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CHAPTER 8

سورة الأنفال مدنية

AL-ANFAAL

MEDINITE

(75 VERSES)

VERSES 41 to 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 41

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانِ ۖ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {41}

And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41]

The Authorisation of *Khums*

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرِّضَا ع مَجْلِسَ الْمَأْمُونِ بِمَرَوْ وَ قَدْ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ فَقَالَ الْمَأْمُونُ أَخْبِرُونِي عَنْ مَعْنَى
هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَقَالَتِ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ
يَا أَبَا الْحَسَنِ فَقَالَ الرِّضَا ع لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعِثْرَةَ الطَّاهِرَةَ

'Al-Reza^{asws} attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. (Among the proofs he^{asws} presented was): -

وَأَمَّا الثَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ فَقَرَنَ سَهْمَ ذِي الْقُرْبَىٰ مَعَ سَهْمِهِ وَ سَهْمَ رَسُولِهِ فَهَذَا فَضْلٌ أَيْضًا بَيْنَ الْأَلِ وَ الْأُمَّةِ لِأَنَّ اللَّهَ تَعَالَىٰ جَعَلَهُمْ فِي خَيْرٍ وَ جَعَلَ النَّاسَ فِي خَيْرٍ دُونَ ذَلِكَ وَ رَضِيَ لَهُمْ بِمَا رَضِيَ لِنَفْسِهِ وَ اصْطَلَفَاهُمْ فِيهِ فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِذِي الْقُرْبَىٰ

'And as for the eighth, so Allah^{azwj} Mighty and Majestic is Saying: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin [8:41]**. Thus He^{azwj} Paired the portion of the relatives with His^{azwj} Portion and the portion of His^{azwj} Rasool^{saww}. So this is a merit as well between the Progeny^{asws} and the people, because Allah^{azwj} Exalted Made them^{asws} to be in goodness and Made the people to be in goodness besides that, and was Pleased for them^{asws} what He^{azwj} was Pleased for Himself, and Chose them^{asws} with regards to it. So He^{azwj} Began with Himself^{azwj}, then with His^{azwj} Rasool^{as}, then with the relatives.

فَكُلُّ مَا كَانَ مِنَ الْفَيْءِ وَ الْغَنِيمَةِ وَ غَيْرِ ذَلِكَ بِمَا رَضِيَهِ جَلَّ وَ عَزَّ لِنَفْسِهِ فَرَضِيهِ لَهُمْ فَقَالَ وَ قَوْلُهُ الْحَقُّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ النَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Therefore, everything which was from *Al-Fey* and the booty and other than that from what the Majestic and Mighty is Pleased for Himself^{azwj}, Necessitated for them. So He^{azwj} Said and His^{azwj} Word is the Truth **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin**. This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah^{azwj} which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]**.

وَأَمَّا قَوْلُهُ وَ الْيَتَامَىٰ وَ الْمَسَاكِينَ فَإِنَّ الْيَتِيمَ إِذَا انْقَطَعَ قِيَمَةُ سَهْمِهِ [يُتِمُّهُ] خَرَجَ مِنَ الْغَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ كَذَلِكَ الْمَسْكِينُ إِذَا انْقَطَعَ مَسْكِنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَغْنَمِ وَ لَا يَحِلُّ لَهُ أَخْذُهُ وَ سَهْمُ ذِي الْقُرْبَىٰ إِلَى يَوْمِ الْقِيَامَةِ قَائِمٌ فِيهِمْ لِلْعَنِيِّ وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَحَدٌ أَعْنَى مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا مِنْ رَسُولِهِ ص

And as for His^{azwj} Words: **and the orphans and the needy [8:41]**, so the orphan is when the amount of his share is cut off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it, and the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah^{azwj} Mighty and Majestic, nor (richer) than His^{azwj} Rasool^{saww}.

فَجَعَلَ لِنَفْسِهِ سَهْمًا مِنْهَا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَ لِنَفْسِهِ وَ لِرَسُولِهِ رَضِيَ لَهُمْ وَ كَذَلِكَ الْفِي مَا رَضِيَ مِنْهُ لِنَفْسِهِ وَ لِنَبِيِّهِ رَضِيَ لِيَذِي الْقُرْبَى كَمَا أَجْرَاهُمْ فِي الْغَنِيمَةِ فَبَدَأَ بِنَفْسِهِ حَلَّ جَلَالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِهِمْ وَ قَرَنَ سَهْمُهُ بِسَهْمِ اللَّهِ وَ سَهْمِ رَسُولِهِ

So He^{azwj} Made a share for Himself^{azwj} from it and a share for His^{azwj} Rasool^{saww}. Whatever He^{azwj} was Pleased for Himself^{azwj}, and for His^{azwj} Rasool^{saww}, He^{azwj} was Pleased for them^{asws}. And similar to that is *Al-Fey*. Whatever He^{azwj} was Pleased from it for Himself^{azwj} and for His^{azwj} Prophet^{saww}, He^{azwj} was Pleased for the near relatives, just as He^{azwj} Informed them regarding the booty. So He^{azwj} Began with Himself^{azwj}, Majestic is His^{azwj} Majesty, then with His^{azwj} Rasool^{saww}, then with them^{asws}, and their^{asws} share is Paired with the Share of Allah^{azwj} and the share of His^{azwj} Rasool^{saww}.

كَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ فَبَدَأَ قَبْلًا بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ وَ كَذَلِكَ آيَةُ الْوَلَايَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا فَجَعَلَ وَلَا يَتَّخِذُ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْغَنِيمَةِ وَ الْفِيءِ

Similar to that is the obedience. He^{azwj} Said [4:59] **O you who believe! Obey Allah and obey the Rasool and those with Divine authority from among you.** He^{azwj} Began with Himself^{azwj} before, then with His^{azwj} Rasool^{saww}, then with the People^{asws} of his^{saww} Household. And similar to that is the Verse of the Wilayah [5:55] **But rather, only Allah is your Guardian and His Rasool and those who believe.** So He^{azwj} Made their^{asws} Wilayah with the obedience to the Rasool^{saww}, being paired with His^{azwj} obedience, just as He^{azwj} Made their^{asws} share with the share of the Rasool^{saww} paired with His^{azwj} Share in the booty and *Al-Fey*.

فَبَارَكَ اللَّهُ وَ تَعَالَى مَا أَعْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ رَسُولُهُ وَ نَزَّ أَهْلُ بَيْتِهِ فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ

So the Blessed and High, how great is His^{azwj} Bounty upon the People^{asws} of this Household. So when the story of the charity came, He^{azwj} Removed His^{azwj} Rasool^{saww} and Removed the People^{asws} of his^{saww} Household, and He^{azwj} Said **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer. Being an Ordinance from Allah; and Allah is Knowing, Wise [9:60].**

فَهَلْ تَجِدُ فِي شَيْءٍ مِنْ ذَلِكَ أَنَّهُ جَعَلَ عَزَّ وَ جَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِيَذِي الْقُرْبَى لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولُهُ نَزَّ أَهْلُ بَيْتِهِ لَا بَلَّ حَرَمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ فَلَمَّا طَهَّرَهُمُ اللَّهُ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ فَهَذِهِ الثَّامِنَةُ

So, can you find in anything from that, that the Mighty and Majestic Made a Share to be for Himself^{azwj}, or for His^{azwj} Rasool^{saww}, or for the relatives? Because, when He^{azwj} Removed Himself^{azwj} from the Charity, and Removed His^{azwj} Rasool^{saww}, (also) Removed the People^{asws} of his^{saww} Household. No! But, He^{azwj} Prohibited upon them^{asws}, because the charity is Prohibited upon Muhammad^{saww} and the his^{saww}

Progeny^{asws}, and it is the dirt of the people. It is not Permissible for them^{asws} because they^{asws} are clean from every filth and grime. So when Allah^{azwj} Cleaned them^{asws} and Chose them^{asws}, was Pleased for them^{asws} what He^{azwj} was Pleased for Himself^{azwj}, and Disliked for them^{asws} whatever He^{azwj} Disliked for Himself^{azwj}, Mighty and Majestic. So this is the eighth.

فَقَالَ الْمَأْمُونُ وَالْعُلَمَاءُ حَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا بَحْدُ الشَّرْحِ وَالْبَيَانِ فِيمَا اشْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

So Al-Mamoun and the scholars said, 'May Allah^{azwj} Recompense you^{asws} all, the People^{asws} of the Household of your^{asws} Prophet^{saww} with goodness on behalf of the community. So we cannot find the explanations and the clarifications with regards to what is confusing upon us except with you^{asws} all'.¹

[الصفار القمي] حدثنا أبو محمد، عن عمران بن موسى، عن موسى بن جعفر، عن علي بن اسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قرأت عليه آية الخمس، فقال: ما كان لله فهو لرسوله وما كان لرسوله فهو لنا ثم قال: لقد يسر الله على المؤمنين انه رزقهم خمسة دراهم وجعلوا لربهم واحدا وأكلوا أربعة حلالا ثم قال: هذا من حديثنا صعب مستصعب لا يعمل به ولا يصبر عليه إلا ممتحن قلبه للإيمان.

Al Saffar Al Qummy – Abu Muhammad narrated to us, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

Abu Ja'far^{asws} has said: 'The Verse of *Al-Khums* was recited to him^{asws}, so he^{asws} said: 'Whatever was for Allah^{azwj}, so it is for His^{azwj} Rasool^{saww}, so it is for us^{asws}'. Then he^{asws} said: 'Allah^{azwj} has Made it easy upon the Momineen that He^{azwj} Provided five Dirhams for them and Made one for their Lord^{azwj}, and they are eating four as Permissible'. Then he^{asws} said: 'This is from our^{asws} Ahadeeth which is difficult and becomes more difficult. None will act in accordance with it, nor be patient over it except for the one whose heart has been Tested for the *Eman*'.²

Who are the near of kin?

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ وَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةُ (عليهم السلام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **And know that whatever booty you gain from anything, so a fifth of it**

¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 42

² Tafseer Abu Hamza Al Sumaly - H 116

is for Allah, and for the Rasool, and for the near of kin [8:41]. He^{asws} said: ‘(‘The near of kin means’) Amir Al-Momineen^{asws} and the Imams^{asws},³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى قَالَ هُمْ قَرَابَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ الْخُمُسُ لِلَّهِ وَ لِلرَّسُولِ وَ لَنَا .

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin [8:41].** He^{asws} said: ‘They are the near of kin of Rasool-Allah^{saww}, and the fifth is for Allah^{azwj} and for His^{azwj} Rasool^{saww} and for us^{asws},⁴

Giving it to the rightful ones

بؤسي لما لقيت من هذه الأمة بعد نبينا من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذوي القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيباً وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أوساخ أيدي الناس.

(Suleym Bin Qays said, ‘Amir Al-Momineen^{asws} said): ‘I^{asws} am at despair (feeling sad) from what had been met by this community after its Prophet^{saww} from its sects and its obedience to the imams (leaders) of misguidance and the callers to the Fire. And I^{asws} will not give to those near relatives from among them except for the ones whom Allah^{azwj} has Ordered to be given for whom He^{azwj} has Said: **if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41],** for we^{asws} are the ones whom Allah^{azwj} has Meant by ‘the near relatives and the orphans and the poor and the travellers’, all those are for us^{asws} exclusively, because He^{azwj} has not Made for us^{asws} a share in the charity, and Allah^{azwj} has Honoured His^{azwj} Prophet^{saww} and Honoured us^{asws} by not Feeding us^{asws} from the dirt of the hands of the people’.⁵

و عنه: عن أحمد بن الحسن بن علي بن فضال، عن أبيه، عن عبد الله بن بكير، عن بعض أصحابه، عن أحدهما (عليهما السلام)، في قول الله تعالى: وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ.

³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 12

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 2

⁵ Kitab Suleym Bin Qays – H 18 (Extract)

And from him (Al Sadouq), from Ahmad Bin Al Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from one of his companions,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), regarding the Words of Allah^{azwj} **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.**

قال: «خمس الله عز و جل للإمام، و خمس الرسول للإمام، و خمس ذي القربى لقراءة الرسول و الإمام، و اليتامى يتامى آل الرسول، و المساكين منهم، و أبناء السبيل منهم، فلا يخرج منهم إلى غيرهم».

He^{asws} said: 'Khums (part) of Allah^{azwj} Mighty and Majestic is for the Imam^{asws}, and Khums of the Rasool^{saww} is for the Imam^{asws}, and Khums of the next of kin of the Rasool^{saww} is for the Imam^{asws}, and the orphans are the orphans of the Progeny^{asws} of Rasool^{saww}, and the poor among them, and the wayfarer from among them. So do not take from them (to give it) to others'.⁶

أَحْمَدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى فَقِيلَ لَهُ فَمَا كَانَ لِلَّهِ فَلِمَنْ هُوَ فَقَالَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا كَانَ لِرَسُولِ اللَّهِ فَهُوَ لِلْإِمَامِ

Ahmad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Reza^{asws}, said,

'He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin**, and it was said to him^{asws}, 'So whatever was for Allah^{azwj}, who was it for?' So he^{asws} said: 'For Rasool-Allah^{saww}', and whatever was for Rasool-Allah^{saww}, so it would be for the Imam^{asws}'.

فَقِيلَ لَهُ أَمْ فَرَأَيْتَ إِنْ كَانَ صِنْفٌ مِنَ الْأَصْنَافِ أَكْثَرَ وَ صِنْفٌ أَقَلٌّ مَا يُصْنَعُ بِهِ قَالَ ذَلِكَ إِلَى الْإِمَامِ أَمْ رَأَيْتَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَيْفَ يَصْنَعُ أَمْ لَيْسَ إِذَا كَانَ يُعْطَى عَلَى مَا يَرَى كَذَلِكَ الْإِمَامُ .

It was said to him^{asws}, 'What is your^{asws} view if there was more of a category from the categories, and less of a category, what would be done with it?' He^{asws} said: 'That is up to the Imam^{asws}. Did you not see how Rasool-Allah^{azwj} dealt (with it)? Wasn't it so that he^{saww} gave upon what he^{saww} saw (as proper)? Like that is the Imam^{asws}'.⁷

⁶ التهذيب 4: 361 / 125

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 7

The Legalisation of *Khums* for the Shias

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُكَيْمٍ مُؤَدَّنِ ابْنِ عَيْسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِمَزْقَتِهِ عَلَى رُكْبَتَيْهِ ثُمَّ أَشَارَ بِيَدِهِ ثُمَّ قَالَ هِيَ وَ اللَّهُ الْإِفَادَةُ يَوْمًا يَوْمًا إِلَّا أَنَّ أَبِي جَعَلَ شِيعَتَهُ فِي حِلٍّ لِيَرْكُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Samad Bin Bashir, from Hukeym Mouwazzin Ibn Isa who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted [8:41] **And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** So Abu Abdullah^{asws} said by his^{asws} elbows upon his^{asws} knees, then gestured by his^{asws} hand, then said: 'By Allah^{azwj}! It is the profit day by day, except that my^{asws} father^{asws} made our^{asws} Shias to be in an ease (not obliged to pay *Khums*) in order to purify them'.⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن ضريس الكناسي، قال: قال أبو عبد الله (عليه السلام): «من أين دخل على الناس الزنا؟» قلت: لا أدري، جعلت فداك. قال: «من قبل خمسنا أهل البيت، إلا شيعتنا الأَطْيِينَ، فإنه محلل لهم بميلادهم».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Zareys Al Kunasy who said,

'Abu Abdullah^{asws} said: 'From where does adultery enter upon the people?' I said, 'I don't know, may I be sacrificed for you^{asws}'. He^{asws} said: 'From the direction of our^{asws} *Khums* of the People^{asws} of the Household (devouring it), except for our^{asws} Shias, for it is Permissible for them in order to cleanse their births'.⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن صباح الأزرق، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «إن أشد ما فيه الناس يوم القيامة أن يقوم صاحب الخمس فيقول: يا رب، خمسي. و قد طينا ذلك لشيعتنا لتطيب ولادتهم، و لتزكوا ولادتهم».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sabah Al Azraq, from Muhammad Bin Muslim,

from one of them^{asws} (5th or 6th Imam^{asws}) having said: 'The most difficult state in which the people would be on the Day of Judgement is when the owner of *Al Khums* would stand and say, 'O Lord^{azwj}, my^{asws} *Khums*'. And we have allowed (gifted) it for our^{asws} Shiah in order to make goodly their births, and purify their births'.¹⁰

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 10

⁹ الكافي 1: 16 / 459

¹⁰ الكافي 1: 20 / 459

عن فيض بن أبي شيبه، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن أشد ما يكون الناس حالا يوم القيامة، إذا قام صاحب الخمس، فقال: يا رب، خمسي، وإن شيعتنا من ذلك لفي حل».

From Fayz Bin Abu Shayba, from a man,

'From Abu Abdullah^{asws} having said: 'The most difficult state what they people can happen to be on the Day of Judgment, when the owner of the *Al Khums* would stand and he would say, 'O Lord^{azwj}! My^{asws} *Khums*'. And our^{asws} Shias from that, are in an exemption'.¹¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَقْتَرُونَ وَ يَقْذِفُونَ مَنْ خَالَفَهُمْ فَقَالَ لِي الْكَفُّ عَنْهُمْ أَجْمَلُ ثُمَّ قَالَ وَ اللَّهُ يَا أَبَا حَمْزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَغَايَا مَا خَلَا شِيعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humeyd, from Abu Hamza, who has narrated the following:

I asked Abu Ja'far^{asws} that, 'Some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them'. So he^{asws} said to me: 'Refraining from them is better'. Then said: 'By Allah^{azwj}, O Abu Hamza! The people, all of them, are the children of adultery except for our^{asws} Shias'. I said, 'How can there be a way out for me, from this?'

فَقَالَ لِي يَا أَبَا حَمْزَةَ كِتَابُ اللَّهِ الْمُنَزَّلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سِهَامًا ثَلَاثَةً فِي جَمِيعِ الْقِيَمِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فَتَنَحُّنُ أَصْحَابُ الْخُمُسِ وَ الْقِيَمِ وَ قَدْ حَرَّمْنَاهُ عَلَى جَمِيعِ النَّاسِ مَا خَلَا شِيعَتَنَا

So he^{asws} said to me: 'The Revealed Book of Allah^{azwj} has Evidences against them. Surely, Allah^{azwj} Made for us^{asws} the People^{asws} of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah^{azwj} Said: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer [8:41].** So we^{asws} are the owners of *Al-Khums* (the fifth), and the spoils of war (Al-Fey), and we^{asws} have made it Prohibited unto all the people except for our^{asws} Shias.

وَ اللَّهُ يَا أَبَا حَمْزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمْسٍ يُخْمَسُ فَيُضْرَبُ عَلَى شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَامًا عَلَى مَنْ يُصِيبُهُ فَرَجًا كَانَ أَوْ مَالًا وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ يَبِيعُ الرَّجُلُ الْكَرِيمَةَ عَلَيْهِ نَفْسُهُ فَيَمْنُ لَا يَزِيدُ حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيَفْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النَّجَادَ لِنَفْسِهِ فَلَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شِيعَتَنَا مِنْ حَقِّكَ ذَلِكَ بِلَا عُذْرٍ وَ لَا حَقٍّ وَ لَا حُجَّةٍ

By Allah^{azwj}, O Abu Hamza! There is no land which has been conquered, and no fifth (*Khums*) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim^{asws}) the man would be desperate to sell himself cheaply to the extent that the

¹¹ تفسير العياشي 2: 59 / 62.

man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us^{asws} and our^{asws} Shiah out from those rights of ours without an excuse, or right, or proof'.¹²

Please see Hadeeth in the appendix, being a letter from Imam Al Mahdi^{asws} legalizing the Khums for the Shias up to the time of his^{asws} appearance.

The withholders of *Khums*

قال سليم: ثم أقبل عليه السلام على العباس وعلى من حوله، ثم قال: ألا تعجبون من حبسه وحبس صاحبه عنا سهم ذي القربى الذي فرضه الله لنا في القرآن؟ وقد علم الله أنهم سيظلمونا وينتزعونه منا، فقال: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان).

Suleym (Bin Qays) said, 'Then he^{asws} (Amir Al-Momineen^{asws}) turned towards Al-Abbas and those who were around him, then said: 'Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah^{azwj} had Obligated for us^{asws} in the Quran? And Allah^{azwj} Knew that they would oppress us by it and seize it from us^{asws}, so He^{azwj} Said: **[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met**'.¹³

The day the two parties met

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «في تسعة عشر من شهر رمضان يلتقي الجمعان». قلت: ما معنى قوله: «يلتقي الجمعان؟» قال: «يجتمع فيها ما يريد من تقديمه و تأخيرهِ وإرادته و قضائه».

From Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The nineteenth of the Month of Ramazan is **the day on which the two parties met [8:41]**'. I said, 'What is the Meaning of His^{azwj} words: **the day on which the two parties met [8:41]**?' He^{asws} said: 'There is gathered in it what He^{azwj} Intends from what is to be brought forward, and it being delayed, and His^{azwj} Intention, and its accomplishment'.¹⁴

عن عمرو بن سعيد، قال: جاء رجل من أهل المدينة في ليلة الفرقان حين التقى الجمعان، فقال المدني: هي ليلة سبع عشرة من رمضان، قال: فدخلت على أبي عبد الله (عليه السلام)، فقلت له و أخبرتة، فقال لي: «جحد المدني، أنت تريد مصاب أمير المؤمنين (عليه السلام)، إنه أصيب ليلة تسع عشرة من شهر رمضان، و هي الليلة التي رفع فيها عيسى بن مريم (عليه السلام)».

¹² Al Kafi – H 14879 (Extract)

¹³ Kitab Suleym Bin Qays H 14

¹⁴ تفسير العياشي 2: 64 / 67

From Amro Bin Saeed who said,

‘A man from the people of Al-Medina came during the night of the Criterion (ليلة الفرقان) **the day on which the two parties met [8:41]**. So the Medinite man said, ‘It is the seventeenth night of Ramadhan’. I came up to Abu Abdullah, so I said to him^{asws} and informed him^{asws} about it, so he^{asws} said to me: ‘The Medinite is denying it. What you are intending is the (night of the) attack upon Amir-Al-Momineen^{asws}. He^{asws} was attached on the night of the nineteenth of the Month of Ramadhan, and it is the night in which Isa Bin Maryam^{as} ascended’.¹⁵

Miscellaneous Ahadeeth on *Khums*

و عنه: بإسناده عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، قال: «خذ مال الناصب حيثما وجدته، و ادفع إلينا الخمس».

And from him, by his chain from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeir, from Hafs bin Al Bakhtary,

‘From Abu Abdullah^{asws} having said: ‘Take the wealth of the *Nasibi* (Hostile one) wherever you find it, and hand over the *Khums* to us^{asws}’.¹⁶

عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول في الغنيمة: «يخرج منها الخمس، و يقسم ما بقي فيمن قاتل عليه و ولي ذلك، و أما الفياء و الأنفال فهو خالص لرسول الله (صلى الله عليه و آله)».

From Ibn Sinan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying regarding the booty: ‘Extract the *Khums* from it and distribute whatever remains among the ones who fought upon it, and the ruler of that. And as for *Al Fey* and the *Anfaal*, so it is in particular for Rasool-Allah^{saww}’.¹⁷

عن سدير، عن أبي جعفر (عليه السلام)، قال: قال: «يا أبا الفضل، لنا حق في كتاب الله في الخمس، فلو محوه فقالوا: ليس من الله، أو لم يعلموا به، لكان سواء».

From Sudeyr,

‘From Abu Ja’far^{asws} having said: ‘O Abu Al Fazal! For us^{asws} is a right in the Book of Allah^{azwj} regarding *Al Khums*. So if they were to delete it and say, ‘It isn’t from Allah^{azwj}, they don’t know of it, it would be the same’.¹⁸

¹⁵ تفسير العيّاشي 2: 68 / 64.

¹⁶ التهذيب 4: 350 / 122.

¹⁷ تفسير العيّاشي 2: 51 / 61.

¹⁸ تفسير العيّاشي 2: 57 / 62.

VERSES 42 - 44

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ ۖ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ {42}

When you were on the nearer side (of the valley) and they were on the farther side, while the riders were in a place lower than you; and if you had mutually made an appointment, you would certainly have broken the appointment, but for Allah to Accomplish a matter which was to be done, the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشَلْتُمْ وَتَتَنَارَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {43}

When Allah Showed them to you in your dream as being few; and if He had Shown them to you as numerous, you would have been weary and would have quarrelled regarding the matter. But Allah Saved (you). He is the Knower of the contents of the chests [8:43]

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {44}

And when He Showed them to you, when you met them, as being few in your eyes and He Made you all to appear as being few in their eyes, in order for Allah to Accomplish a matter which was to be done. And to Allah return the affairs [8:44]

العباشي: عن محمد بن يحيى، عن أبي عبد الله (عليه السلام)، في قوله: وَ الرُّكْبُ أَسْفَلَ مِنْكُمْ. قال: «أبو سفيان و أصحابه».

Al-Ayyashi, from Muhammad Bin Yahya,

(It has been narrated) from Abu Abdullah^{asws}, regarding His^{azwj} Words: **while the riders were in a place lower than you [8:42]**, said: 'Abu Sufyan and his companions'.¹⁹

¹⁹ الأماي: 1: 180

عَنْهُ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ إِبْلِيسُ يَوْمَ بَدْرٍ يُقَلِّلُ الْمُسْلِمِينَ فِي أَعْيُنِ الْكُفَّارِ وَ يُكَثِّرُ الْكُفَّارَ فِي أَعْيُنِ الْمُسْلِمِينَ فَشَدَّ عَلَيْهِ جِبْرِائِيلُ (عليه السلام) بِالسَّيْفِ فَهَرَبَ مِنْهُ وَ هُوَ يَقُولُ يَا جِبْرِائِيلُ إِنِّي مُؤَجَّلٌ إِنِّي مُؤَجَّلٌ حَتَّى وَقَعَ فِي الْبَحْرِ

From him, from Abaan, from Zurara, who has narrated:

Abu Ja'far^{asws} having said: 'On the Day of Badr, Iblees^{la} used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibraeel^{as} pulled the sword against him^{la} and he^{la} fled from him^{as} and he^{la} was saying, 'O Jibraeel^{as}, I^{la} have been Granted a term, I^{la} have been Granted a term', until he^{la} ended up in the sea'.

قَالَ زُرَّارَةُ فَقُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) لِأَيِّ شَيْءٍ كَانَ يَخَافُ وَ هُوَ مُؤَجَّلٌ قَالَ يَقْطَعُ بَعْضَ أَطْرَافِهِ.

Zurara (the narrator) said, 'So I said to Abu Ja'far^{asws}, 'What was it that he^{la} was afraid of since he^{la} had been Granted a specific term?' He^{asws} said: 'Some parts of his^{la} sides to be cut off'.²⁰

VERSES 45 - 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {45}

O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful [8:45]

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {46}

And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46]

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ {47}

And do not become like those who are going out from their houses exultantly and to show the people, and they are hindering from the way of Allah, and Allah is Cognizant with what they are doing [8:47]

²⁰ Al Kafi – H 14867

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَّا وَإِنِّي جَارٌ لَكُمْ ۖ فَلَمَّا تَرَ اتَّ الْفِتْنَانِ نَكَصَ عَلَىٰ عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ {48}

And when the Satan adorned their deeds for them and said, 'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment' [8:48]

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {49}

When the hypocrites and those in whose hearts was a disease said: 'Their Religion has deceived them, and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]

العياشي: عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (عليه السلام)، قال: «لما عطش القوم يوم بدر انطلق علي (عليه السلام) بالقربة يستسقي، و هو على القلب، إذ جاءت ريح شديدة ثم مضت، فلبث ما بدا له، ثم جاءت ريح أخرى ثم مضت، ثم جاءت أخرى كادت أن تشغله و هو على القلب، ثم جلس حتى مضت.

Al Ayyashi, from Amro Bin Abu Al Maqdaam, from his father,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'When the people of the day (battle) of Badr were thirsty, Ali^{asws} went with a canteen for water. And he^{asws} was upon the well when there was a strong gust of wind which then subsided. So he^{asws} waited for what it seemed (appropriate) to him^{asws}. Then there was another gust of wind, which then passed. Then came another while he^{asws} was pre-occupied at the well. Then he^{asws} sat down until it passed.

فلما رجع إلى رسول الله (صلى الله عليه و آله) أخبره بذلك، فقال رسول الله (صلى الله عليه و آله). أما الريح الأولى فيها جبرئيل مع ألف من الملائكة، و الثانية فيها ميكائيل مع ألف من الملائكة، و الثالثة فيها إسرافيل مع ألف من الملائكة، و قد سلموا عليك، و هم مدد لنا، و هم الذين رآهم إبليس فنكص على عقبيه، يمشي القهقري حين يقول: إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ.

So when he^{asws} returned to Rasool-Allah^{saww}, he^{asws} informed him^{saww} about that, so Rasool-Allah^{saww} said: 'As for the first gust of wind – in it was Jibraeel^{as} along with a thousand from the Angels; and the second – in it was Mikaeel^{as} along with a thousand from the Angels; and the third – in it was Israfeel^{as} along with a thousand from the Angels. And they (all) sent greetings upon you^{asws}, and they are a help for us, and they are the ones whom Iblees^{la} saw and retreated on his^{la} heels, walking

backwards where he^{la} said, ***Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment*** [8:48].²¹

الطبرسي: قيل: إنهم لما التقوا، كان إبليس في صف المشركين، أخذوا بيد الحارث بن هشام فنكص على عقبيه، فقال له الحارث بن هشام: يا سراقا، إلى أين، أخذنا على هذه الحالة؟ فقال له: إني أرى ما لا ترون.

Al Tabarsy –

'It is said that when they met (in battle at Badr), Iblees^{la} was in the rows of the Polytheists having grabbed a hand of Al Haris Bin Hisham. So he^{la} let go and turned back upon his^{la} heels, and Haris Bin Hisham said to him^{la}, 'O Saraqa! (It is reported that Iblees^{la} had adopted the image of Saraqa), where are you going to? Are you abandoning us upon this state?' So he^{la} said to him, '***Surely I can see what you are not seeing***' [8:48].

فقال: و الله، ما ترى إلا جعاسيس يثرب، فدفعت في صدر الحارث و انطلق و انهزم الناس، فلما قدموا مكة، قالوا: هزم الناس سراقا، فبلغ ذلك سراقا، فقال: و الله، ما شعرت بمسيركم حتى بلغني هزيمتكم. فقالوا: إنك أتيتنا يوم كذا، فحلف لهم، فلما أسلموا علموا أن ذلك كان الشيطان.

He (Al Tabarsy) said, 'By Allah^{azwj}! He^{la} did not see except for hordes of creatures of Yasrib. So he pushed the chest of Al Haris and went away, the people were defeated. So when they proceeded to Makkah, they said, 'Saraqa defeated the people', and that reached Saraqa, so he said, 'By Allah^{azwj}! I was not aware of your journey until (the news of) your defeat reached me'. They said, 'You had come to us on such and such a day'. So he swore an oath for them. When he became a Muslim, they knew that, that was (actually) satan^{la}.'

قال: روي ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام).

He (Al Tabarsy) said, 'That is reported from Abu Ja'far^{asws} and Abu Abdullah^{asws}'.²²

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدٌ [بْنُ] الْحَسَنِ الطُّوسِيِّ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الْأَنْبَارِيُّ الْكَاتِبُ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي أُيُوبَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ بْنِ حَسَّانَ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ:

It was informed to us by the Sheykh, the jurist Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan, from Abu AlQasim Ismail Bin Muhammad Al Anbary the scribe, from Abu Abdullah Ibrahim Bin Muhammad Al Azdy, from Shuayb Bin Ayoub, from Muawiya Bin Hisham Bin Hassan Bin Hassan, from sufyan, from Hisham Bin Hassan who said,

²¹ تفسير العياشي 2: 70 / 65

²² مجمع البيان 4: 844.

سَمِعْتُ أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ ع يَخْطُبُ النَّاسَ بِالْبَيْعَةِ لَهُ فَقَالَ نَحْنُ حِزْبُ اللَّهِ الْعَالِيُونَ وَ عِزُّهُ رَسُولُهُ الْأَقْرَبُونَ وَ أَهْلُ بَيْتِهِ الطَّيِّبُونَ الطَّاهِرُونَ وَ أَحَدُ الثَّقَلَيْنِ اللَّذَيْنِ خَلَفَهُمَا رَسُولُ اللَّهِ ص فِي أُمَّتِهِ وَ الثَّانِي فِي كِتَابِ اللَّهِ فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ

'I heard Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws} addressing the people with the allegiance to him^{asws}, and he^{asws} said: 'We^{asws} are the Party of Allah^{azwj}, the overcoming, and the family of His^{azwj} Rasool^{saww}, the ones of Proximity, and the People^{asws} of his^{saww} Household, the goodly, the clean, and one of the two weighty things which Rasool-Allah^{saww} left behind among his^{saww} community, and the double (second) in the Book of Allah^{azwj} wherein is the detail of everything. **Neither did the falsehood come from before it, nor (would it come) from after it. [41:42].**

فَالْمَعْمُولُ عَلَيْنَا فِي تَفْسِيرِهِ لَا يُتَعَمَّنُ تَأْوِيلُهُ بَلْ نَتَبَيَّنُ حَقَائِقَهُ فَأَطِيعُونَا فَإِنَّ طَاعَتَنَا مَفْرُوضَةٌ إِذْ كَانَتْ بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ بِرَسُولِهِ مَفْرُوضَةً قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ

Thus, the reliance is to be upon us regarding its interpretation. Explaining it does not tire us^{asws}, but we^{asws} speak of its realities. Therefore, follow us^{asws}, of obedience to us^{asws} is a necessity when it is paired with the obedience to Allah^{azwj} Mighty and Majestic and of His^{azwj} Rasool^{saww}. Allah^{azwj} the Exalted Says: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59].**

وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِيَ الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَ أُحْذِرْكُمْ إِلَّاصْعَاءَ لُتَاغِبِ الشَّيْطَانِ فَإِنَّهُ عَدُوٌّ مُبِينٌ لَكُمْ فَتَكُونُوا كَأُولَئِكَ الَّذِينَ قَالَ لَهُمُ الشَّيْطَانُ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَأَتِ الْفِتْنَانِ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ

And if they were to refer it to the Rasool^{saww} and to those in (Divine) Authority among them, he^{asws} would teach the ones who are deriving from them, and he^{asws} would caution you all of the accumulating to the acclaims of the Satan^{la}, for he^{la} is an open enemy to you all, and you would become like those for whom the satan^{la} said, **'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely I can see what you are not seeing' [8:48].**

فَتُلْقَوْنَ إِلَى الرِّمَاحِ زُورًا [وَزُرًّا] وَ إِلَى السُّيُوفِ حَزْرًا وَ لِلْعُمْدِ حَطْمًا وَ لِلْسَهَامِ عَرَضًا ثُمَّ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا.

So you would be meeting to the spears falsely (sinning), and to the swords retreating, and to the crowds deliberately, and to drawing of lots purposely. Then, a

soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158].²³

Please see the report/Hadeeth in appendix 2

VERSES 50 - 54

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا ۖ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ
الْحَرِيقِ {50}

And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs and (saying): ‘Taste the Punishment of burning!’ [8:50]

ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ {51}

That is due to what your hands sent forward, and surely Allah isn't the least unjust to the servants [8:51]

كَذَّابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ إِنَّ
اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ {52}

Like the persistence of the people of Pharaoh and those from before them. They committed Kufr with the Signs of Allah, so Allah Seized them due to their sins. Surely Allah is Strong, Severe of the Punishment [8:52]

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَأَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ {53}

That is because Allah does not Change a Favour He has Favoured upon a people until they change what is with themselves, and surely Allah is Hearing, Knowing [8:53]

كَذَّابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَعْرِفْنَا
آلَ فِرْعَوْنَ ۚ وَكُلُّ كَانُوا ظَالِمِينَ {54}

²³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 133

Like the persistence of the people of Pharaoh and those from before them. They belied the Signs of their Lord, so We Destroyed them due to their sins and We Drowned the people of Pharaoh; and all of them were unjust [8:54]

قَالَ الْإِمَامُ ع: عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رَسُولِ اللَّهِ ص، قَالَ: مَا مِنْ عَبْدٍ وَلَا أَمَةٍ - أُعْطِيَ بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فِي الظَّاهِرِ، وَ نَكَتْهَا فِي الْبَاطِنِ وَ أَقَامَ عَلَى نِفَاقِهِ - إِلَّا وَ إِذَا جَاءَهُ مَلَكُ الْمَوْتِ لِيَقْبِضَ رُوحَهُ - تَمَثَّلَ لَهُ إِبْلِيسُ وَ أَعْوَانُهُ.

The Imam (Hassan Al-Askari^{asws}) said, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} having said: 'There is none from a servant nor from a maid who gave allegiance to Amir-Al-Momineen^{asws} in the apparent, and broke it in the hidden, and stood upon being hypocritical to him^{asws} - except that when the Angel of death comes to capture his soul - Iblees^{la} and his^{la} assistants are resembled for him.

وَ تَمَثَّلَ النَّيِّرَانُ وَ أَصْنَافُ عَذَابِهَا لِعَيْنَيْهِ وَ قَلْبِهِ وَ مَقَاعِدِهِ مِنْ مَضَائِقِهَا. وَ تَمَثَّلَ لَهُ أَيْضًا الْجَنَانُ وَ مَنَازِلُهُ فِيهَا - لَوْ كَانَ بَقِيَ عَلَى إِيْمَانِهِ، وَ وَفَى بِبَيْعَتِهِ

And the Fires and the types of its Punishments are resembles for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein - had he remained upon his *Eman* and been loyal with his allegiance.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: انْظُرْ فِتْلِكَ الْجَنَانُ الَّتِي لَا يُقَدَّرُ قَدَرُ سَرَائِبِهَا وَ بَهْجَتِهَا وَ سُورِهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ - كَانَتْ مُعَدَّةً لَكَ، فَلَوْ كُنْتَ بَقِيتَ عَلَى وَلَايَتِكَ لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص كَانَ إِلَيْهَا مَصِيرُكَ يَوْمَ فَصْلِ الْقَضَاءِ،

So the Angel of death is saying to him, 'Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah^{azwj}, Lord^{azwj} of the worlds. These had been prepared for you, if only you had remain upon your Wilayah of the brother^{asws} Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, your destination would have been to it on the day of Decisive Judgment.

لَكِنَّكَ (نَكَتْتَ وَ خَالَفْتَ) فِتْلِكَ النَّيِّرَانُ وَ أَصْنَافُ عَذَابِهَا - وَ زَبَانِيَّتُهَا وَ مِرْزَابَاتُهَا وَ أَقَاعِيهَا الْفَاغِرَةُ أَفْوَاهُهَا، وَ عَقَارِيهَا النَّصَابَةُ أَذْنَابُهَا، وَ سِبَاعُهَا الشَّائِلَةُ مَخَالِبُهَا، وَ سَائِرُ أَصْنَافِ عَذَابِهَا هُوَ لَكَ وَ إِلَيْهَا مَصِيرُكَ.

But you broke (the allegiance) and opposed, therefore those Fires and the varieties of its Punishments, and the its *Zabaniyya* (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.²⁴

²⁴ Tafseer Imam Hassan Al Askari^{asws} - S 66

VERSES 55 - 58

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ {55}

Surely, the vilest of animals in the Presence of Allah are those who are committing Kufr, and they will not believe [8:55]

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ {56}

Those who made an agreement from them, then they were breaking their agreement every time and they were not fearing [8:56]

فَإِذَا تَغَفَّلْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكَّرُونَ {57}

So if you overcome them during the war, then scatter them from behind, perhaps they would be mindful [8:57]

وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ {58}

And if you fear treachery from a people, then discard (the agreement) to them upon equality, surely Allah does not Love the treacherous [8:58]

[في تفسير علي بن إبراهيم] [قال:] حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر صلوات الله عليه في قوله: * (إن شر الدواب عند الله الذين كفروا فهم لا يؤمنون) * قال أبو جعفر (عليه السلام): نزلت في بني امية فهم شر خلق الله، هم الذين كفروا في باطن القرآن فهم لا يؤمنون.

In Tafseer of Ali Bin Ibrahim, said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **[8:55] Surely, the vilest of animals in Allah's sight are those who disbelieve, for they will not believe.** Abu Ja'far^{asws} said: 'It was Revealed regarding the Clan of Umayya, for they are the most evil of the creatures of Allah^{azwj}. They are the ones who disbelieved in the esoteric of the Quran, and they are those who disbelieve.

قوله: * (الذين عاهدت منهم ثم ينقضون عهدهم في كل مرة) * فهم أصحابه الذين فروا يوم احد.

His^{azwj} Words **Those who made an agreement from them, then they were breaking their agreement every time [8:56]**, so they are the ones who fled on the Day of Ohad.

قوله: * (وإذا تخافن من قوم خيانة فانبذ إليهم على سواء) * نزلت في معاوية لما خان أمير المؤمنين (عليه السلام).

His^{azwj} Words ***And if you fear treachery from a people, then discard (the agreement) to them upon equality, surely Allah does not Love the treacherous [8:58]*** – it was Revealed regarding Muawiya, when he betrayed Amir Al-Momineen^{asws},²⁵

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (صلوات الله عليه)، في قوله: إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ. قال أبو جعفر (عليه السلام): «نزلت في بني أمية، فهم شر خلق الله، هم الذين كفروا في باطن القرآن، فهم لا يؤمنون».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Ibn Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***Surely, the vilest of animals in the Presence of Allah are those who are committing Kufr, and they will not believe [8:55]***. Abu Ja'far^{asws} said: 'It was Revealed regarding the clan of Umayya, so they are the most evil of the creatures of Allah^{azwj}. They are the ones who did not believe in the esoteric of the Quran, so they will not believe (ever)'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا وَ إِنْ صَامَ وَ صَلَّى وَ زَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا اثْتَمَنَ خَانَ وَ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ.

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abdu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (things), the one who has these in him, would be a hypocrite, and even if he were to Fast, and pray *Salāt*, and claims that he is a Muslim. The one who, when entrusted, betrays, when he narrates, lies, and when he promises, breaks. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: ***surely Allah does not Love the treacherous [8:58]***'.²⁷

VERSES 59 & 60

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ {59}

And they should not reckon, those who are committing Kufr, that they can outstrip. They cannot frustrate (you) [8:59]

²⁵ Tafseer Abu Hamza Al Sumlay - H 117

²⁶ تفسير القمّي 1: 279

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 8

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {60}

And prepare for them whatever force you are able to and from the equipped cavalry horses, frightening by it the enemies of Allah and your enemies, and others from besides them you are not knowing of, but Allah Knows them. And whatever you spend from anything in the Way of Allah, it would be Fulfilled to you and you would not be wronged [8:60]

و عنه: بإسناده عن أحمد بن محمد، عن سعيد بن جناح، عن أبي خالد الزبيدي، عن جابر، عن أبي جعفر (عليه السلام)، قال: «دخل قوم على الحسين بن علي (صلوات الله عليه) فأروه مختضباً بالسواد، فسألوه عن ذلك، فمد يده إلى لحيته، ثم قال: أمر رسول الله (صلى الله عليه وآله) في غزاة غزاها أن يختضبوا بالسواد ليقبوا به على المشركين».

And from him (Al Kulayni), by his chain, from Ahmad Bin Muhammad, from Saeed Bin Janaah, from Abu Khalid Al Zaydi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A group of people came up to Al-Husayn^{asws} Bin Ali^{asws}, and they saw him^{asws} dyeing (his^{asws} hair and beard) with the black (colour). So they asked him^{asws} about that. He^{asws} extended his^{asws} hand to his^{asws} beard, then said: 'Rasool-Allah^{saww} ordered during military expeditions that they should dye (their hair and beard) with the black (dye) in order to prevail against the Polytheists'.²⁸

ابن بابويه مرسلًا في (الفتحية): قال الصادق (عليه السلام): في قول الله عز وجل وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، قال: «منه الخضاب بالسواد».

Ibn Babuwayh with an unbroken chain, in Al Faqeeh said,

'Al-Sadiq^{asws}, said, 'Regarding the Words of Allah^{azwj} Mighty and Majestic: **And prepare for them whatever force you are able to [8:60]**, he^{asws} said: 'From it is the dyeing (hair and beard) with the black (dye)'.²⁹

العياشي: عن محمد بن عيسى، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله: وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، قال: «سيف و ترس».

Al Ayyashi, from Muhammad Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **And prepare for them whatever force you are able to [8:60]**, he^{asws} said: 'Sword and shield'.³⁰

²⁸ الكافي 6: 481 / 4.

²⁹ (Extract) من لا يحضره الفقيه 1: 282، 281 / 70.

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ الْحَسَنِ بْنِ طَرْيَفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِبَاطِ الْخَيْلِ قَالَ الرَّمِيُّ .

Muhammad Bin Yahya, from Imran Bin Musa, from Al Hassan Bin Tareyf, from Abdullah Bin Al Mugheira, raising it, said,

‘Rasool-Allah^{saww} said regarding the Words of Allah^{azwj} Mighty and Majestic: **And prepare for them whatever force you are able to, and from the equipped cavalry horses [8:60]: ‘The archers’.**³¹

[في تفسير علي بن إبراهيم] [قال:] حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر صلوات الله عليه في قوله: * (وأعدوا لهم ما استطعتم من قوة) * قال: السلاح.

In Tafseer of Ali Bin Ibrahim, said, ‘Ja’far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} regarding His^{azwj} Words: **And prepare for them whatever force you are able to [8:60]**, said: ‘The weapons’.

VERSES 61 – 63

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {61}

And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing [8:61]

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَالْمُؤْمِنِينَ {62}

And if they intend to deceive you - then surely Allah is Sufficient for you; He is the One Who Assisted you with His Help and with the Momineen [8:62]

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ {63}

And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]

³⁰ تفسير العيّاشي 2: 66 / 73.

³¹ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 11

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن صفوان، عن ابن مسكان، عن الحلبي، عن أبي عبد الله، في قوله تعالى: **وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا**، قلت: ما السلم؟ قال: «الدخول في أمرنا».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Safwaan, from Ibn Muskaan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **And if they incline towards peace, then incline to it [8:61]**. I said, 'What is the peace?' He^{asws} said: 'The entering into our^{asws} matter (Al-Wilayah)'.³²

ابن شهر آشوب: قال: في (تاريخ بغداد): روى عيسى بن محمد البغدادي، عن الحسين بن إبراهيم، عن حميد الطويل، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «لما عرج بي رأيت على ساق العرش مكتوبا: لا إله إلا الله، محمد رسول الله، أيدته بعلي، نصرته بعلي، و ذلك قوله تعالى: هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام)».

Ibn shehr Ashub who said, 'In Tareekh Al Baghdad, it is reported by Isa Bin Muhammad Al Baghdad, from Al Husayn Bin Ibrahim, from Hameed Al Taweel, from Anas who said,

'Rasool-Allah^{saww} said: 'When I^{saww} was Ascended with (Mi'raj), I^{saww} Inscribed upon the Throne: "There is no god except Allah^{azwj}, Muhammad^{saww} is His^{azwj} Rasool^{saww} of Allah^{azwj}. He^{azwj} Assisted him^{saww} with Ali^{asws}, Helping him^{saww} with Ali^{asws}". And these are the Words of the Exalted: **He is the One Who Assisted you with His Help and with the Momineen [8:62]** – Meaning Ali Bin Abu Talib^{asws}.'³³

و قال في (الرسالة القوامية) و (حلية الأولياء) و اللفظ لها: عن سعيد بن جبیر، أنه قال أبو الحمراء: قال رسول الله (صلى الله عليه و آله): «رأيت ليلة أسري بي ميثبا على ساق العرش: أنا غرست جنة عدن بيدي، و محمد صفوتي من خلقي، أيدته بعلي، نصرته بعلي».

And he said in (the books) Al Risala Al Qawamiyya and Hulyat Al Awliya and articulated to it, from Saeed Bin Jubeyr, from Abu Al Hamra'a who said,

'Rasool-Allah^{saww} said: 'I^{saww} saw on the night I^{saww} was Ascended with, Affirmed upon the Base of the Throne: "I^{azwj} Planted the Garden of Eden with My^{azwj} Hands, and Muhammad^{saww} is My^{azwj} Elite from My^{azwj} creatures. I^{azwj} Assisted him^{saww} with Ali^{asws}, Helping him^{saww} with Ali^{asws}.'³⁴

ابن بابويه: قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا جعفر بن سلمة الأهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا العباس بن بكار، عن عبد الواحد بن أبي عمرو، عن الكلبي، عن أبي صالح، عن أبي هريرة، عن رسول الله (صلى الله عليه و آله)، قال: «مكتوب على العرش: أنا الله لا إله إلا أنا، وحدي لا شريك لي، و محمد عبدي و رسولي، أيدته بعلي، فأنزل عز و جل: هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ فَكَانَ النَصْرَ عَلَيَّ، و دخل مع المؤمنين، فدخل في الوجهين جميعا».

³² الكافي 1: 343 / 16

³³ تاريخ بغداد 11: 173 / 5876، شواهد التنزيل 1: 224 / 300، كنز العمال 11: 624 / 33041

³⁴ حلية الأولياء 3: 27

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salma Al Ahvazy, from Ibrahim Bin Muhammad Al Saqafy, from Al Abbas Bin Bakaar, from Abdul Wahid Bin Abu Amro, from Al Kalby, from Abu Salih, (It has been narrated) from Abu Hureyra,

(It has been narrated) from Rasool-Allah^{saww} having said: 'It is inscribed upon the Throne: "I^{azwj} am Allah^{azwj}! There is no god except I^{azwj}, One with no associates for me^{saww}! And Muhammad^{saww} is My^{azwj} servant and My^{azwj} Rasool^{saww}, Strengthened by Ali^{asws}. So Allah^{azwj} Mighty and Majestic Revealed: **He is the One Who Assisted you with His Help and with the Momineen [8:62]**. So the help was Ali^{asws}, and included with (it- the help) are the Momineen. So the inclusion was regarding both the aspects together'.³⁵

الشيخ: في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو عبد الله جعفر بن محمد العلوي الحسني (رحمه الله) سنة سبع و ثلاث مائة، قال: حدثنا علي بن الحسن بن علي بن عمر بن علي بن الحسين بن علي بن أبي طالب (عليهما السلام)، قال: حدثنا حسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب أمير المؤمنين (صلوات الله عليهم)، قال: «سمعت رسول الله (صلى الله عليه و آله) يقول: المؤمن غر كريم، و الفاجر خب لئيم، و خير المؤمنين من كان مألفه للمؤمنين، و لا خير فيمن لا يألف و لا يؤلف».

Al Sheykh in his (book) Al Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Abu Abdullah Ja'far Bin Muhammad Al Alawy Al Hasany, in the year three hundred and seven, from Ali Bin Al Hassan Bin Ali Bin Umar,

'Son of Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from Husayn Bin Zayd Bin Ali, from Ja'far^{asws} Bin Muhammad^{saww}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} Amir Al-Momineen^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'The Momin is honest, benevolent, and the immoral is a cheater, wicked, and the best of the Momineen is the one who was affectionate to the Momineen, and there is no goodness in the one is neither kind nor affectionate to others'.

قال: و سمعت رسول الله (صلى الله عليه و آله) يقول: «شرار الناس من يبغض المؤمنين، و تبغضه قلوبهم، المشاءون بالنميمة، المفرقون بين الأحبة، الباغون للناس العيب، أولئك لا ينظر الله إليهم يوم القيامة، و لا يزيكهم» ثم تلا (صلى الله عليه و آله): هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ وَ أَلَفَ يَيْنَ قُلُوبِهِمْ.

He^{asws} said: 'And I^{asws} heard Rasool-Allah^{saww} saying: 'The most evil of the people is the one who hates the Momineen, and their hearts hate him, the one walking with the gossip, the separator between the loved ones, the aggressive to the people of the faulting. These ones, Allah^{azwj} would not Look at (Consider) them on the Day of Judgment, nor would He^{azwj} Purify them (from their sins)'. Then he^{asws} recited: **He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts [8:63]**'.³⁶

³⁵ الأمالي: 3 / 179

³⁶ الأمالي 2: 77

و قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «إن هؤلاء قوم كانوا معه من قريش، فقال الله: فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ وَ أَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ فهم الأنصار، كان بين الأوس و الخزرج حرب شديدة و عداوة في الجاهلية، فألف الله بين قلوبهم، و نصر بهم نبيه (صلى الله عليه و آله)، فالذين ألف بين قلوبهم هم الأنصار خاصة».

And (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'They were the people who were with him^{saww} from the Quraysh, so Allah^{azwj} Said: **then surely Allah is Sufficient for you; He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63].** So they were the Helpers (Al-Ansaar). There used to be an intense battle between the (tribes of) Al-Aws and the Al-Khazraj, and intense enmity during the pre-Islamic period, so Allah^{azwj} (Caused) unity between their hearts, and helped His^{azwj} Prophet^{saww} by them. So the ones for whom there was unity between their hearts, they were the Helpers (Al-Ansaar) in particular'.³⁷

Please see report/Hadeeth in appendix 2

VERSES 64 - 69

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {64}

O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64]

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۖ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۖ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {65}

O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand from those who commit Kufr because they are a people not understanding [8:65]

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۖ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ ۖ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ {66}

³⁷ تفسير القمي 1: 279.

For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones from you, they would overcome two hundred, and if there happen to be a thousand from you, they would overcome two thousand by the Permission of Allah, and Allah is with the patient ones [8:66]

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ {67}

It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67]

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ {68}

Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68]

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {69}

Therefore eat from whatever booty you attain, Permissible, good, and fear Allah, surely Allah is Forgiving, Merciful [8:69]

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن الحسن بن محبوب، عن الحسن بن صالح، عن أبي عبد الله (عليه السلام)، قال: كان يقول: «من فر من رجلين في القتال من الزحف فقد فر، و من فر من ثلاثة في القتال من الزحف فلم يفر».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Hassan Bin Salih,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who flees from two men during the fighting from the marching so he has fled, and the one who flees from three (soldiers) during the fighting from the marching, so he has not fled (i.e., retreats to join up with the backup forces)'.³⁸

العياشي: عن عمرو بن أبي المقدام، عن أبيه، عن جده: ما أتى علي يوم قط أعظم من يومين أتيا علي، فأما اليوم الأول فيوم قبض رسول الله (صلى الله عليه وآله)،

Al-Ayyashi, from Amro Bin Abu Al Maqdam, from his father,

(It has been narrated) from his grandfather who said, 'There did not befall upon Ali^{asws} any day more grievous than two days. So as for the first day, it was the passing away of Rasool-Allah^{saww}.'

³⁸ التهذيب 6: 432 / 174.

و أما اليوم الثاني فو الله إني لجالس في سقيفة بني ساعدة، عن يمين أبي بكر، و الناس يبايعونه، إذ قال له عمر: يا هذا، ليس في يديك شيء ما لم يبايعك علي، فابعث إليه حتى يأتيك يبايعك، فإنما هؤلاء رعا.ع.

And as for the second day, so by Allah^{azwj}, I was seated in the tent (Saqifa) of the Clan of Sa'da on the right of Abu Bakr, and the people were pledging their allegiances to him, when Umar said to him, 'O you, there is nothing in your hands if Ali^{asws} does not pledge his^{asws} allegiance to you, therefore send for him to come and pledge his^{asws} allegiance, for rather, these people are (just) trash.'

فبعث إليه قنفذًا فقال له: اذهب فقل لعلي: أجب خليفة رسول الله (صلى الله عليه و آله). فذهب قنفذ، فما لبث أن رجع فقال لأبي بكر: قال لك: «ما خلف رسول الله أحدا غيري».

So, he sent Qunfuz to him^{asws} and said to him, 'Go and say to Ali^{asws}, 'Answer to the Caliph of Rasool-Allah^{saww}! So Qunfuz went. It was not long before he came back and said to Abu Bakr, 'He^{asws} is saying to you: 'Rasool-Allah^{saww} did not (appoint) anyone as a Caliph apart from me^{asws}'.

قال: ارجع إليه فقل: أجب، فإن الناس قد أجمعوا على بيعتهم إياه، و هؤلاء المهاجرون و الأنصار يبايعونه، و قریش، و إنما أنت رجل من المسلمين، لك ما لهم و عليك ما عليهم.

He said, 'Return to him^{asws} and say, 'Answer, for the people have gathered upon pledging their allegiances to him (Abu Bakr), and these are the Emigrants and the Helpers pledging their allegiances, and Quraysh. But rather, you^{asws} are only a man from the Muslims, for you^{asws} is what is for them, and upon you^{asws} is what is upon them'.

فذهب إليه قنفذ، فما لبث أن رجع، فقال: قال لك: «إن رسول الله (صلى الله عليه و آله) قال لي و أوصاني أن إذا واريته في حفرته لا أخرج من بيتي حتى أولف كتاب الله، فإنه في جرائد النخل و في أكتاف الإبل». قال: قال عمر: قوموا بنا إليه.

So Qunfuz went to him^{asws}, and it was not long before he returned and said, 'He^{asws} is saying to you: 'Rasool-Allah^{saww} had said to me^{asws}, and bequeathed unto me^{asws} that if I^{asws} were to see him in this state, I^{asws} am not to come out from my^{asws} house until I^{asws} compile the Book of Allah^{azwj}. So it is in the leaves of the palm (tree) and the shoulder (bones) of the camels'. Umar said, 'Arise with me to go to him^{asws}'!

فقام أبو بكر و عمر و عثمان، و خالد بن الوليد، و المغيرة بن شعبة، و أبو عبيدة بن الجراح، و سالم مولى أبي حذيفة، و قنفذ، و قمت معهم، فلما انتهينا إلى الباب فرأهم فاطمة (صلوات الله عليها) أغلقت الباب في وجوههم، و هي لا تشك أن لا يدخل عليها إلا بإذنها، فضرب عمر الباب برجله فكسره، ثم دخلوا فأخرجوا عليا (عليه السلام) ملبيا.

So, there arose Abu Bakr, and Umar, and Usmaan, and Khalid Bin Waleed, and al-Mugheira Bin Sha'bba, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Qunfuz, and I arose with them. So when we ended up to the door. So Fatima^{asws} saw them, she^{asws} closed the door in their faces, and she^{asws} was in no doubt that they would not enter (the house) without her^{asws} permission. But Umar

struck the door with his leg and broke it. Then they entered and brought Ali^{asws} out with a rope around his^{asws} neck.

فخرجت فاطمة (عليها السلام) فقالت: «يا أبا بكر، أتريد أن ترملي من زوجي، والله لئن لم تكف عنه لأنشرن شعري، و لأشقن جبي و لأتبن قبر أبي و لأصيحن إلى ربي» فأخذت بيد الحسن و الحسين (عليهما السلام) و خرجت تريد قبر النبي (صلى الله عليه و آله)،

So, Fatima^{asws} came out and she^{asws} said: 'O Abu Bakr! Are you intending to widow me^{asws} from my^{asws} husband? By Allah^{azwj}, if you were not to desist I^{asws} shall display my^{asws} hair, and tear my^{asws} pocket when I^{asws} go to the grave of my^{asws} father and shriek (complain) to my^{asws} Lord^{azwj}!' So she^{asws} grabbed the hands of Al-Hassan^{asws} and Al-Husayn^{asws} and went out intending to be at the grave of the Prophet^{saww}.

فقال علي (عليه السلام) لسلمان: «أدرك ابنة محمد، فإني أرى جنبي المدينة يكفیان، والله إن نشرت شعرها، و شقت جيبها، و أتت قبر أبيها، و صاحت إلى ربحا لا يناظر بالمدينة أن يخسف بها و بمن فيها».

So Ali^{asws} said to Salman^{as}: 'Go to the daughter^{asws} of Muhammad^{saww}, for I^{asws} see the sides of the city sufficiently. By Allah^{azwj}! If she^{asws} were to display her^{asws} hair, and tear her^{asws} pocket, and come to the grave of her^{asws} father^{saww}, and shriek (complain) to her^{asws} Lord^{azwj}, you would not see in the city except that it would have submerged (into the ground) along with the ones in it'.

فأدركها سلمان فقال: يا بنت محمد، إن الله إنما بعث أباك رحمة، فارجعي. فقالت: «يا سلمان، يريدون قتل علي، ما على علي صبر، فدعني حتى آتي قبر أبي فأنشر شعري، و أشق جبي، و أصيح إلى ربي». فقال سلمان: إني أخاف أن يخسف بالمدينة، و علي بعثني إليك و يأمرك أن ترجعي إلى بيتك و تنصري، فقالت: «إذن أرجع و أصبر و أسمع له و أطيع».

So Salman^{as} went to her^{asws} and said, 'O daughter^{asws} of Muhammad^{saww}! Surely your^{asws} Lord^{azwj} Sent your^{asws} father^{saww} as a Mercy, therefore, return'. So she^{asws} said: 'O Salman^{as}! They are intending to kill Ali^{asws}, I^{asws} cannot be patient upon that. So leave me^{asws} until I^{asws} come to the grave of my^{asws} father^{saww}, and display my^{asws} hair, and tear my^{asws} pocket, and shriek (complain) to my^{asws} Lord^{azwj}'. So Salman^{as} said: 'I^{as} fear that the city would submerge (into the ground), and Ali^{asws} has sent me^{as} to you^{asws} and he^{asws} says you^{asws} to return to your^{asws} house. So she^{asws} said: 'I^{asws} shall return, and be patient, and listen to him^{asws} and obey'.

فأخرجوه من منزله ملبيا، و مروا به على قبر النبي (صلى الله عليه و آله) قال: فسمعته يقول: ابْنُ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّوْني إلى آخر الآية، و جلس أبو بكر في سقيفة بني ساعدة، و قدم علي (عليه السلام)

Thus, they brought him^{asws} out from his house with a rope round his^{asws} neck, and passed by the grave of the Prophet^{saww}. I heard him^{asws} saying: '**Son of my mother! Surely the people weakened me and they almost killed me [7:150]** - up to the end of the Verse. And Abu bakr was seated in the tent (Saqifa) of the Clan of Sa'da, and Ali^{asws} was brought.

فقال له عمر: بايع. فقال له علي: «فإن أنا لم أفعل، فمه؟» فقال له عمر: إذن أضرب، و الله، عنقك. فقال له علي: «إذن، و الله، أكون عبد الله المقتول و أخوا رسول الله (صلى الله عليه و آله) فقال عمر: أما عبد الله المقتول فنعم، و أما أخوا رسول الله فلا، حتى قالها ثلاثا.

So Umar said to him^{asws}, 'Pledge your^{asws} allegiance!' So Ali^{asws} said to him: 'Suppose I^{asws} do not do it, then what?' So Umar said to him, 'Then, by Allah^{azwj}, I shall strike your^{asws} neck'. So Ali^{asws} said to him: 'Then by Allah^{azwj}, then I^{asws} shall become a murdered servant of Allah^{azwj} and brother of Rasool-Allah^{saww}'. So Umar said: 'As for being the murdered servant of Allah^{azwj}, so yes, and as for being the brother of Rasool-Allah^{saww}, so no!' – until he said it three times.

فبلغ ذلك العباس بن عبد المطلب، فأقبل مسرعا يهرول، فسمعه يقول: ارفقوا بابن أخي، و لكم علي أن يبايعكم. فأقبل العباس و أخذ بيد علي (عليه السلام) فمسحها على يد أبي بكر، ثم خلوه مغضبا،

So (news of) that reached Al-Abbas Bin Abdul Muttalib^{asws}. He came over running quickly and I heard him saying, 'Refrain from my cousin, he^{asws} will pledge his^{asws} allegiance!' So Al-Abbas came over and grabbed the hand of Ali^{asws} and wiped it upon the hand of Abu Bakr, then left him^{asws} in anger.

فسمعه يقول: «اللهم، إنك تعلم أن النبي (صلى الله عليه و آله) قد قال لي: إن تموا عشرين فجاهدهم، و هو قولك في كتابك: إِنَّ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ» قال: و سمعته يقول: «اللهم، و إنهم لم يتموا عشرين». حتى قالها ثلاثا، ثم انصرف.

I heard him^{asws} saying: 'Our Allah^{azwj}! You^{azwj} Know that the Prophet^{saww} had said to me^{asws}: 'If you were to find twenty (supporters), so fight them, and it is Your^{azwj} Word in Your^{azwj} Book: ***If there happen to be twenty patient ones from you, they would overcome two hundred [8:65]***. And I heard him^{asws} saying: 'Our Allah^{azwj}! There are no twenty (supporters)! - to the extent that he^{asws} said it three times, then left'.³⁹

عن فرات بن أحنف، عن بعض أصحابه، عن علي (عليه السلام) أنه قال: «ما نزل بالناس أزمة قط إلا كان شيعتي فيها أحسن حالا، و هو قول الله: الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا».

From Furat Bin Ahnaf, from one of his companions,

'From Ali^{asws} having said: 'There did not descend a crisis with the people except my^{asws} Shias would be in a good state during it, and these are the Words of Allah^{azwj}: ***For now, Allah has Lightened from you and Knows that among you there are weak ones [8:66]***'.⁴⁰

³⁹ تفسير العياشي 2: 76 / 66

⁴⁰ تفسير العياشي 2: 77 / 68

VERSE 70

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِّمَّا
أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {70}

O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ يَا
أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ قَالَ نَزَلَتْ فِي
الْعَبَّاسِ وَ عَقِيلٍ وَ نَوْفَلٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah^{asws}, said, 'I heard him^{asws} saying regarding this Verse: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you [8:70]**, he^{asws} said: 'This was Revealed regarding Al-Abbas, and Aqeel, and Naufal'.

وَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَهَى يَوْمَ بَدْرٍ أَنْ يُقْتَلَ أَحَدٌ مِنْ بَنِي هَاشِمٍ وَأَبُو الْبَخْتَرِيِّ فَأُسِرُوا فَأَرْسَلَ عَلِيًّا (عليه
السلام) فَقَالَ أَنْظِرْ مَنْ هَاهُنَا مِنْ بَنِي هَاشِمٍ

And he^{asws} said that: 'The Rasool Allah^{saww} prohibited the killing of anyone from the Clan of Hashim^{asws} and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool Allah^{saww} sent for Ali^{asws} and said: 'Go and see over there, who are the ones from the Clan of Hashim^{asws}'.

قَالَ فَمَرَّ عَلِيٌّ (عليه السلام) عَلَى عَقِيلِ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَحَادَ عَنْهُ فَقَالَ لَهُ عَقِيلٌ يَا ابْنَ أُمِّ عَلِيٍّ أَمَا وَاللَّهِ لَقَدْ
رَأَيْتُ مَكَانِي قَالَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَقَالَ هَذَا أَبُو الْفَضْلِ فِي يَدِ فُلَانٍ وَ هَذَا عَقِيلٌ فِي يَدِ فُلَانٍ وَ هَذَا
نَوْفَلُ بْنُ الْحَارِثِ فِي يَدِ فُلَانٍ

He^{asws} said: 'So Ali^{asws} passed by Aqeel son of Abu Talib^{asws}, may Allah^{azwj} Honour his^{as} face. He^{asws} turned away from him. So Aqeel said to him^{asws}, 'O son^{asws} of my mother^{asws} Ali^{asws}! But, by Allah^{azwj}, you^{asws} can see my state'. He^{asws} returned to the Rasool Allah^{saww} and said: 'This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so'.

فَقَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى انْتَهَى إِلَى عَقِيلٍ فَقَالَ لَهُ يَا أَبَا يَزِيدَ قُتِلَ أَبُو جَهْلٍ فَقَالَ إِذَا لَا تُتَارَعُونَ فِي هِمَامَةٍ فَقَالَ
إِنْ كُنْتُمْ أَنْخَنْتُمْ الْقَوْمَ وَ إِلَّا فَارْكَبُوا أَكْتَافَهُمْ فَقَالَ فَجِيءَ بِالْعَبَّاسِ فَقِيلَ لَهُ افْدِ نَفْسَكَ وَ افْدِ ابْنَ أَخِيكَ

So Rasool-Allah^{saww} stood up and came up to Aqeel and said to him: 'O Abu Yazeed, Abu Jahl has been killed'. He said, 'Then you^{saww} will not be disputing about Tahaamat'. He^{saww} said: 'If you are strong people, otherwise tie up their hands'. They came up with Al-Abbas, so he^{saww} said: 'Ransom yourself and ransom the son of your brother'.

فَقَالَ يَا مُحَمَّدُ تَزْكُنِي أَسْأَلُ فُرَيْشًا فِي كَفِّي فَقَالَ أُعْطِيَ مِمَّا خَلَفْتَ عِنْدَ أُمِّ الْفَضْلِ وَ قُلْتَ لَهَا إِنَّ أَصَابَنِي فِي وَجْهِ هَذَا شَيْءٌ فَأَنْفَقِيهِ عَلَى وَلَدِكَ وَ نَفْسِكَ فَقَالَ لَهُ يَا ابْنَ أَجِي مَنْ أَخْبَرَكَ بِهَذَا فَقَالَ أَتَانِي بِهِ جَبْرِئِيلُ (عَلَيْهِ السَّلَام) مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ وَ مَخْلُوفِهِ مَا عَلِمَ بِهَذَا أَحَدٌ إِلَّا أَنَا وَ هِيَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

He said, 'O Muhammad^{saww}! Let me go and ask the Qureish for ransoming me'. He^{saww} said: 'Give from what you have left behind with Umm Al-Fazl and said to her that, 'If this I face this difficulty, so spend upon your children and on yourself'. So he said to him^{saww}. 'O son^{saww} of my brother^{asws}, who informed you^{saww} of this?' He^{saww} said: 'Jibraeel^{as} came with it to me^{saww} from the Presence of Allah^{azwj} Mighty and Majestic'. So he said, 'And I had held her on oath that no one would know of this except for myself and her. I hereby testify that you^{saww} are the Rasool Allah^{saww}'.

قَالَ فَرَجَعَ الْأَسْرَى كُلَّهُمْ مُشْرِكِينَ إِلَّا الْعَبَّاسَ وَ عَقِيلَ وَ نَوْفَلَ كَرَّمَ اللَّهُ وَجُوهَهُمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا إِلَى آخِرِ الْآيَةِ.

He^{asws} said: 'All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah^{azwj} Honour their faces, and it was regarding them that this Verse was Revealed: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better [8:70] - up to the end of the Verse**'.⁴¹

عن علي بن أسباط، سمع أبا الحسن الرضا (عليه السلام) يقول: «قال أبو عبد الله (عليه السلام): أتني النبي (صلى الله عليه وآله) بمال، فقال للعباس: ابسط رداءك فخذ من هذا المال طرفا. قال: فبسط رداءه فأخذ طرفا من ذلك المال، قال: ثم قال رسول الله (صلى الله عليه وآله): هذا مما قال الله: يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُحِذَ مِنْكُمْ وَ يَغْفِرَ لَكُمْ وَ اللَّهُ عَفُورٌ رَحِيمٌ».

From Ali Bin Asbaat,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'Abu Abdullah^{asws} said: 'The Prophet^{saww} came with (some) wealth, so he^{saww} said to Al-Abbas: 'Extend your robe and take from a part from this wealth'. So he extended his robe and took a part from that wealth. Then Rasool-Allah^{saww} said: 'This is from what Allah^{azwj} has Said: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]**'.⁴²

⁴¹ Al Kafi – H 14692

⁴² تفسير العيّاشي 2: 80 / 69.

الطبرسي: قال أبو جعفر الباقر (عليه السلام): «كان الفداء يوم بدر كل رجل من المشركين بأربعين أوقية - الأوقية أربعون مثقالاً - إلا العباس فإن فداءه كان مائة أوقية، وكان أخذ منه حين أسر عشرون أوقية ذهباً،

Al Tabarsy said,

‘Abu Ja’far Al-Baqir^{asws}: ‘The ransoming on the day of (the battle of) Badr for every man from the Polytheists was by forty ‘Owqiya’ – one ‘Owqiya being equal to forty Mithqaal (unit of measurement for gold) – except for Al-Abbas, for his ransoming was set at one hundred Owqiya. And there was taken from his when he was captive, twenty Owqiya of gold.

فقال النبي (صلى الله عليه وآله): ذاك غنيمة، ففاد نفسك و ابني أخيك نوفلا و عقيلاً. فقال: ليس معي شيء. فقال: أين الذهب الذي سلمته إلى أم الفضل، و قلت: إن حدث بي حدث فهو لك و للفضل و عبد الله؟ فقال: من أخبرك بهذا! قال: الله تعالى. فقال: أشهد أنك رسول الله، و الله ما اطلع على هذا أحد إلا الله تعالى».

So the Prophet^{saww} said: ‘That is from the spoils of war, therefore ransom your own self, and your cousin Nowfal, and Aqeel’. So he said, ‘There is nothing with me’. So he^{saww} said: ‘Where is the gold which you have kept with Umm Al-Fazal saying, ‘If something happens to me so it is for you, and for Al-Fazal, and Abdullah?’ So he said, ‘Who informed you^{saww} about this?’ He^{saww} said: ‘Allah^{azwj} the High’. So he said, ‘I testify that you^{saww} are Rasool-Allah^{saww}. By Allah^{azwj}! No one had the notification about this except for Allah^{azwj}’.⁴³

Please see report/Hadeeth in appendix 2

VERSES 71 & 72

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {71}

And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71]

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا ۚ وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {72}

⁴³ مجمع البيان 4: 860

Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; and Allah is Seeing with what you are doing [8:72]

ابن شهر آشوب: عن موسى بن عبد الله بن الحسن و معتب و مصادف موليا الصادق (عليه السلام) في خبر أنه لما دخل هشام بن الوليد المدينة أتاه بنو العباس، و شكوا إليه من الصادق (عليه السلام) أنه أخذ تركات ماهر الخصي دوننا، فخطب أبو عبد الله (عليه السلام) فكان مما قال: «إن الله تعالى لما بعث رسول الله (صلى الله عليه و آله) كان أبونا أبو طالب المواسي له بنفسه، و الناصر له، و أبوكم العباس و أبو لهب يكذبانه و يوليان عليه شياطين الكفر، و أبوكم يبغي له الغوائل، و يقود إليه القبائل في بدر، و كان في أول رعييلها، و صاحب خيلها و رجلها، المطعم يومئذ، و الناصب الحرب له-

Ibn Sheh Ahub, from Musa Bin Abdullah Bin Al Hassan, and Mo'tab, and

Masadaf a slave of Al-Sadiq^{asws} reports that when Hisham Bin Abdul Malik entered Al-Medina, the Clan of Abbas came up to him, and complained to him about Al-Sadiq^{asws} that he^{asws} had taken the legacies of Maher without (anything being for) us. So Abu Abdullah^{asws} addressed, and from what he^{asws} said was: 'When Allah^{azwj} the Exalted Sent Rasool-Allah^{saww}, our^{asws} father^{asws} Abu Talib^{asws} consoled him^{saww} with himself^{asws}, and was a helper for him^{saww}, whereas your father Al-Abbas and Abu Lahab both belied him^{saww}, and gathered against him^{saww} the devils of infidelity. Your father wanted calamities to befall upon him^{saww}, and led the tribes against him^{saww} at Badr, and he was the first of theirs and the commander of their infantry and their cavalry, and provided their meals on that day, and established the war against him^{saww}.

ثم قال:- فكان أبوكم طليقنا و عتيقنا، و أسلم كارها تحت سيوفنا، لم يهاجر إلى الله و رسوله هجرة قط، فقطع الله ولايته منا بقوله تعالى: وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُم مِّنْ وَلَايَتِهِمْ مِنْ شَيْءٍ.

Then he^{asws} said: 'Your father was our^{asws} freed slave, and professed to Al-Islam unwillingly under our^{asws} swords. He did not flee to Allah^{azwj} and His^{azwj} Rasool^{saww} at all. Thus Allah^{azwj} Cut-off his guardianship from us^{asws} by His^{azwj} Words: ***and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72]***.

في كلام له- ثم قال:- «هذا مولى لنا مات فحزننا تراثه، إذ كان مولانا، و لأننا ولد رسول الله (صلى الله عليه و آله) و أمنا فاطمة أحرزت ميراثه».

In a speech of his^{asws} – then said: 'This is a slave of ours^{asws}. When he died his inheritors grieved, when he was our^{asws} slave. And we^{asws} are the descendants of Rasool-Allah^{saww}, and Fatima^{asws} had the right to his^{saww} inheritance'.⁴⁴

⁴⁴ المناقب 1: 261

العباشي: عن زرارة، و حمران، و محمد بن مسلم عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالوا: سألناهما عن قوله: وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا، قال: «بأن أهل مكة لا يرثون أهل المدينة».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, and Abu Abdullah^{asws}, both said when asked about His^{azwj} Words: **and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72]**, said: 'The people of Makkah did not (used to) inherit from the people of Al-Medina'.⁴⁵

الطبرسي: عن الباقر (عليه السلام): «أنهم كانوا يتوارثون بالمؤاخاة».

Al Tabarsy –

'From Al-Baqir^{asws} (having said): 'They used to inherit each other with the (establishment of) the brotherhood'.⁴⁶

علي بن إبراهيم: إنها نزلت في الأعراب، و ذلك أن رسول الله (صلى الله عليه و آله) صالحهم على أن يدعهم في ديارهم و لم يهاجروا إلى المدينة، و على أنه إن أرادهم رسول الله (صلى الله عليه و آله) غزا بهم، و ليس لهم من الغنيمة شيء.

Ali Bin Ibrahim –

'It was revealed regarding the Bedouins, and that is that Rasool-Allah^{saww} reconciled with them upon (a stipulation) that he^{saww} would leave them in their houses and they would not emigrate to Al Medina, and upon (a stipulation) that if Rasool-Allah^{saww} wanted so, he^{saww} go on a military expedition with them, and there wouldn't be anything from the war booty for them.⁴⁷

Please see report/Hadeeth in appendix 2

VERSES 73 - 75

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ {73}

And those who are committing Kufr are friends of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73]

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {74}

⁴⁵ تفسير العياشي 2: 81 / 70

⁴⁶ مجمع البيان 4: 862

⁴⁷ تفسير القمي 1: 280

And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74]

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {75}

And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75]

العباشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، عن أبيه، عن آبائه (عليهم السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه وآله) في مرضه، وقد اغمى عليه، و رأسه في حجر جبرئيل، و جبرئيل في صورة دحية الكلبي، فلما دخل علي (عليه السلام) قال له جبرئيل: دونك رأس ابن عمك، فأنت أحق به مني، لأن الله يقول في كتابه: وَ أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ.

Al Ayyashi, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, from his father, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} came up to Rasool-Allah^{saww} during his^{saww} illness, and he^{saww} had fainted, and his^{saww} head was upon the lap of Jibraeel^{as}, and Jibraeel^{as} was in the image of Dahiyat Al-Kalby. So when Ali^{asws} came over, Jibraeel^{as} said to him^{asws}: 'Here, please take the head of your^{asws} cousin^{saww}, for you^{asws} are more deserving of it than I^{as} am, because Allah^{azwj} is Saying in His^{azwj} Book: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]**.

فجلس علي (عليه السلام) و أخذ رأس رسول الله (صلى الله عليه وآله) و وضعه في حجره، فلم يزل رأس رسول الله (صلى الله عليه وآله) في حجره حتى غابت الشمس، و إن رسول الله (صلى الله عليه وآله) أفاق، فرفع رأسه فنظر إلى علي (عليه السلام) و قال: يا علي، أين جبرئيل؟

So Ali^{asws} seated himself^{asws} and took and head of Rasool-Allah^{saww} and placed is upon his^{asws} own lap. The head of Rasool-Allah^{saww} did not cease to be upon his^{asws} lap until the sun set. And Rasool-Allah^{saww} woke up. So he^{saww} raised his^{saww} head and looked at Ali^{asws} and said: 'O Ali^{asws}, where is Jibraeel^{as}?'

فقال: يا رسول الله، ما رأيت إلا دحية الكلبي دفع إلي رأسك و قال: يا علي، دونك رأس ابن عمك فأنت أحق به مني، لأن الله يقول في كتابه: وَ أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ. فجلست و أخذت رأسك، فلم يزل في حجري حتى غابت الشمس.

So he^{asws} said: 'O Rasool-Allah^{saww}, I^{asws} saw (him) as a Dahiyat Al-Kalbby who handed over your^{saww} head to me^{asws} and said: 'O Ali^{asws}! Here, please take the head of your^{asws} cousin, for you^{asws} are more deserving of it than I^{as} am, because Allah^{azwj} is Saying in His^{azwj} Book: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]**. Therefore, I^{asws} sat down and took your^{saww} head, and it has not ceased to be on my^{asws} lap until the sun set'.

فقال رسول الله (صلى الله عليه و آله): أفضليت العصر؟ فقال: لا. قال: فما منعك أن تصلي؟ فقال: قد اغمي عليك، و كان رأسك في حجري، فكرهت أن أشق عليك- يا رسول الله- و كرهت أن أقوم و أصلي و أضع رأسك.

So Rasool-Allah^{saww} said: 'Have you^{asws} prayed Al-Asr Salat?' So he^{asws} said: 'No'. He^{saww} said: 'So, what prevented you^{asws} from praying Salat?' So he^{asws} said: 'You^{saww} had fainted, and your^{saww} head was upon my^{asws} lap, so I^{asws} disliked that I^{asws} should cause any difficulty to you^{saww} – O Rasool-Allah^{saww} – and did not like it that I^{asws} should rise and pray Salat and place down your^{saww} head'.

فقال رسول الله (صلى الله عليه و آله): اللهم إنه كان في طاعتك و طاعة رسولك حتى فاتته صلاة العصر، اللهم فرد عليه الشمس حتى يصلي العصر في وقتها». قال: «فطلعت الشمس، فصارت في وقت العصر بيضاء نقية، و نظر إليها أهل المدينة، و إن عليا (عليه السلام) قام و صلى، فلما انصرف غابت الشمس و صلو المغرب».

So Rasool-Allah^{saww} said: 'Our Allah^{azwj}! He^{asws} was in Your^{azwj} obedience and the obedience of Your^{azwj} Rasool^{saww} until he^{asws} missed Al-Asr Prayer. Our Allah^{azwj}! Return the sun until he^{asws} prays Al-Asr during its time!' So, the sun emerged, and there became daylight of the time of Al-Asr. And the people of Al-Medina saw it, and that Ali^{asws} arose and prayed Salat, and when he^{asws} finished, the sun set and he^{asws} prayed Al-Maghrib Salat'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ نُؤَيْرٍ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَعُودُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحَسَنِ أَبَدًا إِنَّمَا جَرَتْ مِنْ عَلِيٍّ بْنِ الْحُسَيْنِ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَلَا تَكُونُ بَعْدَ عَلِيٍّ بْنِ الْحُسَيْنِ (عليه السلام) إِلَّا فِي الْأَعْقَابِ وَ أَعْقَابِ الْأَعْقَابِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Suweyr Bin Abu Fakhta,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Imamate would not be returning to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, ever! But rather, it flows from Ali^{asws} Bin Al-Husayn^{asws} just as Allah^{azwj} Blessed and Exalted Said: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]**. Thus it will not happen to be, after Ali^{asws} Bin Al-Husayn^{asws}, except in the descendants and the descendants of the descendants'.⁴⁹

⁴⁸ تفسير العياشي 2: 82 / 70.

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 63 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْحَالُ وَالْحَالَةُ يَرْتَانِ إِذَا لَمْ يَكُنْ مَعَهُمَا أَحَدٌ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ أُؤَلُّوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Baseer,

from Abu Ja'far^{asws} having said: 'The maternal uncle and the maternal aunt both inherit when there does not happen to be anyone with the two of them. Allah^{azwj} Mighty and Majestic is Saying: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]**.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) فِي رَجُلٍ مَاتَ وَ تَرَكَ خَالَتَيْهِ وَ مَوَالِيَهُ قَالَ أُؤَلُّوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ الْمَالُ بَيْنَ الْخَالَتَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sahl, from Al Husayn Bin Al Hakam,

(It has been narrated) from Abu Ja'far^{asws} the 2nd regarding a man who died and left his two maternal aunts and his adherents. He^{asws} said: '**and the possessors of the relationships, some of them are closer than the others [8:75]** – the wealth is between the two maternal aunts'.⁵¹

ابن شهر آشوب: عن (تفسير جابر بن يزيد): عن الإمام (عليه السلام): «أثبت الله بهذه الآية ولاية علي ابن أبي طالب، لأن عليا (عليه السلام) كان أولى برسول الله من غيره، لأنه كان أخاه- كما قال- في الدنيا والآخرة، و قد أحرز «2» ميراثه و سلاحه و متاعه و بخلته الشهباء، و جميع ما ترك، و ورث كتابه من بعده،

Ibn Shehr Ashub, from Tafseer Jabir Bin Yazeed,

'From the Imam^{asws} (having said): 'Allah^{azwj} Proved the Wilayah of Ali^{asws} Bin Abu Talib^{asws} with this Verse because he^{asws} was the closest with Rasool-Allah^{saww} than others, as he^{asws} was his^{saww} brother^{asws}, just as he^{saww} said: 'In the world and the Hereafter', and he^{asws} had inherited his^{asws} inheritance, and his^{saww} weapons, and his^{saww} belongings, and his^{saww} mule Al Shahba'a, and the entirety of what he^{saww} left, and inherited His^{azwj} Book from after him^{saww}.

قال الله تعالى: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا وَ هُوَ الْقُرْآنُ كُلُّهُ، نَزَلَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه و آله) وَ كَانَ يَعْلَمُ النَّاسَ مِنْ بَعْدِ النَّبِيِّ (عليه السلام)، وَ لَمْ يَعْلَمْهُ أَحَدٌ، وَ كَانَ يَسْأَلُ وَ لَا يَسْأَلُ أَحَدًا عَنْ شَيْءٍ مِنْ دِينِ اللَّهِ».

Allah^{azwj} the Exalted Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**, and it is the Quran, all of it, Revealed unto Rasool-Allah^{saww}, and he^{asws} was teaching the people from after the Prophet^{saww}

⁵⁰ Al Kafi – V 7 – H 13105 – The Book of Inheritances Ch 24 H 2

⁵¹ Al Kafi – V 7 – H 13110 – The Book of Inheritances Ch 24 H 7

and no one taught him^{asws}, and he^{asws} was asked and he^{asws} did not ask anyone about anything from the Religion of Allah^{azwj}.⁵²

⁵² مناقب ابن شهر آشوب 2: 168

Appendix 1 – Chapter 8 Verse 41

محمد بن يعقوب الكليني، عن إسحاق بن يعقوب قال: سألت محمد بن عثمان العمري رحمه الله أن يوصل لي كتابا قد سألت فيه عن مسائل أشكلت علي، فورد التوقيع بخط مولانا صاحب الزمان عليه السلام:

Muhammad Bin Yaqoub Al Kulayni, from Is'haq Bin Yaqoub who said,

'I asked Muhammad Bin Usma Al-Amari^{ra} that he connects a letter for me wherein I had asked certain questions which were difficult upon me. So the letter arrived in the handwriting of our Master^{asws}, the Master of the Time^{asws}: -

أما ما سألت عنه أرشدك الله وثبتك من أمر المنكرين لي من أهل بيتنا وبني عمنا، فاعلم أنه ليس بين الله عز وجل وبين أحد قرابة، من أنكرني فليس مني وسبيله سبيل ابن نوح، وأما سبيل عمي جعفر وولده، فسبيل إخوة يوسف عليه السلام

As for what you asked about, may Allah^{azwj} Guide you and Affirm you from the matters of the deniers of me^{asws} from the people of our^{asws} Household and the sons of our^{asws} uncle. Know that it is such, there isn't any relationship between Allah^{azwj} Mighty and Majestic and anyone. The one who denies me^{asws}, so he isn't from me^{asws}, and his way is the way of the son of Noah^{as}. And as for the way of my^{asws} uncle Ja'far and his son, so it is the way of the brothers of Yusuf^{as}.

وأما الفقاع فشربه حرام ولا بأس بالشلماب وأما أموالكم فما قبلها إلا لتطهروا فمن شاء فليصل، ومن شاء فليقطع فما آتانا الله خير مما آتاكم.

And as for Al-Faqa'a (a fermented drink), so drinking it is Prohibited, and there is no problem with Al-Shalmab (juice of cooked turnip), and as for your wealth, for whatever we^{asws} do not accept it except to purify you, so the one who so desires to, let him send, and the one who so desires to, let him cut off, for whatever Allah^{azwj} Gives us is better than what He^{azwj} Gave you all.

وأما ظهور الفرج فانه إلى الله وكذب الوقاتون. وأما قول من زعم أن الحسين عليه السلام لم يقتل، فكفر وتكذيب وضلال.

And as for the appearance of the Relief, so it is up to Allah^{azwj}, and the timers are lying. And as for the word of the one who claims that Al-Husayn^{asws} was not killed, so he has blasphemed, and is lying, and has strayed.

وأما الحوادث الواقعة فارجعوا فيها إلى رواة حديثنا فانهم حجتي عليكم وأنا حجة الله عليكم.

And as for the newly occurring events, so refer regarding these to the reporters of our^{asws} Ahadeeth, for they are my^{asws} authority upon you all and I^{asws} am the Divine Authority of Allah^{azwj} upon you all.

وأما محمد بن عثمان العمري رضي الله عنه وعن أبيه من قبل فانه ثقني وكتابه كتابي.

And as for Muhammad Bin Usman Al-Amiry, may Allah^{azwj} be Pleased from him and from his father from before, so he is my^{asws} trustworthy one, and his letter is my letter.

وأما محمد بن علي بن مهزيار الأهوازي فسيصلح الله قلبه، ويزيل عنه شكه.

And as for Muhammad Bin Ali Bin Mahziyar Al-Ahwazy, so Allah^{azwj} has Corrected his heart, and has Removed his doubts from him.

وأما ما وصلتنا به فلا قبول عندنا إلا لما طاب وطهر، وثمن المغنية حرام.

And as for what (wealth) arrives to us^{asws}, so it is not acceptable in our^{asws} presence except of what is good and clean, and the price (earnings) of the female singer is Prohibited.

وأما محمد بن شاذان بن نعيم فانه رجل من شيعتنا أهل البيت. وأما أبو الخطاب محمد بن أبي زينب الأجدع فانه ملعون وأصحابه ملعونون فلا تجالس أهل مقاتلهم فاني منهم برئ وآبائي عليهم السلام منهم براء.

And as for Muhammad Bin Shazan Bin Naeem, so he is a man from our^{asws} Shias, the People^{asws} of the Household. And as for Abu Al-Khatib Muhammad Bin Abu Zaynab Al-Agdy, so he is an Accursed and his companions are (also) Accursed, therefore do not sit with the people of their words, for I^{asws} am disavowing from them and my^{asws} forefathers^{asws} are disavowed from them (as well).

وأما المتلبسون بأموالنا فمن استحل شيئاً منها فأكله فانما يأكل النيران.

And as for the ones clothing with our^{asws} wealth, so the one who permits anything from it and consumes it, so rather he is consuming the fires.

وأما الخمس فقد ابيح لشيعتنا وجعلوا منه في حل إلى وقت ظهور أمرنا لتطيب ولادتهم ولا تحبث.

And as for the *Khums*, so it has been Permitted for our^{asws} Shias and they have been made to be in an ease from it up to the time of the appearance of our^{asws} matter, in order to purify their births, and it would not be wicked.

وأما ندامة قوم شكوا في دين الله على ما وصلونا به، فقد أقلنا من استقال ولا حاجة لنا إلى صلة الشاكين.

And as for the regret of a people who complained regarding the Religion of Allah^{azwj} upon what we^{asws} are being sent with, so we had resigned from the accepting and there is no need for us^{asws} to the connection of the complainers.

وأما علة ما وقع من الغيبة فان الله عزوجل يقول: " يا أيها الذين آمنوا لا تسألوا عن أشياء إن تبدلكن تسؤكن " إنه لم يكن أحد من آبائي إلا وقد وقعت في عنقه بيعة لطاغية زمانه وإني أخرج حين أخرج ولا بيعة لأحد من الطواغيت في عنقي.

And as for the reason of what occurred from the Occultation, so Allah^{azwj} Mighty and Majestic is Saying: '***O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101].*** It is such that there has not been anyone from my^{asws} forefathers^{asws} except and there has fallen in his^{asws} neck, allegiance to tyrants of his^{asws} era, and I^{asws} will come out when I^{asws} will rise, and there would be no allegiance to anyone from the tyrants in my^{asws} neck.

وأما وجه الانتفاع بي في غيبيتي فكالانتفاع بالشمس إذا غيبتها عن الأبصار السحاب، وإني لأمان لأهل الأرض كما أن النجوم أمان لأهل السماء، فاغلقوا ابواب السؤال عما لا يعينكم ولا تتكلفوا علم ما قد كفيتهم وأكثروا الدعاء بتعجيل الفرج، فان ذلك فرجكم،

And as for the aspect of the benefit with me^{asws} during my^{asws} Occultation, so it is like the benefit with the sun when it disappears from the visions by the clouds, and I^{asws} am the security for the inhabitants of the earth just as the stars are a security for the inhabitants of the sky. Therefore close the doors of the questions about what does not concern you and do not encumber for a knowledge, (when it has already) sufficed you, and frequent the supplications with the hastening of the Relief, for in that is your Relief.

والسلام عليك يا إسحاق بن يعقوب وعلى من اتبع الهدى.

And the greeting be upon you, O Is'haq Bin Yaqoub, and upon the one who follows the Guidance'.⁵³

⁵³ Bihar Al Anwaar – V 53 P 181 H 10

Appendix 2 – Story of Badr

قال علي بن إبراهيم: ثم ذكر بعد ذلك الأنفال و قسمة الغنائم و خروج رسول الله (صلى الله عليه و آله) إلى الحرب، فقال: كما أخرجك ربك من بيتك بالحق و إن فريقاً من المؤمنين لكارهون يُجادلونك في الحق بعد ما تبين كأنما يُساقون إلى الموت و هم ينظرون

Ali Bin Ibrahim said –

‘Then He^{azwj} Mention *Al-Anfaal* after that and Apportioned the war booty, and Rasool-Allah^{azwj} went out to war (Badr), so He^{azwj} Said: ***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] 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].***

و كان سبب ذلك أن عيرا لقريش خرجت إلى الشام فيها خزائنها، فأمر رسول الله أصحابه بالخروج ليأخذوها، فأخبرهم أن الله قد وعده إحدى الطائفتين: إما العير، و إما قريش إن ظفر بهم، فخرج في ثلاث مائة و ثلاثة عشر رجلاً، فلما قارب بدرا كان أبو سفيان في العير، فلما بلغه أن رسول الله (صلى الله عليه و آله) قد خرج يتعرض للعير خاف خوفاً شديداً، و مضى إلى الشام،

And the reasons for that was the caravan of Quraysh had come out to Syria wherein was their treasure, and Rasool-Allah^{saww} ordered his^{saww} companions with the going out in order to seize it, and he^{saww} informed them that Allah^{azwj} had Promised him^{saww} one of the two parties – either the caravan or Quraysh, being victorious over them. So he^{saww} went out among three hundred and thirteen men, and when he^{saww} was near Badr, Abu Sufyan was among the caravan. So when it reached him that Rasool-Allah^{saww} had come out (and) the caravan was exposed, he feared an intense fear and went to Syria.

فلما وافي بكرة اكرتري ضمضم الخزاعي بعشرة دنانير و أعطاه قلوفا، و قال له: امض إلى قريش و أخبرهم أن محمدا و الصبابة من أهل يثرب قد خرجوا يتعرضون لعيركم، فأدركوا العير، و أوصاه أن يخرج ناقته، و يقطع اذنهما حتى يسيل الدم، و يشق ثوبه من قبل و دبر،

But when he came to Bahra (near Yamama), he hired Zamzam Al-Khuzai for ten Dinars and gave him a young camel, and said to him, ‘Go to Quraysh and inform them that Muhammad^{saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack), therefore meet up with the caravan’, and he advised him that he should bring out his she-camel and cut off its ears until the blood flows, and he should tear his clothes from the front and back.

فإذا دخل مكة ولى وجهه إلى دبر البعير، و صاح بأعلى صوته: يا آل غالب، يا آل غالب، اللطيمة اللطيمة، العير العير، أدركوا أدركوا، و ما أراكم تدركون، فإن محمدا و الصبابة من أهل يثرب قد خرجوا يتعرضون لعيركم.

So when he entered Makkah, he turned his face to the back of the camel and shouted at the top of his voice, 'O family of Ghalib! O family of Ghalib! The merchandise camels! The merchandise camels! The caravan! The caravan! Meet up with it! Meet up with it, and what you will see when you do meet up, for Muhammad^{saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack)!'

فخرج ضمضم يبادر إلى مكة. و رأت عاتكة بنت عبد المطلب قبل قدوم ضمضم في منامها بثلاثة أيام كأن راكباً قد دخل مكة، و هو ينادي: يا آل غالب، يا آل غالب، اغدوا إلى مصارعكم، صبح ثالث. ثم وافي بجمله على أبي قبيس، فأخذ حجراً فدهده من الجبل، فما ترك داراً من دور قريش إلا أصابه منه فلذة، و كان وادي مكة قد سال من أسفله دماً، فانتبهت ذعرة، فأخبرت العباس بذلك، فأخبر العباس عتبة بن ربيعة، فقال عتبة: هذه مصيبة تحدث في قريش.

So Zamzam went out taking the initiative to Makkah, and Aatiqa, daughter of Abd Al-Muttalib^{asws} had seen in her dream, three days before the coming of Zamzam, as if there is a rider who had entered Makkah and he was calling out, 'O family of Ghalib! O family of Ghalib! Go to your death places', for three mornings. Then he came with his camel upon (mount) Abu Qubays, and he took a rock and rolled it from the mountain. So it did not leave a house from the houses of Quraysh except it was hit by a splinter from it, and the valley of Makkah had flowed blood from its lower ground. So it sparked off an alarm. So she informed Al-Abbas with that, and Al-Abbas informed Utba Bin Rabie. So Utba said, 'This is a calamity which would occur among the Quraysh'.

و فشت الرؤيا في قريش، و بلغ ذلك أبا جهل، فقال: ما رأت عاتكة هذه الرؤيا، و هذه نبية ثانية في بني عبد المطلب، و اللات و العزى لئنظرن ثلاثة أيام، فإن كان ما رأت حقاً فهو كما رأت، و إن كان غير ذلك لنكتبن بيننا كتاباً أنه ما من أهل بيت من العرب أكذب رجالاً و لا نساء من بني هاشم.

And the dream got publicised among Quraysh, and that reached Abu Jahl^{la}, and he^{la} said, 'Aatiqa did not see this dream, and she is a second prophet among the Clan of Abdul Muttalib^{asws}, and Al Laaat and Al Uzza (two idols) would be considering for three days. So if what she saw was true, then it is just as she saw, and if it was other than that, we shall write out an agreement that it is such that there is none from a family from the Arabs more lying, men and women, than the Clan of Hashim^{asws}'.

فلما مضى يوم، قال أبو جهل: هذا يوم قد مضى. فلما كان اليوم الثاني، قال أبو جهل: هذان يومان قد مضيا، فلما كان اليوم الثالث، وافي ضمضم ينادي في الوادي: يا آل غالب، يا آل غالب، اللطيمة اللطيمة، العير العير، أدركوا، أدركوا، و ما أراكم تدركون، فإن محمداً و الصباة من أهل يثرب قد خرجوا يتعرضون لعيركم التي فيها خزائنكم.

So when a day passed by, Abu Jahl^{la} said, 'This day has passed'. So when it was the second day, Abu Jahl^{la} said, 'These two days have passed'. So when it was the third day, Zamzam arrived calling out in the valley, 'O family of Ghalib! O family of Ghalib! The merchandise camels! The merchandise camels! The caravan! The caravan! Meet up with it! Meet up with it, and what you will see when you do meet up, for Muhammad^{saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack) wherein is your treasure!'

فتصايح الناس بمكة و تهيأوا للخروج، و قام سهيل بن عمرو و صفوان بن امية و أبو البخترى بن هشام و منبه و نبيه ابنا الحجاج، و نوفل بن خويلد، فقالوا: يا معاشر قريش، و الله ما أصابكم مصيبة أعظم من هذه، أن يطمع محمد و الصباة من أهل يثرب أن يتعرضوا لعيركم التي فيها خزائنكم، فو الله ما قرشي و لا قرشية إلا و لها في هذا العير نشفصاعدا، و إن هو إلا الذل و الصغار أن يطمع محمد في أموالكم، و يفرق بينكم و بين متحرككم، فاخرجوا.

The people of Makkah shrieked and prepared for the going out, and Saheyl Bin Amro, and Safwan Bin Amiya, and Abu Al Bakhtary Bin Hisham, and Munbah Nabeeh two sons of Al Hajjaj, and Naufal Bin Khuweylid stood up and said, 'Community of Quraysh! By Allah! There has not afflicted you a calamity greater than this. Muhammad^{saww} and the tribes from the inhabitants of Yasrib are coveting, and they are exposing your camels (to attack) in which are your treasures. So, by Allah^{azwj}, there is neither a Qurayshi man nor a Qurayshi woman except for them there is a share. Therefore, onwards! And it is only a humiliation and the belittling if Muhammad^{saww} covets your wealth, and he^{saww} separates between you and your market. Therefore, come out!'

و أخرج صفوان بن امية خمس مائة دينار و جهز بها، و أخرج سهيل بن عمرو [خمس مائة]، و ما بقي أحد من عظماء قريش إلا أخرجوا مالا، و حملوا و وقروا، و أخرجوا على الصعبة و الذلول، لا يملكون أنفسهم، كما قال الله تعالى: خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَ رِئَاءَ النَّاسِ وَ خرج معهم العباس بن عبد المطلب و نوفل بن الحارث و عقيل بن أبي طالب، و أخرجوا معهم القيان، يشربون الخمر و يضربون بالدفوف.

And Safwan Bin Ameet brought out five hundred Dinars and equipped (armed) with it, and Sahel Bin Amro (five hundred), and there did not remain anyone from the great ones of Quraysh except they brought out wealth, and they were carrying and were respected, and they came out upon the difficulty and the humiliation, not being in control of themselves, just as Allah^{azwj} the Exalted Said: ***And do not become like those who are going out from their houses exultantly and to show the people [8:47].*** And there came out along with them, Al-Abbas son of Abd Al Muttalib^{asws}, and Naufal Bin Al-Haris, and Aqeel son of Abu Talib^{asws}, and female singers came out with them. They were drinking the wine and beating the tambourines.

و خرج رسول الله (صلى الله عليه و آله) في ثلاث مائة و ثلاثة عشر رجلا، فلما كان بقرب بدر على ليلة منها بعث عدي بن أبي الزغباء و بسيس بن عمرو يتجسسان خبر العير، فأتيا ماء بدر و أناخا راحلتيهما، و استعذبا من الماء، و سمعا جارتين قد تشبثت إحداهما بالأخرى تطالبها بدرهم كان لها عليها، فقالت: عير قريش نزلت أمس في موضع كذا و كذا، و هي تنزل غدا ها هنا، و أنا أعمل لهم، و أقضيك. فرجعا إلى رسول الله (صلى الله عليه و آله)، فأخبراه بما سمعا،

And Rasool-Allah^{saww} came out among three hundred and thirteen men. So when he^{saww} was near Badr, upon a night from it, he^{saww} sent Udayy Bin Abu Al-Zagba'a and Bisbis Bin Amro to spy on the news of the caravan. So they came to the water (well) of Badr and they watered their rides and freshened themselves from the water, when they heard two women, one clutching the other seeking a Dirham which was for her, upon her (the other one). So she said, 'The caravan of Quraysh encamped yesterday in such and such a place, and it would be encamping over here tomorrow,

and I shall work for them and pay you back'. So they returned to Rasool-Allah^{saww} and informed him^{saww} with what they had heard.

فأقبل أبو سفيان بالعيبر، فلما شارف بدرا تقدم العير، و أقبل وحده حتى انتهى إلى ماء بدر، و كان بها رجل من جهينة، يقال له مجدي الجهني، فقال له: مجدي، هل لك علم بمحمد و أصحابه؟ قال: لا، قال: و اللات و العزى، لئن كنتمتنا أمر محمد لا تزال قريش لك معادية إلى آخر الدهر، فإنه ليس أحد من قريش إلا و له شيء في هذه العير نش فصاعدا، فلا تكتمني.

Abu Sufyan came over at Badr, and when he overlook Badr, the caravan came over, and he came alone until he was at the water of Badr, and there was a man from Juheyna at it called Majdy Al Jahny. He said to him, 'O Majdy! Is there any knowledge for you of Muhammad^{saww} and his^{saww} companions?' He said, 'No'. He said, 'By Al Laat and Al Uzza! If you are concealing the matter of Muhammad^{saww}, the Quraysh will not cease to be your enemies up to the end of times, for there isn't anyone from Quraysh except for him there is something in this caravan, twenty Dirhams onwards, therefore do not hide it from me'.

فقال: و الله ما لي علم بمحمد، و ما بال محمد و أصحابه بالتجار، إلا أني رأيت في هذا اليوم راكبين أقبلًا و استعدبا من الماء، و أناخا راحلتيهما في هذا المكان و رجعا، فلا أدري من هما.

He said, 'By Allah^{azwj}! There is no knowledge for me about Muhammad^{saww}, and what have Muhammad^{saww} and his^{saww} companions to do with the trading, except I saw during this day two riders having come over and freshened from the water, and they watered their rides in this place, and they both returned, but I do not know who they were'.

فجاء أبو سفيان إلى موضع مناخ إبلهما ففت أبعاد الإبل بيده، فوجد فيها النوى، فقال: هذه علائف يشرب، هؤلاء و الله عيون محمد. فرجع مسرعا، و أمر بالعيبر فأخذ بها نحو ساحل البحر، و تركوا الطريق و مروا مسرعين.

So Abu Sufyan came over to the place where their camels had rested and took the excretion in his hand and he found date husks therein. He said, 'This is a product of Yasrib. By Allah^{azwj}, they were the spies of Muhammad^{saww}'. So he returned hurriedly and instructed the caravan to go around the coast of the sea and leave the road and pass by quickly.

و نزل جبرئيل على رسول الله (صلى الله عليه و آله) فأخبره أن العير قد أفلتت، و أن قريشا قد أقبلت لتمنع عن عيرها، و أمره بالقتال، و وعده النصر، و كان نازلا بالصفراء، فأحب أن يبلوا الأنصار لأنهم إنما وعدوه أن ينصروه في الدار، فأخبرهم أن العير قد جازت، و أن قريشا قد أقبلت لتمنع عيرها، و أن الله قد أمرني بمحاربتهم.

And Jibraeel^{as} descended unto Rasool-Allah^{saww} and informed him^{saww} that the caravan had fled, and that Quraysh had come to prevent from its caravan, and (Allah^{azwj} had) Commanded him^{saww} with the fighting, and Promised him^{saww} the victory. And they had encamped at Al Safra'a (a valley from the outskirts of Al Medina). So he^{saww} loved to notify the Helpers because they had rather promised him^{saww} that they would help him^{saww} in the house (Al Medina). So he^{saww} informed

them: 'The caravan had crossed and that Quraysh had come over to protect their caravan, and that Allah^{azwj} has Commanded me^{saww} with battling them'.

فجزع أصحاب رسول الله (صلى الله عليه و آله) من ذلك، و خافوا خوفا شديدا، فقال رسول الله (صلى الله عليه و آله): «أشيروا علي». فقام أبو بكر فقال: يا رسول الله، إنها قريش و خيلاؤها، ما آمنت منذ كفرت، و لا ذلت منذ عزت، و لم تخرج على هيئة الحرب. فقال رسول الله (صلى الله عليه و آله): «اجلس». فجلس، فقال: «أشيروا علي». فقام عمر، فقال مثل مقالة أبي بكر. فقال (صلى الله عليه و آله): «اجلس». فجلس.

The companions of Rasool-Allah^{saww} panicked from that and they feared an intense fearing. So Rasool-Allah^{saww} said: 'Consult to me^{saww}!' Abu Bakr stood up and he said, 'O Rasool-Allah^{saww}! The Quraysh and their snobbish ones have not believed since they disbelieved, and have not been disgraced since they were honoured, and you^{saww} have not come out prepared for the war'. Rasool-Allah^{saww} said: 'Sit down!' So he sat down. So Umar stood up and he said similar to the words of Abu Bakr. He^{saww} said: 'Sit down!' So he sat down.

ثم قام المقداد (رحمه الله)، فقال: يا رسول الله، إنها قريش و خيلاؤها، و قد آمنا بك و صدقناك، و شهدنا أن ما جئت حق من عند الله! و الله لو أمرتنا أن نخوض جمر الغضا أو شوك الهراس لخصنا معك، و لا نقول لك كما قالت بنو إسرائيل لموسى: فَادْهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ و لكننا نقول: اذهب أنت و ربك فقاتلا إنا معكما مقاتلون. فجزاه النبي (صلى الله عليه و آله) خيرا، ثم جلس.

The Al-Miqdad^{ra} stood up and he^{ra} said, 'O Rasool-Allah^{saww}! It is Quraysh and their snobbish ones, and we have believed and ratified you^{saww}, and we have witnessed that whatever has come is true from the Presence of Allah^{azwj}. By Allah^{azwj}! If you^{saww} were to order that we should fight with embers or spiked forks, we would fight with you^{saww}, and we would not say to you^{saww} like what the Children of Israel said to Musa^{as}, **you and your Lord should both go and fight, we will be sitting over here [5:24]**, but we are saying, 'You^{saww} and your^{saww} Lord^{azwj} go and fight, we would be fighting alongside you^{saww}'. So the Prophet^{saww} expressed good to him, then he sat down.

ثم قال: «أشيروا علي». فقام سعد بن معاذ، فقال: بأبي أنت و أمي - يا رسول الله - كأنك قد أردتنا؟ فقال: «نعم». قال: فلعلك خرجت على أمر قد أمرت بغيره؟ قال: «نعم».

The he^{saww} said: 'Consult to me^{saww}!' Sa'ad Bin Muaz stood up and he said, 'May my father and my mother be (sacrificed for) you^{saww}, O Rasool-Allah^{saww}! It is as if you^{saww} intend us?' He^{saww} said: 'Yes'. He said, 'Perhaps you^{saww} came out for a matter and have been Commanded with something other?' He^{saww} said: 'Yes'. He^{saww} said: 'Yes'.

قال: بأبي أنت و أمي، يا رسول الله، إنا قد آمنا بك و صدقناك، و شهدنا أن ما جئت به حق من عند الله، فمرنا بما شئت، و خذ من أموالنا ما شئت، و اترك منها ما شئت، و الذي أخذت منه أحب إلي من الذي تركت، و الله لو أمرتنا أن نخوض هذا البحر لخصناه معك. فجزاه خيرا،

He said, 'May my father and my mother (be sacrificed for) you^{saww}, O Rasool-Allah^{saww}! We have believed in you^{saww} and ratified you^{saww}, and we witnessed that whatever you^{saww} came with was true from the Presence of Allah^{azwj}. Therefore order us with whatever you^{saww} so desire to, and take from our wealth whatever you^{saww} so like to, and leave from it whatever you^{saww} so like to, and that which you^{saww} take from it is more beloved to me than that which you^{saww} leave. By Allah^{azwj}! Even if you^{saww} were to order us that we should fight this sea, we would fight with you^{saww}. So he^{saww} expressed good to him.

ثم قال سعد: بأبي أنت و أمي، يا رسول الله، و الله ما أخذت هذا الطريق قط، و مالي به علم، و قد خلفنا بالمدينة قوما ليس نحن بأشد جهادا لك منهم، و لو علموا أنها الحرب لما تخلفوا، و نحن نعد لك الرواحل و نلقى عدونا، فإننا نصبر عند اللقاء، أنجاد في الحرب، و إنا لنرجو أن يقر الله عينك بنا، فإن يك ما تحبه فهو ذاك، و إن يك غير ذلك فعدت على راحلتك فلحقت بقومنا.

Then Sa'ad said, 'May my father and my mother (be sacrificed for) you^{saww}, O Rasool-Allah^{saww}! By Allah^{azwj}! I did not take this road at all, and there is no knowledge of it with me, and we have left behind at Al-Medina a people whom we aren't stronger fighters than them, and had they know that it is the war, they would not have stayed behind, and we would have prepared the rides for you^{saww} and met our enemies. We are ready regarding the war and we hope that Allah^{azwj} would Delight your^{saww} eyes through us. So, if it happens what you^{saww} love, then it is that, and if it happens other than that, we would sit you^{saww} upon your^{saww} ride and join you with our people (in Al-Medina)'.

فقال رسول الله (صلى الله عليه و آله): «أو يحدث الله غير ذلك، كأني بمصرع فلان ها هنا و بمصرع فلان ها هنا، و بمصرع أبي جهل و عتبة بن ربيعة و شيبة بن ربيعة و منبه و نبيه ابني الحجاج، فإن الله قد وعدني إحدى الطائفتين، و لن يخلف الله الميعاد».

So Rasool-Allah^{saww} said: 'Or Allah^{azwj} would bring about other than that. It is as if I^{saww} am at the dying place of so and so over here, and with the dying place of so and so over there, and with the dying place of Abu Jahl^{la}, and Utba Bin Rabi'e, and Sheyba Bin Rabi'e, and Munbah and Nabeeh two sons of Al Hajjaj, for Allah^{azwj} has Promised me one of the two parties, and Allah^{azwj} will never Break the Promise'.

فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بهذه الآية كما أخرجك ربك من بيتك بالحق إلى قوله: وَ لَوْ كَرِهَ الْمُحْرِمُونَ.

So Jibraeel^{as} descended unto Rasool-Allah^{saww} with these Verses: **Just as your Lord Caused you to go forth from your house with the Truth [8:5]** - up to His^{azwj} Words: **and even if the criminals dislike it [8:8]**.

فأمر رسول الله (صلى الله عليه و آله) بالرحيل حتى نزل عشاء على ماء بدر، و هي العدو الشامية، فأقبلت قريش فنزلت بالعدو اليمانية، و بعثت عبيدها تستعذب من الماء، فأخذهم أصحاب رسول الله (صلى الله عليه و آله) و حبسوه، فقالوا لهم: من أنتم؟ قالوا: نحن عبيد قريش. قالوا: فأين العير؟ قالوا: لا علم لنا بالعير.

So Rasool-Allah^{saww} ordered with the rides until he^{saww} encamped in the evening at the water of Badr, and it was at Al-Adwat Al-Shamiyya, and the Quraysh came and encamped at Al-Adwat Al-Yemeniyya, and they sent their slaves to fetch the water, but the companions of Rasool-Allah^{saww} and his^{saww} spies 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'.

فأقبلوا يضربونهم، و كان رسول الله (صلى الله عليه و آله) يصلي، فانفتل من صلاته، فقال: «إن صدقوكم ضربتموهم، و إن كذبوكم تركتموهم! علي بهم». فأتوا بهم، فقال لهم: «من أنتم؟» فقالوا: يا محمد، نحن عبيد قريش. قال: «كم القوم؟» قالوا: لا علم لنا بعددهم. فقال: «كم ينحرون في كل يوم جزورا؟» قالوا: تسعة إلى عشرة. فقال: «تسع مائة إلى ألف»

So they went on to hit them, and Rasool-Allah^{saww} was praying Salat, and he^{saww} turned from his^{saww} Salat and he^{saww} said: 'If they are speaking the truth you are hitting them, and if they are lying you will leave them! To me^{saww} with them!' So they came with them. 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 (Quraysh)?' They said, 'There is no knowledge with us of their number'. He^{saww} said: 'How many sheep are they slaughtering each day?' They said, 'Nine to ten'. He^{saww} said: '(Then they are) nine hundred to a thousand'.

قال: «فمن فيهم من بني هاشم؟» فقالوا: العباس بن عبد المطلب، و نوفل بن الحارث، و عقيل بن أبي طالب. فأمر رسول الله (صلى الله عليه و آله) بهم فحبسوا، و بلغ قريشا ذلك، فخافوا خوفا شديدا. و لقي عتبة بن ربيعة أبا البختری بن هشام، فقال له: أما ترى هذا البغي؟ و الله ما أبصر موضع قدمي، خرجنا لنمنع عيرنا و قد أفلتت فجننا بغيا و عدوانا، و الله ما أفلح قط قوم بغوا، و لوددت أن ما في العير من أموال بني عبد مناف ذهب كله، و لم نسر هذا المسير.

He^{saww} said: 'So how many are among them from the Clan of Hashim^{asws}?' They said, 'Al-Abbas son of Abd Al-Muttalib^{asws}, and Naufal Bin Haris, and Aqeel son of Abu Talib^{asws}'. So Rasool-Allah^{saww} instructed with withholding them, and that reached Quraysh, and they feared an intense fearing, and Utba Bin Rabie met Abu Al-Bakhtary Bin Hisham and said to him, 'Did you not see this outrage? By Allah^{azwj}! I cannot see the place of my feet. We came out to protect our caravan and it has fled, so we came (facing) rebellion and aggression. By Allah^{azwj}. They did not succeed at all, a people who rebelled, and I would love it if whatever is in the caravan from the wealth of the clan of Abd Manaf to go away, all of it, and we had not marched this march'.

و بلغ أصحاب رسول الله (صلى الله عليه و آله) كثرة قريش، ففرعوا فرعا شديدا، و بكوا و استغاثوا، فأنزل الله على رسوله (صلى الله عليه و آله): إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّينَ وَ مَا جَعَلَ اللَّهُ إِلَّا بُشْرَى وَ لِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And the number of the Quraysh reached the companions of Rasool-Allah^{saww} and they panicked with an intense panic, and they cried and sought help. So Allah^{azwj} Revealed unto Rasool-Allah^{saww}: **When you sought Assistance from your Lord, so He Answered you: "I will Assist you with a thousand of the Angels, following one another [8:9] 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].

فلما أمسى رسول الله (صلى الله عليه وآله) و جنة الليل، ألقى الله على أصحابه النعاس حتى ناموا، و أنزل الله تبارك و تعالى عليهم الماء، و كان نزول رسول الله (صلى الله عليه وآله) في موضع لا تثبت فيه القدم، فأنزل الله عليهم السماء و لبد الأرض حتى تثبت أقدامهم، و هو قول الله تعالى إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمْنَةً مِنْهُ وَ يُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ

So when it was evening for Rasool-Allah^{saww} and the night shielded, Allah^{azwj} Cast the drowsiness upon the companions of Rasool-Allah^{saww} until they slept, and Allah^{azwj} Blessed and Exalted Sent down the water upon them. And they had encamped in a place where the feet could not be firm in it, so Allah^{azwj} Sent down the sky and hard earth unto them until their feet were affirmed, and these are the Words of Allah^{azwj} the Exalted: ***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].***

و ذلك أن بعض أصحاب النبي (صلى الله عليه وآله) احتلم و لِيَرْطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ «4» و كان المطر على قريش مثل العزالي، و على أصحاب رسول الله (صلى الله عليه وآله) رذاذا بقدر ما لبد الأرض، و خافت قريش خوفا شديدا، فأقبلوا يتحارسون، يخافون البيات.

And that is that the companions of the Prophet^{saww} dreamt, ***and to Bind your hearts and Affirm the feet by it [8:11].*** And the rain upon the Quraysh was like the torrent, and upon the companions of Rasool-Allah^{saww} it sprinkled with a measurement of what the ground could be firmed with. And the Quraysh feared with an intense fear, and went on to spend the night in fear.

فبعث رسول الله (صلى الله عليه وآله) عمار بن ياسر و عبد الله بن مسعود، و قال: «ادخلا في القوم، و اتيانني بأخبارهم». فكانا يجولان في عسكرهم، لا يرون إلا خائفا ذعرا، إذا صهل الفرس ثبت على جحفلته، فسمعوا منه بن الحجاج يقول: لا يترك الجوع لنا مبيتا لا بد أن نموت أو نميتا

Rasool-Allah^{saww} sent Amaar Bin Yasser and Abdullah Bin Masoud and said, 'Enter among the people and come to me^{saww} with their news'. So they secretly roamed around their soldiers and they did not see except fear and panic, when the horse neighed upon its hooves, and they heard Manbah Bin Al Hajjaj saying (in prose), 'The hunger did not let us sleep. It is inevitable that we would either be dying or being killed'.

قال (صلى الله عليه وآله): «قد- و الله- كانوا شباعى، و لكنهم من الخوف قالوا هذا، و ألقى الله في قلوبهم الرعب، كما قال الله تعالى: سَأَلَقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ».

He^{saww} said: 'By Allah^{azwj}! They were satiated, but it was from the fear they were saying this'. And Allah^{azwj} Cast the awe into their hearts, just as Allah^{azwj} the Exalted Said: ***I will Cast Awe into the hearts of those who are committing Kufr [8:12].***

فلما أصبح رسول الله (صلى الله عليه و آله) عباً أصحابه، و كان في عسكره (صلى الله عليه و آله) فرسان: فرس للزبير بن العوام، و فرس للمقداد، و كان في عسكره سبعون جملاً يتعاقبون عليها، و كان رسول الله (صلى الله عليه و آله) و علي بن أبي طالب (عليه السلام) و مرثد بن أبي مرثد الغنوي على جمل [يتعاقبون عليه]، و الجمل لمرثد،

So when it was morning Rasool-Allah^{saww} mobilised his^{saww} companions, and there were two horses among his^{saww} army – a horse for Al-Zubeyr Bin Al-Awaam, and a horse for Al-Miqdad^a, and among his^{saww} army were seventy camels taking turns upon these. And Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and Marsad Bin Abu Marsad Al-Ghanawy were upon a camel, taking turns upon it, and there was a camel for Marsad.

و كان في عسكر قريش أربع مائة فرس، فعباً رسول الله (صلى الله عليه و آله) أصحابه بين يديه، و قال: «غضوا أبصاركم، و لا تبدأوهم بالقتال، و لا يتكلمن أحد».

And there were four hundred horses among the army of Quraysh. So Rasool-Allah^{saww} mobilised his^{saww} companions in front of him^{saww} and said: 'Close your eyes and do not initiate them with the fighting, nor should anyone speak'.

فلما نظرت قريش إلى قلة أصحاب رسول الله (صلى الله عليه و آله)، قال أبو جهل: ما هم إلا أكلة رأس، لو بعثنا إليهم عبيدنا لأخذوهم أخذاً باليد. فقال عتبة بن ربيعة: أ ترى لهم كميناً و مدداً؟ فبعثوا عمير بن وهب الجمحي، و كان فارساً شجاعاً، فجال بفرسه حتى طاف على عسكر رسول الله (صلى الله عليه و آله)، ثم صعد الوادي و صوت، ثم رجع إلى قريش،

So when Quraysh looked at the scarcity of the companions of Muhammad^{saww}, Abu Jahl^a said, 'What are they except for a few heads? If we were to send out slaves to them, they would seize them with the hand'. Utba Bin Rabie said, 'Do you see for them (plan of) ambush or helpers?' So they sent Ameyr Bin Wahab Al Jamhy, and he was a brave horseman. So he galloped with his horse until he circled upon the army of Rasool-Allah^{saww}. Then he ascended the valley and yelled, then returned to Quraysh.

فقال: ما لهم كمين و لا مدد، و لكن نواضح يثرب قد حملت الموت الناقع، أما ترونهم خرساً لا يتكلمون، يتلمظون تلمظ الأفاعي، ما لهم ملجأ إلا سيوفهم، و ما أراهم يولون حتى يقتلوا، و لا يقتلون حتى يقتلوا بعددهم فارتأوا رأيكم. فقال أبو جهل: كذبت و جبت، و انتفخ سحرك حين نظرت إلى سيوف يثرب.

He said, 'There is neither a (plan of) ambush for them nor any helpers, but camels borrowed from Yasib. The camels have carried the death. But do you not see them as dumb, not speaking (at all)? They are smacking (their lips) like the smacking of snakes. There is no recourse for them except for their swords, and I do not see them turning back until they are killed, nor would they be killed until they killed an (equal)

number of their, therefore I seek your view'. So Abu Jahl^{la} said, 'You are lying and are a coward, and you were mesmerised when you saw the swords of Yasrib'.

و فرع أصحاب رسول الله (صلى الله عليه و آله) حين نظروا إلى كثرة قريش و قوتهم، فأنزل الله على رسوله: **وَ إِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ** و قد علم الله أنهم لا يجنحون و لا يجيبون إلى السلم، و إنما أراد سبحانه بذلك لتطيب قلوب أصحاب النبي (صلى الله عليه و آله).

And the companions of Rasool-Allah^{saww} panicked when they looked at the number of Quraysh and their force. So Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **And if they incline towards peace, then incline to it and rely upon Allah [8:61]**. And Allah^{azwj} Knew that they would neither be inclining nor responding to the peace, and rather He^{azwj} the Glorious Intended by that to Purify the hearts of the companions of the Prophet^{saww}.

فبعث رسول الله (صلى الله عليه و آله) إلى قريش، فقال: «يا معشر قريش، ما أحد من العرب أبغض إلي من أن أبدأكم، فخلوني و العرب، فإن أك صادقا فأنتم أعلى بي عينا، و إن أك كاذبا كفتكم ذؤبان العرب أمري، فارجعوا».

So Rasool-Allah^{saww} sent a message to Quraysh saying: 'O group of Quraysh! There is none from the Arabs to whom it is more hateful for me^{saww} to initiate (the war) with you, therefore leave me^{saww} and the Arabs alone. So if you are truthful, then you would be higher than me^{saww} in the eyes, and if you are liars, it would suffice you, the wolves of the Arabs for my^{saww} matter. Therefore, return!'

فقال عتبة: و الله، ما أفلح قوم قط ردوا هذا. ثم ركب جملا له أحمر، فنظر إليه رسول الله (صلى الله عليه و آله) يجول في العسكر و ينهى عن القتال، فقال: «إن يكن عند أحد خير فعند صاحب الحمل الأحمر، فإن يطيعوه يرجعوا و يرشدوا».

Utba said, 'By Allah^{azwj}! The people will not succeed at all responding to this'. Then he rode a red camel of his, and Rasool-Allah^{saww} looked at him addressing, the army, forbidding them from the fighting. He^{saww} said: 'If there is any goodness with anyone, it is with the owner of the red camel. So if they obey him, they would return and be guided'.

فأقبل عتبة يقول: يا معشر قريش، اجتمعوا و سامعوا. ثم خطبهم، فقال: بمن مع رجب، و رجب مع يمن. يا معشر قريش، أطيعوني اليوم، و اعصوني الدهر، و ارجعوا إلى مكة و اشربوا الخمر، و عانقوا الحور، فإن محمدا له إل و ذمة، و هو ابن عمكم، فارجعوا و لا تردوا رأيي، و إنما تطالبون محمدا بالغير التي أخذوها بنخلة، و دم ابن الحضرمي و هو حليفي و علي عقله.

Utba turned saying, 'O group of Quraysh! Gather and listen!' Then he addressed them, so he said, 'Peace is with the ampleness, and ampleness is with the peace. O group of Quraysh! Obey me today and disobey me forever, and return to Makkah and drink the wine, and hug the women, for Muhammad^{saww} there are family ties and protection, and he^{saww} is a son^{saww} of your uncle. Therefore return and do not reject my view, and rather you are seeking Muhammad^{saww} for the caravan which he^{saww} seized at Nakhla, and blood of Ibn Al-Hazramy, and he was my ally, and upon me is its reasoning'.

فلما سمع أبو جهل ذلك غاضبه، و قال: إن عتبة أطول الناس لسانا، و أبلغهم كلاما، و لئن رجعت قريش بقوله ليكونن سيد قريش إلى آخر الدهر. ثم قال: يا عتبة، نظرت إلى سيوف بني عبد المطلب و جنت و انتفخ سحرک، و تأمر الناس بالرجوع و قد رأينا تأرنا بأعيننا.

So when Abu Jahl^{la} heard that, he^{la} was angered and said, 'This Utba has the longest tongue of the people, and most eloquent one of them in speech, and if the Quraysh were to return due to his words, he would become a chief of Quraysh up to the end of times'. Then he^{la} said, 'O Utba! You looked at the swords of the sons of Abd Al-Muttalib^{asws} and became a coward and were mesmerised by your enchantment, and you are instructing the people with the returning, and we can all see revenge with our eyes?'

فنزل عتبة عن جملة، و حمل على أبي جهل، و كان على فرس، فأخذ بشعره، فقال الناس: يقتله. فعرقب فرسه، فقال: أمثلي يجبن، و ستعلم قريش اليوم أننا ألام و أحبن، و أننا المفسد لقومه، لا يمشي إلا أنا و أنت إلى الموت عيانا. ثم أخذ بشعره يجره، فاجتمع إليه الناس، و قالوا: يا أبا الوليد، الله الله لا تفت في أعضاء الناس، تنهى عن شيء و تكون أوله. فخلصوا أبا جهل من يده.

Utba descended from his camel and attacked upon Abu Jahl^{la}, and he^{la} was upon a horse, and he seized him^{la} by his^{la} hair. So the people said, 'He will kill him'. So he hamstrung his^{la} horse and said, 'Is the likes of me a coward? And soon the Quraysh will come to know, where is the meanness and cowardice, and where is the mischief-maker of his people. I and you will not walk except to the death in sight'. Then he seized his^{la} hair and made him^{la} fall down, and the people gathered to him and they said, 'O Abu Al-Waleed! Allah^{azwj}! Allah^{azwj}! Do not spit upon the shoulders of the people. You are forbidding from something, and you will become its first one'. And they released Abu Jahl^{la} from his hands.

فنظر عتبة إلى أخيه شيبه، و نظر إلى ابنه الوليد، فقال: قم يا بني. فقام ثم لبس درعه، و طلبوا له بيضة تسع رأسه، فلم يجدوها لعظم هامته، فاعتج بعمامتين، ثم أخذ سيفه و تقدم هو و أخوه و ابنه، و نادى: يا محمد، أخرج إلينا أكفأنا من قريش.

Then Utba look at his brother Sheyba, and looked at his son Al-Waleed, and he said, 'Arise, my son'. So he stood up, then wore his armour and sought for him a helmet to fit his head, but they could not find it due to the hugeness of his head, so he turbaned with two turbans. Then he took his sword and went forwards, him and his brother and his son, and called out, 'O Muhammad^{saww}! Bring out to us our matching ones from Quraysh!'

فبرز إليه ثلاثة نفر من الأنصار: عوذ و معوذ و عوف من بني عفراء، فقال عتبة: من أنتم، انتسبوا لنعرفكم؟ فقالوا: نحن بنو عفراء، أنصار الله، و أنصار رسوله. فقال: ارجعوا، فإننا لسنا إياكم نريد، إنما نريد الأكفأ من قريش. فبعث إليهم رسول الله: «أن ارجعوا». فرجعوا، و كره أن يكون أول الكرة بالأنصار، فرجعوا و وقفوا موقفهم.

So, there emerged to him for the duel, three persons from the Helpers – Awz, and Mauz and Awf from the clan of Afra'a. Utba said, 'Who are you? Lineage yourselves for we can recognise you all!' They said, 'We are the sons of Afra'a, helpers of

Allah^{azwj} and helpers of His^{azwj} Rasool^{saww}. He said, 'Return, for we do not want you. But rather, we want the peers from Quraysh!' So Rasool-Allah^{saww} sent a message to them that they should return, and they returned, and they disliked it that they could not happen to be the first ones to attack with the Helpers. But they return and stood in their places.

ثم نظر رسول الله (صلى الله عليه وآله) إلى عبيدة بن الحارث بن عبد المطلب، وكان له سبعون سنة، فقال له: «قم يا عبيدة». فقام بين يديه بالسيف، ثم نظر إلى حمزة بن عبد المطلب، فقال: «قم يا عم» ثم نظر إلى أمير المؤمنين (عليه السلام)، فقال له: «قم يا علي» وكان أصغرهم،

Then Rasool-Allah^{saww} looked at Ubeyda Al-haris Bin Abdul Muttalib^{asws}, and he was seventy years of age, and he^{saww} said to him: 'Arise, O Ubeyda'. So he stood in front of him^{saww} with the sword. Then he^{saww} looked at Hamza Bin Abdul Muttalib^{asws} and he^{saww} said: 'Arise, O uncle^{asws}!' Then he^{saww} looked at Amir Al Momineen^{asws} and said to him^{asws}: 'Arise, O Ali^{asws}!', and he^{asws} was the youngest of them.

فقاموا بين يدي رسول الله (صلى الله عليه وآله) بسيوفهم و قال: «فاطلبوا بحقكم الذي جعله الله لكم، فقد جاءت قريش بخيلائها و فخرها، تريد أن تطفئ نور الله، و يأبى الله إلا أن يتم نوره».

So they stood in front of Rasool-Allah^{saww} with their swords and he said, 'Go and seek your right which Allah^{azwj} has Made to be for you, for the Quraysh have come with their snobbish ones and their haughty ones, **intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].**

ثم قال رسول الله (صلى الله عليه وآله): «يا عبيدة، عليك بعتبة» و قال لحمزة: «عليك بشيبة» و قال لعلي (عليه السلام): «عليك بالوليد بن عتبة». فمروا حتى انتهوا إلى القوم، فقال عتبة: من أنتم؟ انتسبوا حتى نعرفكم.

Then Rasool-Allah^{saww} said: 'O Ubeyda! Upon you is (to duel) Utba'. And he^{saww} said to Hamza^{asws}: 'Upon you^{asws} is (to duel) Sheyba'. And he^{saww} said to Ali^{asws}: 'Upon you is (to duel) Al-Waleed Bin Utba'. So they went until they ended up to the group, and Utba said, 'Who are you? Lineage yourselves until we recognise you all!'

فقال عبيدة: أنا عبيدة بن الحارث بن عبد المطلب. فقال: كفؤ كريم، فمن هذان؟ فقال: حمزة بن عبد المطلب، و علي بن أبي طالب. فقال: كفؤان كريمان، لعن الله من واقفنا و إياكم هذا الموقف. فقال شيبة لحمزة: من أنت؟ فقال: أنا حمزة بن عبد المطلب، أسد الله و أسد رسوله. فقال له شيبة: لقد لقيت أسد الحلفاء، فانظر كيف تكون صولتك، يا أسد الله.

So Ubeyda said, 'I am Ubeyda Bin Al-Haris son of Abdul Muttalib^{asws}'. He said, 'A generous match. So who are these two?' He said, 'Hamza Bin Abdul Muttalib^{asws} and Ali^{asws} Bin Abu Talib^{asws}'. He said, 'Two generous matches. May Allah^{azwj} Curse the one who paused us and you all in this place'. Sheyba said to Hamza^{asws}, 'Who are you^{asws}?'. He^{asws} said, 'I^{asws} am Hamza Bin Abdul Muttalib^{asws}, lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}'. Sheyba said to him^{asws}, 'A lion has met its allies, so look how you your^{asws} fate would happen to be, O lion of Allah^{azwj}!'

فحمل عبدة على عتبة، فضربه على رأسه ضربة فلق بها هامته، و ضرب عتبة عبدة على ساقه فقطعها و سقطا جميعا، فحمل حمزة على شعبة فتضاربا بالسيفين حتى انتلما، و كل واحد يتقي بدرقته، و حمل أمير المؤمنين (عليه السلام) على الوليد بن عتبة فضربه على عاتقه، فخرج السيف من إبطه. قال علي (عليه السلام): «فأخذ يمينه المقطوعة بيساره فضرب بها هامتي، فظننت أن السماء وقعت على الأرض».

Ubeyda attacked upon Utba and struck him upon his head with a strike by which his turban was split, and Utba struck Ubeyda upon his left and cut it, and they both fell together. Hamza^{asws} attacked upon Sheyba and they both struck with the swords until they were careful, each one fearing of being hit (by the other). And Amir Al Momineen^{asws} attacked upon Al-Waleed Bin Utba and struck him upon his shoulder, and the sword came out from his armpit. Ali^{asws} said: 'So he took his cut off right hand in his left hand and struck my^{asws} head, and I^{asws} thought they sky had fallen upon the earth'.

ثم اعتنق حمزة و شعبة، فقال المسلمون: يا علي، أما ترى الكلب قد أهر عمك؟ فحمل عليه علي (عليه السلام)، ثم قال: «يا عم طأطأي رأسك» و كان حمزة أطول من شعبة، فأدخل حمزة رأسه في صدره، فضربه أمير المؤمنين (عليه السلام) على رأسه فطن نصفه، ثم جاء إلى عتبة و به رمق فأجهز عليه.

Then Hamza^{asws} and Shyeba wrestled, so the Muslims said, 'O Ali^{asws}! Are you^{asws} not seeing the dog to have impressed your^{asws} uncle^{asws}?'. So Ali^{asws} attacked upon him, then said: 'O uncle^{asws}! Lower your head'. And it was so that Hamza^{asws} was taller than Sheyba, so Hamza^{asws} inserted his^{asws} head into his^{asws} chest, and Amir Al-Momineen^{asws} struck upon his (Sheyba's) head until it split into two halves. Then he^{asws} went over to Utba and there was (still some) breath left in him, so he^{asws} delivered the death blow upon him.

و حمل عبدة بين حمزة و علي حتى أتيا به رسول الله (صلى الله عليه و آله) فنظر إليه رسول الله، فاستعبر، فقال: يا رسول الله، بأبي أنت و أمي، أ لست شهيدا؟ قال: «بلى أنت أول شهيد من أهل بيتي».

And Ubeyda was carried over between Hamza^{asws} and Ali^{asws}, and they came with him to Rasool-Allah^{azwj}. So Rasool-Allah^{saww} looked at him and he^{saww} shed tears. He said, 'O Rasool-Allah^{saww}! May my father and my mother be (sacrificed for) you^{saww}! Am I not a martyr?' He^{saww} said: 'Yes, you are the first martyr from my^{saww} family'.

فقال: «أما لو كان عمك حي لعلم أبي أولى بما قال منه، قال: «و أي أعمامي تريد؟» قال: أبا طالب، حيث يقول: كذبتم و بيت الله يزي محمد و لما نطاعن دونه و نناضل و نسلمه حتى نصرع حوله و نذهل عن أبنائنا و الحلائل

He said, 'But, if your^{saww} uncle had been alive, he would know that I am the first with what he had said of'. He^{saww} said: 'And which uncle do you mean?' He said 'Abu Talib^{asws}, where he^{asws} said (in prose): 'You are lying, by the House of Allah^{azwj}, (that) Muhammad^{saww} is overcome. And we will stay and fight and make him^{saww} safe until we fall down around him^{saww}, and we are amazed from our^{as} forefathers^{as} and the lawfully begotten ones'.

فقال رسول الله (صلى الله عليه وآله): «أما ترى ابنه كالكليث العادي بين يدي الله ورسوله، و ابنه الآخر في جهاد الله بأرض الحبشة». فقال: يا رسول الله، أسخطت علي في هذه الحالة. فقال: «ما سخطت عليك، و لكن ذكرت عمي فانقبضت لذلك».

Rasool-Allah^{saww} said: But, did you not see his^{asws} son^{asws} as being like an aroused lion in front of Allah^{azwj} and His^{azwj} Rasool^{saww}, and his^{asws} other son^{asws} during Jihad for Allah^{azwj} in the land of Ethiopia? He said, 'O Rasool-Allah^{saww}! Are you^{saww} angered upon me in this state?' He^{saww} said: 'I^{asws} am not angered upon you, but I^{saww} remembered my^{saww} uncle^{asws}, so I^{saww} became tense to that'.

و قال أبو جهل لقريش: لا تعجلوا و لا تبطروا كما عجل و بطر أبناء ربيعة، عليكم بأهل يثرب، فاجزروهم جزرا، و عليكم بقريش فخذوهم أحذا حتى ندخلهم مكة، فنعرفهم ضلالتهم التي كانوا عليها.

And Abu Jahl said to Quraysh, 'Do not be hasty and do not be haughty like the haste and haughtiness of the sons of Rabie. Upon you is with (fighting) the people of Yasrib, therefore lower them with a lowering, and upon you is with the Quraysh (among the companions of Rasool-Allah^{saww}), therefore seize them with a seizing until we enter them into Makkah and make them recognise their error which they have been upon'.

و كان فتية من قريش أسلموا بمكة، فاحتبسهم آبائهم، فخرجوا مع قريش إلى بدر و هم على الشك و الارتياب و النفاق، منهم قيس بن الوليد بن المغيرة، و أبو قيس بن الفاكه، و الحارث بن ربيعة، و علي بن أمية بن خلف، و العاص بن المنبه. فلما نظروا إلى قلة أصحاب رسول الله (صلى الله عليه وآله)، قالوا: مساكين هؤلاء غرهم دينهم فيقتلون الساعة.

And it was so that some youths of Quraysh had become Muslim at Makkah, but their fathers had withheld them, and they had come out with Quraysh to Badr, and they were upon the doubt and the distrust and the hypocrisy. Among them were Qays Bin Al-Waleed Bin Al-Mugheira, and Abu Qays Bin Al-Fakah, and Al-Haris Bin Rabie, and Ali Bin Ameet Bin Khalif, and Al-Aas Bin Al-Manbah. So when they looked at the scarcity of the companions of Rasool-Allah^{saww}, they said, 'They are poor ones, their Religion having had deceived them, so they would be getting killed in a while'.

فأنزل الله على رسوله: إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ و جاء إبليس لعنه الله في صورة سراقه بن مالك، فقال لهم: أنا جار لكم ادفعوا إلي رأيكم. فدفعوها إليه، و جاء بشياطينه يهول بهم على أصحاب رسول الله (صلى الله عليه وآله)، و يخيل إليهم و يفزعهم، و أقبلت قريش يقدمها إبليس، معه الراية،

So Allah^{azwj} Revealed unto Rasool-Allah^{saww}: **'When the hypocrites and those in whose hearts was a disease said: 'Their Religion has deceived them, and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49].** And Iblees^{la}, may Allah^{azwj} Curse him^{la}, came over in the image of Saraqa Bin Malik, and said to them, 'I^{la} am a neighbour of yours. Hand over your flags to me^{la}'. So they handed over these to him^{la}, and he^{la} came with his^{la} satans terrorising by them upon the companions of Rasool-Allah^{saww}, and imagining to them and panicking them. And Quraysh came with Iblees^{la} in their forefront, with him^{la} being a flag.

فنظر إليه رسول الله (صلى الله عليه و آله)، فقال: «غضوا أبصاركم، و غضوا على النواجد، و لا تسلوا سيفا حتى آذن لكم». ثم رفع يده إلى السماء، فقال: يا رب، إن تهلك هذه العصاة لم تعبد، و إن شئت أن لا تعبد لا تعبد.

So Rasool-Allah^{saww} looked at him^{la} and he^{saww} said: 'Close your eyes and cover your teeth, and do not reach for a sword until I^{saww} permit for you'. Then he^{saww} raised his^{saww} hands towards the sky and he^{saww} said: 'O Lord^{azwj}! If You^{azwj} let this group to be destroyed, You^{azwj} will not be worshipped, and if You^{azwj} so Desire not to be worshipped, You^{azwj} will not be worshipped'.

ثم أصابه الغشي فسرى عنه و هو يسلت العرق عن وجهه، و يقول: «هذا جبرئيل قد أتاكم بألف من الملائكة مردفين».

Then dizziness hit him^{saww}. So he^{saww} came out from it and he^{saww} was flowing with the perspiration from his^{saww} face and he^{saww} was saying: 'This here is Jibraeel^{as}. He^{as} has come to you with **a thousand of the Angels, following one another [8:9]**.

قال: فنظرنا فإذا بسحابة سوداء فيها برق لائح قد وقعت على عسكر رسول الله (صلى الله عليه و آله)، و قائل يقول: أقدم حيزوم، أقدم حيزوم. و سمعنا قعقة السلاح من الجو، و نظر إبليس إلى جبرئيل (عليه السلام) فتراجع و رمى باللواء، فأخذ منه بن الحجاج بمجامع ثوبه، ثم قال: ويلك، يا سراقه، تفت في أعضاء الناس، فركله إبليس ركلة في صدره، ثم قال: إني أرى ما لا ترون، إني أخاف الله.

He (the narrator) said, 'So we looked around and there was a black cloud wherein was lightning which had occurred upon the army of Rasool-Allah^{saww}, and a speaker was saying, 'Hayzoum has arrived! Hayzoum has arrived!' And we heard the clanging of the weapons from the atmosphere, and Iblees^{la} looked at Jibraeel^{as}, so he^{la} retracted and threw down the flag, and Manbah Bin Al Hajjaj grabbed it with the entirety of his clothes, then said, 'Woe be unto you, O Saraqa! You have spit in the shoulders of the people'. So Iblees^{la} kicked him in his chest, then said, **I can see what you are not seeing. I fear Allah [8:48]**.

و هو قول الله: وَ إِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقَابِ.

And these are the Words of Allah^{azwj}. **And when the Satan adorned their deeds for them and said, 'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment' [8:48]**.

ثم قال عز و جل: وَ لَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَ أَدْبَارَهُمْ وَ دُوفُوا عَذَابَ الْحَرِيقِ. قال: و حمل جبرئيل على إبليس فطلبه حتى غاص في البحر، و قال: يا رب، أنجز لي ما وعدتني من البقاء إلى يوم الدين.

Then the Mighty and Majestic Said: **And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and**

their backs and (saying): ‘Taste the Punishment of burning!’ [8:50]. And Jibraeel^{as} attacked upon Iblees^{la} and pursued him^{la} until he^{la} dived into the sea and said, ‘Accomplish for me^{la} what You^{azwj} Promised me^{la} from the remaining up to the Day of Judgment’.

روي في الخبر: أن إبليس التفت إلى جبرئيل (عليه السلام) و هو في الهزيمة، فقال: يا هذا، أبدا لكم فيما أعطيتونا؟ فقيل لأبي عبد الله (عليه السلام): أ ترى كان يخاف أن يقتله؟ فقال: «لا، و لكنه كان يضربه ضربة يشينه منها إلى يوم القيامة».

It is reported in the Hadeeth that Iblees^{la} turned towards Jibraeel^{as} and it was during the defeat, and he^{la} said, ‘O you^{as}! Shall I^{la} manifest to you all (Angels) regarding what I^{la} have been Given (Respite from Allah^{azwj})’. It was said to Abu Abdullah^{asws}, ‘Do you^{asws} view that he^{la} feared that he^{as} might kill him^{la}?’ So he^{asws} said: ‘No, but he^{as} was striking him^{la} strikes he^{la} would be scarred with up to the Day of Judgment?’

و أنزل الله على رسوله (صلى الله عليه و آله): إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَ اضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ قال: أطراف الأصابع،

And Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **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].** He^{asws} said: ‘The ends of the fingers’.

فقد جاءت قريش بخيلائها و فخرها تريد أن تطفئ نور الله، و يأبى الله إلا أن يتم نوره، و خرج أبو جهل من بين الصفين، و قال: اللهم، إن محمدا أقطعنا للرحم، و آتانا بما لا نعرفه فأحنه الغداة،

So the Quraysh had come with their snobbish ones and their haughty ones **intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light [9:32]**, and Abu Jahl^{la} came out from between the rows and said, ‘O Allah^{azwj}! If Muhammad^{saww} cuts off our relationships and came to us with what we do not recognise, so he^{saww} would be destroyed tomorrow’.

فأنزل الله على رسوله: إِنَّ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَ إِنَّ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَ إِنَّ تَعُودُوا نَعُدْ وَ لَنْ تُعْنِي عَنْكُمْ فِئَتُكُمْ شَيْئاً وَ لَوْ كَثُرَتْ وَ أَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ.

So Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **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].**

ثم أخذ رسول الله (صلى الله عليه و آله) كفا من حصي و رمى به في وجوه قريش، و قال: «شاهت الوجوه» فبعث الله رياحا تضرب في وجوه قريش، فكانت الهزيمة. فقال رسول الله (صلى الله عليه و آله): «اللهم لا يفلتن فرعون هذه الأمة أبو جهل بن هشام،

Then Rasool-Allah^{saww} grabbed a handful of pebbles and threw it in the faces of Quraysh and said: 'Spoil the faces!' So Allah^{azwj} Sent a wind striking in the faces of Quraysh, and it was the defeat. Rasool-Allah^{saww} said: 'O Allah^{azwj}! Do not let Abu Jahl Bin Hisham^{la}, the Pharaoh^{la} of this community to escape!'

فقتل منهم سبعون و أسر منهم سبعون، و التقى عمرو بن الجموح مع أبي جهل، فضرب عمرو أبا جهل على فخذه، و ضرب أبو جهل عمرا على يده، فأبأنها من العضد، فتعلقت بجلدة فاتكأ عمرو على يده برجله، ثم نزا في السماء حتى انقطعت الجلدة، و رمى بيده.

Seventy of them (Quraysh) were killed and seventy of them were taken captive, and Amro Bin Al Jamouh met with Abu Jahl^{la}, and Amro Struck Abu Jahl^{la} upon his^{la} thigh, And Abu Jahl^{la} struck Amro upon his hand, and it was dislocated from the shoulder, and it hung by the skin. So Amro leaned upon his hand with his left, then jumped up in the air until he skin was cut off, and he threw away his hand.

و قال عبد الله بن مسعود: انتهيت إلى أبي جهل و هو يتشطح في دمه، فقلت: الحمد لله الذي أخزأك، فرفع رأسه، فقال: إنما أخزى الله عبد ابن ام عبد، لمن الدائرة ويلك. قلت: لله و لرسوله، و إني قاتلك، و وضعت رجلي على عنقه. فقال: ارتقيت مرتقى صعبا يا رويحي الغنم، أما إنه ليس شيء أشد من قتلك إياي في هذا اليوم، ألا تولى قتلي رجل من المطيبين أو رجل من الأحلاف.

And Abdullah Bin Masoud said, 'I ended up to Abu Jahl^{la} and he^{la} was rolling in his^{la} blood, and I said, 'The Praise is for Allah^{azwj} Who Disgraced you^{la}!' So he^{la} raised his^{la} head and he^{la} said, 'But rather Allah^{azwj} Disgraced Abd Ibn Umm Abd , for whom is the winning. Woe be unto you!' I said, '(The win) is for Allah^{azwj} and His^{azwj} Rasool^{saww}, and I will kill you^{la}, and I placed my leg upon his^{la} neck. So he^{la} said, 'I^{la} climbed the difficult uphill way, O shepherd of the sheep. But, there is nothing more difficult than your killing me in this day. You are undertaking killing me^{la}, a man from the good people or a man from the Ahlaaf?'

فاقتلعت بيضة كانت على رأسه فقتلته، و أخذت رأسه و جئت به إلى رسول الله (صلى الله عليه و آله)، و قلت: يا رسول الله، البشرى هذا رأس أبي جهل بن هشام، فسجد لله شكرا.

So I ripped out part of what was upon his^{la} head and killed him^{la}, and took his^{la} head and came over with it to Rasool-Allah^{saww}, and I said, 'O Rasool-Allah^{saww}! The glad tidings! This is the head of Abu Jahl Bin Hisham^{la}'. So he^{saww} performed Sajdah of gratefulness to Allah^{azwj}.

و أسر أبو بشر الأنصاري العباس بن عبد المطلب، و عقيل بن أبي طالب، و جاء بهما إلى رسول الله (صلى الله عليه و آله)، فقال له: «هل أعانك عليهما أحد؟» قال: نعم، رجل عليه ثياب بيض. فقال الرسول (صلى الله عليه و آله): «ذلك من الملائكة».

And Abu Bashr Al-Ansary captured Al-Abbas son of Abdul Muttalib^{asws}, and Aqeel son of Abu Talib^{asws}, and came with them to Rasool-Allah^{saww} and said to him^{saww},

'Did anyone assist you upon them both?' He said, 'Yes, a man upon whom was white clothes'. Rasool-Allah^{saww} said: 'That one was from the Angels'.

ثم قال رسول الله (صلى الله عليه وآله) للعباس: «أفد نفسك و ابن أخيك». فقال: يا رسول الله، قد كنت أسلمت، و لكن القوم استكروهوني. فقال رسول الله (صلى الله عليه وآله): «الله أعلم بإسلامك، إن يكن ما تذكر حقا فإن الله يجزيك عليه، و أما ظاهر أمرك فقد كنت علينا».

Then Rasool-Allah^{saww} said to Al-Abbas: 'Ransom yourself and the son of your brother^{asws}'. He said, 'O Rasool-Allah^{saww}! I had become Muslim and the people had coerced me (to come and fight)'. Rasool-Allah^{saww} said: 'Allah^{azwj} is more Knowing with your Islam. If what you are mentioning happens to be true, then Allah^{azwj} is Informed upon it, and as for the apparent of your matter, so you have been against us^{saww}'.

ثم قال (صلى الله عليه وآله): «يا عباس، إنكم خاصمتم الله فخصمكم». ثم قال: «أفد نفسك و ابن أخيك». و قد كان العباس أخذ معه أربعين أوقية من ذهب، فغنمها رسول الله (صلى الله عليه وآله)، فلما قال رسول الله (صلى الله عليه وآله) للعباس: «أفد نفسك». قال: يا رسول الله، احسبها من فدائي.

Then he^{saww} said: 'O Abbas! You went against Allah^{azwj} so He^{azwj} Went against you'. Then he^{saww} said: 'Ransom yourself and the son of your brother^{asws}'. And it was so that Abbas had taken forty ounces of gold with him, so Rasool-Allah^{saww} made it to be war booty. When Rasool-Allah^{saww} had said to Abbas: 'Ransom yourself'. He said, 'O Rasool-Allah^{saww}! Calculate it as being from my ransoming'.

فقال رسول الله (صلى الله عليه وآله): «لا، ذاك شيء أعطانا الله منك، فأفد نفسك و ابن أخيك» فقال العباس: فليس لي مال غير الذي ذهب مني. فقال: «بلى، المال الذي خلفته عند أم الفضل بمكة، فقلت لها: إن حدث علي حدث فاقسموه بينكم».

So Rasool-Allah^{saww} said: 'No, that is something Allah^{azwj} has Given us from you, therefore ransom yourself and the son of your brother^{asws}'. Al-Abbas said, 'But there isn't any wealth for me other than that which has gone from me'. He^{saww} said: 'Yes there is there wealth which you have left behind with Umm Al Fazal At Makkah, and you said to her, 'If the eve of death occurs upon me, then distribute it between you all'.

فقال له: تتركني و أنا أسأل الناس بكفي. فأنزل الله على رسوله: يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُوْتِكُمْ خَيْرًا مِّمَّا أُحِذَ مِنْكُمْ وَ يَغْفِرَ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ،

He said, 'You^{saww} are not leaving me (with anything) and I will have to beg the people with my palm'. So Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70].**

ثم قال: وَ إِنْ يُرِيدُوا خِيَانَتَكَ فِي عَلِي فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَ اللَّهُ عَلِيمٌ حَكِيمٌ.

Then He^{azwj} Said: ***And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71].***

ثم قال رسول الله (صلى الله عليه و آله) لعقيل: «قد قتل الله- يا أبا يزيد- أبا جهل بن هشام و عتبة بن ربيعة و شيبة بن ربيعة و منبه و نبيه ابني الحجاج و نوفل بن خويلد، و أسر سهيل بن عمرو و النضر بن الحارث بن كلدة و عقبة بن أبي معيط» و فلان و فلان.

Then Rasool-Allah^{saww} said to Aqeel: 'O Abu Yazeed! Allah^{azwj} has Killed Abu Jahl Bin Hisham^{la}, and Utba Bin Rabie, and Sheyba Bin Rabie, and Manbah and Nabeeh, two sons of Al-Hajjaj, and Naufal Bin Khuweylid, and Made captives of Saheyl Bin Amro, and Al-Nazar Bin Haris Bin Kalada, and Uqba Bin Abu Maeet, and so and so, and so and so'.

فقال عقيل: إذن لا تنازعوا في تهامة، فإن كنت قد أثخنت القوم و إلا فاركب أكتافهم. فتبسم رسول الله (صلى الله عليه و آله) من قوله.

So Aqeel said, 'Then I will not dispute regarding Tahama. So you are going to burden the people so I will ride upon their shoulders'. Rasool-Allah^{saww} smiled from his words.

و كان القتلى ببدر سبعين و الأسرى سبعين، قتل منهم أمير المؤمنين (عليه السلام) سبعة و عشرين، و لم يأسر أحدا، فجمعوا الأسارى و قرنوهم في الجبال، و ساقوهم على أقدامهم، و جمعوا الغنائم، و قتل من أصحاب رسول الله (صلى الله عليه و آله) تسعة رجال، فيهم سعد بن خيثمة، و كان من النقباء.

And the killed ones at Badr (from Quraysh) were seventy, and seventy were captured. From them, Amir Al-Momineen^{asws} killed twenty seven and did not capture anyone. So the captives and they were kept in the mountain, and they were escorted upon their feet, and the war booty was collected. And from the companions of Rasool-Allah^{azwj}, nine men were killed, among them was Sa'ad Bin Khaysama, and he was from the eminent ones.

فرحل رسول الله (صلى الله عليه و آله)، و نزل الأثيل عند غروب الشمس، و هو من بدر على ستة أميال، فنظر رسول الله (صلى الله عليه و آله) إلى عقبة بن أبي معيط و النضر بن الحارث بن كلدة، و هما في قران واحد، فقال النضر لعقبة: يا عقبة، أنا و أنت مقتولان. قال عقبة: من بين قريش! قال: نعم، لأن محمدا قد نظر إلينا نظرة رأيت فيها القتل.

Rasool-Allah^{saww} departed and encamped at Al Aseyl (a place near to Al Medina), during the setting of the sun, and he^{saww} was six miles from Badr. Rasool-Allah^{saww} looked at Uqba Bin Abu Maeet and Al Nazar Bin Al Haris Bin Kalada, and they were in one chain. Al-Nazar said to Al-Uqba, 'O Uqba! I am you are both going to be killed'. Uqba said, 'From between Quraysh!' He said, 'Yes, because Muhammad^{saww} has looked at us with such a look which is (normally) seen during killing'.

فقال رسول الله (صلى الله عليه وآله): «يا علي، علي بالنضر و عقبة» و كان النضر رجلا جميلا عليه شعر، فجاء علي (عليه السلام) فأخذ بعشره فجره إلى رسول الله (صلى الله عليه وآله). فقال النضر: يا محمد، أسألك بالرحم الذي بيني و بينك إلا أجزيتني كرجل من قريش إن قتلته قتلتي، و إن فاديتهم فاديتني، و إن أطلقتهم أطلقتني.

Rasool-Allah^{saww} said: 'O Ali^{asws}! To me^{saww} with Al-Nazar and Uqba!' And it so happened that Al-Nazar was a handsome man, with hair upon him. So Ali^{asws} came and grabbed his hair and dragged him to Rasool-Allah^{saww}. Al-Nazar said, 'O Muhammad^{saww}! I ask you^{saww} for the relationship which is between me and you^{saww} only that you^{saww} should rescue me like a man from Quraysh. If you^{saww} kill them (all), then kill me, and if you^{saww} get them to ransom themselves, get me to ransom myself, and if you set them free, set me free'.

فقال رسول الله (صلى الله عليه وآله): «لا رحم بيني و بينك، قطع الله الرحم بالإسلام، قدمه يا علي فاضرب عنقه». فقدمه و ضرب عنقه.

So Rasool-Allah^{saww} said: 'There is no relationship between me^{saww} and you. Allah^{azwj} Cut-off the relationships with Al-Islam. Bring him forward, O Ali^{asws} and strike off his neck!' So he^{asws} brought him forward and struck off his neck.

فقال عقبة: يا محمد، ألم تقل: لا تصبر قريش! أي لا يقتلون صبرا. قال: «أ فأنت من قريش! إنما أنت عالج من أهل صفورية، لأنك من الميلاد أكبر من أبيك الذي تدعى إليه، ليس منها، قدمه يا علي فاضرب عنقه» فقدمه و ضرب عنقه.

Uqba said, 'O Muhammad^{saww}! did you^{saww} not say: 'The Quraysh will not be patient'. i.e., patience would not kill them?' He^{saww} said: 'Are you from Quraysh? But rather, you are an atheist from the people of Saouriyya (a city in Jordan), because you are from the birth greater than your father whom you are claiming to him, he isn't from it. Bring him forward, O Ali^{asws}, and strike off his neck!' So he^{asws} brought him forward and struck off his neck.

فلما قتل رسول الله (صلى الله عليه وآله) النضر و عقبة خافت الأنصار أن يقتل الأسارى كلهم، فقاموا إلى رسول الله (صلى الله عليه وآله) فقالوا: يا رسول الله، قد قتلنا سبعين، و أسرنا سبعين، و هم قومك و أسارك، هبهم لنا يا رسول الله، و خذ منهم الفداء و أطلقهم.

So when Rasool-Allah^{saww} had killed Al-Nazar and Uqba, the Helpers fear that he^{saww} might kill all the captives, and they stood to Rasool-Allah^{saww} and they said, 'O Rasool-Allah^{saww}! We have killed seventy and captured seventy, and they are your^{saww} people and your^{saww} captives. Gift them to us, O Rasool-Allah^{saww}, and take the ransom from them and free them'.

فأنزل الله عليه: مَا كَانَ لِإِنِّي أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُتَخَنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا

So Allah^{azwj} Revealed unto him^{saww}: ***It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display***

فأطلق لهم أن يأخذوا الفداء و يطلقوهم، فرضوا منه بذلك، فلما كان يوم أحد قتل من أصحاب رسول الله (صلى الله عليه و آله) سبعون رجلاً، فقال من بقي من أصحابه: يا رسول الله، ما هذا الذي أصابنا، و قد كنت تعدنا بالنصر؟

فَأَنْزَلَ اللَّهُ عِزَّ وَ جَلَّ فِيهِمْ: أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْهَا بَدْرًا قَتَلْتُمْ سَبْعِينَ، وَ أُسِرْتُمْ سَبْعِينَ قُتِلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ بِمَا اشْتَرَيْتُمْ.

So Allah^{azwj} Mighty and Majestic Revealed regarding them: ***Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, you said: 'From where is this?' Say: 'It is from yourselves' [3:165].***⁵⁴

54 تفسير القمّي 1: 255.