

TABLE OF CONTENTS

CHAPTER 9	3
SURAH AL-TAWBA	3
(129 VERSES)	3
VERSES 55 to 93	3
 VERSES 55 - 57	 3
 VERSES 58 - 59	 4
 VERSE 60.....	 5
 The poor and the needy.....	 5
 The office bearers upon it.....	 7
 The ones (recently) inclined of their hearts (to Al-Islam)	 8
 The ones in bondage.....	 10
 The ones in debt	 10
 In the Way of Allah^{azwj}	 11
 Charities apportioned between eight categories	 11
 Can it be given to other than the Shias?	 12
 Background report/Hadeeth.....	 14
 VERSE 61.....	 16
 Background report/Hadeeth.....	 18
 VERSES 62 - 66	 19
 The criminals	 22
 The incident of at Al-Aqaba	 23
 VERSES 67 - 69	 31
 VERSE 70.....	 33
 VERSE 71.....	 34
 VERSE 72.....	 35
 VERSE 73.....	 37
 VERSES 74.....	 38

VERSES 75 - 79	46
VERSE 80.....	48
VERSES 81 - 84	51
Background report.....	54
VERSE 85.....	55
VERSES 86 - 93	56

CHAPTER 9

سورة التوبة

مدنية

SURAH AL-TAWBA

MEDINITE

(129 VERSES)

VERSES 55 to 93

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 55 - 57

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ {55}

So do not let their wealth or their children fascinate you. But rather, Allah Intends to Punish them with it in the life of the world and their souls would depart while they are Kafirs [9:55]

وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ {56}

And they are swearing by Allah they are from you, and they are not from you, but they are a people (who are) different [9:56]

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ {57}

If they could find a refuge or caves or places to enter into, they would have turned towards it, rushing [9:57]

حدثنا الحسين بن سعيد عن فضالة بن أيوب عن أبي المغرا* عن زيد الشحام عن عمرو بن سعيد بن هلال قال: قلت لأبي عبد الله عليه السلام انى لا ألقاك الا في السنين فأوصني بشئ حتى آخذ به قال: أوصيك بتقوى الله الورع والاجتهاد وإياك ان تطمح إلى من فوقك وكفى بما قال الله عز وجل لرسول الله صلى الله عليه وآله: فلا تعجبك أموالهم ولا أولادهم وقال: ولا تمدن عينيك إلى ما متعنا به أزواجنا منهم زهرة الحياة الدنيا

Al Husayn Bin Saeed narrated to us, from Fazalat Bin Ayoub, from Abu Al Magra, from Zayd Al Shaham, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{asws}, 'I do not meet you^{asws} except after two years, therefore advise me with something until I take with it'. He^{asws} said: 'I advise you with the fear of Allah^{azwj}, the devoutness and the striving. And beware of coveting to the one above you, and suffice with what Allah^{azwj} Mighty and Majestic said to Rasool-Allah^{saww}: **So do not let their wealth or their children fascinate you [9:55]**. And He^{azwj} Said: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]**.

فان خفت شيئاً من ذلك فاذا ذكر عيش رسول الله صلى الله عليه وآله فإنما كان قوته من الشعير وحلواه من التمر وقوده من السعف إذا وجدته وإذا أصبت بمصيبة في نفسك أو مالك أو ولدك فاذا ذكر مصابك برسول الله صلى الله عليه وآله فان الخلايق لم يصابوا بمثله قط

So if you fear anything from that, then remember the life of Rasool-Allah^{saww}, and it was so that his^{asws} staple diet was from the barley, and his^{saww} sweet was from the dates, and his^{saww} fuel was from foliage leaves when he^{saww} could find it. And whenever you are hit with a difficulty regarding yourself or your wealth or your children, then remember your difficulty (to be little) than (that of) Rasool-Allah^{aw}, for the mannerisms the likes of his^{aw} cannot be achieved at all'.¹

Please see Hadeeth under Verse 9:85

VERSES 58 - 59

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ
{58}

And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ {59}

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59]

¹ Kitab Al Zohad – Ch 2 H 24

علي عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ غَالِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقُ كَمْ تَرَى أَهْلَ هَذِهِ الْآيَةِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسَخَطُونَ قَالَ ثَمَّ قَالَ هُمْ أَكْثَرُ مِنْ ثُلَاثِي النَّاسِ.

Ali, from his father, from Ibn Abu Umeir, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah^{asws} said: 'O Is'haq! How many do you see to be referred to in this Verse: **And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]?**' Then he^{asws} said: 'They are more than two-thirds of the people'.²

Please see background report under the next Verse

VERSE 60

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {60}

But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah; and Allah is Knowing, Wise [9:60]

The poor and the needy

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ قَالَ الْفَقِيرُ الَّذِي لَا يَسْأَلُ النَّاسَ وَ الْمَسْكِينُ أَجْهَدُ مِنْهُ وَ الْبَائِسُ أَجْهَدُهُمْ

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic: **But rather, the charities are for the poor and the needy [9:60]?**' He^{asws} said: 'The 'poor' is the one who does not ask the people, and the needy is even more straitened than him, and the miserable one is even more straitened than them.

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 4

فَكُلُّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ فَإِغْلَانُهُ أَفْضَلُ مِنْ إِسْرَارِهِ وَ كُلُّ مَا كَانَ تَطَوُّعاً فَإِسْرَارُهُ أَفْضَلُ مِنْ إِغْلَانِهِ وَ لَوْ أَنَّ رَجُلًا يَحْمِلُ زَكَاةَ مَالِهِ عَلَى عَاتِقِهِ فَقَسَمَهَا عَلَانِيَةً كَانَ ذَلِكَ حَسَنًا جَمِيلًا .

Thus, everything what Allah^{azwj} Mighty and Majestic has Imposed upon you, so its public (giving) is superior than its secretive (giving), and everything what was voluntary, so its secretive (giving) is superior than its publicly (giving), and even if a man were to carry the *Zakāt* of his wealth upon his shoulders and distribute it publicly, that would be good, beautiful'.³

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، [عن العباس]، عن علي بن الحسن، عن سعيد، عن زرعة، عن سماعة، قال: سألت عن الزكاة، لمن يصلح أن يأخذها؟ قال: «هي تحل للذين وصف الله تعالى في كتابه لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَ قد تحل الزكاة لصاحب السبع مائة، و تحرم على صاحب خمسين درهما».

Al Sheykh, in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Ali Bin Al Hassan, from Saeed, from Zara'at, from Sama'at who said,

'I asked him^{asws} (6th Imam^{asws}) about the Zakat, 'For whom is it correct for it to be taken?' He^{asws} said: 'It is Permissible for the ones Described by Allah^{azwj} the Exalted in His^{azwj} Book: **for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah [9:60].** And Zakat is Permissible for the one who has seven hundred, but Prohibited to the one who has fifty Dirhams'.

فقلت له: كيف يكون هذا؟ فقال: «إذا كان صاحب السبع مائة له عيال كثيرة، فلو قسمها بينهم لم تكفهم، فليعف عنها نفسه، و ليأخذها لعياله. و أما صاحب الخمسين فإنها تحرم عليه إذا كان وحده، و هو محترف يعمل بها، و هو يصيب منها ما يكفيه إن شاء الله».

So I said to him^{asws}, 'How can this be?' He^{asws} said: 'If the one with the seven hundred has a lot of family members, and if he were to distribute it between them, it would not be sufficient for them, so he excuses himself from it but takes it for his family. And as for the one with the fifty, so it is Prohibited to him if he was alone, and he is a professional and works with it, and he would get from it what would suffice for him, if Allah^{azwj} so Desires it'.

قال: و سألت عن الزكاة، هل تصلح لصاحب الدار و الخادم؟ فقال: «نعم، إلا أن تكون داره دار غلة، فيخرج له من غلتها دراهم تكفيه لنفسه و عياله، و إن لم تكن الغلة تكفيه لنفسه و عياله في طعامهم و كسوتهم و حاجتهم في غير إسراف، فقد حلت له الزكاة، و إن كان غلتها تكفيهم فلا».

So I asked him^{asws} about the Zakat, 'Is it Permissible for the owner of the house and the servants?' So he^{asws} said: 'Yes! Unless if his house is a yield house, so he takes

³ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 16

from its yield Dirhams which are sufficient for himself and his family. And if the yield is not sufficient for himself and his family regarding their food, and their clothing, and their needs without extravagance, so the Zakat is Permissible for him. And if his yield was sufficient for them, so no!"⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ صَبَّاحِ بْنِ سِيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَيُّمَا مُؤْمِنٍ أَوْ مُسْلِمٍ مَاتَ وَ تَرَكَ دَيْنًا لَمْ يَكُنْ فِي فُسَادٍ وَ لَا إِسْرَافٍ فَعَلَى الْإِمَامِ أَنْ يَقْضِيَهُ فَإِنْ لَمْ يَقْضِهِ فَعَلَيْهِ إِنْ ذَلِكَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ الْآيَةُ فَهُوَ مِنَ الْعَارِمِينَ وَ لَهُ سَهْمٌ عِنْدَ الْإِمَامِ فَإِنْ حَبَسَهُ فَإِنَّهُ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Whichever *Momin* or Muslim dies and leaves debts which do not happen to be regarding corruption or extravagance, so it is upon the Imam^{asws} that he^{asws} fulfils it. Therefore, if he^{asws} does not fulfil it, the sin of that would be upon him^{asws}. Allah^{azwj} Blessed and Exalted is Saying: **But rather, the charities are for the poor and the needy [9:60]** – the Verse. So he is from the debtors, and for him would be a share with the Imam^{asws}, and if he^{asws} were to withhold it, so its sin would be upon him^{asws}'.⁵

The office bearers upon it

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) في قوله: وَ الْعَامِلِينَ عَلَيْهَا، قال: «هم السعاة».

From Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **and the office bearers upon it [9:60]**. He^{asws} said: 'They are the couriers (messengers)'.⁶

عن العيص بن القاسم، عن أبي عبد الله (عليه السلام)، قال: «إن أناساً من بني هاشم أتوا رسول الله (صلى الله عليه وآله)، فسألوه أن يستعملهم على صدقة المواشي و النعم، فقالوا: يكون لنا هذا السهم الذي جعله الله للعاملين عليها و المؤلفة قلوبهم، فنحن أولى به؟

From Al Ays Bin Al Qasim,

'From Abu Abdullah^{asws} having said: 'People from the Clan of Hashim^{asws} came over to Rasool-Allah^{saww} and they asked him^{saww} to make them the office bearers upon the charities of the livestock and the bounties, and they said, 'There happens to be for us this portion which Allah^{azwj} Made it to be for the office bearers over it, and the ones (recently) inclined of hearts (to Al Islam), so (surely) we are the foremost with it?'

⁴ التهذيب 4: 127 / 48

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 104 H 7

⁶ تفسير العياشي 2: 69 / 91.

فقال رسول الله (صلى الله عليه وآله): يا بني عبد المطلب، إن الصدقة لا تحل لي ولا لكم، ولكن وعدت الشفاعة - ثم قال: أنا أشهد أنه قد وعدها - فما ظنكم يا بني عبد المطلب إذا أخذت بحلقة باب الجنة، أ تروني مؤثرا عليكم غيركم؟!».

So Rasool-Allah^{saww} said: 'O Clan of Abdul Muttalib^{asws}! The charities are not Permissible for me^{saww} nor for you all, but I^{saww} am Promised the intercession'. Then he^{saww} said: 'I^{saww} testify that He^{azwj} has Promised it, therefore what are your thoughts, O Clan of Abdul Muttalib^{asws}, when I^{saww} grab the chain of the Gate of the Paradise, do you see me^{saww} preferring others over you all?'⁷

The ones (recently) inclined of their hearts (to Al-Islam)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالْمُؤَلَّفَةِ قُلُوبُهُمْ قَالَهُمْ قَوْمٌ وَحَدُّوا اللَّهَ عَزَّ وَجَلَّ وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَشَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَهُمْ فِي ذَلِكَ شُكَّاكَ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ (صلى الله عليه وآله)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and the ones (recently) inclined of their hearts (to Al Islam) [9:60]**. He^{asws} said: 'They were a people professing to the Tawheed of Allah^{azwj} Mighty and Majestic, and they kept away from worshipping's the ones besides Allah^{azwj}, and they testified that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and there were doubtful regarding part of what Muhammad^{saww} came with.

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ (صلى الله عليه وآله) أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَالْعَطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ وَ يَتَّبِعُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَ أَقْرَبُوا بِهِ وَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنْ قُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ عُيَيْنَةُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ

So Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} that he^{saww} should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allah^{saww} was kind to their chiefs of the Arabs from Quraysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and Uayyana Bin Huswayn Al-Fazary and the likes of them from the people.

فَعَضَبَتِ الْأَنْصَارُ وَ اجْتَمَعَتْ إِلَى سَعْدِ بْنِ عُبَادَةَ فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِالْجُعْرَانَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَ تَأْذَنُ لِي فِي الْكَلَامِ فَقَالَ نَعَمْ فَقَالَ إِنَّ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئًا أَنْزَلَهُ اللَّهُ رَضِينَا وَ إِنْ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ

⁷ تفسير العياشي 2: 75 / 93

So the Helpers (Ansaar) were angered and gathered to Sa'ad Bin Ubada. So he went with them to Rasool-Allah^{saww} with Al-Ji'rana and he said, 'O Rasool-Allah^{saww}! Would you permit me regarding the speech?' So he^{saww} said: 'Yes'. So he said, 'If this matter from this wealth was such which you^{saww} have distributed between your^{saww} people, a Revelation from Allah^{azwj}, we are pleased, and if it was other than that, we are not pleased'.

قَالَ زُرَّارَةُ وَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ الْأَنْصَارِ أَكُلُّكُمْ عَلَى قَوْلِ سَيِّدِكُمْ سَعْدٍ فَقَالُوا سَيِّدُنَا اللَّهُ وَ رَسُولُهُ ثُمَّ قَالُوا فِي الثَّالِثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَ رَأْيِهِ

Zurara (the narrator) said, 'And I heard Abu Ja'far^{asws} saying: 'So Rasool-Allah^{saww} said: 'O group of the Helpers! Are all of you upon the words of your chief Sa'ad?'. So they said, 'Our chief is Allah^{azwj} and His^{azwj} Rasool^{saww}!'. Then they said during the third (reiteration), 'We are upon the like of his words and his view'.

قَالَ زُرَّارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فَحَطَّ اللَّهُ نُورَهُمْ وَ فَرَضَ اللَّهُ لِلْمُؤَلَّفَةِ قُلُوبُهُمْ سَهْمًا فِي الْقُرْآنِ .

Zurara (the narrator) said, 'So I heard Abu Ja'far^{asws} saying: 'So Allah^{azwj} Diminished their light and Allah^{azwj} Imposed a share to be for the ones of inclined hearts in the Quran'.⁸

عن سماعة، عن أبي عبد الله أو أبي الحسن (عليهما السلام)، قال: ذكر أحدهما أن رجلا دخل على رسول الله (صلى الله عليه و آله) يوم غنيمة حنين، و كان يعطي المؤلفة قلوبهم، يعطي الرجل منهم مائة راحلة و نحو ذلك، و قسم رسول الله (صلى الله عليه و آله) حيث أمر،

From Sama'at,

'From Abu Abdullah^{asws} or Abu Al-Hassan^{asws} having said: 'One of the two^{asws} mentioned that a man came to Rasool-Allah^{saww} on the day of the (distribution of the) was booty of (the battle of) Hunayn, and he^{saww} was giving to **the ones (recently) inclined of their hearts (to Al-Islam) [9:60]**, giving each man from them, one hundred riding camels and approximate to that, and Rasool-Allah^{saww} distributed wherever He^{azwj} so Commanded.

فأتاه ذلك الرجل قد أزاغ الله قلبه و ران عليه، فقال له: ما عدلت حين قسمت. فقال له رسول الله (صلى الله عليه و آله): «ويلك ما تقول؟ ألم تر قسمت الشاة حتى لم يبق معي شاة؟ أو لم أقسم البقر حتى لم يبق معي بقرة واحدة؟ أو لم أقسم الإبل حتى لم يبق معي بعير واحد؟».

So that man came to him^{saww}, who heart Allah^{azwj} had Turned away and Sealed upon it, and he said to him^{saww}, 'You are not been just when you^{saww} distribute!' Rasool-Allah^{saww} said to him: 'Woe be unto you! What are you saying? Did you not see me^{saww} distribute the sheep until there did not remain one sheep with me^{saww}? Or did I^{saww} not distribute the cows until there did not remain one cow with me^{saww}? Or did I^{saww} not distribute the camels until there did not remain one camel with me^{saww}?'

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 2

فقال بعض أصحابه له: اتركنا- يا رسول الله- حتى نضرب عنق هذا الخبيث. فقال: «لا، هذا يخرج في قوم يقرءون القرآن، لا يجوز تراقبهم، بلى قاتلهم غيري».

So one of his^{saww} companions said to him^{saww}, 'Leave us, O Rasool-Allah^{saww}, until we strike off the neck of this wicked one'. He^{saww} said: 'No! This one has come out among a people reciting the Quran (and) it does not exceed their throats (i.e. they are only reciting but not believing in the recitation). But One^{asws} other than me^{saww} would Fight them".⁹

The ones in bondage

عن أبي إسحاق، عن بعض أصحابنا، عن الصادق (عليه السلام)، قال: سئل عن مكاتب عجز عن مكاتبته، و قد أدى بعضها، قال: «يؤدي من مال الصدقة، إن الله يقول في كتابه: وَ فِي الرِّقَابِ».

From Abu Is'haq, from one of our companions,

'From Al-Sadiq^{asws}, he (the narrator) said, 'He^{asws} was asked about the contracted slave frustrated from (fulfilling) his contract, and he has (already) paid off part of it. He^{asws} said: 'Pay it from the wealth of the charity. Allah^{azwj} is Saying in His^{azwj} book: **and ones in bondage [9:60]**'.¹⁰

The ones in debt

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ قَالَ لِي أَبُو الْحُسَيْنِ (عليه السلام) مَنْ طَلَبَ هَذَا الرِّزْقَ مِنْ حِلٍّ لِيَعُوذَ بِهِ عَلَى نَفْسِهِ وَ عِيَالِهِ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr who said,

'Abu Al-Hassan^{asws} said to me: 'The one who seeks this sustenance from its Permissible means in order to assist by it upon himself and his family would be like the combatant in the Way of Allah^{azwj} Mighty and Majestic.

فَإِنْ غُلِبَ عَلَيْهِ فَلْيَسْتَدِنْ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ مَا يَقُوتُ بِهِ عِيَالَهُ فَإِنْ مَاتَ وَ لَمْ يَقْضِهِ كَانَ عَلَى الْإِمَامِ قَضَاؤُهُ فَإِنْ لَمْ يَقْضِهِ كَانَ عَلَيْهِ وَزْرُهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى قَوْلِهِ وَ الْغَارِمِينَ فَهُوَ فَقِيرٌ مُسْكِينٌ مُعَرِّمٌ.

⁹ تفسير العياشي 2: 73 / 92.

¹⁰ تفسير العياشي 2: 76 / 93.

So if he is overwhelmed upon (by poverty), so let him borrow upon Allah^{azwj} and upon His^{azwj} Rasool^{isaww} what he can provide with for his family. So if he were to die and he has not paid it back, it would be upon the Imam^{asws} to fulfil it. So if he^{asws} does not fulfil it, its burden would be upon him^{asws}. Allah^{azwj} Mighty and Majestic is Saying: **But rather, the charities are for the poor and the needy, and the office bearers upon it [9:60]** – up to His^{azwj} Words - **and the ones in debt**, so he is the poor, needy, in debt'.¹¹

In the Way of Allah^{azwj}

عن الحسن بن راشد، قال: سألت العسكري (عليه السلام) بالمدينة عن رجل أوصى بمال في سبيل الله، فقال: «سبيل الله شيعةنا».

From Al-Hassan Bin Rashid who said,

'I asked Al-Askari^{asws} at Al-Medina about a man who bequeathed wealth (to be spent) **in the Way of Allah [9:60]**. So he^{asws} said: 'Way of Allah^{azwj} – (spent in the way of) our^{asws} Shias'.¹²

عن الحسن بن محمد، قال: قلت لأبي عبد الله (عليه السلام): إن رجلاً أوصى لي في السبيل؟ قال: فقال لي: «أصرف في الحج». قال: قلت: إنه أوصى في السبيل. قال: «أصرفه في الحج، فإني لا أعلم سبيلاً من سبيله أفضل من الحج».

From Al-Hassan in Muhammad who said,

'I said to Abu Abdullah^{asws}, 'A man bequeathed to me (money to be spent) in the Way (of Allah^{azwj})?' So he^{asws} said to me: 'Spend it in the Hajj'. I said, 'He bequeathed to me (to spend it) in the Way (of Allah^{azwj})'. He^{asws} said: 'Spend it in the Hajj, for I^{asws} do not know a Way from His^{azwj} Way more superior than the Hajj'.¹³

Charities apportioned between eight categories

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ قَالَ سَأَلْتُ الرِّضَا (عليه السلام) وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ قَالَ سَأَلْنَا أَبَا الْحَسَنِ الرِّضَا (عليه السلام) عَنْ رَجُلٍ أَوْصَى بِسَهْمٍ مِنْ مَالِهِ وَ لَا يُدْرَى السَّهْمُ أَيُّ شَيْءٍ هُوَ فَقَالَ لَيْسَ عِنْدَكُمْ فِيمَا بَلَّغَكُمْ عَنْ جَعْفَرٍ وَ لَا عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِيهَا شَيْءٌ قُلْنَا لَهُ جُعِلْنَا فِدَاكَ مَا سَمِعْنَا أَصْحَابَنَا يَذْكُرُونَ شَيْئاً مِنْ هَذَا عَنْ آبَائِكَ

Ali Bin Ibrahim, from his father, from Safwan who said, 'I asked Al Reza^{asws}'; and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan and Ahmad Bin Muhammad Bin Abu Nasr who both said,

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 2

¹² تفسير العيّاشي 2: 81 / 94.

¹³ تفسير العيّاشي 2: 82 / 95.

'We asked Abu Al-Hassan Al-Reza^{asws} about a man who bequeathed with a 'portion' from his wealth, and we do not know the 'portion', which this is it?' So he^{asws} said: 'Is there not with you among what has reached you neither from Ja'far^{asws} nor Abu Ja'far^{asws} anything with regards to it?' We said to him^{asws}, 'May we be sacrificed for you^{asws}! We have not heard our companions mentioning anything from this, from you^{asws} forefathers^{asws}'.

فَقَالَ السَّهْمُ وَاحِدٌ مِنْ ثَمَانِيَةٍ فَقُلْنَا لَهُ جَعَلْنَا فِدَاكَ كَيْفَ صَارَ وَاحِدًا مِنْ ثَمَانِيَةٍ فَقَالَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ قُلْتُ جَعَلْتُ فِدَاكَ إِنِّي لَأَقْرُؤُهُ وَ لَكِنْ لَا أَدْرِي أَيُّ مَوْضِعٍ هُوَ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ ثُمَّ عَقَدَ بِيَدِهِ ثَمَانِيَةً قَالَ وَ كَذَلِكَ فَسَمَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى ثَمَانِيَةِ أَشْهُمٍ فَالسَّهْمُ وَاحِدٌ مِنْ ثَمَانِيَةٍ .

So he^{asws} said: 'The 'portion' is one from eight (1/8)'. So we said to him^{asws}, 'May we be sacrificed for you^{asws}! How did it come to be one from eight?' So he^{asws} said: 'Have you nor read the Book of Allah^{azwj} Mighty and Majestic?' I said, 'May I be sacrificed for you^{asws}! I have read it, but I do not know in which place it is'. So he^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer [9:60]**. Then he^{asws} made (the number) eight by his hand, and said: 'And similarly, Rasool-Allah^{saww} divided it upon eight portions. Therefore, the 'portion' is one from eight'.¹⁴

Can it be given to other than the Shias?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُمَا قَالَا لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ أَكُلُّ هَؤُلَاءِ يُعْطَى وَ إِنْ كَانَ لَا يَعْرِفُ فَقَالَ إِنَّ الْإِمَامَ يُعْطَى هَؤُلَاءِ جَمِيعًا لِأَنَّهُمْ يُتْرُونَ لَهُ بِالطَّاعَةِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim,

who both said to Abu Abdullah^{asws}, 'What is your^{asws} view of the Words of Allah^{azwj} Mighty and Majestic: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah [9:60]**, would all of them be given it and even to one who does not recognise (the Wilayah)?' So he^{asws} said: 'The Imam^{asws} would give to all of them, altogether, because they are acknowledging him^{asws} with the obedience'.

¹⁴ Al Kafi – V 7 – H 12903 – The Book of Bequests Ch 26 H 2

قَالَ قُلْتُ فَإِنْ كَانُوا لَا يَعْرِفُونَ فَقَالَ يَا زُرَّارُ لَوْ كَانَ يُعْطَى مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ لَمْ يُوْجَدْ لَهَا مَوْضِعٌ وَإِنَّمَا يُعْطَى مَنْ لَا يَعْرِفُ لِيَرْعَبَ فِي الدِّينِ فَيَنْتَبِتَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَلَا تُعْطَاهَا أَنْتَ وَ أَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ فَمَنْ وَجَدَتْ مِنْ هَؤُلَاءِ الْمُسْلِمِينَ عَارِفًا فَأَعْطِهِ دُونَ النَّاسِ

He (the narrator) said, 'I said, 'Supposing they are not recognising (the Wilayah)?' So he^{asws} said: 'Were he^{asws} to give to the ones who do recognise (the Wilayah) besides the ones who do not recognise, he^{asws} would not find a place for it, and rather he^{asws} would give to the one who does not recognise (the Wilayah), for him to incline in the Religion, so he would be steadfast upon it. But, as for today, so you should not give it, you and your companions, except to the 'one' who does recognise (the Wilayah). So the one whom you find from these Muslims having recognised (the Wilayah), so give to him, among the rest (of people)'.

ثُمَّ قَالَ سَهْمُ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ سَهْمُ الرِّقَابِ عَامٌّ وَ الْبَاقِي خَاصٌّ

Then he^{asws} said: 'The share of those whose hearts incline (towards the Wilayah), and the share of the slaves, are of a general nature, and the remainder are specific'.

قَالَ قُلْتُ فَإِنْ لَمْ يُوْجَدْ قَالُوا قَالَ لَا تَكُونُ فَرِيضَةُ فَرَضَها اللَّهُ عَزَّ وَ جَلَّ لَا يُوْجَدْ لَهَا أَهْلٌ

He (the narrator) said, 'I said, 'Supposing one cannot find them?' He^{asws} said: 'It cannot happen that an Obligation which Allah^{azwj} Mighty and Majestic has Obligated, a deserving one cannot be found for it'.

قَالَ قُلْتُ فَإِنْ لَمْ تَسْعُهُمُ الصَّدَقَاتُ فَقَالَ إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسْعُهُمْ وَ لَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَزَادَهُمْ إِنَّهُمْ لَمْ يُؤْتُوا مِنْ قَبْلِ فَرِيضَةِ اللَّهِ وَ لَكِنْ أُتُوا مِنْ مَنَعَ مَنْ مَنَعَهُمْ حَقَّهُمْ لَا بِمَا فَرَضَ اللَّهُ لَهُمْ وَ لَوْ أَنَّ النَّاسَ أَدَّوْا حُقُوقَهُمْ لَكَانُوا عَائِشِينَ بِخَيْرٍ .

He (the narrator) said, 'I said, 'Supposing the charities are insufficient for them?' So he^{asws} said: 'Allah^{azwj} Obligated for the poor, in the wealth of the rich, what would suffice them, and had He^{azwj} Known that it would not suffice the, He^{azwj} would have Increased it for them. It (poverty) did not come to them from the direction of the Obligation of Allah^{azwj}, but they are deficient due to the one who prevents their rights (to be given to them), not from what Allah^{azwj} has Obligated for them; and had the people paid their rights, they (the poor) would all be living a good life'.¹⁵

¹⁵ Al Kafi V 3 – The Book Of Zakaat CH 1 H 1

Background report/Hadeeth

علي بن إبراهيم: أنها نزلت لما جاءت الصدقات، و جاء الأغنياء و ظنوا أن الرسول (صلى الله عليه و آله) يقسمها بينهم، فلما وضعها رسول الله (صلى الله عليه و آله) في الفقراء تغامزوا رسول الله (صلى الله عليه و آله) و لمزوه، و قالوا: نحن الذين نقوم في الحرب، و نغزو معه، و نقوي أمره، ثم يدفع الصدقات إلى هؤلاء الذين لا يعينونه، و لا يغنون عنه شيئاً؟!

Ali Bin Ibrahim –

'It was Revealed when the charities came, and the rich ones came over and they thought that the Rasool^{saww} would distribute these among them. So when Rasool-Allah^{saww} placed these among the poor, they thronged around Rasool-Allah^{saww} and criticised him^{saww} and they said, 'We are those who were standing during the war, and we battled alongside you^{saww}, and we strengthened His^{azwj} matter, then you^{saww} are handing over the charities to them, those who neither assisted Him^{azwj}, nor availed anything?'

فأنزل الله: وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ.

So Allah^{azwj} Revealed: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59].**

ثم فسر الله عز و جل الصدقات لمن هي، و على من تجب، فقال: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ فأخرج الله من الصدقات جميع الناس إلا هذه الثمانية أصناف الذين سماهم الله.

Then Allah^{azwj} Mighty and Majestic Interpreted the charities, for whom they should be, and upon whom it is Obligated, so He^{azwj} Said: **'But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, being an Ordinance from Allah; and Allah is Knowing, Wise [9:60].** Thus Allah^{azwj} Excluded the entirety of the people except for these eight categories, those whom Allah^{azwj} Specified.

و بين الصادق (عليه السلام) من هم، فقال: «الفقراء: هم الذين لا يسألون و عليهم مؤنات من عيالهم، و الدليل على أنهم هم الذين لا يسألون قول الله في سورة البقرة: لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْباً فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافاً.

And Al-Sadiq^{asws} explained who they are, so he^{asws} said: **'The poor – they are those who are not begging, and upon them is the providing for their dependants, and the evidence upon that they are those who are not begging are the Words of Allah^{azwj} in Surah Al Baqarah: (Alms are) for the poor, those who are confined in the way of Allah, not being able upon travelling in the land (to earn); the ignorant one**

reckons them to be rich due to (their) chastity; you can recognise them by their marks; they are not asking importunately [2:273].

وَالْمَسَاكِينِ هُم أَهْلُ الزَّمَانَةِ مِنَ الْعَمِيَانِ وَالْعُرْجَانِ وَالْمَجْدُومِينَ، وَ جَمِيعُ أَصْنَافِ الزَّمَنِ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالصَّبِيَّانِ.

And the needy, then are the people with disabilities – from the blind, and the lame, and the lepers, and the entirety of the types of disabilities, from the men and the women and the children.

وَالْعَامِلِينَ عَلَيْهَا هُم السَّعَاةُ وَالْجَبَاةُ فِي أَخْذِهَا وَ جَمْعُهَا وَ حَفْظُهَا حَتَّى يُؤَدَّوْهَا إِلَى مَنْ يَقْسِمُهَا.

And the office bearers upon it – they are the couriers (messengers) and the collectors in taking it, and gathering it, and protecting it until it is paid to the one to be distributed to.

وَالْمُؤَلَّفَةِ قُلُوبُهُمْ هُم قَوْمٌ وَحَدَّوْهُمُ اللَّهُ وَ لَمْ تَدْخُلِ الْمَعْرِفَةُ فِي قُلُوبِهِمْ مِنْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَتَأَلَّفُهُمْ وَ يَعْلَمُهُمْ كَيْمَا يَعْرِفُوا، فَجَعَلَ اللَّهُ لَهُمْ نَصِيبًا فِي الصَّدَقَاتِ كَيْ يَعْرِفُوا وَ يَرْغَبُوا.

And the ones (recently) inclined of their hearts (to Al Islam) – they are a people professing the Tawheed of Allah^{azwj} and the recognition has not entered into their hearts that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}. So Rasool-Allah^{saww} used to incline towards them and teach them, perhaps they would recognise. Therefore, Allah^{azwj} Made a share to be for them in the charities, perhaps they would recognise and be desirous’.

و فِي رِوَايَةِ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، قَالَ: «و فِي الرِّقَابِ قَوْمٌ قَدْ لَزِمَهُمْ كُفَرَاتٌ فِي قَتْلِ الْخَطَا، وَ فِي الظُّهَارِ، وَ قَتْلِ الصَّيْدِ فِي الْحَرَمِ، وَ فِي الْإِيمَانِ، وَ لَيْسَ عَنْدهُمْ مَا يَكْفُرُونَ، وَ هُم مُؤْمِنُونَ، فَجَعَلَ اللَّهُ لَهُمْ مِنْهَا سَهْمًا فِي الصَّدَقَاتِ لِيَكْفُرَ عَنْهُمْ.

And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: ‘And regarding **ones in bondage** – a people for whom an expiation is necessitated regarding the erroneous killing, and Al Zihar, and killing the prey in the Haram, and regarding the oath, and there isn't with them (any money) what they could be expiating with, and they are Momineen. So Allah^{azwj} Made a share to be for them from it in the charities to expiate on their behalf.

وَالْغَارِمِينَ قَوْمٌ وَقَعَتْ عَلَيْهِمْ دِيُونٌ أَنْفَقَوْهَا فِي طَاعَةِ اللَّهِ مِنْ غَيْرِ إِسْرَافٍ، فَيُجِبُ عَلَى الْإِمَامِ أَنْ يَقْضِيَ ذَلِكَ عَنْهُمْ وَ يَكْفِيَهُمْ مِنْ مَالِ الصَّدَقَاتِ

And the ones in debt, are a people upon whom debts have occurred (while) spending in the (acts of) obedience to Allah^{azwj} from without there being extravagance, so it Obligates upon the Imam^{asws} that he^{asws} fulfils that on their behalf and suffices for them from the wealth of the charities.

وَفِي سَبِيلِ اللَّهِ قَوْمٌ يُخْرَجُونَ إِلَى الْجِهَادِ وَ لَيْسَ عِنْدَهُمْ مَا يَنْفِقُونَ، أَوْ قَوْمٌ مِنَ الْمُسْلِمِينَ لَيْسَ عِنْدَهُمْ مَا يَحْجُونَ بِهِ، أَوْ فِي جَمِيعِ سَبَلِ الْخَيْرِ، فَعَلَى الْإِمَامِ أَنْ يَعْطِيَهُمْ مِنْ مَالِ الصَّدَقَاتِ حَتَّى يَقْوُوا بِهِ عَلَى الْحَجِّ وَالْجِهَادِ

And in the Way of Allah – a people who are going out to the Jihad and there isn't with them what they can be spending, or a people from the Muslims, there isn't with them what they can be performing Hajj with, or regarding the entirety of the ways of goodness, so it is upon the Imam^{asws} that he^{asws} gives them from the wealth of the charities until they are strengthened with it upon the Hajj and the Jihad.

وَ ابْنِ السَّبِيلِ أَبْنَاءَ الطَّرِيقِ الَّذِينَ يَكُونُونَ فِي الْأَسْفَارِ فِي طَاعَةِ اللَّهِ فَيَقْطَعُ عَلَيْهِمْ وَيَذْهَبُ مَا لَهُمْ، فَعَلَى الْإِمَامِ أَنْ يَرُدَّهُمْ إِلَى أَوْطَانِهِمْ مِنْ مَالِ الصَّدَقَاتِ.

And the wayfarer – Travellers of the road, those who happen to be in the journeys in obedience to Allah^{azwj}, so it is cut off upon them (by bandits/thieves) and their wealth goes away, so it is upon the Imam^{asws} that he^{asws} returns them to their homeland, from the wealth of the charities.

وَالصَّدَقَاتُ تَنْجَزُ ثَمَانِيَةَ أَجْزَاءَ، فَيُعْطَى كُلُّ إِنْسَانٍ مِنْ هَذِهِ الثَّمَانِيَةِ عَلَى قَدَرِ مَا يَحْتَاجُ إِلَيْهِ بِلَا إِسْرَافٍ وَ لَا تَقْتِيرٍ، مَفُوضٌ ذَلِكَ إِلَى الْإِمَامِ، يَعْمَلُ بِمَا فِيهِ الصَّلَاحُ».

And the charities are apportioned upon eight portions, and each person would be given the eighth from it upon a measurement of whatever he is needy to, without there being any extravagance or thriftiness. That is delegated to the Imam^{asws}. He^{asws} would deal in a manner what is correct with regards to it".¹⁶

VERSE 61

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ {61}

And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: 'A hearer of good for you all. He believes in Allah and has faith in the Momineen, and is a Mercy for those of you who believe; and those who are hurting Rasool-Allah, for them is a painful Punishment' [9:61]

حدثنا عبد الله بن محمد عن محمد بن الحسين بن أبي الخطاب عن محمد بن عبد الله عن يونس عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام ارايت من لم يقر بما يأتكم في ليلة القدر كما ذكر ولم يجده قال اما إذا قامت عليه الحجة من يثق به في علمنا فلم يثق به فهو كافر واما من لا يسمع ذلك فهو في عذر حتى يسمع ثم قال عليه السلام يؤمن بالله ويؤمن للمؤمنين.

¹⁶ تفسير القمي 1: 298

It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Abdullah, from Yunus, from Umar Bin Yazeed who said:

'I said to Abu Abdullah^{asws}, 'I observe that some neither accept what comes to you^{asws} during the Night of Pre-determination (ليلة القدر) as Mentioned nor do they reject it'. He^{asws} said: 'But when the proof is established upon him by the one who is reliable with indicating our^{asws} knowledge, and he does not trust it, so he is a Kafir, and as for the one who does not hear that, so he would be in an excuse until he does hear (the proof)'. Then he^{asws} said: '**He believes in Allah and has faith in the Momineen [9:61]**'.¹⁷

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عيسى، عن حريز، قال: كانت لإسماعيل بن أبي عبد الله دينار، و أراد رجل من قريش أن يخرج إلى اليمن، فقال لإسماعيل: يا أبت، إن فلانا يريد الخروج إلى اليمن و عندي كذا و كذا ديناراً، أفترى أن أدفعها إليه، يبتاع لي بها بضاعة من اليمن؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hamad Bin Isa, from Hareyz who said,

'There used to be some Dinars for Ismail son of Abu Abdullah^{asws}, and a man from Quraysh intended to go out to Al Yemen. So, Ismail said, 'O father^{asws}! So and so intends to go out to Al-Yemen and with me are such and such Dinars. What is your^{asws} view if I were to hand these over to him, and he would buy some good for me from Al-Yemen?'

فقال أبو عبد الله (عليه السلام): «يا بني، أما بغللك أنه يشرب الخمر؟» فقال لإسماعيل: هكذا يقول الناس. فقال: «يا بني، لا تفعل» فعصى إسماعيل أباه و دفع إليه دينارته، فاستهلكها و لم يأتها بشيء منها، فخرج إسماعيل و قضى أن أبا عبد الله (عليه السلام) حج و حج لإسماعيل تلك السنة، فجعل يطوف بالبيت و يقول: اللهم آجرني و أخلف علي.

So Abu Abdullah^{asws} said: 'O my^{asws} son! But has it not reached you that he is a drinker of wine?' Ismail said, 'The people are saying like this'. So he^{asws} said: 'O my^{asws} son! Do not do it'. But, Ismail disobeyed his father^{asws} and handed over his Dinars to him, and he wasted these and did not come to him with anything from these. So Ismail went out and Abu Abdullah^{asws} performed Hajj, and Ismail (also) performed Hajj during that year, and he went on to perform Tawaaf of the House (Kabah), and he was saying, 'O Allah^{azwj}! Recompense me and Replace upon me (the lost money)'.

فلحقه أبو عبد الله (عليه السلام) فهمزه بيده من خلفه، و قال له: «مه- يا بني- فلا و الله ما لك على الله من هذا حجة، و لا لك أن يأجرك، و لا يخلف عليك، و قد بلغك أنه يشرب الخمر فائتمته».

So Abu Abdullah^{asws} joined him and prodded him with his^{asws} hand from behind him, and said to him: 'Muh (Shh!) O my^{asws} son, for by Allah^{azwj}, there is no argument upon Allah^{azwj} for you, from this, nor is there for you that He^{azwj} Recompenses you, nor Replace upon you, and it had reached you that he was a drinker of the wine'.

¹⁷ Basaair Al Darajaat – P 5 Ch 3 H 15

فقال إسماعيل: يا أبت، إني لم أره يشرب الخمر، إنما سمعت الناس يقولون.

Ismail said, 'O father^{asws}! I did not see him drink the wine, but rather I heard the people saying so'.

فقال: «يا بني، إن الله عز و جل يقول في كتابه: يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ، يقول: يصدق الله و يصدق المؤمن، فإذا شهد عندك المؤمنون فصدقهم. و لا تأتمن شارب الخمر، فإن الله عز و جل يقول في كتابه: وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ فَاي سَفِيه أسفه من شارب الخمر؟

So he^{asws} said: 'O my^{asws} son! Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **He believes in Allah and has faith in the Momineen [9:61]**. He^{azwj} is Saying: "He^{saww} ratifies Allah^{azwj} and ratifies the Momineen". So whenever the Momineen testify in your presence, then ratify them, and do not entrust a drinker of the wine, for Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **And do not give your wealth to the foolish [4:5]**. So which foolish one is more foolish that a drinker of the wine?

إن شارب الخمر لا يزوج إذا خطب، و لا يشفع إذا شفع، و لا يؤتمن على أمانة، فمن ائتمنه على أمانة فاستهلكها لم يكن للذي ائتمنه على الله أن يأجره، و لا يخلف عليه».

If a wine drinker comes to you, do not (give to him) in marriage when he proposes, nor interceded when he (seeks) intercession, nor entrust him upon an entrustment. So the one who does entrust him upon an entrustment, and he wastes it, there would not happen to be, for the one who entrusted him, upon Allah^{azwj} that He^{azwj} Recompense him, nor Replace upon him".¹⁸

Background report/Hadeeth

علي بن إبراهيم: كان سبب نزولها أن عبد الله بن نفيل كان منافقا، و كان يقعد لرسول الله (صلى الله عليه و آله) فيسمع كلامه و ينقله إلى المنافقين، و ينم عليه، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) فقال: يا محمد، إن رجلا من المنافقين ينم [عليك]، و ينقل حديثك إلى المنافقين.

Ali Bin Ibrahim –

'The reason for its Revelation was that Abdullah Bin Nufayl was a hypocrite, and he used to sit around Rasool-Allah^{saww} and he would hear his^{saww} speech and transmit it to the hypocrites, and he would betray upon him^{saww}. So Jibraeel^{as} descended unto Rasool-Allah^{saww} and he^{as} said: 'O Muhammad^{saww}! A man from the hypocrites is betraying you^{asws}, and he is transmitting your^{saww} Hadeeth to the hypocrites'.

¹⁸ الكافي 5: 299 / 1

فقال رسول الله (صلى الله عليه و آله): «من هو؟». قال: يا رسول الله، الرجل الأسود الوجه، الكثير شعر الرأس، ينظر بعينين كأنهما قدران، و ينطق بلسان شيطان. فدعاه رسول الله (صلى الله عليه و آله) فأخبره فحلف أنه لم يفعل، فقال رسول الله (صلى الله عليه و آله): «قد قبلت منك، فلا تفعل».

So Rasool-Allah^{saww} said: 'Who is he?' He^{as} said: 'O Rasool-Allah^{saww}! (It is) the man with the black face, a lot of hair on the head. He looks with his eyes as if they are ogling, and he speaks with the tongue of satan^{la}'. So Rasool-Allah^{saww} called him and informed him, but he swore on oath that he did not do so. Rasool-Allah^{saww} said: 'I^{saww} have accepted from you, but do not do so'.

فرجع إلى أصحابه، فقال: إن محمدا اذن، أخبره الله أني أتم عليه، و أنقل أخباره فقبل. و أخبرته أني لم أفعل ذلك فقبل،

But he returned to his companions and he said, 'Surely Muhammad^{saww} is a hearer. Allah^{azwj} Informed him^{saww} that I betrayed upon him^{saww} and transmitted his^{saww} Hadeeth, and he^{saww} accepted. And I informed him^{saww} and I did not do that, and he^{saww} accepted'.

فأنزل الله على نبيه و منهم الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ قُلْ أَذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ أَي يصدق الله فيما يقول له، و يصدقكم فيما تعتذرون إليه في الظاهر، و لا يصدقك في الباطن، قوله: وَ يُؤْمِنُ لِلْمُؤْمِنِينَ يعني المقرين بالإيمان من غير اعتقاد.

Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: '**And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: 'A hearer of good for you all. He believes in Allah and has faith in the Momineen [9:61] - i.e. he^{saww} ratifies Allah^{azwj} regarding whatever He^{azwj} is Saying to him^{saww}, and he^{saww} ratifies you all regarding whatever excuses you are presenting to him^{saww} regarding Al-Zihaar, and he^{saww} is not ratifying you in the esoteric.**'¹⁹

VERSES 62 - 66

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ {62}

They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ {63}

¹⁹ تفسير القمّي 1: 300

Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجُ مَا تَحْذَرُونَ {64}

The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: 'Keep mocking! Surely Allah will Bring forth what you are being cautious of' [9:64]

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلِ أِبَالَهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ {65}

And if you question them, they would say, 'But rather, we were just talking and playing'. Say: 'Was it Allah and His Signs and His Rasool you were mocking at?' [9:65]

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ {66}

Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66]

العباشي: عن جابر الجعفي، قال: قال أبو جعفر (عليه السلام): «نزلت هذه الآية: وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ إِلَى قَوْلِهِ: نُعَذِّبْ طَائِفَةً» قال: قلت لأبي جعفر (عليه السلام): تفسير هذه الآية؟ قال: «تفسيرها - والله - ما نزلت آية قط إلا و لها تفسير».

Al Ayyashi, from Jabir Al Ju'fy who said,

'Abu Ja'far^{asws} said: 'This Verse was Revealed: **And if you question them, they would say, 'But rather, we were just talking and playing' [9:65]** - up to His^{azwj} Words: **[9:66] We will Punish a group**'. I said to Abu Ja'far^{asws}, '(What about) the interpretation of this Verse?' He^{asws} said: 'It's interpretation - by Allah^{azwj} - there was not Revealed a Verse at all except that there is an interpretation for it'.

ثم قال: «نعم، نزلت في التيمي و العدوي و العشرة معهما، إنيهم اجتمعوا اثنا عشر فكمنا لرسول الله (صلى الله عليه و آله) في العتبة، و ائتمروا بينهم ليقتلوه، فقال بعضهم لبعض: إن فطن نقول: إنما كنا نخوض و نلعب. و إن لم يفطن لنقتلنه،

Then he^{asws} said: 'Yes, this was Revealed regarding Al-Taymi (Abu Bakr) and Al-Udayy (Umar) and the family of these two. Twelve of them gathered in order to

ambush Rasool-Allah^{saww} in Al-Aqaba, and they conferred among them to murder him^{saww}. So some of them said to the others, 'If we are caught out we would say, 'But rather we were just talking idly and playing'. And if we are not caught out, we would murder him^{saww}.

فأنزل الله هذه الآية وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ فَقَالَ اللَّهُ لَنَبْيه قُلْ أ بِاللَّهِ وَ رَسُولِهِ يَعْنِي مُحَمَّدًا (صلى الله عليه و آله) كُنْتُمْ تَسْتَهْزِؤْنَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يَعْنِي عَلِيًّا (عليه السلام)، إن يعف عنهما في أن يلعنهما على المنابر و يلعن غيرهما فذلك قوله تعالى: إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً».

Thus, Allah^{azwj} Revealed this Verse: **And if you question them, they would say, 'But rather, we were just talking and playing' [9:65].** So Allah^{azwj} Said to His^{azwj} Prophet^{saww}: **Say: 'Was it Allah and His Signs and His Rasool you were mocking at?' [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you [9:66]** - Meaning Ali^{asws} if he^{asws} abstains from the two of them regarding the cursing of the two of them upon the Pulpit and cursing others, so these are the Words of the Exalted: **If We Pardon a group from you, We will Punish a group because they were criminals [9:66].**²⁰

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ. قال: «هؤلاء قوم كانوا مؤمنين فارتابوا و شكوا و نافقوا بعد إيمانهم، و كانوا أربعة نفر. و قوله: إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Do not make excuses. You have committed Kufr after your Eman [9:66].** He^{asws} said: 'They were a group who used to be Momineen, but they were suspicious and they doubted, and they became hypocrites after their (having expressed) Eman, and they were four in number.

كان أحد الأربعة مخشي بن حمير فاعترف و تاب، و قال: يا رسول الله، أهلكني اسمي. فسماه رسول الله (صلى الله عليه و آله) عبد الله بن عبد الرحمن، فقال: يا رب، اجعلني شهيدا حيث لا يعلم أحد أين أنا. فقتل يوم اليمامة، و لم يعلم أحد أين قتل فهو الذي عفا الله عنه».

And His^{azwj} Words: **If We Pardon a group from you [9:66].** It so happened that one of the four was Mukhsy Bin Humeyr but he acknowledged and repented, and said, 'O Rasool-Allah^{saww}! My name (reputation) has destroyed me'. So, Rasool-Allah^{saww} named him as Abdullah bin Abdul Rahman, and he said, 'O Lord^{azwj}! Make me to be martyred where no one knows where I am!' He was killed on the day (battle of) Yamama, and no one knew where he was killed. Thus, he was one whom Allah^{azwj} Forgave'.²¹

²⁰ تفسير العياشي 2: 84 / 95

²¹ تفسير القمي 1: 300

الشيبياني: روي عن الباقر (عليه السلام): أن هذه الآية نزلت في رجوع النبي (صلى الله عليه و آله) من غزاة تبوك في حق المنافقين الذين نفروا ناقة النبي (صلى الله عليه و آله) ليلة العقبة، و كان حذيفة بن اليمان يسوقها، و عمار يأخذ بزمامها، و كانوا اثني عشر رجلا،

Al Shaybany –

‘It is reported from Al-Baqir^{asws}: ‘This Verse was Revealed during the return of the Prophet^{saww} from the military expedition of Tabuk, regarding the hypocrites, those who frightened the she-camel of the Prophet^{saww} on the night of Al-Aqaba. And Huzeyfa bin Al-Yaman was ushering it, and Ammar Bin Yasser was holding its rein, and they (hypocrites) were twelve men.

فأمر النبي (صلى الله عليه و آله) حذيفة أن يضرب وجوه رواحلهم حتى نخاهم عن الطريق، و لم يعرفهم حذيفة و عرفهم النبي (صلى الله عليه و آله) فأحضرهم بين يديه، و وبخهم، و قالوا: إنما كنا نخوض و نلعب. فكذبهم و لعنهم، و كان قد آخى بينهم، فقال لهم: «أكفرتم بعد إيمانكم».

So the Prophet^{saww} ordered Huzeyfa to strike the faces of their rides until he removes them from the road. And Huzeyfa did not recognise them while the Prophet^{saww} recognised them. So he^{saww} had them presented in front of him^{saww} and rebuked them, and they said, ‘But rather, we were just talking and playing’. So he^{saww} belied them and cursed them, and he^{saww} had (previously) established brotherhood between them, and he^{saww} said to them: ‘You are committing Kufr after your Eman?’²²

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju’fy, who has narrated the following:

‘Abu Ja’far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: ‘The Prophet^{saww} said to Ali^{asws}: ‘O Ali^{asws}! And the criminals (guilty) they are the deniers of your^{asws} Wilayah’.²³

[واقعة العقبة:]

²² نهج البيان 2: 140 (مخطوط)

²³ (Extract) تفسير القمي 2: 395.

The incident of at Al-Aqaba

قَالَ الْإِمَامُ ع وَ لَقَدْ رَامَتِ الْفَجَرَةُ الْكَافِرَةُ لَيْلَةَ الْعَقَبَةِ قَتَلَ رَسُولُ اللَّهِ ص [عَلَى الْعَقَبَةِ] وَ رَامَ مَنْ بَقِيَ مِنْ مَرَدَةِ الْمُنَافِقِينَ بِالْمَدِينَةِ قَتَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَمَا قَدَرُوا عَلَى مُعَالَبَةِ رَبِّهِمْ، حَمَلَهُمْ عَلَى ذَلِكَ حَسَدُهُمْ لِرَسُولِ اللَّهِ ص فِي عَلِيٍّ ع لِمَا فَحَمَ مِنْ أَمْرِهِ، وَ عَظَمَ مِنْ شَأْنِهِ.

The Imam^{asws} (Hassan Al-Askari^{asws}) said: 'And the mischievous Kafirs wished to kill Rasool-Allah^{saww} on the night of Al-Aqaba (at Al-Aqaba), and the remaining ones from the renegade hypocrites at Al-Medina wished to kill Ali^{asws} Bin Abu Talib^{asws}. But they were not able upon overcoming their Lord^{azwj}. That which carried them upon that was their envy to Rasool-Allah^{saww} regarding Ali^{asws} due to the grandness of his^{asws} matter and the greatness of his^{asws} glory.

مِنْ ذَلِكَ: أَنَّهُ لَمَّا خَرَجَ مِنَ الْمَدِينَةِ وَ قَدْ كَانَ خَلْفَهُ عَلَيْهَا قَالَ لَهُ: إِنَّ جَبْرِئِيلَ أَتَانِي وَ قَالَ لِي: يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يُفْرِئُكَ السَّلَامَ- وَ يَقُولُ لَكَ: يَا مُحَمَّدُ إِمَّا أَنْ تَخْرُجَ أَنْتَ وَ يُقِيمَ عَلِيٌّ، أَوْ يَخْرُجَ عَلِيٌّ وَ تُقِيمَ أَنْتَ، لَا بُدَّ مِنْ ذَلِكَ، فَإِنَّ عَلِيًّا قَدْ نَدَبْتُهُ لِإِخْدَى ائْتِنِّي، لَا يَعْلَمُ أَحَدٌ كُنْهَ جَلَالِ مَنْ أَطَاعَنِي فِيهِمَا، وَ عَظِيمَ نَوَابِهِ غَيْرِي.

From that – When he^{saww} went out from Al-Medina, and he^{saww} had left him^{asws} behind upon it, said to him^{asws}: 'Jibraeel^{as} came to me^{saww} and said to me: 'O Muhammad^{saww}! The most Exalted Conveys the Greetings and is saying to you^{saww}: "O Muhammad^{saww}! Either you^{saww} go out and Ali^{asws} stays, or Ali^{asws} goes out and you^{saww} stay. It is a must from that, for Ali^{asws} has been Mandated with one of the two. No one knows the majesty of the one who obeys Me^{azwj} in these two (choices), and the greatness of its Rewards apart from Me^{azwj}".

فَلَمَّا خَلَفَهُ، أَكْثَرَ الْمُنَافِقُونَ [الطَّعْنَ] فِيهِ، فَقَالُوا: مَلَهُ وَ سَيَّمَهُ، وَ كَرِهَ صُحْبَتَهُ فَتَبِعَهُ عَلِيٌّ ع حَتَّى لَحِقَهُ- وَ قَدْ وَجَدَ مِمَّا قَالُوا فِيهِ.

So when he^{saww} left him^{asws} behind, most of the hypocrites taunted him^{asws} with regards to it and they said, 'He^{saww} is fed up with him^{asws}, and is tired of him^{asws}, and dislikes his^{asws} company'. So Ali^{asws} followed him^{saww} until he^{asws} met him, and he^{asws} had found (grief) from what they had said regarding him^{asws}.

فَقَالَ رَسُولُ اللَّهِ ص مَا أَشْخَصَكَ عَنْ مَرْكَرِكَ قَالَ: بَلَغَنِي عَنِ النَّاسِ كَذَا وَ كَذَا. فَقَالَ لَهُ: «أَ مَا تَرْضَى أَنْ تَكُونَ مِثِّي بِمَثَلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

So Rasool-Allah^{saww} said: 'What made you^{asws} come back from your^{asws} position?' He^{asws} said: 'It reached me^{asws}, such and such from the people'. He^{saww} said to him^{asws}: 'Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, except that there would be no Prophet^{as} after me^{saww}?'

فَانْصَرَفَ عَلِيٌّ ع إِلَى مَوْضِعِهِ، فَدَبَّرُوا عَلَيْهِ أَنْ يَقْتُلُوهُ، وَ تَقَدَّمُوا فِي أَنْ يَخْفُوا لَهُ فِي طَرِيقِهِ خَفِيرَةً طَوِيلَةً قَدَرِ خَمْسِينَ ذِرَاعًا، ثُمَّ غَطَّوْهَا بِخُصْرِ رِقَاقٍ وَ نَثَرُوا فَوْقَهَا يَسِيرًا مِنَ التُّرَابِ، بِقَدْرِ مَا غَطَّوْا وَجْهَهُ الْخُصْرُ، وَ كَانَ ذَلِكَ عَلَى طَرِيقِ عَلِيٍّ ع الَّذِي لَا بُدَّ لَهُ

مِنْ سُلُوكِهِ - لِيَقَعَ هُوَ وَ دَابَّتُهُ فِي الْخَفِيرَةِ الَّتِي قَدْ عَمَّقُوهَا، وَ كَانَ مَا حَوْلَ الْمَحْفُورِ أَرْضٌ ذَاتُ حِجَارَةٍ، وَ دَبَّرُوا عَلَى أَنَّهُ إِذَا وَقَعَ مَعَ دَابَّتِهِ فِي ذَلِكَ الْمَكَانِ كَبَسُوهُ بِالْأَحْجَارِ حَتَّى يَفْتُلُوهُ.

So Ali^{asws} left to go (back) to his^{asws} place, and they (hypocrites) pondered on killing him^{asws}, and they preceded in digging a pit for him^{asws} (to fall into it) on his^{asws} way, a long pit of a measurement of fifty cubits. Then they covered it with palm leaves and spread some soil above it, by a measurement of what was required to cover up the face of the palm leaves. And that was upon the way of Ali^{asws} which was a must for him^{asws} from travelling it – so that he^{asws} and his^{asws} ride would fall into the pit which they had dug deep. And it was so that around the dugout was rocky ground, and they pondered upon that he^{asws}, when he^{asws} does fall along with his^{asws} ride into that place, they would pelt him^{asws} with the stones until they kill him^{asws}.

فَلَمَّا بَلَغَ عَلِيٌّ عَ قُرْبَ الْمَكَانِ لَوَى فَرَسُهُ عُنُقَهُ، وَ أَطَالَهُ اللَّهُ فَبَلَغَتْ جَحْفَلَتُهُ أُذُنَهُ - وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ خُفِرَ هَاهُنَا وَ دُبِّرَ عَلَيْكَ الْحَتْفُ - وَ أَنْتَ أَعْلَمُ لَا تَمُرُّ فِيهِ.

So when Ali^{asws} reached near to the place, his^{asws} horse twisted its neck and Allah^{azwj} elongated it and it reached to his^{asws} ears, and it said, 'O Amir Al-Momineen^{asws}! They have dug out over here and contrived a doom upon you^{asws} – and you^{asws} are more knowing that you^{asws} should not be passing therein'.

فَقَالَ لَهُ عَلِيٌّ ع: «جَزَاكَ اللَّهُ مِنْ نَاصِحٍ خَيْرًا، كَمَا تُدَبِّرُ بِتَدْبِيرِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخْلِيكَ مِنْ صُنْعِهِ الْجَمِيلِ». وَ سَارَ حَتَّى شَارَفَ الْمَكَانَ فَتَوَقَّفَ الْفَرَسُ - خَوْفًا مِنَ الْمُرُورِ عَلَى الْمَكَانِ.

So Ali^{asws} said to it: 'May Allah^{azwj} Reward you for good advice. Just as you thought about me^{asws}, so Allah^{azwj} Mighty and Majestic would not let you be bereft of beautiful dealing'. And it went until it was by the place, and the horse paused, fearing from passing over the place.

فَقَالَ عَلِيٌّ ع: سِرَّ بِإِذْنِ اللَّهِ تَعَالَى سَالِمًا سَوِيًّا، عَجِيبًا شَأْنُكَ، بَدِيعًا أَمْرُكَ. فَتَبَادَرَتِ الدَّابَّةُ، فَإِذَا اللَّهُ عَزَّ وَ جَلَّ قَدْ مَنَّ الْأَرْضَ وَ صَلَّبَهَا - وَ لَأَمْ خُفِرَهَا وَ جَعَلَهَا كَسَائِرِ الْأَرْضِ.

Ali^{asws} said: 'Pass, by the Permission of Allah^{azwj} the Exalted, safely correctly, incredible would be your state, adorable would be your matter!' So the animal kept coming, and Allah^{azwj} Mighty and Majestic had Hardened the ground and Solidified it, and Repaired the pit and Made it to be like the rest of the ground (surrounding it).

فَلَمَّا جَاوَزَهَا عَلِيٌّ عَ لَوَى الْفَرَسُ عُنُقَهُ، وَ وَضَعَ جَحْفَلَتَهُ عَلَى أُذُنِهِ، ثُمَّ قَالَ: مَا أَكْرَمَكَ عَلَى رَبِّ الْعَالَمِينَ، جَوَزَكَ عَلَى هَذَا الْمَكَانِ الْخَاوِي! فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: جَاوَزَكَ اللَّهُ بِحِذِّهِ السَّلَامَةِ عَنْ تِلْكَ النَّصِيحَةِ الَّتِي نَصَحْتَنِي.

So when Ali^{asws} had crossed over it, the horse twisted its neck, and placed its mouth upon his^{asws} ears, then said, 'How prestigious you^{asws} are upon the Lord^{azwj} of the worlds! He^{azwj} Made you^{asws} cross upon this empty place!' So Amir Al-Momineen^{asws} said: 'Allah^{azwj} Reward you with the safety, for that advice which you advised me^{asws} with'.

ثُمَّ قَلَبَ وَجْهَ الدَّابَّةِ إِلَى مَا يَلِي كَفَلَهَا وَ الْقَوْمُ مَعَهُ بَعْضُهُمْ كَانَ أَمَامَهُ، وَ بَعْضُهُمْ خَلْفَهُ، وَ قَالَ: اكْشِفُوا عَنْ هَذَا الْمَكَانِ. فَكَشَفُوا [عَنْهُ] فَإِذَا هُوَ خَاوٍ، وَ لَا يَسِيرُ عَلَيْهِ أَحَدٌ إِلَّا وَقَعَ فِي الْحَفِيرَةِ، فَأَظْهَرَ الْقَوْمُ الْفَرَعَ وَ التَّعَجُّبَ مِمَّا رَأَوْا.

Then he^{asws} turned the face of the animal towards its rump, and the group was with him^{asws}, some of them were in front of him^{asws}, and some of them behind him^{asws}, and he^{asws} said: 'Uncover from this place!' So they uncovered from it, and it was empty, and no one would have travelled upon it except he would have fallen into the pit. So the people displayed the panic and astonishment from what they had seen.

فَقَالَ عَلِيُّ ع لِقَوْمٍ: أَ تَذُرُونَ مَنْ عَمِلَ هَذَا قَالُوا: لَا نَدْرِي. قَالَ ع: لَكِنْ فَرَسِي هَذَا يَدْرِي.

So Ali^{asws} said to the people: 'Do you know who did this?' They said, 'We don't know'. He^{asws} said: 'But this horse of mine knows'.

[ثُمَّ قَالَ:] يَا أَيُّهَا الْفَرَسُ كَيْفَ هَذَا وَ مَنْ دَبَّرَ هَذَا فَقَالَ الْفَرَسُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا كَانَ اللَّهُ عَزَّ وَ جَلَّ يَبْرُمُ مَا يَرُومُ جَهْلًا الْخَلْقِ نَقْضَهُ- أَوْ كَانَ يَنْقُضُ مَا يَرُومُ جَهْلًا الْخَلْقِ إِتْرَامَهُ، فَاللَّهُ هُوَ الْغَالِبُ وَ الْخَلْقُ هُمْ الْمَغْلُوبُونَ

Then he^{asws} said: 'O you horse! How was this (done), and who masterminded this?' So the horse said, 'O Amir Al-Momineen^{asws}! If it was such that Allah^{azwj} Mighty and Majestic Does what the ignorant people want undone, or He^{azwj} Undoes what the ignorant people want to be done, then Allah^{azwj}, He^{azwj} is the Conqueror, and they (people) are the defeated ones.

فَعَلَ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ فَلَانٌ وَ فُلَانٌ وَ فُلَانٌ- إِلَى أَنْ ذَكَرَ الْعَشْرَةَ بِمُوَاطَاةٍ مِنْ أَرْبَعَةٍ وَ عَشْرِينَ، هُمْ مَعَ رَسُولِ اللَّهِ ص فِي طَرِيقِهِ. ثُمَّ دَبَّرُوا- هُمْ- عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ ص عَلَى الْعَقَبَةِ وَ اللَّهُ عَزَّ وَ جَلَّ مِنْ وَرَاءِ حِيَاظَةِ رَسُولِ اللَّهِ ص، وَ وَلِيُّ اللَّهِ لَا يَغْلِبُهُ الْكَافِرُونَ.

O Amir Al-Momineen^{asws}! This was done by so and so, and so and so, and so and so, and so and so'- until it mentioned the ten colluders from the twenty four who were with Rasool-Allah^{saww} in his^{saww} way. Then they deliberated upon killing Rasool-Allah^{saww} upon Al-Aqaba (a hillock), and Allah^{azwj} Mighty and Majestic Protected Rasool-Allah^{saww} from behind, and a Guardian^{asws} of Allah^{azwj} is such that the Kafirs cannot overcome him^{asws}.

فَأَشَارَ بَعْضُ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع بِأَنْ يُكَاتِبَ رَسُولَ اللَّهِ ص بِذَلِكَ وَ يَبْعَثَ رَسُولًا مُسْرِعًا، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: إِنَّ رَسُولَ اللَّهِ إِلَى مُحَمَّدٍ رَسُولِهِ ص أَسْرَعُ وَ كِتَابَتُهُ إِلَيْهِ أَسْبَقُ، فَلَا يُهِمُّنَكُمْ هَذَا.

So one of the companions of Amir Al-Momineen^{asws} indicated that he^{asws} should write to Rasool-Allah^{saww} with that (what had happened), and he^{asws} should send a messenger quickly, but Amir Al-Momineen^{asws} said: 'The messenger of Allah^{azwj} to Muhammad^{saww} - His^{azwj} Rasool^{saww} would be quicker, and His^{azwj} letter to him^{saww} would (get there) earlier, therefore this should not concern you'.

فَلَمَّا قَرَّبَ رَسُولُ اللَّهِ ص مِنَ الْعَقَبَةِ الَّتِي بِإِزَائِهَا - فَصَائِحِ الْمُنَافِقِينَ وَ الْكَافِرِينَ نَزَلَ دُونَ الْعَقَبَةِ، ثُمَّ جَمَعَهُمْ فَقَالَ لَهُمْ: هَذَا جِبْرِئِيلُ الْوَحْيِ الْأَمِينُ يُخْبِرُنِي: «أَنْ عَلِيًّا دُبِّرَ عَلَيْهِ كَذَا وَ كَذَا، فَدَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ بِالطَّافَةِ وَ عَجَائِبِ مُعْجَزَاتِهِ بِكَذَا وَ كَذَا، إِنَّهُ صَلَبَ الْأَرْضَ تَحْتَ حَافِرِ دَابَّتِهِ وَ أَرْجُلِ أَصْحَابِهِ،

So when Rasool-Allah^{saww} came closer to Al-Aqaba which faced him^{saww}, he^{saww} gathered the hypocrites and the Kafirs who had descended below Al-Aqaba, and he^{saww} said to them: 'This is Jibraeel^{as}, the trustworthy messenger. He^{as} is informing me that Ali^{asws}, such and such colluded against him^{asws}, but Allah^{azwj} Mighty and Majestic Defended him^{asws} from it by His^{azwj} Kindness and wonders of his^{asws} miracles by such and such. He^{azwj} Solidified the ground of a pit beneath his^{asws} ride and the legs of his^{asws} companions.

ثُمَّ انْقَلَبَ عَلَى ذَلِكَ الْمَوْضِعِ عَلِيٌّ ع وَ كُشِفَ عَنْهُ فَرُيَّتِ الْحَفِيرَةُ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَأَمَهَا كَمَا كَانَتْ لِكِرَامَتِهِ عَلَيْهِ، وَ أَنَّهُ قِيلَ لَهُ: كَاتِبٌ بِهَذَا وَ أُرْسِلَ إِلَى رَسُولِ اللَّهِ، فَقَالَ عَلِيٌّ: رَسُولُ اللَّهِ إِلَى رَسُولِ اللَّهِ أَسْرَعُ، وَ كِتَابُهُ إِلَيْهِ أَسْبَقُ».

Then Ali^{asws} turned back to that place and uncovered from it, and the pit was seen. Then Allah^{azwj} Mighty and Majestic Returned it to be just as it was before due to His^{azwj} Prestige upon him^{asws}. And it was said to him^{asws}, 'Write with this and send a messenger to Rasool-Allah^{saww}'. But Ali^{asws} said: 'The messenger of Allah^{azwj} to Rasool-Allah^{saww} would be quicker and His^{azwj} letter to him^{saww} would get there earlier'.

وَ لَمْ يُخْبِرْهُمْ رَسُولُ اللَّهِ ص بِمَا قَالَ عَلِيٌّ ع عَلَى بَابِ الْمَدِينَةِ: إِنَّ مَنْ مَعَ رَسُولِ اللَّهِ سَيَكِيدُونَهُ وَ يَدْفَعُ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ.

And Rasool-Allah^{saww} did not inform them with that Ali^{asws} had said at the gateway of Al-Medina, that the ones with Rasool-Allah^{saww} would be plotting against him^{saww}, and that Allah^{azwj} Mighty and Majestic would Defend him^{saww}.

فَلَمَّا سَمِعَ الْأَرْبَعَةُ وَ الْعِشْرُونَ أَصْحَابُ الْعَقَبَةِ مَا قَالَهُ ص فِي أَمْرِ عَلِيٍّ ع قَالَ بَعْضُهُمْ لِبَعْضٍ: مَا أَمَهَرَ مُحَمَّدًا بِالْمَخْرَقَةِ، إِنَّ فَيْحًا مُسْرِعًا أَنَاهُ، أَوْ طَيْرًا مِنَ الْمَدِينَةِ مِنْ بَعْضِ أَهْلِهِ وَقَعَ عَلَيْهِ! أَنْ عَلِيًّا قُتِلَ بِحِيلَةٍ كَذَا وَ كَذَا - وَ هُوَ الَّذِي وَاطَأْنَا عَلَيْهِ أَصْحَابُنَا فَهُوَ الْآنَ لَمَّا بَلَغَهُ كَتَمَ الْخَبَرَ، وَ قَلْبُهُ إِلَى ضِدِّهِ، يُرِيدُ أَنْ يُسَكِّنَ مَنْ مَعَهُ، لِئَلَّا يَمْدُّوا أَيْدِيَهُمْ عَلَيْهِ،

So when the twenty four companions at Al-Aqaba heard what he^{saww} said regarding the matter of Ali^{asws}, some of them said to the others, 'What an expert Muhammad^{saww} is with the trickery. A quick pigeon came to him^{asws} or a bird from Al-Medina from one of his^{saww} family members and fell upon him^{saww}! Ali^{asws} has already been killed by such and such a ploy - and it is which has occurred upon him^{asws} by our companions, but he^{saww} at the moment, due to what has reached him^{saww}, is concealing the news, and facing it to its opposite, intending to calm the ones who are with him^{saww}, lest they extend their hands against him^{saww} (now that Ali^{asws} has been killed).

وَ هَيْهَاتَ وَ اللَّهُ مَا لَبَثَ عَلِيًّا بِالْمَدِينَةِ إِلَّا حَيْنُهُ [وَ لَا أَخْرَجَ مُحَمَّدًا إِلَى هَاهُنَا إِلَّا حَيْنُهُ] وَ قَدْ هَلَكَ عَلِيٌّ وَ هُوَ هَاهُنَا هَالِكٌ لَا مَحَالَةَ، وَ لَكِنْ تَعَالَوْا حَتَّى نَذْهَبَ إِلَيْهِ - وَ نُظْهِرَ لَهُ السُّرُورَ بِأَمْرِ عَلِيٍّ لِيَكُونَ أَسْكَنَ لِقَلْبِهِ إِلَيْنَا، إِلَى أَنْ تُمَضِيَ فِيهِ تَذْيِيرُنَا.

And far be it! However, Allah^{azwj} did not Let Ali^{asws} remain in Al-Medina except for a while, and He^{azwj} did not Let Muhammad^{saww} come out to over here except for a while. And Ali^{asws} has perished, and he^{saww} will be perishing over here inevitably. But, come, until we go to him^{saww} and display the cheerfulness to him^{asws} with the matter of Ali^{asws} (that he^{asws} is safe) in order for his^{saww} heart to be at rest towards us, until we accomplish our plot regarding him^{saww}.

فَحَضَرُوهُ وَ هَتُّوهُ عَلَى سَلَامَةٍ عَلَيَّ مِنَ الْوَزْطَةِ الَّتِي رَامَهَا أَغْدَاؤُهُ.

So they presented themselves to him^{asws} and congratulated him^{saww} upon the safety of Ali^{asws} from the predicament which his^{asws} enemies had wished it.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالرَّحِيلِ - فِي أَوَّلِ نِصْفِ اللَّيْلِ الْآخِرِ، وَ أَمَرَ مُنَادِيَهُ فَنَادَى: أَلَا لَا يَسْبِقَنَّ رَسُولَ اللَّهِ ص أَحَدٌ إِلَى الْعَقَبَةِ، وَ لَا يَطُوقَهَا حَتَّى يَجَاوِزَهَا رَسُولُ اللَّهِ ص.

Then Rasool-Allah^{saww} ordered with the departure – during the first half of the last night, and ordered his^{saww} caller to call out, ‘Indeed! No one should precede Rasool-Allah^{saww} to Al-Aqaba (ravine), nor tread upon it until Rasool-Allah^{saww} has crossed it’.

ثُمَّ أَمَرَ خُذِيْفَةَ أَنْ يَقْعُدَ فِي أَصْلِ الْعَقَبَةِ، فَيَنْظُرَ مَنْ يَمُرُّ بِهِ، وَ يُخْبِرُ رَسُولَ اللَّهِ ص وَ كَانَ رَسُولُ اللَّهِ ص أَمَرَهُ أَنْ يَسْتَتِرَ بِحَجَرٍ.

Then he^{saww} instructed Huzeyfa that he be seated at the base of Al-Aqaba and look at the ones who pass by it, and he should inform Rasool-Allah^{saww}; and Rasool-Allah^{saww} had instructed him that he should conceal himself by (behind) the rocks.

فَقَالَ خُذِيْفَةُ: يَا رَسُولَ اللَّهِ إِنِّي أَتَبَيَّنُ الشَّرَّ فِي وَجْهِهِ رُؤَسَاءِ عَسْكَرِكَ، وَ إِنِّي أَخَافُ أَنْ قَعَدْتُ فِي أَصْلِ الْجَبَلِ، وَ جَاءَ مِنْهُمْ مَنْ أَخَافُ أَنْ يَتَقَدَّمَكَ إِلَى هُنَاكَ - لِلتَّدْبِيرِ عَلَيْكَ يُحْسُ بِي، فَيَكْشِفُ عَنِّي، فَيَعْرِفُنِي وَ مَوْضِعِي مِنْ نَصِيحَتِكَ - فَيَتَّهَمُنِي وَ يَخَافُنِي فَيَقْتُلُنِي.

So Huzeyfa said, ‘O Rasool-Allah^{saww}! I can clearly see the evil in the faces of the chiefs of your^{saww} soldiers, and I fear that if I were to sit at the base of the mountain, and there comes one whom I fear and precedes you^{saww} to over there – in order to plot against you^{saww}, and he senses me (as being there), and he uncovers from me, so he would recognise me and my position from advising you^{saww} – and he would accuse me and would fear from me (that I will inform you^{saww}) so he would kill me’.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّكَ إِذَا بَلَغْتَ أَصْلَ الْعَقَبَةِ، فَافْصِدْ أَكْبَرَ صَخْرَةٍ هُنَاكَ إِلَى جَانِبِ أَصْلِ الْعَقَبَةِ وَ قُلْ لَهَا: «إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكَ - أَنْ تَنْفَرِجِي لِي حَتَّى أَدْخُلَ فِي خَوْفِكَ، ثُمَّ يَأْمُرُكَ أَنْ يَنْتَقِبَ فِيكَ ثُقْبَةً أُبْصِرُ مِنْهَا الْمَارِّينَ، وَ يَدْخُلُ عَلَيَّ مِنْهَا الرُّوحُ لَيْلًا أَكُونُ مِنَ الْهَالِكِينَ» فَإِنَّهَا تَصِيرُ إِلَى مَا تَقُولُ لَهَا بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ.

So Rasool-Allah^{saww} said: ‘You, when you reach the base of Al-Aqaba, aim for the largest rock over there to the side of the base of Al-Aqaba, and say to it, ‘Rasool-Allah^{azwj} orders you that you cleave asunder for me until I enter into your inside. Then he^{saww} orders you that you make a hole inside you for me to see the passers-by from it, and the air can enter unto me from it, lest I would happen to be from the

destroyed ones', so it would come to be what you would be saying to it, by the Permission of Allah^{azwj}, Lord^{azwj} of the worlds!'

فَأَدَّى حَدِيثَهُ الرِّسَالَةَ وَ دَخَلَ جَوْفَ الصَّخْرَةِ، وَ جَاءَ الْأَزْبَعَةُ وَ الْعِشْرُونَ عَلَى جِهَالِهِمْ وَ بَيْنَ أَيْدِيهِمْ رَجَالَتُهُمْ، يَقُولُ بَعْضُهُمْ لِبَعْضٍ: مَنْ رَأَيْتُمُوهُ هَاهُنَا كَاتِبًا مَنْ كَانَ فَاقْتُلُوهُ، لِئَلَّا يُخْبِرُوا مُحَمَّدًا أَنَّهُمْ قَدْ رَأَوْنَا هَاهُنَا فَيَنْكِصَ مُحَمَّدٌ، وَ لَا يَصْعَدَ هَذِهِ الْعُقْبَةَ إِلَّا نَهَارًا، فَيَبْطُلَ تَدْبِيرُنَا عَلَيْهِ.

Huzeyfa repeated the message and entered into the inside of the rock, and there came twenty four (men) upon their camels, and in front of them were their infantry. Some of them were saying to the others, 'If you see anyone over here, whoever it may be, kill him, lest he informs Muhammad^{saww} that he has seen us over here, and Muhammad^{saww} would turn back and will not ascend this Al-Aqaba (ravine) except at daytime, and it would invalidate our plot against him^{saww}.

وَ سَمِعَهَا حَدِيثَهُ، وَ اسْتَفْصَوْا فَلَمْ يَجِدُوا أَحَدًا، وَ كَانَ اللَّهُ قَدْ سَتَرَ حَدِيثَهُ بِالْحَجَرِ عَنْهُمْ فَتَفَرَّقُوا، فَبَعْضُهُمْ صَعِدَ عَلَى الْجَبَلِ وَ عَدَلَ عَنِ الطَّرِيقِ الْمَسْلُوكِ، وَ بَعْضُهُمْ وَقَفَ عَلَى سَفْحِ الْجَبَلِ عَنْ يَمِينٍ وَ شِمَالٍ، وَ هُمْ يَقُولُونَ، أَلَا تَرَوْنَ حِينَ مُحَمَّدٍ كَيْفَ أَغْرَاهُ بِأَنْ يَمْنَعَ النَّاسَ مِنْ صُعُودِ الْعُقْبَةِ حَتَّى يَقْطَعَهَا هُوَ لِنَحْلُو بِهِ هَاهُنَا - فَنَمْضِي فِيهِ تَدْبِيرَنَا وَ أَصْحَابُهُ عَنْهُ بِمَعْرَلٍ

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah^{azwj} had Veiled Huzeyfa from them with the rock. So they dispersed, and some of them ascended upon the mountain and altered from the travelled path, and some of them paused at the foot of the mountain, on the right and left, and they were saying, 'Are you not seeing where Muhammad^{saww}, how he^{saww} was lured into preventing the people from ascending Al-Aqaba until he^{saww} has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him^{saww} and his^{saww} companions are away from him^{saww}.

وَ كُلُّ ذَلِكَ يُوصِلُهُ اللَّهُ مِنْ قَرِيبٍ أَوْ بَعِيدٍ - إِلَى أُذُنِ حَدِيثَهُ وَ يَعِيهِ. فَلَمَّا تَمَكَّنَ الْقَوْمُ عَلَى الْجَبَلِ - حَيْثُ أَرَادُوا كَلِمَتِ الصَّخْرَةِ حَدِيثَهُ وَ قَالَتْ: انْطَلِقِ الْآنَ إِلَى رَسُولِ اللَّهِ ص فَأَخْبِرْهُ بِمَا رَأَيْتَ وَ مَا سَمِعْتَ. قَالَ حَدِيثَهُ: كَيْفَ أَخْرَجَ عَنْكَ وَ إِنْ رَأَى الْقَوْمُ قَتَلُونِي - مَخَافَةً عَلَى أَنْفُسِهِمْ مِنْ تَمِصَّتِي عَلَيْهِمْ

And all of that, Allah^{azwj} Transmitted from near or afar – to the ears of Huzeyfa and he retained it. So when the group had settled upon the mountain, wherever they had wanted to, the rock spoke to Huzeyfa and said, 'Go now, to Rasool-Allah^{saww}, and inform him^{saww} with what you have seen and what you heard'. Huzeyfa said, 'How can I exit from you, and if the people were to see me, they would kill me – fearing upon themselves from my informing upon them'.

قَالَتْ الصَّخْرَةُ: إِنَّ الَّذِي مَكَّنَكَ مِنْ جَوْفِي، وَ أَوْصَلَ إِلَيْكَ الرُّوحَ مِنَ الثُّقْبَةِ الَّتِي أَخَذْتُهَا فِيَّ - هُوَ الَّذِي يُوصِلُكَ إِلَى نَبِيِّ اللَّهِ وَ يُنْقِذُكَ مِنْ أَعْدَاءِ اللَّهِ.

The rock said, 'The One^{azwj} Who enables you from my inside, and Transmitted to you the air from aperture which it bore into me – He^{azwj} is the One^{azwj} Who would

Transport you to the Prophet^{saww} of Allah^{azwj}, Saving you from the enemies of Allah^{azwj}.

فَنَهَضَ حَدِيثُهُ لِيُخْرِجَ، وَ انْفَرَجَتِ الصَّخْرَةُ، فَحَوَّلَهُ اللَّهُ طَائِرًا فَطَارَ فِي الْهَوَاءِ مُخْلَقًا حَتَّى انْقَضَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص، ثُمَّ أُعِيدَ عَلَى صُورَتِهِ، فَأَخْبَرَ رَسُولَ اللَّهِ ص بِمَا رَأَى وَ سَمِعَ.

So Huzeyfa got up to exit, and the rock cleft asunder and Allah^{azwj} Transformed him into a bird, and it flew in the air, flying until it swooped in front of Rasool-Allah^{saww}. Then he returned upon his (original) image, and informed Rasool-Allah^{saww} with what he had seen and heard.

فَقَالَ رَسُولُ اللَّهِ ص: أَوْ عَرَفْتُهُمْ بِوُجُوهِهِمْ قَالَ: يَا رَسُولَ اللَّهِ كَانُوا مُتَلَتِّمِينَ وَ كُنْتُ أَعْرِفُ أَكْثَرَهُمْ بِجِمَاهِهِمْ، فَلَمَّا فَتَشُوا الْمَوْضِعَ فَلَمْ يَجِدُوا أَحَدًا، أَخَذُوا اللَّثَامَ فَرَأَيْتُ وَجُوهُهُمْ وَ عَرَفْتُهُمْ بِأَعْيَانِهِمْ - وَ أَسْمَائِهِمْ فَلَانَ وَ فَلَانَ حَتَّى عَدَّ أَرْبَعَةً وَ عِشْرِينَ.

So Rasool-Allah^{saww} said: 'And did you recognise them by their faces?' He said, 'They were veiled, and I was recognising them by their camels. So when they investigated the place, and they could not find anyone, they let down their veils, and I saw their faces and recognised them with my eyes – and their names are so and so, and so and so' – until he counted twenty-four.

فَقَالَ رَسُولُ اللَّهِ ص: يَا حَدِيثُهُ إِذَا كَانَ اللَّهُ تَعَالَى يُبَيِّتُ مُحَمَّدًا لَمْ يَقْدِرْ هَؤُلَاءِ وَ لَا الْخَلْقُ أَجْمَعُونَ أَنْ يُزِيلُوهُ، إِنَّ اللَّهَ تَعَالَى بَالِغٌ فِي مُحَمَّدٍ أَمْرُهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

So Rasool-Allah^{saww} said: 'O Huzeyfa! When it was so that Allah^{azwj} the Exalted Affirms Muhammad^{saww}, neither they nor the creatures altogether would not be able to move him^{saww}. Allah^{azwj} the Exalted will Make the matter of Muhammad^{saww} reach its accomplishment, and even if the Kafirs dislike it'.

ثُمَّ قَالَ: يَا حَدِيثُهُ فَإِنَّهُ بِنَا أَنْتَ وَ سَلْمَانُ وَ عَمَّارٌ، وَ تَوَكَّلُوا عَلَى اللَّهِ، فَإِذَا جُرْنَا الثَّيْبَةَ الصَّعْبَةَ فَأَذْنُوا لِلنَّاسِ أَنْ يَتَّبِعُونَا.

Then he^{saww} said: 'O Huzeyfa! Arise with us^{saww}, you, and Salman^{ra}, and Ammar^{ra}, and rely upon Allah^{azwj}. So when we have crossed the difficult ravine (Al-Aqaba), then (only) permit the people that they should follow us'.

فَصَعِدَ رَسُولُ اللَّهِ ص وَ هُوَ عَلَى نَاقَتِهِ - وَ حَدِيثُهُ وَ سَلْمَانُ أَخَذَهُمَا آخِذٌ بِخِطَامِ نَاقَتِهِ يَفُودُهَا، وَ الْآخَرُ خَلْفَهَا يَسُوقُهَا، وَ عَمَّارٌ إِلَى جَانِبِهَا، وَ الْقَوْمُ عَلَى جِمَاهِهِمْ وَ رَجَالَتُهُمْ مُنْبُتُونَ حَوْلَ الثَّيْبَةِ عَلَى تِلْكَ الْعُقَبَاتِ، وَ قَدْ جَعَلَ الَّذِينَ فَوْقَ الطَّرِيقِ حِجَارَةً فِي دِيَابِ فَدَخَرُجُوهَا مِنْ فَوْقٍ لِيَنْفَعُوا النَّاقَةَ بِرَسُولِ اللَّهِ ص، وَ تَقَعَّ بِهِ فِي الْمَهْوَى الَّذِي يَهُولُ النَّاطِرُ النَّظَرَ إِلَيْهِ مِنْ بَعْدِهِ.

So Rasool-Allah^{saww} ascended, and he^{saww} was upon his^{saww} she-camel; and Huzeyfa and Salman^{ra}, - one of them grabbed the rein of his^{saww} she-camel guiding it, and the other one was behind it, ushering it, and Ammar^{ra} was to its side, and the people were upon their camels and their feet (walking), scattered around the bend of Al-Aqaba. And those ones above the path had made stones to be in bags so they could roll these from above in order to frighten the she-camel of Rasool-Allah^{saww}, and it

would fall with him^{saww} into the chasm which would terrify the beholder looking into it from afar.

فَلَمَّا قَرُبَتِ الدَّبَابُ مِنْ نَاقَةِ رَسُولِ اللَّهِ ص أَذِنَ اللَّهُ تَعَالَى لَهَا، فَارْتَفَعَتْ ارْتِفَاعاً عَظِيماً - فَجَاوَزَتْ نَاقَةَ رَسُولِ اللَّهِ ص ثُمَّ سَقَطَتْ فِي جَانِبِ الْمَهْوَى، وَ لَمْ يَبْقَ مِنْهَا شَيْءٌ إِلَّا صَارَ كَذَلِكَ - وَ نَاقَةُ رَسُولِ اللَّهِ ص كَأَنَّهَا لَا تُحِسُّ بِشَيْءٍ - مِنْ تِلْكَ الْقَعَقَعَاتِ الَّتِي كَانَتْ لِلدَّبَابِ.

So when they brought the bags (of stones) closer to the she-camel of Rasool-Allah^{saww}, Allah^{azwj} the Exalted Permitted to it, and it arose with a great rising – and the she-camel of Rasool-Allah^{saww} crossed over, then it settled by the side of the chasm, and there did not remain anything from it, except it became like that – and the she-camel of Rasool-Allah^{saww} was as if it had not felt anything – from that from the rumbling of the stones.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ: اصْعِدِ الْجَبَلَ - فَاضْرِبْ بِعَصَاكَ هَذِهِ وَجُوهَ رَوَاحِلِهِمْ فَارْزَمْ بِهَا. فَفَعَلَ ذَلِكَ عَمَّارٌ، فَفَرَّتْ بِهِمْ، وَ سَقَطَ بَعْضُهُمْ فَانْكَسَرَ عَظْمُهُ، وَ مِنْهُمْ مَنْ انْكَسَرَتْ رِجْلُهُ وَ مِنْهُمْ مَنْ انْكَسَرَ جَنْبُهُ وَ اشْتَدَّتْ لِدَلِكِ أَوْجَاعُهُمْ، فَلَمَّا جُيِرَتْ وَ انْدَمَلَتْ بَقِيَّتْ عَلَيْهِمْ آثَارُ الْكَسْرِ إِلَى أَنْ مَاتُوا.

Then Rasool-Allah^{saww} said to Ammar^{ra}: 'Ascend the mountain, and strike with this staff of yours at the faces of their rides, and toss with it'. So Ammar^{ra} did that, and they (the rides) were frightened with them, and one of them fell down and broke his arms, and from them was one who broke his leg, and from them was one who broke his side, and their pains intensified due to that. So when the bones set and healed, the scars of the breaks remained upon them until they died.

وَ لِذَلِكَ قَالَ رَسُولُ اللَّهِ ص فِي حُدَيْفَةِ وَ أَمِيرِ الْمُؤْمِنِينَ ع: إِنَّهُمَا أَعْلَمُ النَّاسِ بِالْمُنَافِقِينَ، لِقُعُودِهِ فِي أَصْلِ الْعُقَبَةِ وَ مُشَاهَدَتِهِ مَنْ مَرَّ سَابِقاً لِرَسُولِ اللَّهِ ص، وَ كَفَى اللَّهُ رَسُولَهُ أَمْرَ مَنْ قَصَدَ لَهُ، وَ عَادَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ،

And for that, Rasool-Allah^{saww} said regarding Huzeyfa and Amir Al-Momineen^{asws}: 'Both of them are the most knowing of the people with the hypocrites'. (For Huzeyfa) it was due to his being seated at the base of Al-Aqaba and his witnessing the ones who passed by preceding Rasool-Allah^{saww}. And Allah^{azwj} Sufficed His^{azwj} Rasool^{saww} of the matter of the ones who had aimed for him^{saww}; and Rasool-Allah^{saww} returned to Al-Medina.

فَكَسَى اللَّهُ الدُّلَّ وَ الْعَارَ مَنْ كَانَ قَعَدَ عَنْهُ، وَ أَلْبَسَ الْحَزِيْنَ مَنْ كَانَ دَبَّرَ عَلَى عَلِيٍّ ع مَا دَفَعَ اللَّهُ عَنْهُ.

Thus Allah^{azwj} Disgraced and Shamed the ones who had sat (in ambush) from him^{saww}, and Clothed in humiliation the ones who had plotted against Ali^{asws}, what Allah^{azwj} had Defended him^{asws} from it'.²⁴

²⁴ Tafseer Imam Hassan Al Askari^{asws} – S 265 (Extract)

VERSES 67 - 69

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ {67}

The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good and withhold their hands. They have forgotten Allah, so He has Forgotten them; surely the hypocrites, they are the mischievous ones [9:67]

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعْنَهُمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ {68}

Allah has Promised the hypocritical men and the hypocritical women and the Kafirs the Fire of Hell, to abide therein eternally; it is sufficient for them; and Allah has Cursed them and for them would be ever-lasting Punishment [9:68]

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {69}

Like those from before you; they were stronger than you in power and more abundant in wealth and children. So they enjoyed their portion, and you are enjoying your portion just as those before you enjoyed their portion; and you are talking vainly like they were talking vainly. Those ones, their deeds were Confiscated in the world and the Hereafter, and those ones, they are the losers [9:69]

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رِئُوكَ نَسِيًّا؟»

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza^{asws} Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They have forgotten Allah, so He has Forgotten them [9:67]**. So he^{asws} said: 'Allah^{azwj} Blessed and Exalted, neither forgets nor does He^{azwj} slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic Saying: **and your Lord was not forgetful [19:64]**?

و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَيُّ بَتْرَكِهِمُ الاستعداد للقاء يومهم هذا».

But rather, He^{azwj} Recompenses the one who forgets Him^{azwj} and forgets his meeting Him^{azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: **And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19]**, and the Words of the Mighty and Majestic: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]**.²⁵

و عنه: بإسناده عن أبي معمر السعدي، عن أمير المؤمنين علي بن أبي طالب (عليه السلام)، قال: «قوله: نَسُوا اللَّهَ فَانْسَاهُمْ إِنَّمَا يعني أنهم نسوا الله في دار الدنيا فلم يعملوا بطاعته فنسيهم في الآخرة، أي لم يجعل لهم في ثوابه شيئاً فصاروا منسيين من الجنة.

And from him (Al Sadouq), by his chain from Abu Moamar Al Sa'dany,

(It has been narrated) from Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'His^{azwj} Words: **They have forgotten Allah, so He has Forgotten them [9:67]**: 'But rather, they forgot Allah^{azwj} in the house of the world, so they did not act in obedience to Him^{azwj}. So He^{azwj} would Forget them in the Hereafter, i.e., not to Make a share for them in His^{azwj} Rewards. Thus, they would become having been Forgotten from the Paradise'.²⁶

العباشي: عن جابر، عن أبي جعفر (عليه السلام) نَسُوا اللَّهَ قَالَ: قَالَ: «تَرَكُوا طَاعَةَ اللَّهِ». فَانْسَاهُمْ قَالَ: «فَتَرَكَهُمْ».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} (Re:): **They have forgotten Allah [9:67]**. He^{asws} said: 'They left the obedience of Allah^{azwj}'. **so He has Forgotten them [9:67]** - He^{asws} said: 'So He^{azwj} Left them'.²⁷

عن أبي معمر السعدي، قال: قال علي (عليه السلام) في قول الله: نَسُوا اللَّهَ فَانْسَاهُمْ. قال: «فإنما يعني أنهم نسوا الله في دار الدنيا فلم يعملوا له بالطاعة، و لم يؤمنوا به و برسوله فَانْسَاهُمْ في الآخرة أي لم يجعل لهم في ثوابه نصيباً، فصاروا منسيين من الخير».

From Abu Mo'mar Al Sa'ady who said,

²⁵ عيون أخبار الرضا (عليه السلام) 1: 18 / 125

²⁶ التوحيد: 5 / 259

²⁷ تفسير العباسي 2: 95 / 95

‘Ali^{asws} said regarding the Words of Allah^{azwj}: **They have forgotten Allah, so He has Forgotten them [9:67]**. He^{asws} said: ‘But rather, it means that they forgot Allah^{azwj} in the house of the world and they did not work for Him^{azwj} with the (acts of) obedience, and did not believe in Him^{azwj} and in His^{azwj} Rasool^{saww}, **so He has Forgotten them [9:67]** – in the Hereafter, i.e., He^{azwj} would not Make for them any share in His^{azwj} Rewards, and they would become having been forsaken from the goodness”.²⁸

VERSE 70

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ
وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ {70}

Did there not come to them news of those from before them of the people of Noah, and Aad, and Samood, and people of Ibrahim, and the companions of Madayn, and the overthrown cities? Their Rasools came to them with the clear proofs. So it was not Allah Who was unjust to them, but they were unjust to themselves [9:70]

محمد بن يعقوب: عن علي، عن علي بن الحسين، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قَالَ
قُلْتُ قَوْلُهُ عَزَّ وَجَلَّ وَ الْمُؤْتَفِكَةَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

Muhammad Bin Yaqoub, from Ali, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, when I asked, ‘(What about) the Words of the Mighty and Majestic: **And the overthrown cities He Overthrew [53:53]**. He^{asws} said: ‘These are the people of Al-Basra. It is the overthrown city’.

قُلْتُ وَ الْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ قَالَ أُولَئِكَ قَوْمُ لُوطٍ ائْتَفَكَتْ عَلَيْهِمْ ائْتَفَكَتْ عَلَيْهِمْ.

I said, ‘(What about) **and the overthrown cities? Their Rasools came to them with the clear proofs [9:70]**. He^{asws} said: ‘They were the people of Lut^{as}, their town was turned upside down upon them’.²⁹

And from him who said, ‘My father narrated to us from Muhammad Bin yahya Al-Ataar, from Muhammad Bin Ahmad, from Musa Bin Ja’far Al-Baghdady, from Ali Bin Ma’bad, from Abdullah Al-Dahqan, from Darast, from Atiya the brother of Abu Al-Magra who said,

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر البغدادي، عن
علي بن معبد، عن عبد الله الدهقان، عن درست، عن عطية أخي أبي المغراء، قال: ذكرت لأبي عبد الله (عليه السلام)، قلت:

²⁸ تفسير العياشي 2: 86 /96
²⁹ الكافي 8: 202 /18

سدوم التي قلبت عليهم؟ قال: «هي أربع مدائن: سدوم، و صدم، ولدنا، و عسيرا» قال: «فأتاهم جبرئيل (عليه السلام) و هن مقلوبات إلى تخوم الأرضين السابعة، فوضع جناحه تحت السفلى منهن، و رفعهن جميعا حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها».

'I mentioned to Abu Abdullah^{asws}, I said, '(What about) Sodom which was overturned upon them?' He^{asws} said: 'These were four cities – Sodom, and Sadeym, and Waladna, and Aseyra. So Jibraeel^{as} came to them, and these were overturned down to the seventh firmament. So he^{as} placed his^{as} wings under the lowest of these, and raised all of them, to the extent that the people of the sky heard the barking of the dogs of the earth, then overturned these'.³⁰

VERSE 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ {71}

And the Momineen and the Mominaat are guardians of each other. They are enjoining with the goodness and are forbidding from the evil, and they are establishing the Salat and are giving the Zakat and they are obeying Allah and His Rasool. Those, Allah would be Merciful to them; surely, Allah is Mighty, Wise [9:71]

العياشي: عن صفوان الجمال، قال: قلت لأبي عبد الله (عليه السلام): بأي أنت و امي، [تأتيني] المرأة المسلمة قد عرفتني بعملتي، و عرفتني بإسلامها و حبها إياكم و ولايتها لكم، و ليس لها محرم. فقال: «إذا جاءتك المرأة المسلمة فاحملها، فإن المؤمن محرم المؤمنة» و تلا هذه الآية وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ.

Al Ayyashi, from Safwan Al Jamaal who said,

'I said to Abu Abdullah^{asws}, 'May my father and my mother (be sacrificed) for you^{asws}! A Muslim woman comes to me having recognised me by my deed, and I recognise her by her Islam, and her love for you^{asws} and her Wilayah for you^{asws}, and there is no *Mahram* for her'. So he^{asws} said: 'When a Muslim woman comes to you, so carry her (give her a ride to Hajj), for the Momineen are *Mahram* for the Mominaat'. And he^{asws} recited this Verse: ***And the Momineen and the Mominaat are guardians of each other [9:71]***.³¹

³⁰ علل الشرائع: 7 / 552

³¹ تفسير العياشي 2: 87 / 96

VERSE 72

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {72}

Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]

العياشي: عن ثوير، عن علي بن الحسين (عليه السلام) قال: «إذا صار أهل الجنة في الجنة و دخل ولي الله إلى جناته و مساكنه و اتكأ كل مؤمن على أريكته، حفته خدامه، و تحدلت عليه الأثمار، و تفجرت حوله العيون، و جرت من تحته الأنهار، و بسطت له الزرابي، و وضعت له النمازق، و أتنه الخدام بما شاءت شهوته من قبل أن يسألهم ذلك- قال- و يخرج عليه الحور العين من الجنان فيمكنون بذلك ما شاء الله،

Al Ayyashi, from Suweyr,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'When the people of the Paradise go to the Paradise and the friend of Allah^{azwj} enters his Garden, and his dwelling, and every Momin reclines upon his recliner, and his servants surround him, and the fruits droop towards him, and the springs flow around him, and rivers flow beneath him, and the carpets are laid down for him, and the cushions are placed for him, and the servants come to him with whatever he so desires even before he asks for that, and the Maiden Houries comes out to him from the Gardens, So they would be remaining in that situation for as long as Allah^{azwj} so Desires.

ثم إن الجبار يشرف عليهم، فيقول لهم: أوليائي و أهل طاعتي و سكان جنتي في جواربي، ألا هل أنبئكم بخير مما أنتم فيه؟ فيقولون: ربنا، و أي شيء خير مما نحن فيه، نحن فيما اشتهدت أنفسنا و لذت أعيننا من النعم في جوار الكرم!- قال- فيعود عليهم القول، فيقولون: ربنا نعم، فأتنا بخير مما نحن فيه.

Then the Compeller would Address them Saying: "My^{azwj} friends and the people in My^{azwj} obedience, and the dwellers in My^{azwj} Paradise in My^{azwj} Neighbourhood! Shall I^{azwj} Inform you all of something which is better than what you all are in?' So they would be saying, 'Our Lord^{azwj}! And which thing is better than what we are in? We are in (a state where) we get whatsoever we desire for ourselves, and delights of our eyes from the Bounties in the neighbourhood of the Benevolent!' He^{asws} said: 'So He^{azwj} would Repeat the Words to them, so they would be saying, 'Yes, Our Lord^{azwj}! Give us that which is better than what we are in'.

فيقول لهم تبارك و تعالى: رضاي عنكم و محبتي لكم خير و أعظم مما أنتم فيه». قال: «فيقولون: نعم، يا ربنا، رضاك عنا و محبتك لنا خير لنا و أطيب لأنفسنا».

So the Blessed and Exalted would be Saying to them: “My^{azwj} Pleasure about you all, and My^{azwj} Love for you all is better and greater than what you all are in”. So they would be saying, ‘Yes, O our Lord^{azwj}! Your^{azwj} Pleasure about us and Your^{azwj} Love for us is better for us and goodlier for ourselves’.

ثم قرأ علي بن الحسين (عليه السلام) هذه الآية وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ حَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَ رِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Then Ali^{asws} Bin Al-Husayn^{asws} recited this Verse: **Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]**.³²

الطبرسي في (جوامع الجامع): أبو الدرداء، عن النبي (صلى الله عليه و آله) قال: «عدن دار الله التي لم ترها عين، و لم تخطر على قلب بشر، لا يسكنها غير ثلاثة: النبيون، و الصديقون، و الشهداء، يقول الله عز و جل: طوبى لمن دخلك».

Al Tabarsy, in Jawami'e Al Jami'a, from Abu Al Darda'a,

(It has been narrated) from the Prophet^{saww} having said: ‘(The Garden of) Eden is a House of Allah^{azwj} Which no eye has seen, and no heart of a person has been notified of it. None shall dwell in it except for three – The Prophets^{as}, and the Truthful, and the Martyrs. Allah^{azwj} Mighty and Majestic is Saying (to the Garden of Eden): “Beatitude for the one who enters into you!”³³

عن زيد بن أرقم، قال رجل لرسول الله (صلى الله عليه و آله): تزعم- يا أبا القاسم- أن أهل الجنة يأكلون و يشربون؟ قال: «نعم و الذي نفسي بيده، إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب». قال: فإن الذي يأكل تكون له الحاجة و الجنة طيبة لا خبث فيها! قال: «عرق يفيض من أحدهم كريح المسك فيضمر بطنه».

From Zayd Bin Arqam who said,

‘A man said to Rasool-Allah^{saww}, ‘You^{saww} are claiming – O Abu Al-Qasim^{saww} – that the people of the Paradise would be eating and drinking?’ He^{saww} said: ‘Yes, by the One in Whose^{azwj} Hand is my^{saww} soul. One of you would be given the strength one hundred with regards to the eating and the drinking’. He said, ‘So if the one who eats and drinks, there would be a need for him (for toilet), and the Paradise is a goodly place, there is no filth in it’. He^{saww} said: ‘A sweat would flow out from one of them emitting the aroma of the Musk, so his abdomen would fade (maintain its shape)’.³⁴

(بستان الواعظين): قال الحسين (عليه السلام)- و في نسخة الحسن- في قول الله عز و جل: وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ. قال: «قال رسول الله (صلى الله عليه و آله): هي قصور في الجنة من لؤلؤة بيضاء، فيها سبعون داراً من ياقوتة حمراء، في كل دار سبعون بيتاً من زمردة خضراء، في كل بيت سبعون سريراً، على كل سرير امرأة من الحور العين، في كل بيت مائدة، على كل مائدة

³² تفسير العياشي 2: 88/96.

³³ جوامع الجامع: 182.

³⁴ ربيع الأبرار 1: 248.

سبعون قصعة، على كل قصعة سبعون وصيفا و وصيفة، و يعطي الله المؤمن ذلك في غداة، و يأكل ذلك الطعام، و يطوف على تلك الأزواج».

(In the book) Bustaan Al Waizeen –

‘Al-Husayn^{asws} said’ – and in another copy, ‘Al-Hassan^{asws} (said), regarding the Worlds of Allah^{azwj} Mighty and Majestic: **and goodly dwellings in the Garden of Eden [9:72]**, said: ‘Rasool-Allah^{saww} said: ‘These are castles of white pearls in the Paradise wherein are seventy houses of red ruby. In each house, there are seventy rooms of green emerald. In each room, there are seventy beds, upon each bed being a woman from the maiden Houries. In each room there is a table-spread, upon each table spread being seventy bowls, upon each bowl there is a butler and a maid. And Allah^{azwj} would give that to the Momin during lunch, and he would eat that meal, and he would take turns upon those spouses’.³⁵

VERSE 73

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُم جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ
{73}

O you Prophet! Fight the Kafirs and the hypocrites and be harsh upon them; and their abode is Hell, and evil is the destination [9:73]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْجَوَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) كَتَبَ اللَّهُ الْجِهَادَ عَلَى الرَّجَالِ وَالنِّسَاءِ فَجِهَادُ الرَّجُلِ بَذْلُ مَالِهِ وَنَفْسِهِ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ وَجِهَادُ الْمَرْأَةِ أَنْ تَصْبِرَ عَلَى مَا تَرَى مِنْ أَدَى زَوْجِهَا وَغَيْرَتِهِ .

Ali Bin Ibrahim, from his father, from Abu Al Jaroud, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} said: ‘Allah^{azwj} has Prescribed the Jihad upon the men and the women, so the man would do Jihad by exerting his wealth and his self until he is killed in the Way of Allah^{azwj}; and the Jihad of the woman is that she would be patient upon what harm she sees from her husband and his self-esteem’.

وَ فِي حَدِيثٍ آخَرَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

And in another Hadeeth: ‘The Jihad of the woman is goodness with the husband’.³⁶

³⁵ بستان الواعظین

³⁶ Al Kafi – V 5 – The Book of Jihaad Ch 2 H 1

ثم قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «جاهد الكفار و المنافقين بإلزام الفرائض».

Then he (the author) said, 'My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Ja'far^{asws} having said: '**Fight the Kafirs and the hypocrites [9:73]** - by the imposition of the Obligations".³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) بَعَثَ بِسَرِيَّةٍ فَلَمَّا رَجَعُوا قَالَ مُرَحَّبًا يَقُومُ قَضَا الْجِهَادِ الْأَصْغَرَ وَ بَقِيَ الْجِهَادُ الْأَكْبَرُ قِيلَ يَا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ مَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} sent a brigade. So when they returned, he^{saww} said: 'Welcome to the people who have accomplished the smallest Jihad and there remains the greatest Jihad'. It was said, 'O Rasool-Allah^{saww}! And what is the greatest Jihad?' He^{saww} said: 'Jihad of the self'.³⁸

For detailed Ahadeeth on Jihad, refer to Al Kafi Vol. 5 – The book of Jihad –

[https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Jihaad%20\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Jihaad%20(1).pdf)

VERSES 74

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ يَنَالُوا ۖ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {74}

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

³⁷ ربيع الأبرار 1: 248

³⁸ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 3

العياشي: عن جابر بن أرقم، قال: بينا نحن في مجلس لنا و أخى زيد بن أرقم يحدثنا، إذ أقبل رجل على فرسه، عليه هيئة السفر، فسلم علينا، ثم وقف فقال: أ فيكم زيد بن أرقم؟ فقال زيد: أنا زيد بن أرقم، فما تريد؟ فقال الرجل: أ تدري من أين جئت؟ قال: لا. قال: من فسطاط مصر، لأسألك عن حديث بلغني عنك تذكره عن رسول الله (صلى الله عليه و آله). فقال له زيد: و ما هو؟ قال: حديث غدير خم في ولاية علي بن أبي طالب (عليه السلام).

Al Ayyashi, from Jabir Bin Arqam who said,

‘Once we were in a gathering and my brother Zayd Bin Arqam was narrating to us, when a man came upon riding upon his horse, and there were signs of lengthy travel upon him. He greeted us, then paused and said, ‘Is there a Zayd Bin Arqam amongst you?’ So Zayd said, ‘I am Zayd. So what is it that you want?’ The man said, ‘Do you know where I come from?’ He said, ‘No’. He said, ‘From the camps of Egypt, in order to ask you about a Hadeeth which has reached me from you, mentioning in it from Rasool-Allah^{saww}’. So Zayd said to him, ‘And what is it?’ He said, ‘Hadeeth of Ghadeer Khumm, of Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.

فقال: يا بن أخي، إن قبل غدير خم ما أحدثك به، أن جبرئيل الروح الأمين (عليه السلام) نزل على رسول الله (صلى الله عليه و آله) بولاية علي بن أبي طالب (عليه السلام) فدعا قوما أنا فيهم، فاستشارهم في ذلك ليقوم به في الموسم، فلم ندر ما نقول،

So he said, ‘O my cousin, it was before Ghadeer Khumm what I narrated to you with it. Jibraeel^{as}, the Trustworthy Spirit descended unto Rasool-Allah^{saww} with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. So he^{saww} called the people over, and I was among them, and he^{saww} consulted with them that he^{saww} would be carrying out the Command during the season (Hajj). We did not know what to say.

و بكى (صلى الله عليه و آله) فقال له جبرئيل: ما لك - يا محمد - أ جزعت من أمر الله! فقال: «كلا- يا جبرئيل - و لكن قد علم ربي ما لقيت من قريش إذ لم يقرؤا لي بالرسالة حتى أمرني بجهادي، و أهبط إلي جنودا من السماء فنصروني، فكيف يقرؤا لعلي من بعدي!»

And he^{saww} wept. So Jibraeel^{as} said to him^{saww}: ‘What is the matter with you^{saww} – O Muhammad^{saww} – you^{saww} are aggrieved by the Command of Allah^{azwj}?’ So he^{saww} said: ‘Never – O Jibraeel^{as} – but my^{saww} Lord^{azwj} Knows what I^{saww} face from Quraysh when they did not accept me^{saww} for the Message until I^{saww} was Commanded for the Jihad, and there descended unto me^{saww} armies from the sky to help me^{saww}. So how would they accept Ali^{asws} from after me^{saww}?’

فانصرف عنه جبرئيل، ثم نزل عليه فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ.

Jibraeel^{as} left him^{saww}, then it was Revealed unto him^{saww}: ‘**So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12].**

فلما نزلنا الجحفة راجعين و ضربنا أحببتنا نزل جبرئيل (عليه السلام) بهذه الآية: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ، فبينما نحن كذلك إذ سمعنا رسول الله (صلى الله عليه وآله) و هو ينادي: «يا أيها الناس، أجبوا داعي الله، أنا رسول الله»

So when we encamped at Al-Johfa, returning, and we were struck with the dust, Jibraeel^{as} descended with this Verse: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].*** So, when we were in the middle of that, we heard Rasool-Allah^{saww} calling out: 'O you people! Answer to the Caller of Allah^{azwj}! I^{saww} am Rasool-Allah^{saww}!'

فأتيناه مسرعين في شدة الحر فإذا هو واضع بعض ثوبه على رأسه، و بعضه على قدميه من الحر، و أمر بقم ما تحت الدوح، فقم ما كان ثم من الشوك و الحجارة،

We came rushing to him^{saww} in the extreme heat, and he^{saww} had placed some of his robe upon his^{saww} head, and some of it upon his^{saww} feet due to the heat. And he^{saww} ordered for the area to be swept. So we swept what was from the thorns and the stones'.

فقال رجل: ما دعاه إلى قم هذا المكان، و هو يريد أن يرحل من ساعته؟! ليأتينكم اليوم بداهية، فلما فرغوا من القم أمر رسول الله (صلى الله عليه وآله) أن يؤتى بأحداج دوابنا و أقتاب إبلنا و حقائبنا، فوضعنا بعضها على بعض، ثم ألقينا عليها ثوبا،

So the man said, 'What made him^{saww} call for the sweeping of this place and he^{saww} intended to move from there within the hour?' He said, 'In order to not to have any difficulties. So when we were free from the sweeping, Rasool-Allah^{saww} ordered us to bring the saddles of our animals, and our camels and our bags. So we place them on top of each other. Then we cast a cloth over it.

ثم صعد عليها رسول الله (صلى الله عليه وآله) فحمد الله و أثنى عليه، ثم قال: «أيها الناس، إنه نزل علي عشية عرفة أمر ضقت به ذرعا مخافة تكذيب أهل الإفك، حتى جاءني في هذا الموضع وعيد من ربي إن لم أفعل، ألا و إني غير هائب لقوم و لا محاب لقرابتي.

Then Rasool-Allah^{saww} ascended upon it. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! There descended unto me^{saww} a matter on the evening of Arafaat which constricted my^{saww} chest due to the fear of being belied by the people of fabrication, until I^{saww} came to this place and a Threat from my^{saww} Lord^{azwj} if I^{azwj} did not do it, so now I^{saww} am not fearful of the people nor am I^{saww} prejudiced towards my^{saww} near relations'.

أيها الناس، من أولى بكم من أنفسكم؟» قالوا: الله و رسوله، قال: «اللهم اشهد، و أنت- يا جبرئيل- فاشهد» حتى قالها ثلاثا. ثم أخذ بيد علي بن أبي طالب (عليه السلام) فرفعه إليه، ثم قال: «اللهم من كنت مولاه فعلي مولاه، اللهم والد من والاه و عاد من عاداه، و انصر من نصره و اخذل من خذله»

O you people! Who is closer to you all than your own selves?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' He^{saww} said: 'Our Allah^{azwj}, be a Witness, and you^{as} – O Jibraeel^{as} – so be a witness'. To the extent that he^{saww} said it three times. Then he^{saww} grabbed the hand of Ali^{asws} Bin Abu Talib^{asws} and raised it, then said: 'Our Allah^{azwj}! The one of whom I^{saww} was the Master of, so Ali^{asws} is his Master! Our Allah^{azwj}, Befriend the one befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}'.

قالها ثلاثا. ثم قال: «هل سمعتم؟» قالوا: اللهم بلى، قال: «فأقررتهم؟» قالوا: اللهم نعم. ثم قال: «اللهم اشهد، و أنت - يا جبرئيل - فاشهد».

He^{saww} said it three times. Then he^{saww} said: 'Have you all heard?' They said, 'Our Allah^{azwj}, Yes!' He^{saww} said: 'So you all are accepting it?' They said, 'Our Allah^{azwj}, yes!' Then he^{saww} said: 'Our Allah^{azwj}! Be Witness, and you^{as} – O Jibraeel^{as} – so be a witness'.

ثم نزل فانصرفنا إلى رحالنا، و كان إلى جانب خبائي خباء لنفر من قريش، و هم ثلاثة، و معي حذيفة بن اليمان، فسمعنا أحد الثلاثة و هو يقول: و الله إن محمدا لأحق إن كان يرى أن الأمر يستقيم لعلي من بعده! و قال آخر: أ تجعله أحق، ألم تعلم أنه مجنون، قد كاد أن يصرع عند امرأة ابن أبي كبشة؟ و قال الثالث: دعوه إن شاء أن يكون أحق، و إن شاء أن يكون مجنونا، و الله ما يكون ما يقول أبدا.

Then we encamped, so we left for our luggage, and to the side there were tents for a number of Quraysh, and there were three of them, and with me was Huzayfa Bin al-yaman. So we heard one of the three, and he was saying, 'By Allah^{azwj}! Muhammad^{saww} is a fool if he^{saww} sees that the Command would be established for Ali^{asws} from after him^{saww}!' And another one said, 'You are making him^{saww} to be a fool? Don't you know that he^{saww} is insane? There has been a plot to murder him^{saww} with a woman of Ibn Abu Kabasha?' And the third one said, 'Leave him^{saww}, whether he^{saww} wants to be a fool or wants to be insane. By Allah^{azwj}! It would never happen, what he^{saww} is saying it to be, ever!'

فغضب حذيفة من مقاتلتهم، فرفع جانب الخباء فأدخل رأسه إليهم، و قال: فعلتموها و رسول الله (صلى الله عليه و آله) بين أظهركم و وحي الله ينزل عليكم، و الله لأخبرنه بكرة بمقاتلتكم.

So Huzayfa got angry from their speech, so he raised the side of the tent and entered his head inside it and said, 'You are doing this, and Rasool-Allah^{saww} is among you, and the Revelation of Allah^{azwj} has Descended to you? By Allah^{azwj}! I will inform him of the contents of your speech'.

فقالوا له: يا أبا عبد الله، و إنك ها هنا و قد سمعت ما قلنا، اكتم علينا فإن لكل جوار أمانة. فقال لهم: ما هذا من جوار الأمانة، و لا من مجالسها، و ما نصحت الله و رسوله إن أنا طويت عنه هذا الحديث.

So they said to him, 'O Abu Abdullah! And you are over here, and have heard what we said. Conceal it for us, for every neighbour has a right of safety (from his

neighbour)'. So he said to them, 'This is not (a matter) from the rights of safety from neighbours, nor from its gatherings. And what Allah^{azwj} and His^{azwj} Rasool^{saww} have advised, I have summarised from it in this Hadeeth'.

فقالوا له: يا أبا عبد الله، فاصنع ما شئت، فو الله لنحلفن أنا لم نقل، و أنك قد كذبت علينا، أ فتراه يصدقك و يكذبنا و نحن ثلاثة؟ فقال لهم: أما أنا فلا ابالي إذا أديت النصيحة إلى الله و إلى رسوله، فقولوا ما شئتم أن تقولوا.

So they said to him, 'O Abu Abdullah! So do whatever you like, for, by Allah^{azwj}, we would deny that we ever said it, and that you are lying against us. Do you think that you would be ratified, and you are belying us and there are three of us?' So he said to them, 'As for myself, I do not care, for I have rendered the advice to Allah^{azwj} and to His^{azwj} Rasool^{saww}, therefore say whatsoever you want to say'.

ثم مضى حتى أتى رسول الله (صلى الله عليه و آله) و علي (عليه السلام) إلى جانبه محتب بحمائل سيفه، فأخبره بمقالة القوم، فبعث إليهم رسول الله (صلى الله عليه و آله) فأتوه، فقال لهم: «ماذا قلتم؟» فقالوا: و الله ما قلنا شيئا، فإن كنت بلغت عنا شيئا فمكذوب علينا.

Then he went until he came to Rasool-Allah^{saww} and Ali^{asws} was to his^{saww} side, included in his^{saww} garment, carrying his^{asws} sword. So he informed him^{saww} of the speech of the people. So Rasool-Allah^{saww} sent for them. They came up to him^{saww}. So he^{saww} said to them: 'What did you say?' So they said, 'By Allah^{azwj}! We have not said anything, and if anything have reached you^{saww} from us, so it is an attribution of lies against us'.

فهبط جبرئيل بهذه الآية يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بِعَدِ إِسْلَامِهِمْ وَ هُمُومَا لَمْ يَنَالُوا، و قال علي (عليه السلام) عند ذلك: «ليقولوا ما شاءوا، و الله إن قلبي بين أضلاعي، و إن سيفي لفي عنقي، و لئن هموا لأهمن».

So Jibraeel^{as} descended with this Verse: ***They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain [9:74].*** And Ali^{asws} said during that: 'Let them say whatever they want. By Allah^{azwj}, my^{asws} heart is between my^{asws} ribs, and my^{asws} sword is (worn) upon my^{asws} neck, and if they start (a fight), so let them start it'.

فقال جبرئيل للنبي (صلى الله عليه و آله): اصبر للأمر الذي هو كائن. فأخبر النبي (صلى الله عليه و آله) عليا (عليه السلام) بما أخبره به جبرئيل. فقال: «إذن أصبر للمقادير».

So Jibraeel^{as} said to the Prophet^{saww}: 'Be patient upon the matter which is bound to happen'. So the Prophet^{saww} informed Ali^{asws} of what Jibraeel^{as} had informed him^{saww} of. So he^{asws} said: 'Then, I^{asws} am patient over the Ordained matters'.

قال أبو عبد الله (عليه السلام): «و قال رجل من الملائكة: لئن كنا بين أقوامنا كما يقول هذا لنحن أشد من الحمير» قال: «و قال آخر شاب إلى جنبه: لئن كنت صادقا لنحن أشد من الحمير».

Abu Abdullah^{asws} said: 'And an old man from the chiefs said, 'If this was said among our people like what they were saying, we would be worse than the donkeys'. And another youth to his side said, 'If you are truthful, then we would be worse than the donkeys'.³⁹

و عنه: قال أبان بن تغلب، عنه (عليه السلام): «لما نصب رسول الله (صلى الله عليه وآله) عليا (عليه السلام) يوم غدِير خُم، فقال: من كنت مولاه فعلي مولاه، ضم رجُلان من قريش رؤوسهما و قالَا: و الله لا نسلَم له ما قال أبدا. فأخبر النبي (صلى الله عليه وآله) فسألهما عما قالَا، فكذبا و حلفا بالله ما قالَا شيئا، فنزل جبرئيل على رسول الله (صلى الله عليه وآله) يَخْلُقُونَ بِاللَّهِ ما قالُوا الآية». قال أبو عبد الله (عليه السلام): «لقد توليا و ما تابا».

And from him, from Aban Bin Taghlab,

(It has been narrated) from him^{asws} having said: 'When Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm, so he^{saww} said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master'. Two men (Abu Bakr and Umar) from the Quraysh held their heads in their hands and said, 'By Allah^{azwj}! We will never submit to it, what he^{saww} is saying, ever!' So the Prophet^{saww} was informed about it, so he^{saww} questioned them about what they had said, but they belied it, and swore by Allah^{azwj} that they had not said anything. So, Jibraeel^{as} descended upon Rasool-Allah^{saww} with the Verse: **They are swearing by Allah that they did not say it [9:74]**. Abu Abdullah^{asws} said: 'They had turned around, and did not repent'.⁴⁰

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أحمد بن يحيى ابن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن مهلل، عن أبيه، عن عبد الله بن الفضل الهاشمي، عن أبيه، عن زياد بن المنذر، قال: حدثني جماعة من المشيخة، عن حذيفة بن اليمان، أنه قال: الذين نفروا برسول الله نأقته في منصرفه من تبوك أربعة عشر: أبو الشُرور، و أبو الدواهي، و أبو المعازف، و أبوه، و طلحة، و سعد بن أبي وقاص، و أبو عبيدة، و أبو الأعور، و المغيرة، و سالم مولى أبي حذيفة، و خالد بن الوليد، و عمرو بن العاص، و أبو موسى الأشعري، و عبد الرحمن بن عوف، و هم الذين أنزل الله عز و جل فيهم وَ هُمُومًا لَمْ يَنَالُوا.

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al Haysam Al Ajaly, from Ahmad Bin Yahya Ibn Zakariya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazal Al Hashimy, from his father, from Ziyad Bin Al Manzar, from a group of the Sheykhs,

(It has been narrated) from Huzayfa Bin Al-Yaman having said, 'The ones who ambushed the she-camel of Rasool-Allah^{saww} during his^{saww} leaving from Tabuk, were fourteen of them – Abu Al-Sharoor, and Abu Al-Dawahy, and Abu Al-Ma'azaf, and his father, and Talha, and Sa'ad Bin Abu Waqqas, and Abu Ubeyda, and Abu Al-Awr, and Al-Mugheira, and Saalim Mawla Abu Huzayfa, and Khalid Bin Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashary, and Abdul Rahman Bin Awf. And

³⁹ تفسير العياشي 2: 89 / 97

⁴⁰ تفسير العياشي 2: 91 / 100

they are the ones regarding whom Allah^{azwj} Mighty and Majestic Revealed: **and they planned with what they could not attain [9:74]**.⁴¹

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) لما فرغ من غدير خم و تفرق الناس اجتمع نفر من قريش يتأسفون على ما جرى، فمر بهم ضب، فقال بعضهم: ليت محمدا أمر علينا هذا الضب دون علي. فسمع ذلك أبو ذر، فحكى ذلك لرسول الله (صلى الله عليه و آله) فبعث إليهم و أحضروهم و عرض عليهم مقاتلتهم فأنكروا و حلفوا، فأنزل الله تعالى: يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ الْآيَةِ، فقال النبي (صلى الله عليه و آله): «ما أظلت الخضراء و لا أقلت الغبراء أصدق لهجة من أبي ذر».

Ibn Shehr Ashub –

‘It has been reported that when the Prophet^{saww} was free from Ghadeer Khumm, and the people had dispersed, a number of Quraysh gathered together, finding excuses over what had happened. A lizard passed by them. So one of them said, ‘If only Muhammad^{saww} had ordered this lizard upon us rather than Ali^{asws}’. Abu Zarr^{ra} heard that, so he^{ra} told Rasool-Allah^{saww}. So he^{saww} sent for them, and cautioned them, and presented to them their speech, but they denied it and swore by it. So Allah^{azwj} Revealed: **They are swearing by Allah that they did not say it, and they have said the word of Kufr [9:74]** – the Verse. So the Prophet^{saww} said: ‘Neither has the greenery (of the sky) shaded, nor has the earth carried anyone more truthful than Abu Zarr^{ra}’.⁴²

عن جعفر بن محمد الخزاعي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما قال النبي (صلى الله عليه و آله) ما قال في غدير خم و صار بالأحبية، مر المقداد بجماعة منهم و هم يقولون: و الله إن كنا أصحاب كسرى و قيصر لكننا في الخبز و الوشي و الديباج و النساجات، و إنا معه في الأحسنين: نأكل الخشن و نلبس الخشن، حتى إذا دنا موته و فنيت أيامه و حضر أجله أراد أن يوليها عليا من بعده، أما و الله ليعلمن».

From Ja'af Bin Muhammad Al Khuzai'e, from his father who said,

‘I heard Abu Abdullah^{asws} saying: ‘When the Prophet^{saww} said what he^{saww} said at Ghadeer Khumm and came with the tents, Al-Miqdad^{ra} passed by a group of them and they were saying, ‘By Allah^{azwj}! If we had been companions of Chosroe (of Persia) and Caesar (of Rome), we would have been in the silk and the embroideries, and the brocade, but we are with him^{saww} in the two roughness’s – we eat the rough (food) and we wear the rough (clothes), until when his^{saww} death has approached and his^{saww} days have come to an end, and his^{saww} term has presented (ended), (now) he^{saww} is intending to make Ali^{asws} a ruler after him^{saww}. But, by Allah^{azwj}! He^{saww} will know’.

قال: «فمضى المقداد و أخبر النبي (صلى الله عليه و آله) به فقال: الصلاة جامعة» قال: «فقالوا: قد رمانا المقداد فقوموا نلحف عليه» قال –

⁴¹ الخصال: 6 / 499.

⁴² المناقب: 3: 41.

He^{asws} said: 'So Al-Miqdad^{ra} went and informed the Prophet^{saww} with it, and he^{saww} said: '(Call for) the congregational Salat!' He^{asws} said: 'So they said, 'Al-Miqdad^{ra} has accused us, therefore arise! We shall swear on oath against him^{ra}'.

فجاءوا حتى جثوا بين يديه، فقالوا: بآبائنا و أمهاتنا- يا رسول الله- لا و الذي بعثك بالحق، و الذي أكرمك بالنبوة، ما قلنا ما بلغك، لا و الذي اصطفاك على البشر».

So they came until they thronged in front of him^{saww}, and they said, 'By our fathers and our mothers, O Rasool-Allah^{saww}! No, by the One^{azwj} Who Sent you^{saww} with the Truth, and the One^{azwj} Who Honoured you^{saww} with the Prophet-hood! We did not say what has reached you^{saww}. No, by the One^{azwj} Who Chose you^{saww} over the humans!'

قال: «فقال النبي (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُوكَ- يا محمد- ليلة العقبة وَ مَا تَعْمُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ

He^{asws} said: 'So the Prophet^{saww} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with** - you, O Muhammad^{saww}, on the night of Al-Aqaba, **and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74]**'.⁴³

الطبرسي: قال الباقر (عليه السلام): «كان ثمانية منهم من قريش، و أربعة من العرب».

Al Tabarsy said, -

'Al Baqir^{asws} said: 'They were eight from Quraysh and four from the Arabs (Bedouins) (i.e., the twelve companions of Al-Aqaba)'.⁴⁴

حديث مسند عن المفضل بن عمر، عن الصادق (عليه السلام) في قصة النضر بن الحارث الفهري مع جماعة المنافقين الذين اجتمعوا عند عمر بن الخطاب ليلا، و ذكر الحديث، و قال فيه: «فلما رأوه- يعني النضر الفهري- بظهر المدينة ميتا بحجرة من طين انتحبوا و بكوا، و قالوا: من أبغض عليا و أظهر بغضه قتله بسيفه، و من خرج من المدينة بغضا لعلي أنزل الله عليه ما نرى، لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل من شيعة علي مثل سلمان و أبي ذر و المقداد و عمار و أشباههم من ضعفاء الشيعة.

A supported Hadeed from Al Mufazzal Bin Umar,

'From Al-Sadiq^{asws} in the story of Al-Nazar Bin Al-Haris Al-Fehry with a group of the hypocrites, those who had gathered in the presence of Umar Bin Al-Khattab at night, and he mentioned the Hadeeth, and he^{asws} said therein: 'So when he saw it, meaning Al-Nazar Al-Fehry, a dead body at the back of Al-Medina by a stone of clay (which befell from the sky and killed him), he wept and wailed, and they said, 'One who hates Ali^{asws} and manifests his hatred is killed by his^{asws} sword, and one who goes

⁴³ 90 /99 :2 (Extract) تفسير العيّاشي

⁴⁴ مجمع البيان 5: 79

out from Al-Medina out of hatred for Ali^{asws}, Allah^{azwj} Sends down upon him what we see. If we were to return to Al-Medina, the dear ones to him^{asws} would throw us out from it disgracefully, from the Shias of Ali^{asws} like Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra} and the likes of them^{ra} from the weak ones of the Shias’.

فَأَوْحَى اللَّهُ إِلَى نَبِيِّهِ مَا قَالُوا، فَلَمَّا انصَرَفُوا إِلَى الْمَدِينَةِ أَعْلَمَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَحَلَفُوا بِاللَّهِ كَاذِبِينَ أَنَّهُمْ لَمْ يَقُولُوا، فَأَنْزَلَ اللَّهُ فِيهِمْ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةً الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ بظاهر القول لرسول الله (صلى الله عليه و آله): إِنَّا قَدْ آمَنَّا وَ أَسْلَمْنَا لِلَّهِ وَ لِلرَّسُولِ فِيمَا أَمَرْنَا بِهِ مِنْ طَاعَةِ عَلِيٍّ

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} what they said. So when they came to Al-Medina, Rasool-Allah^{saww} let them know, but they swore on oath by Allah^{azwj} lying that they had not said it. Thus, Allah^{azwj} Revealed regarding them: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74]**, by their apparent words to Rasool-Allah^{saww}, ‘We have believed in Allah^{azwj} and submitted to Allah^{azwj} and to the Rasool^{saww} regarding what he^{saww} has ordered us with, from the obedience to Ali^{asws}’.

وَ هُمَا بِمَا لَمْ يَنَالُوا مِنْ قَتْلِ مُحَمَّدٍ لَيْلَةَ الْعَقْبَةِ وَ إِخْرَاجِ ضَعْفَاءِ الشَّيْعَةِ مِنَ الْمَدِينَةِ بَغْضًا لِعَلِيٍّ وَ مَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ بِسَيْفِ عَلِيٍّ فِي حُرُوبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ فَتُوْحِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَ إِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ».

And they planned with what they could not attain – from the murder of Muhammad^{saww} on the night of Al-Aqaba, and their expulsion of the weak Shias from Al-Medina in hatred for Ali^{asws}, **and they hated except if Allah and His Rasool was to Enrich them from His Grace** – by the sword of Ali^{asws} during the wards of Rasool-Allah^{saww} and his^{saww} victories. **So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper**’.⁴⁵

VERSES 75 - 79

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ {75}

And from them is one who vowed to Allah, ‘If He Gives us from His Grace, we would give charity and become from the righteous ones’ [9:75]

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {76}

But when He Gave them from His Grace, they would stingy with it and turned back, and they were averse [9:76]

⁴⁵ الكشكول في ما جرى على آل الرسول: 184.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ
{77}

So He Made hypocrisy as a consequence to be in their hearts until the Day they meet Him, due to their opposing Allah of what they had Promised Him and due to their lying [9:77]

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ {78}

Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78]

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۖ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {79}

Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them. Allah will Ridicule them, and for them would be a painful Punishment [9:79]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هو ثعلبة بن حاطب بن عمرو بن عوف، كان محتاجا فعاهد الله، فلما آتاه الله بخل به». قال: ثم ذكر المنافقين، فقال: أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ.

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is Sa'albat Bin Hatib Bin Amro Bin Awf. He used to be a needy person, so he made a pact with Allah^{azwj}. But when Allah^{azwj} Gave him, he was stingy from it. Then the hypocrites are Mentioned: **Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78].**

و قال: و أما قوله: الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ فحاء سالم بن عمير الأنصاري بصاع من تمر، فقال: يا رسول الله، كنت ليلتي أجيرا لجرير حتى نلت صاعين تمرا، أما أحدهما فأمسكته، و أما الآخر فأقرضه ربي،

And he^{as} said: 'And as for His^{azwj} Words: **Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them [9:79].** Saalim Bin Umeyr Al-Ansary came with a 'Sa'a' (a unit of measurement) of dates and said, 'O Rasool-Allah^{saww}! I worked for a wage last night until I got two 'Sa'as' of dates. As for one of them, so I have kept it, and as for the other, so I give it for (the Sake of) my Lord^{azwj}'.

فأمر رسول الله أن يبيذه في الصدقات، فسخر منه المنافقون، وقالوا: والله إن الله لغني عن هذا الصاع، ما يصنع الله بصاعه شيئاً! ولكن أبا عقيل أراد أن يذكر نفسه ليعطى من الصدقات، فقال: سَخِرَ اللَّهُ مِنْهُمْ وَهُمْ عَذَابٌ أَلِيمٌ.

So Rasool-Allah^{saww} ordered for it to be distributed as charity, and the hypocrites from among them started mocking, and they said, 'By Allah^{azwj}! Allah^{azwj} is Needless of this Sa'a (of dates). Allah^{azwj} cannot do anything with his Sa'a!' But Abu Aqeel wanted to remind himself to be given from the charities. So he said, **Allah would Ridicule them, and for them would be a painful Punishment [9:79]**.⁴⁶

VERSE 80

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {80}

Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; that is because they committed Kufr with Allah and His Rasool; and Allah does not Guide the mischief-making people [9:80]

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إن الله تعالى قال لمحمد (صلى الله عليه وآله): إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فاستغفر لهم مائة مرة ليغفر لهم فأنزل الله: سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، وقال: وَ لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ فلم يستغفر لهم بعد ذلك، و لم يقم على قبر أحد منهم».

Al- Ayyashi, from Al- Abbas Bin Hilal,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Allah^{azwj} Said to Muhammad^{saww}: **even if you seek Forgiveness for them seventy times, Allah will never Forgive them [9:80]** So (when requested) he^{saww} would sought Forgiveness for them (i.e.,) a hundred times. So Allah^{azwj} Revealed: **It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely Allah does not Guide the mischief-making people [63:6]**, and Said: **And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave [9:84]**. So he^{saww} never sought Forgiveness for them after that, and never stood at the grave of any one of them'.⁴⁷

العياشي: عن أبي الجارود، عن أبي عبد الله (عليه السلام)، في قول الله: الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ. قال: «ذهب علي أمير المؤمنين فأجر نفسه على أن يستقي كل دلو بتمرة يختارها، فجمع تمرًا فأتى به النبي (صلى الله عليه وآله)

⁴⁶ تفسير القمي 1: 301.

⁴⁷ تفسير العياشي 2: 92 / 100.

و عبد الرحمن بن عوف على الباب، فلمزه- أي وقع فيه- فأنزلت هذه الآية الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ إِلَى قَوْلِهِ: اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ».

Al Ayyashi, from Abu Al Jaroud,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **Those who are taunting the ones from the Momineen who give the charities willingly [9:79].** He^{asws} said: ‘Ali Amir Al-Momineen^{asws} went and hired himself^{asws} out upon that he^{asws} would draw water, each bucket for a date for him, he^{asws} so chooses to. So he^{asws} collected some dates and came with these to the Prophet^{saww}, and Abdul Rahman Bin Awf at the door, so he taunted him^{asws} – i.e., with regards to it, so this Verse was Revealed: **Those who are taunting the ones from the Momineen who give the charities willingly [9:79]** – up to His^{azwj} Words: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them [9:80]**’.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ حَضَرَ النَّبِيُّ (صلى الله عليه وآله) جَنَازَتَهُ فَقَالَ عُمَرُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) يَا رَسُولَ اللَّهِ أَمْ لَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ فَسَكَتَ فَقَالَ يَا رَسُولَ اللَّهِ أَمْ لَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ فَقَالَ لَهُ وَيْلَكَ وَ مَا يُدْرِيكَ مَا قُلْتُ إِيَّيْ قُلْتُ اللَّهُمَّ احْشُ جَوْفَهُ نَارًا وَ أَفْلًا قَبْرَهُ نَارًا وَ أَصْلِهِ نَارًا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Abdullah Bin Abu Saloul died, the Prophet^{saww} was present at his funeral. So Umar said to Rasool-Allah^{saww}, ‘O Rasool-Allah^{saww}! Hasn’t Allah^{azwj} Forbidden you^{saww} from standing at his grave?’ So, he^{saww} was silent, and he said, ‘O Rasool-Allah^{saww}! Hasn’t Allah^{azwj} Forbidden you^{saww} from standing at his grave?’ So he^{saww} said to him: ‘Woe be unto you! And what would you know what I^{saww} said? I^{saww} said: ‘O Allah^{azwj}! Tamp his inside with fire and fill upon his grave with fire, and his origin with fire’.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَأَبْدَى مِنْ رَسُولِ اللَّهِ مَا كَانَ يَكْرَهُ .

Abu Abdullah^{asws} said: ‘Thus, he exposed (his hypocrisy to) Rasool-Allah^{saww} what he disliked (to expose)’.⁴⁹

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام): «توفي رجل من المنافقين فأرسل رسول الله (صلى الله عليه وآله) إلى ابنه: إذا أردتم أن تخرجوا فأعلموني. فلما حضر أمره أرسلوا إلى النبي (صلى الله عليه وآله)

From Hanan Bin Sadeyr, from his father,

‘From Abu Ja’far^{asws} having said: ‘A man from the hypocrites died, so Rasool-Allah^{saww} sent a message to his son, ‘When you intent to bring him out (to go to the

⁴⁸ تفسير العياشي 2: 93 / 101.

⁴⁹ Al Kafi V 3 – The Book Of Funerals CH 57 H 1

graveyard), let me^{saww} know'. So when his matter presented, he sent a message to the Prophet^{saww}.

فأقبل (عليه السلام) نحوهم حتى أخذ بيد ابنه في الجنازة فمضى - قال - فتصدى له عمر، فقال: يا رسول الله، أما نذاك ربك عن هذا، أن تصلي على أحد منهم مات أبداً أو تقوم على قبره؟! فلم يجبه النبي (صلى الله عليه و آله)».

He^{saww} came near him until he^{saww} grabbed a hand of his son in the funeral and he^{saww} went. So Umar blocked him^{saww} and he said, 'O Rasool-Allah^{saww}! But, hasn't your^{saww} Lord^{azwj} has Forbidden you^{saww} from this, that you^{saww} should pray Salat upon anyone of them who dies, ever, or you^{saww} should be standing by his grave?' But the Prophet^{saww} did not answer him.

قال: «فلما كان قبل أن ينتهوا به إلى قبره، قال عمر أيضاً لرسول الله (صلى الله عليه و آله): أما نذاك الله عن أن تصلي على أحد منهم مات أبداً أو تقوم على قبره، ذلك بأنهم كفروا بالله و برسوله و ماتوا و هم كافرون!«

He^{asws} said, 'So when it was before he^{saww} ended up to his grave, Umar said as well to Rasool-Allah^{saww}, 'But, hasn't Allah^{azwj} Forbidden you^{saww} from praying Salat upon anyone of them who dies, ever, or standing by his grave, that is due to them having committed Kufr with Allah^{azwj} and His^{azwj} Rasool^{saww}, and they are dying while they are Kafirs?'

فقال النبي (صلى الله عليه و آله) لعمر عند ذلك: ما رأيتنا صلينا له على جنازته، و لا قمنا له على قبره، ثم قال: إن ابنه رجل من المؤمنين، و كان يحق علينا أداء حقه.

So the Prophet^{saww} said to Umar during that: 'Did you not see us^{saww} Pray Salat for him upon his funeral, and we^{saww} did not stand by his grave?' Then he^{saww} said: 'His son is a man from the Momineen, and it was his right upon us^{saww} to fulfil his right'.

فقال له عمر: أعوذ بالله من سخط الله و سخطك، يا رسول الله».

Umar said to him^{saww}, 'I seek Refuge from the Wrath of Allah^{azwj} and your^{saww} anger, O Rasool-Allah^{saww}!'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِنْ كَانَ جَاحِداً لِلْحَقِّ فَقُلِ اللَّهُمَّ امْلَأْ جَوْفَهُ نَاراً وَ قَبْرَهُ نَاراً وَ سَلِّطْ عَلَيْهِ الْحَيَّاتِ وَ الْعَقَّارِبَ وَ ذَلِكَ قَالَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) لِامْرَأَةٍ سَوَّءٍ مِنْ بَنِي أُمَيَّةَ صَلَّى عَلَيْهَا أَبِي وَ قَالَ هَذِهِ الْمَقَالَةُ وَ اجْعَلِ الشَّيْطَانَ لَهَا قَرِيناً

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'If he (deceased) was one who fought against the Truth, so say, 'O Allah^{azwj}! Fill his inside with fire, and his grave with fire, and Make the snakes and the scorpions to arrive to him', and that is what Abu Ja'far^{asws} said for an evil woman of the Clan of Umayya.

⁵⁰ تفسير العياشي 2: 95 / 102

My^{asws} father^{asws} prayed *Salaat* over her and said these words: 'And Make the devils as her companions'.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَقُلْتُ لَهُ لِأَيِّ شَيْءٍ يَجْعَلُ الْحَيَّاتِ وَالْعَقَّارِبَ فِي قَبْرِهَا فَقَالَ إِنَّ الْحَيَّاتِ يَعْضَضْنَهَا وَالْعَقَّارِبَ يَلْسَعْنَهَا وَالشَّيَاطِينَ تُقَارِنُهَا فِي قَبْرِهَا قُلْتُ نَجِدُ أَلَمْ ذَلِكَ قَالَ نَعَمْ شَدِيداً .

Muhammad Bin Muslim said, 'So I said to him^{asws}, 'For which thing were the snakes and the scorpions to be in her grave?' So he^{asws} said: 'The snakes would bite her and the scorpions would sting her and the devils would accompany her in her grave'. I said, 'Would she find the pain of that?' He^{asws} said: 'Yes, intense'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ عَنْ أُمِّهِ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا صَلَّى عَلَى مَيِّتٍ كَبَّرَ وَ تَشَهَّدَ ثُمَّ كَبَّرَ ثُمَّ صَلَّى عَلَى الْأَنْبِيَاءِ وَ دَعَا ثُمَّ كَبَّرَ وَ دَعَا لِلْمُؤْمِنِينَ ثُمَّ كَبَّرَ الرَّابِعَةَ وَ دَعَا لِلْمَيِّتِ ثُمَّ كَبَّرَ وَ انْصَرَفَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Mahziyar, from his mother Umm Salama who said,

'I heard Abu Abdullah^{asws} saying: 'Whenever Rasool-Allah^{saww} prayed *Salat* upon a deceased, exclaimed *Takbeer* and testified, then exclaimed *Takbeer*, then send Blessings upon the Prophets^{as} and supplicated, then exclaimed *Takbeer* and supplicated for the Momineen, then exclaimed the fourth *Takbeer* and supplicated for the deceased, and left.

فَلَمَّا نَهَاهُ اللَّهُ عَزَّ وَ جَلَّ عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ كَبَّرَ وَ تَشَهَّدَ ثُمَّ كَبَّرَ وَ صَلَّى عَلَى النَّبِيِّينَ (صلوات الله عليهم) ثُمَّ كَبَّرَ وَ دَعَا لِلْمُؤْمِنِينَ ثُمَّ كَبَّرَ الرَّابِعَةَ وَ انْصَرَفَ وَ لَمْ يَدْعُ لِلْمَيِّتِ .

So when Allah^{azwj} Mighty and Majestic Forbade him^{saww} to pray the *Salat* upon the hypocrites, he^{saww} exclaimed *Takbeer* and testified, then exclaimed *Takbeer* and send Blessings upon the Prophets^{as}, the exclaimed *Takbeer* and supplicated for the Momineen, then exclaimed the fourth *Takbeer* and left, and did not supplicate for the deceased'.⁵²

VERSES 81 - 84

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَوْ كَانُوا يَفْقَهُونَ {81}

⁵¹ Al Kafi V 3 – The Book Of Funerals CH 57 H 5

⁵² Al Kafi V 3 – The Book Of Funerals CH 51 H 3

Those who stayed behind rejoiced with their sitting back from Rasool-Allah and they were unwilling to fight with their wealth and their selves in the Way of Allah, and they said, 'We will not go out in the heat'. Say: 'The Fire of Hell is more intense in heat', if they had been pondering [9:81]

فَلْيُضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {82}

So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82]

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ {83}

So, if Allah Returns you to a party from them, then they would seek your permission for the going out. Say to them: 'You will never go out with me, ever, and will never fight an enemy with me. You were pleased with the sitting back first time, then sit back with the ones staying behind' [9:83]

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا وَهُمْ فَاسِقُونَ {84}

And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah and His Rasool, and they are dying while they are mischief-makers [9:84]

عن زرارة، قال سمعت أبا جعفر (عليه السلام) يقول: «إن النبي (صلى الله عليه وآله) قال لابن عبد الله بن أبي: إذا فرغت من أبيك فأعلمني. وكان قد توفي، فأتاه فأعلمه، فأخذ رسول الله (صلى الله عليه وآله) نعليه للقيام، فقال له عمر: أليس قد قال الله: وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ؟!

From Zarara who said,

'I heard Abu Ja'far^{asws} saying: 'The Prophet^{saww} said to Ibn Abdullah Bin Ubayy: 'When you are free (from attending to the body of) your father, so let me^{saww} know'. And he (father) had died, and he (son) came up to him^{saww} and he let him^{saww} know. So Rasool-Allah^{saww} grabbed his^{saww} slippers for the rising, but Umar said to him^{saww}, 'Has Allah^{azwj} not Said: **And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave [9:84]?**'

فقال له: ويحك - أو ويلك - إنما أقول: اللهم املا قبره نارا، و املا جوفه نارا، و أصله يوم القيامة نارا».

So he^{saww} said to him: 'Woe be unto you! But rather, I^{saww} would be saying: 'O Allah^{azwj}! Fill his grave with the Fire, and Fill his interior with the Fire, and his roots (feet) on the Day of Judgement be in the Fire'.⁵³

تأويله: ما رواه الشيخ محمد بن يعقوب، عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن أبي امية يوسف بن ثابت بن أبي سعيدة، (قال: دخل قوم على أبي عبد الله عليه السلام فقالوا) لما دخلوا عليه: إنا أحببناكم لقرايتكم من رسول الله ولما أوجب الله علينا من حقكم، ما أحببناكم لدنيا نصيبها منكم إلا لوجه الله والدار الآخرة (وليصالح لأمري منا دينه) ،

Its explanations is what is reported by Al Sheykh Muhammad Bin Yaqoub (Al Kulayni), from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazal, from Sa'alba Bin Maymoun, from Abu Amiyya Yusuf Bin Sabit Bin Abu Saeeda who said,

'A group came over to Abu Abdullah^{asws} and they said when they came to him^{asws}, 'We love you^{asws} Imams^{asws} due to your^{asws} nearness from Rasool-Allah^{saww}, due to what Allah^{azwj} Obligated upon us from (fulfilling) your^{asws} rights. We do not love you^{asws} for the world we attain from you^{asws}, (but) only for the Face of Allah^{azwj} and the House of the Hereafter'.

فقال أبو عبد الله عليه السلام: صدقتم من أحبنا كان معنا أو جاء معنا يوم القيامة هكذا - ثم جمع بين السبابتين - . ثم قال: والله لو أن رجلا صام النهار وقام الليل ثم لقي الله عزوجل بغير ولايتنا أهل البيت للقيه وهو عنه غير راض، أو قال: ساخط عليه.

So Abu Abdullah^{asws} said: 'You speak the truth. The one who loves us^{asws} would be with us^{asws} or would come with us^{asws} on the Day of Judgment like this!' – and he^{asws} gathered between the two fingers, then said: 'By Allah^{azwj}! If a man were to Fast during the day and stand (for Salat) during the night, then meet Allah^{azwj} Mighty and Majestic without having our^{asws} Wilayah, of the People^{asws} of the Household, would meet Him^{azwj} and He^{azwj} would not be Pleased from him', or said: 'Wrathful upon him'.

ثم قال: وذلك قول الله عزوجل * (ولا تصل على أحد منهم مات أبدا ولا تقم على قبره إنهم كفروا بالله ورسوله وماتوا وهم فاسقون ولا تعجبك أموالهم وأولادهم إنما يريد الله أن يعذبهم بها في الدنيا وترهق أنفسهم وهم كافرون)

Then he^{asws} said: 'And these are the Words of Allah^{azwj} Mighty and Majestic: **And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah and His Rasool, and they are dying while they are mischief-makers [9:84] And let not their wealth and their children fascinate you. But rather, Allah Intends to Punish them with these in the world and they souls would depart while they are Kafirs [9:85]**'.⁵⁴

⁵³ تفسير العياشي 2: 94 / 101.

⁵⁴ Taweel Al Ayaat Al Zaahira – Ch 9 H 19

Background report

علي بن إبراهيم: نزلت في الجدد بن قيس لما قال لقومه: لا تخرجوا في الحر، ففضح الله الجدد بن قيس وأصحابه،

Ali Bin Ibrahim –

‘It was Revealed regarding Al-Jadd Bin Qays when he said to his people, ‘Do not go out (for Jihad) in the heat’. So Allah^{azwj} Exposed Al-Jadd Bin Qays and his companions.

فلما اجتمع لرسول الله (صلى الله عليه وآله) الخيول ارتحل من ثنية الوداع، وخلف أمير المؤمنين (عليه السلام) على المدينة، فأرجف المنافقون بعلي (عليه السلام)، فقالوا: ما خلفه إلا تشاؤما به.

So when the cavalry horses gathered to Rasool-Allah^{saww}, he^{saww} departed from the pagan farewell, and made Amir Al Momineen^{asws} a Caliph upon Al-Medina. The hypocrites spread false rumours about Ali^{asws} and they said, ‘He^{asws} did not leave him^{asws} behind except he^{saww} was annoyed with him^{asws}’.

فبلغ ذلك علياً فأخذ سيفه و سلاحه و لحق برسول الله (صلى الله عليه وآله) بالجرف، فقال له رسول الله: «يا علي، ألم أخلفك على المدينة؟». قال: «نعم، و لكن المنافقين زعموا أنك خلفتني تشاؤماً بي».

So that reached Ali^{asws} and he^{asws} grabbed his^{asws} sword and his^{asws} weapons and joined up with Rasool-Allah^{saww} at the cliff. Rasool-Allah^{saww} said to him^{asws}: ‘O Ali^{asws}! Did I^{saww} not leave you^{asws} behind upon Al-Medina?’ He^{asws} said: ‘Yes, but the hypocrites are alleging that you^{saww} left me^{asws} behind due to your^{asws} annoyance with me^{asws}’.

فقال: «كذب المنافقون- يا علي- أما ترضى أن تكون أخي و أنا أخاك بمنزلة هارون من موسى، إلا أنه لا نبي بعدي، و أنت خليفتي في امتي، و أنت وزيري و وصيي و أخي في الدنيا و الآخرة» فرجع علي (عليه السلام) إلى المدينة.

So he^{saww} said: ‘The hypocrites are lying, O Ali^{asws}! But are you^{asws} not pleased that you^{asws} happen to be my^{saww} brother^{asws} and I^{saww} am your^{asws} brother^{saww}, at the status of Haroun^{as} from Musa^{as}, except there would not be a Prophet^{as} after me^{saww}, and you^{asws} are my^{saww} Caliph in my^{saww} community, and you^{asws} are my^{saww} Vizier, and my^{saww} successor^{asws}, and my^{saww} brother^{asws} in the world and the Hereafter?’ So Ali^{asws} returned to Al-Medina”.⁵⁵

⁵⁵ تفسير القمّي 1: 292

VERSE 85

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۖ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ {85}

And let not their wealth and their children fascinate you. But rather, Allah Intends to Punish them with these in the world and their souls would depart while they are Kafirs [9:85]

الشيخ في (الأمالي)، بإسناده عن علي بن عقبة عن أبي كهمس، عن عمرو بن سعيد بن هلال، قال: قلت لأبي عبد الله (عليه السلام): أوصني. فقال: «أوصيك بتقوى الله و الورع و الاجتهاد، و اعلم أنه لا ينفع اجتهاد لا ورع فيه، و انظر إلى من هو دونك و لا تنظر إلى من هو فوقك، فكثيرا ما قال الله عز و جل لرسوله (صلى الله عليه و آله): وَ لَا تُعْجِبْكَ أَمْوَالُهُمْ وَ أَوْلَادُهُمْ، و قال عز ذكره: وَ لَا تُمَدِّدْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

Al Sheykh in (the book) Al Amaali, by his chain from Ali Bin Uqba, from Abu Kahmas, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{asws}, 'Advise me'. So he^{asws} said: 'I^{asws} advise you with fearing Allah^{azwj}, and the devoutness, and the striving, and know that a striving would not benefit you nor would devoutness in it (where there is no piety). And look at the one who is below you and do not look at the one who is above you, for it is a lot what Allah^{azwj} Mighty and Majestic Said to His^{azwj} Rasool^{saww}: **And let not their wealth and their children fascinate you [9:85]**. And He^{azwj}, Mighty is His^{azwj} Mention, Said: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]**.

فإن نازعتك نفسك إلى شيء من ذلك فاعلم أن رسول الله (صلى الله عليه و آله) كان قوته الشعير، و حلواه التمر و وقوده السعف، و إذا أصبت بمصيبة فاذكر مصابك برسول الله (صلى الله عليه و آله)، فإن الناس لم يصابوا بمثله أبدا و لن يصابوا بمثله أبدا».

So if yourself snatches you to something from that, then know that Rasool-Allah^{saww} was such that his subsistence was the barley, and his^{saww} sweet dish was the date, and his^{saww} fuel was the firewood, Therefore, whenever you are hit by a difficulty, then remember your difficulty with Rasool-Allah^{saww}, for the people have not been hit by the likes of it ever, and will never be hit by the likes of it, ever!"⁵⁶

Please refer to Hadeeth under Verse 9:55

⁵⁶ أمالي الطوسي 2: 294

VERSES 86 - 93

وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ {86}

And whenever a Chapter is Revealed that they should believe in Allah and along with His Rasool, those of them with ampleness seek your permission and they are saying, 'Leave us to be with the ones sitting back' [9:86]

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {87}

They are pleased to be with those who stay behind, and there is a seal upon their hearts, so they don't understand [9:87]

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {88}

But the Rasool and those who are believing in him are striving with their wealth and their selves. Those, for them would be the good things, and those, they are the successful ones [9:88]

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ ذَلِكَ الْفَوْزُ الْعَظِيمُ {89}

Allah has Prepared for them Gardens beneath which the rivers flow, to abide therein eternally; that is the mighty achievement [9:89]

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۖ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {90}

And the excused ones from the Bedouins came for permission to be granted to them, and those belied Allah and His Rasool sat back. Those of them who were committing Kufr would be hit by a painful Punishment [9:90]

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {91}

There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and

His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91]

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ {92}

Nor upon those when they came to you that you might carry them. You said: 'I cannot find what I can carry you upon. They turned back and their eyes overflowed from the tears in grief of not finding what they could be spending [9:92]

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۖ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ {93}

But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind; and Allah Sealed upon their hearts, so they don't know [9:93]

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله: رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ. قال: «مع النساء».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **They are pleased to be with those who stay behind [9:87]**. He^{asws} said: 'With the women'.⁵⁷

عن عبد الله الحلبي، قال: سألته عن قول الله: رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ. فقال: «النساء، إنهم قالوا: إن بيوتنا عورة. وكانت بيوتهم في أطراف البيوت حيث يتفرد الناس، فأكذبهم الله، قال: وَ مَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا وَ هِيَ رَفِيعَةُ السَّمَكِ حَصِينَةٌ».

From Abdullah Al Halby who said,

'I asked him^{asws} about the Words of Allah^{azwj}: **They are pleased to be with those who stay behind [9:87]**. So he^{asws} said: 'The women. They said, 'Our houses are exposed'. And their houses were on the outskirts where the people were attached to them. So, Allah^{azwj} Belied them by Saying: **and these were not exposed. They were only intending to flee [33:13]**. And these were fortified'.⁵⁸

⁵⁷ تفسير العياشي 2: 97 / 103.

⁵⁸ تفسير العياشي 2: 98 / 103.

العياشي: عن عبد الرحمن بن حرب، قال: لما أقبل الناس مع أمير المؤمنين (عليه السلام) من صفين أقبلنا معه، فأخذ طريقا غير طريقنا الذي أقبلنا فيه، حتى إذا جزنا النخيلة و رأينا أبيات الكوفة، إذا شيخ جالس في ظل بيت و على وجهه أثر المرض، فأقبل إليه أمير المؤمنين (عليه السلام) و نحن معه حتى سلم عليه و سلمنا معه، فرد ردا حسنا، فظننا أنه قد عرفه.

Al Ayyashi, from Abdul Rahman Bin Harb who said,

'When the people returned from Siffeen with Amir-Al-Momineen^{asws}, we came back with him^{asws}. So, he^{asws} took to a road other than the one which we were in, until we came to the palm trees and saw the signs of Al-Kufa. There was an old man who was sitting under the shade of the house and upon his face were signs of illness. Amir-Al-Momineen^{asws} turned towards him and we were with him^{asws} until he^{asws} greeted him and we greeted along with him. He replied with a good reply, so we thought that he^{asws} knew him.

فقال له أمير المؤمنين: «مالي أرى وجهك متنكرا مصفرا، فمم ذاك، أمن مرض؟»، فقال: نعم. فقال: «لعلك كرهته؟» فقال: ما أحب أنه يعتريني، و لكن احتسب الخير فيما أصابني. قال: «فأبشر برحمة الله و غفران ذنبك، فمن أنت يا عبد الله». فقال: أنا صالح بن سليم.

Amir-Al-Momineen^{asws} said to him: 'Why is it that I^{asws} see paleness upon your face? So where is it from, if not from illness?' So, he said, 'Yes'. So he^{asws} said: 'Perhaps you hate it?' He said, 'I do not like what has seized me, but I reckon it is the good regarding what has afflicted me'. He^{asws} said: 'Receive glad tidings, by the Mercy of Allah^{azwj}, and the Forgiveness of your sins. Where are you from, O servant of Allah^{azwj}?'. So he said, 'I am Saalih Bin Suleym'.

فقال: «ممن؟» قال: أما الأصل فمن سلامان بن طيء، و أما الجوار و الدعوة، فمن بني سليم بن منصور. فقال: أمير المؤمنين (عليه السلام): «ما أحسن اسمك، و اسم أبيك، و اسم أجدادك، و اسم من اعتزيت إليه! فهل شهدت معنا غزائنا هذه؟». فقال: لا، و لقد أردتها، و لكن ما ترى في من لجب الحمى خذلني عنها.

So, he^{asws} said: 'From where?' He said, 'As for the roots, so I am from Salman Bin Tayy, and as for the neighbourhood so I am from the clan of Suleym Bin Mansour'. Amir-Al-Momineen^{asws} said: 'How good is your name, and the name of your father, and the name of your grandfathers, and a name is from what you can trace back to it. So, will you be present with us in this (military) expedition of ours?' So he said, 'No, but I do have the intention for it, but what you^{asws} see in me from the fever, it is letting me down from it'.

فقال أمير المؤمنين (عليه السلام): «لَيْسَ عَلَى الضُّعْفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ- إلى آخر الآية- ما قول الناس فيما بيننا و بين أهل الشام؟». قال: منهم المسرور و المحبور فيما كان بينك و بينهم، أولئك أغش الناس لك. فقال له: «صدقت».

So Amir-Al-Momineen^{asws} said: '**There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending [9:91]** - up to the end of the Verse. What do the people say with regards to what is between

us and the people of Syria?’ He said, ‘Among them are those who are happy and contented with regards to what is between you^{asws} and them. They are the ones who cheat the people regarding you’. So he^{asws} said to him: ‘You have spoken the truth’.

قال: و منهم الكاسف الأسف لما كان من ذلك، و أولئك نصحاء الناس لك. فقال له: «صدقت، جعل الله ما كان من شكواك خطأ لسيئاتك، فإن المرض لا أجر فيه، و لكن لا يدع على العبد ذنباً إلا حطه، و إنما الأجر في القول باللسان و العمل باليد و الرجل، فإن الله ليدخل بصدق النية و السريّة الصالحة جما من عباده الجنة».

He said, ‘And among them are the aggrieved ones, grieving from what was from that, and they are the ones advising the people for you^{asws}’. So he^{asws} said to him: ‘You have spoken the truth. Allah^{azwj} has Made, what was from your complaints to be a reduction for your sins, for the illness, there is no Recompense in it, but it does not leave a sin upon the servant except that it reduces it. But rather, the recompense is in the speech by the tongue, and the deeds with the hands and the feet, for Allah^{azwj} would Include it by the sincerity of the intention, and the righteousness of the inner self for a great number of his servants, for the Paradise’.⁵⁹

عن عبد الرحمن بن كثير، قال: قال أبو عبد الله (عليه السلام): «يا عبد الرحمن، شيعتنا- و الله- لا تتقحم الذنوب و الخطايا، هم صفوة الله الذين اختارهم لدينه، و هو قول الله: ما عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ».

From Abdul Rahman Bin Kaseer who said,

‘Abu Abdullah^{asws} said: ‘O Abdul Rahman! Our^{asws} Shias – by Allah^{azwj} – do not get involved in the sins and the errors. They are the elite of Allah^{azwj} whom He^{azwj} has Chosen for His^{azwj} Religion. And these are the Words of Allah^{azwj} **There is no way (to a blame) upon the good doers [9:91]**’.⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ الْأَحْمَرِ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَكْتُبُ فَأَمْلَى عَلَيَّ إِنَّ مِنْ قَوْلِنَا إِنَّ اللَّهَ يَحْتَجُّ عَلَى الْعِبَادِ بِمَا آتَاهُمْ وَ عَرَّفَهُمْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban Al Ahmar, from Hamza Bin Al Tayyar,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} said to me: ‘Write!’ So he^{asws} dictated to me: ‘From our^{asws} speech (Doctrine) it that Allah^{azwj} would Argue against the people with what He^{azwj} Granted them and Introduced them to.

ثُمَّ أَرْسَلَ إِلَيْهِمْ رَسُولًا وَ أُنْزِلَ عَلَيْهِمُ الْكِتَابُ فَأَمَرَ فِيهِ وَ نَهَى أَمَرَ فِيهِ بِالصَّلَاةِ وَ الصِّيَامِ فَتَنَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنِ الصَّلَاةِ فَقَالَ أَنَا أَنِيْمُكَ وَ أَنَا أَوْقِظُكَ فَإِذَا قُمْتَ فَصَلِّ لِيَعْلَمُوا إِذَا أَصَابَهُمْ ذَلِكَ كَيْفَ يَصْنَعُونَ لَيْسَ كَمَا يَقُولُونَ إِذَا نَامَ عَنْهَا هَلَكَ وَ كَذَلِكَ الصِّيَامُ أَنَا أُمْرُؤُكَ وَ أَنَا أَصِحُّكَ فَإِذَا شَغَبْتُكَ فَأَقْضِهِ

Then He^{azwj} Sent Rasools^{as} to them and Revealed the Book unto them. So He^{azwj} Commanded by it and Forbade. He^{azwj} Commanded with the *Salat* and the *Soam*

⁵⁹ تفسير العياشي 2: 99 /103

⁶⁰ تفسير العياشي 2: 101 /105

(Fasts). So Rasool-Allah^{saww} slept from the *Salat*, and He^{azwj} Said: “I^{azwj} Cause you^{saww} to sleep and I^{azwj} Wake you^{saww} up”. So when he^{saww} stood for the *Salat*, he^{saww} prayed *Salat* in order to teach (the people), when that hits them, how they should be dealing with it. It isn't how they (general Muslims) are saying, ‘When someone sleeps from it, he is destroyed’. And similar to that is the Fasting. (He^{azwj} Said): “And I^{azwj} Cause you to be sick and I^{azwj} Cause you to be well. So when I^{azwj} Heal you, so fulfil these (Fasts missed out)!’

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَكَذَلِكَ إِذَا نَظَرْتَ فِي جَمِيعِ الْأَشْيَاءِ لَمْ تَجِدْ أَحَدًا فِي ضَيْقٍ وَ لَمْ تَجِدْ أَحَدًا إِلَّا وَ لِلَّهِ عَلَيْهِ الْحُجَّةُ وَ لِلَّهِ فِيهِ الْمَشِئَةُ وَ لَا أَقُولُ إِنَّهُمْ مَا شَاءُوا صَنَعُوا

Then Abu Abdullah^{asws} said: ‘And similar to that is when you look into the entirety of the things, you will not find anyone to be in constriction, and you will not find anyone except, and for Allah^{azwj} is the Argument upon him, and for Allah^{azwj} there would be the Desire with regards to him. And I^{asws} am not saying that whatever they so desire to they can do’.

ثُمَّ قَالَ إِنَّ اللَّهَ يَهْدِي وَ يُضِلُّ وَ قَالَ وَ مَا أُمِرُوا إِلَّا بِدُونِ سَعَتِهِمْ وَ كُلُّ شَيْءٍ أَمَرَ النَّاسُ بِهِ فَهُمْ يَسْعُونَ لَهُ وَ كُلُّ شَيْءٍ لَا يَسْعُونَ لَهُ فَهُوَ مَوْضُوعٌ عَنْهُمْ وَ لَكِنَّ النَّاسَ لَا خَيْرَ فِيهِمْ

Then he^{asws} said: ‘Allah^{azwj} Guides and Lets to stray and Said: “And I^{azwj} am not Commanding except for less than their capabilities”. And everything the people have been Commanded with, so they are capable for it, and everything they are not capable for, so it is Dropped from them. But the people are such that there is no good in them’.

ثُمَّ تَلَا (عَلَيْهِ السَّلَام) لَيْسَ عَلَى الضُّعَفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ فَوْضِعَ عَنْهُمْ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللَّهُ غَفُورٌ رَحِيمٌ وَ لَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قَالِ فَوْضِعَ عَنْهُمْ لَأَنَّهُمْ لَا يَجِدُونَ .

Then he^{asws} recited: ***There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91] Nor upon those when they came to you that you might carry them [9:92].*** He^{asws} said: ‘So He^{azwj} Dropped (the Obligation) from them because they were not finding (the means)’.⁶¹

⁶¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 34 H 4