

TABLE OF CONTENTS

CHAPTER 9	3
SURAH AL-TAWBA	3
(129 VERSES)	3
VERSES 31 to 54	3
 VERSE 31.....	 3
Prohibition of emulating (doing Taqleed of) a priest.....	3
 VERSE 32.....	 7
The Light of Allah^{azwj}	7
 The Accursed Waqifiites	 12
 VERSE 33.....	 13
 The Religion of Truth	 15
 VERSES 34 & 35.....	 15
 What constitutes a hoard?.....	 16
 The branding on the foreheads.....	 16
 Hoarding – a major sin.....	 17
 Moderate spending recommended for the Shias	 18
 The wealth is for Allah^{azwj} to Determine the end-result of the people	 18
 VERSE 36.....	 19
 The twelve months are the twelve Imams^{asws} - and the four Sacred months are the four Imams^{asws} named as 'Ali'	 19
 The apparent interpretation of the Verse	 25
 The upright Religion (دين القيمه).....	 27
 VERSE 37.....	 27
 VERSES 38 - 39	 28
 VERSES 40 – 41	 31
 The Altered Verse	 31
 The events in the cave	 32
 VERSE 42.....	 44

Background report.....	45
VERSE 43.....	48
VERSES 44 - 47	49
Background report/Hadeeth.....	50
VERSES 48 – 51	54
VERSE 52.....	55
VERSES 53 - 54	56
Re: The Wilayah of Ali ^{asws} is such a good deed, no evil deed can harm when with it.....	58

CHAPTER 9

سورة التوبة

مدنية

SURAH AL-TAWBA

MEDINITE

(129 VERSES)

VERSES 31 to 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 31

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا ۖ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ {31}

They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord), and they were not Commanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31]

Prohibition of emulating (doing Taqleed of) a priest

و قال ع إياكم و التقليد فإنه من قلد في دينه هلك إن الله تعالى يقول اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فلا و الله ما صلوا لهم و لا صاموا و لكنهم أحلوا لهم حراما و حرموا عليهم حلالا فقلدوهم في ذلك فعبدوهم و هم لا يشعرون

And he^{asws} Imam Ja'far Al-Sadiq^{asws} said: 'Beware of Taqleed! The one who does Taqleed in his religion is destroyed! Allah^{azwj} the Exalted is Saying: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. No, by Allah^{azwj}! They neither prayed Salat to them nor did they Fast for them, but whenever they (priests) permitted a Prohibition for them, and prohibited upon them a Permissible, they (people) emulated them (did their Taqleed) in that. Thus, they worshipped them and there were not realising'.¹

¹ Tas'heeh Al Itiqaad (Correction Of Beliefs) – Sheykh Al Mufeed P 72

قال: و روى الثعلبي، بإسناده عن عدي بن حاتم، قال: أتيت رسول الله (صلى الله عليه و آله) و في عنقي صليب من ذهب، فقال لي: «يا عدي، اطرح هذا الربق من عنقك». قال: فطرحت ثم انتهيت إليه، و هو يقرأ من سورة براءة هذه الآية اتَّخَذُوا أَجْنَابَهُمْ وَ رُهبَانَهُمْ أَرْبَاباً حتى فرغ منها. فقلت له: إنا لسنا نعبدهم؟

(Al-Tabarsy) said, 'Al Sa'alby reported by his chain, from Udayy Bin Hatim who said,

'I went over to Rasool-Allah^{saww} and in my neck was a cross (made) of gold, so he^{saww} said to me: 'O Udayy! Drop this idol from your neck!' He said, 'So I dropped it then ended up to him^{saww}, and he^{saww} was reciting this Verse from Surah Bara'at: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**, until he^{saww} was free from it. So, I said to him^{saww}, '(But) we are not worshipping them?'

فقال: «أليس يحرمون ما أحل الله فتحرمونه، و يحلون ما حرم الله فتستحلونه؟» قال: فقلت: بلى، قال: «فتلك عبادتهم».

So he^{saww} said: 'Aren't they prohibiting what Allah^{azwj} Permitted, so you are prohibiting it, and they are permitting what Allah^{azwj} Prohibited, so you are permitting it?' He said, 'I said, 'Yes (they are)'. He^{saww} said: 'So that (equates to) worshipping them'.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اتَّخَذُوا أَجْنَابَهُمْ وَ رُهبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَ اللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ وَ لَكِنْ أَحَلُّوا لَهُمْ حَرَاماً وَ حَرَّمُوا عَلَيْهِمْ حَافِلاً فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. So he^{asws} said: 'But, by Allah^{azwj}, they (priests) did not invite them (people) to worship them, and had they invited them so, they would not have responded to them, but they (priests) permitted for them the Prohibition, and prohibited upon them the Permissible. Thus, they (people) worshipped them (followed their opinions rather than Divine Laws) from (a perspective) they were not aware of'.³

و عنه: عن أبيه، عن ذكره، عن عمرو بن أبي المقدام، عن رجل، عن أبي جعفر (عليه السلام)، في قول الله تعالى: اتَّخَذُوا أَجْنَابَهُمْ وَ رُهبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أطاعوهم في معصية الله».

And from him, from his father, from the one who mentioned it, from Amro Bin Abu Al Maqdam, from a man,

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} the Exalted: **They are taking their Rabbis and their Monks as lords besides Allah**

² مجمع البيان 5: 37

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 7

[9:31], he^{asws} said: 'By Allah^{azwj}! Neither did they (people) pray Salat to them, nor Fast, but they obeyed them in disobedience to Allah^{azwj}'.⁴

أحمد بن محمد بن خالد البرقي: عن محمد بن خالد، عن حماد، عن ربي بن عبد الله، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أحلوا لهم حراما، و حرموا عليهم حلالا، فاتبعوهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Khalid, from Hamad, from Rabie Bin Abdullah, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. He^{asws} said: 'By Allah^{azwj}! They (people) neither prayed Salat to them nor did they Fast (for them). But, they (priests) permitted Prohibitions for them, and they prohibited the Permissible upon them, so they (people) followed them (priests)'.⁵

عن جابر، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ، قال: «أما إنهم لم يتخذوهم آلهة، إلا أنهم أحلوا حراما فأخذوا به، و حرموا حلالا فأخذوا به، فكانوا أربابا من دون الله».

From Jabir,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj}: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. He^{asws} said: 'But, they did not take them as gods, except that they (priests) were permitting a Prohibition so they were taking with it, and they were prohibiting a Permissible so they were taking with it. Thus they were lords from besides Allah^{azwj}'.⁶

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ وَ الْمَسِيحَ ابْنَ مَرْيَمَ، قال: «أما المسيح فبعض، عظموه في أنفسهم حتى زعموا أنه إله، و أنه ابن الله. و طائفة منهم قالوا: ثالث ثلاثة. و طائفة منهم قالوا: هو الله».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord) [9:31]** He^{asws} said: 'And as for the Messiah^{as}, so some of them magnified him^{as} within themselves until they claimed that he^{as} is a God, and he^{as} is a son of Allah^{azwj}. And a group from them said, 'Third of the three'. And a group among them said, 'He^{as} is Allah^{azwj}'.

و أما قوله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ فإِخْمَ أَطَاعُوهُمْ وَ أَخَذُوا بِقَوْلِهِمْ، و اتبعوا ما أمروهم به، و دانوا بما دعوهم إليه، فاتخذوهم أربابا بطاعتهم لهم و تركهم أمر الله و كتبه و رسله، فنبذوه وراء ظهورهم، و ما أمرهم به الأخبار و الرهبان اتبعوه و أطاعوهم و عصوا

⁴ المحاسن: 244 / 246.

⁵ المحاسن: 245 / 246.

⁶ تفسير العياشي 2: 47 / 86.

الله، و إنما ذكر هذا في كتابنا لكي يتعظ به، فعير الله بني إسرائيل بما صنعوا، يقول الله: وَ مَا أُمُّوْا إِلَّا لِيَعْبُدُوْا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُوْنَ».

And as for His^{azwj} Words: **their Rabbis and their Monks [9:31]**, so they (people) obeyed them and took to their words, and followed them whatever they ordered them for, and made it a Religion what they called them to. Thus they took them (priests) as Lords by their obedience to them, and they made them leave the Command of Allah^{azwj}, and His^{azwj} Book, and His^{azwj} Rasool^{saww}. So they threw it behinds their backs. And whatever the Rabbis and the Monks ordered them with, they followed it and obeyed them, and disobeyed Allah^{azwj}. But rather, this is Mentioned in our Book in order to learn from it. So Allah^{azwj} Admonished the Children of Israel for what they were doing. Allah^{azwj} is Saying: **and they were not Commanded except for worshipping One God. There is no god except him. Glorious is He from what they are associating [9:31]**.⁷

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِلَوِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحُشَّابِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ وَ عَلِيِّ بْنِ أَصْبَاطٍ فِيمَا أَعْلَمَ عَنْ بَعْضِ رِجَالِهِمَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنَ الْعُلَمَاءِ مَنْ يُحِبُّ أَنْ يَخْزَنَ عِلْمَهُ وَ لَا يُؤْخَذَ عَنْهُ فَذَاكَ فِي الدَّرَكِ الْأَوَّلِ مِنَ النَّارِ

It was narrated to us by Muhammad Bin ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Al Hassan Bin Musa Al Khashab, from Ismail Bin Mihran and Ali Bin Asbat in what he knew from one of their men, said,

‘Abu Abdullah^{asws} said: ‘From the scholars is one who loves to hoard his knowledge, and do not take from him, so that one would be in the first level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ إِذَا وُعِظَ أَنْفَ وَ إِذَا وُعِظَ عَنَّفَ فَذَاكَ فِي الدَّرَكِ الثَّانِي مِنَ النَّارِ

And from the scholars is one, who when he is advised, becomes arrogant, and when he advises, he is harsh. So, that one would be in the second level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَرَى أَنْ يَضَعَ الْعِلْمَ عِنْدَ ذَوِي الثَّرْوَةِ وَ الشَّرَفِ وَ لَا يَرَى لَهُ فِي الْمَسَاكِينِ وَضْعًا فَذَاكَ فِي الدَّرَكِ الثَّالِثِ مِنَ النَّارِ

And from the scholars is one who views that he should place his knowledge with the ones with wealth and nobility, and he does not see for him a placement among the poor. So that one would be in the third level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَذْهَبُ فِي عِلْمِهِ مَذْهَبَ الْجَبَابِرَةِ وَ السَّلَاطِينِ فَإِنْ رُدَّ عَلَيْهِ شَيْءٌ مِنْ قَوْلِهِ أَوْ قُصِّرَ فِي شَيْءٍ مِنْ أَمْرِهِ غَضِبَ فَذَاكَ فِي الدَّرَكِ الرَّابِعِ مِنَ النَّارِ

And from the scholars is one who goes in his knowledge in the direction of the tyrants and the ruling authorities, and if something from his words is rejected upon him, or something from his matter is reduced (like less respect, money etc.), he is angered. So, that one would be in the fourth level of the Fire.

⁷ تفسير القمّي 1: 289.

وَمِنَ الْعُلَمَاءِ مَنْ يَطْلُبُ أَحَادِيثَ الْيَهُودِ وَ النَّصَارَى لِيُغْزِرَ بِهِ وَ يُكْثِرَ بِهِ حَدِيثَهُ فَذَاكَ فِي الدَّرَكِ الْخَامِسِ مِنَ النَّارِ

And from the scholars is one who seeks the narrations of the Jews and the Christians in order to increase with it and be more with it in his discussions (narrations). So that one would be in the fifth level of the Fire.

وَمِنَ الْعُلَمَاءِ مَنْ يَضَعُ نَفْسَهُ لِلْفُتْيَا وَ يَقُولُ سَلُونِي وَ لَعَلَّهُ لَا يُصِيبُ حَرْفًا وَاحِدًا وَ اللَّهُ لَا يُحِبُّ الْمُتَكَلِّفِينَ فَذَاكَ فِي الدَّرَكِ السَّادِسِ مِنَ النَّارِ

And from the scholars is one who places himself for the youths and he is saying, 'Ask me', and perhaps he would not be hit by one letter (one question from them), and Allah^{azwj} does not Love the pretenders. So that one would be in the sixth level of the Fire.

وَمِنَ الْعُلَمَاءِ مَنْ يَتَّخِذُ عِلْمَهُ مُرُوءَةً وَ عَقْلًا فَذَاكَ فِي الدَّرَكِ السَّابِعِ مِنَ النَّارِ.

And from the scholars is one who takes his knowledge for sense of honour and intellect. So that one would be in the seventh level of the fire".⁸

VERSE 32

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {32}

They are 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]

The Light of Allah^{azwj}

و عنه: عن أحمد بن إدريس، عن الحسين بن عبد الله، عن محمد بن الحسن و موسى بن عمر، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: سألته عن قول الله عز و جل: يُرِيدُونَ لِطُفْئِ نُورِ اللَّهِ بِأَفْوَاهِهِمْ، قال: «يريدون ليطفئوا ولاية أمير المؤمنين (عليه السلام) بأفواههم».

And from him, from Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Al Hassan and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic ***They are intending to extinguish the Light***

⁸ الخصال ؛ ج 2 ؛ ص 352

of Allah with their mouths [9:32], he^{asws} said: 'They are intending to extinguish the Wilayah of Amir-Al-Momineen^{asws} with their mouths (talk)'.⁹

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن مرداس، قال: حدثنا صفوان بن يحيى، و الحسن بن محبوب، عن أبي أيوب، عن أبي خالد الكابلي، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا.

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Mardaas, from Safwan Bin Yahya, and Al-Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al-Kalby who said:

فقال: «يا أبا خالد، النور و الله الأئمة (عليهم السلام) من آل محمد (صلى الله عليه و آله) إلى يوم القيامة، و هم و الله نور الله الذي أنزل، و هم و الله نور الله في السماوات و الأرض،

He^{asws} (Abu Ja'far^{asws}) said: 'O Abu Khalid! By Allah^{azwj}! The Light are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww} up to the Day of Judgement. By Allah^{azwj}! And they^{asws} are the Light which Allah^{azwj} Sent down. By Allah^{azwj}! And they^{asws} are the Light of Allah^{azwj} in the skies and the earth.

و الله- يا أبا خالد- لنور الإمام في قلوب المؤمنين أنور من الشمس المضئية بالنهار، و هم و الله ينورون قلوب المؤمنين و يحجب الله عز و جل نورهم عمن يشاء فتظلم قلوبهم،

By Allah^{azwj}! O Abu Kahlid! The Light of the Imam^{asws} in the hearts of the Momineen is more illuminating than the bright sun during the day. By Allah^{azwj}! And they^{asws} are illuminating the hearts of the Momineen, and Allah^{azwj} Mighty and Majestic Veils their^{asws} Light from the one whom He^{azwj} so Desires to, so their hearts become darkened.

و الله- يا أبا خالد- لا يجننا عبد، و يتولانا حتى يطهر الله قلبه، و لا يطهر الله قلب عبد حتى يسلم لنا و يكون سلماً لنا، فإذا كان سلماً لنا سلمه الله من شديد الحساب، و آمنه من فزع يوم القيامة الأكبر».

By Allah^{azwj}! O Abu Khalid! A servant does not love us^{asws} and befriend us^{asws} until Allah^{azwj} Cleans his heart. And Allah^{azwj} does not Clean the heart of a servant until he submits to us^{asws} and becomes submissive to us^{asws}. So when he is submissive to us^{asws}, Allah^{azwj} Keeps him Safe from the difficult Accounting, and Gives him security from the great panic on the Day of Judgement'.¹⁰

محمد بن الحسين، عن محمد بن وهبان، عن أحمد بن جعفر الصولي، عن علي بن الحسين، عن حميد بن الربيع، عن هشيم بن بشير، عن أبي إسحاق الحارث بن عبد الله الحاسدي، عن علي (عليه السلام) قال: «صعد رسول الله (صلى الله عليه و آله) المنبر فقال: إن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر ثانية فاختار علياً أخي و وزيري و وارثي و وصيي، و خليفتي في أمتي، و ولي كل مؤمن بعدي،

⁹ (Extract) الكافي 1: 6 / 151

¹⁰ الكافي 1: 1 / 150

Muhammad Bin Al Husayn, from Muhammad Bin Wahban, from Ahmad Bin Ja'far Al Sowly, from Ali Bin Al Husayn, from Hameed Bin Al Rabi'e, from Hasheem Bin Basheer, from Abu Is'haq Al Haris Bin Abdullah Al Hasidy,

Ali^{asws} has said: 'Rasool-Allah^{saww} ascended the Pulpit, and he^{saww} said: 'Allah^{azwj} looked at the people of the earth with a Consideration, so He^{azwj} Chose me^{saww} from them. Then He^{azwj} Looked with a second Consideration, so He^{azwj} Chose Ali^{asws}, as my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor^{asws}, and my^{saww} Caliph in my^{saww} community, and my^{saww} Guardian of every Momin after me^{saww}.

من تولاه تولى الله، و من عاداه عادى الله، و من أحبه أحبه الله، و من أبغضه أبغضه الله، و الله لا يحبه إلا مؤمن، و لا يبغضه إلا كافر، و هو نور الأرض بعدي و ركنها، و هو كلمة التقوى و العروة الوثقى،

The one who befriends him^{asws} has befriended Allah^{azwj}, and the one who is inimical to him^{asws} is an enemy of Allah^{azwj}. And the one who loves him^{asws} would be Loved by Allah^{azwj}, and the one who hates him^{asws} would be Hated by Allah^{azwj}. And Allah^{azwj} does not Love (anyone) except for a Momin, and does not hate (anyone) except for a Kafir. And he^{asws} is the Light of the earth after me^{saww} and its Pillar. And he^{asws} is the Pious Word (كلمة التقوى) and the Firmest Handle (العروة الوثقى).'

ثم تلا رسول الله (صلى الله عليه و آله) يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يُأْبَى اللَّهُ إِلَّا أَنْ يُنِيمَ نُورُهُ وَ لَوْ كَرِهَ الْكَافِرُونَ. يا أيها الناس، ليلغ مقالتي هذه شاهدكم غائبكم، اللهم إني أشهدك عليهم.

Then Rasool-Allah^{saww} recited: ***They are 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].*** O you people! These words of mine^{saww}, those who are present should make it reach to those who are absent! O Allah^{azwj}! I^{saww} am a witness over them.

أيها الناس، و إن الله نظر ثالثة، و اختار بعدي و بعد علي بن أبي طالب أحد عشر إماما، واحدا بعد واحد، كلما هلك واحد قام واحد، كمثل نجوم السماء، كلما غاب نجم طلع نجم، هداة مهديون، لا يضرهم كيد من كادهم، و خذلان من خذلهم،

O you people! And Allah^{azwj} Looked for a third Consideration, and Chose, for after me^{saww} and after Ali^{asws} Bin Abu Talib^{asws}, eleven Imams^{asws}, one after the other. Every time one passes away, another one stands in his^{asws} place, like the stars of the sky, every time a stars goes into hiding, another one emerges. They^{asws} are the Guided ones. The plots of the plotters do not harm them, and the one who abandons them^{asws} gets Abandoned (by Allah^{azwj}).

[هم] حجة الله في أرضه، و شهداؤه على خلقه، من أطاعهم أطاع الله، و من عصاهم عصى الله، هم مع القرآن و القرآن معهم، لا يفارقهم و لا يفارقونه حتى، يردوا علي الحوض».

They^{asws} are the Divine Authorities of Allah^{azwj} in His^{azwj} earth, and witnesses over His^{azwj} creation. The one who obeys them^{asws} obeys Allah^{azwj}, and the one who disobeys them^{asws} disobeys Allah^{azwj}. They^{asws} are with the Quran and the Quran is

with them. Neither will it separate from them^{asws} nor will they^{asws} separate from it until they return to me^{saww} at the Fountain'.¹¹

The above Hadeeth continues in Kitab Suleym Bin Qays Al Hilali with this: -

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأمههم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asws} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws}. Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza^{asws} Bin Abd Al-Muttalib^{asws}.

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبين، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصيين، وأهل بيتي خير أهل بيوتات النبين وابنائي سيدا شباب أهل الجنة.

Indeed! I^{saww} am Muhammad Bin Abd Allah^{saww}. I^{saww} am the best of the Messengers^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقي الله موحدًا لا يشرك به شيئًا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزيد البحر.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{asws} who will meet Allah^{azwj} as a 'Mushrik' (Polytheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرمهم وفضلهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أؤثر على أهل بيتي أحدًا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and High is Manifested for me^{saww}, so I^{saww} will prostrate and He^{azwj}

¹¹ تأويل الآيات 2: 686 / 4

will Permit me^{saww} for the intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أيها الناس، انسبوني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى نضرب عنقه وليبر عترته.

O you people! Look at my^{saww} lineage. Who am I^{saww}? So a man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Messenger^{saww}. Inform us, O Messenger of Allah^{saww}, who is the one who has hurt you^{saww} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off and his family becomes ineffective'.

فقال: انسبوني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

So he^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws}, - until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said - 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance.¹²

فِي تَفْسِيرِ الْعِيَّاشِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: وَقَفَ عَلَيَّ أَبُو الْحَسَنِ الثَّانِي عَلَيْهِ السَّلَامُ فِي بَيْتِي زُرَيْقِي فَقَالَ لِي وَهُوَ رَافِعٌ صَوْتَهُ: يَا أَحْمَدُ! قُلْتُ: كَيْتِكَ، قَالَ: إِنَّهُ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَهَدَ النَّاسُ عَلَى إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُسَمَّ نُورُهُ بِأَمِيرِ الْمُؤْمِنِينَ.

In Tafseer Al Ayyashi, from Ahmad Bin Muhammad who said,

'Ali Abu Al-Hassan^{asws} the 2nd paused among the clan of Zureyq and he^{asws} said to me, and he^{asws} was raising his^{asws} voice: 'O Ahmad!' I said, 'At your^{asws} service!' He^{asws} said: 'It is so that when Rasool-Allah^{saww} passed away, the people endeavoured **to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light [9:32]** - with Amir Al-Momineen^{asws}.¹³

¹² Kitaab Sulaym Bin Qays Al Hilali - H 14 (Extract)

¹³ تفسير نور الثقلين، ج2، ص: 211

The Accursed Waqifiites

فِي كِتَابِ الْعَيْنَةِ لِشَيْخِ الطَّائِفَةِ «قُدَّسَ سِرُّهُ» وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: ذَكَرَ عَلِيُّ بْنُ أَبِي حَمْزَةَ عِنْدَ الرَّضَا عَلَيْهِ السَّلَامُ فَلَعَنَهُ، ثُمَّ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي حَمْزَةَ أَرَادَ أَنْ لَا يُعْبُدَ اللَّهُ فِي سَمَائِهِ وَ أَرْضِهِ، وَ يَأْتِيَ اللَّهُ إِلَّا أَنْ يُسَمَّ نُورُهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، وَ لَوْ كَرِهَ اللَّعِينُ الْمُشْرِكُ،

In the book (Al Ghayba) of Al Sheykh Al Taifa, and it is reported by Muhammad Bin Ahmad Bin Yahya, from one of our companions, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan who said,

‘Ali Bin Abu Hamza (a Waqifiite) was mentioned in the presence of Al-Reza^{asws}, so he^{asws} cursed him, then said: ‘Ali Bin Abu Hamza intended that Allah^{azwj} should not be worshipped in His^{azwj} sky and His^{azwj} earth, **and Allah Refused except that He would Complete His Light [9:32]** and even if the Polytheists don't like it, and even if the Accursed one, the Polytheist (Ali Bin Abu Hamza) does not like it’.

قُلْتُ: الْمُشْرِكُ! قَالَ: نَعَمْ وَ اللَّهُ وَ إِنْ رَغِمَ أَنْفُهُ كَذَلِكَ هُوَ فِي كِتَابِ اللَّهِ: «يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ» وَ قَدْ جَرَتْ فِيهِ وَ فِي أَمثَالِهِ أَنَّهُ أَرَادَ أَنْ يُطْفِئَ نُورَ اللَّهِ.

I said, ‘The Polytheist!’ He^{asws} said: ‘Yes, by Allah^{azwj}! And even if he rubs his nose (in the dust). Like that it is in the Book of Allah^{azwj} **They are intending to extinguish the Light of Allah with their mouths [9:32]**. And it has flowed regarding him and the likes of him. He intends to extinguish the Light of Allah^{azwj}’.¹⁴

فِي قُرْبِ الْإِسْنَادِ لِلْحَمَيْرِيِّ مُعَاوِيَةُ بْنُ حُكَيْنٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ: وَعَدَنَا أَبُو الْحُسَيْنِ الرَّضَا عَلَيْهِ السَّلَامُ لَيْلَةً إِلَى مَسْجِدِ دَارِ مُعَاوِيَةَ فَجَاءَ فَسَلَّمَ فَقَالَ: إِنَّ النَّاسَ قَدْ جَهِدُوا عَلَى إِطْفَاءِ نُورِ اللَّهِ حِينَ قَبَضَ اللَّهُ تَبَارَكَ وَ تَعَالَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَبِي اللَّهِ إِلَّا أَنْ يُسَمَّ نُورُهُ وَ قَدْ جَهِدَ عَلِيُّ بْنُ أَبِي حَمْزَةَ عَلَى إِطْفَاءِ نُورِ اللَّهِ حِينَ قَبَضَ أَبُو الْحُسَيْنِ فَأَبَى اللَّهُ إِلَّا أَنْ يُسَمَّ نُورُهُ، وَ قَدْ هَدَاكُمْ اللَّهُ لِأَمْرِ جَهْلِهِ النَّاسَ فَاحْمَدُوا اللَّهَ عَلَى مَا مَنَّ عَلَيْكُمْ بِهِ.

In Qurb Al Asnad of Al Humeiry Muawiya Bin Hukeym, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassan Al-Reza^{asws} gave us an appointment for the night to Masjid of the house of Muawiya. So he^{asws} came, and greeted, and he^{asws} said: ‘The people had endeavoured upon extinguishing the Light of Allah^{azwj} when Allah^{azwj} Blessed and Exalted Caused Rasool-Allah^{saww} to pass away: **And Allah Refused except that He would Complete His Light [9:32]**. And Ali Bin Abu Hamza (a Waqifiite) had endeavoured upon extinguishing the Light of Allah^{azwj}, when Abu Al-Hassan^{asws} (7th Imam^{asws}) passed away, **and Allah Refused except that He would Complete His Light [9:32]**. And Allah^{saww} has Guided you all to a matter the people are ignorant of, therefore praise (thank) Allah^{azwj} upon what He^{azwj} has Conferred upon you with’.¹⁵

¹⁴ H 118 تفسير نور الثقلين، ج2، ص: 211

¹⁵ H 121 تفسير نور الثقلين، ج2، ص: 211

وَ بِإِسْنَادِهِ إِلَى الصَّادِقِ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ وَ قَدْ ذَكَرَ شَقَّ فِرْعَوْنَ يُطَوَّنَ الْحَوَامِلَ فِي طَلَبِ مُوسَى عَلَيْهِ السَّلَامُ كَذَلِكَ بُنُو أُمَيَّةَ وَ بُنُو الْعَبَّاسِ لَمَّا أَنَّ وَقَفُوا عَلَى أَنَّ زَوَالَ مَلَكَ الْأَمْرِ وَ الْجَبَابِرَةِ مِنْهُمْ عَلَى يَدَيِ الْقَائِمِ عَلَيْهِ السَّلَامُ نَاصِبُونَ الْعَدَاوَةَ، وَ وَضَعُوا سُيُوفَهُمْ فِي قَتْلِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِبَادَةِ نَسْلِهِ طَمَعًا مِنْهُمْ فِي الْوُصُولِ إِلَى قَتْلِ الْقَائِمِ عَلَيْهِ السَّلَامُ، فَأَبَى اللَّهُ أَنْ يُكْشِفَ أَمْرَهُ لِوَاحِدٍ مِنَ الظَّالِمَةِ إِلَّا أَنْ يُسَمَّ نُورُهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.

And by his (Sheikh Al-Ta'ifa) chain going up to Al-Sadiq^{asws}, there is a lengthy Hadeeth in which he^{asws} is saying, and he^{asws} had mentioned the Pharaoh^{la} slitting the bellies of the pregnant women in seeking Musa^{as}: 'Similar to that are the clan of Umayyaa and the clan of Abbas, when the tyrants from them realised that their kingdom (and) the command would be declining at the hands of Al-Qaim^{asws}, they established the enmity towards us^{asws}, and they bared their swords in killing the People^{asws} of the Household of Rasool-Allah^{saww} and to cut-off his^{saww} lineage, in greed from them during the arrival to kill Al-Qaim^{asws}, but Allah^{azwj} has Refused that His^{azwj} Command be exposed to one of the darkness, except that He^{azwj} will Complete His^{azwj} Light and even if the Polytheists dislike it'.¹⁶

VERSE 33

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ
{33}

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]

ابن بابويه: قال حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام)، في قوله عز و جل: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ. قال: «و الله ما نزل تأويلها بعد، و لا ينزل تأويلها حتى يخرج القائم (عليه السلام)،

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Asadabady, from Ahmad bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{asws} said regarding the Words of the Mighty and Majestic: ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]:*** 'By Allah^{azwj}! Its explanation has not descended afterwards, nor will its explanation descend until the rising of Al-Qaim^{asws}.

¹⁶ H 119 تفسير نور الثقلين، ج2، ص: 211

فإذا خرج القائم (عليه السلام) لم يبق كافر بالله العظيم ولا مشرك بالإمام إلا كره خروجه حتى لو كان كافر أو مشرك في بطن صخرة، قالت: يا مؤمن، في بطني كافر فاكسريني و اقتله».

So when Al-Qaim^{asws} rises, there will not remain a Kafir with Allah^{azwj} the Magnificent, nor an associate with the Imam^{asws} except that he would be averse to his^{asws} rising, to the extent that if there were to be a Kafir or a Polytheist in the belly of a rock, it would say, 'O Momin! In my belly is a Kafir, so break me and kill him!'¹⁷

قال في خبر آخر عنه: قال: «ليظهره الله في الرجعة».

And he (Ibn Babuwayh) said in another Hadeeth from him^{asws} (having said): 'In order to for Allah^{azwj} to Make it prevail during the Return (Raj'at)'¹⁸

العياشي: عن أبي المقدام، عن أبي جعفر (عليه السلام)، في قول الله: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يكون أن لا يبقى أحد إلا أقر بمحمد (صلى الله عليه وآله)».

Al Ayyashi, from Abu Al Maqdam,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**. He^{asws} said: 'It would come to be that there would not remain anyone but he would accept Muhammad^{saww}'¹⁹

و في الإحتجاج عن أمير المؤمنين عليه السلام: و غاب صاحب هذا الأمر بإيضاح الغدر له في ذلك لاشتغال القلوب حتى يكون أقرب الناس إليه أشدهم عداوةً و عند ذلك يؤيده الله بِجُنُودٍ لَمْ تَرَوْهَا و يظهر دين نبيه على يديه على الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.

And in Al Ihtijaj –

'From Amir Al-Momineen^{asws}: 'And the Master^{asws} of this matter (Al-Qaim^{asws}) will be absent (in Occultation) due to clear treachery in that the Fitna (sedition) will be included upon the hearts to the extent that the closest of the people to him^{asws} would become the most intense in enmity; and during that Allah^{azwj} would Assist him^{asws} with an army you will not (be able) to see, and the Religion of His^{azwj} Prophet^{saww} would prevail upon his^{asws} hand **and even if the Polytheists dislike it [9:33]**'²⁰

و في الكافي عن الكاظم عليه السلام في هذه الآية: هو الذي أمر رسوله صلى الله عليه وآله وسلم بالولاية لوصية و الولاية هي دين الحق ليظهره على جميع الأديان عند قيام القائم عليه السلام و الله متم ولاية القائم وَ لَوْ كَرِهَ الْكَافِرُونَ بولاية علي عليه السلام.

¹⁷ كمال الدين و تمام النعمة: 16 / 670، بنابيع المودة: 423.

¹⁸ تفسير العياشي 2: 51 / 87.

¹⁹ تفسير العياشي 2: 50 / 87.

²⁰ Al Ihtijaj Al Tabarsy

And in Al Kafi –

‘From Al-Kazim^{asws} regarding this Verse (9:33): ‘He^{azwj} is the One Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of the successor^{asws}; and the Wilayah, it is the Religion of Truth, in order to prevail it upon the entirety of the religions during the rising of Al-Qaim^{asws}, and Allah^{azwj} will Complete the Wilayah of Al-Qaim^{asws} even if the Kafirs in the Wilayah of Ali^{asws} dislike it’.²¹

The Religion of Truth

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينَ الْحَقِّ؟ قال: «هُوَ الَّذِي أَمَرَ رَسُولَهُ [بالولاية] لوصية، و الولاية هي دين الحق».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

‘I asked from Abu Al-Hassan^{asws}, ‘(What about): **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [48:28]**. He^{asws} said: ‘He^{azwj} is the One^{azwj} Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of the successor^{asws}, and the Wilayah is the Religion of Truth (دين الحق)‘.

VERSES 34 & 35

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۖ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {34}

O you who believe! Surely many of the Rabbis and the Monks are devouring the wealth of the people falsely and are hindering from the Way of Allah^{azwj}; and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَذَا مَا كُنْتُمْ لِأَنفُسِكُمْ فَذَوْقُوا مَا كُنْتُمْ تَكْنِزُونَ {35}

²¹ تفسير الصافي، ج 2، ص: 338

On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35]

What constitutes a hoard?

الشيخ في (أماله): قال: أخبرنا جماعة، عن أبي المفضل، و ساق إسناده، قال: قال رسول الله (صلى الله عليه و آله): «لما نزلت هذه الآية وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ كل مال تؤدي زكاته فليس بكنز، و إن كان تحت سبع أرضين، و كل مال لا تؤدي زكاته فهو كنز، و إن كان فوق الأرض».

Al Sheykh in his Amaali said, 'A group informed us, from Abu Al Mufazzal, and the source of his chain, said,

'Rasool-Allah^{saww} said when this Verse was Revealed: ***and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]***: 'Every wealth from which Zakat is paid is not considered to be a hoard, even if it was under seven firmaments. And every wealth from which Zakat has not been paid, so it is a hoard, even if it was on top of the earth'.²²

العباشي: عن سعدان، عن أبي جعفر (عليه السلام)، في قول الله تعالى: الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ، قال: «إنما عني بذلك ما جاوز ألفي درهم».

Al Ayyashi, from Sa'dan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: ***and those who are hoarding the gold and the silver [9:34]***. He^{asws} said: 'But rather, it Means by that what exceeds two thousand Dirhams'.²³

The branding on the foreheads

[يحيى الشجري] [قال: وبالإسناد] قال: حدثنا حصين، عن أبي حمزة الثمالي عن أبي الزبير، عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه وآله وسلم): ما من كنز لا يؤدي عن كنزه، إلا جئ به يوم القيامة يكوى بها جبينه وجهته ويقال هذا كنزك الذي بخلت به.

Yahya Al Shajary said, 'And by the chain, from Haseyn, from Abu Hamza Al Sumaly, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

²² الأمالي 2: 133.

²³ تفسير العياشي 2: 53 / 87.

'Rasool-Allah^{saww} said: 'There is none from the hoards (treasure) which would not return to its hoarder, except that he would come with it on the Day of Judgement, branded upon his brow and forehead, and it would say: "This is your hoard which you were miserly with'.²⁴

Hoarding – a major sin

دَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

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

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِنْسَانُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّهُ لَا يَنْبَأُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he^{asws} said: 'Yes – O Amro –

منع الزكاة المفروضة لأن الله عز وجل يقول: فُتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat [9:35] **then their foreheads and their sides and their backs shall be branded with it.**

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.²⁵

²⁴ Tafseer Abu Hamza Al Sumaly 124

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

Moderate spending recommended for the Shias

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مُوسِعٌ عَلَى شَيْعَتِنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ قَائِمُنَا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينُ بِهِ عَلَى عُدُوِّهِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Muaz Bin Kaseer who said,

'I heard Abu Abdullah^{asws} saying: 'There is leeway upon our^{asws} Shias that they can spend from what is in their hands with the moderation. So when our^{asws} Qaim^{asws} rises, it would be Prohibited unto every one with a treasure to hoard it until he comes with it, so he assists with it against his^{asws} enemies, and these are the Words of Allah^{azwj} Mighty and Majestic: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]**.²⁶

عن الحسين بن علوان: عن ذكره، عن أبي عبد الله (عليه السلام)، قال: «إن المؤمن إذا كان عنده من ذلك شيء ينفقه على عياله ما شاء، ثم إذا قام القائم يحمل إليه ما عنده، فما بقي من ذلك يستعين به على أمره، فقد أدى ما يجب عليه».

From Al Husayn Bin Ulwan, from the one who mentioned it -

'From Abu Abdullah^{asws} having said: 'The Momin, when there was something from that with him, he can spend upon his dependants whatever he so desires to. Then when Al-Qaim^{asws} rises, he should carry over to him whatever is with him. So whatever remains from that, he should help with it upon his^{asws} matter, then he would have given whatever was Obligated upon him".²⁷

The wealth is for Allah^{azwj} to Determine the end-result of the people

و عنه: بإسناده عن أبي عبد الله (عليه السلام)، عن أبيه أي جعفر (عليه السلام)، أنه سئل عن الدنانير و الدراهم، و ما على الناس فيها؟ فقال أبو جعفر (عليه السلام): «هي خواتيم الله في أرضه، جعلها الله مصلحة لخلقه، و بها تستقيم شؤونهم و مطالبهم، فمن أكثر له منها فقام بحق الله تعالى فيها، و أدى زكاتها، فذاك الذي طابت و خلصت له، و من أكثر له منها فبخل بها، و لم يؤد حق الله فيها، و اتخذ منها الأبنية، فذاك الذي حق عليه وعيد الله عز و جل في كتابه، يقول الله تعالى: يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوى بِمَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَدُوقُوا مَا كُنْتُمْ تَكْنِزُونَ».

Abu Ja'far^{asws} said: 'These are Seals of Allah^{azwj} in His^{azwj} earth (for final result). Allah^{azwj} Made these for the betterment of His^{azwj} creatures, and by these their affairs are standing and their needs. So the one who has a lot of these, and he stands by the Right of Allah^{azwj} the Exalted in these, and give its Zakat, so that is which is good

²⁶ Al Kafi – V 4 – The Book of Zakat Ch 84 H 4

²⁷ تفسير العياشي 2: 55 / 87

and pure for him; and the one who has a lot of these but is stingy with these, and does not give the Right of Allah^{azwj} in these, and takes the buildings (chattels etc.) from these, so that is which is a right upon him, and Allah^{azwj} Mighty and Majestic Threatened of in His^{azwj} Book. Allah^{azwj} the Exalted is Saying: ***On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35]***.²⁸

VERSE 36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {36}

Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these, and fight the Polytheists altogether just as they are fighting you altogether; and know that Allah is with the pious [9:36]

The twelve months are the twelve Imams^{asws} - and the four Sacred months are the four Imams^{asws} named as 'Ali'

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن محمد بن يوسف، عن محمد ابن عيسى، عن محمد بن سنان، عن فضيل الرسان، عن أبي حمزة الثمالي، قال: كنت عند أبي جعفر محمد بن علي الباقر (عليهما السلام) ذات يوم، فلما تفرق من كان عنده، قال لي: «يا أبا حمزة، من المحتوم الذي لا تبديل له عند الله، قيام قائمنا، فمن شك فيما أقول لقي الله و هو به كافر، و له جاحد».

Muhammad Bin Ibrahim Al No'mani said, 'Ali Bin Al Husayn Informed us, from Muhammad Bin Yahya Al Ataar, Muhammad Bin Hasaan Al Razy, from Muhammad Bin Ali Kufy, from Ibrahim Bin Muhammad Bin Yunus, from Muhammad Ibn Isa, from Muhammad Bin Sinan, from Fazeyl Al rasaan, from Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} one day. So when those who were in his^{asws} presence dispersed, he^{asws} said to me: 'O Abu Hamza! From the Ordained (matters) for which there would not be a change in the Presence of Allah^{azwj}, is the rising of our^{asws} Qaim^{asws}. So the one who doubts in

²⁸ الأمالي 2: 133.

regards to what I^{asws} am saying would meet Allah^{azwj} whilst having disbelieved by it, and ungrateful for it'.

ثم قال: «بأبي أنت و أمي، المسمى باسمي، و المكنى بكنيتي، السابع من بعدي، بأبي من يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً».

Then he^{asws} said: 'By my^{asws} father^{asws} and my^{asws} mother^{asws}! The one named with my^{asws} name, and the one teknonym with my^{asws} teknonym, the seventh from after me^{asws}. The one who would fill the earth with equity and justice just as it had been filled with injustice and tyranny (beforehand)'.

ثم قال: «يا أبا حمزة، من أدركه فلم يسلم له فما سلم ل محمد و علي (عليهما السلام) و قد حرم الله عليه الجنة، و مأواه النار و بئس مشوى الظالمين».

Then he^{asws} said: 'O Abu Hamza! The one who meets him^{asws}, and does not submit to him^{asws}, so he has not submitted to Muhammad^{saww} and Ali^{asws}, and Allah^{azwj} would Prohibit the Paradise unto him, and his abode would be the Fire, and evil is the abode of the unjust.

و أوضح من هذا- بحمد الله- و أنور و أبين و أزهر لمن هداه الله و أحسن إليه قول الله عز و جل في محكم كتابه: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

And clearer than this – by the Praise of Allah^{azwj} – and (with) more light, and explanation, and bright, for the one whom Allah^{azwj} Guides and Favours, are the Words of Allah^{azwj} Mighty and Majestic in the Decisive of His^{azwj} Book: ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36].***

و معرفة الشهور- المحرم و صفر و ربيع و ما بعده، و الحرم منها، هي: رجب، و ذو القعدة، و ذو الحجة، و المحرم – لا تكون ديناً قيماً لأن اليهود و النصارى و المجوس و سائر الملل و الناس جميعاً من الموافقين و المخالفين يعرفون هذه الشهور، و يعدونها بأسمائها، و إنما هم الأئمة القوامون بدين الله (عليهم السلام)،

And the recognition of the months as being – Al-Muharram, and Safar, and Rabi'e and the ones after it, and the Sacred from these as being – Rajab, and Zil Qadah, and Zil Hijaj, and Al-Muharram, (That) cannot be our^{asws} upright Religion, because the Jews, and the Christians, and the Magians, and the rest of the nations and the people altogether from the approvers and the adversaries, they are (all) recognising these months, and are calling these by their names. But rather, they^{asws} are the Imams^{asws} who are the foundation of the Religion of Allah^{azwj}.

و الحرم منها: أمير المؤمنين علي (عليه السلام) الذي اشتق الله تعالى له اسما من اسمه العلي، كما اشتق لرسوله (صلى الله عليه و آله) اسما من اسمه المحمود، و ثلاثة من ولده، أسماؤهم علي بن الحسين، و علي بن موسى، و علي بن محمد، فصار لهذا الاسم المشتق من اسم الله جل و عز حرمة به، و صلوات الله على محمد و آله المكرمين المحترمين به».

And the Sacred ones from these – Amir-Al-Momineen Ali^{asws} for whom Allah^{azwj} the Exalted Derived his^{asws} name from His^{azwj} Own Name 'The Most High' (العلي), just as He^{azwj} Derived it for His^{azwj} Rasool^{saww} a name from His^{azwj} Own Name 'The Most Praised One' (المحمود), and three from his^{asws} sons, their^{asws} names are Ali^{asws} Bin Al Husayn^{asws}, and Ali^{asws} Bin Musa^{asws}, and Ali^{asws} Bin Muhammad^{asws}. So the derivatives of these names are from the Name of Allah^{azwj} Majestic and Mighty Sanctified by it. And the Salawat of Allah^{azwj} be upon Muhammad^{saww}, and his^{saww} Progeny^{asws}, the Honourable, Revered with it'.²⁹

و عنه، قال: أخبرنا سلامة بن محمد، قال: حدثنا أبو الحسن علي بن عمر المعروف بالحاجي، قال: حدثنا حمزة بن القاسم العلوي العباسي الرازي، قال: حدثنا جعفر بن محمد الحسيني، قال: حدثني عبيد بن كثير، قال: حدثنا أحمد بن موسى الأسدي، عن داود بن كثير، قال: دخلت على أبي عبد الله جعفر بن محمد (عليه السلام) بالمدينة، فقال لي: «ما الذي أبطأ بك عنا، يا داود؟» فقلت: حاجة عرضت بالكوفة.

And from him (Al No'mani) who said, 'Salama Bin Muhammad informed us, from Abu Al Hassan Ali Bin Umar Al Marouf at Al Haajy, from Hamza Bin Al Qasim Al Alawy Al Abbasy Al Razy, from Ja'far Bin Muhammad Al Hasny, from Ubeyd Bin Kaseer, from Ahmad Bin Musa Al Asady, from Dawood Bin Kaseer who said,

'I came up to Abu Abdullah Ja'far Bin Muhammad^{asws} at Al-Medina. So he^{asws} said to me: 'What is it which made you delayed in coming to us^{asws}, O Dawood?' So I said, 'A need presented itself at Al-Kufa'.

فقال: «من خلفت بها؟» قلت: جعلت فذاك، خلفت عمك زيدا، تركته راكبا على فرس متقلدا مصحفا، ينادي بأعلى صوته: سلوني سلوني قبل أن تفقدوني، فبين جواني علم جم، قد عرفت الناسخ من المنسوخ، و المثاني و القرآن العظيم، و إني العلم بين الله و بينكم.

So he^{asws} said: 'Whom did you leave behind with it?' I said, 'May I be sacrificed for you^{asws}, your^{asws} uncle Zayd. I left him riding upon a horse, wearing a sword, calling out with a loud voice, 'Ask me! Ask me! Before you lose me! For, in between my ribs is great knowledge. I have recognised the Abrogating from the Abrogated (Verses of the Quran), and the Double (Al Masaany), and the Magnificent Quran, and I am the knowledgeable one between Allah^{azwj} and you all!'

فقال (عليه السلام) لي: «يا داود، لقد ذهبت بك المذاهب» ثم نادى: «يا سماعة بن مهران، ائتني بسلة الرطب» فأتاه بسلة فيها رطب، فتناول منها رطبة فأكلها و استخرج النواة من فيه فغرسها في الأرض، ففلقت و أنبتت و أطلعت و أعذقت، فضرب بيده إلى بسرة من عذق، فشقها و استخرج منها رقا أبيض، ففضه و دفعه إلي، و قال: «أقرأه»

So he^{asws} said to me: 'O Dawood! Your doctrines have gone from you'. Then he^{asws} called out: 'O Sama'at Bin Mahran! Bring me^{asws} a tray of dates!' So he brought for him a tray in which were dates. So he^{asws} took a date and ate it, and took the date seed and planted it in the ground. So it split (the ground) and started growing, and sprouted, and stemmed (immediately). So he^{asws} hit it by his^{asws} hand to one of its stems. So it split up and out came from it a white parchment. So he^{asws} grabbed it and handed it over to me, and said: 'Read it!'

فقرأته و إذا فيه سطران: الأول: لا إله إلا الله، محمد رسول الله. و الثاني: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ أمير المؤمنين علي بن أبي طالب، الحسن بن علي، الحسين بن علي، علي بن الحسين، محمد بن علي، جعفر بن محمد، موسى بن جعفر، علي بن موسى، محمد بن علي، علي بن محمد، الحسن بن علي، الخلف الحجة.

So I read it, and there were two lines. The first was: 'There is no god except for Allah^{azwj}, Muhammad is His^{azwj} Rasool^{saww}'. The second was - ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion [9:36]*** – Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, Al-Hassan^{asws} Bin Ali^{asws}, Al-Husayn^{asws} Bin Ali^{asws}, Ali^{asws} Bin Al-Husayn^{asws}, Muhammad^{asws} Bin Ali^{asws}, Ja'far^{asws} Bin Muhammad^{asws}, Musa^{asws} Bin Ja'far^{asws}, Ali^{asws} Bin Musa^{asws}, Muhammad^{asws} Bin Ali^{asws}, Ali^{asws} Bin Muhammad^{asws}, Al-Hassan^{asws} Bin Ali^{asws}, The successor Al-Hujjat^{asws}.

ثم قال: «يا داود، أتدري متى كتب هذا في هذا؟» قلت: الله أعلم و رسوله و أنتم. فقال: «قبل أن يخلق آدم بألفي عام».

Then he^{asws} said: 'O Dawood! Do you know when was it inscribed in this?' I said, 'Allah^{azwj} Knows, and His^{azwj} Rasool^{saww}, and you^{asws} (Imams^{asws} do'. So he^{asws} said: 'Two thousand years before the Creation of Adam^{as}'.³⁰

الشيخ في (الغيبة) رواه بحذف الإسناد، عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن تأويل قول الله عز و جل: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

Al Sheykh in Al Ghayba, reporting by the deleted chain, from Jabir Al Ju'fy who said,

'I asked Abu Ja'far^{asws} about the explanation of the Words of Allah^{azwj} Mighty and Majestic: ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36]***.

³⁰ الغيبة: 18 / 87

قال: فتنفس سيدي الصعداء، ثم قال: «يا جابر، أما السنة فهي جدي رسول الله (صلى الله عليه وآله)، و شهورها اثنا عشر شهرا، فهو أمير المؤمنين، و إلي و إلى ابني جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و إلى ابنه الحسن، و إلى ابنه محمد المهدي. اثنا عشر إماما، حجج الله في خلقه، و أمانؤه على وحيه و علمه.

He^{asws} breathed a sigh of relief, then said: 'O Jabir! As for the year, so it is my^{asws} grandfather^{saww} Rasool-Allah^{saww}. And its months are twelve months, so these are Amir-Al-Momineen^{asws}, and up to me^{asws} and my^{asws} son^{asws} Ja'far^{asws}, and his^{asws} son^{asws} Musa^{asws}, and his^{asws} son^{asws} Ali^{asws}, and his^{asws} son^{asws} Muhammad^{asws}, and his^{asws} son^{asws} Ali^{asws}, and to his^{asws} son^{asws} Al-Hassan^{asws}, and to his^{asws} son^{asws} Muhammad^{asws} the Guide, the Guided one^{asws}. Twelve Imams^{asws}, Divine Authorities of Allah^{azwj} among His^{azwj} creatures, and the Safeguarders of His^{azwj} Revelation and His^{azwj} Knowledge.

و الأربعة الحرم الذين هم الدين القيم، أربعة منهم يخرجون باسم واحد: علي أمير المؤمنين، و أبي علي بن الحسين، و علي ابن موسى، و علي بن محمد، فالإقرار بمؤلاء هو الدين القيم، فلا تظلموا فيهن أنفسكم، أي قولوا بهم جميعا تحتدوا».

And the four Sacred ones, they^{asws} are **the upright Religion [9:36]** – the four from among them^{asws} coming out with one name – Ali Amir-Al-Momineen^{asws}, and my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, and Ali^{asws} Ibn Musa^{asws}, and Ali^{asws} Bin Muhammad^{asws}. So the acceptance of these ones, **That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36]**, i.e., speak by all of them together, you will be Guided'.³¹

السيد شرف الدين النجفي: عن المقلد بن غالب الحسيني (رحمه الله)، عن رجاله، بإسناد متصل إلى عبد الله بن سنان الأسدي، عن جعفر بن محمد (عليه السلام)، قال: «قال أبي - يعني محمد الباقر (عليه السلام) - لجابر بن عبد الله: لي إليك حاجة أخلو بك فيها، فلما خلا به، قال: يا جابر، أخبرني عن اللوح الذي رأيته عند امي فاطمة الزهراء (عليها السلام)؟

Al Syed Shaf Al Deen Al Najafy, from Al Muqallad Bin Ghalib Al has any, from his men, by a chain arriving to Abdullah Bin Sinan Al Asady,

(It has been narrated) from Ja'far Bin Muhammad having said: 'My^{asws} father^{asws} – meaning Muhammad Al-Baqir^{asws} – said to Jabir Bin Abdullah: 'I^{asws} have a need from you and would like to be alone with you'. So when we were alone, he^{asws} said: 'O Jabir! Inform me about the Tablet which you saw with my^{asws} mother^{asws} Fatima Al-Zahra^{asws}'.

فقال: أشهد بالله لقد دخلت على سيدتي فاطمة لأهنتها بولدها الحسين (عليه السلام)، فإذا بيدها لوح أخضر من زمردة خضراء فيه كتابة، أنور من الشمس، و أطيب رائحة من المسك الأذفر. فقلت: ما هذا اللوح، يا بنت رسول الله؟

So he said, 'By Allah^{azwj}! I saw, when I came up to my^{asws} Chieftess Fatima^{asws}, she^{asws} was congratulating her^{asws} two sons^{asws}. And there was upon her^{asws} hands a Tablet, greener than the greenery of an emerald. In it there was some writing, more

³¹ الغيبة: 110 / 149

enlightening than the Sun, and a more pleasant aroma than the aroma of Al-Azfar musk'. So I said, 'What is this Tablet, O daughter^{asws} of Rasool-Allah^{saww}?'

فقلت: هذا لوح أنزله الله عز وجل على أبي، و قال لي: احفظيه، ففعلت، فإذا فيه اسم أبي و بعلي و اسم ابني و الأوصياء من بعد ولدي الحسين، فسألته أن تدفعه إلي لأنسخه، ففعلت.

So she^{asws} said: 'This is a Tablet which Allah^{azwj} Sent down upon my^{asws} father^{saww} and he^{saww} said to me^{asws}: 'Guard it'. So I^{asws} did it. So there was in it the name of my^{asws} father^{saww}, and of Ali^{asws}, and names of my^{asws} two sons^{asws}, and the successors^{asws} from after my^{asws} son^{asws} Al Husayn^{asws}. So I asked her^{asws} if she^{asws} could hand it over to me so that I can make a copy of it'.

فقال له أبي: ما فعلت بنسختك؟ فقال: هي عندي. قال: فهل لك أن تعارضني عليها؟ قال: فمضى جابر إلى منزله، فأتاه بقطعة جلد أحمر.

My^{asws} father^{saww} said to him: 'What did you do with your copy?' So he said, 'It is in my possession'. He^{asws} said: 'Is it permissible for you to present it to me^{asws}?' He^{asws} said: 'So Jabir went to his house, and brought a section of a red skin.

فقال له: انظر في صحيفتك حتى أقرأها عليك، فكان في صحيفته: بسم الله الرحمن الرحيم هذا كتاب من الله العزيز العليم نزل به الروح الأمين على محمد خاتم النبيين، يا محمد: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

So he^{asws} said to him: 'Look into your parchment until I^{asws} recite it to you. There was (written) in his parchment – 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. This is a Book from Allah^{azwj} the Mighty, the All-Knowing. The Trustworthy Spirit descended with it upon Muhammad^{saww} the final of the Prophets^{as}. O Muhammad^{saww}! ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36].***

يا محمد، عظم أسمائي، و اشكر نعمائي، و لا تجحد آلائي، و لا ترج سوائي، و لا تحش غيري، فإنه من يرح سوائي و يحش غيري أعذبه عذاباً لا أعذبه أحدا من العالمين.

O Muhammad^{saww}! Magnify My^{azwj} Names, and appreciate My^{azwj} Bounties, and do not reject My^{azwj} Signs, and do not place hope besides in Me^{azwj}, and do not fear other than Me^{azwj}, for the one who hopes in besides Me^{azwj} and fears other than Me^{azwj}, I^{azwj} shall Punish him with a Punishment that I^{azwj} will not Punish anyone else from the worlds.

يا محمد، إني اصطفتك على الأنبياء، و اصطفت وصيك علياً على الأوصياء، و جعلت الحسن عيبة علمي بعد انقضاء مدة أبيه، و الحسين خير أولاد الأولين و الآخرين، فيه تثبت الإمامة و منه العقب، و علي بن الحسين زين العابدين، و الباقر العلم الداعي إلى سبيلي على منهاج الحق،

O Muhammad^{saww}! I^{azwj} have Chosen you^{saww} over the Prophets^{as}, and Chosen your^{saww} successor^{asws} Ali^{asws} over the successors^{asws}, and Made Al-Hassan^{asws} the drawer of My^{azwj} Knowledge after the passing of the term of his^{asws} father^{asws}, and Al-Husayn^{asws} is better than the children of the former ones and the later ones. In him^{asws} is the Imamate established and from him^{asws} is the posterity. And Ali^{asws} Bin Al-Husayn^{asws} is the adornment of the worshippers, and Al-Baqir^{asws} (the expounder) of the Knowledge is the caller to My^{azwj} Way upon the Manifesto of the Truth.

و جعفر الصادق في القول و العمل، تلبس من بعده فتنة صماء، فالويل كل الويل لمن كذب عترة نبيي و خيرة خلقي، و موسى الكاظم الغيظ، و علي الرضا يقتله عفرية كافر يدفن بالمدينة التي بناها العبد الصالح إلى جنب شر خلق الله، و محمد المهادي شبيه جده الميمون، و علي الداعي إلى سبيلي، و الذاب عن حرمي،

And Ja'far^{asws} is the truthful in the words and the deeds. After him^{asws} silence would be worn due to strife, so woe upon woe be unto the one who belies the Family of My^{azwj} Prophet^{saww} the best of My^{azwj} creatures. And Musa^{asws} the subdue of anger. And Ali^{asws}, the Pleased one, would be killed by an audacious Infidel, and buried in the city built by the righteous servant, besides the evil creature of Allah^{azwj}. And Muhammad^{asws}, resembling the auspiciousness of his^{asws} grandfather^{saww}. And Ali^{asws} caller to My^{azwj} Way, the defender of My^{azwj} Sanctity.

و القائم في ريعتي، و الحسن الأعز، يخرج منه ذو الاسمين خلف محمد، يخرج في آخر الزمان و على رأسه عمامة بيضاء تظله عن الشمس، و ينادي مناد بلسان فصيح يسمعه الثقلان و من بين الخافقين: هذا المهدي من آل محمد. فيملأ الأرض عدلاً كما ملئت جوراً.

And Al-Qaim^{asws} among My^{azwj} citizens, and one of dearest beauty. There would come from behind him^{asws} two names before Muhammad^{asws}. He^{asws} would come out at the end of the time, and upon his^{asws} would be a white turban. He^{asws} would be shaded from the Sun. A Caller would call out with an eloquent language, which would be heard by the Jinn and the human beings, and the ones in between the two: 'This is Al-Mahdi^{asws} from the Progeny^{asws} of Muhammad!' So he^{asws} would fill the earth with justice just as it had been filled with injustice beforehand'.³²

The apparent interpretation of the Verse

و عنه، قال: أخبرنا سلامة بن محمد، قال: أخبرنا محمد بن الحسن بن علي بن مهزيار، قال: أخبرنا أحمد بن محمد السيار، عن أحمد بن هلال، قال: و حدثنا علي بن محمد بن عبد الله الحناني، عن أحمد بن هلال، عن أمية بن ميمون الشعيري، عن زياد القندي، قال: سمعت أبا إبراهيم موسى بن جعفر بن محمد (عليهم السلام) أجمعين يقول: «إن الله عز و جل خلق بيتاً من نور، و جعل قوامه أربعة أركان: الله أكبر، و لا إله إلا الله، و سبحان الله، و الحمد لله. ثم خلق من الأربعة أربعة، و من الأربعة أربعة، ثم قال عز و جل: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ».

³² تأويل الآيات 1: 204 / 13

And from him who said, 'Salamat Bin Muhammad informed us, from Muhammad Bin al Hassan Bin Ali Bin Mahziyar, from Ahmad Bin Muhammad Al Sayyari, from Ahmad Bin Hilal, from Ali Bin Muhammad Bin Abdullah Al Hanany, from Ahmad Bin Hilal, from Amiyya Bin Maymoun Al Shairy, from Ziyad Al Qindy who said,

'I hear Abu Ibrahim Musa^{asws} Bin Ja'far Bin Muhammad^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created a House of Light and Made its foundations to be four cornerstones – 'Allah is the Greatest', and 'There is no god except Allah^{azwj}', and Glory be to Allah^{azwj}', and The Praise is for Allah^{azwj}'. Then He^{azwj} Created from the four, four (more), and from the four, four (more). Then the Mighty and Majestic Said: ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah [9:36].***³³

مَحْبُورُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَعُرْثُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ ذِكْرُهُ وَهُوَ شَهْرُ رَمَضَانَ وَقَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَنَزَلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشَّهْرَ بِالْقُرْآنِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Al Shamy,

(It has been narrated) from Abu Abdullah^{asws} having said: '***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].*** So the commencement of the months is the Month of Allah^{azwj}, Mighty is His^{azwj} Mention, and it is the Month of Ramazan; and the heart of the Month of Ramazan is the Night of Pre-destination; and the Quran was Revealed in the first night of the Month of Ramazan. Therefore, welcome the Month with the Quran'.³⁴

عن زُرَّارَةَ، عن أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ: كُنْتُ قَاعِدًا عَنْدهُ خَلْفَ الْمَقَامِ وَهُوَ مُحْتَبٌ مُسْتَقْبِلَ الْقِبْلَةِ، فَقَالَ: «أَمَا النِّظَرُ إِلَيْهَا عِبَادَةَ، وَ مَا خَلَقَ اللَّهُ بَقْعَةً مِنَ الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا- ثُمَّ أَهْوَى يَدَهُ إِلَى الْكَعْبَةِ- وَ لَا أَكْرَمَ عَلَيْهِ مِنْهَا، لَهَا حَرَمُ اللَّهِ الْأَشْهُرِ الْحَرَمِ فِي كِتَابِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، ثَلَاثَةَ أَشْهُرٍ مُتَوَالِيَةٍ وَ شَهْرٌ مُفْرَدٌ لِلْعُمْرَةِ».

From Zurara,

'From Abu Ja'far^{asws} having said: 'I was seated with him^{asws} behind the Standing Place (of Ibrahim^{as}, and he^{asws} was seated facing the Qiblah, and he^{asws} said: 'But the looking at it is (an act of) worship, and Allah^{azwj} has not Created a spot from the earth more Beloved to Him^{azwj} than it'. Then he^{asws} gestured towards the Kabah – 'Nor more Honourable to Him^{azwj} than it. For it, Allah^{azwj} has Made the Sacred month in His^{azwj} Book the day He^{azwj} Created the skies and the earth – three consecutive months and an individual month for the Umrah'.

قال أبو عبد الله (عليه السلام): «شوال و ذو القعدة و ذو الحجة و رجب».

³³ الغيبة: 19 / 88 .

³⁴ Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

'Abu Abdullah^{asws} said: 'Shawwal, and Zul Qadah, and Zul Hijja, and Rajab'.³⁵

The upright Religion (دِينُ الْقَيِّمَةِ)

شرف الدين النجفي: و روى علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ ذَلِكَ دِينُ الْقَيِّمَةِ، قال: «هو ذلك دين القائم (عليه السلام)».

Sharaf Al-Deen Najafy, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer,

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **That is the upright Religion [9:36]**, he^{asws} said: 'It is the Religion of Al-Qaim^{asws},³⁶

VERSE 37

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ۖ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ ۚ زَيْنَ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {37}

But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37]

و قال علي بن إبراهيم: قوله تعالى: إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَ يُحَرِّمُونَهُ عَامًا لِيُؤْاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ كَانَ سبب نزولها أن رجلا من كنانة كان يقف في الموسم، فيقول: قد أحللت دماء المحلين من طيئ و خثعم في شهر المحرم و أنسأته، و حرمت بدله صفرا.

And Ali Bin Ibrahim said, 'The Words of the Exalted: **But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number what Allah Forbade [9:37]** – The reasons for its Revelation was that a man from the (clan of) Kanana had paused during the season (of Hajj), and he was saying, 'I have legalised the (shedding of) blood in the neighbourhood of Tayy and Khas'am during the Sacred months and have postponed it, and have sanctified (the month of) Safar instead'.

³⁵ تفسير العياشي 2: 57 / 88.
³⁶ (تأويل الآيات 2: 831 / 2)

فإذا كان العام المقبل، يقول: قد أحللت صفراً و أنسأته و حرمت بدله شهر المحرم. فأنزل الله: إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ – إلى قوله: زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ.

So when it was the next year he was saying, 'I have legalised Safar and postponed it, and has sanctified the month of Muharram instead'. Thus, Allah^{azwj} Revealed: **But rather, the postponement (of the Sacred months) increases in the Kufr** – up to His^{azwj} Words: **The evil of their deeds was adorned for them [9:37]**.³⁷

VERSES 38 - 39

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ {38}

O you who believe! What is the matter with you when it is said to you: 'Advance in the Way of Allah', you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter? So what is provision of the life of the world compared to the Hereafter except for a little? [9:38]

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {39}

If you do not advance, He will Punish you with a painful Punishment and He will Replace you with a people other than you, and you will not (be able to) Harm him of anything; and Allah is Able upon all things [9:39]

قال علي (عليه السلام): «انفروا- رحمكم الله- إلى قتال عدوكم، و لا تناقلوا إلى الأرض فتقروا بالحسف، و تبوءوا بالذل و يكون نصيبكم الأخس، و إن أcha الحرب الأرق، و من نام لم ينم عنه».

Ali^{asws} said: 'Go forth (for Jihad), may Allah^{azwj} have Mercy on you, to fight your enemies, and do not **cling heavily to the earth [9:38]**, for you will be accepting the abjectness, and it will be followed by the humiliation and your share would happen to be the despicable, and that the brother of the war is the insomnia, and the one who sleeps would not be slept from".³⁸

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ جَمِيعاً عَنْ أَبِي رَوْحٍ فَرَجَ بْنِ قُرَّةَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي ابْنُ أَبِي لَيْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَا بَعْدُ فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِلْخَاصَّةِ أُولِيائِهِ وَ سَوَّغَهُمْ كَرَامَةً مِنْهُ لَهُمْ وَ نِعْمَةً دَخَرَهَا

³⁷ تفسير القمي 1: 290.

³⁸ نهج البلاغة: 452 الرسالة 62

Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Abdullah Al Alawy, and Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Abbas, from Ismail Bin Is'haq, altogether from Abu Rawh Faraj Bin Qurra, from Mas'ada Bin Sada who said, 'Ibn Abu layli narrated to me, from Abu Abdul Rahman Al Sulmy who said,

'Amir Al-Momineen^{asws} said: 'However, the Jihad is a door from the doors of the Paradise, Allah^{azwj} having Opened it for His^{azwj} special friends, and Justified for them the prestige from it, and Bounties which are in His^{azwj} Treasures.

وَالْجِهَادُ هُوَ لِبَاسُ التَّقْوَى وَ دِرْعُ اللَّهِ الْحَصِينَةُ وَ جُنَّتُهُ الْوَثِيقَةُ فَمَنْ تَرَكَ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ الذُّلَّ وَ شِمْلَةَ الْبَلَاءِ وَ فَارَقَ الرِّضَا وَ دُيْتُ الصَّغَارِ وَ الْقَمَاءَةَ وَ ضُرِبَ عَلَى قَلْبِهِ بِالْأَسَدَادِ وَ أُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ وَ سِيمَ الْخُسْفِ وَ مُنِعَ النَّصَفَ

And the Jihad, it is a clothing of piety and a fortified armour of Allah^{azwj} and His^{azwj} strong shield. So the one who neglects it, turning away from it, Allah^{azwj} would Clothe him with the clothes of the humiliation and the afflictions would engulf him, and the Pleasure (of Allah^{azwj}) would Depart, and he would be killed by the small and the irrelevant matters, and he would be hit upon his heart by the barriers, and the truth would be blocked from him by the wasting of the Jihad, the lowliness engulfs him, and the justice is denied.

أَلَا وَ إِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَ نَهَارًا وَ سِرًّا وَ إِعْلَانًا وَ قُلْتُ لَكُمْ اغْرُوهُمْ قَبْلَ أَنْ يَغْرُوكُمْ فَوَ اللَّهُ مَا غُرِيَ قَوْمٌ قَطُّ فِي غَيْرِ دَارِهِمْ إِلَّا دُلُّوا فَتَوَاكَلْتُمْ وَ تَخَادَلْتُمْ حَتَّى شُنَّتْ عَلَيْكُمْ الْغَارَاتُ وَ مُلِكَتْ عَلَيْكُمْ الْأَوْطَانُ هَذَا أَخُو غَامِدٍ قَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ وَ قَتَلَ حَسَّانَ بْنَ حَسَّانَ الْبَكْرِيَّ وَ أَزَالَ خَيْلَكُمْ عَنْ مَسَاحِلِهَا

Indeed! And I^{asws} have invited you all to the fighting of these people night and day, and secretly and openly, and I^{asws} said to you all: 'Battle them before they attack you!', for by Allah^{azwj}, never have a people been attacked at all in the doorsteps of their houses except they were humiliated. But, you were complacent and showed cowardice until they launched the raids upon you, and possessed the homelands against you. This brother of Ghamid (Muawiya's assassin), his cavalry has entered Al-Anbar and killed Hassan Bin Hassan Al-Bakry (governor appointed by Amir Al-Momineen^{asws}), and your cavalry was removed from its positions.

وَ قَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهِدَةَ فَيَنْتَزِعُ حَجَلَهَا وَ قُلْبَهَا وَ فَلَا يَدَّهَا وَ رِعَاثَهَا مَا تُنْعَمُ مِنْهُ إِلَّا بِالْإِسْتِزْجَاعِ وَ الْإِسْتِزْحَامِ ثُمَّ انْصَرَفُوا وَافِرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلَمٌ وَ لَا أُرِيقَ لَهُ دَمٌ فَلَوْ أَنَّ أَمْرًا مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسَفًا مَا كَانَ بِهِ مَلُومًا بَلْ كَانَ عِنْدِي بِهِ جَدِيرًا

And it has reached me that the men from them came upon the Muslim women and the women under the responsibility, so they snatched their anklets, and their ear-rings, and their necklaces, and their ornaments what they could not prevent from except by the saying of 'To Allah^{azwj} is the return', and the begging for the mercy. Then they dispersed, and it is dismaying what the men from them attained without sustaining any injuries or shedding any blood. So if the Muslim man were to die of regret from after this, he would not be blamed for it, but with me^{asws} he would be worthy.

فَيَا عَجَباً عَجَباً وَ اللَّهُ يَمِثُّ الْقَلْبَ وَ يَجْلِبُ الْهَمَّ مِنْ اجْتِمَاعِ هَؤُلَاءِ عَلَى بَاطِلِهِمْ وَ تَفَرُّقِكُمْ عَنْ حَقِّكُمْ فَتُجَبَّحاً لَكُمْ وَ تَرَحُّباً حِينَ صِرْتُمْ غَرَضاً يُرْمَى يُعَارُ عَلَيْكُمْ وَ لَا تُغَيِّرُونَ وَ تُغْزُونَ وَ لَا تُعْزُونَ وَ يُعْصَى اللَّهُ وَ تَرْضَوْنَ

So how astonishing, how astonishing! By Allah^{azwj}, the heart melts and the flesh is aroused from their gathering upon their falsehood, and your scattering upon your truth. So, ugly it is for you and a distress where you were purposely thrown with your self-esteem upon you and you did not have any self-esteem, and they attacked you and you did not counter them, and you disobeyed Allah^{azwj} and you are pleased.

فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ قُلْتُمْ هَذِهِ حَمَارَةُ الْقَيْظِ أَمْهَلْنَا حَتَّى يُسَبِّحَ عَنَّا الْحَرُّ وَ إِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ قُلْتُمْ هَذِهِ صَبَارَةُ الْقُرِّ أَمْهَلْنَا حَتَّى يَنْسَلِخَ عَنَّا الْبَرْدُ كُلُّ هَذَا فِرَاراً مِنَ الْحَرِّ وَ الْقُرِّ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَ الْقُرِّ تَفِرُونَ فَأَنْتُمْ وَ اللَّهُ مِنَ السَّيْفِ أَفَرُّ

So whenever I^{asws} order you with the marching against them in the days of heat, you say, 'This is sweltering heat. Bear with us until the heat passes from us'. And whenever I^{asws} order you with the marching against them in the winter, you say, 'This is severely cold. Bear with us until the cold withdraws from us'. All this is fleeing the heat and the cold. So when you are fleeing from the heat and the cold, so you are, by Allah^{azwj}, fleeing from the swords.

يَا أَشْبَاهَ الرِّجَالِ وَ لَا رِجَالَ حُلُومِ الْأَطْفَالِ وَ عُقُولُ رِبَّاتِ الْحِجَالِ لَوَدِدْتُ أَنِّي لَمْ أَرُكُمْ وَ لَمْ أَعْرِفْكُمْ مَعْرِفَةً وَ اللَّهُ جَرَتْ نَدْمًا وَ أَعْقَبَتْ دَمًا قَاتَلَكُمُ اللَّهُ لَقَدْ مَلَأْتُمْ قَلْبِي قَيْحًا وَ شَحَنْتُمْ صَدْرِي غَيْظًا وَ جَرَعْتُمُونِي نُعْبَ التَّهْمَامِ أَنْفَاسًا وَ أَفْسَدْتُمْ عَلَيَّ رَأْيِي بِالْعَصِيَانِ وَ الْحِدْلَانِ حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ إِنَّ ابْنَ أَبِي طَالِبٍ رَجُلٌ شَجَاعٌ وَ لَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ

O resemblers of the men and who are not men, bearing the minds of the children and the intellects of the maidens! I^{asws} wish I^{asws} had never seen you and had never known you! By Allah^{azwj}! Remorse and sorrow has flowed. May Allah^{azwj} Kill you all, for you have reacted to my^{asws} advice with ill manners, and loaded my^{asws} chest with fury and have made me^{asws} to swallow sorrow with every breath, and you have spoilt upon me^{asws} my^{asws} decisions with the disobedience and the abandonment to the extent that the Quraysh said, 'The son^{asws} of Abu Talib^{asws} is a brave man, but he^{asws} has no knowledge with him^{asws} for the war.

لِلَّهِ أَبُوهُمْ وَ هَلْ أَحَدٌ مِنْهُمْ أَشَدُّ لَهَا مِرَاسًا وَ أَقْدَمُ فِيهَا مَقَامًا مِنِّي لَقَدْ نَهَضْتُ فِيهَا وَ مَا بَلَغْتُ الْعِشْرِينَ وَ هَا أَنَا قَدْ ذَرَفْتُ عَلَى السَّيِّئِينَ وَ لَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ .

For the Sake of Allah^{azwj}, their fathers (know), and is there anyone from them more intense for it in strength, and from before, in standing for it than myself^{asws}? I^{asws} got up for it and I^{asws} had not reached the twenties (years of age), and at the moment I^{asws} have exceeded upon sixty, but there is no view for the one who has no obedience'.³⁹

³⁹ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 6

VERSES 40 – 41

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {40}

If you don't help him, so Allah had Helped him when those who committed Kufr expelled him, him being the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' Then Allah Send down His Tranquillity upon him and Aided him with armies you did not see, and He Made the words of the one who committed Kufr to be the lowest; and Allah is Mighty, Wise [9:40]

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {41}

Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41]

The Altered Verse

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ فَضَّالٍ عَنِ الرَّضَا (عليه السلام) فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيْدَهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا نَقَرُوهَا وَ هَكَذَا تَنْزِيلُهَا.

Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza^{asws} regarding: ***Then Allah Send down His Tranquillity upon His Rasool and Aided him with armies you did not see [9:40]***. I said, 'Like this?' He^{asws} said: 'Like this is how we^{asws} recite it, and this (is how) it was Revealed'.⁴⁰

قال زرارة: قال أبو جعفر (عليه السلام): «فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ أَلَا تَرَى أَنَّ السَّكِينَةَ إِنَّمَا نَزَلَتْ عَلَى رَسُولِهِ وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى - فقال: - هو الكلام الذي تكلم به عتيق».

Zarara said,

'Abu Ja'far^{asws} said: '***Then Allah Send down His Tranquillity upon His Rasool [9:40]***. He (Abu Bakr) did not see the tranquillity. But rather, it descended upon Rasool-Allah^{saww} ***and He Made the words of the one who committed Kufr to be***

⁴⁰ Al Kafi – H 15018

the lowest [9:40]. So he^{asws} said: 'It is the speech which Ateeq (Abu Bakr) spoke with'.⁴¹

العياشي: عن عبد الله بن محمد الحجال، قال: كنت عند أبي الحسن الثاني (عليه السلام) و معي الحسن بن الجهم، فقال له الحسن: إنهم يحتجون علينا بقول الله تبارك و تعالى: ثَابِتَيْنِ إِذْ هُمَا فِي الْغَارِ. قال: «و ما لهم في ذلك، فو الله لقد قال الله: فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ. و ما ذكره فيها بخير».

Al Ayyashi, from Abdullah Bin Muhammad al Hajaal who said,

'I was in the presence of Abu Al Hassan^{asws} the 2nd, and with me was Al Hassan Bin Al Jaham, and Al Hassan said to him^{asws}, 'The (general Muslims) are arguing against us by the Words of Allah^{azwj} Blessed and Exalted: **him being the second of the two when they were both in the cave [9:40]**. He^{asws} said: 'And what is for them in that? By Allah^{azwj}! Allah^{azwj} has Said: '**Then Allah Send down His Tranquillity upon His Rasool [9:40]**. And he (Abu Bakr) has not been Mentioned with goodness'.

قال: قلت له أنا: جعلت فداك، و هكذا تقرؤها؟ قال: «هكذا قرأتها».

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And are you^{asws} reciting like this?' He^{asws} said: 'Like this is how I^{asws} am reciting'.⁴²

The events in the cave

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ يُونُسَ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَقْبَلَ يَقُولُ لِأَبِي بَكْرٍ فِي الْغَارِ اسْكُنْ فَإِنَّ اللَّهَ مَعَنَا وَ قَدْ أَخَذَتْهُ الرُّعْدَةُ وَ هُوَ لَا يَسْكُنُ فَلَمَّا رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَالَهُ قَالَ لَهُ تُرِيدُ أَنْ أُرِيكَ أَصْحَابِي مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ يَتَحَدَّثُونَ فَأُرِيكَ جَعْفَرًا وَ أَصْحَابَهُ فِي الْبَحْرِ يُغُوصُونَ قَالَ نَعَمْ فَمَسَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِهِ عَلَى وَجْهِهِ فَنَظَرَ إِلَى الْأَنْصَارِ يَتَحَدَّثُونَ وَ نَظَرَ إِلَى جَعْفَرٍ (عليه السلام) وَ أَصْحَابِهِ فِي الْبَحْرِ يُغُوصُونَ فَأَضْمَرَ تِلْكَ السَّاعَةَ أَنَّهُ سَاجِرٌ.

Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullah^{asws} having said: 'I heard Abu Ja'far saying that: 'Rasool Allah^{saww} said while turning to Abu Bakr in the cave: 'Calm down, for Allah^{azwj} is with us'. And he had been taken over by the trepidation, and he was not calm. So when the Rasool Allah^{saww} saw his state, he^{saww} said to him: 'Would you like me^{saww} to show you my^{saww} companions from the Helpers discussing in their gathering? And shall I^{saww} show you Ja'far^{as} and his^{as} companions floating in the sea?' He said, 'Yes'. So Rasool Allah^{saww} wiped his^{saww} hand upon his face. He visualised the Helpers

⁴¹ تفسير العياشي 2: 88

⁴² تفسير العياشي 2: 88 / 58.

discussing, and visualised Ja'far^{as} and his^{as} companions floating in the sea. So he avouched in that very moment that he^{saww} was a sorcerer'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا خَرَجَ مِنَ الْغَارِ مُتَوَجِّهًا إِلَى الْمَدِينَةِ وَقَدْ كَانَتْ قُرَيْشٌ جَعَلَتْ لِمَنْ أَخَذَهُ مَائَةً مِنَ الْإِبِلِ فَخَرَجَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ فِيمَنْ يَطْلُبُ فَلَحِقَ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ اكْفِنِي شَرَّ سُرَاقَةٍ بَمَا شِئْتَ

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

Abu Abdullah^{asws} said: 'When the Rasool Allah^{saww} came out of the cave, he^{saww} turned his direction towards Al-Medina, and the Quraysh had placed a reward of one hundred camels for anyone who could capture him^{saww}. So Suraqat Bin Malik Bin Jo'sham went out in search. He met up with the Rasool Allah^{saww}, and Rasool Allah^{saww} said: 'O Allah^{azwj}! Suffice me^{saww} from the evil of Suraqat by whatever You^{azwj} so Desire to'.

فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَتَنَى رِجْلَهُ ثُمَّ اشْتَدَّ فَقَالَ يَا مُحَمَّدُ إِنِّي عَلِمْتُ أَنَّ الَّذِي أَصَابَ قَوَائِمَ فَرَسِي إِنَّمَا هُوَ مِنْ قِبَلِكَ فَادْعُ اللَّهَ أَنْ يُطْلِقَ لِي فَرَسِي فَلَعَمْرِي إِنْ لَمْ يُصِيبْكُمْ مَنِّي خَيْرٌ لَمْ يُصِيبْكُمْ مَنِّي شَرٌّ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَطْلَقَ اللَّهُ عَزَّ وَجَلَّ فَرَسَهُ

So the legs of his horse bent and got stuck in the soil. He said, 'O Muhammad^{saww}! I know that you^{saww} are the one who made the legs of my horse to be stuck, so call upon Allah^{azwj} that He^{azwj} should Release my horse. If you^{saww} do not face goodness from me, you^{saww} will not face evil from me either'. So the Rasool Allah^{saww} supplicated and Allah^{azwj} Mighty and Majestic Released his horse.

فَعَادَ فِي طَلَبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَدْعُو رَسُولُ اللَّهِ (صلى الله عليه وآله) فَتَأْخُذُ الْأَرْضُ قَوَائِمَ فَرَسِهِ فَلَمَّا أَطْلَقَهُ فِي الثَّالِثَةِ قَالَ يَا مُحَمَّدُ هَذِهِ إِبِلِي بَيْنَ يَدَيْكَ فِيهَا غُلَامِي فَإِنْ احْتَجَجْتَ إِلَى ظَهْرٍ أَوْ لَبَنٍ فَخُذْ مِنْهُ وَهَذَا سَهْمٌ مِنْ كِنَانَتِي عَلَامَةٌ وَأَنَا أَرْجِعُ فَأَرُدُّ عَنْكَ الطَّلَبَ فَقَالَ لَا حَاجَةَ لَنَا فِيمَا عِنْدَكَ.

But he resumed in pursuing Rasool Allah^{saww}, until he did that three times during each of which the Rasool Allah^{saww} supplicated and the earth seized the legs of his horse. So, when it was Released for the third time, he said, 'O Muhammad^{saww}! This is my camel in front of you along with my slave. So if you^{saww} need to ride upon it or its milk, then take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing you^{saww}'. So he^{saww} said: 'There is no need for us with regards to what is in your possession'.⁴⁴

السيد الرضي في (الخصائص): بإسناد مرفوع، قال: قال ابن الكواء لأُمير المؤمنين (عليه السلام): أين كنت حيث ذكر الله تعالى نبيه و أبا بكر فقال: ثابتي أنتين إذ هما في الغار إذ يقول لصاحبه لا تحزن إن الله معنا؟

⁴³ Al kafi – H 14825

⁴⁴ Al Kafi – H 14826

Al Seyyid Al Razy in (the book) Al Ikhtisas, by an unbroken chain, said,

'Ibn Al Kawa said to Amir Al Momineen^{asws}! Where were you^{asws} when Allah^{azwj} the Exalted Mentioned His^{azwj} Prophet^{saww} and Abu Bakr, so He^{azwj} Said: **'him being the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40]'**

فقال أمير المؤمنين (عليه السلام): «ويحك يا بن الكواء، كنت على فراش رسول الله (صلى الله عليه وآله) و قد طرح علي ربطته، فأقبلت قريش مع كل رجل منهم هراوة فيها شوكة، فلم يبصروا رسول الله (صلى الله عليه وآله) حيث خرج، فأقبلوا علي يضربوني بما في أيديهم حتى تنفط جلدي و صار مثل البيض، ثم انطلقوا بي يريدون قتلي، فقال بعضهم: لا تقتلوه الليلة، و لكن أخروه و اطلبوا محمدا

Amir Al-Momineen^{asws} said: 'Woe be unto you, O Ibn Al-Kawa! I^{asws} was upon a bed of Rasool-Allah^{saww}, and I^{asws} had covered upon me^{asws} a soft, thin cloth. So the Quraysh came, and with each man from them was a cudgel with a fork in it. But they did not see Rasool-Allah^{saww} when he^{saww} went out, and they came towards me^{asws} in order to strike me^{asws} with whatever was in their hands until my^{asws} skin was blistered and became like the (cracked) egg. Then they went with me^{asws} intending to kill me^{asws}. So one of them said, 'Do not kill him^{asws} tonight, but delay it and seek Muhammad^{saww}'.

- قال- فأوثقوني بالحديد، و جعلوني في بيت، و استوثقوا مني و من الباب بقل، فبينما أنا كذلك إذ سمعت صوتا من جانب البيت، يقول: يا علي، فسكن الوجع الذي كنت أجده، و ذهب الورم الذي كان في جسدي، ثم سمعت صوتا آخر يقول: يا علي، فإذا الحديد الذي في رجلي قد تقطع، ثم سمعت صوتا آخر يقول: يا علي. فإذا الباب قد تساقط ما عليه و فتح،

He^{asws} said: 'So they bound me^{asws} with the iron (chains) and made me^{asws} to be in a room, and they bound between me^{asws} and the door with a lock. While I^{asws} was like that, when I^{asws} heard a voice from the side of the room saying: 'O Ali^{asws}!' So the pain which I^{asws} was experiencing, settled down, and the bruise which was in my^{asws} body went away. Then I^{asws} heard another voice saying: 'O Ali^{asws}!' And the iron (fetter) which was in my^{asws} legs had broken. Then I^{asws} heard another voice saying: 'O Ali^{asws}!' And the door had dropped what was upon it and opened up.

فقممت و خرجت، و قد كانوا جاءوا بعجوز كمهاء لا تبصر و لا تنام، تحرس الباب، فخرجت عليها و هي لا تعقل».

So I^{asws} stood up and went out, and they had become frustrated like the one blinded at birth, neither seeing nor sleeping, guarding the door. So I^{asws} went out and they were unconscious".⁴⁵

و روى صاحب كتاب (سير الصحابة)، قال: حدثنا أبو عبد الله الحسين بن أحمد بن موسى الهمداني، عن محمد بن علي الطالقاني، عن جعفر الكناني، عن أبان بن تغلب، قال: قلت لسيدي جعفر الصادق (عليه السلام): جعلت فداك، هل في أصحاب رسول الله (صلى الله عليه وآله) من أنكر على أبي بكر؟

⁴⁵ خصائص الأئمة: 58

And the author of the book Seera Al Sahaba reported saying, 'It was narrated to us by Abu Abdullah Al Husayn Bin Ahmad Bin Musa Al Hamdany, from Muhammad Bin Al Talaqany, from Ja'far Al Kanany, from Aban Bin Taghlab who said,

'I said to my Master^{asws} Ja'far Al-Sadiq^{asws}, 'May I be sacrificed for you^{asws}! Were there among the companions of Rasool-Allah^{saww}, one who rejected upon Abu Bakr (of his Caliphate)?'

قال: «نعم- يا أبان- الذي أنكر على الأول اثنا عشر رجلا: ستة من المهاجرين، و ستة من الأنصار، و هم: خالد ابن سعيد بن العاص الأموي، و سلمان الفارسي، و أبو ذر الغفاري، و عمار بن ياسر، و المقداد بن الأسود الكندي، و بريدة الأسلمي. و من الأنصار: قيس بن سعد بن عبادة، و خزيمه بن ثابت ذو الشهادتين، و سهل بن حنيف، و أبو الهيثم بن التيهان، و أبي بن كعب، و أبو أيوب الأنصاري

He^{asws} said: 'Yes, O Aban! Those who denied at first were twelve men – six from the Emigrants and six from the Helpers, and (from the Emigrants) they were – Khalid Ibn Saeed Bin Al-Aas Al-Amwy, and Salman Al-Farsy^{ra}, and Abu Zarr Al-Ghafary^{ra}, and Ammar Bin Yasser^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ra}, and Bureyda Al-Aslamy. And from the Helpers were: - Qays Bin Sa'ad Bin Abada, and Khuzeyma Bin Sabit Zul Shahadatayn, and Sahl Bin Huneyf, and Abu Al-Haysam Bin Al-Tayhan, and Abayy Bin Ka'ab, and Abu Ayoub Al Ansary'.

- و ساق الحديث- و إنهم استأذنوا أمير المؤمنين (عليه السلام) في إقامة الحجة على أبي بكر، و إن الحق لعلي دونه، فاحتج كل واحد منهم على أبي بكر مما سمع من رسول الله (صلى الله عليه و آله) في إقامة علي (عليه السلام) خليفة من بعده (صلى الله عليه و آله).

And the base of the Hadeeth – 'And they sought permission of Amir Al-Momineen^{asws} in establishing the argument against Abu Bakr, and that the right was for Ali^{asws} besides him. So each one of them argued against Abu Bakr from what he had heard from Rasool-Allah^{saww} in having established Ali^{asws} as a Caliph from after him^{saww}.

و بعد احتجاج الاثني عشر عليه، قال أبو بكر: لست بخيركم. فقالوا له: إن كنت صادقا فانزل عن المنبر، و لا تعد. فنزل، فقال عمر بن الخطاب: و الله ما أفلناك و لا استقلناك. ثم أخذ عمر بن الخطاب بيد أبي بكر و انطلق به و الناس قد ثاروا عليهم، فجاءوا إلى منزل أبي بكر.

And after the arguments of the twelve men against him, Abu Bakr said, 'I am not the best one of you'. They said to him, 'If you were truthful, then descend from the Pulpit, and do not infringe'. So he descended. Then Umar Bin Al-Khattab said, 'By Allah^{azwj}! We have not protected you nor will we continue protecting you'. Then he grabbed the hand of Abu Bakr and went with him, and the people had revolted against them, and they came to the house of Abu Bakr.

هذا ما جرى لهم من الأمور حيث صعد أبو بكر المنبر، و مكث أبو بكر في منزله ثلاثة أيام لم يظهر إلى الناس، فلما كان في اليوم الرابع دخل عليه عمر، و قال: ما الذي يقعدك، إن أصلع قريش قد طمع فيها؟ فقال أبو بكر: إليك عني- يا عمر- إني لنفي شغل عنها، أما رأيت ما فعل بي الناس.

This is what had come out from the affair when Abu Bakr ascended the Pulpit. And Abu Bakr remained in his house for three day, not appearing to the people. So when it was during the fourth (day) Umar came over to him and said, 'What is that which makes you to sit. Surely the short-haired one of Quraysh had coveted with regards to it (Caliphate)?' Abu Bakr said, 'Away from me, O Umar. I am too busy from it. But, did you not see what the people did with me?'

فدخل عليه عثمان بن عفان في ألف رجل، و قال: ما يقعدكم عنها، و الله لقد طمعت فيها بنو هاشم؟ و جاء معاذ بن جبل في ألف رجل، و قال: ما يقعدكم عنها، و قد طمع أصلع قریش فيها؟ و جاء سالم مولى حذيفة في ألف رجل، و ما زالوا يجتمعون حتى صاروا في أربعة آلاف رجل، و جاءوا شاهرين أسيافهم يقدمهم عمر حتى توسطوا مسجد رسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام) في نفر من أصحابه،

Then Usman Bin Affan came over to him among a thousand men, and said, 'What makes is paralysing you all from it, and the short-haired one of Quraysh has coveted with regards to it?' And Saalim Mawla Huzeyfa came over among a thousand men, and they did not cease to be gathering until they became four thousand men, and they had come brandishing their swords. Umar was in front of them until they were in the middle of the Masjid of Rasool-Allah^{saww}, and Amir Al-Momineen^{asws} was among a number of his^{asws} companions.

فقال عمر: يا أصحاب علي، لئن تكلم اليوم أحد منكم ما تكلم به بالأمس لتأخذن ما فيه عيناه. فقام إليه خالد بن سعيد بن العاص الأموي، فقال: يا بن الخطاب، أ بأسيافكم تهددوننا، و أسيافنا أحد منها، و منها ذو الفقار؟! و بجمعكم تفرعوننا، و بقتلنا- و الله- مدحنا و ذمكم، و فينا من هو أكبر منكم: حجة الله، و وصي رسول الله؟!!

Umar said, 'O companions of Ali^{asws}! If any one of you were to speak today what he spoke with yesterday, we will take out whatever is in his eyes'. So Khalid Bin Saeed Bin Al Aas al-Amwy stood up and he said, 'O son of Al-Khattab! Is it due to your (many) swords you are restricting us, and our swords are sharper than yours, and from these is Zulfiqar! And by your gathering you are scaring us, and by killing us, by Allah^{azwj}, we would be praised and you would be condemned, and among us is one who is greater than you all, a Divine Authority of Allah^{azwj} and a successor^{asws} of Rasool-Allah^{saww}!?

و لولا أني أمرت بطاعة إمامي لشهرت سيفي و جاهدتكم في سبيل الله، و قد قال الله تعالى: كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ فقال له أمير المؤمنين (عليه السلام): شكر الله مقامك.

And had I not been ordered with obedience to my Imam^{asws}, I would have unsheathed my sword and fought you all in the Way of Allah^{azwj}. And Allah^{azwj} the Exalted has Said: **'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]**. So Amir Al-Momineen^{asws} said to him: 'I^{asws} thank Allah^{azwj} for your position'.

ثم قال سلمان: الله أكبر، سمعت رسول الله (صلى الله عليه و آله) يقول: بينا أخى و ابن عمي في مسجدي و هو في جماعة من أصحابه إذ نكبت عنهم جماعة من كلاب أهل النار، يريدون قتله و قتل من معه، و لست أشك أنكم هم.

Then Salman^{ra}, 'Allah^{azwj} is the Greatest! I^{ra} heard Rasool-Allah^{saww} saying: 'While my^{saww} brother^{asws} and cousin^{asws} (Ali^{asws}) was in my^{saww} Masjid, and he^{asws} was among a group of his^{asws} companions, when there were averted from them a group from the dogs of the inhabitants of the Fire, intending to kill him^{asws} and kill the ones with him^{asws}. And I am in no doubt that you all were them'.

فهم به عمر بن الخطاب. فنهض علي (عليه السلام) فتناول أثياب عمر بن الخطاب و خناقه، و جلد به الأرض، و وضع رجله على صدره، و قال: يا بن صهاك، لولا كتاب من الله سبق، و عهد من رسول الله، لأهرقت دمك، أنت أقل صبرا و أضعف ناصرا.

So Umar Bin Al-Khattab aimed for him^{ra}, and Ali^{asws} arose and grabbed the clothes of Umar Bin Al Khattab and choked him and forced him on to the ground, and placed his^{asws} leg upon his chest, and said: 'O son of Zahak! Had the Book from Allah^{azwj} not preceded, and (had there not been) a Covenant from Rasool-Allah^{saww}, I would have spilt your blood. You are of little patience and (with) weaker helpers'.

ثم أقبل على أصحابه، و قال: انصرفوا- يرحمكم الله- فو الله إن رفع أحدهم عليكم سيفا أو طرفا لألحقن آخرهم بأولهم. فنكسوا رؤوسهم جميعا، ثم قال: و الله لأدخلن هذا المسجد كما دخل أخواي موسى و هارون، إذ قال له قومه: فاذْهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ و الله لا أدخلنه إلا لزيارة رسول الله (صلى الله عليه و آله) أو لقضية أفضيها، فإنه لا يجوز لحجة الله و وصي رسول الله (صلى الله عليه و آله) أن يترك من يسترشده. ثم رفع رجله عن صدر عمر و ركله، و قال له: اذهب، فإن الله فيك أمرا هو بالغه».

Then he^{asws} turned towards his^{asws} companions and said: 'Disperse, may Allah^{azwj} have Mercy on you, for by Allah^{azwj}, if one of them raises a sword upon you or (even) blinks, I^{asws} will join the last of them with their first ones!' So they all hanged their heads. Then he^{asws} said: 'By Allah^{azwj}! We did not enter it except for a visitation to Rasool-Allah^{saww} or to sort out an issue, for it is not allowed for a Divine Authority of Allah^{azwj} and a successor^{asws} of Rasool-Allah^{saww} that he^{asws} neglects to show someone the right way'. Then he^{asws} raised his^{asws} leg from the chest of Umar and kicked him, and said to him: 'Go, for Allah^{azwj} has a Command regarding you He^{azwj} will Accomplish!'

قال أبان: قال الصادق جعفر بن محمد (عليهما السلام): «فما دخله إلا كما قال (عليه السلام)، ثم خرج و أصحابه و دخل أبو بكر و جمعه، ثم ارتقى المنبر دون مقام رسول الله (صلى الله عليه و آله) بدرجة، ثم حمد الله و أثنى عليه، و ذكر النبي (صلى الله عليه و آله)، فقال في الجماعة رجل: كيف يصلي عليه و قد خالف أمره الذي جاء من الله تعالى!

Aban said, 'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said: 'So he^{asws} did not enter it (Masjid) except for what he^{asws} said. Then he^{asws} and his^{asws} companions exited, and Abu Bakr and his group entered. Then he climbed upon the Pulpit to below the place of Rasool-Allah^{saww} by one step. Then he praised Allah^{azwj} and extolled upon Him^{azwj}, and mentioned the Prophet^{saww}. So a man among the congregation said, 'How can he send Salawat upon him^{saww} and he has opposed his^{saww} command which came from Allah^{azwj} the Exalted!?'

ثم بدأ أبو بكر بنفسه، فساعة ما ذكر نفسه انتقض عليه عقبه الذي لدغه فيه الحريش، فقصر قامته، و أسبل ثوبه على عقبه، و أوجز في كلامه، و نزل عن المنبر، و أسرع إلى منزله يستقيم حاله، فتبعه أبو ذر مسرعاً، فلما دخل أبو بكر منزله هجم عليه، و دخل خلفه،

Then Abu Bakr began with himself, and for a while he did not mention himself of the wound which had recurred upon his heels which the insect had bit him. So his stature was shortened, and he threw his clothes upon his shoulder and was brief in his speech, and descended from the Pulpit, and hastened to his house to straighten his state. Abu Zarr^{ra} pursued him hastily. So when Abu Bakr entered his house, he^{ra} attacked upon him, and he had come up from behind him.

ثم قال له: يا أبا بكر، بالله عليك هل انتقض عليك عقبك الذي ضربك فيه الحريش في الغار، و قال لك رسول الله (صلى الله عليه و آله): ويلك، لا تحزن. فقلت: أخاف الموت؟ فقال: لا تموت، إنما ينتقض عليك ساعة تنقض عهدي و تظلم وصيي؟

Then he^{ra} said to him, 'O Abu Bakr! By Allah^{azwj} upon you! Did your heel break upon you which the insect had bitten you in the cave, and Rasool-Allah^{saww} said to you: 'Woe be unto you! Do not grieve!' So you said, 'I fear the death'?' So he^{saww} said: 'You will not be dying. But rather, a time would pass upon you whereby you will break my^{saww} Covenant and oppress my^{saww} successor^{asws}?'

فقال له أبو بكر: من أين لك ذلك، و ما كنت معنا في الغار؟ فقال: إن أمير المؤمنين علي (عليه السلام) قال: اذهب فانظر إلى أبي بكر، فإنه يبلغ إلى داره فينتقض عليه عقبه الذي لدغه فيه الحريش. فأتيته كما أخبرني المظلوم الصادق، ثم دخل عمر و خرج أبو ذر مسرعاً. الاحتجاج: 186

So Abu Bakr said to him^{ra}, 'From where is that for you^{ra} and you^{ra} were not with us in the cave?' He^{ra} said: 'Amir Al-Momineen Ali^{asws} said: 'Go, look at Abu Bakr, for he has reached his house, for his heel has been broken in which the insect had bitten him'. So I^{ra} came to you just as he^{asws}, the oppressed, the truthful informed me^{ra}'. Then Umar entered and Abu Zarr^{ra} exited hastily'.⁴⁶

المفيد في (الاختصاص): عن إبراهيم بن محمد الثقفي، عن عمرو بن سعيد الثقفي، عن يحيى ابن الحسن بن فرات، عن يحيى بن مساور، عن أبي الجارود المنذر بن الجارود، عن أبي جعفر (عليه السلام)، قال: «لما صعد رسول الله (صلى الله عليه و آله) الغار طلبه علي بن أبي طالب (عليه السلام)، و خشي أن يغتاله المشركون، و كان رسول الله (صلى الله عليه و آله) على حراء و علي (عليه السلام) بثبير، فبصر به النبي (صلى الله عليه و آله) فقال: مالك، يا علي؟

Al Mufeed in (the book) Al Ikhtisas, from Ibrahim Bin Muhammad Al Saqafy, from Amro Bin Saeed Al saqafy, from Yahya Ibn Al Hassan Bin Furat, from Yahya Bin Masawir, from Abu Al Jaroud Al Munzar Bin Al Jaroud,

'From Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} ascended to the cave, Ali^{asws} Bin Abu Talib^{asws} sought him^{saww}, and he^{asws} feared that the Polytheists might assassinate him^{saww}, and Rasool-Allah^{saww} was upon (mount) Hira and Ali^{asws} Bin

⁴⁶ الاحتجاج: 186

Abu Talib^{asws} was at (mount) Subeyr. So the Prophet^{saww} saw him^{asws} and he^{saww} said: 'What is the matter, O Ali^{asws}?'

فقال: بأبي أنت وامي، خشيت أن يغتالك المشركون، فطلبتك. فقال رسول الله (صلى الله عليه و آله): ناولني يدك، يا علي. فرجف الجبل حتى تخطى برجله إلى الجبل الآخر، ثم رجع الجبل إلى قراره».

He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}! I^{asws} feared that the Polytheists might assassinate you^{saww}, therefore I^{asws} sought you^{saww}'. Rasool-Allah^{saww} said: 'Give me^{saww} your^{asws} hand, O Ali^{asws}!' So the mountain quivered until his^{asws} foot surpassed to the other mountain, then the mountain returned to its calmness".⁴⁷

و روى الحسين بن حمدان الحنصلي، بإسناده، عن جعفر بن محمد الصادق (عليه السلام)، عن أبيه محمد بن علي الباقر (عليه السلام)، عن أبيه علي بن الحسين (عليه السلام)، قال: «لما لقته جابر بن عبد الله الأنصاري رسالة جده رسول الله (صلى الله عليه و آله) إلى ابنه الباقر (عليه السلام) قال له علي بن الحسين (عليه السلام): يا جابر، أكنت شاهدا حديث جدي رسول الله (صلى الله عليه و آله) يوم الغار؟

And it is reported by Al Husayn Bin Hamdan Al Haseybi, by his chain,

'From Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} having said: 'When Jabir Bin Abdullah Al-Ansary delivered the message of his^{saww} grandfather^{saww} to his^{asws} son^{asws} Al-Baqir^{asws}, Ali^{asws} Bin Al-Husayn^{asws} said to him: 'O Jabir! Are you a witness of the Hadeeth of my^{asws} grandfather^{saww} of the day of the cave?'

قال جابر: لا، يا بن رسول الله. قال: إذن أحدثك، يا جابر؟ قال: حدثني، جعلت فداك، فقد سمعته من جدك (صلى الله عليه و آله).

Jabir said, 'No, O son^{asws} of Rasool-Allah^{saww}!' He^{asws} said: 'Then, shall I^{asws} narrate to you, O Jabir?' He said, 'Narrate to me, may I be sacrificed for you^{asws}, although I have heard it from your^{asws} grandfather^{saww}.'

فقال: إن رسول الله (صلى الله عليه و آله) لما هرب إلى الغار من مشركي قريش حيث كبسوا داره لقتله، و قالوا: اقصدوا فراشه حتى نقتله فيه. فقال رسول الله (صلى الله عليه و آله) لأُمير المؤمنين (صلوات الله عليه): يا أخي، إن مشركي قريش يكبسوني في هذه الليلة، و يقصدون فراشي، فما أنت صانع يا علي؟

So he^{asws} said: 'Rasool-Allah^{saww}, when he^{saww} fled to the cave from the Polytheists of Quraysh when they attacked his^{saww} house to kill him^{saww}, and they said, 'Aim for his^{saww} bed until we kill him^{saww} in it'. Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'O my^{saww} brother^{asws}! The Polytheists of Quraysh would be attacking me^{saww} during this night, and they would be aiming for my^{saww} bed, so what shall I^{saww} do, O Ali^{asws}?'

⁴⁷ الاختصاص: 324

قال له أمير المؤمنين: أنا- يا رسول الله- اضطجع في فراشك، و تكون خديجة في موضع من الدار، و اخرج و استصحب الله حيث تأمن على نفسك.

Amir Al-Momineen^{asws} said to him^{saww}: 'I^{asws}, O Rasool-Allah^{saww}, shall lie down in your^{saww} bed, and (Syeda) Khadeeja^{asws} would happen to be in another place in the house, and go out and Allah^{azwj} would Accompany you^{saww} where there would be safety upon yourself^{saww}.

فقال له رسول الله (صلى الله عليه و آله): فديتك- يا أبا الحسن- أخرج لي ناقتي العضباء حتى أركبها، و أخرج إلى الله هاربا من مشركي قريش، و افعل بنفسك ما تشاء، و الله خليفتي عليك و على خديجة.

Rasool-Allah^{saww} said: 'May I^{saww} be your^{asws} ransom, O Abu Al-Hassan^{asws}! Bring out my^{saww} she-camel Al-Azba'a for me^{saww} until I^{saww} ride it, and go out fleeing to Allah^{azwj} from the Polytheists of Quraysh, and deal with yourself^{asws} whatever you^{asws} so desire to, and Allah^{azwj} is my^{saww} Caliph upon you^{asws} and upon (Syeda) Khadeeja^{asws}.

فخرج رسول الله (صلى الله عليه و آله) و ركب الناقة و سار، و تلقاه جبرئيل (عليه السلام) فقال: يا رسول الله، إن الله أمرني أن أصحبك في مسيرك و في الغار الذي تدخله و أرجع معك إلى المدينة إلى أن تنيخ ناقتك بباب أبي أيوب الأنصاري.

So Rasool-Allah^{saww} went out and rode the she-camel and travelled, and Jibraeel^{as} met him^{saww} and he^{as} said: 'O Rasool-Allah^{saww}! Allah^{azwj} Commanded me^{as} that I^{as} should accompany you in your^{saww} journey and in the cave in which you^{saww} shall enter, and return with you^{saww} to al Medina, until your^{saww} she-camel stops at the door of Abu Ayoub Al Ansary'.

فسار (صلى الله عليه و آله) فتلقاه أبو بكر، فقال له: يا رسول الله، أصحبك؟ فقال ويحك- يا أبا بكر- ما أريد أن يشعر بي أحد، فقال: فأخشى- يا رسول الله- أن يستخلفني المشركون على لقائي إياك، و لا أجد بدا من صدقهم.

So he^{saww} went, and Abu Bakr met him^{saww} and said to him^{saww}, 'O Rasool-Allah^{saww}! Can I accompany you^{saww}?' He^{saww} said: 'Woe be unto you, O Abu Bakr! I^{saww} do not want anyone to publicise me^{saww}. He said, 'But I fear, O Rasool-Allah^{saww}, that I would be left behind with the Polytheist (they would question me) of my meeting you^{saww}, and I will find no escape from ratifying them'.

فقال له (عليه السلام): ويحك- يا أبا بكر- أو كنت فاعلا ذلك؟ فقال: إي و الله، لئلا أقتل، أو أحلف فأحنت.

So Rasool-Allah^{saww} said to him: 'Woe be unto you, O Abu Bakr! Or will you do that?' He said, 'Yes, by Allah^{azwj}! Perhaps I would be killed, or made to swear (an oath) so I would tell them'.

فقال (صلى الله عليه و آله): ويحك- يا أبا بكر- فما صحبتك إياي بنافعتك. فقال له أبو بكر: و لكنك تستغشني و تخشى أن انذر بك المشركين. فقال له (عليه السلام): سر إذا شئت. فتلقاه الغار، فنزل عن ناقتة العضباء و أبركها بباب الغار، و دخل و معه جبرئيل و أبو بكر.

So Rasool-Allah^{saww} said: 'Woe be unto you, O Abu Bakr! But your accompanying me^{saww} is of no benefit to me^{saww}'. Abu Bakr said to him^{saww}, 'But you^{saww} are deceiving me and you^{saww} are afraid I would warn the Polytheists about you^{saww}'. He^{saww} said to him: 'Come if you so like'. They arrived at the cave, and he^{saww} descended from his^{saww} she-camel Al-Azba'a, and kneel it at the entrance of the cave, and he^{saww} entered and with him^{saww} were Jibraeel^{as} and Abu Bakr.

و قامت خديجة في جانب الدار باكية على رسول الله (صلى الله عليه و آله)، و اضطجع أمير المؤمنين (عليه السلام) على فراش رسول الله (صلى الله عليه و آله) ليفديه بنفسه، و وافى المشركون الدار ليلا فتسوروا عليها و دخلوا، و قصدوا إلى فراش رسول الله (صلى الله عليه و آله)، فوجدوا أمير المؤمنين (عليه السلام) مضطجعا فيه، فضربوا بأيديهم إليه، و قالوا: يا بن أبي كبشة، لم ينفعك سحرک و لا كهانتک و لا خدمة الجان لك، اليوم نسقي أسلحتنا من دمک.

And Khadeeja^{asws} stood in the side of the house weeping upon Rasool-Allah^{saww}, and Amir Al-Momineen^{asws} lied down upon the bed of Rasool-Allah^{saww} to ransom him^{saww} with himself^{asws}, and the Polytheists came to the house at night. So, they climbed over the wall and entered, and aimed for the bed of Rasool-Allah^{saww}. But they found Amir Al-Momineen^{asws} (instead) lying in it. So they struck with their hands towards him^{asws} and said, 'O son of Abu Kabasha! Neither will your sorcery benefit you^{saww}, nor will your^{saww} soothsaying, nor the service of the Jinn. Today we will quench our weapons with your^{saww} blood'.

فنفض أمير المؤمنين أيديهم عنه، فكأنهم لم يصلوا إليه، و جلس في الفراش، و قال: ما بالکم- يا مشرکي قريش- أنا علي بن أبي طالب! قالوا له: و أين محمد، يا علي؟ قال: حيث يشاء الله. قالوا: و من في الدار؟ قال: خديجة.

So Amir Al-Momineen^{asws} pushed away their hands from him^{asws}, and it was as if they did not arrive to him^{asws}, and he^{asws} sat up in the bed and said: 'What is the matter with you all, O Polytheists of Quraysh? I^{asws} am Ali^{asws} Bin Abu Talib^{asws}!' They said to him, 'And where is Muhammad^{saww}, O Ali^{asws}?'. He^{asws} said: 'Wherever Allah^{azwj} so Desires (him^{saww} to be)'. They said, 'And who (else) is in the house?' He^{asws} said: (Syeda) 'Khadeeja^{asws}'.

قالوا: الحبيبة الكريمة لولا تبعلها بمحمد. يا علي، و حق اللات و العزى لولا حرمة أيبك أبي طالب و عظم محله في قريش لأعملنا أسيافنا فيک.

They said, 'The beloved, the honourable. If only she^{asws} was not married to Muhammad^{saww}! O Ali^{asws}! By the right of Al Laat, and Al Uzza (two idols), had it not been for the sanctity of your^{asws} father Abu Talib^{asws}, and the greatness of his^{asws} position among Quraysh, we would have used our swords regarding you^{asws}'.

فقال أمير المؤمنين (عليه السلام): يا مشرکي قريش، أعجبتکم کثرتکم، و فالح الحب، و بارئ النسمة، ما يكون إلا ما يريد الله، و لو شئت أن أفني جمعکم، کنتم أهون علي من فراش السراج، فلا شيء أضعف منه. فتضاحك القوم المشركون، و قال بعضهم لبعض: خلوا عليا لحرمة أبيه و اقصدوا الطلب لمحمد.

Amir Al-Momineen^{asws} said: 'O Polytheists of Quraysh! Your large numbers are fascinating you. By the One^{azwj} Who Split the seed and Formed the person! Nothing happens except what Allah^{azwj} Wants, and if He^{azwj} so Desires to, He^{azwj} would Destroy your community. You are lesser upon me^{asws} than the light mattress, and there is nothing weaker than it'. So the Polytheist group laughed and said to each other, 'Leave Ali^{asws} alone due to the sanctity of his^{asws} father^{asws}, and aim in seeking Muhammad^{saww}'.

و رسول الله (صلى الله عليه و آله) في الغار، و جبرئيل (عليه السلام) و أبو بكر معه، فحزن رسول الله (صلى الله عليه و آله) على علي (عليه السلام) و خديجة فقال جبرئيل (عليه السلام): لا تحزن إن الله معنا. ثم كشف له فرأى عليا و خديجة (عليهما السلام) و رأى سفينة جعفر بن أبي طالب (عليه السلام) و من معه تعوم في البحر،

And Rasool-Allah^{saww} was in the cave, and Jibraeel^{as} and Abu Bakr were with him^{saww}. Rasool-Allah^{saww} grieved upon Ali^{asws} and (Syeda) Khadeeja^{asws}, and Jibraeel^{as} said: 'Do not grieve, Allah^{saww} is with us'. Then he^{as} uncovered for him^{saww}, and he^{saww} saw Ali^{asws} and (Syeda) Khadeeja^{asws}, and saw the ship of Ja'far^{asws} Bin Abu Talib^{asws} and the ones with him^{asws}, floating in the sea.

فأنزل الله سكينته على رسوله، و هو الأمان مما خشيه على علي و خديجة، فأنزل الله الآية ثانياً اتنين إذ هما في الغار يريد جبرئيل (عليه السلام) إذ يقول لصاحبه لا تحزن إن الله معنا فأنزل الله سكينته عليه الآية. و لو كان الذي حزن أبو بكر لكان أحق بالأمان من رسول الله (صلى الله عليه و آله)، لو لم يحزن.

So Allah^{azwj} Send down His^{azwj} Tranquillity upon His^{azwj} Rasool^{saww}, and it is the security from what he^{saww} feared upon Ali^{asws} and Khadeeja^{asws}, and Allah^{azwj} Revealed the Verse: **him being the second of the two when they were both in the cave** – Intending Jibraeel^{as}, **when he said to his companion: 'Do not grieve, surely Allah is with us!'** Then Allah Send down His Tranquillity upon him [9:40] – the Verse. And if it was such that the one who grieved was Abu Bakr, he would be more rightful with the security from Rasool-Allah^{azwj}, if he^{saww} had not grieved.

ثم إن رسول الله (صلى الله عليه و آله) قال لأبي بكر: يا أبا بكر، إني أرى عليا و خديجة، و مشركي قريش و خطابهم و سفينة جعفر بن أبي طالب و من معه تعوم في البحر، و أرى الرهط من الأنصار مجلبين في المدينة.

Then Rasool-Allah^{saww} said to Abu Bakr: 'O Abu Bakr! I^{saww} saw Ali^{asws} and (Syeda) Khadeeja^{asws}, and the Polytheists of Quraysh and their address, and the ship of Ja'far^{asws} Bin Abu Talib^{asws} and the ones with him^{asws}, floating in the sea, and I^{saww} saw a group of the Helpers discussing in Al-Medina'.

فقال أبو بكر: و تراهم- يا رسول الله- في [هذه الليلة، و في هذه الساعة، و أنت في] الغار و في هذه الظلمة، و ما بينهم و بينك من بعد المدينة عن مكة؟!

Abu Bakr said, 'And you^{saww} saw them, O Rasool-Allah^{saww}, in this night and in this moment, and you^{saww} are in the cave, and in this darkness, and how distant it is between them and you^{saww}, and Al-Medina and Makkah!?'

فقال رسول الله (صلى الله عليه وآله): إني أريك - يا أبا بكر - حتى تصدقن. و مسح يده على بصره، فقال: انظر - يا أبا بكر - إلى مشركي قريش، و إلى أخي على الفراش و خطابه لهم، و خديجة في جانب الدار، و انظر إلى سفينة جعفر تعوم في البحر.

So Rasool-Allah^{saww} said: 'I^{saww} will show you, O Abu Bakr, until you ratify'. And he^{saww} wiped his^{saww} hand upon his eyes and he^{saww} said: 'Look, O Abu Bakr, at the Polytheists of Quraysh, and to my^{saww} brother^{asws} upon the bed and his^{asws} addressing to them, and (Syeda) Khadeeja^{asws} in the side of the house; and look at the ship of Ja'far^{asws} floating in the sea!'

فنظر أبو بكر إلى الكل، ففزع و رعب، و قال: يا رسول الله، لا طاقة لي بالنظر إلى ما رأيته، فرد علي غطائي، فمسح على بصره فحجب عما أراه رسول الله.

So Abu Bakr looked at it all, and he panicked and was scared, and said, 'O Rasool-Allah^{saww}! There is no strength with me with the looking at what you^{saww} are showing, therefore return my covering upon me'. So he^{saww} wiped his^{saww} hand upon his eyes and he was veiled from what Rasool-Allah^{saww} showed him.

و قصد المشركون في الطلب ليقفوا أثر رسول الله (صلى الله عليه وآله) [حتى] جاءوا إلى باب الغار، و حجب الله عنهم الناقة و لم يروها، و قالوا: هذا أثر ناقة محمد و مبركها في باب الغار. فدخلوا فوجدوا على باب الغار نسجا قد أظله، فقالوا: ويحكم ما ترون إلى نسج هذه العنكبوت على باب الغار، فكيف دخله محمد؟! فصدّهم الله عنه و رجعوا.

And the Polytheists aimed in seeking the tracks of Rasool-Allah^{saww} until they came over to the entrance of the cave, and Allah^{azwj} Veiled the she-camel from them and they did not see it, and they said, 'These are the tracks of the she-camel of Muhammad^{saww} and its kneeling at the entrance of the cave'. So they entered and they found a cobweb having been spun at the entrance of the cave, and they said, 'Woe be unto you! Are you not seeing this web of this spider at the entrance of the cave? So how could Muhammad^{saww} have entered it?' Thus, Allah^{azwj} Blocked them from him^{saww} and they returned.

و خرج رسول الله (صلى الله عليه وآله) من الغار و هاجر إلى المدينة، و خرج أبو بكر فحدث المشركين بخبره مع رسول الله (صلى الله عليه وآله) و قال لهم: لا طاقة لكم بسحر محمد». و قصص يطول شرحها.

And Rasool-Allah^{saww} exited from the cave and fled to Al-Medina, and Abu Bakr went out (as well) and narrated to the Polytheists of his being with Rasool-Allah^{saww} and said to them, 'There is no strength for you all against the sorcery of Muhammad^{saww}'. And the story has lengthy explanations'.

قال جابر: هكذا و الله - يا بن رسول الله - حدثني جدك رسول الله (صلى الله عليه وآله) ما زاد و لا نقص حرفا واحداً.

Jabir said, 'Like this, by Allah^{azwj}, O son^{asws} of Rasool-Allah^{saww}, is how your^{asws} grandfather^{saww} Rasool-Allah^{saww} narrated to me, neither increasing nor decreasing one letter'.⁴⁸

VERSE 42

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَبْعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۗ وَسَيَحْلِفُونَ بِاللَّهِ
لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ {42}

If it had been a nearby gain and an easy journey, they would have followed you, but the distance was far upon them. And they are swearing by Allah, 'If we had been able to, we would have gone out along with you'. They are destroying themselves, and Allah Knows they are lying [9:42]

و عنه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد، قالوا: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن عبد الله، عن أبي محمد البرقي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: سَيَحْلِفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ. قال: «كذبهم الله عز و جل في قولهم: لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ، و قد كانوا مستطيعين للخروج».

And from him (al Sadouq) who said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abdullah, from Abu Muhammad Al Barqy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***And they are swearing by Allah, 'If we had been able to, we would have gone out along with you'. They are destroying themselves, and Allah Knows they are lying [9:42].*** He^{asws} said: 'Allah^{azwj} Mighty and Majestic Belied them with regards to their words: ***'If we had been able to, we would have gone out along with you'***, and they did have the ability for the going out'.⁴⁹

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَوْ كَانَ عَرَضًا قَرِيبًا، يقول: «غنيمة قريبة لَا تَبْعُوكَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***If it had been a nearby gain [9:42]***, said, 'They were saying, 'Had there been (easy to gain) war booty, we would have followed you^{saww}'.⁵⁰

⁴⁸ 10- الهداية الكبرى: 82.

⁴⁹ التوحيد: 16 / 351.

⁵⁰ تفسير القمي 1: 290.

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) في قول الله: لَوْ كَانَ عَرَضًا قَرِيبًا وَ سَفَرًا قاصِداً لَاتَّبَعُوكَ الآية: «إِنَّهُمْ يَسْتَطِيعُونَ، و قد كان في علم الله أنه لو كان عرضا قريبا و سفرا قاصدا لفعلا».

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

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: ***If it had been a nearby gain and an easy journey, they would have followed you [9:42]*** – the Verse: ‘They did have the capacity, and it was in the Knowledge of Allah^{azwj} and it there had been a nearby gain and an easy journey, they would have done so’⁵¹.

Background report

و قال علي بن إبراهيم، في قوله تعالى: وَ لَكِنْ يَخْدَتُ عَنْهُمْ الشُّقَّةُ: يعني إلى تبوك، و ذلك أن رسول الله (صلى الله عليه و آله) لم يسافر سفرا أبعد منه و لا أشد، و كان سبب ذلك أن الصيافة كانوا يقدمون المدينة من الشام و معهم الدرنوك و الطعام، و هم الأنباط، فأشاعوا بالمدينة أن الروم قد اجتمعوا يريدون غزو رسول الله (صلى الله عليه و آله) في عسكر، و أن هرقل قد سار في جنوده، و جلب معهم غسان و جذام و بھراء و عاملة، و قد قدم عساكره البلقاء، و نزل هو حمص.

And Ali Bin Ibrahim said –

‘Regarding the Words of the Exalted: ***but the distance was far upon them [9:42]*** – Meaning to Tabuk, and that is because Rasool-Allah^{saww} did not travel a journey more remote than it, nor more difficult, and the reason of that were the merchants who were proceeding to Al Medina from Syria and with them were the piles of rugs and the good stuff, and they were the Nabateans, and they spread (the propaganda) at Al Medina that the Romans had gathered intending to battle Rasool-Allah^{saww} with a huge army, and that Heraclius had come in his army, and they had brought with them the youths, and the servants, and the office bearers, and his army had marched to Al Balqa’a, and he had encamped at Homs.

فأمر رسول الله (صلى الله عليه و آله) أصحابه بالتهيؤ إلى تبوك، و هي من بلاد البلقاء، و بعث إلى القبائل حوله، و إلى مكة، و إلى من أسلم من خزاعة و مزينة و جهينة، فحثهم على الجهاد، و أمر رسول الله (صلى الله عليه و آله) بعسكره فضرب في ثنية الوداع، و أمر أهل الجدة أن يعينوا من لا قوة به، و من كان عنده شيء أخرجه، و حملوا و قووا و حثوا على ذلك.

So Rasool-Allah^{saww} ordered his^{saww} companions with the preparations to (go) to Tabuk, and it is from the cities of Balqa’a, and sent a message to the tribes around it, and to Makkah, and to the ones who had become Muslims from the (clans of) Khaza’a, and Mazeyna, and Juheyne. So he^{saww} mobilised them upon the Jihad, and Rasool-Allah^{saww} ordered his^{saww} army to be stationed in Saniyyat al Wada’a (a place overlooking Al Medina), and ordered the people of Jeddah that they should assist the ones who had not strength for it, and the ones who had anything with him so he

⁵¹ تفسير العياشي 2: 59 / 89

should bring it forth, and carry it and strengthen (the army), and he^{saww} urged them upon that.

وخطب رسول الله (صلى الله عليه وآله)، فقال بعد حمد الله و الثناء عليه: «أيها الناس، إن أصدق الحديث كتاب الله، و أولى القول كلمة التقوى، و خير الملل ملة إبراهيم، و خير السنن سنة محمد، و أشرف الحديث ذكر الله، و أحسن القصص هذا القرآن، و خير الأمور عزائمها، و شر الأمور محدثاتها،

And Rasool-Allah^{saww} addressed, so he^{saww} said after praising Allah^{azwj} and extolling upon Him^{azwj}: 'O you people! The most truthful of the Hadeeth is the Book of Allah^{azwj}, and the highest word is the word of piety, and the best of the religions is the Religion of Ibrahim^{as}, and the best of the Sunnahs is the Sunnah of Muhammad, and the most noble of the Hadeeth is the Mention of Allah^{azwj}, and the most excellent of the stories is this Quran, and the best of the matters are its resolutions, and the most evil of the matters are its innovations.

و أحسن الهدى هدى الأنبياء، و أشرف القتلى الشهداء، و أعمى العمى الضلالة بعد الهدى. و خير الأعمال ما نفع، و خير الهدى ما اتبع، و شر العمى عمى القلب، و اليد العليا خير من اليد السفلى، و ما قل و كفى خير مما كثر و أليه، و شر المعذرة حين يحضر الموت، و شر الندامة يوم القيامة،

And the most excellent of the guidance is the Guidance of the Prophets^{as}, and the most noble of the killed ones are the martyrs, and the most blinding of the blindness is the straying after the Guidance, and the best of the deeds is what benefits, and the best of the guidance is what is followed, and the most evil of the blindness is the blindness of the heart, and the upper (giving) hand is better than the lower (receiving) hand, and whatever is little and sufficient is better than what is more and insufficient, and the most evil of the excuses would be when the death is presented, and the most evil of the regrets would be on the Day of Judgment!

و من الناس من لا يأتي الجمعة إلا نزرا، و منهم من لا يذكر الله إلا هجرا، و من أعظم الخطايا اللسان الكذب، و خير الغنى غنى النفس، و خير الزاد التقوى، و رأس الحكمة مخافة الله، و خير ما ألقى في القلب اليقين.

And from the people there is one to whom the Friday does not come who does not except as insignificant, and from them is one who does not Mention Allah^{azwj} except are a forsaking ones, and from the greatest of the sins of the tongue is the lie, and the best of the riches is the richness of the self, and the best of the provisions is the piety, and the chief of the wisdom is fearing Allah^{azwj}, and the best of what is cast in the heart, is the certainty.

و الارتياب من الكفر، و التباعد من عمل الجاهلية، و الغلول من قبح جهنم، و السكر جمر النار، و الشعر من إبليس، و الخمر جماع الإثم، و النساء حبائل إبليس، و الشباب شعبة من الجنون، و شر المكاسب كسب الربا، و شر الأكل أكل مال اليتيم، و السعيد من وعظ بغيره، و الشقي من شقي في بطن امه.

And the suspicions are from the Kufr, and the wailing is from the deeds of the pre-Islamic period, and the unfaithfulness is from the vomit of Hell, and the intoxication is

an ember of the Fire, and the poetry is from Iblees^{la}, and the wine is a collector of sins, and the women are the traps of Iblees^{la}, and the youths are a division from the madness, and the most evil of the earning is the earning of the interest, and the most evil of the consumptions is devouring the wealth of the orphan, and the fortunate is the ones who is advised by others, and the wretched is the one who is wretched in the belly of his mother.

و إنما يصير أحدكم إلى موضع أربعة أذرع و الأمر إلى آخره، و ملاك الأمر خواتيمه، و أرى الربا الكذب، و كل ما هو آت قريب، و سباب المؤمن فسوق، و قتال المؤمن كفر، و أكل لحمه، من معصية الله، و حرمة ماله كحرمة دمه، و من توكل على الله كفاه، و من صبر ظفر، و من يعف الله عنه، و من كظم الغيظ يأجره الله،

And rather, one of you would travel to a place of four cubits (grave) and the matter is to its end, and the Angels of the matter are its seal, and the excess of the interest is the lie, and all what comes it nearby, and insulting the Momin is an immorality, and fighting the Momin is Kufr, and eating his flesh (backbiting him) is from the disobedience to Allah^{azwj}, and sanctity of his wealth is like the sanctity of his blood, and the one who relies upon Allah^{azwj}, He^{azwj} would Suffice him, and the one who is patient would be victorious, and the one who pardons, Allah^{azwj} would Pardon him, and the one who swallows the anger, Allah^{azwj} would Reward him.

و من يصبر على الرزية يعوضه الله، و من يتبع السمعة يسمع الله به، و من يصم يضاعف الله له، و من يعص الله يعذبه. اللهم اغفر لي و لأمتي، اللهم اغفر لي و لأمتي، أستغفر الله لي و لكم».

And the one who is patent upon the calamity, Allah^{azwj} would Compensate him, and the one who pursues the reputation, Allah^{azwj} would Make him to be heard, and the one who is silent, Allah^{azwj} would Multiply for him, and the one who disobeys Allah^{azwj}, He^{azwj} would Punish him! O Allah^{azwj}! Forgive me^{saww} and my^{saww} community. I^{saww} seek Forgiveness of Allah^{azwj} for me^{saww} and for you all!

قال: فرغب الناس في الجهاد لما سمعوا هذا من رسول الله (صلى الله عليه و آله)، و قدمت القبائل من العرب ممن استنفرهم، و قعد عنه قوم من المنافقين و غيرهم، و لقي رسول الله (صلى الله عليه و آله) الجد بن قيس، فقال له: «يا أبا وهب، ألا تنفر معنا في هذه الغزاة، لعلك أن تستحشد من بنات الأصفر؟»

He (the narrator) said, 'So the people became desirous regarding the Jihad when they heard this from Rasool-Allah^{saww}, and the tribes from the Arabs proceeded, from the ones who were mobilised, and there sat back from him^{saww}, groups from the hypocrites and others. And Rasool-Allah^{saww} met Aljad Bin Qays, and he^{saww} said to him: 'O Abu Wahab! Are you not mobilised with us regarding this military expedition, perhaps you would attain servants from the daughters clan of Asfar (king of Rome)?'

فقال: يا رسول الله، و الله إن قومي ليعلمون أن ليس فيهم أحد أشد عجباً بالنساء مني، و أخاف إن خرجت معك أن لا أصبر إذا رأيت بنات الأصفر، فلا تفتني، و ائذن لي أن أقيم.

He said, 'O Rasool-Allah^{azwj}! By Allah^{azwj}! My people know very well that there isn't among them anyone most intensely fascinated with the women than me, and I fear

that if I was to go out with you^{saww}, I would not be patient when I see the daughters of al Asfar. Therefore, do not try me, and permit me to stay’.

و قال لجماعة من قومه: لا تخرجوا في الحر. فقال ابنه: ترد على رسول الله (صلى الله عليه و آله) و تقول له ما تقول، ثم تقول لقومك: لا تنفروا في الحر، و الله لينزلن الله في هذا قرآنا يقرؤه الناس إلى يوم القيامة.

And he said to a group of his people, ‘Do not go out in the heat’. So his daughter said, ‘You refuted upon Rasool-Allah^{saww} and you were saying to him what you were saying, then you are saying to your people, ‘Do not go out in the heat’? By Allah^{azwj}, Allah^{azwj} would Reveal Quran (Verses) regarding this and the people would recite it up to the Day of Judgment’.

فأنزل الله على رسوله في ذلك: وَ مِنْهُمْ مَنْ يَقُولُ أَتَدَّيْنِي إِلَى وَ لَا تَفْتِنِّي إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ. ثم قال الجدل بن قيس: أ يطمع محمد أن حرب الروم مثل حرب غيرهم، لا يرجع من هؤلاء أحد أبدا.

So Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww} regarding that: **And from them is one who is saying, ‘Permit me and do not try me’. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49].** Then Aljad Bin Qays said, ‘Is Muhammad^{saww} coveting that a war against Rome is like a war against others? Not one of them would return, ever!’⁵².

VERSE 43

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ {43}

May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43]

ابن بابويه: قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي ابن موسى (عليه السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك إن الأنبياء معصومون؟ قال: «بلى». فقال له المأمون فيما سأله: يا أبا الحسن، فأخبرني عن قول الله تعالى: عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ.

Ibn Babuwayh said, ‘Tameer Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from hamdan Bin Suleyman Al Neshapuri, from Ali Bin Muhammad Bin Al Jaham who said,

‘I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-Mamoun said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Is it not from you^{asws} words that the Prophets^{as} are infallible?’ He^{asws} said: ‘Yes’. So Al-Mamoun said to him^{asws} regarding what was asked, ‘O Abu Al Hassan^{asws}! So inform

⁵² تفسير القمّي 1: 290

me about the Words of Allah^{azwj} the Exalted: **May Allah Pardon you! Why did you permit for [9:43]?**

قال الرضا (عليه السلام): «هذا مما نزل بإيائك أعني و اسمعي يا جارة، خاطب الله تعالى بذلك نبيه (صلى الله عليه وآله) و أراد به أمته، و كذلك قوله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ. و قوله تعالى: وَ لَوْ لَا أَنْ تَبَيَّنَكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئاً قَلِيلاً. قال: صدقت، يا بن رسول الله.

Al-Reza^{asws} said: 'This is from what was Revealed to Mean you, and for the neighbours to listen. Allah^{azwj} Addresses His^{azwj} Prophet^{saww} by that, and Intends by it his^{saww} community. And similar to that are His^{azwj} Words: **'If you associate (anything with Allah), your deeds would be Confiscated and you would become from the losers [39:65].** And the Words of the Exalted: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74].** He said, 'You^{asws} have spoken the truth, O son^{asws} of Rasool-Allah^{saww},⁵³

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَ تَعْلَمَ الْكَاذِبِينَ. يقول: «تعرف أهل العذر و الذين جلسوا بغير عذر».

Ali Bin Ibrahim – 'And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43],** saying: 'The people of the excuse (false excuses) and those who sat back without an excuse (not going to fight at Tabuk)',⁵⁴

VERSES 44 - 47

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ {44}

They do not seek your permission, those who are believing in Allah and the Last Day, from striving with their wealth and their selves; and Allah is Knowing the pious [9:44]

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ
{45}

⁵³ عيون أخبار الرضا (عليه السلام) 1: 202 / 1

⁵⁴ تفسير القمي 1: 293.

But rather, they are seeking your permission, those who are not believing in Allah and the Last Day and their hearts are doubtful, so they are wavering in their doubts [9:45]

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ
{46}

And had they intended the going forth, they would have prepared for it with a preparation, but Allah Disliked their being Sent forth, so He Inhibited them, and it was said, 'Sit back with the sitting ones' [9:46]

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضَاعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ
قُلِ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {47}

Had they gone forth among you, it would not have increased you except for ruination, and they would have been active in your midst seeking the Fitna, and among you (some) would have listened to them; and Allah is Knowing of the unjust ones [9:47]

العياشي: عن المغيرة، قال: سمعته يقول في قول الله: وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً. قال: «يعني بالعدة النية، يقول: لو كان لهم نية لخرجوا».

Al Ayyashi, from Al Mugheira who said,

'I heard him^{asws} saying regarding the Words of Allah^{azwj} ***And had they intended the going forth, they would have prepared for it with a preparation [9:46]***. He^{asws} said: 'It means by the preparation – the intention. He^{azwj} is Saying: "If they had the intention for it, they would have gone forth".⁵⁵

Background report/Hadeeth

في رواية علي بن إبراهيم، في قوله تعالى: لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ إِلَى قَوْلِهِ: مَا زَادُوكُمْ إِلَّا خَبَالًا:

And in a report of Ali Bin Ibrahim –

'Regarding the Words of the Exalted: ***They do not seek your permission, those who are believing in Allah and the Last Day [9:44]*** – up to His^{azwj} Words: ***it would not have increased you except for ruination [9:47]***.

⁵⁵ تفسير القمّي 2: 60 / 89

و تخلف عن رسول الله (صلى الله عليه و آله) قوم من أهل الثبات و البصائر لم يكن يلحقهم شك و لا ارتياب، و لكنهم قالوا: نلحق برسول الله (صلى الله عليه و آله)، منهم: أبو خيثمة و كان قويا، و أخذ ناقته فشده عليها رحله و لحق برسول الله (صلى الله عليه و آله)، فنظر الناس إلى راكب على الطريق، فأخبروا رسول الله (صلى الله عليه و آله) بذلك، فقال رسول الله (صلى الله عليه و آله): «كن أبا خيثمة» فأقبل فجزاه خيرا و دعا له.

And there remained behind from Rasool-Allah^{saww} (for the Tabuk expedition), a group from the people of steadfastness and the insight. It was not doubt which came to them or a suspicion, but they were saying, 'We will catch up with Rasool-Allah^{azwj}'. From them were Abu Khaysama, and he was strong, and he took his she-camel and fastened the reins upon it and caught up with Rasool-Allah. The people looked at a rider upon the road and informed Rasool-Allah^{saww} with that. So Rasool-Allah^{saww} said: 'It would be Abu Khaysama'. He came over, and he^{saww} bade him goodness and supplicated for him.

و كان أبو ذر (رحمه الله) تخلف عن رسول الله (صلى الله عليه و آله) ثلاثة أيام، و ذلك أن جملة كان أعجف، فلحق بعد ثلاثة أيام به، و وقف عليه جملة في بعض الطريق فتركه و حمل ثيابه على ظهره، فلما ارتفع النهار نظر المسلمون إلى شخص مقبل، فقال رسول الله (صلى الله عليه و آله): «كن أبا ذر» فقالوا: هو أبو ذر.

And Abu Zarr^{ra} stayed behind from Rasool-Allah^{saww} by three days, and that is because his^{ra} camel was lean, so he^{ra} caught up with him^{saww} after three days, and his^{ra} camel has stopped in one of the roads, so he^{ra} had left it and had carried his^{ra} clothes upon his^{ra} back. So when the day rose, the Muslims looked at a person coming over, and Rasool-Allah^{saww} said: 'Let it be Abu Zarr^{ra}'. They said, 'It is Abu Zarr^{ra}'.

فقال رسول الله (صلى الله عليه و آله): «أدركوه بالماء فإنه عطشان» فأدركوه بالماء، و وافى أبو ذر رسول الله (صلى الله عليه و آله) و معه إداوة فيها ماء، فقال رسول الله (صلى الله عليه و آله): «يا أبا ذر، معك ماء و عطشت!» قال: نعم - يا رسول الله، بأبي أنت و أمي - انتهيت إلى صخرة عليها ماء السماء فذقته، فإذا هو عذب بارد، فقلت: لا أشربه حتى يشرب حبيبي رسول الله.

So Rasool-Allah^{saww} said: 'Meet him^{ra} with the water for he^{ra} is thirsty. They met him^{ra} with the water and Abu Zarr^{ra} arrived to Rasool-Allah^{saww}, and with him^{ra} was a container wherein was water. Rasool-Allah^{saww} said: 'O Abu Zarr^{ra}! There is water with you^{ra} and you^{ra} are thirsty?' He^{ra} said, 'Yes, O Rasool-Allah^{saww}! May my^{ra} father and my^{ra} mother be sacrificed for you^{saww}! I^{ra} ended up to a rock upon which was rain water, so I^{ra} tasted it, and it was fresh, cool. But I^{ra} said, 'I^{ra} will not drink it until my^{ra} beloved Rasool-Allah^{saww} drinks'.

فقال رسول الله: «يا أبا ذر - رحمك الله - تعيش وحدك، و تموت وحدك، و تبعث وحدك، و تدخل الجنة وحدك، يسعد بك قوم من أهل العراق، يتولون غسلك و تجهيزك و الصلاة عليك و دفنك».

Rasool-Allah^{saww} said: 'O Abu Zarr^{ra}! May Allah^{azwj} have Mercy on you^{ra}! You^{ra} live alone, and would be dying along, and would be Resurrected along, and would enter

the Paradise alone. There would be pleased with you a people from the inhabitants of Al Iraq. They would perform your^{ra} washing, and enshroud you^{ra} and perform the Salat upon you^{ra}, and bury you^{ra}.

و قد كان تخلف عن رسول الله (صلى الله عليه و آله) قوم من المنافقين، و قوم من المؤمنين مستبصرين لم يعثر عليهم في نفاق، منهم: كعب بن مالك الشاعر، و مرارة بن الربيع، و هلال بن امية الواقفي. فلما تاب الله عليهم، قال كعب: ما كنت قط أقوى مني في ذلك الوقت الذي خرج رسول الله (صلى الله عليه و آله) إلى تبوك، و ما اجتمعت لي راحلتان قط إلا في ذلك اليوم، و كنت أقول: أخرج غدا، أخرج بعد غد، فأني قوي، و توانيت و بقيت بعد خروج النبي (صلى الله عليه و آله) أياما،

And there had stayed behind from Rasool-Allah^{saww} a group from the hypocrites, and a group from the insightful Momineen, there being no traces upon them of any hypocrisy. From them were Ka'ab Bin Malik Al Shair, and Marara Bin Al Rabi'e, and Hilal Bin Amiyya al Waqify. So when Allah^{azwj} Turned towards them, Ka'ab said, 'I had never been stronger than I was during that time in which Rasool-Allah^{azwj} went forth to Tabuk, and there had not gathered for me two rides at all except during that day, and I was saying, 'I will go out tomorrow. I will go out day after tomorrow, for I am strong'. And I procrastinated and remained after the going forth of the Prophet^{saww} for days.

أدخل السوق فلا أقضي حاجة، فلقيت هلال بن امية و مرارة بن الربيع، و قد كانا تخلفا أيضا، فتوافقنا أن نبكر إلى السوق، و لم نقض حاجة، فما زلنا نقول: نخرج غدا و بعد غد. حتى بلغنا إقبال رسول الله (صلى الله عليه و آله) فندمنا.

(Then) I entered the market but could not fulfil a need. I met Hilal Bin Amiyya and marara Bin Al Rabie, and he had stayed behind as well, and we had come early to the market, and (still) could not fulfil a need, and we did not cease saying, 'We will go out tomorrow. We will go out day after tomorrow', until it reached us the arrival of Rasool-Allah^{saww}, and we regretted.

فلما وافى رسول الله (صلى الله عليه و آله) استقبلناه تحننه بالسلامة، فسلمنا عليه فلم يرد علينا السلام، و أعرض عنا، و سلمنا على إخواننا فلم يردوا علينا السلام، فبلغ ذلك أهلونا فقطعوا كلامنا، و كنا نحضر المسجد فلا يسلم علينا أحد و لا يكلمنا، فجاءت نساؤنا إلى رسول الله (صلى الله عليه و آله)، فقلن: قد بلغنا سخطك على أزواجنا، أفتعزلهم؟ فقال رسول الله (صلى الله عليه و آله): «لا تعزلنهم، و لكن لا يقربوك».

So when Rasool-Allah^{saww} arrived we welcomed him^{saww} with congratulatory greetings. We greeted upon him^{saww} but he^{saww} did not returned the greeting upon us and turned away from us. And we greeted upon our brethren, but they did not return the greeting upon us. So that reached our families and they cut off speaking to us, and we attended the Masjid, but no one greeted upon us nor spoke to us. Then our wives went over to Rasool-Allah^{saww} and they said, 'It has reached us, your^{saww} anger upon our husbands. Should be isolate from them/' Rasool-Allah^{saww} said: 'Do not isolate from them, but do not go near them'.

فلما رأى كعب بن مالك و صاحبه ما قد حل بهم، قالوا: ما يقعدنا بالمدينة و لا يكلمنا رسول الله، و لا إخواننا، و لا أهلونا، فلهما نخرج إلى هذا الجبل، فلا نزال فيه حتى يتوب الله علينا أو نموت.

So when Ka'ab Bin Malik and his companion saw what had happened with them, they said, 'Neither can we sit in Al Medina, nor does Rasool-Allah^{saww} speak to us, nor do our brethren, nor our families, therefore come, we will go out to this mountain, and will not cease to be in it until Allah^{azwj} Turns to us, or we die'.

فخرجوا إلى ذناب جبل بالمدينة، فكانوا يصومون، و كان أهلهم يأتونهم بالطعام فيضعونه ناحية، ثم يولون عنهم فلا يكلمونهم، فبقوا على هذا أياما كثيرة ييكون بالليل و النهار، و يدعون الله أن يغفر لهم.

So they went out to the back of a mountain in Al Medina, and they were Fasting, and their families used to come to them with the food but they would put it aside. Then they would turn away from them and would not speak to them. And they remained upon this for many days, crying by the night and day, and they were supplicating to Allah^{azwj} that He^{azwj} Forgives them.

فلما طال عليهم الأمر، قال لهم كعب: يا قوم، قد سخط الله علينا و رسوله، و قد سخط علينا أهلونا و إخواننا، فلا يكلمنا أحد، فلم لا يسخط بعضنا على بعض.

So when the matter prolonged with them, Ka'ab said to them, 'Allah^{azwj} is Wrathful upon us and so is His^{azwj} Rasool^{saww}, and our families are angered upon us and so are our brethren, and no one is speaking to us, so why should we not be angered upon each other?'

فتفرقوا في الجبل، و حلفوا أن لا يكلم أحد منهم صاحبه حتى يموت أو يتوب الله عليه، فبقوا على ذلك ثلاثة أيام، و كل واحد منهم في ناحية من الجبل، لا يرى أحد منهم صاحبه و لا يكلمه،

So they separated in the mountain and vowed that not one of them would speak to his companion until he either dies or Allah^{azwj} Turns to him. They remain upon that for three days, and each one of them was in a corner from the mountain, not one of them being able to see his companion nor speak to him.

فلما كان في الليلة الثالثة و رسول الله (صلى الله عليه و آله) في بيت ام سلمة نزلت توبتهم على رسول الله (صلى الله عليه و آله). قوله: «لقد تاب الله بالنبي على المهاجرين و الأنصار الذين اتبعوه في ساعة العسرة»

Then, when it was during the third night, and Rasool-Allah^{saww} was in the chamber of Umm Salma^{ra}, their Forgiveness was Revealed unto Rasool-Allah^{saww}. **Allah has Turned (Mercifully) with the Prophet upon the Emigrants and the Helpers, those who followed him during the time of difficulty [9:117]**

قال الصادق (عليه السلام): «هكذا نزلت. و هو كعب و أبو خيثمة و عمرو بن وهب الذين تخلفوا، ثم لحقوا برسول الله (صلى الله عليه و آله)».

Al Sadiq^{asws} said: 'This is how it was Revealed! And it was Ka'ab, and Abu Khaysama, and Amro Bin Wahab, those who had stayed behind, then they caught up with Rasool-Allah^{saww}.

ثم قال في هؤلاء الثلاثة: وَ عَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا، فقال العالم (عليه السلام): «إنما انزل: و على الثلاثة الذين خالفوا.

Then He^{azwj} Said regarding these three - **And upon the three, those who stayed behind [9:118]**, 'So the knowledgeable one^{asws} said 'But rather it was Revealed as: **And upon the three, those who opposed [9:118]**.

و لو خلفوا لم يكن عليهم عيب حتى إذا ضاقتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ حيث لم يكلمهم رسول الله (صلى الله عليه و آله)، و لا إخوانهم و لا أهلهم، فضاقت عليهم المدينة حتى خرجوا منها و ضاقتْ عَلَيْهِمُ أَنْفُسُهُمْ حيث حلفوا أن لا يكلم بعضهم بعضا ففترقوا، و تاب الله عليهم لما عرف من صدق نياتهم».

And had they stayed behind, there would not have been (such) a fault upon them **until when the earth became straitened upon them with (all) its vastness [9:118]** - where Rasool-Allah^{saww} would not speak to them (Abu Khaysam and Amro Bin Wahab), nor would their brethren, nor their families. So Al-Medina became constricted upon them until they went out from it, **and their selves were constricted upon them [9:118]** - where they vowed that they would not speak to each other, so they dispersed, then Allah^{azwj} Turned to them due to what He^{azwj} Recognised from the truthfulness of their intentions".⁵⁶

VERSES 48 – 51

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ
{48}

They had sought the Fitna from before and overturn the matters to you until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48]

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۖ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ {49}

And from them is one who is saying, 'Permit me and do not try me'. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49]

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ
فَرِحُونَ {50}

⁵⁶ تفسير القمّي 1: 294

If good befalls you, it grieves them, and if a calamity befalls you, they are saying, 'We have taken (care of) our affairs from before', and they are turning around and they are joyful [9:50]

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {51}

Say: 'It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely' [9:51]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِنَّ تُصِيبَكَ حَسَنَةٌ تَسُؤُهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ: «أما الحسنة فالغنيمة والعافية، وأما المصيبة فالبلاء والشدة يقولوا قد أخذنا أمرنا من قبل و يتولوا و هم فرحون قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **If good befalls you, it grieves them, and if a calamity befalls you [9:50]**. He^{asws} said: 'As for the good so it is the war booty and the health. And as for the calamity, so it is the affliction and the hardship, **they are saying, 'We have taken (care of) our affairs from before', and they are turning around and they are joyful [9:50]** Say: **'It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely' [9:51]**.⁵⁷

VERSE 52

قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ {52}

Say: 'Are you waiting with us except for one of the two excellent things? And we are waiting with you that Allah would Afflict you with a Punishment from Him or by our hands. Therefore wait, we (too) are waiting along with you' [9:52]

علي بن محمد عن علي بن العباس عن الحسن بن عبد الرحمن عن عاصم بن حميد عن أبي حمزة عن أبي جعفر (عليه السلام) قال قلت له قوله عز وجل هل تتربصون بنا إلا إحدى الحسنين قال إنما موت في طاعة الله أو إدراك ظهور إمام و نحن نتربص بهم مع ما نحن فيه من الشدة أن يصيبهم الله بعذاب من عنده قال هو المسخ أو بأيدينا وهو القتل قال الله عز وجل هل لبيته (صلى الله عليه وآله) قل تتربصوا فإننا معكم متربصون و التربص انتظار و فروع البلاء بأعدائهم.

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humeyd, from Abu Hamza,

⁵⁷ تفسير القمي 1: 292.

(It has been narrated) from Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The Words of the Mighty and Majestic: **Say: 'Are you waiting with us except for one of the two excellent things? [9:52].** He^{asws} said: 'But it is death in obedience to Allah^{azwj} or coming across the appearance of Imam^{asws} (Al-Qaim^{asws}), **And we are waiting with you that Allah would Afflict you with a Punishment from Him** - and it is metamorphosis, **or by our hands** - and it is the killing. Allah^{azwj} Said to His^{azwj} Prophet^{saww}: **Therefore wait, we (too) are waiting along with you' [9:52].** And the waiting is for the befalling of the affliction upon their^{asws} enemies'.⁵⁸

في نهج البلاغة و في الكافي عن أمير المؤمنين عليه السلام: و كذلك المرء المسلم البريء من الخيانة ينتظر إحدَى الحُسَيْنَيْنِ إما داعي الله فما عند الله خير له و أما رزق الله فإذا هو ذو أهل و مال و معه دينه و حسبه.

In Nahj Al Balagah and in Al Kafi –

'From Amir Al-Momineen^{asws} (having said): 'And similar to that is the Muslim person. He is free from the treachery, awaiting **one of the two excellent things [9:52].** Either Allah^{azwj} Calls him, so whatever is in the Presence of Allah^{azwj} is better for him, or else Allah^{azwj} Graces him, and he would be with a family, and wealth, and with him would be his Religion and his noble descent'.⁵⁹

VERSES 53 - 54

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ {53}

Say: 'Spend willingly or unwillingly, it will never be Accepted from you. You were a mischief making people' [9:53]

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ {54}

And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمْ قَالُوا حِينَ دَخَلُوا عَلَيْهِ إِنَّمَا أَحْبَبْنَاكُمْ لِقَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّكُمْ مَا أَحْبَبْنَاكُمْ لِلدُّنْيَا نُصِيبُهَا مِنْكُمْ إِلَّا لَوَجْهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ وَ لِيَصْلَحَ لَأَمْرٍ مِنْ دِينِهِ

⁵⁸ Al Kafi – H 14879

⁵⁹ تفسير الصافي، ج2، ص: 348

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali Bin Fazzaal, from Tha'albat Bin Maymoun, from Aby Amiyya Yusuf Bin Sabit Bin Abu Saeeda, who has narrated the following:

Abu Abdullah^{asws} having said when they came up to him and said, 'But rather, we love you^{asws} due to your^{asws} nearness to the Rasool Allah^{saww}, and for what Allah^{azwj} Mighty and Majestic has Obligated from your^{asws} rights. We do not love you^{asws} for the sake of the world for getting a share of it from you^{asws}. But (we love you^{asws}) only for the Sake of Allah^{azwj} and the House of the Hereafter and that the man from among us would be able to correct his Religion'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَدَقْتُمْ صَدَقْتُمْ ثُمَّ قَالَ مَنْ أَحَبَّنَا كَانَ مَعَنَا أَوْ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَابَتَيْنِ ثُمَّ قَالَ وَاللَّهِ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَلَا يَتَنَا أَهْلَ الْبَيْتِ لَلْقِيَةِ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ أَوْ سَاحِطٌ عَلَيْهِ

So Abu Abdullah^{asws} said: 'You have spoken the truth, you have spoken the truth'. Then he^{asws} said: 'The one who loves us^{asws} is as if he is with us^{asws}, or will come with us^{asws} on the Day of Judgement like this' – then he^{asws} joined the two forefingers, then said – 'By Allah^{azwj}! If the man were to Fast during the day, and stand up (for Salat) during the night, then meets Allah^{azwj} Mighty and Majestic without our^{asws} Wilayah, (of the People^{asws} of the Household) then he would be facing Him^{azwj} (in such that) Allah^{azwj} would either be Unhappy with him or Angry against him'.

ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا مَنَعُهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُسَالَى وَ لَا يُنْفِقُونَ إِلَّا وَ هُمْ كَارِهُونَ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْحَيَاةِ الدُّنْيَا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كَافِرُونَ

Then he^{asws} said: 'And these are the Words of Allah^{azwj} Mighty and Majestic: **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54] So do not let their wealth or their children fascinate you. But rather, Allah would Punish them with it in the life of the world and their souls would depart while they are Kafirs [9:55]**

ثُمَّ قَالَ وَ كَذَلِكَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ الْعَمَلُ وَ كَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ الْعَمَلُ

Then he^{asws} said: 'And like is the Eman, the deed does not harm (when) with it, and similar to that is the Kufr, the deed does not benefit (when) with it'.⁶⁰

أحمد بن محمد بن خالد البرقي، عن أبيه، عن علي بن النعمان، عن ابن مسكان، و ابن محبوب، عن علي بن رثاب و عبد الله بن بكير، عن يوسف بن ثابت، عن أبي عبد الله (عليه السلام)، قال: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».

⁶⁰ Al Kafi – H 14528

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Ali Bin Al No'man, from Ibn Muskan, and Ibn Mahboub, from Ali Bin Ra'ib and Abdullah Bin Bakey, from Yusuf Bin Sabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A deed cannot harm with 'Eman' (faith), nor does a deed benefit along with 'Kufr' (Infidelity)'.

ثم قال: «ألا ترى أن الله تبارك و تعالى قال: وَ مَا مَنَعُهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ».

Then he^{asws} said: 'Have you not seen that Allah^{azwj} the Exalted Said: **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool [9:54]**.⁶¹

عَنْهُ عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ ثَابِتٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ أَلَا تَرَى أَنَّهُ قَالَ وَ مَا مَنَعُهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ مَا تُؤَا وَ هُمْ كَافِرُونَ .

From him, from Yunus, from Ibn Bukeyr, from Abu Ameyt Yusuf Bin Sabit who said,

'I heard Abu Abdullah^{asws} saying: 'Along with *Emān*, no deed would harm you, nor would a deed benefit you along with *Kufr* (disbelief). Do you not see that He^{azwj} Said **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool [9:54]**, and they are dying while they are Kafirs'.⁶²

[فِي أَنَّ وَلَايَةَ عَلِيٍّ عَ حَسَنَةً لَا يَضُرُّ مَعَهَا سَيِّئَةٌ:]

Re: The Wilayah of Ali^{asws} is such a good deed, no evil deed can harm when with it.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ وَلَايَةَ عَلِيٍّ حَسَنَةٌ - لَا يَضُرُّ مَعَهَا شَيْءٌ مِنَ السَّيِّئَاتِ وَ إِنْ جَلَّتْ - إِلَّا مَا يُصِيبُ أَهْلَهَا مِنَ التَّطَهِيرِ مِنْهَا بِمَحْنِ الدُّنْيَا، وَ بَعْضِ الْعَذَابِ فِي الْآخِرَةِ إِلَى أَنْ يَنْجُو مِنْهَا - بِشَفَاعَةِ مَوَالِيهِ الطَّيِّبِينَ الطَّاهِرِينَ.

(Imam Hassan Al-Askari^{asws} said): 'Then Rasool-Allah^{saww} said: 'The Wilayah of Ali^{asws} is such a good deed – nothing from the evil deeds harms with it, and even if it has (already) been recorded – except what its perpetrator is hit from the purification from it in the world, and by some of the punishments in the Hereafter, until he is rescued from it by the intercession of his goodly and clean Masters^{asws} .

وَ إِنَّ وَلَايَةَ أَصْدَادِ عَلِيٍّ وَ مُخَالَفَةَ عَلِيٍّ عَ سَيِّئَةٌ - لَا يَنْفَعُ مَعَهَا شَيْءٌ إِلَّا مَا يَنْفَعُهُمْ بِطَاعَتِهِمْ فِي الدُّنْيَا - بِالنَّعْمِ وَ الصَّحَّةِ وَ السَّعَةِ، فَيَرُدُّونَ الْآخِرَةَ وَ لَا يَكُونُ لَهُمْ إِلَّا دَائِمُ الْعَذَابِ.

⁶¹ المحاسن: 123 /166

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 3

And that the friendship of the opponents of Ali^{asws} and the adversaries of Ali^{asws} is such an evil deed – nothing benefits with it, except what benefits them by obeying them in the world – with the bounties and the good health, and being affluent. Then they would be returning to the Hereafter and there would not happen to be for them except for the perpetual Punishment’.

ثُمَّ قَالَ: إِنَّ مَنْ حَذَرَ وَلَايَةَ عَلِيٍّ لَا يَرَى الْجَنَّةَ بِعَيْنِهِ أَبَدًا – إِلَّا مَا يَرَاهُ بِمَا يَعْرِفُ بِهِ أَنَّهُ لَوْ كَانَ يُؤَالِيهِ لَكَانَ ذَلِكَ مَحَلَّهُ وَ مَأْوَاهُ [وَمَنْزِلُهُ]، فَيَزْدَادُ حَسْرَاتٍ وَ نَدَامَاتٍ.

Then he^{saww} said: ‘The one who rejects the Wilayah of Ali^{asws} will not be seeing the Paradise with his eyes, ever – except what he sees with what he is introduced with it, that he, had he befriended him^{asws}, that would have been his place and his shelter, and his house, so that it would increase his remorse and regret.

وَ إِنَّ مَنْ تَوَالَى عَلِيًّا، وَ بَرَّئَ مِنْ أَعْدَائِهِ، وَ سَلَّمَ لِأَوْلِيَائِهِ لَا يَرَى النَّارَ بِعَيْنِهِ أَبَدًا إِلَّا مَا يَرَاهُ، فَيُقَالُ لَهُ: لَوْ كُنْتَ عَلَى غَيْرِ هَذَا لَكَانَ ذَلِكَ مَأْوَاكَ، إِلَّا مَا يُبَاشِرُهُ مِنْهَا إِنْ كَانَ مُسْرِفًا عَلَى نَفْسِهِ – بِمَا دُونَ الْكُفْرِ – إِلَى أَنْ يُنْظَفَ بِجَهَنَّمَ كَمَا يُنْظَفُ الْقَدْرُ مِنْ بَدَنِهِ بِالْحَمَامِ [الْحَامِي] ثُمَّ يَنْتَقِلُ مِنْهَا بِشَفَاعَةِ مَوَالِيهِ.

And that the one who befriends Ali^{asws}, and disavows from his^{asws} enemies, and submits to his^{asws} Wilayah, will not be seeing the Fire, ever, except what is shown to him and said to him, ‘Had you been upon other than this, that would have been your abode, except what he would be proceeded to from it, if he was extravagant against himself – with what is below the *Kufr* – up to the time he is cleaned by Hell just as he is cleaned from the filth of his body by the bath, then he would be transferred from it by the intercession of his Masters^{asws}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا اللَّهَ مَعَاشِرَ الشَّيْعَةِ، فَإِنَّ الْجَنَّةَ لَنْ تَفُوتَكُمْ وَ إِنْ أَبْطَأَتْ بِكُمْ عَنْهَا قَبَائِحُ أَعْمَالِكُمْ، فَتَنَافَسُوا فِي دَرَجَاتِهَا.

Then Rasool-Allah^{saww} said: ‘Fear Allah^{azwj}, group of the Shias, for the Paradise will never be lost from you, and even if it is delayed with it from you due to the ugliness of your deeds. Therefore, be competing with regards to its levels (ranks)’.

قِيلَ: فَهَلْ يَدْخُلُ جَهَنَّمَ [أَحَدٌ] مِنْ مُحِبِّكَ، وَ مُحِبِّي عَلِيٍّ ع قَالَ: مَنْ قَدَّرَ نَفْسَهُ بِمُخَالَفَةِ مُحَمَّدٍ وَ عَلِيٍّ، وَ وَاقَعَ الْمُحَرَّمَاتِ، وَ ظَلَمَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ، وَ خَالَفَ مَا رَسَمَا لَهُ مِنَ الشَّرْعِيَّاتِ جَاءَ يَوْمَ الْقِيَامَةِ قَدِرًا طَفَسًا

It was said, ‘So would the one who loves you^{saww} and loves Ali^{asws} enter Hell?’ He^{saww} said: ‘The one who dirties himself by opposing Muhammad^{saww} and Ali^{asws}, and commits the Prohibited (acts), and wrongs the Momineen and the Mominaat, and opposes what has been enjoined for him from the Ordinances, would come on the Day of Judgment with a filthy body.

يَقُولُ لَهُ مُحَمَّدٌ وَعَلِيٌّ: يَا فَلَانُ أَنْتَ قَدِيرٌ طَفِيسٌ، لَا تَصْلُحُ لِمُرَافَقَةِ مَوَالِيكَ الْأَخْيَارِ، وَلَا لِمُعَانَقَةِ الْخُورِ الْحَسَانِ، وَلَا لِمَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ، وَلَا تَصِلُ إِلَى مَا هُنَاكَ إِلَّا بِأَنْ يُطَهَّرَ عَنْكَ مَا هَاهُنَا - يَعْنِي مَا عَلَيْهِ مِنَ الذُّنُوبِ - فَيَدْخُلَ إِلَى الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ، فَيُعَذَّبُ بِبَعْضِ ذُنُوبِهِ.

Muhammad^{saww} and Ali^{asws} would be saying to him: 'O so and so! You are of a filthy body. It is not correct for your friendship with the chosen ones, nor for hugging the maiden Houries, nor for the Angels of Proximity of Allah^{azwj}, nor to arrive to whatever is over there, except by a purification from you by what is over here' – meaning what is upon him from the sins – so he would enter into the top layer of Hell, and he would be Punished with some of its Punishments.

وَمِنْهُمْ مَنْ تُصِيبُهُ الشَّدَائِدُ فِي الْمَحْشَرِ بِبَعْضِ ذُنُوبِهِ، ثُمَّ يُلْقَطُهُ مِنْ هُنَا وَ مِنْ هُنَا مَنْ يَبْعَثُهُمُ إِلَيْهِ مَوَالِيهِ مِنْ حِيَارِ شِيعَتِهِمْ، كَمَا يُلْقَطُ الطَّيْرُ الْحَبَّ.

And from them would be one would be hit by the difficulties in the plains due to some of his sins, then he would be picked up from over there and from over there, the one whom his Masters^{asws} would have sent from the best of their^{asws} Shias (to pick him up), just as the bird picks up the seed.

وَمِنْهُمْ مَنْ تَكُونُ ذُنُوبُهُ أَقْلَ وَ أَخَفَّ - فَيُطَهَّرُ مِنْهَا بِالشَّدَائِدِ وَ النَّوَائِبِ مِنَ السَّلَاطِينِ وَ غَيْرِهِمْ، وَ مِنَ الْأَقَاتِ فِي الْأَبْدَانِ فِي الدُّنْيَا - لِيُدْخِلَ فِي قَبْرِهِ وَ هُوَ طَاهِرٌ مِنْ [ذُنُوبِهِ].

And from them would be one whose sins would happen to be less and lighter – so he would be cleaned from it by the difficulties and the calamities from the ruling authorities and others, and from the afflictions in the bodies in the world – in order to be cast into his grave and he is clean from his sins.

وَمِنْهُمْ مَنْ يَقْرُبُ مَوْتُهُ، وَ قَدْ بَقِيَ عَلَيْهِ فَيَشْتَدُّ نَزْعُهُ، وَ يُكْفَرُ بِهِ عَنْهُ، فَإِنْ بَقِيَ شَيْءٌ وَ قَوِيَتْ عَلَيْهِ يَكُونُ لَهُ بَطْنٌ أَوْ اضْطِرَابٌ فِي يَوْمِ مَوْتِهِ، فَيَقْلُ مَنْ يَحْضُرُهُ فَيُلْحِقُهُ بِهِ الدُّلُّ، فَيُكْفَرُ عَنْهُ، فَإِنْ بَقِيَ شَيْءٌ أُبَيَّ بِهِ وَ لَمَّا يَلْحَدُ وَ يُوضَعُ، فَيَتَفَرَّقُونَ عَنْهُ فَيُطَهَّرُ.

And from them would be on whose death would approach, and there would be remaining upon him (some unforgiven sins). So his death would be difficult and it would be an expiation by it from him. So if there (still) remains something and there is strength in him, there would be happening for him an abdominal pain or turmoil during the day of his death, and the ones in his presence would decrease and he would face disgrace due to it, and it would an expiation from him. So if there (still) remains something (from the sins), they would come with him and when they dig the grave and place him there, they would disperse from him. Thus he would be cleaned.

فَإِنْ كَانَتْ ذُنُوبُهُ أَعْظَمَ وَ أَكْثَرَ - طَهَّرَ مِنْهَا بِشَدَائِدِ عَرَصَاتِ [يَوْمِ] الْقِيَامَةِ، فَإِنْ كَانَتْ أَكْثَرَ وَ أَعْظَمَ - طَهَّرَ مِنْهَا فِي الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ، وَ هَؤُلَاءِ أَشَدُّ مُحِيبِينَ عَذَابًا وَ أَعْظَمُهُمْ ذُنُوبًا.

But if his sins were major and more – he would be cleaned from these by the difficulties of the plains of the Day of Judgment, and if these were (still) more and great – he would be cleaned from these in the top layer of Hell. And they would be those that loves us, with the most intense of the Punishments and of the greatest of the sins.

لَيْسَ هَؤُلَاءِ يُسَمَّوْنَ بِشِيعَتِنَا، وَ لَكِنَّهُمْ يُسَمَّوْنَ مُحِبِّينَا - وَ الْمُؤَالِيْنَ لِأَوْلِيَائِنَا وَ الْمُعَادِيْنَ لِأَعْدَائِنَا، إِنَّ شِيعَتَنَا مِنْ شِيعَتِنَا، وَ اتَّبَعَ آثَارَنَا، وَ افْتَدَى بِأَعْمَالِنَا.

They aren't the ones who are being names as being our^{asws} Shias, but they would be named as those that love us^{asws} – and the friends of our^{asws} friends, and the enemies to our^{asws} enemies. Our^{asws} Shias are the ones who adheres with us^{asws}, and follows our^{asws} Ahadeeth, and follow with our^{asws} deeds'.⁶³

⁶³ Tafseer Imam Hassan Al-Askari^{asws} – S 148 & 149