hear', and they are not listening [8:21]

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {22}

Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22]

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {23}

And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23]

و قال في (جامع الجوامع): قال الباقر (عليه السلام): «هم بنو عبد الدار، لم يسلم منهم غير مصعب بن عمير و سويد بن حرملة، و كانوا يقولون: نحن صم بكم عمي عما جاء به محمد، و قد قتلوا جميعا بأحد، كانوا أصحاب اللواء».

And it is written in Jawame'a Al-Jame'a –

'Al-Baqir^{asws} said: 'They were the clan of Abd Al-Daar. None from them professed to Al-Islam except for Mas'ab Bin Umeyr and Suweyd Bin Hurmala, and they used to say, 'We are deaf, mute and blind from what Muhammad^{saww} has come with. And they were all killed at (the battle of) Ohad. They used to be the flag bearers'.⁴²

VERSE 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ
بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ {24}

O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, and know that Allah Intervenes between a person and his heart, and it is to Him you shall be Gathered [8:24]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ أَوْلَيْدٍ الْخُثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ قَالَ نَزَلَتْ فِي وَلَايَةِ عَلِيِّ (عليه السلام)

⁴² جوامع الجامع: 167

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you [8:24]**. He^{asws} said: 'It was Revealed regarding the Wilayah of Ali^{asws}'⁴³

و من طريق العامة: ما نقله ابن مردويه، عن رجاله، مرفوعاً إلى الإمام محمد بن علي الباقر (عليه السلام)، أنه قال في قوله تعالى: اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ: «نزلت في ولاية علي بن أبي طالب (عليه السلام)».

And from the way of the general Muslims is what is transmitted by Ibn Mardawayh, from his men,

'Raising it to the Imam Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said regarding the Words of the Exalted: **Answer to Allah and the Rasool when he calls you to what would revive you [8:24]**. 'It was Revealed regarding the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'⁴⁴

علي بن إبراهيم، قال: حدثنا أحمد بن محمد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ، يقول: «ولاية علي بن أبي طالب، فإن اتباعكم إياه و ولايته أجمع لأمركم و أبقى للعدل فيكم».

Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you [8:24]**, he^{asws} said: '(Calls to) Wilayah of Ali^{asws} Bin Abu Talib^{asws}, for your following him^{asws} and being in his^{asws} Wilayah, would be a gathering for your matters and a remaining of the justice among you all'.

و أما قوله: وَ اعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ، يقول: «يحول بين المرء و معصيته أن تقوده إلى النار، و يحول بين الكافر و طاعته أن يستكمل بها الإيمان، و اعلموا أن الأعمال بخواتيمها».

And as for His^{azwj} Words **and know that Allah Intervenes between a person and his heart, and it is to Him you shall be Gathered [8:24]**, he^{asws} said: 'Intervenes between the person and his disobedience that could have place him in the Fire, and Intervenes between the Kafir and his obedience that would complete the Eman thereby. And know that the deeds are by their completion'⁴⁵

و في خبر يونس بن عمار، عن أبي عبد الله (عليه السلام)، قال: «لا يستيقن القلب أن الحق باطل أبداً، و لا يستيقن أن الباطل حق أبداً».

⁴³ Al Kafi – H 14797

⁴⁴ تأويل الآيات 1: 1/191 عن ابن مردويه.

⁴⁵ تفسير القمي 1: 271

And in a Hadeeth of Yunuss Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} having said: '(When Allah^{azwj} Intervenes) his heart will not be convinced that the Truth is falsehood, ever, nor will it be convinced that the falsehood is the Truth, ever!'⁴⁶

عنه، عن علي بن الحكم، عن هشام بن سالم، عن أبي عبد الله (ع) في قول الله تبارك وتعالى " واعلموا أن الله يحول بين المرء وقلبه " فقال: يحول بينه وبين أن يعلم أن الباطل حق.

From him, from Ali Bin Al Hakam, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High: **and know that Allah Intervenes between a person and his heart [8:24]**. So he^{asws} said: 'Intervenes between him from knowing that the falsehood is true'.⁴⁷

وسألته عن قول الله: " يحول بين المرء وقلبه " قال: يشتهى سمعه، وبصره، ولسانه، ويده، وقلبه، أما انه هو غشى شيئاً مما يشتهى فانه لا يأتيه إلا وقلبه منكراً، لا يقبل الذي يأتي، يعرف أن الحق غيره،

And I asked him^{asws} about the Words of Allah^{azwj}: **and know that Allah Intervenes between a person and his heart [8:24]**. He^{asws} said: 'His hearing covets it, and his vision, and his tongue, and his hands, and his heart. But rather, he is overwhelmed by something which he covets, but he does not come to it except that his heart is in denial of it. It does not accept what he came to, recognising that the Truth is something else.

وعن قوله تعالى: " فأما ثمود فهديناهم فاستحبوا العمى على الهدى "، قال: نأهم عن قتلهم، فاستحبوا العمى على الهدى وهم يعرفون.

And about the Words of the Exalted: **And as to Samood, We Guided them but they chose blindness over the Guidance [41:17]**. The Imam^{asws} said: 'He^{azwj} Forbid them from their killing, but they loved the blindness over the Guidance, although they were recognising it'.⁴⁸

VERSE 25

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {25}

And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25]

⁴⁶ تفسير العياشي 2: 39 / 53.

⁴⁷ Al Mahaasin – V 1 Bk 5 H 205

⁴⁸ Al Mahaasin – V 1 Bk 5 H 389

العياشي: عن عبد الرحمن بن سالم، عن الصادق (عليه السلام)، في قوله: وَ اتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً. قال: «أصاب الناس فتنة بعد ما قبض الله نبيه (صلى الله عليه وآله) حتى تركوا عليا (عليه السلام) و بايعوا غيره، و هي الفتنة التي فتنوا بها، و قد أمرهم رسول الله (صلى الله عليه وآله) باتباع علي (عليه السلام) و الأوصياء من آل محمد (عليهم السلام)».

Al Ayyashi, from Abdul Rahman Bin Saalim,

(It has been narrated) from Al-Sadiq^{asws} regarding His^{azwj} Words: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular [8:25].** He^{asws} said: 'The people were hit by a Fitna after Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away until they left Ali^{asws} and pledged their allegiances to others, and this is the Fitna which they were Tried with. And Rasool-Allah^{saww} had ordered them to follow Ali^{asws} and the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, 49

الطبرسي: عن الحاكم أبي القاسم الحسكاني، قال: حدثنا عنه السيد أبو الحمد مهدي بن نزار الحسني، قال: حدثني محمد بن القاسم بن أحمد، قال: حدثنا أبو سعيد محمد بن الفضل بن محمد، قال: حدثنا محمد بن صالح العزمي، قال: حدثنا عبد الرحمن بن أبي حاتم، قال: حدثنا أبو سعيد الأشج، عن أبي خلف الأحمر، عن إبراهيم بن طهمان، عن سعيد بن أبي عروبة، عن قتادة، عن سعيد بن المسيب، عن ابن عباس، قال: لما نزلت هذه الآية: وَ اتَّقُوا فِتْنَةً قَالَ النَّبِيُّ (صلى الله عليه وآله): «من ظلم عليا مقعدي هذا بعد وفاتي، فكأنما جحد نبوتي و نبوة الأنبياء قبلي».

Al Tabarsy, from Al Hakim Abu Al Qasim Al Haskany, from Al Syed Abu Al Hamd Mahdy Bi Nazaar Al Hasny, from Muhammad Bin Al Qasim Bin Ahmad, from Abu Saeed Muhammad Bin Al Fazal Bin Muhammad, from Muhammad Bin Salih Al Arzamy, Abdul Rahman Bin Abu Hatim, from Abu Saeed Al Ashaj, from Abu Khalaf Al Ahmar, from Ibrahim Bin Tahmaan, from Saeed Bin Abu Arouba, from Qatada, from Saeed Bin Al Musayyab,

(It has been narrated) from Ibn Abbas who said: 'When this Verse was Revealed **And fear a Fitna (strife) [8:25]**, the Prophet^{saww} said: 'The one who oppresses Ali^{asws} (preventing him^{asws} from) sitting in this seat of mine^{saww} after my^{saww} passing away, so it is as if he has fought against my^{saww} Prophet-hood and the Prophet-hood of the Prophets^{as} before me^{saww}, 50

وَ هَذَا الْإِسْنَادُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ صَدَقَ اللَّهُ عَزَّ وَ جَلَّ أَنْزَلَ اللَّهُ الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا أَدْرِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

And by this chain,

(It has been narrated) 'from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: **We have Revealed this in the Night of Pre-determination [97:1].** Allah^{azwj} Mighty and Majestic Spoke the Truth. Allah^{azwj} Revealed the Quran during the Night of the Pre-determination (Laylat Al-Qadr) **The Night of Pre-determination**

49 تفسير العياشي 2: 40 / 53.
50 مجمع البيان 4: 822

is better than a thousand months [97:3] wherein there is no Night of Pre-determination.

قَالَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هَلْ تَدْرِي لَمْ هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ لَا قَالَ لِأَنَّهَا تَنْزَلُ فِيهَا الْمَلَائِكَةُ وَ الرُّوحُ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ وَ إِذَا أَدْنَى اللَّهُ عَزَّ وَ جَلَّ بِشَيْءٍ فَقَدْ رَضِيَهِ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يَقُولُ تُسَلِّمُ عَلَيْكَ يَا مُحَمَّدُ مَلَائِكَتِي وَ رُوحِي بِسَلَامِي مِنْ أَوَّلِ مَا يَهْبِطُونَ إِلَى مَطْلَعِ الْفَجْرِ

He^{azwj} asked Rasool-Allah^{saww}: “Do you^{saww} know why it is better than a thousand months?” He^{saww} said: ‘No’. He^{saww} said: ‘Because **Therein come down the Angels and the Spirit by Allah's Permission of all matters [97:4];** and when Allah^{azwj} Mighty and Majestic Permits for something, so it has Pleased Him^{azwj}, **[97:5] Peace! Such it is till the emergence of the dawn.** He^{azwj} is Saying: “They are greeting upon you^{saww}, O Muhammad^{saww}, My^{azwj} Angels and My^{azwj} Spirit with My^{azwj} Greetings, from the beginning of their descent up to the emergence of the dawn’.

ثُمَّ قَالَ فِي بَعْضِ كِتَابِهِ وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمْتُمْ مِنْكُمْ خَاصَّةً فِي إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Then He^{azwj} Said in (another) part of His^{azwj} Book: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular [8:25],** in particular regarding **We have Revealed this in the Night of Pre-determination [97:1].**

وَ قَالَ فِي بَعْضِ كِتَابِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And He^{azwj} Said in (another) part of His^{azwj} Book: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].**

يَقُولُ فِي الْآيَةِ الْأُولَى إِنَّ مُحَمَّدًا حِينَ يَمُوتُ يَقُولُ أَهْلُ الْخِلَافِ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ مَضَتْ لَيْلَةُ الْقَدْرِ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَهَذِهِ فِتْنَةٌ أَصَابَتْهُمْ خَاصَّةً وَ بِهَا ارْتَدُّوا عَلَى أَعْقَابِهِمْ لِأَنَّهُمْ إِنْ قَالُوا لَمْ تَذْهَبْ فَلَا بُدَّ أَنْ يَكُونَ لِلَّهِ عَزَّ وَ جَلَّ فِيهَا أَمْرٌ وَ إِذَا أَقْرَأُوا بِالْأَمْرِ لَمْ يَكُنْ لَهُ مِنْ صَاحِبٍ بُدٌّ .

He^{azwj} is Saying in the first Verse that Muhammad^{saww}, when he^{saww} passes away, the people of the opposition to the Command of Allah^{azwj} Mighty and Majestic would be saying, ‘The Night of Pre-determination (*Laylat Al-Qadr*) expired along with Rasool-Allah^{saww}’. So this is a Fitna hitting them in particular, and by it they are turning back upon their heels because they, if they were to say, ‘It (*Laylat Al-Qadr*) did not go away, then it would be inevitable that there would happen to be for Allah^{azwj} Mighty and Majestic a Command during it. And when they acknowledge with

the Command, there cannot happen to be an escape from there being a Master^{asws} for it'.⁵¹

وقال أيضا في حديث أبي أيوب الانصاري: إن النبي صلى الله عليه وآله قال لعمار: إنه سيكون (من) بعدي هنات، حتى يختلف السيف فيما بينهم، وحتى يقتل بعضهم بعضا، وحتى يبرأ بعضهم من بعض. فإذا رأيت ذلك فعليك بهذا الاصلع عن يميني علي بن أبي طالب عليه السلام.

And he said as well in a Hadeeth of Abu Ayoub Al Ansary –

'The Prophet^{saww} said to Amaar: 'It will be so that there would happen to be flaws (break-ups) from after me^{saww}, to the extent that the swords would differ regarding what is between them, and to the extent some of them kill the others, and to the extent some of them would disavow from the others. So when you see that, then upon you is to be with this short-haired one on my^{saww} right, Ali^{asws} Bin Abu Talib^{asws}.

فان سلك الناس كلهم واديا وسلك علي واديا، فاسلك وادي علي وخل عن الناس. يا عمار إن عليا لا يردك عن هدى ولا يدلك على ردى يا عمار طاعة علي طاعتي، وطاعتي طاعة الله.

So even if the people, all of them were to travel in a valet, and Ali^{asws} travels (a different) valley, travel the valley of Ali^{asws} and stay away from the people. O Amaar! Ali^{asws} would return you to Guidance and will not point you upon annihilation. O Amaar! Obedience to Ali^{asws} is obedience to me^{saww}, and obedience to me^{saww} is being obedient to Allah^{azwj}.⁵²

How Fitna (Strife) begins

عنه، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تبتدع، يخالف فيها كلام الله، يقلد فيها رجال رجالا، ولو أن الباطل خلص لم يخف على ذي حجي، ولو أن الحق خلص لم يكن اختلاف، ولكن يؤخذ من هذا ضعف ومن هذا ضعف فيمزجان فيجيئان معا، فهناك استحوذ الشيطان على أوليائه، ونجا الذين سبقت لهم من الله الحسنى

From him, from Al Hassan Bin Ali Bin Fazaal, from Aasim Bin Hameed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-Al-Momineen^{asws} addressed the people: 'O you people! But rather, the beginning of the occurrence of the *Fitna* (Strife) is from the following of the desires, and rulings which have been innovated, in which the Speech of Allah^{azwj} is opposed, in which a man emulates (does *Taqleed*) of a man. And if the falsehood was pure, the one with arguments would not fear it; and if the Truth was pure, there would be no differing. But, they take a handful of this, and a handful of that, so they mix up the two and come with

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 4

⁵² Taweel Al Ayaat Al Zaahira – P 192 H 4

these two. So it is over that, the Satan^{la} enchains his^{la} friends, those for whom the goodness has preceded from Allah^{azwj} attain salvation (21:101)'.⁵³

VERSE 26

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ
بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ {26}

And remember when you were few, weakened in the land, fearing that the people would force you away, so He Sheltered you and Supported you with His Help and Graced you from the good things, perhaps you would be grateful [8:26]

علي بن إبراهيم: إنها نزلت في قريش خاصة.

Ali bin Ibrahim (said), 'It has been Revealed regarding the Quraysh in particular (i.e., ***the people would force you away [8:26]***'.⁵⁴

VERSES 27 - 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ {27}

O you who believe! Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]

وَاعْلَمُوا أَنَّ أَمْوَالَكُمُ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {28}

And know that rather your wealth and your children are a Fitna (strife), and that Allah, with Him is a Mighty Recompense [8:28]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

⁵³ Al Mahaasin – V 1 Bk 5 H 74

⁵⁴ تفسير القمي 1: 271.

O you who believe! If you fear Allah, He will Make a Criterion for you and Expiate your evil deeds from you and Forgive (your sins) for you, and Allah is with the Mighty Grace [8:29]

الطبرسي: عن الباقر و الصادق (عليهما السلام) و الكلبي و الزهري: نزلت في أبي لبابة بن عبد المنذر الأنصاري، و ذلك أن رسول الله (صلى الله عليه و آله) حاصر يهود قريظة إحدى و عشرين ليلة، فسألوا رسول الله (صلى الله عليه و آله) الصلح على ما صالح عليه إخوانهم من بني النضير على أن يسيروا إلى إخوانهم إلى أذرعات و أريحا من أرض الشام، فأبي أن يعطيهم ذلك رسول الله (صلى الله عليه و آله) إلا أن ينزلوا على حكم سعد بن معاذ، فقالوا: أرسل إلينا أبا لبابة، و كان مناصحا لهم، لأن عياله و ماله و ولده كانت عندهم،

Al-Tabarsy,

(It has been narrated) from Al-Baqir^{asws} and Al-Sadiq^{asws}, and Al-Kalby, and Al-Zuhry: 'It was Revealed regarding Abu Lababa Bin Abdul Munzar Al-Ansary, and that Rasool-Allah^{saww} had besieged the Jews of Qureyza for twenty one nights. So Rasool-Allah^{saww} was asked for reconciliation upon what the Clan of Al-Nazeyr had reconciled that they can travel to their brother to Azra'at and Areyha from the lands of Syria. But Rasool-Allah^{saww} refused to grant them these terms, but they descended upon the judgement of S'ad Bin Ma'az, so they said, 'Send Abu lababa to us!' He was a means of escape for them, because his family, and his wealth, and his sons were with them.

فبعثه رسول الله (صلى الله عليه و آله) فأتاهم، فقالوا: ما ترى- يا أبا لبابة- أن نزل على حكم سعد بن معاذ؟ فأشار أبو لبابة بيده إلى حلقه، أنه الذبح فلا تفعلوا، فأتاه جبرئيل (عليه السلام) فأخبره بذلك، قال أبو لبابة: فلو الله ما زالت قدماي من مكائهما حتى عرفت أني قد خنت الله و رسوله، فنزلت الآية فيه،

So Rasool-Allah^{saww} sent, and he came up to them, so they said, 'What are we seeing – O Abu Lababa – You have descended upon the judgement of Sa'ad Bin Ma'az?' So, Abu Lababa gestured by his hands towards his throat, 'If I don't do it, I would be slaughtered'. So Jibraeel^{as} descended and informed (Rasool-Allah^{saww}) about it. Abu Lababa said, 'If only Allah^{azwj} my two feet had not slipped until I had recognised that I have betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}'. Therefore, this Verse was Revealed with regards to it.

فلما نزلت شد نفسه على سارية من سواري المسجد، و قال: و الله لا أذوق طعاما و لا شرابا حتى أموت، أو يتوب الله علي. فمكث سبعة أيام لا يذوق فيها طعاما و لا شرابا، حتى خر مغشيا عليه، ثم تاب الله عليه، فقيل له: يا أبا لبابة، قد تيب عليك. فقال: لا و الله، لا أحل نفسي حتى يكون رسول الله (صلى الله عليه و آله) هو الذي يحلني.

So when it was Revealed, he bound himself to a pillar from the pillars of the Masjid and said, 'By Allah^{azwj}! I shall not taste food, nor drink until I die, or Allah^{azwj} Turns (Mercifully) towards me'. So he remained (like that) for seven days, not tasting food nor drink, until he was overcome with unconsciousness. Then Allah^{azwj} Turned towards him, so it was said to him, 'O Abu Lababa! Here is food for you'. Abu

Lababa said, 'No, by Allah^{azwj}! I will not permit myself until Rasool-Allah^{saww} comes over to permit me'.

فجاءه و حله بيده، ثم قال أبو لبابة: إن من تمام توبتي أن أهرج دار قومي التي أصبت فيها الذنب، و أن أنخلع من مالي. فقال النبي (صلى الله عليه و آله): «يجزيك الثلث أن تصدق به».

So he^{saww} came up to him and fed him by his^{saww} own hands. Then Abu Lababa said, 'For the completion of my repentance is that I shall open the house in which I committed the sin, for my people, and separate myself from my wealth'. So the Prophet^{saww} said: 'I^{saww} allow you that you should give one third in charity'.⁵⁵

الطبرسي: عن أمير المؤمنين (عليه السلام): «لا يقول أحدكم. اللهم إني أعوذ بك من الفتنة، لأنه ليس أحد إلا و هو مشتمل على فتنة، و لكن من استعاذ فليستعد من مضلات الفتن، فإن الله تعالى يقول: وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ».

Al Tabarsy –

'From Amir Al-Momineen^{asws}: 'Not one of you should be saying, 'O Allah^{azwj}! I seek Refuge with You^{azwj} from the Fitna (strife)', because there isn't anyone except and he is included upon the Fitna. But, the one seeking Refuge should seek Refuge from the straying of the Fitna, for Allah^{azwj} the Exalted is Saying: **And know that rather your wealth and your children are a Fitna (strife) [8:28]**'.⁵⁶

VERSE 30

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {30}

And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]

الشيخ: بإسناده، قال: أخبرنا جماعة، منهم الحسين بن عبيد الله، و أحمد بن عبدون، و أبو طالب ابن عرفة، و أبو الحسن الصفار، و أبو علي الحسن بن إسماعيل بن أشناس، قالوا: حدثنا أبو المفضل محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا أحمد بن سفيان بن العباس النحوي، قال: حدثنا أحمد بن عبيد بن ناصح، قال: حدثنا محمد بن عمر بن واقد الأسلمي قاضي الشرقية، قال: حدثنا إبراهيم بن إسماعيل بن أبي حبيبة الأشلهي، عن داود بن الحصين، عن أبي غطفان،

Al Sheykh, by his chain, said, 'A group informed us, among whom were Al Husayn Bin Ubeydullah, and Ahmad Bin Abdoun, and Abu Talib Ibn Arfat, and Abu Al Hassan Al Saffar, and Abu Ali Al Hassan Bin Ismail Bin Ashnaan, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani,

⁵⁵ مجمع البيان 4: 823

⁵⁶ مجمع البيان 4: 824، نهج البلاغة: 483/ الحكمة 93

from Ahmad Bin Sufyan Bin Al Abbas Al Nahwy, from Ahmad Bin Ibeyd Bin Nasih, from Muhammad Bin Umar Bin Waqad Al Aslami, the eastern judge, from Ibrahim Bin Ismail Bin Abu Habiba Al Ash'haly, from Dawood Bin Al Haseyn, from Abu Ghatfaan,

عن ابن عباس، قال: اجتمع المشركون في دار الندوة ليتشاوروا في أمر رسول الله (صلى الله عليه وآله)، فأتى جبرئيل رسول الله (صلى الله عليه وآله) وأخبره الخبر، وأمره أن لا ينام في مضجعه تلك الليلة، فلما أراد رسول الله (صلى الله عليه وآله) المبيت أمر عليا (عليه السلام) أن يبيت في مضجعه تلك الليلة، فبات علي (عليه السلام) و تغشى ببرد أخضر حضرمي كان رسول الله (صلى الله عليه وآله) ينام فيه، و جعل السيف إلى جنبه.

(It has been narrated) from Ibn Abbas, who said, 'The Polytheists gathered in the house of Al-Nadwa in order to hold consultations regarding Rasool-Allah^{saww}. So Jibraeel^{as} came to Rasool-Allah^{saww} and informed him^{saww} of the News, and ordered him^{saww} that he^{saww} should not sleep in his^{saww} bed that night. When Rasool-Allah^{saww} intended to sleep, he^{saww} ordered Ali^{asws} that he^{asws} should sleep in his^{saww} bed instead during that night. So Ali^{asws} slept and covered himself^{asws} with a green cloak which Rasool-Allah^{saww} used to sleep in, and kept his^{asws} sword by his^{asws} side.

فلما اجتمع أولئك النفر من قريش يطوفون و يرصدونه يريدون قتله، فخرج رسول الله (صلى الله عليه وآله) و هم جلوس على الباب، و عددهم خمسة و عشرين رجلا، فأخذ حفنة من البطحاء، ثم جعل يذرهما على رؤوسهم، و هو يقرأ: يس و القرآن الحكيم حتى بلغ فأعشيناهم فهم لا يبصرون

So when those (Polytheists) number from the Quraysh gathered encircling and observing, intending to kill him^{asws}, Rasool-Allah^{saww} went out while they were seated by the door, and they numbered fifteen men. Then he^{saww} grabbed a handful of the plain then made its leaves to be over their heads, and he^{saww} recited **Ya Seen [36:1] By the Wise Quran [36:2]** - up to **We have Covered them over, so they are not seeing [36:9]**.

فقال لهم قائل: ما تنتظرون؟ قالوا: محمدا. قال: خبتم و خسرتم، قد- و الله- مر بكم، فما منكم رجل إلا و قد جعل على رأسه ترابا. قالوا: و الله ما أبصرناه.

So someone said to them, 'What are you all waiting for?' They said, 'Muhammad^{saww}'. He said, 'You have failed and you have lost. By Allah^{azwj}, he^{saww} has passed by you all. So there was not a single man among you except that he^{saww} made the dust to be upon his head'. They said, 'By Allah^{azwj}, we have not seen him^{saww}'.

قال: فأنزل الله عز و جل: وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ.

He^{asws} said: 'Thus Allah^{azwj} Mighty and Majestic Revealed **And when those who committed Kufr plotted against you in order to confine you or kill you or**

banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30].⁵⁷

عن زرارة و حمران، عن أبي جعفر و أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله تعالى: وَ اللَّهُ خَيْرُ الْمَكْرِيْنَ. قالوا: «إن رسول الله (صلى الله عليه و آله) قد كان لقي من قومه بلاء شديدا حتى أتوه ذات يوم و هو ساجد حتى طرحوا عليه رحم شاة، فأنته ابنته و هو ساجد لم يرفع رأسه، فرفعت عنه و مسحته،

From Zarara and Hamraan,

(It has been narrated) from Abu Ja'far^{asws} and Abu Ja'far^{asws}, and Abu Abdullah^{asws} regarding the Words of the Exalted: ***and Allah is the best of the planners [8:30]***, said: 'Rasool-Allah^{saww} had faced from his^{saww} people severe afflictions to the extent that one day they came to him^{saww} one day while he^{saww} was in Sajdah, and dumped the womb of a sheep upon him^{saww}. So his^{saww} daughter^{asws} came over, and he^{saww} was in Sajdah and did not raise his^{saww} head, so she^{asws} lifted it from him^{saww} and anointed him^{saww}.

ثم أراه الله بعد ذلك الذي يحب، إنه كان بيد و ليس معه غير فارس واحد، ثم كان معه يوم الفتح اثنا عشر ألفا، حتى جعل أبو سفيان و المشركون يستغيثون،

Then, after that, Allah^{azwj} Showed him^{saww} what he^{saww} loved. He^{saww} was at Badr and there was nothing with him^{saww} except for one horse, then on the day of victory (over Makkah) he^{saww} had twelve thousand with him^{saww}, to the extent that Abu Sufyan and the Polytheists went on to cry out for help.

ثم لقي أمير المؤمنين (عليه السلام) من الشدة و البلاء و التظاهر عليه، و لم يكن معه أحد من قومه بمنزلة، أما حمزة فقتل يوم أحد، و أما جعفر فقتل يوم مؤتة».

Then Amir-Al-Momineen^{asws} faced difficulties, and the afflictions, and their false pretences against him^{asws}, and there was no one with him^{asws} from his^{asws} people of stature. As for Hamza^{asws}, so he^{as} was killed on the day (battle) of Ohad, and as for Ja'far^{asws}, he^{as} was killed on the day (battle) of Mu'ta'.⁵⁸

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أحدهما (عليهما السلام): «أن قريشا اجتمعت فخرج من كل بطن أناس، ثم انطلقوا إلى دار الندوة ليتشاوروا فيما يصنعون برسول الله (صلى الله عليه و آله)، فإذا هم بشيخ قائم على الباب، فإذا ذهبوا إليه ليدخلوا، قال: أدخلوني معكم. قالوا: و من أنت، يا شيخ؟ قال: أنا شيخ من بني مضر، و لي رأي أشير به عليكم،

Al Ayyashi, from Zurara and Humran and Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{asws}) (having said): 'Quraysh gathered, and there came a person from every family. Then they went to a house of symposium in order to hold consultations regarding what they should do with Rasool-Allah^{saww}, and there

⁵⁷ الأمالى 2: 60

⁵⁸ تفسير العياشي 2: 43 / 54

was an old man at the door. So when they went towards it in order to enter, he said, 'I shall enter along with you all'. They said, 'And who are you, O Sheykh?' He said, 'I am a Sheykh from the clan of Muzar, and for me there is an opinion I can consult with to you'.

فدخلوا و جلسوا و تشاوروا و هو جالس، و أجمعوا أمرهم على أن يخرجوه. فقال: هذا ليس لكم برأي إن أخرجتموه أجنب عليكم الناس فقاتلوكم. قالوا: صدقت ما هذا برأي.

So they entered and were seated, and they consulted, and he was (also) seated, and they formed a consensus of their matter upon that they would banish him^{saww}. He (the Sheykh) said, 'This isn't for you with a (good) opinion if you were to banish him^{saww}. It would attract the people against you and they will kill you all'. They said, 'You speak the truth. This is not a (good) opinion'.

ثم تشاوروا و أجمعوا أمرهم على أن يوثقوه. قال: هذا ليس بالرأي، إن فعلتم هذا- و محمد رجل حلو اللسان- أفسد عليكم أبناءكم و خدمكم، و ما ينفع أحدكم إذا فارقه أخوه و ابنه و امرأته.

Then they consulted (again) and they formed a consensus of their matter upon, that they would confine him^{saww}. He said, 'This isn't the (good) opinion. If you were to do this, and Muhammad^{saww} is a man of sweet tongue, he^{saww} corrupt your sons and your servants (to be) against you, and not one of you would benefit when he is separated from his brother, and his son, and his wife'.

ثم تشاوروا فأجمعوا أمرهم على أن يقتلوه، و يخرجوا من كل بطن منهم بشاب، فيضربوه بأسيا فهم،

Then they consulted (again), and they formed a consensus upon that they would kill him^{saww}, and there would come out a youth from every clan from them, and they would strike him^{saww} with their swords.

فأنزل الله تعالى: وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ إِلَى آخِرِ الْآيَةِ.

Thus, Allah^{azwj} Revealed: **And when those who committed Kufr plotted against you in order to confine you or kill you [8:30] – up to the end of the Verse**.⁵⁹

Detailed background report

علي بن إبراهيم: إنها نزلت بمكة قبل الهجرة، و كان سبب نزولها أنه لما أظهر رسول الله (صلى الله عليه و آله) الدعوة بمكة قدمت عليه الأوس و الخزرج، فقال لهم رسول الله (صلى الله عليه و آله): «تمنعوني و تكونون لي جارا حتى أتلو عليكم كتاب ربي، و ثوابكم على الله الجنة؟» فقالوا: نعم، خذ لربك و لنفسك ما شئت. فقال لهم: «موعدكم العقبة في الليلة الوسطى من ليالي التشريق».

⁵⁹ تفسير العياشي 2: 42 / 53

Ali Bin Ibrahim –

'It was Revealed at Makkah before the Emigration (Hijra), and the reason for its Revelation was: -

When Rasool-Allah^{saww} manifested the call (to Islam) at Makkah, the (tribes of) Al-Aws and Al-Khazraj came. So Rasool-Allah^{saww} said to them: 'Will you protect me^{saww} and be in my^{saww} vicinity until I^{saww} recite to you the Book of my^{saww} Lord^{azwj}, and your Rewards upon Allah^{azwj} would be the Paradise?' They said, 'Yes. Take for your^{saww} Lord^{azwj} and for yourself^{saww} whatever you^{saww} so desire to'. He^{saww} said to them: 'Your appointment (with me^{saww} would be at Al-Aqaba during the middle night from the nights of Al-Tashreek (12th Zilhajj)'.

فحجوا و رجعوا إلى منى، و كان فيهم ممن قد حج بشر كثير فلما كان اليوم الثاني من أيام التشريق، قال لهم رسول الله (صلى الله عليه و آله): إذا كان الليل فاحضروا دار عبد المطلب على العقبة، و لا تنهوا نائما، و لينسل واحد فواحد، فجاء سبعون رجلا من الأوس و الخزرج فدخلوا الدار،

So they performed their Hajj and returned to Mina, and there were among them a lot of people from the ones who had performed Hajj beforehand. When it was the second day from the days of Al-Tashreek, Rasool-Allah^{saww} said to them: 'When it will be the night, then be present at the house of Abd Al-Muttalib^{asws} at Al-Aqaba, and do not spend the night sleeping, and infiltrate one by one. So there came seventy men from (the tribes of) Al Aws and Al Khazraj, and they entered the house.

فقال لهم رسول الله (صلى الله عليه و آله): «تمنعوني و تحيروني حتى أتلوا عليكم كتاب ربي، و ثوابكم على الله الجنة؟». فقال سعد بن زرارة و البراء بن معرور و عبد الله بن حرام: نعم- يا رسول الله- اشترط لربك و لنفسك ما شئت.

So Rasool-Allah^{saww} said to them: 'Will you protect me^{asws} and be in my^{saww} vicinity until I^{saww} recite the Book of my^{saww} Lord^{azwj}, and your Rewards upon Allah^{azwj} would be the Paradise?' So Sa'ad Bin Zarara and Al Bara'a and Abdullah Bin Haram said, 'Yes, O Rasool-Allah^{saww}! Stipulate for your^{saww} Lord^{azwj} and for yourself^{saww} whatever you^{saww} so desire to'.

فقال: «أما ما أشرت لربي فأن تعبدوه و لا تشركوا به شيئا، و أشرت لنفسي أن تمنعوني مما تمنعون أنفسكم، و تمنعوا أهلي مما تمنعون أهليكم و أولادكم». فقالوا: فما لنا على ذلك؟ فقال: «الجنة في الآخرة، و تملكون العرب، و تدين لكم العجم في الدنيا، و تكونون ملوكا في الجنة في الآخرة». فقالوا: قد رضينا.

So he^{saww} said: 'As for what I^{saww} stipulate for my^{saww} Lord^{azwj} is that you will worship Him^{azwj}, not associating anything with Him^{azwj}. And I^{saww} stipulate for myself^{saww} that you will protect me^{saww} from what you are protecting yourselves, and you will protect my^{saww} family from what you are protecting your own families and your children'. They said, 'So what would be for us upon that?' He^{saww} said: 'The Paradise in the Hereafter, and you will be kings of the Arabs, and the non-Arabs would be fearing you in the world, and you would become kings in the Paradise in the Hereafter'. They said, 'We have agreed'.

فقال: «أخرجوا إلي منكم اثني عشر نقيباً، يكونون شهداء عليكم بذلك» كما أخذ موسى من بني إسرائيل اثني عشر نقيباً، فأشار إليهم جبرئيل، فقال: هذا نقيب، و هذا نقيب، تسعة من الخزرج، و ثلاثة من الأوس،

He^{saww} said: 'Bring out to me^{saww}, twelve chieftains from you who would become witnesses upon you with that, just as Musa^{as} took twelve chieftains from the Children of Israel'. So Jibraeel^{as} indicated to them, and he^{as} said: 'This is a chieftain, and this is a chieftain – being nine from Al-Khazraj and three from Al-Aws.

فمن الخزرج: سعد بن زرارة، و البراء بن معرور، و عبد الله بن حرام- و هو أبو جابر بن عبد الله- و رافع بن مالك، و سعد بن عباد، و المنذر بن عمرو، و عبد الله بن رواحة، و سعد بن الربيع، و عباد بن الصامت. و من الأوس: أبو الهيثم بن التيهان- و هو من اليمن- و أسيد بن حضير، و سعد بن خيثمة.

So, from Al-Khazraj were – Sa'ad Bin Zarara, and Al bara'a Bin Marour, and Abdullah Bin Haram – and he is father of Jabir Bin Abdullah^{ra} – and Rafi'e Bin Malik, and Sa'ad Bin Abada, and Al Manar Bin Amro, and Abdullah Bin Rawaha, and Sa'ad Bin Al Rabi'e, and Abada Bin Al Samit. And from Al Aws were – Abu Al Haysam al Tayhan – and he was from Al Yemen, and Aseyd Bin Hazeyr, and Sa'ad Bin Khaysama.

فلما اجتمعوا و بايعوا لرسول الله (صلى الله عليه و آله) صاح إبليس: يا معشر قريش و العرب، هذا محمد و الصباة من أهل يثرب على جمرة العقبة يبايعونه على حريكم. فأسمع أهل منى، و ماجت قريش، فأقبلوا بالسلاح، و سمع رسول الله (صلى الله عليه و آله) النداء،

So when they gathered and pledged allegiance to Rasool-Allah^{saww}, Iblees^{la} shrieked, 'O community of Quraysh and the Arabs! This Muhammad^{saww} and the tribes from the people of Yasrib are upon the rock of Al-Aqaba, pledging allegiance to him^{saww} upon a war against you all!' The people of Mina heard it and the Quraysh were inflamed, and they came over with the weapons, and Rasool-Allah^{saww} heard the call.

فقال للأَنْصار: «تفرقوا» فقالوا: يا رسول الله، إن أمرتنا أن نميل عليهم بأسيا فافعلنا، فقال رسول الله (صلى الله عليه و آله): «لم أؤمر بذلك، و لم يأذن الله لي في محاربتهم». قالوا- فتخرج معنا؟ قال: «أنتظر أمر الله».

So he^{saww} said to the Helpers: 'Disperse!' They said, 'O Rasool-Allah^{saww}! If you^{saww} were to order us to lean against them with our swords, we would do so'. Rasool-Allah^{saww} said: 'I^{saww} did not order that, and Allah^{azwj} has not Permitted me^{saww} regarding your war'. They said, 'So you^{saww} will come out along with us?' He^{saww} said: 'I^{saww} await the Command of Allah^{azwj}'.

فجاءت قريش على بكرة أبيها قد أخذوا السلاح، و خرج حمزة و أمير المؤمنين (عليهما السلام) و معهما السيوف فوقفا على العقبة، فلما نظرت قريش إليهما، قالوا: ما هذا الذي اجتمعتم له؟ فقال حمزة: ما اجتمعنا و ما هيأنا أحدا، و الله لا يجوز هذه العقبة أحد إلا ضرته بسيفي هذا.

So the Quraysh came en-masse bearing the weapons, while Hamza^{asws} and Amir Al-Momineen^{asws} came out and with them^{as} were the swords, and they^{as} both paused upon Al-Aqaba. So when the Quraysh looked at them^{as}, they said, 'What is this which you have gathered for?' Hamza^{asws} said, 'We have not gathered and have not welcomed anyone. By Allah^{azwj}! I^{asws} will not allow anyone to cross Al-Aqaba except I^{asws} will strike him with my^{asws} sword!'

فرجعوا إلى مكة، و قالوا: لا نأمن أن يفسد أمرنا، و يدخل واحد من مشايخ قريش في دين محمد. فاجتمعوا في دار الندوة، و كان لا يدخل في دار الندوة إلا من قد أتى عليه أربعون سنة، فدخل أربعون رجلا من مشايخ قريش، و جاء إبليس في صورة شيخ كبير،

So they returned to Makkah and they were saying, 'We are not safe from spoiling our own affairs, and one of the Sheykh of Quraysh to be entering into the Religion of Muhammad^{saww}'. So they gathered in the conference hall, and they did not use to enter into the conference hall except for the one who was forty years of age, and forty men from the sheykh of Quraysh entered, and Iblees^{la} came in an image of a very old man (sheykh).

فقال له البواب: من أنت؟ فقال: أنا شيخ من أهل نجد، لا يعدمكم مني رأي صائب، إني حيث بلغني اجتماعكم في أمر هذا الرجل فجت لأشير عليكم. فقال: ادخل، فدخل إبليس.

So the doorman said to them, 'Who are you?' He^{la} said, 'I^{la} am a sheykh from the people of Najd. There will be given from me^{la}, a correct opinion. I^{la}, when there reached me^{la} the news of your gathering regarding this matter of this man^{saww}, I^{la} came over consulting to you all'. He said, 'Enter!' So Iblees^{la} entered.

فلما أخذوا مجلسهم، قال أبو جهل: يا معشر قريش، إنه لم يكن أحد من العرب أعز منا، نحن أهل الله تغدو إلينا العرب في السنة مرتين و يكرمونا، و نحن في حرم الله لا يطمع فينا طامع، فلم نزل كذلك حتى نشأ فينا محمد ابن عبد الله

So when they had taken their seats, Abu Jahl^{la} said, 'O group of Quraysh! It is such that there is no one from the Arabs more respectable than us. We are the people of Allah^{azwj}. The Arabs come to us twice during the year and they honour us, and we are in the Harrum (Sanctuary) of Allah^{azwj}. No coveting one can tempt us. We did not cease to be like that until Muhammad Bin Abdullah^{saww} was publicised among us.

فكنا نسميه الأمين لصلاحه و سكونه و صدق لهجته، حتى إذا بلغ ما بلغ و أكرمناه ادعى أنه رسول الله، و أن أخبار السماء تأتيه، فسفه أحلامنا، و سب آلهتنا، و أفسد شبابنا، و فرق جماعتنا، و زعم أنه مات من أسلافنا ففي النار، و لم يرد علينا شيء أعظم من هذا، و قد رأيت فيه رأينا،

So we became naming him^{saww} as the trustworthy due to his^{saww} righteousness, and his^{saww} calmness, and the truthfulness of his^{saww} tone, until when it reached what reached and we respected him^{saww}. (Then) he^{saww} claimed that he^{saww} is a Rasool^{saww} of Allah^{azwj}, and that the news of the sky comes to him^{saww}. So he^{saww} discredited our dreams, and insulted our gods, and separated our communities, and he^{saww} claimed that the ones from our ancestors who have died, they are in the Fire. And there

hasn't been referred to us anything greater than this, and I have opined with regards to it, as being our opinion'.

قالوا: و ما رأيت؟ قال: رأيت أن ندس إليه رجلا منا ليقته، فإن طلبت بنو هاشم بديته أعطيتاهم عشر ديات.

They said, 'And what is your view?' He said, 'I view that we call some men from us in order to kill him^{saww}. Then, if the clan of Hashim^{asws} were to seek his^{saww} wergild, we will give them ten wergilds'.

فقال الخبيث: هذا رأي خبيث، قالوا: وكيف ذلك؟ قال: لأن قاتل محمد مقتول لا محالة، فمن ذا الذي يبذل نفسه للقتل منكم، فإنه إذا قتل محمد تعصبت بنو هاشم و حلفاؤهم من خزاعة، و إن بني هاشم لا ترضى أن يمشي قاتل محمد على الأرض، فتقع بينكم الحروب في حرمكم، و تتفانوا.

So the wicked one^{la} said, 'This is a bad opinion'. They said, 'And how is that so?' He^{la} said, 'Because a killer of Muhammad^{saww} would be killed, inevitably. So who is that from you all who would exert himself for the killing, for when he does kill Muhammad^{saww}, the clan of Hashim^{asws} and their allies would be prejudiced against him, and that the clan of Hashim^{asws} would not be pleased that the killer of Muhammad^{saww} should be walking upon the earth, and the war would ensure between you all inside your Harrum (Sanctuary), and you will perish'.

فقال آخر منهم: فعندي رأي آخر، قالوا: و ما هو؟ قال: نثبته في بيت و نلقي إليه قوته حتى يأتي إليه ريب المنون فيموت، كما مات زهير و النابغة و امرؤ القيس.

So another one of them said, 'Then, there is another opinion with me'. They said, 'And what is it?' He said, 'We shall confine him^{saww} in a house and give him^{saww} his daily bread until there comes to him^{saww} his^{saww} fate, and he^{saww} dies, just as Zuheyr and al Nabaghat, and Amro Al Qays have died'.

فقال إبليس: هذا أخصب من الآخر، قالوا: وكيف ذاك؟ قال: لأن بني هاشم لا ترضى بذلك، فإذا جاء موسم من مواسم العرب استغاثوا بهم و اجتمعوا عليكم فأخرجوه.

So Iblees^{la} said, 'This is even worse than the other (opinion)'. They said, 'And how is that so?' He^{la} said, 'Because, the Clan of Hashim^{asws} will not be pleased with that, and when the season from the seasons of the Arabs (Hajj) comes, they would seek help with them and they would gather against you all and take him^{saww} out'.

قال آخر منهم: لا، و لكننا نخرجه من بلادنا، و نتفرغ نحن لعبادة آلهتنا.

Another one of them said, 'No, but we will banish him^{saww} from our city, and we would be free to worship our gods'.

قال إبليس: هذا أخبث من الرأيين المتقدمين، قالوا: وكيف ذاك؟ قال: لأنكم تعمدون إلى أصبح الناس وجهها، و أنطق الناس لسانا، و أفصحهم لهجة، فتحملونه إلى بوادي العرب فيخدعهم و يسحروهم بلسانه، فلا يفجأكم إلا و قد ملأها عليكم خيلا و رجلا.

Iblees^{la} said, 'This is even worse than the two preceding opinions'. They said, 'And how is that so?' He^{la} said, 'Because you are deliberating to most becoming of the face of the people, and the most speaking tongue of the people, and the most eloquent of tone, so you will end up carrying him^{saww} to a valley of the Arabs, and he^{saww} would deceive them and bewitch them with his^{saww} tongue. Then is should not surprise you except and he^{saww} has inclined against you cavalry horses and infantry'.

فبقوا حائرين، ثم قالوا لإبليس: فما الرأي فيه، يا شيخ؟ قال: ما فيه إلا رأي واحد، قالوا: و ما هو؟

So they remained confused, then they said to Iblees^{la}, 'So what is the (correct) opinion with regards to it, O sheykh?' He^{la} said, 'There is not with regards to it, except for one opinion'. They said, 'And what is it?'

قال: يجتمع من كل بطن من بطون قريش واحد و يكون معهم من بني هاشم رجل، فيأخذون سكيناً أو حديدة أو سيفاً فيدخلون عليه فيضربونه كلهم ضربة واحدة حتى يتفرق دمه في قريش كلها، فلا يستطيع بنو هاشم أن يطلبوا بدمه، و قد شاركوا فيه، فإن سألوكم أن تعطوا الدية فأعطوهم ثلاث ديات،

He^{la} said, 'Gather from every clan from the clans of Quraysh, one (man), and there should (also) be a man from the clan of Hashim^{asws} along with them. Then they should take knives, or iron (bars), or swords, and they should go to him^{saww} and strike him^{saww}, each of them one strike, until his^{saww} blood is separated among all of Quraysh. Thus, the clan of Hashim^{asws} would not have the ability to seek his^{saww} blood, and they would have (also) participated in it. Then if they were to ask you to pay the wergild, then give them three wergilds'.

قالوا: نعم، و عشر ديات. ثم قالوا: الرأي رأي الشيخ النجدي، فاجتمعوا و دخل معهم في ذلك أبو لهب عم النبي (صلى الله عليه و آله).

They said, 'Yes, and (even) ten wergilds!' Then they said, 'The (correct) opinion is of the sheykh of Najd (Iblees^{la})'. So they formed a consensus and included in that Abu Lahab^{la}, uncle of the Prophet^{saww}.

و نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) فأخبره أن قريشا قد اجتمعت في دار الندوة يدبرون عليك، و أنزل الله عليه في ذلك: وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ.

And Jibraeel^{as} descended unto Rasool-Allah^{saww} and informed him^{saww} that Quraysh had gathered in the conference hall plotting against you^{saww}, and Allah^{azwj} Revealed unto him^{saww} during that: **And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30].**

و اجتمعت قريش أن يدخلوا عليه ليلا فيقتلوه، و خرجوا إلى المسجد يصفرون و يصفقون و يطوفون بالبيت، فأنزل الله: وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَ تَصْدِيَةً اليدين، و هذه الآية معطوفة على قوله: وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا.

And the Quraysh gathered to pounce upon him^{saww} at night and kill him^{saww}, and they went out to the Masjid whistling, and clapping, and circling the House (Kabah). So Allah^{azwj} Revealed: **And what was their Salat by the House except for whistling and clapping of the hands [8:35].** And this Verse is to be read together with His^{azwj} Words: **And when those who committed Kufr plotted against you [8:30].**

فلما أمسى رسول الله (صلى الله عليه و آله) جاءت قريش ليدخلوا عليه، فقال أبو لهب: لا أدعكم أن تدخلوا عليه بالليل، فإن في الدار صبياناً و نساء، و لا نأمن أن تقع بهم يد خاطئة، فنحرسه الليلة، فإذا أصبحنا دخلنا عليه.

So when it was evening for Rasool-Allah^{saww}, Quraysh came to attack upon him^{saww}. Abu Lahab^{la} said, 'I^{la} will not let you to go to him^{saww} at night, for in the house there are children and women, and there is no safety that a hand might fall on them in error. So when should stay guard at night, and when it is morning, we would attack upon him'.

فناموا حول حجرة رسول الله (صلى الله عليه و آله)، و أمر رسول الله (صلى الله عليه و آله) أن يفرش له ففرش له. فقال لعلي بن أبي طالب (عليه السلام): «افدني بنفسك». قال: «نعم، يا رسول الله». قال: «نم على فراشي، و التحف ببردي».

So they slept around the chamber of Rasool-Allah^{saww}, and Rasool-Allah^{saww} ordered that a bed be prepared for him. So it was prepared for him^{saww}. He^{saww} said to Ali Bin AbuTalib^{asws}, 'Ransom me^{saww} with yourself^{asws}'. He^{asws} said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'Sleep upon my^{saww} bed and cover with my^{saww} cloak'.

فنام علي (عليه السلام) على فراش رسول الله (صلى الله عليه و آله) و التحف ببردته و جاء جبرئيل (عليه السلام) فأخذ بيد رسول الله (صلى الله عليه و آله) و أخرجه على قريش و هم نيام، و هو يقرأ عليهم: وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ، و قال له جبرئيل: خذ على طريق ثور، و هو جبل على طريق منى له سنام كسنام الثور، فدخل الغار، و كان من أمره ما كان.

So Ali^{asws} slept upon the bed of Rasool-Allah^{saww} and covered with his^{saww} cloak, and Jibraeel^{as} came and grabbed the hand of Rasool-Allah^{saww} and took him^{saww} out towards the Quraysh while they were sleeping, and he^{saww} was reciting upon them: **'And We have made in front of them a barrier and a barrier behind them, so We have Covered them over and they are not seeing [36:9].** And Jibraeel^{as} said to him^{saww}: 'Take the Sowr road' – and it is a mountain upon the road of Mina, for it being a hump like the hump of the bull, and he^{saww} entered the cave, and it transpired from his^{saww} matter what transpired.

فلما أصبحت قريش و أتوا إلى الحجرة و قصدوا الفراش، وثب علي (عليه السلام) في وجوههم، فقال: «ما شأنكم؟» قالوا له: أين محمد؟ قال: «أ جعلتموني عليه رقيباً، أستم قلتم نخرجه من بلادنا؟ فقد خرج عنكم».

So when Quraysh woke up in the morning and came to the chamber and aimed for the bed, Ali^{asws} leapt up in their faces and he^{asws} said: 'What is your affair?' They said to him^{asws}, 'Where is Muhammad^{saww}?' He^{asws} said: 'Did you make me^{asws} a watcher over him^{saww}? Weren't you saying, 'We would banish him^{saww} from our city'? So he^{saww} has (now) gone out from you'.

فأقبلوا على أبي لهب يضربونه، و يقولون: أنت تخدعنا منذ الليلة. فتفرقوا في الجبال، و كان فيهم رجل من خزاعة، يقال له أبو كرز يقفو الآثار، فقالوا له: يا أبا كرز اليوم اليوم، فوقف بهم على باب حجرة رسول الله (صلى الله عليه و آله). و قال لهم: هذه قدم محمد، و الله إنها لأخت القدم التي في المقام.

So they turned towards Abu Lahab^{la} hitting him, and they were saying, 'You deceived us since the night!' Then they disperse in the mountain, and among them was a man from Khaza'a called Abu Karz who knew the tracking, and they said to him, 'O Abu Karz! Today is the day'. So he paused with them at the door of the chamber of Rasool-Allah^{saww}, and he said to them, 'This is a footprint of Muhammad^{saww}. By Allah^{azwj}! It is a matching footprint which is in the place'.

و كان أبو بكر استقبل رسول الله (صلى الله عليه و آله) فردده معه، فقال أبو كرز: و هذه قدم ابن أبي قحافة أو أبيه. ثم قال: و ها هنا عبر ابن أبي قحافة فما زال بهم حتى أوقفهم على باب الغار. ثم قال: ما جاوزا هذا المكان، إما أن يكونا صعدا إلى السماء أو دخلا تحت الأرض.

And Abu Bakr had met Rasool-Allah^{saww}, and returned with him^{saww}. So Abu Karz said, 'This is a footprint of Ibn Abu Qohafa or his father'. Then he said, 'And over here are the traces of Ibn Abu Qohafa'. He did not cease to be with them until he paused them at the entrance of the cave. Then he said, 'They have not crossed over this place. Either they have ascended to the sky or entered under the ground'.

و بعث الله العنكبوت فنسجت على باب الغار، و جاء فارس من الملائكة حتى وقف على باب الغار. ثم قال: ما في الغار أحد، فتفرقوا في الشعاب، و صرفهم الله عن رسوله (صلى الله عليه و آله)، ثم أذن لنبيه (صلى الله عليه و آله) في الهجرة.

And Allah^{azwj} Sent the spider and it spun a web at the entrance of the cave, and a horse rider from the Angel came over and paused at the entrance of the cave, then said. Then he (Abu Karz) said, 'There is no one in the cave'. So they dispersed in the terrain, and Allah^{azwj} Turned them away from His^{azwj} Rasool^{saww}. Then He^{azwj} Permitted for His^{azwj} Prophet^{saww} with regards to the Emigration (Hijra)⁶⁰.

⁶⁰ تفسير القمّي 1: 272.

VERSES 31 - 33

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۚ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ
{31}

And when Our Verses are recited to them, they are saying, 'We heard. Had we so desired we would say similar to this. Surely these are only stories of the former ones' [8:31]

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا
بِعَذَابٍ أَلِيمٍ {32}

And when they said, 'O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ {33}

And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) دَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَجْلٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool Allah^{saww} was explaining (matters) in a session, when Amir-Al-Momineen^{asws} came over. Rasool Allah^{saww} said to him^{asws} that: 'In you^{asws} there is a similarity with Isa^{as} Bin Maryam^{as}, and had it not been for a sect from my^{saww} community saying regarding you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said regarding you^{asws} such words that none from the people would pass by you^{asws} except that he would take the dust from under your^{asws} feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيُّانِ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنِ مَرْيَمَ

He^{asws} said: 'Two bedouins became angered along with Al-Mugheira Bin Sho'bat as well a number from the Quraysh among them. So they said, 'He^{saww} was not happy

until he^{saww} struck an example for the son^{asws} of his^{saww} uncle^{as} with Isa^{as} Bin Maryam^{as}.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَغْنِي مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} Saying: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' They are not attacking him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you –** Meaning the clan of Hashim^{asws}, **Angels in the earth succeeding (each other) [43:59].**

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هَرَقُلًا بَعْدَ هَرَقُلٍ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ آيَةٌ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He^{asws} said: 'Al-Haris Bin Amro Al-Fahry became angry and said, **'O Allah! In case this is the Truth from Your Presence** - that the Clan of Hashim^{asws} will be inheriting from Heraclius and after Heraclius, **then Rain upon us stones from the sky or Give up a painful Punishment [8:32].** So Allah^{azwj} Revealed (upon) the words of Al-Haris and this Verse Came down: **And Allah was not going to Punish them while you were among them, nor was Allah Punish them while they are seeking Forgiveness [8:33].**

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبَيِّنَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he^{saww} said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad^{saww}, but you^{saww} have made for all of the Quraysh something from what is in your^{saww} hands, for the Clan of Hashim^{asws} have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قُلِّي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُزْخِلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جُنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet^{saww} said to him: 'That is not up to me^{saww}, but that is up to Allah^{azwj} Blessed and Exalted'. He said, 'O Muhammad^{saww}, my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَوْلَايَةٍ عَلَى لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

Then Revelation Came to the Prophet^{saww} Saying: **A questioner, asked for the Punishment to befall [70:1] For the disbelievers in the Wilayah of Ali, there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3].**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَعْرِضُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُثَبِّتٌ فِي مَصْحَفٍ فَاطِمَةَ (عليها السلام)

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}, we do not read it like this'. He^{asws} said: 'By Allah^{azwj}! This is how Jibraeel^{as} Descended with it upon Muhammad^{saww}, and by Allah^{azwj}, this is how it is recorded in the Parchment (Mus'haf) of Fatima^{asws}'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خَابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah^{saww} said to those who were around him^{saww} from the hypocrites: 'Go to your companion, for there has come to him what judgment he was asking for'. Allah^{azwj} Mighty and Majestic Said: **And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]**.⁶¹

حدثنا محمد بن عبد الحميد عن حيان عن ابيه عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وهو في نفر من اصحابه ان مقامي بين اظهركم ومفارقتي خير لكم فقام إليه جابر بن عبد الله الانصاري وقال يا رسول الله صلى الله عليه وآله وسلم اما مقامك بين اظهرنا فهو خير لنا فكيف يكون مفارقتك ابانا خير لنا

It has been narrated to us by Muhammad Bin Abdul Hameed, from Hayaan, from his father, who has narrated:

'Abu Ja'far^{asws} says that the Rasool-Allah^{saww} said, and he^{saww} was among a number of his^{saww} companions, that: 'My^{saww} presence among you and my^{saww} separation (from you, both) are better for you'. Jabir Abdullah Al-Ansary stood up and said, 'O Rasool-Allah^{saww}, but your^{saww} stay among us, it is better for us. How can your^{saww} separation from us be better for us?'

قال اما مقامي بين اظهركم ان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون يعذبهم بالسيف واما مفارقتي اياكم فانه خير لكم فان اعمالكم تعرض على كل اثنين وكل خميس فما كان من حسن حمدت الله عليه وما كان من سيئ استغفرت الله لكم.

⁶¹ 18 /57 :8 الكافي H 14466

He^{saww} said: 'As for my^{saww} stay among you, is that Allah^{azwj} has Said: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**, Punishing them by the sword. And, as for my^{saww} separation from you being better for you, because your deeds will get presented to me^{saww} every Monday and Thursday. For whatever will be from good, I^{saww} shall Praise Allah^{azwj}, and whatever will be from bad, I^{saww} will seek Forgiveness from Allah^{azwj} for you'.⁶²

عَلَيْهِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَغَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ لَكُمْ فِي حَيَاتِي خَيْرًا وَفِي مَمَاتِي خَيْرًا قَالَ فَقِيلَ يَا رَسُولَ اللَّهِ أَمَّا حَيَاتُكَ فَقَدْ عَلِمْنَا فَمَا لَنَا فِي وَفَاتِكَ فَقَالَ أَمَّا فِي حَيَاتِي فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَأَمَّا فِي مَمَاتِي فَتُعَرِّضُ عَلَيَّ أَعْمَالَكُمْ فَأَسْتَغْفِرُ لَكُمْ.

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and someone else, has reported the following:

Abu Abdullah^{asws} says that the Rasool Allah^{saww} said: 'There is goodness for you in my^{saww} being alive and goodness for you in my^{saww} passing away'. So they said, 'O Rasool Allah^{saww}! As for your^{saww} being alive, so we have known that. So what is (goodness) for us in your^{saww} passing away?' He^{saww} said: 'As for my^{saww} being alive, so Allah^{azwj} Mighty and Majestic has Said: **And Allah was not going to Punish them while you were among them [8:33]**. And as for my^{saww} passing away, your deeds would get presented to me^{saww}, so I^{saww} would be seeking Forgiveness for you'.⁶³

حدثنا محمد بن إبراهيم بن اسحاق الطالقاني رضى الله عنه قال حدثنا عبد العزيز بن يحيى قال حدثنا المغيرة بن محمد قال حدثنا رجاء بن سلمة عن عمرو ابن شمر، عن جابر بن يزيد الجعفي، قال: قلت لابي جعفر محمد بن علي الباقر عليهما السلام لاي شئ يحتاج إلى النبي صلى الله عليه وآله والامام؟ فقال لبقاء العالم على صلاحه وذلك ان الله عزوجل يرفع العذاب عن أهل الارض إذا كان فيها نبي أو امام قال الله عزوجل وما كان الله ليعذبهم وأنت فيهم

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Ibn Shimr, from Jabir Bin Yazeed Al Ju'fy who said,

'I said to Abu Ja'far Bin Muhammad^{asws} Bin Ali Al-Baqir^{asws}, 'For which thing is there a need to the Prophet^{saww} and the Imam^{asws}? So he^{asws} said: 'For the remaining of the knowledgeable one for his correctness, and that is the (reason that) Allah^{azwj} Mighty and Majestic Raised the Punishment from the people of the earth if there was a Prophet^{as} or an Imam^{asws} in it. Allah^{azwj} Mighty and Majestic Said: **And Allah was not going to Punish them while you were among them [8:33]**.

وقال النبي صلى الله عليه وآله النجوم أمان لاهل السماء وأهل بيتي أمان لاهل الارض فإذا ذهبت النجوم اتى اهل السماء ما يكرهون وإذا ذهب اهل بيتي اتى أهل الارض ما يكرهون يعني باهل بيته الائمة الذين قرن الله عزوجل طاعتهم بطاعته

⁶² Basaair Al Darajaat – P 9 Ch 13 H 5

⁶³ Al Kafi – V 8 H 14809

And the Prophet^{saww} said: 'The stars are a security for the inhabitants of the sky, and the People^{asws} of my^{saww} Household are a security for the inhabitants of the earth. So if the stars were to go away, there would come to the inhabitants of the sky what they dislike, and if the People^{asws} of my^{saww} Household go away, there would come to the inhabitants of the earth what they dislike' – meaning by the People^{asws} of the Household, the Imams^{asws}, the obedience to whom Allah^{azwj} has Paired as being obedience to Him^{azwj}.

فقال (يا أيها الذين آمنوا اطيعوا الله واطيعوا الرسول وأولى الأمر منكم) وهم المعصومون المطهرون الذين لا يذنبون ولا يعصون وهم المؤيدون الموفقون المسددون بهم يرزق الله عبادهم وبهم تعمر بلاده وبهم ينزل القطر من السماء وبهم يخرج بركات الأرض وبهم يمهّل أهل المعاصي ولا يعجل عليهم بالعقوبة والعذاب لا يفارقهم روح القدس ولا يفارقونه ولا يفارقون القرآن ولا يفارقهم صلوات الله عليهم أجمعين.

He^{azwj} Said: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***, and they^{asws} are the Infallible, the Purified who are not committing any sins nor are they^{asws} disobeying (Allah^{azwj}), and they^{asws} are the supporters, the conciliators, the Guides due to whom Allah^{azwj} Sustains His^{azwj} servants. It is due to them^{asws} that His^{azwj} Countries survive, and it is due to them^{asws} that there are drops (of rain) from the sky, and it is due to them^{asws} that the Blessings come out from the earth, and it is due to them^{asws} that the Torment and the Punishment is delayed and is not hastened upon the people of the disobedience. Neither will the Holy Spirit separate from them nor would they^{asws} separate from it. Neither will they^{asws} separate from the Quran, nor would it separate from them^{asws}.⁶⁴

[اِخْتِجَاجَاتُ رَسُولِ اللَّهِ ص لَوْلَايَةِ عَلِيٍّ ع:]

Arguments of Rasool-Allah^{saww} for the Wilayah of Ali^{asws}

فَقَالَ رَسُولُ اللَّهِ ص: أَمَا كَفَأَكُمُ نُورُ عَلِيٍّ الْمَشْرِقُ فِي الظُّلُمَاتِ الَّتِي رَأَيْتُمُوهُ لَيْلَةً خُرُوجِهِ مِنْ عِنْدِ رَسُولِ اللَّهِ إِلَى مَنْزِلِهِ أَمَا كَفَأَكُمُ أَنَّ عَلِيًّا جَارَ وَ الْحَيِطَّانُ بَيْنَ يَدَيْهِ، فَفُتِحَتْ لَهُ وَ طُرِقَتْ، ثُمَّ عَادَتْ وَ التَّأَمَّتْ

Rasool-Allah^{saww} said: 'Was it not sufficient for you all, the light of Ali^{asws} shining in the darkness which you saw on the night he^{asws} went out from the presence of Rasool-Allah^{saww} to his^{asws} house? Was it not sufficient for you that Ali^{asws} crossed over and (although) the wall was in front of him^{asws}, but it opened up and made a way for him^{asws}, then it returned and joined up again?

أَمَا كَفَأَكُمُ يَوْمَ غَدِيرِ خُمٍّ أَنَّ عَلِيًّا لَمَّا أَقَامَهُ رَسُولُ اللَّهِ رَأَيْتُمْ أَبْوَابَ السَّمَاءِ مُفْتَحَةً، وَ الْمَلَائِكَةَ مِنْهَا مُطْلِعِينَ تُنَادِيكُمْ: هَذَا وَلِيُّ اللَّهِ فَاتَّبِعُوهُ، وَ إِلَّا حَلَّ بِكُمْ عَذَابُ اللَّهِ فَاحْذَرُوهُ

Was it not sufficient for you on the day of Ghadeer Khumm that Ali^{asws}, when Rasool-Allah^{saww} established him^{asws}, you saw the gateways of the sky opened up and the

⁶⁴ Al Illal Al Sharaie – V 1 Ch 103 H 1

Angels emerging from these calling out to you, 'This is a Guardian^{asws} of Allah^{azwj}, therefore obey him^{asws}, or else the Punishment of Allah^{azwj} would be Released with you all, therefore be warned'?

أَمْ كَفَّارُكُمْ رُؤْيُكُمْ عَلَيَّ بِنِ أَبِي طَالِبٍ ع وَهُوَ يَمْشِي وَالْجِبَالُ تَسِيرُ بَيْنَ يَدَيْهِ لَقَدْ يَخْتِاجُ إِلَى الْإِنْخِرَافِ عَنْهَا، فَلَمَّا جَارَ رَجَعَتْ الْجِبَالُ إِلَى أَمَاكِينِهَا

Was is not sufficient for you seeing Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was walking, and the mountain moving aside lest he^{asws} be needy to turn around from it, so when he^{asws} had crossed over, the mountain moved back into its place?

ثُمَّ قَالَ: اللَّهُمَّ زِدْهُمْ آيَاتٍ، فَإِنَّهَا عَلَيْكَ سَهْلَاتٌ يَسِيرَاتٌ - لِتَزِيدَ حُجَّتَكَ عَلَيْهِمْ تَأْكِيداً.

Then he^{saww} said: 'O Allah^{azwj}! Increase the Signs for them, for these are easy, a small thing for You^{azwj}, in order for Your^{azwj} Proof to be Increased against them, substantiated'.

قَالَ: فَارْجِعِ الْقَوْمَ إِلَى بُيُوتِهِمْ، فَأَرَادُوا دُخُولَهَا فَاعْتَقَلَتْهُمْ الْأَرْضُ وَمنَعَتْهُمْ، وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ دُخُولُهَا - حَتَّى تُؤْمِنُوا بِوِلَايَةِ عَلِيٍّ ع. قَالُوا: آمَنَّا. وَ دَخَلُوا.

He (Imam Hassan Al-Askari^{asws}) said: 'So the group returned to their houses and they intended to enter these, but the ground seized them and prevented them, and called out to them, 'It is prohibited unto you to enter these until you believe in the Wilayah of Ali^{asws}!' They said, 'We believe!' And they entered.

ثُمَّ دَهَبُوا يَنْزِعُونَ ثِيَابَهُمْ لِيَلْبَسُوا غَيْرَهَا، فَثَقُلَتْ عَلَيْهِمْ، وَ لَمْ يَقْلُوهَا وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ سُهْلُهُ نَزَعْنَا - حَتَّى تُقْرُوا بِوِلَايَةِ عَلِيٍّ ع. فَأَقْرُوا، وَ نَزَعُوهَا.

Then they went on to remove their clothes in order to wear another, but these became heavy upon them and could not lift them, and these called out to them, 'It is prohibited upon you the ease of removing us until you acknowledge with the wilayah of Ali^{asws}!' So they acknowledged, and they removed them.

ثُمَّ دَهَبُوا يَلْبَسُونَ ثِيَابَ اللَّيْلِ، فَثَقُلَتْ عَلَيْهِمْ وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ لُبْسُنَا - حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيٍّ ع. فَاعْتَرَفُوا.

Then they went on to wear the night clothes, but these became heavy upon them, and called out to them, 'It is prohibited upon you to wear us, until you acknowledge with the Wilayah of Ali^{asws}!' So they acknowledged.

ثُمَّ دَهَبُوا يَأْكُلُونَ، فَثَقُلَتْ عَلَيْهِمُ اللَّقْمَةُ، وَ مَا لَمْ يَنْقُلْ مِنْهَا اسْتَحْجَرَ فِي أَفْوَاهِهِمْ، وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ أَكْلُنَا - حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيٍّ ع فَاعْتَرَفُوا.

Then they went to eat, but the morsel became heavy upon them, and whatever did not become heavy from these, became pebbles in their mouths, and called out to

them, 'It is prohibited upon you to eat us, until you acknowledge with the Wilayah of Ali^{asws}!' So they acknowledged.

ثُمَّ ذَهَبُوا يَبُولُونَ وَ يَتَعَوِّطُونَ، فَتَعَذَّبُوا وَ تَعَذَّرَ عَلَيْهِمْ، وَ نَادَتْهُمْ بُطُونُهُمْ وَ مَذَاكِيرُهُمْ: حَرَامٌ عَلَيْكُمُ السَّلَامَةُ مِنَّا- حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع. فَاعْتَرَفُوا

Then they went to urinate and defecate, but they were unable and became impossible upon them, and they bellies and their manhood called out to them, 'It is prohibited upon you to be safe from us, until you acknowledge with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. So they acknowledge.

ثُمَّ صَجَرَ بَعْضُهُمْ وَ قَالَ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ- فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ- أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ فَإِنَّ عَذَابَ الْإِصْطِلَامِ الْعَامِّ إِذَا نَزَلَ، نَزَلَ بَعْدَ خُرُوجِ النَّبِيِّ ص مِنْ بَيْنِ أَظْهُرِهِمْ،

Then some of them got annoyed, and said, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32].** Allah^{azwj} Mighty and Majestic Said: **And Allah was not going to Punish them while you were among them [8:33]** – for the uprooting Punishment would be general when it does descend. It would (only) descend after the exit of the Prophet^{saww} from their midst.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْإِنَابَةَ، فَإِنَّ مِنْ حُكْمِهِ فِي الدُّنْيَا أَنْ يَأْمُرَكَ بِقَبُولِ الظَّاهِرِ، وَ تَرْكِ التَّقْنِيشِ عَنِ الْبَاطِنِ، لِأَنَّ الدُّنْيَا دَارُ إِمْهَالٍ وَ إِنْظَارٍ، وَ الْآخِرَةُ دَارُ الْحُزَاءِ بِلَا تَعْدِيدٍ.

Then Allah^{azwj} Mighty and Majestic Said: **nor would Allah Punish them while they are seeking Forgiveness [8:33]** – manifesting the repentance and the attentiveness, for it is from His^{azwj} Judgment in the world that He^{azwj} has Commanded you with accepting then apparent and leave the investigation about the hidden (esoteric), because the world is a house of respite and waiting, and the Hereafter is a House of the Recompense without (performing acts of) worship.

قَالَ: وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ فِيهِمْ مَنْ يَسْتَغْفِرُ- لِأَنَّ هَؤُلَاءِ لَوْ أَنَّ فِيهِمْ مَنْ عَلِمَ اللَّهُ أَنَّهُ سَيُؤْمِنُ- أَوْ أَنَّهُ سَيَخْرُجُ مِنْ نَسْلِهِ ذُرِّيَّةً طَيِّبَةً- يَجُودُ رَبُّكَ عَلَى أَوْلَئِكَ بِالْإِيمَانِ وَ تَوَابِهِ، وَ لَا يَقْتُلُهُمْ بِاخْتِرَامِ آبَائِهِمُ الْكُفَّارِ، وَ لَوْ لَا ذَلِكَ لَأَهْلَكْتَهُمْ.

He^{azwj} Said: **nor would Allah Punish them** – and among them is one who seeks Forgiveness – because they, if among them there is one whom Allah^{azwj} Knows of that he would be believing (in the future), or there would be coming out from his lineage, a goodly offspring – your Lord^{azwj} would be Benevolent upon them with the Eman and its Rewards, and He^{azwj} would not Cut them off by Destroying their Kafir forefathers – and had it not been so, He^{azwj} would have Destroyed them.

فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص: كَذَلِكَ افْتَرَحَ النَّاصِبُونَ آيَاتِ فِي عَلِيٍّ ع حَتَّى افْتَرَحُوا مَا لَا يَجُوزُ فِي حُكْمِ [اللَّهِ]، جَهْلًا بِأَحْكَامِ اللَّهِ، وَ افْتِرَاحًا لِلْأَبَاطِيلِ عَلَى اللَّهِ.

So these are the words of Rasool-Allah^{saww}: 'Like that is how the Nasibis are suggesting (to be shown) Sign regarding Ali^{asws} until they are suggesting what is not allowed in the Judgment of Allah^{azwj}, being ignorant of the Ordinances of Allah^{azwj} and suggesting falsities upon Allah^{azwj}'.⁶⁵

العلامة الحلي (قدس سره) في كتاب (الكشكول): عن أحمد بن عبد الرحمن النواردي يوم الجمعة في شهر رمضان سنة عشرين و ثلاث مائة، قال: قال الحسين بن العباس، عن المفضل الكرماني، قال: حدثني محمد بن صدقة، قال: قال محمد بن سنان، عن المفضل بن عمر الجعفي، قال: و ذكر حديثا طويلا،

The Allama Hilli in the book Al Kashkowl, from Ahmad Bin Abdul Rahman Al Nawardy on the day of Friday, during the month of Ramazan of the year three hundred and twenty said, 'Al Husayn Bin Al Abbas said, from Al Mufazzal Al Kirmany, from Muhammad Bin Sadaqa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar Al Ju'fy who said, and he mentioned a lengthy Hadeeth,

و قال (عليه السلام) فيه: «أقبل النضر بن الحارث فسلم، فرد عليه النبي (صلى الله عليه و آله)، فقال: يا رسول الله، إذا كنت سيد ولد آدم و أخوك سيد العرب، و ابنتك فاطمة سيدة نساء العالمين، و ابنك الحسن و الحسين سيدي شباب أهل الجنة، و عمك حمزة سيد الشهداء، و ابن عمك ذا جناحين يطير بهما في الجنة حيث يشاء، و عمك العباس جلدة بين عينيك و صنو أبيك، و بنو شيبة لهم السدانة، فما لسائر قومك من قريش و سائر العرب؟ فقد أعلمتنا في بدء الإسلام أنا إذا آمنا بما تقول كان لنا ما لك، و علينا ما عليك.

And he (Ja'far^{asws} Bin Muhammad^{asws} said in it: 'Al Nazar Bin Al Haris came and greeted. So the Prophet^{saww} responded to it, and he said, 'O Rasool-Allah^{saww}! When you^{saww} were the Chief of the children of Adam^{as}, and your^{saww} brother^{asws} is the Chief of the Arabs, and your^{saww} daughter (Syeda) Fatima^{asws} is the Chieftess of the women of the worlds, and your^{saww} two (grand) sons Al-Hassan^{asws} and Al-Husayn^{asws} are two Chiefs of the youths of the inhabitants of the Paradise, and your^{saww} uncle Hamza^{asws} is the Chief of the martyrs, and the son of your^{saww} uncle (Ja'far^{asws}) is with the two wings flying with these in the Paradise wherever he^{asws} so desires to, and your^{saww} uncle Abbas is the lash between your^{saww} eyes and a begotten of your^{saww} father^{as}, and for the clan of Sheyba, for them is the custodianship (of the Kabah), then what is there for the rest of your^{saww} people from Quraysh and the rest of the Arabs? You^{saww} have said in the beginning of Al-Islam, we, when we believe in what you^{saww} are saying, the would be for us what is for you^{saww}, and against us what is against you^{saww}.

فأطرق رسول الله طويلا، ثم رفع رأسه، ثم قال: ما أنا و الله فعلت بهم هذا، بل الله فعل بهم، فما ذنبي؟

So Rasool-Allah^{saww} lowered (his^{saww} head) for a long time, then raise it, then said: 'By Allah^{azwj}! It was not I^{saww} that did this with them, but Allah^{azwj} Did so with them, so what is my^{saww} fault?'

فولى النضر بن الحارث و هو يقول: اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء أو ائتنا بعذاب أليم.

⁶⁵ Tafseer Imam Hassan Al Askari^{asws} – S 368 (b)

So Al-Nazar Bin Haris turned around and he was saying, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]**'.

فأنزل الله عليه مقالة النضر بن الحارث، و هو يقول: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ وَ نزلت هذه: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ إِلَى قَوْلِهِ تَعَالَى: وَ هُمْ يَسْتَغْفِرُونَ.

So Allah^{azwj} Revealed unto him^{saww}, the speech of Al-Nazar Bin Haris and he was saying, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]**', and this was Revealed: **And Allah was not going to Punish them while you were among them** – up to His^{azwj} Words: **while they are seeking Forgiveness [8:33]**.

فبعث رسول الله (صلى الله عليه و آله) إلى النضر بن الحارث الفهري، و تلا عليه الآية، فقال: يا رسول الله، إني قد أسرت ذلك جميعه، أنا و من لم تجعل له ما جعلته لك و لأهل بيتك من الشرف و الفضل في الدنيا و الآخرة، فقد أظهر الله ما أسرنا، أما أنا فأسألك أن تأذن لي فأخرج من المدينة، فإني لا أطيق المقام.

So Rasool-Allah^{saww} sent for Al Nazar Bin Al-Haris Al-Fahry and he^{saww} recited the Verse to him. He said, 'O Rasool-Allah^{saww}! I have been cheered with all of that, I and the one for whom it has not been Made to him what has been Made to be for you^{saww} and for the People^{asws} of your^{saww} Household, from the nobility and the merits in the world and the Hereafter, so Allah^{azwj} has Manifested what cheers us. As for me, so I ask you^{saww} if you^{saww} could allow me to exit from Al Medina, for I cannot tolerate the place'.

فوعظه النبي (صلى الله عليه و آله) فقال: إن ربك كريم، فإن أنت صبرت و تصابرت لم يخلك من مواهبه، فارض و سلم، فإن الله يمتحن خلقه بضروب من المكارد، و يخفف عمن يشاء، و له الأمر و الخلق، مواهبه و عظيمة، و إحسانه واسع.

So Rasool-Allah^{saww} advised him, and he^{saww} said: 'Surely your Lord^{azwj} is Benevolent. So if you were to be patient and continue being patient you would not be devoid from its Blessings and you would get old and be safe, for Allah^{azwj} Tests His^{azwj} creatures with a variety of abhorrence, and He^{azwj} Lightens from the one He^{azwj} so Desires to. And for Him^{azwj} is the Command, and the creatures, its talents and its greatness, and His^{azwj} Favours are Capacious'.

فأبى النضر بن الحارث و سأله الإذن، فأذن له رسول الله (صلى الله عليه و آله). فأقبل إلى بيته، و شد على راحلته راكبا متعصبا، و هو يقول: اللهم، إن كان هذا هو الحق من عندك فأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ، أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ.

But Al-Nazar Bin Al-Haris refused and asked him^{saww} for the permission, so Rasool-Allah^{saww} permitted for him. So he returned to him house and mounted upon his ride, riding angrily, and he was saying, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]**'.

فلما مر بظهر المدينة، و إذا بطير في مخلبه حجر فجذله، فأرسله إليه، فوقع على هامته، ثم دخل في دماغه، و خرت في بطنه [حتى خرجت من دبره، و وقعت على ظهر راحلته و خرت حتى خرجت من بطنها] فاضطربت الراحلة و سقطت و سقط النضر بن الحارث من عليها ميتين،

So when he passed by the back of Al-Medina, there was a bird with a stone in its claws, so it released it. It travelled towards him and fell upon his head, then entered into his brain, it fell into the midst of it, until it exited from his back, and it fell upon the back of his ride, and kept falling until it exited from its belly. So the ride trembled and fell, and Al-Nazar Bin Al-Haris fell upon it, as two dead bodies.

فأنزل الله تعالى: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَعْلِي وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ آلُ مُحَمَّدٍ (صلوات الله عليهم) لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

So Allah^{azwj} the Exalted Revealed: **A questioner, asked for the Punishment to befall [70:1] For the disbelievers in Ali, and Fatima, and Al-Hassan, and Al-Husayn, and the Progeny of Muhammad there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3].**

فبعث رسول الله (صلى الله عليه و آله) عند ذلك إلى المنافقين الذين اجتمعوا ليلا مع النضر بن الحارث، فتلا عليهم الآية، و قال: اخرجوا إلى صاحبكم الفهري، حتى تنظروا إليه، فلما رأوه انتحبوا و بكوا، و قالوا: من أبغض عليا و أظهر بغضه قتله بسيفه، و من خرج من المدينة بغضا لعلي أنزل الله ما ترى».

So, during that, Rasool-Allah^{saww} sent for the hypocrites who had gathered with Al-Nazar Bin Al-Haris, and he^{saww} recited the Verse to them and said: 'Go out to your companions Al-Fahry until you look at him'. So when they saw him, they wailed and cried, and they said, 'One who hates Ali^{asws} and manifests his hatred, gets killed by his^{asws} sword, and one who exits from Al-Medina while being hateful to Ali^{asws}, Allah^{azwj} Sends down what you see'.⁶⁶

العباشي: عن عبد الله بن محمد الجعفي، قال: سمعت أبا جعفر (عليه السلام) يقول: «كان رسول الله (صلى الله عليه و آله) و الاستغفار حصنين حصنين لكم من العذاب، فمضى أكبر الحصنين و بقي الاستغفار، فأكثروا منه فإنه منجاة للذنوب، و إن شئتم فاقروا: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ».

Al Ayyashi, from Abdullah Bin Muhammad Al Ju'fy who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} and the seeking of the Forgiveness were two fortifiers, two fortification from the Punishment. The greater of the two fortifications has expired and there remains the seeking of Forgiveness, therefore, frequent from it, for it is a rescuer (from) the sins. And if you so desire to, there recite: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**'.⁶⁷

⁶⁶ Extract) الكشكول فيما جرى على آل الرسول: 179

⁶⁷ تفسير العباسي 2: 54/

VERSES 34 - 37

وَمَا لَهُمْ إِلَّا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۖ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {34}

And (reason) is for them that Allah should not Punish them and they are hindering from the Sacred Masjid, and they were not its custodians? Surely, its custodians are only the pious ones, but most of them are not knowing [8:34]

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {35}

And it was not their Salat by the House (Kabah) except for whistling and clapping; therefore taste the Punishment due to what you were disbelieving [8:35]

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۖ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۖ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ {36}

Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. So they will be spending it, then it would become a regret upon them, then they would be overcome. And those who are committing Kufr, to Hell they would be driven [8:36]

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {37}

For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37]

الطبرسي: معناه و ما أولياء المسجد الحرام إلا المتقون. قال: و هو المروي عن أبي جعفر (عليه السلام).

'It Means that there cannot be the custodian of the Sacred Masjid except for the pious' (the Masoom^{asws}- a Prophet^{as} or an Imam^{asws}). – and it is reported from Abu Ja'far^{asws},⁶⁸

العباشي: عن إبراهيم بن عمر اليماني، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله: وَ هُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَ مَا كَانُوا أَوْلِيَاءَهُ: «يعني أولياء البيت، يعني المشركين إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ حيث كانوا هم أولى به من المشركين».

Al Ayyashi, from Ibrahim Bin Umar Al yamani, from the one who mentioned it,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **and they are hindering from the Sacred Masjid, and they were not its custodians?** – meaning the custodians of the House (Kabah), meaning the Polytheists, **Surely, its custodians are only the pious ones [8:34]**, where they were foremost with it than the Polytheists".⁶⁹

VERSE 38

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ
{38}

Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, and if they return, then the ways of the former ones has come to pass [8:38]

العباشي: عن علي بن دراج الأسدي، قال: دخلت على أبي جعفر (عليه السلام)، فقلت له: إني كنت عاملا لبني أمية، فأصبحت مالا كثيرا، فظننت أن ذلك لا يحل لي. قال: «فسألت عن ذلك غيري؟» قال: قلت: قد سألت، فقل لي: إن أهلك و مالك و كل شيء لك حرام. قال: «ليس كما قالوا لك».

Al Ayyashi, from Ali Bin Daraaj Al-Asady who said,

'I came up to Abu Ja'far^{asws} so I said to him^{asws}, 'I used to be an office bearer of the Clan of Umayya, and so I attained a lot of wealth. I am thinking that this is not Permissible for me'. He^{asws} said: 'Have you asked about that anyone other than me^{asws}?'. I said, 'I did ask, so it was said to me, 'Your family and your wealth, and everything is Prohibited for you'. He^{asws} said: 'It is not as they have said it to you'.

قال: قلت: جعلت فداك فلي توبة؟ قال: «نعم، توبتك في كتاب الله قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ».

⁶⁸ مجمع البيان 4: 829

⁶⁹ تفسير العباسي 2: 46/55

I said, 'May I be sacrificed for you! Is there repentance for me?' He^{asws} said: 'Yes! Your repentance is in the Book of Allah^{azwj} **Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed [8:38]**'.⁷⁰

VERSES 39 & 40

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ
{39}

And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. So if they desist, then Allah Sees what they are doing [8:39]

وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ نِعَمَ الْمَوْلَىٰ وَنِعَمَ النَّصِيرِ {40}

And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper [8:40]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr Bin Azina, from Muhammad Bin Muslim who said:

I said to Abu Ja'far^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah [8:39]**.'

فَقَالَ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ الْآيَةِ بَعْدُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لَهُمْ لِحَاجَتِهِ وَ حَاجَةَ أَصْحَابِهِ فَلَوْ قَدْ جَاءَ تَأْوِيلُهَا لَمْ يَقْبَلْ مِنْهُمْ لَكِنَّهُمْ يُقْتَلُونَ حَتَّى يُوحَدَ اللَّهُ عَزَّ وَ جَلَّ وَ حَتَّى لَا يَكُونَ شِرْكٌ.

So he^{asws} said: 'The explanation of this Verse has not come yet. Rasool Allah^{saww} allowed them (the non-Muslims) for his^{saww} need and the needs of his^{saww} companions. So, if its explanation had already come he^{saww} would not have accepted from them, but they would have been fought until they had professed the Tawheed of Allah^{azwj} mighty and Majestic, and until association (Shirk) would not have existed'.⁷¹

⁷⁰ تفسير العياشي 2: 47/55.

⁷¹ Al Kafi – H 14691

العياشي: عن زرارة، قال: قال أبو عبد الله (عليه السلام): «سئل أبي عن قول الله عز و جل: وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ، فقال: إنه لم يجيء تأويل هذه الآية، و لو قد قام قائمنا بعد، سيري من يدركه ما يكون من تأويل هذه الآية، و ليبلغن دين محمد (صلى الله عليه و آله) ما بلغ الليل حتى لا يكون شرك على ظهر الأرض كما قال الله».

Al Ayyashi, from Zarara who said,

'Abu Abdullah^{asws} said: 'I^{asws} asked my^{asws} father^{asws} about the Words of Allah^{azwj} Mighty and Majestic ***And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah [8:39]***, so he^{asws} said: 'The explanation of this Verse has not come yet. And when our^{asws} Qaim^{asws} rises afterwards, so we shall see what is to be realised from the explanation of this Verse. And the Religion of Muhammad^{saww} shall reach what the night has reached until there shall not exist any association (*Shirk*) upon the surface of the earth'.⁷²

⁷² تفسیر العیاشی 2: 56