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## CHAPTER 94

### AL-INSHIRAH

#### (8 VERSES)

#### VERSES 1 - 8

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 أقلت الأرض معه،

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

'Abu Abdullah<sup>asws</sup> 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 لعبدى، 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 لعبدى».

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

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها أعطاه الله اليقين و العافية،

And from Khawas Al-Quran:

The one who recites it (Surah Al-Inshirah), Allah<sup>azwj</sup> Would Grant him conviction and the health.

<sup>1</sup> (ثواب الأعمال: 123)

و من قرأها على ألم في الصدر، و كتبها له، شفاه الله.».

And one who recites it on pain in the chest, and writes it for it, Allah<sup>azwj</sup> would Heal him'.<sup>2</sup>

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها، و كان حصر البول، شفاه الله و سهل الله إخراجها.».

And the Rasool-Allah<sup>saww</sup> said: 'The one who writes it (Surah Al-Inshirah) in a bowl and drinks it, and he had difficulty in passing the urine, Allah<sup>azwj</sup> would Heal him and Ease its excretion'.<sup>3</sup>

و قال الصادق (عليه السلام): «من قرأها على الصدر تنفع من ضره، و على الفؤاد تسكنه بإذن الله، و ماؤها ينفع لمن به البرد بإذن الله تعالى.».

And Al-Sadiq<sup>asws</sup> said: 'The one who recites it (Surah Al-Inshirah) upon the chest would benefit from what harms him, and he would have tranquillity on his heart by the Permission of Allah<sup>azwj</sup>, and its water (if recited on the water) would benefit the one with the cold, by the Permission of Allah<sup>azwj</sup>'.<sup>4</sup>

## VERSES 1 - 3

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {1}

***Did We not Expand your chest for you? [94:1]***

وَوَضَعْنَا عَنْكَ وِزْرَكَ {2}

***And Placed down your burden from you, [94:2]***

الَّذِي أَنْقَضَ ظَهْرَكَ {3}

***Which was breaking your back? [94:3]***

محمد بن الحسن الصفار: عن أحمد بن محمد، عن ابن أبي عمير، عن جميل، و الحسن بن راشد، عن أبي عبد الله (عليه السلام)، في قوله تبارك و تعالى: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ، قال: فقال: «بولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Al-Hassan Al-Saffar – From Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel, and Al-Hassan Bin Rashid, who has said:

<sup>2</sup> Tafseer Al Burhan – H 11715

<sup>3</sup> Tafseer Al Burhan – H 11716

<sup>4</sup> Tafseer Al Burhan – H 11717

'Abu Abdullah<sup>asws</sup>, regarding the Words of the Blessed and Exalted: **Did We not Expand your chest for you? [94:1]**, said: 'By the Wilayah of Amir-Al-Momineen<sup>asws</sup>,<sup>5</sup>

و عنه: عن محمد بن همام، بإسناده، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن المهلي، عن سلمان، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: أَمْ لَمْ نَشْرَحْ لَكَ صَدْرَكَ؟ قال: «بعلي، فاجعله وصيا».

And from him, from Muhammad Bin Hamam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al-Mahalby, from Salman who said:

'I said to Abu Abdullah<sup>asws</sup>, '(What about) The Words of the Exalted: **Did We not Expand your chest for you? [94:1]**?' He<sup>asws</sup> said: 'With Ali<sup>asws</sup>, so make him<sup>asws</sup> a successor<sup>asws</sup>,<sup>6</sup>

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: أَمْ لَمْ نَشْرَحْ لَكَ صَدْرَكَ: «ألم نعلمك من وصيك؟ فجعلنا ناصرك و مذل عدوك

Ibn Shehr Ashub, says:

'Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding the Words of the Exalted: **Did We not Expand your chest for you? [94:1]**: 'Have We<sup>azwj</sup> not let you<sup>saww</sup> know who your<sup>saww</sup> successor<sup>asws</sup> is, so We<sup>azwj</sup> Made him<sup>asws</sup> to be your<sup>saww</sup> helper and the humiliater of your<sup>saww</sup> enemies?'

الَّذِي أَنْقَضَ ظَهْرَكَ و أخرج منه سلالة الأنبياء الذين يهتدى بهم وَ رَفَعْنَا لَكَ ذِكْرَكَ فلا أذكر إلا ذكرت معي فإذا فرغت من دينك فَأَنْصَبْ عليا للولاية تهتدي به الفرقة».

(It was a matter), **Which was breaking your back? [94:3]**, and Extracted from him<sup>asws</sup>, offspring of the Prophets<sup>as</sup>, those who can be Guided by".<sup>7</sup>

و عن عبد السلام بن صالح، عن الرضا (عليه السلام): «أَمْ لَمْ نَشْرَحْ لَكَ صَدْرَكَ يا محمد، ألم نجعل علينا وصيك؟

And from Abdul Salam Bin Salih, who has said:

'From Al-Reza<sup>asws</sup>: **Did We not Expand your chest for you? [94:1]**, O Muhammad<sup>saww</sup>! Have We<sup>azwj</sup> not Made (the appointment) of your<sup>saww</sup> successor<sup>asws</sup> to be upon Us?'

وَ وَضَعْنَا عَنْكَ وُزْرَكَ ثَقُلَ مَقَاتِلَةُ الْكُفَّارِ و أهل التأويل بعلي بن أبي طالب (عليه السلام)».

**And Placed down your burden from you, [94:2]** - the heaviness of the fighting the Kafirs, and the people of the interpretation, by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?".<sup>8</sup>

<sup>5</sup> (بصائر الدرجات: 3 / 92).

<sup>6</sup> (تأويل الآيات: 2 / 812).

<sup>7</sup> (Extract) (المناقب: 3: 23).

## The altered Verse

البرسي: بالإسناد، يرفعه إلى المقداد بن الأسود الكندي (رضي الله عنه)، قال: كنا مع رسول الله (صلى الله عليه وآله) و هو متعلق بأستار الكعبة، و يقول: «اللهم اعضدني، و اشدد أزرِي، و اشرح لي صدري، و ارفع ذكرِي»

Al-Barsy, by his unbroken chain to Al-Miqdad Bin Al-Aswad Al-Kindy<sup>ra</sup> who said:

'I<sup>ra</sup> was with Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was holding the curtains of the Kabah and saying: 'Our Allah<sup>azwj!</sup> Unburden me<sup>saww</sup>, and Strengthen my<sup>saww</sup> back, and Expand for me<sup>saww</sup> my<sup>saww</sup> chest, and Raise my<sup>saww</sup> mention!'

فنزّل عليه جبرئيل (عليه السلام)، و قال: اقرأ يا محمد أَمْ نَشْرُحُ لَكَ صَدْرَكَ يَا مُحَمَّدٌ وَ وَضَعْنَا عَنْكَ وَزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ وَ رَفَعْنَا لَكَ ذِكْرَكَ بَعْلِي صَهْرَكَ.

So Jibraeel<sup>as</sup> descended upon him<sup>saww</sup> and said: 'Read, O Muhammad<sup>saww</sup>: **Did We not Expand your chest for you, O Muhammad? [94:1] And Placed down your burden from you, [94:2] Which was breaking your back? [94:3] And We Raised your Zikr for you, with Ali your son-in-law? [94:4].**

قال: فقرأها النبي (صلى الله عليه وآله). و أثبتها ابن مسعود، و انتقصها عثمان.

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> recited it, And Ibn Mas'ud corroborated it, but Usman (collector of the current version of the Holy Quran), reduced it'.<sup>9</sup>

## VERSE 4

وَرَفَعْنَا لَكَ ذِكْرَكَ {4}

### **And We Raised your Zikr for you? [94:4]**

في كتاب الاحتجاج للطبرسي روى عن موسى بن جعفر عن أبيه عن آبائه عن الحسين بن علي عليهم السلام قال: ان يهوديا من يهود الشام وأخبارهم قال لعلي عليه السلام: هذا ادريس عليه السلام أعطاه الله عزوجل مكانا عليا ؟

In the book 'Al-Ihtijaj Al-Tabarsy', who has said:

It has been reported from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'A Jew from the Jews of

<sup>8</sup> (المناقب 3: 23).

<sup>9</sup> (الفضائل لابن شاذان: 151، البحار 36: 63/116)

Syria, and he was one of their Rabbis, said to Ali<sup>asws</sup>, 'This Idrees<sup>as</sup>, Allah<sup>azwj</sup> Mighty and Majestic has Given him<sup>as</sup> a high place'.

قال له على عليه السلام: لقد كان كذلك ومحمد صلى الله عليه وآله أعطى ما هو أفضل من هذا، ان الله جل ثناؤه قال فيه: " ورفعنا لك ذكرك " فكفى بهذا من الله رفعة

Ali<sup>asws</sup> said to him: 'Such is the case, and Muhammad<sup>saww</sup> has been Given that which is higher than this. Allah<sup>azwj</sup> has Praised him<sup>saww</sup> and said with regards to him<sup>saww</sup>: **And We Raised your Zikr for you? [94:4].** So this is sufficient as an Exaltation from Allah<sup>azwj</sup>'.

قال له اليهودي: فقد القى الله على موسى محبة منه ؟

The Jew said to him, 'Allah<sup>azwj</sup> Gave to Musa<sup>as</sup>, Love from Him<sup>azwj</sup>'.

قال له على عليه السلام: لقد كان كذلك وقد أعطى الله محمدا صلى الله عليه وآله ما هو أفضل من هذا، لقد ألقى الله عزوجل عليه محبة منه، فمن هذا الذى يشركه في هذا الاسم اذتم من الله عزوجل به الشهادة، فلا تتم الشهادة الا أن يقال اشهد ان لا اله الا الله واشهد ان محمدا رسول الله، ينادى على المنار، فلا يرفع صوت بذكر الله عزوجل الا رفع بذكر محمد صلى الله عليه وآله معه.

Ali<sup>asws</sup> said to him: 'Such is the case, and Gave to Muhammad<sup>saww</sup> that which is higher than this. Allah<sup>azwj</sup>, Mighty and Majestic Gave Love from Him<sup>azwj</sup>, so from this is what He<sup>azwj</sup> Included him<sup>saww</sup> with His<sup>azwj</sup> Own Name in the testimony. So now, the testimony is not complete except unless one says, 'There is no god except Allah<sup>azwj</sup> and I testify that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, being called out from the Minarets. So the Mention of Allah<sup>azwj</sup>, Mighty and Majestic does not get raised except with the raising of the mention of Muhammad<sup>saww</sup> along with it'.<sup>10</sup>

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: وَ رَفَعْنَا لَكَ ذِكْرَكَ فلا أذكر إلا ذكرت معي فإذا فرغت من دينك فأنصب عليا للولاية تهتدي به الفرقة».

Ibn Shehr Ashub, says:

'Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding the Words of the Exalted: **We Raised your Zikr for you? [94:4],** So I<sup>azwj</sup> do not get Mentioned except that you<sup>saww</sup> are mentioned along with Me<sup>azwj</sup>',<sup>11</sup>

في مجمع البيان: وفي الحديث عن أبي سعيد الخدري عن النبي صلى الله عليه وآله في هذه الآية قال: قال لى جبرئيل: قال الله عزوجل: إذا ذكرت ذكرت معي فان مع العسر يسرا ان مع العسر يسرا

In Majma Al-Bayan:

<sup>10</sup> Tafseer Noor Al Saqalayn CH 94 H 9 (Extract)

<sup>11</sup> (Extract) (المناقب 3: 23).

And in the Hadeeth from Abu Saeed Al-Khudry, from the Prophet<sup>saww</sup> regarding this Verse, said: ‘Jibraeel<sup>as</sup> said to the Prophet<sup>saww</sup>: ‘Allah<sup>azwj</sup>, Mighty and Majestic Said: “Whenever you<sup>saww</sup> are mentioned, you<sup>saww</sup> will be mentioned along with Me<sup>azwj</sup>”<sup>12</sup>.

## VERSES 5 & 6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5}

***Then, surely with the difficulty, there is ease [94:5]***

إِنَّ مَعَ الْعُسْرِ يُسْرًا {6}

***Surely, with the difficulty there is ease [94:6]***

في من لا يحضره الفقيه باسناده إلى النبي صلى الله عليه وآله قال: واعلم ان مع العسر يسرا وان مع الصبر النصر وان الفرج مع الكرب وان مع العسر يسرا ان مع العسر يسرا.

In Man La Yahzar Al-Faqih, by its chain going up to the Rasool Allah<sup>saww</sup>

The Rasool Allah<sup>saww</sup> has said: ‘And know that with the difficulty there is ease, and that with the patience is the Help, and that relief is with the affliction, ***Then surely with the difficulty, there is ease [94:5] Surely with the difficulty there is ease [94:6]***’<sup>13</sup>.

دعاء لتسهيل الولادة

## Supplication to facilitate the birth

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظبي ويعلقه في حقوبها: (بسم الله وبالله، إن مع العسر يسرا، إن مع العسر يسرا)، سبع مرات.

Ibn Bastaan in (the book) Tibb Al-Aimma<sup>asws</sup>, from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

<sup>12</sup> Tafseer Noor Al Saqalayn – CH 94 H 9

<sup>13</sup> Tafseer Noor Al Saqalayn – CH 94 H 13

Amir-Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> know of two Verses from the Revealed Book of Allah<sup>azwj</sup>, to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – "In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful, **Then surely with the difficulty, there is ease [94:5] Surely with the difficulty there is ease [94:6]** - seven times.

(يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيء عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

**O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]** - Once.

يكتب على ورقة وتربط بخيط من كتان غير مفتول وتشد على فخذه الأيسر. فإذا ولدته قطعت من ساعتك ولا تتواني عنه.

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it.

ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

And write, 'The live one gave birth to Maryam<sup>as</sup>, and Maryam gave birth to a live one. O live one, get down to the earth right now by the Permission of Allah<sup>azwj</sup>, the Exalted'.<sup>14</sup>

## VERSES 7 & 8

فَإِذَا فَرَغْتَ فَانصَبْ {7}

**So when you are free, then nominate [94:7]**

وَإِلَىٰ رَبِّكَ فَارْغَبْ {8}

**And to your Lord be hopeful [94:8]**

و عن أبي حاتم الرازي: أن جعفر بن محمد (عليهما السلام) قرأ فَإِذَا فَرَغْتَ فَانصَبْ قال: «فإذا فرغت من إكمال الشريعة فانصب عليا لهم إماما».

<sup>14</sup> Kitaab Sulaym Bin Qays Al Hilali – H 88



And from Abu Hatim Al-Razy that,

'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> recited: **So when you are free, then nominate [94:7]**, he<sup>asws</sup> said: 'So when you<sup>saww</sup> are free from completing the Law (Sharia), then nominate Ali<sup>asws</sup> as an Imam<sup>asws</sup> for them'.<sup>15</sup>

و عنه: عن محمد بن همام، بإسناده، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن المهلب، عن سلمان، قال: قلت لأبي عبد الله (عليه السلام): و قوله: فَإِذَا فَرَغْتَ فَانصَبْ؟ قال: «إن الله عز و جل أمره بالصلاة و الزكاة و الصوم و الحج، ثم أمره إذا فعل ذلك أن ينصب عليا وصيه».

And from him, from Muhammad Bin Hamam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al-Mahalby, from Salman who said:

'I said to Abu Abdullah<sup>asws</sup>, 'And (What about) His<sup>azwj</sup> Words: **So when you are free, then nominate [94:7]?**' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Commanded Rasool<sup>saww</sup> for the Salat, and the Zakat, and the Fasting, and the Hajj, then Commanded him<sup>saww</sup> that when he<sup>saww</sup> has done that, he<sup>saww</sup> should nominate Ali<sup>asws</sup> as his<sup>saww</sup> successor<sup>asws</sup>'.<sup>16</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن جعفر، عن الحسن بن موسى، عن علي بن حسان، عن عبد الرحمن، عن أبي عبد الله جعفر بن محمد (عليه السلام): قال: «قال [الله] سبحانه و تعالى فَإِذَا فَرَغْتَ من نبوتك فَانصَبْ عليا [وصيا] و إلى رَبِّكَ فَارْغَبْ في ذلك».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Ja'far, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahman, who has said:

'From Abu Abdullah Ja'far Bin Muhammad<sup>asws</sup> having said: 'Allah<sup>azwj</sup>, Glorious and Exalted Said: **So when you are free [94:7]** from your<sup>saww</sup> Prophet-hood (duties), **then nominate [94:7] - Ali<sup>asws</sup> as a successor<sup>asws</sup>, And to your Lord be hopeful [94:8]**, regarding that'.<sup>17</sup>

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْصَى مُوسَى (عليه السلام) إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى وَلَدِ هَارُونَ وَ لَمْ يُوصِ إِلَى وَلَدِهِ وَ لَا إِلَى وَلَدِ مُوسَى إِنَّ اللَّهَ تَعَالَى لَهُ الْخَيْرُ يُخْتَارُ مَنْ يَشَاءُ مَنْ يَشَاءُ

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Musa<sup>as</sup> bequeathed to Yoshua<sup>as</sup> Bin Noon<sup>as</sup>, and Yoshua<sup>as</sup> Bin Noon<sup>as</sup> bequeathed to a son of Haroun<sup>as</sup> and

<sup>15</sup> (المناقب 3: 23).

<sup>16</sup> (Extract) (تأويل الآيات 2: 812 / 3)

<sup>17</sup> (تأويل الآيات 2: 811 / 1)

did not bequeath to his<sup>as</sup> own son, nor to a son of Musa<sup>as</sup>. Allah<sup>azwj</sup> the Exalted Gave him<sup>as</sup> the choice that he<sup>as</sup> can choose the one whom he<sup>as</sup> so desires to, from the ones he<sup>as</sup> so desires to.

وَبَشَّرَ مُوسَىٰ وَ يُوشَعَٰلِ الْمَسِيحِ ( عليه السلام ) فَلَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْمَسِيحَ ( عليه السلام ) قَالَ الْمَسِيحُ لَهُمْ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وُلْدِ إِسْمَاعِيلَ ( عليه السلام ) يَجِيءُ بِتَصَدِيقِي وَ تَصَدِيقِكُمْ وَ عُدْرِي وَ عُدْرِكُمْ وَ حَرَّتْ مِنْ بَعْدِي فِي الْحَوَارِيِّينَ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَّاهُمْ اللَّهُ تَعَالَى الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعَلِّمُ بِهِ عِلْمَ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ ( صلوات الله عليهم )

And Musa<sup>as</sup> and Yoshua<sup>as</sup> gave glad tidings of the Messiah<sup>as</sup>. So when Allah<sup>azwj</sup> Mighty and Majestic Sent the Messiah<sup>as</sup>, the Messiah<sup>as</sup> said to them: ‘There would be soon coming a Prophet<sup>saww</sup> after me<sup>as</sup> whose name is Ahmad<sup>saww</sup>, from the children of Ismail<sup>as</sup>. He<sup>saww</sup> would come ratifying me<sup>as</sup> and ratifying you, and my<sup>as</sup> justifications and your justifications’. And there flowed from after him<sup>as</sup> among the disciples, among the preservers, and rather Allah<sup>azwj</sup> Named them as ‘preservers’ because they preserved the Great Name, and it is the ‘Book’ through which one can find out the knowledge of everything which was with the Prophets<sup>as</sup>.

فَلَمَّا نَزَلَ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ ( صلى الله عليه وآله ) فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ( صلى الله عليه وآله ) أَسْلَمَ لَهُ الْعَقَبُ مِنَ الْمُسْتَحْفَظِينَ وَ كَذَّبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ

So the bequest did not cease to be in a knowledgeable one after a knowledgeable one until it was handed over to Muhammad<sup>saww</sup>. So when Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, the descendants from the ‘preservers’ submitted to him<sup>saww</sup> and the Children of Israel belied him<sup>saww</sup>, and they (the descendants of the preservers) called to Allah<sup>azwj</sup> and fought in His<sup>azwj</sup> Way.

ثُمَّ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلِنَ فَضْلَ وَصِيَّتِكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جُهَادَةٌ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُوءَاتِ الْأَنْبِيَاءِ ( عليهم السلام ) وَ لَا شَرَفُهُمْ وَ لَا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

Then Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Revealed unto him<sup>saww</sup>: “Proclaim the merits of your<sup>saww</sup> successor<sup>asws</sup>!” So he<sup>saww</sup> said: ‘Lord<sup>azwj</sup>! The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet<sup>as</sup> was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets<sup>as</sup>, nor their<sup>as</sup> nobilities, nor would they be believing in me<sup>saww</sup> if I<sup>saww</sup> were to inform them with the merits of the People<sup>asws</sup> of my<sup>saww</sup> Household’. So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention Said: “And do not grieve upon them and say: (**So pardon them) and say: ‘Salam!’**, for soon they would come to know [43:89]’.

فَدَكَرَ مِنْ فَضْلِ وَصِيَّتِهِ ذِكْرًا فَوَقَعَ النِّفَاقُ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) ذَلِكَ وَ مَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ نَعَلِمَ أَنَّكَ ضَيِّقُ صَدْرِكَ بِمَا يَقُولُونَ فَإِنَّهُمْ لَا يُكذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ وَ لَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ لَهُمْ

So he<sup>saww</sup> mentioned the merits of his<sup>saww</sup> successor<sup>asws</sup> with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allah<sup>saww</sup> knew that and what they were saying, so Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Said: “O Muhammad<sup>saww</sup>! **We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]**”. But they were denying without there being any proof/argument for them.

وَكَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَتَأَلَّمُهُمْ وَ يَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَ لَا يَزَالُ يُخْرِجُ لَهُمْ شَيْئاً فِي فَضْلِ وَصِيهِ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاحْتَجَّ عَلَيْهِمْ حِينَ أُعْلِمَ بِمَوْتِهِ وَ نُعِيَتْ إِلَيْهِ نَفْسُهُ

And it was so that Rasool-Allah<sup>saww</sup> used to harmonise with them and assist with some of them upon the others, and he<sup>saww</sup> did not cease to bring out for them something regarding the merits of his<sup>saww</sup> successor<sup>asws</sup> until this Chapter was Revealed. So he<sup>saww</sup> argued against them when he<sup>saww</sup> knew of (nearness of) his<sup>saww</sup> own death, and gave the news of it to himself<sup>saww</sup>.

فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ فَإِذَا فَرَعْتَ فَأَنْصَبْ وَ إِلَى رَبِّكَ فَارْغَبْ يُشَوَّلُ إِذَا فَرَعْتَ فَأَنْصَبْ عَلَمَكَ وَ أَغْلِنْ وَصِيكَ فَأَعْلِمُهُمْ فَضْلَهُ  
عَلَانِيَةً

So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention Said: **So when you are free, then nominate [94:7] And to your Lord be hopeful [94:8]**. He<sup>saww</sup> is Saying: “When you<sup>saww</sup> are free, then nominate your<sup>saww</sup> flag and proclaim your<sup>saww</sup> successor<sup>asws</sup>, so let them (people) know his<sup>asws</sup> merits publicly”.

فَقَالَ ( صلى الله عليه وآله ) مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَال مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لِأَبِئْتَنِّي رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولَهُ لَيْسَ بِفَرَّارٍ يُعْرَضُ بِمَنْ رَجَعَ يُجِبُّ أَصْحَابَهُ وَ يُجِبُّونَهُ

So he<sup>saww</sup> said: ‘The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master! O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be Inimical to the one who is inimical to him<sup>asws</sup>, – three times. Then he<sup>saww</sup> said (on the Day of Khyber): ‘I<sup>saww</sup> shall be sending a man who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> love him<sup>asws</sup>. He<sup>asws</sup> isn’t with fleeing’ thus exposing the cowards from his<sup>saww</sup> companions and their cowardice.

وَ قَالَ ( صلى الله عليه وآله ) عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ وَ قَالَ عَلِيٌّ عَمُودُ الدِّينِ وَ قَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَ قَالَ الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ وَ قَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَيْتِي عَتَرْتِي أَيُّهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَغْتُ إِلَيْكُمْ سَرْدُونَ عَلِيٍّ الْحَوْضَ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَ الثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلَ بَيْتِي فَلَا تَسْبِئُوهُمْ فَتَهْلِكُوا وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

And he<sup>saww</sup> said: ‘Ali<sup>asws</sup> is the chief of the *Momineen*’, and said: ‘Ali<sup>asws</sup> is the pillar of the Religion’, and said: ‘This is the one who would be striking the people with the sword upon the Truth after me<sup>saww</sup>’, and said: ‘The Truth is with Ali<sup>asws</sup> wherever he<sup>asws</sup> so inclines’. And said: ‘I<sup>saww</sup> leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah<sup>azwj</sup> Mighty and Majestic and the People<sup>asws</sup> of my<sup>saww</sup> Household, my<sup>saww</sup> family. O you people!

Listen, and I<sup>saww</sup> have delivered (the Message). You will soon be returning to me<sup>saww</sup> at the Fountain, and I<sup>saww</sup> will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention and the People<sup>asws</sup> of my<sup>saww</sup> Household. Therefore, do not precede them<sup>asws</sup> for you will be destroyed, and not do (try to) teach them<sup>asws</sup>, for they<sup>asws</sup> are more knowledgeable than you are’.

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

When Rasool-Allah<sup>saww</sup> returned from the Farewell Hajj, Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and said: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].**

فَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسَمَرَاتٍ فَنُفِثَ شَوْكُهُنَّ ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيَّتْكُمْ مَنْ وَلِيَّتْكُمْ وَ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

So he<sup>saww</sup> called the people, and they gathered, and he<sup>saww</sup> ordered with the clearing (of the ground), so the thorns were removed. Then he<sup>saww</sup> said: ‘O you people! Who is your guardian and closer with you all than your own selves?’ So they (people) said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!’ So he<sup>saww</sup> said: ‘The one whose Master I<sup>saww</sup> am, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one who is inimical to him<sup>asws</sup>’ – three times.

فَوَقَعَتْ حَسَكَةُ النَّفَاقِ فِي قُلُوبِ الْقَوْمِ وَ قَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَيْعِ ابْنِ عَمِّهِ

So the thorns of hypocrisy occurred in the hearts of the people and they said, ‘Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention has not Revealed this unto Muhammad<sup>saww</sup> at all, and he<sup>saww</sup> does not intend except to raise the shoulder of his<sup>asws</sup> cousin<sup>asws</sup>’.

ثُمَّ أَتَاهُ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ فَضَيْتَ بُيُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ أَنْتَارَ عِلْمِ النَّبُوءَةِ عِنْدَ عَلِيِّ (عليه السلام) فَإِنِّي لَمْ أَتْرُكِ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَامٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَ لَابِتِّي وَ يَكُونُ حُجَّةً لِمَنْ يُؤَلِّدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

Then Jibraeel<sup>as</sup> came over to him<sup>saww</sup> and he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! (Allah<sup>azwj</sup> is Saying): “You<sup>saww</sup> have spent your<sup>saww</sup> Prophet-hood and completed your<sup>saww</sup> days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali<sup>asws</sup>, for I<sup>azwj</sup> do not Leave the earth except there is a scholar for Me<sup>azwj</sup> in it, by whom My<sup>azwj</sup> obedience can be recognised, and by him<sup>asws</sup> My<sup>azwj</sup> Wilayah can be recognised, and he<sup>asws</sup> can happen to be My<sup>azwj</sup> Divine Authority to the ones who would be born from the passing away of a Prophet<sup>as</sup> to the coming out of another Prophet<sup>as</sup>”.

قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النَّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ يَفْتَحُ كُلُّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ .

He<sup>asws</sup> said: 'So he<sup>saww</sup> bequeathed to him<sup>asws</sup> with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him<sup>asws</sup> with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.<sup>18</sup>

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: فَإِذَا فَرَغْتَ مِنْ دِينِكَ فَأَنْتَضَبْ عَلَيَا لِلْوِلَايَةِ تَهْتَدِي بِهِ الْفِرْقَةَ». .

Ibn Shehr Ashub, says:

'From Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding the Words of the Exalted: **So when you are free, then nominate [94:7],** Ali<sup>asws</sup> for the Wilayah, the (Shia) sect can be Guided by it'.<sup>19</sup>

<sup>18</sup> Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extracts)

<sup>19</sup> (Extract) (المناقب 3: 23).