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CHAPTER 93

AL-ZOHA

(11 VERSES)

VERSES 1 - 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلتته الأرض معه،

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

'Abu Abdullah^{asws} having said: 'The one who frequents in reciting: **(I Swear) by the sun and its clarity [91:1]** (Surah Al-Shams), and **(I Swear) by the night when enveloping [92:1]** (Surah Al-Layl), and **(I Swear) by the clarity [93:1]** (Surah Al-Zoha), and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Judgment, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried with him.

و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدي، و أجزتها له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة مني و فضلا عليه، و هنيئا لعبدي».

And the Lord^{azwj} Blessed and Exalted would be Saying: 'I^{azwj} Accept your testimonies for My^{azwj} servant) and would Recompense him for it. Go with him to My^{azwj} Garden unto he chooses from it wherever he loves to be, and I^{azwj} would Give it to him from without a Favour, but as a Mercy from Me^{azwj} and a Grace upon him. And congratulations to My^{azwj} servant!'¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، و جبت له شفاعة محمد (صلى الله عليه و آله) يوم القيامة،

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'One who recites this Chapter (Surah Al-Zoha), the intercession of Muhammad^{saww} on the Day of Judgement would

¹ (ثواب الأعمال: 123)

be obligated for him, and there will be written for him from the Rewards of the number of every beggar and orphan, ten times over.

وكتب له من الحسنات بعدد كل سائل و يتيم عشر مرات،

And if it is written upon the name of an absentee (missing person), he would return to his companions safely.

و إن كتبها على اسم غائب ضال رجع إلى أصحابه سالماً، و من نسي في موضع شيئاً ثم ذكره و قرأها، حفظه الله إلى أن يأخذه».

And one who forgets anything kept in a place, then mentions it and recites it, Allah^{azwj} would Keep it Safe for him until he takes it'.²

في تهذيب الاحكام الحسين بن سعيد عن فضالة عن العلا عن زيد الشحام قال: صلى بنا أبو عبد الله عليه السلام الفجر فقراً الضحى وألم نشرح في ركعة.

In Tehzeeb Al-Ahkaam: Al-Hassan Bin Saeed, from Fazalat, from Al-A'la, from Zayd Al-Shahaam who said,

'We prayed the Dawn Salat (Al-Fajr) with Abu Abdullah^{asws}, and he^{asws} recited '(Surahs) Al-Zoha' and 'Alam Nashrah' (Surah Al-Inshirah) in one cycle'.³

و روى العياشي بإسناده عن المفضل بن صالح عن أبي عبد الله عليه السلام قال: سمعته يقول: لا يجتمع سورتي في ركعة واحدة إلا الضحى وألم نشرح، وألم تترك كيف ولا يلاف قرئش.

And it is reported by Al Ayyashi, by his chain from Al Mufazzal Bin Salih,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'No two Surahs can be together in one Cycle (of Salat), except for (Surah) Al-Zoha, and: **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), and: **Did you not see how your Lord Dealt with the possessors of the elephant? [105:1]** (Surah Al-Feel), and: **For the protection of Quraysh [106:1]**.

و فيه و روى أصحابنا أن الضحى وألم نشرح سورة واحدة، لتعلق إحداهما بالأخرى.

And regarding it – 'And it is reported by our companions that (Surah) Al-Zoha, and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), are one Surah due to the attachment of one of them with the other'.⁴

² Tafseer Al Burhan – H 11697

³ Tafseer Noor Al Saqalayn – Ch 93 H 4

⁴ H 3 – تفسير نور الثقلين، ج 5، ص: 594

VERSES 1 - 3

وَالضُّحَىٰ {1}

(I Swear) by the clarity [93:1]

وَاللَّيْلِ إِذَا سَجَىٰ {2}

And the night when it covers with darkness [93:2]

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ {3}

Your Lord has not forsaken you, and He is not displeased [93:3]

في جوامع الجامع وروى ان الوحي كان قد احتبس عنه اياما فقال المشركون ان محمدا ودعه ربه وقلاه فنزلت.

In Jawame'a Al-Jame'a –

It has been reported that, the Revelation was Withheld for days, so the Polytheists said that Muhammad^{saww} has been Neglected by his^{saww} Lord^{azwj} Who is Displeased with him^{saww}, so it (Surah Al-Zoha) was Revealed'.⁵

VERSES 4 & 5

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ {4}

And the Hereafter is better for you than the first (life) [93:4]

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ {5}

And soon your Lord will Give you, so you will be pleased [93:5]

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبيد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ، قال: «يعني الكرة هي الآخرة للنبي (صلى الله عليه و آله)».

Then Ali Bin Ibrahim said that it has been narrated from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

⁵ Tafseer Noor Al Saqalayn – CH 93 H 8

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **And the Hereafter is better for you than the first (life) [93:4]**, said: 'It Means the Return (Raj'at), it is the Hereafter for the Prophet^{saww}'.

[قلت] قوله: وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى، [قال]: «يعطيك من الجنة حتى ترضى».

I said, '(What about) His^{azwj} Words: **And soon your Lord will Give you, so you will be pleased [93:5]**?' He^{asws} said: 'He^{azwj} will Give you^{saww} from the Paradise until you^{saww} are pleased'.⁶

و من طريق المخالفين: (تفسير الثعلبي)، عن جعفر بن محمد (عليه السلام)، و (تفسير القشيري)، عن جابر الأنصاري: أنه رأى النبي (صلى الله عليه و آله) فاطمة و عليها كساء من أجلة الإبل، و هي تطحن بيديها، و ترضع ولدها، فدمعت عينا رسول الله (صلى الله عليه و آله)، فقال: «يا بنتاه، تعجلي مرارة الدنيا بجلوة الآخرة»

And from 'Tareeq Al-Mukhalifeen' – Tafseer Al-Sa'alby, from Ja'far Bin Muhammad^{asws}, and Tafseer Al-Qusheyri, from Jabir Al-Ansary, who has said:

'The Prophet^{saww} saw (Syeda) Fatima^{asws}, and she^{asws} had upon her^{asws} a blanket of camel skin, and she^{asws} was grinding the millstone, so the eyes of Rasool-Allah^{saww} shed tears. He^{saww} said: 'O daughter^{asws}! May the bitterness of the world hasten past by the sweetness of the Hereafter'.

فقلت: «يا رسول الله، الحمد لله على نعمائه، و الشكر لله على آلائه»

So Syeda^{asws} said: 'O Rasool-Allah^{saww}! The Praise is for Allah^{azwj} upon His^{azwj} Favours, and Thanks is for Allah^{azwj} for His^{azwj} Favours'.

فأنزل الله تعالى: وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى.

So Allah^{azwj}, the Exalted Revealed: **And soon your Lord will Give you, so you will be pleased [93:5]**.⁷

و عنه: عن أحمد بن محمد النوفلي، عن أحمد بن محمد الكاتب، عن عيسى بن مهران، بإسناده إلى زيد بن علي (عليه السلام)، في قول الله عز و جل: وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى، قال: إن رضا رسول الله (صلى الله عليه و آله) إدخال أهل بيته و شيعتهم الجنة، و كيف لا و إنما خلقت الجنة لهم، و النار لأعدائهم، فعلى أعدائهم لعنة الله و الملائكة و الناس أجمعين.

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Ahmad Bin Muhammad Al-Katin, from Isa Bin Mahran,

by his chain going up to Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) **And soon your Lord will Give you, so you will be pleased [93:5]**, he^{asws} said: 'The satisfaction of Rasool-Allah^{saww} is the entering of his^{saww} Family^{asws} and their^{asws} Shias in the Paradise, and why not, for the Paradise has been Created for them^{asws} and the Fire

⁶ (تفسير القمّي 2: 427)

⁷ (مناقب ابن شهر آشوب 3: 342) – Non-Shia source

for their^{asws} enemies. So upon their^{asws} enemies be the Curse of Allah^{azwj}, and of the Angels, and of the people altogether'.⁸

VERSES 6 - 8

أَمْ يَجِدُكَ يَتِيمًا فَآوَىٰ {6}

Did He not Find you an orphan so He Sheltered? [93:6]

وَوَجَدَكَ ضَالًّا فَهَدَىٰ {7}

And Found you lost so He Guided? [93:7]

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ {8}

And Found you in need, so He Enriched? [93:8]

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون- فذكر الحديث الذي فيه ذكر الآيات التي سأل المأمون الرضا (عليه السلام) في عصمة الأنبياء-

And from him, from Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamaad Bin Suleyman Al-Neysaboury, from Ali Bin Muhammad Bin Al-Jaham who said:

'I was present in a gathering of Al-Mamoun' - and he mentioned the Hadeeth in which is the mention of the Verses which Mamoun asked Al-Reza^{asws} regarding the Infallibility of the Prophets^{as}.

قال الرضا (عليه السلام): «قال الله تعالى لنبية محمد (صلى الله عليه و آله): أَمْ يَجِدُكَ يَتِيمًا فَآوَىٰ يقول: ألم يجدك وحيدا فأوى إليك الناس

'Al-Reza^{asws} said: 'Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: **Did He not Find you an orphan so He Sheltered? [93:6]**, He^{azwj} is Saying: "Did He^{azwj} not Find you^{saww} as alone, so He^{azwj} Sheltered the people to you^{saww}?"

وَ وَجَدَكَ ضَالًّا يَعْنِي عِنْدَ قَوْمِكَ فَهَدَىٰ أَي هَدَاهُمْ إِلَىٰ مَعْرِفَتِكَ

And Found you lost so He Guided? [93:7] – meaning (lost) in the presence of your^{saww} people, so He^{azwj} Guided, i.e. Guided them to recognising you^{saww}.

⁸ (تأويل الآيات 2: 811 / 3).

وَجَدَّكَ عَائِلًا فَأَعْنَى يَقُول: أَعْنَى أَنْ جَعَلَ دَعَاكَ مُسْتَجَابًا».

And Found you in need, so He Enriched? [93:8] - so He^{azwj} is Saying: “Enriched you^{saww} by Making your supplications to be Answered”.

فقال المأمون: بارك الله فيك يا بن رسول الله.

So Al-Mamoun said, ‘May Allah^{azwj} Bless you^{asws}, O son^{asws} of Rasool-Allah^{saww},⁹

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن خالد بن يزيد، عن أبي الهيثم الواسطي، عن زرارة، عن أحدهما (عليهما السلام)، في قوله تعالى: أَمْ لَمْ يَجِدْكَ يَتِيمًا فَآوَى: «إليك الناس

Ali Bin Ibrahim (Tafseer Qummi) said that it has been narrated from Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from his father, from Khalid Bin Yazeed, from Abu Al-Haysam Al-Wasty, from Zurara, who has narrated:

One of the two (5th or 6th Imam^{asws}) regarding the Words of the Exalted: **Did He not Find you an orphan so He Sheltered? [93:6]** – (Sheltered) the people you^{saww}.

وَجَدَّكَ ضَالًّا فَهَدَى أَي هَدَى إِلَيْكَ قَوْمًا لَا يَعْرِفُونَكَ حَتَّى عَرَفُوكَ

And Found you lost so He Guided? [93:7] - i.e., He^{azwj} Guided the people who did not recognise you^{saww}, to you^{saww}, until they recognised you^{saww}.

وَجَدَّكَ عَائِلًا فَأَعْنَى أَي وَجَدَكَ تَعُولُ أَقْوَامًا فَأَعْنَاهُمْ بَعْلَمَكَ».

And Found you in need, so He Enriched? [93:8] - i.e., the people found you^{saww} as a support, so they were Made to be needless by your^{saww} knowledge’.¹⁰

VERSES 9 & 10

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ {9}

Then, as for the orphan, so do not subdue [93:9]

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {10}

And as for the beggar, so do not repel [93:10]

⁹ (عيون أخبار الرضا (عليه السلام) 1: 199 / 1).

¹⁰ (تفسير القمي 2: 427).

وعن عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وآله: من مسح على رأس يتيم كان له بكل شعرة تمر به على يده نور يوم القيامة.

And from Abdullah Bin Mas'oud who said:

'The Rasool-Allah^{saww} said: 'The one who wipes his hand upon the head of an orphan, would have for him, for every hair that his hand passed upon, Light on the Day of Judgement'.¹¹

وقال عليه السلام: اعط السائل ولو ظهر فرس.

And he^{asws} said: 'And give to the beggar, even if you are upon a horse'.¹²

وقال أبو جعفر عليه السلام: لو يعلم السائل ما في المسألة ما سئل احد احدا، ولم يعلم المعطى ما في العطية ما رد احد احدا.

And Abu Ja'far^{asws} said: 'If only the beggar knew what is in the begging, he would not ask for a single one (coin), and if the giver knew what was in the giving, he would never return a single one (empty handed)'.¹³

فِي كِتَابِ مَعَانِي الْأَخْبَارِ بِإِسْنَادِهِ إِلَى أَبِي خَالِدِ الْكَابُلِيِّ قَالَ: سَمِعْتُ زَيْنَ الْعَابِدِينَ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: الذُّنُوبُ الَّتِي تَحْبِسُ غَيْثَ السَّمَاءِ حَوْزَ الْحُكَّامِ فِي الْقَضَاءِ، وَ شَهَادَةُ الزُّورِ وَ كِتْمَانُ الشَّهَادَةِ، وَ مَنْعُ الزَّكَاةِ وَ الْفُرْضِ وَ الْمَاعُونِ وَ قَسَاوَةُ الْقُلُوبِ عَلَى أَهْلِ الْفَقْرِ وَ الْفَقَاةِ، وَ ظُلْمُ الْيَتِيمِ وَ الْأَزْمَلَةِ وَ انْتِهَارُ السَّائِلِ وَ رُدُّهُ بِاللَّيْلِ

In the book (Ma'any Al Akhbar), by his chain going up to Khalid Al Kabuly who said,

'I heard Zayn Al-Abideen Ali^{asws} Bin Al-Husayn^{asws} saying: 'The sins which withhold the rain of the sky are – being tyrannous in the judgment, and the false testimony, and concealment of the testimony, and prevention of the Zakat, and the loans and the mortgages, and the hardness of the hearts upon the ones with poverty and the destitution, and being unjust to the orphan and the widow, rebuking the beggar, and repelling (the beggar) at night'.¹⁴

VERSE 11

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

And as for the Favour of your Lord, so do announce (it) [93:11]

¹¹ Tafseer Noor Al Saqalayn – CH 93 H 22

¹² Tafseer Noor Al Saqalayn – CH 93 H 22

¹³ Tafseer Noor Al Saqalayn – CH 93 H 30

¹⁴ H 24 – تفسير نور الثقلين، ج5، ص: 598

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ فَضْلِ بْنِ بَقْبَاقٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلْنَاكَ وَ أَعْطَاكَ وَ أَحْسَنَ إِلَيْكَ ثُمَّ قَالَ فَحَدِّثْ بِدِينِهِ وَ مَا أَعْطَاهُ اللَّهُ وَ مَا أَنْعَمَ بِهِ عَلَيْهِ .

From him, from Ahmad Bin Muhamad Bin Abu Nasr, from Dawood Bin Al Husayn, from Fazl Al Baqbaq who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And as for the Favour of your Lord, so do announce (it) [93:11]**. He^{asws} said: 'The One^{azwj} Who Favoured upon you^{saww} with whatever He^{azwj} Graced you^{saww}, and Gave you^{saww}, and was Good to you^{saww}. Then he^{asws} said: 'So he^{saww} announced His^{azwj} Religion what Allah^{azwj} had Given him^{saww}, and whatever He^{azwj} had Favoured with upon him^{saww}'.¹⁵

أحمد بن محمد بن خالد البرقي: عن الوشاء، عن عاصم بن حميد، عن عمرو بن أبي نصر، قال: حدثني رجل من أهل البصرة، قال: رأيت الحسين بن علي (عليه السلام) و عبد الله بن عمر يطوفان بالبيت، فسألت ابن عمر، فقلت: قول الله تعالى: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ؟ قال: أمره أن يحدث بما أنعم الله عليه.

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Washa, from Aasim Bin Hameed, from Amro Bin Abu Nasr who said, 'It has been narrated to me from a man from Al-Basra who said,

'I saw Al-Husayn^{asws} Bin Ali^{asws} and Abdullah Bin Umar both performing Tawaaf of the House (Kabah). So I asked Ibn Umar, '(What about) the Words of Allah^{azwj}: **And as for the Favour of your Lord, so do announce (it) [93:11]?**' He said, 'He^{azwj} Commanded him^{saww} to announce what Blessings Allah^{azwj} has Granted to him^{saww}'.

ثم إني قلت للحسين بن علي (عليه السلام): قول الله تعالى: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قال: «أمره أن يحدث بما أنعم الله عليه من دينه».

Then I said to Al-Husayn^{asws} Bin Ali^{asws}, '(What about) the Words of Allah^{azwj}: **And as for the Favour of your Lord, so do announce (it) [93:11]?**' He^{asws} said: 'Commanded him^{saww} to announce what Blessings Allah^{azwj} had Granted to him^{saww} from His^{azwj} Religion'.¹⁶

على بن ابراهيم عن أبيه عن ابن أبي عمير رفعه قال: قال أبو عبد الله عليه السلام: انى لاكره للرجل ان يكون عليه من الله نعمة فلا يظهرها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr with an unbroken chain, said,

'Abu Abdullah^{asws} said: 'I^{asws} do not like it for the man to whom comes the Bounty from Allah^{azwj} (related to religion) but he does not show it'.¹⁷

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 5

¹⁶ (المحاسن: 115 /218)

¹⁷ Tafseer Noor Al Saqalayn – CH 93 H 30

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَعِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِمَا بِأَسَانِيدٍ مُخْتَلِفَةٍ فِي اخْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) عَلَى عَاصِمِ بْنِ زِيَادٍ حِينَ لَبَسَ الْعَبَاءَ وَتَرَكَ الْمَلَاءَ وَشَكَاهُ أَخُوهُ الرَّبِيعُ بْنُ زِيَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَدْ غَمَّ أَهْلَهُ وَأَحْزَنَ وُلْدَهُ بِذَلِكَ

Ali Bin Muhammad, from Salih Bin Abu Hammad and a number of our companions, from Ahmad Bin Muhammad and some others, by their different chains,

'Regarding the argumentation of Amir-Al-Momineen^{asws} upon Asim Bin Ziyad when he wore the cloak and neglected the appropriate (easy of life), and his brother Al-Rabie Bin Ziyad complained to Amir-Al-Momineen^{asws} that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) عَلِيُّ بْنُ زِيَادٍ فَجِيءَ بِهِ فَلَمَّا رَأَهُ عَبَسَ فِي وَجْهِهِ فَقَالَ لَهُ أَمَا اسْتَحْيَيْتَ مِنْ أَهْلِكَ أَمَا رَجِمْتَ وَذَلِكَ أَمْ تَرَى اللَّهَ أَخْلَى لَكَ الطَّيِّبَاتِ وَهُوَ يَكْرَهُ أَخْذَكَ مِنْهَا أَنْتَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ أَمْ لَيْسَ اللَّهُ يَقُولُ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ. فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

So Amir-Al-Momineen^{asws} said: '(Bring) Asim Bin Ziyad to me^{asws}!' So they came with him. So when he^{asws} saw him, he^{asws} frowned his face and he^{asws} said to him: 'Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allah^{azwj} Permitted the good things for you and He^{azwj} would Abhor it if you were to take from these? You are lesser upon Allah^{azwj} than that. Or, isn't Allah^{azwj} Saying: **And the earth, He Placed it for the creatures [55:10] Therein are fruits, and the palm trees with the sheathed clusters [55:11]?**

أَمْ لَيْسَ اللَّهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ. بَيْنَهُمَا بَرْزُخٌ لَا يُبْغِيَانِ إِلَى قَوْلِهِ يُخْرِجُ مِنْهُمَا اللُّؤْلُؤَ وَالْمَرْجَانَ فَبِاللَّهِ لَا يَبْتَدَأُ نِعَمَ اللَّهِ بِالْفِعَالِ أَحَبُّ إِلَيْهِ مِنْ ابْتِدَائِهَا بِالْمَقَالِ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Or isn't Allah^{azwj} Saying: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20] – up to His^{azwj} Words: [There come forth from them the pearls and the rubies [55:22]?** So, by Allah^{azwj}, utilisation of the Bounties of Allah^{azwj} by the deeds is more Beloved to Him^{azwj} than utilising them by the words, and Allah^{azwj} Mighty and Majestic has Said: **And as for the Favour of your Lord, so do announce (it) [93:11].**

فَقَالَ عَاصِمٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَعَلَى مَا اقْتَصَرْتَ فِي مَطْعَمِكَ عَلَى الْجَشُونَةِ وَ فِي مَلْبَسِكَ عَلَى الْحُشُونَةِ

Asim said, 'O Amir-Al-Momineen^{asws}! So upon what do you^{asws} confine (yourself) regarding your^{asws} food upon the tastelessness, and regarding your^{asws} clothing upon the coarseness?'

فَقَالَ وَيْحَكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَى أُمَّةِ الْعَدْلِ أَنْ يُعَدُّوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَتَّبِعَ بِالْفَقِيرِ فَقْرُهُ

He^{asws} said: 'Woe be unto you! Allah^{azwj} Mighty and Majestic Necessitated upon the Imams^{asws} of justice that they should manage themselves with the weak ones of the people, perhaps the poor might despair due to his poverty'.

فَأَلْفَى عَاصِمُ بْنُ زِيَادٍ الْعَبَاءَ وَ لَبَسَ الْمَلَاءَ .

So Asim Bin Ziyad threw off the cloak and wore (that which was more) appropriate'.¹⁸

Announcement of the Favours by Amir-Al-Momineen^{asws}

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ بِالرَّيِّ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ رَه قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّلَقَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بِالْبَصْرَةِ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ عَنْ عُمَرَ بْنِ شَيْمِرٍ عَنْ جَابِرِ الْجُعْفِيِّ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Ali Bin Babuway, at Al Rayy in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali, from Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Abdul Aziz Bin Yahya, at Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Abu Salma, from Amro Bin Shimr, from Jabir Al-Ju'fy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ عِنْدَ مَنْصَرَفِهِ مِنَ النَّهْرَوَانَ وَ بَلَعَهُ أَنَّ مُعَاوِيَةَ يَسُبُّهُ وَ يَعْيبُهُ وَ يَقْتُلُ أَصْحَابَهُ فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} addressed (the people) at Al-Kufa after his^{asws} leaving from Al-Nahrwan, and it reached him^{asws} that Muawiya is insulting him^{asws} and faulting him^{asws}, and he is killing his^{asws} companions. So he^{asws} stood addressing, and he^{asws} praised Allah^{azwj} and Extolled upon Him^{azwj} and sent *Salawat* upon Rasool-Allah^{saww}, and he^{asws} mentioned what Allah^{azwj} had Favoured with upon His^{azwj} Prophet^{saww} and upon him^{asws}, then said: 'Had it not been for a Verse from the Book of Allah^{azwj}, I^{asws} would not mention what I^{asws} am mentioning it in this place of mine. Allah^{azwj} Mighty and Majestic is Saying: **And as for the Favour of your Lord, so do announce (it) [93:11].**

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعْمِكَ الَّتِي لَا تُحْصَى وَ فَضْلِكَ الَّذِي لَا يُنْسَى أَيُّهَا النَّاسُ إِنَّهُ بَلَعَنِي مَا بَلَعَنِي وَ إِنِّي أَرَانِي قَدْ اقْتَرَبَ أَجَلِي وَ كَأَنِّي بِكُمْ وَ قَدْ جَهَلْتُمْ أَمْرِي وَ إِنِّي تَارِكٌ فِيكُمْ مَا تَرَكَهُ رَسُولُ اللَّهِ كِتَابَ اللَّهِ وَ عَثَرْتِي وَ هِيَ عِثْرَةُ الْهَادِي إِلَى النَّجَاةِ خَاتَمِ الْأَنْبِيَاءِ وَ سَيِّدِ النَّجَبَاءِ وَ النَّبِيِّ الْمُصْطَفَى

O Allah^{azwj}! For You^{azwj} is the Praise upon Your^{azwj} Favours which cannot be counted, and Your^{azwj} Grace which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I^{asws} see that (the end of) my^{asws} term is nearer, and it is as if I^{asws} am with you all and you have been ignorant of my^{asws} life-span;

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 3

and I^{asws} hereby leave among you all what Rasool-Allah^{saww} had left – the Book of Allah^{azwj} and my^{asws} descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets^{as} and the Chief of the excellent ones, and the Chosen Prophet^{saww}.

يَا أَيُّهَا النَّاسُ لَعَلَّكُمْ لَا تَسْمَعُونَ قَائِلًا يَقُولُ مِثْلَ قَوْلِي بَعْدِي إِلَّا مُفْتَرٍ أَنَا أَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ سَيْفُ نَقَمَتِهِ وَ عِمَادُ نُصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُوْتَمُّ الْبَيِّنِ وَ الْبَنَاتِ وَ قَابِضُ الْأَرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِي لَا يُرَدُّهُ عَنِ الْقَوْمِ الْمُحْرِمِينَ

O you people! You will not be hearing a speaker saying the like of my^{asws} speech after me^{asws}, except for a forger. I^{asws} am the brother^{asws} of Rasool-Allah^{saww}, and a son^{asws} of his^{saww} uncle^{asws}, and a sword of His^{azwj} Wrath, and a pillar of His^{azwj} Triumph, and His^{azwj} Strength and His^{azwj} Severity. I^{asws} am a millstone circling Hell, and am its grinding molars. I^{asws} am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah^{azwj}, which cannot be repelled from the criminal people.

أَنَا مُجَدِّلُ الْأَبْطَالِ وَ قَاتِلُ الْفُرْسَانِ وَ مُبِيدُ مَنْ كَفَرَ بِالرَّحْمَنِ وَ صَهْرُ خَيْرِ الْأَنْعَامِ أَنَا سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ خَيْرِ الْأَنْبِيَاءِ أَنَا بَابُ مَدِينَةِ الْعِلْمِ وَ خَازِنُ عِلْمِ رَسُولِ اللَّهِ ص وَ وَارِثُهُ وَ أَنَا زَوْجُ النَّبُولِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ النَّقِيَّةِ الرَّكِيَّةِ الْبَرَّةِ الْمَهْدِيَّةِ حَبِيبَةَ حَبِيبِ اللَّهِ وَ خَيْرِ بَنَاتِهِ وَ سُلَالَتِهِ وَ رِجْحَانَةَ رَسُولِ اللَّهِ ص سِبْطَاهُ خَيْرِ الْأَسْبَاطِ وَ وُلْدِي خَيْرِ الْأَوْلَادِ هَلْ يُنْكِرُ أَحَدٌ مَا أَقُولُ أَيُّنَ مُسْلِمُو أَهْلِ الْكِتَابِ

I^{asws} am the debater of (against) the heroes, and a fighter of the horsemen, and a destroyer of the ones who disbelieve in the Beneficent, and son-in-law of the best of the creatures^{saww}, I^{asws} am the chief of the successors^{as} and a successor^{asws} of the best of the Prophets^{as}. I^{asws} am a door of the city of knowledge and a treasurer of the knowledge of Rasool-Allah^{saww} and his^{saww} inheritor, and I^{asws} am the husband of the chaste chieftess of the women of the worlds, (Syeda) Fatima^{asws}, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah^{azwj} and the best of his^{saww} daughters, and his^{saww} lineage, and an aroma of Rasool-Allah^{saww}. His^{saww} grandsons are the best of the grandsons, and my^{asws} children are the best of the children. Can anyone deny what I^{asws} am saying? Where are the People of the Book submitting (to)?

أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا وَ فِي التَّوْرَةِ بَرِيَا وَ فِي الرَّبُّورِ أَرِيَا وَ عِنْدَ الْهِنْدِ كَابِرُ وَ عِنْدَ الرُّومِ بَطْرِيْسَا وَ عِنْدَ الْفُرْسِ جَبِيرُ وَ عِنْدَ التُّرْكِ تَبِيرُ وَ عِنْدَ الرُّنْجِ حَبِيرُ وَ عِنْدَ الْكُهْنَةِ بُوِي وَ عِنْدَ الْحَبَشَةِ بَتْرِيْكَ وَ عِنْدَ أُمَّي حَيْدَرُهُ وَ عِنْدَ ظَفَرِي مَيْمُونُ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرْمَنِ فَرِيْقُ وَ عِنْدَ أَبِي ظَهْرٍ

I^{asws}, my^{asws} name in the Evangel is 'Elijah', and in the Torah it is 'Barya', and in the Psalms it is 'Arya', and with India it is 'Kabir', and with the Romans it is 'Batreysa', and with the Persians it is , 'Jabeyr', and with the Turks it is , 'Tabeyr', and with Al-Zanj it is 'Haytar', and with Al-Kahna it is 'Bousy', and with Eithiopia it is 'Batreyk', and with my^{asws} mother^{as} it is 'Haydar', and with my^{asws} foster mother it is 'Maymoun', and with the Arabs it is 'Ali', and with the Armenians it is 'Fareyq', and with my^{asws} father^{asws} it is 'Zaheera'.

أَلَا وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءِ أَحَدُهُمْ أَنْ تَعْلَبُوا عَلَيْهَا فَتَضِلُّوا فِي دِينِكُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَدَّدُ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ اللَّهُ تَعَالَى فَأَدَّنَ مُؤَدَّدٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَدَّدُ وَ قَالَ اللَّهُ تَعَالَى وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ

Indeed! And I^{asws} am particularised in the Quran by (certain) names. Be cautioned from mastering upon these for you would be straying in your Religion! Allah^{azwj} Mighty and Majestic is Saying: "Allah^{azwj} is with the truthful!" I^{asws} am that truthful, and I^{asws} am the proclaimer (Muezzin) in the world and the Hereafter. Allah^{azwj} the Exalted Says: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].** I^{asws} am that proclaimer. And Allah^{azwj} the Exalted Said: **And a proclamation from Allah and His Rasool [9:3].** So, I^{asws} am that proclamation.

وَ أَنَا ذَلِكَ الْمُحْسِنُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ وَ أَنَا ذُو الْقَلْبِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ وَ أَنَا الذِّكْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ

And I^{asws} the good doer Allah^{azwj} Mighty and Majestic is Speaking of: **and surely Allah is with the good doers [29:69].** And I^{asws} am the one with the heart Allah^{azwj} Mighty and Majestic is Speaking of: **Surely, there is a Zikr in that for one who has a heart for him [50:37].** And I^{asws} am the rememberer (Zakir) Allah^{azwj} Mighty and Majestic is Speaking of: **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].**

وَ نَحْنُ أَصْحَابُ الْأَعْرَابِ أَنَا وَ عَمِّي وَ أَحْيِي وَ ابْنُ عَمِّي وَ اللَّهُ فَالِقَ الْحَبِّ وَ النَّوَى لَا يَلِجُ النَّارَ لَنَا حُبٌّ وَ لَا يَدْخُلُ الْجَنَّةَ مُبْغِضٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَابِ رِجَالٌ يَعْرِفُونَ كَلًّا بِسِيمَاهُمْ

And we^{asws} are the owners of the Heights (A'raaf), I^{asws} and my^{asws} uncle^{asws}, and my^{asws} cousin^{saww}. By the One^{azwj} Who Split the seed and the cores, the Fire will not penetrate to the one who have love for us^{asws}, nor would he enter the Paradise the one who has hatred for us^{asws}. Allah^{azwj} Mighty and Majestic is Saying: **And between the two there shall be a veil. And upon the heights would be men recognising all by their marks [7:46].**

وَ أَنَا الصَّهْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ أَنَا الْأَذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ وَ أَنَا السَّالِمُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ رَجُلًا سَلَمًا لِرَجُلٍ وَ مِنْ وُلْدِي مَهْدِي هَذِهِ الْأُمَّةِ

And I^{asws} am of the 'marriage' (son in law) Allah^{azwj} Mighty and Majestic is Speaking of: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54].** And I^{asws} am the retaining ear which Allah^{azwj} Mighty and Majestic is Speaking of: **And We Made it a Reminder for you, and the retaining ear is preserving it [69:12].** And I^{asws} am the one who submitted to Rasool-Allah^{saww}, Allah^{azwj} Mighty and Majestic is Speaking of: **and a man wholly for one man [39:29];** and from my^{asws} sons^{asws} would be the Mahdi^{asws} of this community.

أَلَا وَ قَدْ جَعَلْتُ مِحْتَكُمُ بُغْضِي يُعْرِفُ الْمُنَافِقُونَ وَ مَحَبَّتِي ائْتَحَنَ اللَّهُ الْمُؤْمِنِينَ هَذَا عَهْدُ النَّبِيِّ ص الْأُمِّيِّ إِلَّا أَنَّهُ لَا يُحِبُّكَ إِلَّا
مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ وَ أَنَا صَاحِبُ لَوَاءِ رَسُولِ اللَّهِ ص فِي الدُّنْيَا وَ الْآخِرَةِ

Indeed! He^{azwj} has Made your love to be. (It is) by hatred of me^{asws} the hypocrite is recognise, and by love for me^{asws} Allah^{azwj} Tests the Momineen. This is the Covenant of the Ummy Prophet^{saww} to me^{asws}: 'He will not love you^{asws}, O Ali^{asws} except for a Momin, nor would he hate you^{asws} except for a hypocrite. And I^{asws} am the owner of the flag of Rasool-Allah^{saww} in the world and the Hereafter.

وَ رَسُولُ اللَّهِ ص فَرَطِي وَ أَنَا فَرَطُ شِيعَتِي وَ اللَّهُ لَا عَطَشَ مَحْيِي وَ لَا خَافَ وَ اللَّهُ مُوَالِيٌّ أَنَا وَ لِئِ الْمُؤْمِنِينَ وَ اللَّهُ وَلِيٌّ [وَلِيِّي] يَحِبُّ
[حَسْبُ] مَحْيِيٌّ أَنْ يُحِبُّوا مَنْ أَحَبَّ اللَّهُ

And Rasool-Allah^{saww} precedes me^{asws} and I^{asws} precede my^{asws} Shia, and Allah^{azwj} will not Leave the one who loves me^{asws} as thirsty, nor in fear. And Allah^{azwj} is my^{asws} Partisan and I^{asws} am the guardian of the Momineen^{asws} and Allah^{azwj} is my^{asws} Guardian. He^{azwj} Loves the one who loves me^{asws} because he loves the one^{asws} who loves Allah^{azwj}, and He^{azwj} Hates the one who hates me^{asws} because he hates the one^{asws} who loves Allah^{azwj}.

وَ يَحِبُّ [حَسْبُ] مُبْغِضِي أَنْ يُبْغِضُوا مَنْ أَحَبَّ اللَّهُ أَلَا وَ إِنَّهُ قَدْ بَلَغَنِي أَنَّ مُعَاوِيَةَ سَبَّنِي وَ لَعَنَنِي اللَّهُ اشْدُدْ وَ طَأْتِكَ عَلَيْهِ وَ أَنْزِلِ
اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبِّ الْعَالَمِينَ رَبِّ إِسْمَاعِيلَ وَ بَاعِثْ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ بَجِيدٌ

Indeed! And it has reached me^{asws} that Muawiya is insulting me^{asws} and cursing me^{asws}. O Allah^{azwj}! Intensify Your^{azwj} Trampling upon him and Send down the Curses upon the deserving one. Ameen, Lord^{azwj} of the worlds, Lord^{azwj} of Ismail^{as} and the Stimulant of Ibrahim^{as}. You^{azwj} are the Praised, the Glorious'.

ثُمَّ نَزَلَ عَنِ أَعْوَادِهِ فَمَا عَادَ إِلَيْهَا حَتَّى قَتَلَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ.

Then he^{asws} descended from his^{asws} Pulpit and did not return to it until Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, murdered him^{asws}, 19