

## TABLE OF CONTENTS

<b>CHAPTER 9 .....</b>	<b>3</b>
<b>SURAH AL-TAWBA .....</b>	<b>3</b>
<b>(129 VERSES) .....</b>	<b>3</b>
<b>VERSES 94 to 129 .....</b>	<b>3</b>
 VERSES 94 - 96 .....	 3
Background report.....	4
VERSES 97 - 99 .....	4
VERSE 100.....	6
VERSES 101 & 102.....	10
Background report.....	14
VERSES 103 & 104.....	16
VERSE 105.....	18
The Altered Verse .....	18
The Holy Masumeen <sup>asws</sup> see all the deeds.....	18
Pleasing and displeasing Rasool-Allah <sup>saww</sup> .....	20
On the Day of Judgment .....	21
VERSE 106.....	22
Six categories of people .....	24
VERSES 107 & 108.....	24
A Masjid founded on piety.....	29
VERSE 109.....	31
VERSE 110.....	32
VERSES 111 & 112.....	34
The Altered Verse .....	35
A criteria for Jihad .....	36
Difference between death and killing, and the inevitability of the return (Raj'at) .....	37
The preservers of the Limits (legal Punishments of Allah <sup>azwj</sup> ) .....	38

VERSES 113 & 114 .....	39
VERSES 115 & 116 .....	41
VERSES 117 & 118 .....	42
VERSE 119 .....	44
The 'Truthful' in the Quran, they <sup>asws</sup> are the Imams <sup>asws</sup> .....	44
Being with the truthful along with disavowing from their enemies .....	46
VERSES 120 - 122 .....	47
VERSE 123 .....	53
VERSES 124 & 125 .....	54
The Eman .....	54
VERSES 126 - 129 .....	62

## CHAPTER 9

سورة التوبة

مدنية

## SURAH AL-TAWBA

MEDINITE

(129 VERSES)

VERSES 94 to 129

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSES 94 - 96

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ  
 ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُزَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ  
 تَعْمَلُونَ {94}

*They will be making excuses to you when you return to them. Say: 'Do not make excuses. We will never believe you. Allah has Informed us of your news, and Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]*

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۚ فَأَعْرِضُوا عَنْهُمْ ۚ إِنَّهُمْ رِجْسٌ ۚ  
 وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {95}

*They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95]*

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ  
{96}

***They will swear to you for you to be pleased from them. So even if you are pleased from them, Allah will not be Pleased from the mischief-making people [9:96]***

## Background report

علي بن إبراهيم: قال: و لما قدم النبي (صلى الله عليه و آله) من تبوك كان أصحابه المؤمنون يتعرضون للمنافقين و يؤذونهم، و كانوا يخلفون لهم أنهم على الحق و ليس هم بمنافقين لكي يعرضوا عنهم و يرضوا عنهم،

Ali Bin Ibrahim said: 'And when Rasool-Allah<sup>saww</sup> arrived back from Tabuk, his<sup>saww</sup> companions, the Momineen, were confronting the hypocrites and were annoying them, and they were swearing to them that they were upon the Truth and they weren't with the hypocrites, perhaps they would turn away from them and they would be pleased from them.

فأنزل الله سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَ مَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ  
يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ.

Therefore Allah<sup>azwj</sup> Revealed: ***They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95] They will swear to you for you to be pleased from them. So even if you are pleased from them, Allah will not be Pleased from the mischief-making people [9:96].***<sup>1</sup>

## VERSES 97 - 99

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ {97}

***The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool, and Allah is Knowing, Wise [9:97]***

<sup>1</sup> تفسير القمّي 1: 302.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {98}

**And from the Bedouins is one who regards what he spend as being a fine, and he awaits the misfortune to befall you. Upon them be the evil misfortune, and Allah is Hearing, Knowing [9:98]**

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {99}

**And from the Bedouins is one who believes in Allah and the Last Day, and he takes what he spends as being a nearness with Allah, and the (sending of) Salawat (upon) the Rasool. Indeed, it would be a nearness for them. Allah will be Entering them into His Mercy; surely Allah is Forgiving, Merciful [9:99]**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ**، فقال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[9:94] the Knower of the unseen and the seen**. So he<sup>asws</sup> said: 'The unseen – is what has not yet happened; and the seen – is what has already happened'.<sup>2</sup>

العياشي: عن داود بن الحصين، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: **وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ** أ يشيهم عليه؟ قال: «نعم».

Al Ayashi, from Dawood Bin Al Haseyn,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **And from the Bedouins is one who believes in Allah and the Last Day, and he takes what he spends as being a nearness with Allah [9:99]**, are they Rewarded for it?' He<sup>asws</sup> said: 'Yes'.<sup>3</sup>

<sup>2</sup> معاني الأخبار: 1 / 146

<sup>3</sup> تفسير العياشي 2: 102 / 105

**VERSE 100**

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ  
{100}

***And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100]***

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام) - في خطبة خطبها عند صلحه مع معاوية - فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> grandfather Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> in a sermon which he<sup>asws</sup> preached during the reconciliation with Muawiya - so he<sup>asws</sup> said regarding what was the record of Muawiya:

«فصدق أبي رسول الله (صلى الله عليه وآله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه وآله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله

My<sup>asws</sup> father (Ali<sup>asws</sup>) ratified Rasool-Allah<sup>saww</sup> before, and protected him<sup>saww</sup> with his<sup>asws</sup> own self. Then Rasool-Allah<sup>saww</sup> did not cease to put him<sup>asws</sup> forward in every situation, and sending him<sup>asws</sup> in every difficulty, placing reliance upon him<sup>asws</sup> and being reassured by him<sup>asws</sup> being aware of his<sup>saww</sup> knowledge and his<sup>saww</sup> advice for the Sake of Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>.

[و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه وآله) و أقرب الأقربين،

And he<sup>asws</sup> is the foremost of the foremost ones from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. And Allah<sup>azwj</sup> Mighty and Majestic has Said: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11]***. So my<sup>asws</sup> father<sup>asws</sup> was the foremost of the foremost ones to Allah<sup>azwj</sup> Mighty and Majestic, and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أُولَئِكَ أَكْثَرُ دَرَجَةً ، فأبي كان أولهم إسلاماً و إيماناً، و أولهم إلى الله و رسوله هجرة و حقوقاً، و أولهم على وجده و وسعه نفقة،

And Allah<sup>azwj</sup> has Said: ***They are not the same, the one from you who spent from before the conquest (of Makkah) and fought, are of a greater level [57:10].*** So my<sup>asws</sup> father<sup>asws</sup> was the first of them in Al-Islam and in faith, and the first of them to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> emigrating and overtaking (them), and the first one of them upon its passion and the leniency in spending.

قال سبحانه: وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ،

The Glorious Said: ***And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].***

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين،

And the people in all of the cities are seeking Forgiveness for him<sup>asws</sup> for him<sup>asws</sup> having preceded them to the faith with his<sup>asws</sup> Prophet<sup>saww</sup>, and that no one has ever preceded him<sup>asws</sup>. And Allah<sup>azwj</sup> the Exalted Said: ***And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him [9:100].*** Thus he<sup>asws</sup> preceded all of the preceding ones.

فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين».

Thus, just as Allah<sup>azwj</sup> Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, then similar to that He<sup>azwj</sup> has Preferred the most preceding one over the preceding ones'.<sup>4</sup>

و في (نهج البيان): عن الصادق (عليه السلام): «أنها نزلت في علي (عليه السلام) و من تبعه من المهاجرين و الأنصار و الذين اتبعوهم بإحسان، رضي الله عنهم و رضوا عنه، و أعد لهم جنات تجري من تحتها الأنهار خالدين فيها، ذلك الفوز العظيم».

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq<sup>asws</sup> having said: 'It was Revealed regarding Ali<sup>asws</sup> and the ones who followed him<sup>asws</sup> from the Emigrants and the Helpers, ***and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which***

<sup>4</sup> الأمالي 2: 175

**the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100].<sup>5</sup>**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الرُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ قَالَ نَعَمْ قُلْتُ صِفْهُ لِي رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd who said, 'Abu Amro Al Zubeyri narrated to us,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Are there for the *Emān*, levels and status the *Momineen* can have superiority regarding these in the Presence of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'Yes'. I said, 'Describe it to me, may Allah<sup>azwj</sup> Have Mercy on you<sup>asws</sup>, until I understand it'.

قَالَ إِنَّ اللَّهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِّقُ بَيْنَ الْخَيْلِ يَوْمَ الرَّهَانِ ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ فَجَعَلَ كُلَّ امْرِئٍ مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ لَا يُنْقِصُهُ فِيهَا مِنْ حَقِّهِ وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً وَلَا مَفْضُولٌ فَاضِلاً

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Made a race to be between the *Momineen* just as there is a race between the cavalry horses on the day of the contest. Then He<sup>azwj</sup> Merited them upon their levels in their race towards Him<sup>azwj</sup>. So He<sup>azwj</sup> Made each person from them upon a level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one, nor does the inferior (precede the) superior one.

تَفَاضَلَ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمَّةِ وَ أَوَاخِرُهَا وَ لَوْ لَمْ يَكُنْ لِلْسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذَا لَحِقَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا نَعَمْ وَ لَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أَبْطَأَ عَنْهُ

The first ones and the end ones of this community are preferred by that, and had there not been a merit for the preceding ones to the *Emān* over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them, when there does not happen to be the superiority for the ones who preceded to the *Emān*, over the ones who were slower to (embrace) it.

وَ لَكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ وَ بِالْإِبْطَاءِ عَنِ الْإِيمَانِ أَخَّرَ اللَّهُ الْمُقْصِرِينَ لِأَنَّا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأَوَّلِينَ وَ أَكْثَرُهُمْ صَلَاةً وَ صَوْمًا وَ حَجًّا وَ زَكَاةً وَ جِهَادًا وَ إِتْقَانًا وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يَفْضَلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدِّمِينَ عَلَى الْأَوَّلِينَ

But it is by the levels of the *Emān* that Allah<sup>azwj</sup> Brings forward the preceding ones to the *Emān* than the sluggish ones. Allah<sup>azwj</sup> Delays the deficient ones, because we tend to find from the *Momin* from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) *Salāt*, and *Soām*, and *Hajj*, and *Zakāt*, and *Jihād*, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the *Momineen* with each other in

<sup>5</sup> نهج البيان 2: 140 (مخطوط)



the Presence of Allah<sup>azwj</sup>, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones.

وَلَكِنْ أَيْ اللَّهُ عَزَّ وَجَلَّ أَنْ يُدْرِكَ آخِرَ دَرَجَاتِ الْإِيمَانِ أَوَّلَهَا وَ يُقَدَّمَ فِيهَا مَنْ أَخَّرَ اللَّهُ أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللَّهُ

But, Allah<sup>azwj</sup> Mighty and Majestic Refused that the ones at the end of the levels of the *Emān* should come to its first ones, and in it the one whom Allah<sup>azwj</sup> had Delayed should precede, or he should be delayed in it the one whom Allah<sup>azwj</sup> has Made to precede.

قُلْتُ أَخْبِرْنِي عَمَّا نَدَبَ اللَّهُ عَزَّ وَجَلَّ الْمُؤْمِنِينَ إِلَيْهِ مِنَ الْإِسْتِثْنَاءِ إِلَى الْإِيمَانِ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

I said, 'Inform me about what Allah<sup>azwj</sup> Mighty and Majestic has Accredited the *Momineen* to, from the preceding to the *Emān*'. So he<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **Race towards Forgiveness from your Lord and a Garden the width of it is like the width of the sky and the earth, Prepared for those who are believing in Allah and His Rasools [57:21].** And He<sup>azwj</sup> Said **And the foremost are the foremost, [56:10] These are the ones of proximity [56:11].**

وَ قَالَ وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ فَبَدَأَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ عَلَى دَرَجَةٍ سَبَقَهُمْ ثُمَّ تَبَيَّنَ بِالْأَنْصَارِ ثُمَّ تَبَيَّنَ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدَرِ دَرَجَاتِهِمْ وَ مَنَازِلِهِمْ عِنْدَهُ

And he<sup>asws</sup> said: '**And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him [9:100].** So He<sup>azwj</sup> Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of theirs with goodness. Thus He<sup>azwj</sup> Placed each group in accordance to their levels and their status in His<sup>azwj</sup> Presence.<sup>6</sup>

فراة في تفسيره والحسكاني في شواهد التنزيل: حدثني جعفر بن محمد بن هشام، عن عبادة بن زياد، عن أبي معمر سعيد بن خثيم، عن محمد بن خالد الضبي وعبد الله بن شريك العامري، عن سليم بن قيس عن الحسن بن علي عليه السلام: إنه حمد الله تعالى وأثنى عليه وقال: (السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان)، فكما أن للسابقين فضلهم على من بعدهم كذلك لأبي علي بن أبي طالب عليه السلام فضيلته على السابقين بسبقه السابقين.

Furaat in his Commentary (Tafseer), and Al-Haskaany in *Shawaahid Al-Tanzeel*, said, 'Narrated to me Ja'far Bin Muhammad Bin Hashaam, from Abaadat Bin Ziyad, from Abu Ma'mar Saeed Bin Khaseem, from Muhammad Bin Khalid Al-Zaby, and Abdullah Bin Shareek Al-Aamiry, from Sulaym Bin Qays, who has narrated the following:

Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, and said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness [9:100].** So if the former ones have a preference

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 19 H 1 (Extract)

over those who came after them, similarly for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> there is a preference over the former ones for being before the former ones.

وقال: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) واستجاب لرسول الله صلى الله عليه وآله وواساه بنفسه. ثم عمه حمزة سيد الشهداء وقد كان قتل معه كثير، فكان حمزة سيدهم بقرابته من رسول الله صلى الله عليه وآله.

And said: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]**, and He<sup>azwj</sup> Answered for Rasool-Allah<sup>saww</sup> and made him<sup>asws</sup> (Ali<sup>asws</sup>) to be equal his<sup>saww</sup> self. Then his<sup>saww</sup> uncle Hamza<sup>asws</sup>, Chief of the martyrs, and he<sup>asws</sup> had killed a lot (of Polytheists) alongside him<sup>saww</sup>, and Hamza<sup>asws</sup> was their chief due to his<sup>asws</sup> nearness from Rasool-Allah<sup>saww</sup>.<sup>7</sup>

و في نهج البلاغة: لا يقع اسم الهجرة على أحد إلا بمعرفة الحجة في الأرض فمن عرفها و أقر بها فهو مهاجر.

And in Nahj Al-Balagah – The name ‘Al-Hijra’ (The emigration) cannot occur upon anyone except by recognition of the Divine Authority in the earth. So the one who recognises it (him<sup>asws</sup>) and accept it (him<sup>asws</sup>), so he is an emigrant (Muhajir)”.<sup>8</sup>

## VERSES 101 & 102

وَمَنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۖ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ {101}

**And from the ones around you from the Bedouins are hypocrites, and from the people of Al-Medina are stubborn upon the hypocrisy. You do not know them, We Know them. We will be Punishing them twice, then they will be Returned to the grievous Punishment [9:101]**

وآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {102}

**And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]**

<sup>7</sup> Kitab Suleym Bin Qays – H 93

<sup>8</sup> تفسير الصافي، ج2، ص: 369

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا فَأُولَئِكَ قَوْمٌ مُؤْمِنُونَ يُحَدِّثُونَ فِي إِيْمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَعْيِبُهَا الْمُؤْمِنُونَ وَ يَكْرَهُونَهَا فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr, from a man who said,

‘Abu Ja’far<sup>asws</sup> said: **‘mingling one righteous deed and another evil one [9:102].** So they are a group of *Momineen* who are innovating new things in their *Emān* from the sin which the *Momineen* censure and dislike. So they are the ones **Perhaps Allah will Turn towards them (Mercifully) [9:102].**<sup>9</sup>

العياشي: عن محمد بن خالد بن الحجاج الكرخي، عن بعض أصحابه، رفعه إلى خيشمة، قال: قال أبو جعفر (عليه السلام)، في قول الله: خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ: «و عسى من الله واجب، و إنما نزلت في شيعتنا المذنبين».

Al Ayyashi, from Muhammad Bin Khalid Bin Al Hajaj Al Karkhy, from one of his companions, raising it to Khaysama who said,

‘Abu Ja’far<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup>: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully) [9:102]:** ‘Perhaps’ from Allah<sup>azwj</sup> is an Obligation. But rather, this was Revealed regarding our<sup>asws</sup> Shias, the sinners (from among them)’.<sup>10</sup>

عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: من وافقنا من علوي أو غيره توليناه، و من خالفنا برئنا منه من علوي أو غيره. قال: «يا زرارة، قول الله أصدق من قولك، أين الذين خلطوا عملا صالحا و آخر سيئا؟».

From Zarara,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘The one who is in agreement with us, from the Alawites and others, we<sup>asws</sup> befriend him, and the one who opposes us, we<sup>asws</sup> distance ourselves from him, be he an Alawite or someone else’. He<sup>asws</sup> said: ‘O Zarara! The Words of Allah<sup>azwj</sup> are more Truthful than your words. Where are the ones who are **mingling one righteous deed and another evil one [9:102]?**’<sup>11</sup>

[ الفضل الطبرسي ] قال أبو حمزة الثمالي: بلغنا أنهم ثلاثة نفر من الأنصار: أبو لبابة بن عبد المنذر، وثعلبة بن وديعة، وأوس بن حزام، تخلفوا عن رسول الله (صلى الله عليه وآله وسلم) عند مخرجه إلى تبوك فلما بلغهم ما أنزل الله فيمن تخلف عن نبيه أيقنوا بالهلاك وأوثقوا أنفسهم بسواري المسجد،

Al Fazal Al Tabarsy – Abu Hamza Al Sumaly said,

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 2

<sup>10</sup> تفسير العياشي 2: 105 / 105.

<sup>11</sup> تفسير العياشي 2: 110 / 106.

'It has reached us that they were three persons from the Helpers – Abu Lababa Bin Abdul Manzar, and Sa'albat Bin Wadiya, and Aws Bin Hazaam. They stayed behind from Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> going out (military expedition) to Tabuk. So when it reached them what Allah<sup>azwj</sup> has Revealed for the ones who stay behind from His<sup>azwj</sup> Prophet<sup>saww</sup>, they were convinced of their destruction, and tied themselves to the pillars of the Masjid.

فلم يزالوا كذلك حتى قدم رسول الله (صلى الله عليه وآله وسلم) فسأل عنهم فذكر له أنهم أقسموا أن لا يحلون أنفسهم حتى يكون رسول الله (صلى الله عليه وآله وسلم) يجلهم، وقال رسول الله (صلى الله عليه وآله وسلم): وأنا أقسم لا أكون أول من حلهم إلا أن أوامر فيهم بأمر

So they did not cease to be like that until Rasool-Allah<sup>saww</sup> came over, and he<sup>saww</sup> asked about them. It was mentioned to him<sup>saww</sup> that they have vowed that they would not untie themselves until Rasool-Allah<sup>saww</sup> comes over and unties them. And, Rasool-Allah<sup>saww</sup> said: 'And I<sup>saww</sup> vow that I<sup>saww</sup> shall not be the first one to untie them except that I<sup>saww</sup> am Commanded with regards to them with a Command'.

فلما نزل \* (عسى الله أن يتوب عليهم) \* عمد رسول الله (صلى الله عليه وآله وسلم) إليهم فحلهم فانطلقوا فجاءوا بأموالهم إلى رسول الله فقالوا: هذه أموالنا التي خلقتنا عنك فخذها وتصدق بها عنا قال (عليه السلام) ما امرت فيها فنزل \* (خذ من أموالهم صدقة) \* الآيات.

So when (the Verse) **Perhaps Allah will Turn towards them (Mercifully) [9:102]** was Revealed, Rasool-Allah<sup>azwj</sup> deliberated towards them and untied them. Then they went away and came back with their wealth to Rasool-Allah<sup>saww</sup>, and they said, 'This is our wealth which was left behind from you<sup>saww</sup>, therefore take it and give it in charity from it on our behalf'. Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> have yet to be Commanded for it'. So it was Revealed: **Take charity out from their wealth [9:103]** – the Verse'.<sup>12</sup>

عن أبي بكر الحضرمي، قال: قال محمد بن سعيد: سل أبا عبد الله (عليه السلام) فاعرض عليه كلامي، و قل له: إني أتولاكم و أبرأ من عدوكم، و أقول بالقدر، و قولي فيه قولك.

From Abu Bakr Al Hazramy who said, 'Muhammad Bin Saeed said,

'Abu Abdullah<sup>asws</sup> was asked my speech was presented to him<sup>asws</sup>, and I said to him<sup>asws</sup>, 'I befriend you<sup>asws</sup> and disavow from your<sup>asws</sup> enemies, and I am saying with the Pre-determination, and my word regarding it is your<sup>asws</sup> word'.

قال: فعرضت كلامه على أبي عبد الله (عليه السلام) فحرك يده، ثم قال: خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ.

<sup>12</sup> Tafseer Abu Hamza Al Sumaly - H 127

He (the narrator) said, 'So he presented his speech to Abu Abdullah<sup>asws</sup>, but he<sup>asws</sup> moved his<sup>asws</sup> hand, then said: '**mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully) [9:102]**'.

قال: ثم قال: «ما أعرفه من موالى أمير المؤمنين». قلت: يزعم أن سلطان هشام ليس من الله، فقال: «ويله ما له، أما علم أن الله جعل لآدم دولة، و لإبليس دولة!».

He (the narrator) said, 'Then he<sup>asws</sup> said: 'I<sup>asws</sup> do not recognise him as being from the friends of Amir Al-Momineen<sup>asws</sup>'. I said, 'He claims that the authority of Hisham isn't from Allah<sup>azwj</sup>'. So he<sup>asws</sup> said: 'Woe be unto him! What is the matter with him? Does he not know that Allah<sup>azwj</sup> Made a government to be for Adam<sup>as</sup> and for Iblees<sup>la</sup> (also) a government?'<sup>13</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سُلَيْمٍ مَوْلَى طَرْبَالٍ قَالَ حَدَّثَنِي هِشَامٌ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) النَّاسُ عَلَى سِتَّةِ أَصْنَافٍ قَالَ قُلْتُ أَتَأْتُنِي لِي أَنْ أَكْتُبَهَا قَالَ نَعَمْ قُلْتُ مَا أَكْتُبُ قَالَ أَكْتُبُ أَهْلَ الْوَعِيدِ مِنْ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ وَ أَكْتُبُ وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا قَالَ قُلْتُ مَنْ هَؤُلَاءِ قَالَ وَحِشِي مِنْهُمْ قَالَ وَ أَكْتُبُ وَ آخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym a slave of Tarbaal who said,

'Hisham narrated to me, from Hamza Bin Al-Tayyar who said, 'Abu Abdullah<sup>asws</sup> said to me: 'The people are upon three categories'. I said, 'Would you<sup>asws</sup> permit me that I write this down?' He<sup>asws</sup> said: 'Yes'. I said, 'What shall I write?' He<sup>asws</sup> said: 'The Promised people would be from the inhabitants of the Paradise and the inhabitants of the Fire. And write: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully) [9:102]**'.

قَالَ وَ أَكْتُبُ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ

He<sup>asws</sup> said: 'And write: **Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98] So they, perhaps Allah would Pardon (their sins) from them [4:99]**'.

قَالَ وَ أَكْتُبُ أَصْحَابَ الْأَعْرَافِ قَالَ قُلْتُ وَ مَا أَصْحَابُ الْأَعْرَافِ قَالَ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَإِنْ أَدْخَلَهُمُ النَّارُ فَبُذُّوا فِيهَا وَ إِنْ أَدْخَلَهُمُ الْجَنَّةُ فَبَرِحَتْهُمْ .

He<sup>asws</sup> said: 'And write: **And the companions of the heights [7:48]**'. I said, 'And what are the the people of the heights?' He<sup>asws</sup> said: 'A people whose good deeds and their evils deeds would be equal. So if they were to be entered into the Fire, it

<sup>13</sup> تفسير العياشي 2: 106 / 108

would be due to their sins, and if they were to be entered into the Paradise, it would be due to His<sup>azwj</sup> Mercy'.<sup>14</sup>

## Background report

علي بن إبراهيم: نزلت في أبي لبابة بن عبد المنذر، وكان رسول الله (صلى الله عليه وآله) لما حاصر بني قريظة، قالوا له: ابعث لنا أبا لبابة نستشيره في أمرنا. فقال رسول الله (صلى الله عليه وآله): «يا أبا لبابة، ائت حلفاءك و مواليك» فأتاهم،

Ali Bin Ibrahim –

'It was revealed regarding Abu Lababa Bin Abdul Munzar, and it so happened that Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> besieged the clan of Qureyza, they said to him<sup>saww</sup>, 'For us it is Abu Lababa. We will consult him regarding our matter'. So Rasool-Allah<sup>saww</sup> said: 'O Abu Lababa! Bring your allies and your friends'.

فقالوا له: يا أبا لبابة، ما ترى، نزل على حكم محمد؟ فقال: انزلوا، واعلموا أن حكمه فيكم هو الذبح. وأشار إلى حلقه، ثم ندم على ذلك، فقال: خنت الله و رسوله، و نزل من حصنهم، و لم يرجع إلى رسول الله (صلى الله عليه وآله)، و مر إلى المسجد و شد في عنقه حبلاً، ثم شده إلى الاسطوانة التي تسمى اسطوانة التوبة، و قال: لا أحله حتى أموت أو يتوب الله علي.

They said to him, 'O Abu Lababa! What is your view, should be descend (from our fortress) upon the decision of Muhammad<sup>saww</sup>? He said, 'Descend, and know that his<sup>saww</sup> decision regarding you all, it would be the slaughter', and he gestured towards his throat. Then he regretted upon that, so he said, 'I have betrayed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!' And he descended from their fortress and did not return to Rasool-Allah<sup>saww</sup> and went over to the Masjid and fastened his neck with a rope, then fastened it to the pillar which is named as 'the pillar of repentance', and said, 'I will not release it until I die or Allah<sup>azwj</sup> Turns towards me (Mercifully)'.

فبلغ رسول الله (صلى الله عليه وآله) فقال: «أما لو أتانا لاستغفرنا الله له، فأما إذا قصد إلى ربه فالله أولى به».

It reached Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> said: 'But, if he had come to me<sup>saww</sup>, I<sup>saww</sup> would have sought Forgiveness of Allah<sup>azwj</sup> for him. But, as he has aimed to his Lord<sup>azwj</sup>, then Allah<sup>azwj</sup> if Foremost with it'.

و كان أبو لبابة يصوم النهار، و يأكل بالليل ما يمسك به ريقه، و كانت ابنته تأتيه بعشائه و تحله عند قضاء الحاجة،

And Abu Lababa used to Fast during the day, and he would eat at night what could withhold his hunger. And his daughter used to come to him with his dinner, and release him during fulfilment of the need.

<sup>14</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 164 H 1

فلما كان بعد ذلك رسول الله (صلى الله عليه و آله) في بيت ام سلمة نزلت توبته. فقال: «يا ام سلمة، قد تاب الله على أبي لبابة». فقالت: يا رسول الله، فأذنه بذلك؟ فقال: «لتفعلن» فأخرجت رأسها من الحجرة، فقالت: يا أبا لبابة، أبشر قد تاب الله عليك. فقال: الحمد لله.

So when it was after that, Rasool-Allah<sup>saww</sup> was in the chamber of Umm Salma<sup>ra</sup>, his repentance was Revealed. He<sup>saww</sup> said: 'O Umm Salma<sup>ra</sup>! Allah<sup>azwj</sup> has Turned to Abu Lababa'. She said, 'O Rasool-Allah<sup>saww</sup>! Shall I<sup>ra</sup> notify him with that?' He<sup>saww</sup> said: 'Do so'. So she<sup>ra</sup> brought her<sup>ra</sup> head out from the chamber and she<sup>ra</sup> said, 'O Abu Lababa! Receive glad tidings, Allah<sup>azwj</sup> has Turned to you!' He said, 'The Praise is for Allah<sup>azwj</sup>'.

فوثب المسلمون ليحلوه، فقال: لا والله حتى يحلني رسول الله. فجاء رسول الله (صلى الله عليه و آله) فقال: «يا أبا لبابة، قد تاب الله عليك توبة لو ولدت من أملك يومك هذا لكفاك».

So the Muslims leapt up to release him, but he said, 'No, by Allah<sup>azwj</sup>, until Rasool-Allah<sup>saww</sup> releases me'. So Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> said: 'O Abu Lababa! Allah<sup>azwj</sup> has Turned to you with such a (Merciful) Turning, as if you had been born from your mother in this day of yours, it suffices you'.

فقال: يا رسول الله، أفتصدق بمالي كله؟ قال: «لا». قال: فبثلثيه؟ قال: «لا». قال: فبنصفه؟ قال: «لا». قال: فبثلثه؟ قال: «نعم».

He said, 'O Rasool-Allah<sup>saww</sup>! Can I give all of my wealth in charity?' He<sup>saww</sup> said: 'No'. He said, 'So two-thirds of it?' He<sup>saww</sup> said: 'No'. He said, 'So half of it?' He<sup>saww</sup> said: 'No'. He said, 'So a third of it?' He<sup>saww</sup> said: 'Yes'.

فأنزل الله: وَ آخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَ اللَّهُ سَمِيعٌ عَلِيمٌ أَمْ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ.

So Allah<sup>azwj</sup> Revealed: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102] Take charity from their wealth, you will cleanse them and purify them by it, and pray Salat upon them. Surely your Salat would be a tranquillity for them, and Allah is Hearing, Knowing [9:103] Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]**.<sup>15</sup>

<sup>15</sup> تفسير القمي 1: 303

**VERSES 103 & 104**

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ {103}

**Take charity from their wealth, you will cleanse them and purify them by it, and pray Salat upon them. Surely your Salat would be a tranquillity for them, and Allah is Hearing, Knowing [9:103]**

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {104}

**Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) لَمَّا أُنْزِلَتْ آيَةُ الزَّكَاةِ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ أُنْزِلَتْ فِي شَهْرِ رَمَضَانَ فَأَمَرَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مُنَادِيَهُ فَنَادَى فِي النَّاسِ أَنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلَاةَ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘When the Verse of *Zakāt* was Revealed: **Take charity from their wealth, you will cleanse them and purify them by it [9:103]**, and it was Revealed during a Month of Ramazan. Rasool-Allah<sup>saww</sup> ordered his<sup>saww</sup> caller, and he called out among the people, ‘Allah<sup>azwj</sup> has imposed the *Zakāt* upon you just as He<sup>azwj</sup> has Imposed the *Salāt* upon you all!’

فَفَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ فَرَضَ الصَّدَقَةَ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ مِنَ الْخِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الرَّيْبِ فَنَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ وَ عَقَّا لَهُمْ عَمَّا سِوَى ذَلِكَ

Allah<sup>azwj</sup> Mighty and Majestic Obligated it upon them from the gold, and the silver, and Obligated the charity from the camels, and the cows, and sheep, and from the wheat, and the barley, and the dates, and the raisins. So he called out among them with that during a Month of Ramazan, and Excused for them from what is besides that’.

قَالَ ثُمَّ لَمْ يَفْرَضْ لِشَيْءٍ مِنْ أَمْوَالِهِمْ حَتَّى خَالَ عَلَيْهِمُ الْحَوْلُ مِنْ قَابِلٍ فَصَامُوا وَ أَفْطَرُوا فَأَمَرَ مُنَادِيَهُ فَنَادَى فِي الْمُسْلِمِينَ أَيُّهَا الْمُسْلِمُونَ زَكُّوا أَمْوَالَكُمْ تُقْبَلُ صَلَاتُكُمْ قَالَ ثُمَّ وَجَّهَ عُمَالَ الصَّدَقَةِ وَ عُمَالَ الطَّسْوَاقِ .

He<sup>asws</sup> said: ‘Then He<sup>azwj</sup> did not Impose anything from their wealth until a year passed by on them the next year. So they observed ‘*Soām*’ (Fasted), and they broke



their Fasts. Then his<sup>saww</sup> caller called out among the Muslims, 'O you Muslims! Purify your wealth, your *Salāts* would be Accepted!' Then he<sup>saww</sup> sent the office bearers of the charities, and the office bearers of the tax (*Zakāt*) (i.e., to collect these)'.<sup>16</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ بِإِسْنَادِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ زَعَمَ أَنَّ الْإِمَامَ يَخْتَانُ إِلَى مَا فِي أَيْدِي النَّاسِ فَهُوَ كَافِرٌ إِنَّمَا النَّاسُ يَخْتَانُونَ أَنْ يَقْبَلَ مِنْهُمْ الْإِمَامُ قَالَ اللَّهُ عَزَّ وَجَلَّ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا .

Al Husayn Bin Muhammad Bin Aamir, by his chain, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'The one who alleges that the Imam<sup>asws</sup> is needy to whatever is in the hands of the people, so he is a Kafir. But rather, the people are needy that the Imam<sup>asws</sup> should be accepting from them. Allah<sup>azwj</sup> Mighty and Majestic Says: **Take charity from their wealth, you will cleanse them and purify them by it [9:103]**'.<sup>17</sup>

العياشي: عن علي بن حسان الواسطي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا جارية هي في الإمام بعد رسول الله (صلى الله عليه وآله)؟ قال: «نعم».

Al Ayyashi, from Ali Bin Hisaan Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **Take charity from their wealth, you will cleanse them and purify them by it [9:103]**, does this flow regarding the Imam<sup>asws</sup> after Rasool-Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'Yes'.<sup>18</sup>

و عنه: عن الحسين بن محمد بن عامر، بإسناده، رفعه، قال: قال أبو عبد الله (عليه السلام): «من زعم أن الإمام يحتاج إلى ما في أيدي الناس فهو كافر، إنما الناس يحتاجون أن يقبل منهم الإمام، قال الله عز وجل: خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا».

From him, from Al Husayn Bin Muhammad Bin Aamir, by his chain, raising it, said,

'Abu Abdullah<sup>asws</sup> said: The one who alleges that the Imam<sup>asws</sup> is needy to what is in the hands of the people, so he is a Kafir. But rather, the people are needy that the Imam<sup>asws</sup> accepts from them. Allah<sup>azwj</sup> Mighty and Majestic is Said: '**Take charity from their wealth, you will cleanse them and purify them by it [9:103]**'.<sup>19</sup>

عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): تصدقت يوما بدينار، فقال لي رسول الله (صلى الله عليه وآله): أما علمت أن صدقة المؤمن لا تخرج من يده حتى يفك بها عن لحي سبعين شيطانا، و ما تقع في يد السائل حتى تقع في يد الرب تبارك و تعالى، ألم يقل هذه الآية: أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ» إلى آخر الآية.

<sup>16</sup> Al Kafi V 3 – The Book Of Zakaat CH 1 H 2

<sup>17</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 1

<sup>18</sup> تفسير العياشي 2: 111 / 106.

<sup>19</sup> الكافي 1: 451 / 1.

From Jabir Al Ju'fy,

'From Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'One day I<sup>asws</sup> gave a Dinar in charity, so Rasool-Allah<sup>saww</sup> said to me: 'But, do you<sup>asws</sup> know that a charity of the Momin does not exit from his hand until he untangles it from the beards of seventy satans<sup>la</sup>, and it does not fall into a hand of the beggar until it (first) falls into the hand of the Lord<sup>azwj</sup> Blessed and Exalted? Did He<sup>azwj</sup> not Say this Verse: **Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities [9:104]** – up to the end of the Verse".<sup>20</sup>

## VERSE 105

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ اِلٰى عَالَمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}

**And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105]**

## The Altered Verse

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنِ الْحُسَيْنِ بْنِ مِيَاكِحٍ عَنْ أَخْبَرَهُ قَالَ قَرَأَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ فَقَالَ لَيْسَ هَكَذَا هِيَ إِنَّمَا هِيَ وَالْمَأْمُونُونَ فَنَحْنُ الْمَأْمُونُونَ .

Ahmad, from Abdul Azeem, from Al Husayn Bin Mayyah, from the one who informed him who said,

'A man recited in the presence of Abu Abdullah<sup>asws</sup>: **for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**. So he<sup>asws</sup> said: 'It is not like this! But rather, it is **'and the Entrusted ones** (وَالْمَأْمُونُونَ). So we<sup>asws</sup> are the Entrusted ones'.<sup>21</sup>

## The Holy Masumeen<sup>asws</sup> see all the deeds

حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعي عن بريد العجلي قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال مامن مؤمن يموت ولا كافر فتوضع في قبره حتى تعرض عمله على رسول الله صلى الله عليه وآله وعلى علي عليه السلام فهلم جرا إلى آخر من فرض الله طاعته على العباد.

<sup>20</sup> تفسير العياشي 2: 113 / 107.

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 62

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

'I said to Abu Ja'far<sup>asws</sup>: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, he<sup>asws</sup> said: 'There is none from a Momin who dies, nor Kafir gets placed in his grave until his deeds get presented to Rasool-Allah<sup>saww</sup>, and to Ali<sup>asws</sup>. These get shown to each one<sup>asws</sup> whose the obedience to whom<sup>asws</sup> has been Obligated by Allah<sup>azwj</sup> on the servants'.<sup>22</sup>

حدثنا احمد بن موسى عن الحسن بن علي الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله قوله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة تعرض عليهم اعمال العباد كل يوم إلى يوم القيمة.

It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, he<sup>asws</sup> said: 'They<sup>asws</sup> (the Momineen) are the Imams<sup>asws</sup>. The deeds of the servants will get presented to them<sup>asws</sup> every day up to the Day of Judgement'.<sup>23</sup>

حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابان الزيات وكان يكنى عبد الرضا قال قلت للرضا عليه السلام ادع الله لي ولاهل بيتي قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعظمت ذلك فقال اما تقرأ كتاب الله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

'I said to Al-Reza<sup>asws</sup>, 'Supplicate to Allah<sup>azwj</sup> for me and for my family'. He<sup>asws</sup> said: 'Or am I<sup>asws</sup> not doing so (already)? By Allah<sup>azwj</sup>, your deeds are presented to me<sup>asws</sup> during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah<sup>azwj</sup>: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**?<sup>24</sup>

حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزرارة قال سئلنا ابا عبد الله عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الآية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان الله شهداء في ارضه.

It has been narrated to us by Abu Talib, from hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said:

'We asked Abu Abdullah<sup>asws</sup> about the deeds getting presented to Rasool-Allah<sup>saww</sup>. He<sup>asws</sup> said: 'There is no doubt in this'. Then he<sup>asws</sup> recited this Verse: **And say:**

<sup>22</sup> Basaair Al Darajaat – P 9 Ch 5 H 8

<sup>23</sup> Basaair Al Darajaat – P 9 Ch 5 H 4

<sup>24</sup> Basaair Al Darajaat – P 9 Ch 6 H 2

**‘Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105].** He<sup>asws</sup> said: ‘They<sup>asws</sup> are the witnesses for Allah<sup>azwj</sup> in His<sup>azwj</sup> Earth’.<sup>25</sup>

عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ قُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ، قال: «تريدون أن تروون علي، هو الذي في نفسك».

From Zarara who said,

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105].** He<sup>asws</sup> said: ‘Do you want to see Ali<sup>asws</sup>? He<sup>asws</sup> is the one who is within yourself’.<sup>26</sup>

و عنه: عن أحمد بن مهران. عن محمد بن علي، عن أبي عبد الله الصامت، عن يحيى بن مساور، عن أبي جعفر (عليه السلام) أنه ذكر هذه الآية فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ، قال: «هو و الله علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Mahran, from Muhammad Bin Ali, from Abu Abdullah Al Saamit, from Yahya Bin Masaawar,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having mentioned this Verse: **for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, said: ‘By Allah<sup>azwj</sup>! He<sup>asws</sup> (Momineen) is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>27</sup>

## Pleasing and displeasing Rasool-Allah<sup>saww</sup>

و عنه: عن يعقوب بن يزيد، عن الحسن بن علي الوشاء، عن علي بن أبي حمزة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله تعالى: اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قلت: من المؤمنون؟ قال: «من عسى أن يكون غير صاحبكم؟».

From him, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘The Words of Allah<sup>azwj</sup>: **‘Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, who are the Momineen?’ He<sup>asws</sup> said: ‘Who else could it be other than your Master<sup>asws</sup>?’<sup>28</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «ما لكم تسوءون رسول الله (صلى الله عليه و آله)؟» فقال له رجل: كيف نسوؤه؟ فقال: «أما تعلمون أن أعمالكم تعرض عليه، فإذا رأى فيها معصية ساء ذلك، فلا تسوءوا رسول الله (صلى الله عليه و آله) و سروه».

<sup>25</sup> Basaair Al Darajaat – P 9 Ch 6 H 6

<sup>26</sup> تفسير العياشي 2: 120 / 108

<sup>27</sup> الكافي 1: 171 / 5.

<sup>28</sup> بصائر الدرجات: 1 / 449

And from him, from Ali Bin Ibrahim, from his father, from Usmaan Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'What is the matter with you all that you are displeasing Rasool-Allah<sup>saww</sup>?' So a man said to him<sup>asws</sup>, 'How do we displease him<sup>saww</sup>?' So he<sup>asws</sup> said: 'Do you not know that your deeds are presented him<sup>saww</sup>. So when he<sup>saww</sup> sees disobedience in it, that displeases him<sup>saww</sup>. Therefore, do not displease Rasool-Allah<sup>saww</sup>, and make him<sup>saww</sup> happy'.<sup>29</sup>

حدثنا يعقوب بن يزيد عن الحسن بن علي الوشاء عن احمد بن عمير عن ابي الحسن عليه السلام قال سأل عن قول الله عزوجل  
اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآله كل صباح ابرارها و  
فجارها فاحذروا.

It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa'a, from Ahmad Bin Umeyr, who has said:

'Abu Al-Hassan<sup>asws</sup> said, 'I asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, he<sup>asws</sup> said that: 'The deeds of the servants get presented to Rasool-Allah<sup>saww</sup> every morning, the good ones of it as well as the bad ones of it. So be cautious!<sup>30</sup>

## On the Day of Judgment

عن يحيى الحلبي، عن أبي عبد الله (عليه السلام)، قلت: حدثني في علي حديثاً؟ فقال: «أشرحه لك أم أجمعه؟». قلت: بل أجمعه.

From Yahya Al Halby,

'From Abu Abdullah<sup>asws</sup>. I (the narrator) said, 'Narrate to me a Hadeeth regarding Ali<sup>asws</sup>. So he<sup>asws</sup> said: 'Shall I<sup>asws</sup> explain it (in detail) for you or summarise it for you?' I said, 'But, summarise it for me'.

فقال: «علي باب الهدى، من تقدمه كان كافراً، و من تخلف عنه كان كافراً».

So he<sup>asws</sup> said: 'Ali<sup>asws</sup> is the door of Guidance. The one who precedes him<sup>asws</sup> would be a Kafir, and the one who stays behind from him<sup>asws</sup> would be a Kafir'.

قلت: زدني. قال: «إذا كان يوم القيامة نصب منبر عن يمين العرش له أربع وعشرون مرقاة، فيأتي علي و بيده اللواء حتى يرتقيه و يركبه، و يعرض الخلق عليه، فمن عرفه دخل الجنة، و من أنكره دخل النار».

<sup>29</sup> الكافي 1: 171 / 3.

<sup>30</sup> Basaair Al Darajaat – P 9 Ch 4 H 2

I said, 'Increase it for me'. He<sup>asws</sup> said: 'When it would be the Day of Judgment, a Pulpit would be established on the right of the Throne, for it being twenty four stepping stones. Then Ali<sup>asws</sup> would come over and in his<sup>asws</sup> hand would be the Tablets, until he<sup>asws</sup> steps up on them and sits upon it, and the creatures would be presented to him<sup>asws</sup>. So the one who recognised him<sup>asws</sup> would enter the Paradise, and the one who denies him<sup>asws</sup> would enter the Fire'.

قلت: هل فيه آية من كتاب الله؟ قال: «نعم، ما تقول في هذه الآية، يقول تبارك و تعالى: فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ هُوَ وَ اللَّهُ عَلِي بن أَبِي طالب (عليه السلام)».

I said, 'Is there with regards to it, any Verse from the Book of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'Yes. What would you say regarding this Verse? The Blessed and Exalted is Saying: **for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, and he<sup>asws</sup> by Allah<sup>azwj</sup>, is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'<sup>31</sup>

## VERSE 106

وآخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {106}

**And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ قَالَ قَوْمٌ كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْرَةَ وَ جَعْفَرٍ وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ إِنَّهُمْ دَخَلُوا فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَ تَرَكُوا الشِّرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنَّةُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And others are waiting hopefully for the Command of Allah [9:106]**. He<sup>asws</sup> said: 'A group who used to be Polytheists, and they killed the likes of Hamza<sup>asws</sup>, and Ja'far<sup>asws</sup>, and the likes of these two<sup>asws</sup> from the Momineen, then they entered into Al-Islam. So they acknowledged Allah<sup>azwj</sup> and left the Shirk (Polytheism) but did not recognise the Emān by their hearts. So they came to be from the Momineen for the Paradise to be Obligated for them.

وَ لَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَكْفُرُوا فَتَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ .

<sup>31</sup> تفسير العياشي 2: 121 / 108.

And they did not happen to be upon their rejection, so they were committing Kufr and the Fire would be Obligated for them. Thus, they were upon that, ***Either He would Punish them or He would Turn to them (Mercifully) [9:106]***.<sup>32</sup>

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قالوا: «المرجون هم قوم قاتلوا يوم بدر و احد و يوم حنين و سلموا من المشركين، ثم أسلموا بعد تأخر، فإما يعذبهم، و إما يتوب عليهم».

From Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, and Abu Abdullah<sup>asws</sup> both having said: 'The awaiters, they were a people who fought on the days of (battle of) Badr, and the day of (battle of) Hunayn, and they submitted to Al-Islam from the Polytheists. Then they professed to Al-Islam after a delay. ***Either He would Punish them or He would Turn to them (Mercifully) [9:106]***'.<sup>33</sup>

عن داود بن فرقاد، قال: قلت لأبي عبد الله (عليه السلام): المرجون قوم ذكر لهم فضل علي (عليه السلام) فقالوا: ما ندري لعله كذلك، و ما ندري لعله ليس كذلك؟ قال: «أرجه، قال تعالى: وَ آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ الْآيَةَ».

From Dawood Bin Farqad who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The awaiters are a people to whom the merits of Ali<sup>asws</sup> were mentioned so they said, 'We do not know, maybe it is like that, and we do not know maybe it isn't like that'. He<sup>asws</sup> said: 'It rattled them. Allah<sup>azwj</sup> the Exalted Says: ***And others are waiting hopefully for the Command of Allah [9:106]*** – the Verse'.<sup>34</sup>

العياشي: عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله: وَ آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ، قال: «هم قوم من المشركين أصابوا دما من المسلمين، ثم أسلموا، فهم المرجون لأمر الله».

Al Ayyashi, from Hisham Bin Salim,

'From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: ***And others are waiting hopefully for the Command of Allah [9:106]***. He<sup>asws</sup> said: 'They are a people from the Polytheists who spilt the blood of the Muslims, then they became Muslims, so they are the ones waiting hopefully for the Command of Allah<sup>azwj</sup>'.<sup>35</sup>

قال حمران: سألت أبا عبد الله (عليه السلام) عن المستضعفين. قال: «هم ليسوا بالمؤمنين و لا بالكفار، فهم المرجون لأمر الله».

Humran said,

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 173 H 1

<sup>33</sup> تفسير العياشي 2: 129 / 110.

<sup>34</sup> تفسير العياشي 2: 134 / 111.

<sup>35</sup> تفسير العياشي 2: 128 / 110.

'I asked Abu Abdullah<sup>asws</sup> about the weak-ones (of understanding). He<sup>asws</sup> said: 'They are neither with the Momineen nor with the Kafirs. So they are the ones **waiting hopefully for the Command of Allah [9:106]**'.<sup>36</sup>

## Six categories of people

عن ابن الطيار، قال: قال أبو عبد الله (عليه السلام): «الناس على ست فرق، يؤولون إلى ثلاث فرق: الإيمان، والكفر، والضلال. وهم أهل الوعد من الذين وعد الله الجنة والنار، وهم: المؤمنون، والكافرون، والمستضعفون، والمرجون لأمر الله إما يعذبهم وإما يتوب عليهم، والمعتزون بذنوبهم خلطوا عملاً صالحاً وآخر سيئاً، وأصحاب الأعراف».

From Ibn Al Tayyar who said,

'Abu Abdullah<sup>asws</sup> said: 'The people are upon six categories, turning towards three sect – The Eman, and the Kufr, and the straying. And they are the people of the Promise, from those whom Allah Promised the Paradise and the Fire, and they are: - the Momineen, and the Kafirs, and the weak ones (of understanding), and the ones **waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully) [9:106]**, and the ones **acknowledging their sins, mingling one righteous deed and another evil one [9:102]**, and the companions of the heights (A'raaf)".<sup>37</sup>

## VERSES 107 & 108

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {107}

**And those who took a Masjid for harm, and Kufr, and to cause dissent between the Momineen, and as an outpost for the ones who made war against Allah and his Rasool from before, and they are swearing, 'We only wanted the good'. And Allah Testifies that they are liars [9:107]**

لَا تَقُمْ فِيهِ أَبَدًا ۚ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ {108}

**Do not stand in it, ever, for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. Therein are men who love to be purified, and Allah Loves the purifying ones [9:108]**

<sup>36</sup> تفسير العياشي 2: 110 ذيل الحديث 130.

<sup>37</sup> تفسير العياشي 2: 110 / 131.



وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ لَقَدْ أَخَذَ الْمُنافِقُونَ مِنْ أُمَّةٍ مُحَمَّدٍ ص بَعْدَ مَوْتِ سَعْدِ بْنِ مُعَاذٍ، وَ بَعْدَ انْطِلَاقِ مُحَمَّدٍ ص إِلَى تَبُوكَ أَبَا عَامِرٍ الرَّاهِبِ، اتَّخَذُوهُ أَمِيرًا وَ رَئِيسًا، وَ بَايَعُوا لَهُ، وَ تَوَاطَعُوا عَلَى إِنْهَابِ الْمَدِينَةِ، وَ سَبَّحُوا دَرَارِي رَسُولِ اللَّهِ وَ سَائِرِ أَهْلِهِ وَ صَحَابَتِهِ،

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘And Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> said: ‘And they had taken, the hypocrites from the community of Muhammad<sup>saww</sup>, after the death of Sa’ad Bin Muaz, and after departure of Muhammad<sup>saww</sup> to (the military expedition of) Tabuk, Abu Aamir the Rabbi, taking him as an Emir and a leader, and pledged allegiance to him, and colluded upon plundering Al-Medina and imprisoning the offspring of Rasool-Allah<sup>saww</sup> and the rest of his<sup>saww</sup> family members, and his<sup>saww</sup> companions.

وَدَبَّرُوا التَّبَيُّتَ عَلَى مُحَمَّدٍ ص لِيَقْتُلُوهُ- فِي طَرِيقِهِ إِلَى تَبُوكَ، فَأَحْسَنَ اللَّهُ الدَّفَاعَ عَنْ مُحَمَّدٍ ص وَ فَضَحَ الْمُنافِقِينَ وَ أَخْرَاهُمْ، وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: «لَتَسْلُكُنَّ سَبِيلَ مَنْ كَانَ قَبْلَكُمْ- حَذُو النَّعْلِ بِالنَّعْلِ وَ الْقِدَّةَ بِالْقِدَّةِ- حَتَّى إِنْ أَحَدَهُمْ لَوْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ».

And they masterminded the premeditation against Muhammad<sup>saww</sup> to kill him<sup>saww</sup> in his<sup>saww</sup> way to Tabuk. But, excellent was the defending of Allah<sup>azwj</sup> of Muhammad<sup>saww</sup> and unmasking of the hypocrites and disgracing them, and that is that Rasool-Allah<sup>saww</sup> said: ‘You will be travelling the way of the ones who were before you – like the slipper following the slipper, and the step by step – to the extent that if one of them had entered the hole of a lizard, you would be entering it’.

قَالُوا: يَا ابْنَ رَسُولِ اللَّهِ ص وَ مَا كَانَ هَذَا الْعَجَلُ وَ مَا كَانَ هَذَا التَّذْيِيرُ

They said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And what was this calf, and what was the plan?’

فَقَالَ: اعْلَمُوا أَنَّ رَسُولَ اللَّهِ ص كَانَ تَأْتِيهِ الْأَخْبَارُ- عَنْ صَاحِبِ دُومَةِ الْجَنْدَلِ- وَ كَانَتْ تِلْكَ النَّوَاجِي [لَهُ] مَمْلَكَةً عَظِيمَةً بِمَا يَلِي الشَّامَ وَ كَانَ يُهْدَدُ رَسُولَ اللَّهِ ص بِأَنْ يَقْصِدَهُ وَ يَقْتُلَ أَصْحَابَهُ وَ يُبَيِّدَ خَضِرَاءَهُمْ، وَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص خَائِفِينَ وَ حُلَيْنَ مِنْ قَبْلِهِ، حَتَّى كَانُوا يَتَنَاوَبُونَ عَلَى رَسُولِ اللَّهِ ص كُلَّ يَوْمٍ عِشْرُونَ مِنْهُمْ،

So he<sup>asws</sup> said: Know, that Rasool-Allah<sup>saww</sup> used to get the news about the leader of Dowmat Al-Jandal, and that area was a great kingdom of his, from what follows Syria. And he used to restrict Rasool-Allah<sup>saww</sup> by aiming for him<sup>saww</sup> and killing his<sup>saww</sup> companions and distance the ones present with him<sup>saww</sup>. And the companions of Rasool-Allah<sup>saww</sup> were fearful and apprehensive from facing him, to the extent that twenty of them used to take turns every day (guarding) Rasool-Allah<sup>saww</sup>.

وَ كُلَّمَا صَاحَ صَائِحٌ ظَنُّوا أَنَّ قَدْ طَلَعَ أَوَائِلُ رِحَالِهِ وَ أَصْحَابِهِ، وَ أَكْثَرَ الْمُنافِقُونَ الْأَرَاخِيفَ وَ الْأَكَاذِبَ، وَ جَعَلُوا يَتَخَلَّلُونَ أَصْحَابَ مُحَمَّدٍ ص، وَ يَقُولُونَ: إِنَّ «أَكْثَدِرَ» قَدْ أَعَدَّ [لَكُمْ] مِنَ الرِّجَالِ كَذَا، وَ مِنَ الْكُرَاعِ كَذَا، وَ مِنَ الْمَالِ كَذَا وَ قَدْ نَادَى- فِيمَا يَلِيهِ مِنْ وَلَائَتِهِ- إِلَّا قَدْ أَبْجَتَكُمْ النَّهْبَ وَ الْعَارَةَ فِي الْمَدِينَةِ.

And every time someone shouted a scream, they thought that the foreword infantry and companions of his had emerged. And the hypocrites used to frequently spread rumours and lies, and they went on interfering with the companions of Muhammad<sup>saww</sup>, and they were saying, 'Akeydar (Bin Abdul Malik – leader of Dowmat Al-Jandal) has prepared (an army) of such and such (a number of) men, and such and such weapons, and such and such wealth, and he has called out – in what (areas) which follows his from his rule – 'I shall be attacking and pillaging, and raiding in Al-Medina!'

ثُمَّ يُوسِسُونَ إِلَى ضُعَفَاءِ الْمُسْلِمِينَ يَقُولُونَ هُمْ: وَ أَيْنَ يَقَعُ أَصْحَابُ مُحَمَّدٍ مِنْ أَصْحَابِ أُكَيْدَرٍ يُوشِكُ أَنْ يَفْصِدَ الْمَدِينَةَ، فَيَقْتُلَ رِجَالَهَا، وَ يَسْبِي ذَرَارِيَهَا وَ نِسَاءَهَا. حَتَّى آذَى ذَلِكَ قُلُوبَ الْمُؤْمِنِينَ، فَشَكَّوْا إِلَى رَسُولِ اللَّهِ ص مَا هُمْ عَلَيْهِ مِنَ الْجَزَعِ.

Then they would be insinuating to the weak Muslims, saying to them, 'And where can the companions of Muhammad<sup>saww</sup> save from the companions of Akeydar? There is no doubt that he is aiming for Al-Medina, so he would kill its men, and imprison its offspring and its women' – until that hurt the hearts of the Momineen. So they complained to Rasool-Allah<sup>saww</sup> of what panic they were upon.

ثُمَّ إِنَّ الْمُنَافِقِينَ اتَّفَقُوا وَ بَايَعُوا لِأَبِي عَامِرٍ الرَّاهِبِ الَّذِي سَمَّاهُ رَسُولُ اللَّهِ ص «الْفَاسِقَ»، وَ جَعَلُوهُ أَمِيرًا عَلَيْهِمْ، وَ بَخَعُوا لَهُ بِالطَّاعَةِ، فَقَالَ هُمْ: الرَّأْيُ أَنْ أَغِيبَ عَنِ الْمَدِينَةِ، لِقَلَّا أَتَهُمَ، إِلَى أَنْ يَتِمَّ تَدْبِيرُهُمْ. وَ كَاتَبُوا أُكَيْدَرَ فِي دُومَةِ الْجَنْدَلِ لِيَقْصِدَ الْمَدِينَةَ لِيَكُونُوا هُمْ عَلَيْهِ، وَ هُوَ يَقْصِدُهُمْ فَيَضْطَلِمُوهُ.

Then the hypocrites feared, and they pledged their allegiance to Aamir the Rabbi, the one who Rasool-Allah<sup>saww</sup> had named as 'the mischief maker', and they made him as emir upon them, and they thronged to him with the obedience. So he said to them, 'The view is that I should disappear from Al-Medina lest I get accused by them, until your plans are completed'. And they wrote to Akeydar in Dowmat Al-Jandal to aim for Al-Medina for them to be upon it, and he would aim for them (companions of Rasool-Allah<sup>saww</sup>), and they would be helping him.

فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُحَمَّدٍ ص وَ عَزَّاهُ مَا أَجْمَعُوا عَلَيْهِ مِنْ أَمْرِهِ، وَ أَمَرَهُ بِالْمَسِيرِ إِلَى تَبُوكَ.

So Allah<sup>azwj</sup> the Exalted Revealed unto Muhammad<sup>saww</sup> and Caused him<sup>saww</sup> to recognise what had been gathered against him<sup>saww</sup> from his<sup>saww</sup> matter, and Commanded him<sup>saww</sup> with the travelling to Tabuk.

وَ كَانَ رَسُولُ اللَّهِ ص كُلَّمَا أَرَادَ غَزَوْاً وَرَى بَعِيرِهِ، إِلَّا غَزَاةً تَبُوكَ، فَإِنَّهُ أَظْهَرَ مَا كَانَ يُرِيدُهُ، وَ أَمَرَهُمْ أَنْ يَتَزَوَّدُوا لَهَا، وَ هِيَ الْغَزَاةُ الَّتِي افْتَضَحَ فِيهَا الْمُنَافِقُونَ، وَ دَمَّهْمُ اللَّهُ فِي تَنْبِيْطِهِمْ عَنْهَا، وَ أَظْهَرَ رَسُولُ اللَّهِ ص مَا أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ – أَنَّ اللَّهَ سَيُظْهِرُهُ بِأُكَيْدَرَ حَتَّى يَأْخُذَهُ، وَ يُصَالِحُهُ عَلَى أَلْفِ أُوقِيَّةٍ ذَهَبٍ فِي صَفَرٍ، وَ أَلْفِ أُوقِيَّةٍ ذَهَبٍ فِي رَجَبٍ، وَ مِائَتِي حُلَّةٍ فِي رَجَبٍ، وَ مِائَتِي حُلَّةٍ فِي صَفَرٍ، وَ يَنْصَرِفُ سَالِمًا إِلَى ثَمَانِينَ يَوْمًا.

And it was so that every time Rasool-Allah<sup>saww</sup> intended a military expedition, kept it a secret, except for the military expedition of Tabuk, for he openly stated what he<sup>saww</sup> intended, and ordered them that they should stock up the provisions for it. And it is the military expedition which the hypocrites were exposed in it, and Allah<sup>azwj</sup>

Condemned them for being too pre-occupied from it, and Rasool-Allah<sup>saww</sup> made it apparent what Allah<sup>azwj</sup> had Revealed to him<sup>saww</sup> – that Allah<sup>azwj</sup> would Make him<sup>saww</sup> victorious over Akeydar until he is seized, and reconciles upon a thousand ounces of gold in Safar, and a thousand ounces of gold in Rajab, and two hundred garments in Rajab, and two hundred garments in Safar, and he<sup>saww</sup> would leave safely for up to eighty days (journey),

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: إِنَّ مُوسَى وَعَدَ قَوْمَهُ أَرْبَعِينَ لَيْلَةً، وَ إِنِّي أَعِدُّكُمْ ثَمَانِينَ لَيْلَةً، أَرْجِعْ سَالِمًا غَانِمًا ظَافِرًا بِلَا حَرْبٍ تَكُونُ، وَ لَا أَحَدٌ يُسْتَأْسَرُ مِنَ الْمُؤْمِنِينَ.

Rasool-Allah<sup>saww</sup> said to them: ‘Musa<sup>as</sup> promised his<sup>as</sup> people, forty days, and I<sup>saww</sup> am promising you all eighty nights. I<sup>saww</sup> shall return safely, victorious, successful, without a war taking place, nor anyone from the Momineen having been harmed’.

فَقَالَ الْمُنَافِقُونَ: لَا وَ اللَّهِ، وَ لَكِنَّهَا آخِرُ كَرَّاتِهِ الَّتِي لَا يَنْجِيهِ بَعْدَهَا، إِنَّ أَصْحَابَهُ لَيَمُوتُ بَعْضُهُمْ فِي هَذَا الْحَرِّ، وَ رِيَّاحِ الْبُؤَادِي، وَ مِيَاهِ الْمَوَاضِعِ الْمُؤَذِيَةِ الْفَاسِدَةِ وَ مَنْ سَلِمَ مِنْ ذَلِكَ فَبَيْنَ أَسِيرٍ فِي يَدِ أَكْنَادِرٍ، وَ قَتِيلٍ وَ جَرِيحٍ.

So the hypocrites said, ‘No, by Allah<sup>azwj</sup>! But it is the last of his<sup>saww</sup> defeats which he<sup>saww</sup> will not be stable after it. His<sup>saww</sup> companions would be dying, some of them in this heat, and the winds of the valleys, and its waters of the places, the harmful, the spoilt. And the (remaining) ones safe from that, they would be captured in the hands of Akeydar, and killed and injured’.

وَ اسْتَأْذَنَهُ الْمُنَافِقُونَ بِعَلَلٍ ذَكَرُوهَا: بَعْضُهُمْ يَعْثَلُ بِالْحَرِّ، وَ بَعْضُهُمْ يَمْرُضُ حَسَدِهِ وَ بَعْضُهُمْ يَمْرُضُ عِيَالِهِ، فَكَانَ رَسُولُ اللَّهِ ص يَأْذُنُ لَهُمْ.

And the hypocrites sought his<sup>saww</sup> permission by mentioning reasons – one of them (said he) would be falling sick by the heat, and one of them with an illness of his body, and one of them with illness of his dependants. And it was so that Rasool-Allah<sup>saww</sup> permitted to them.

فَلَمَّا صَحَّ عَزَمَ رَسُولُ اللَّهِ ص عَلَى الرَّحْلَةِ إِلَى تَبُوكَ، عَمَدَ هَؤُلَاءِ الْمُنَافِقُونَ فَبَنَوْا خَارِجَ الْمَدِينَةِ مَسْجِدًا، وَ هُوَ مَسْجِدُ ضِرَارٍ، يُرِيدُونَ الْاجْتِمَاعَ فِيهِ، وَ يُؤْمِنُونَ أَنَّهُ لِلصَّلَاةِ، وَ إِنَّمَا كَانَ لِيَجْتَمِعُوا فِيهِ لِعِلَّةِ الصَّلَاةِ فَيَسِمَ تَذْيِيرُهُمْ، وَ يَقَعُ هُنَاكَ مَا يَسْهُلُ لَهُمْ بِهِ مَا يُرِيدُونَ.

So when the correct determination of Rasool-Allah<sup>saww</sup> (was known) upon the departure to Tabuk, those hypocrites deliberated and built a Masjid outside of Al-Medina, and it is Masjid Zarar, intending to gather in it. And they were pretending that it was for the Salat, and rather it was for their own gatherings in it due to the reason of the Salat, so they could complete their places, and it would take place over there what would make it easy for them what they were intending with.

ثُمَّ جَاءَ جَمَاعَةٌ مِنْهُمْ إِلَى رَسُولِ اللَّهِ ص وَ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ بُيُوتَنَا قَاصِيَةٌ عَنْ مَسْجِدِكَ، وَ إِنَّا نَكْرَهُ الصَّلَاةَ فِي غَيْرِ جَمَاعَةٍ، وَ يَصْنَعُ عَلَيْنَا الْحُضُورُ، وَ قَدْ بَنَيْنَا مَسْجِدًا، فَإِنْ رَأَيْتَ أَنْ تَقْصِدَهُ وَ تُصَلِّيَ فِيهِ - لِنَتَّبِعَنَّ وَ نَتَّبِعَكَ بِالصَّلَاةِ فِي مَوْضِعٍ مُصَلَّاكَ، فَلَمْ يُعْرِفْهُمْ رَسُولُ اللَّهِ ص مَا عَرَفَهُ اللَّهُ تَعَالَى مِنْ أَمْرِهِمْ وَ نِقَاقِهِمْ.

Then a group of them came to Rasool-Allah<sup>saww</sup> and they said, 'O Rasool-Allah<sup>saww</sup>! Our houses are remote from your<sup>saww</sup> Masjid, and we dislike to pray Salat other than in a congregation, and the attending (here) is difficult upon us, and so we have built a Masjid. So if you<sup>saww</sup> view (as proper), if you<sup>saww</sup> could come and pray Salat in it, in order to be favoured and Blessed with the Salat in the place of your<sup>saww</sup> praying'.

فَقَالَ ص: ائْتُونِي بِحِمَارِي، فَأُتِيَ بِالْيَعْفُورِ فَرَكِبَهُ يُرِيدُ نَحْوَ مَسْجِدِهِمْ، فَكَلَّمَا بَعَثَهُ - هُوَ وَ أَصْحَابُهُ - لَمْ يَنْبُعْثْ وَ لَمْ يَمْشِ، وَ إِذَا صُرِفَ رَأْسُهُ عَنْهُ إِلَى غَيْرِهِ سَارَ أَحْسَنَ سَيْرٍ وَ أَطْيَبَهُ،

So he<sup>saww</sup> said: 'Come to me<sup>saww</sup> with my<sup>saww</sup> donkey'. So they came with Al-Yafour (name of the donkey), and he<sup>saww</sup> rode it intending to head towards their Masjid. But, every time he<sup>saww</sup> spurred it - him<sup>saww</sup> and his<sup>saww</sup> companions - he would not move forward and would not walk. And whenever he<sup>saww</sup> would turn its head away from it towards another (direction), it would travel excellently and goodly.

قَالُوا: لَعَلَّ هَذَا الْحِمَارَ قَدْ رَأَى فِي هَذَا الطَّرِيقِ شَيْئًا كَرِهَهُ - وَ لِدَلِكْ لَا يَنْبُعْثُ نَحْوَهُ. فَقَالَ رَسُولُ اللَّهِ ص: ائْتُونِي بِفَرَسٍ. فَأُتِيَ بِفَرَسٍ فَرَكِبَهُ، فَكَلَّمَا بَعَثَهُ نَحْوَ مَسْجِدِهِمْ لَمْ يَنْبُعْثْ، وَ كَلَّمَا حَرَّكُوهُ نَحْوَهُ لَمْ يَتَحَرَّكْ - حَتَّى إِذَا وَلَّوْا رَأْسَهُ إِلَى غَيْرِهِ سَارَ أَحْسَنَ سَيْرٍ،

They said, 'Perhaps this donkey has seen something in this road which it dislikes, and due to that it is not moving towards it'. So Rasool-Allah<sup>saww</sup> said: 'Come to me<sup>saww</sup> with a horse!' So they came with a horse, and he<sup>saww</sup> rode it. But, every time he<sup>saww</sup> spurred it towards their Masjid, it would not move, and every time he<sup>saww</sup> moved it towards it, it would not move - until when he<sup>saww</sup> turned its head around towards another (direction), it travelled with excellent travelling.

فَقَالُوا: وَ لَعَلَّ هَذَا الْفَرَسَ قَدْ كَرِهَ شَيْئًا فِي هَذَا الطَّرِيقِ. فَقَالَ ص: تَعَالَوْا تَمْشِي إِلَيْهِ - فَلَمَّا تَعَاطَى هُوَ ص وَ مَنْ مَعَهُ الْمَشْيَ نَحْوَ الْمَسْجِدِ جَفُّوا فِي مَوَاضِعِهِمْ وَ لَمْ يَقْدِرُوا عَلَى الْحَرَكَةِ، وَ إِذَا هُمُوهَا بِغَيْرِهِ مِنْ الْمَوَاضِعِ خَفَّتْ حَرَكَاتُهُمْ - وَ خَفَّتْ أَبْدَانُهُمْ، وَ نَشِطَتْ قُلُوبُهُمْ.

They said, 'And perhaps this horse has disliked something in this road'. So Rasool-Allah<sup>saww</sup> said: 'Come, let us walk to it'. So when they stepped forward - him<sup>saww</sup> and the ones who were with him<sup>saww</sup> towards the Masjid, they got weighed down in their places and were not able upon the movement. And when they thought of another place, their movement was light, and their bodies were light, and their hearts were invigorated.

فَقَالَ رَسُولُ اللَّهِ ص: «: إِنَّ هَذَا أَمْرٌ قَدْ كَرِهَهُ اللَّهُ، فَلَيْسَ يُرِيدُهُ الْآنَ، وَ أَنَا عَلَى جَنَاحِ سَفَرٍ، فَأَمْهَلُوا حَتَّى أَرْجِعَ - إِنْ شَاءَ اللَّهُ - ثُمَّ أَنْظُرَ فِي هَذَا نَظْرًا يَرْضَاهُ اللَّهُ تَعَالَى.

So Rasool-Allah<sup>saww</sup> said: 'This is a matter which Allah<sup>azwj</sup> has Disliked, so He<sup>azwj</sup> does not Want it now, and I<sup>saww</sup> am upon embarking on a journey, therefore wait until I<sup>saww</sup> return – Allah<sup>azwj</sup> Willing – then I<sup>saww</sup> shall look into this with a consideration Allah<sup>azwj</sup> the Exalted is Pleased with'.

وَجَدَ فِي الْعُزْمِ عَلَى الْخُرُوجِ إِلَى تَبُوكَ، وَ عَزَمَ الْمُنافِقُونَ عَلَى اصْطِلَامِ مُخْلَفِيهِمْ إِذَا خَرَجُوا.

And he<sup>saww</sup> renewed in the determination upon the going out to Tabuk, and the hypocrites were determined upon plotting their opposition when they did go out.

وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع: فَهَذَا الْعِجْلُ فِي زَمَانِ النَّبِيِّ هُوَ أَبُو عَامِرٍ الرَّاهِبُ الَّذِي سَمَّاهُ رَسُولُ اللَّهِ ص: «الْفَاسِقُ» وَ عَادَ رَسُولُ اللَّهِ ص غَانِمًا ظَافِرًا، وَ أَبْطَلَ [اللَّهُ تَعَالَى] كَيْدَ الْمُنافِقِينَ، وَ أَمَرَ رَسُولُ اللَّهِ ص بِإِحْرَاقِ مَسْجِدِ الضَّرَارِ، وَ أَنْزَلَ اللَّهُ تَعَالَى: وَ الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ كُفْرًا الْآيَاتِ.

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'So this is the calf during the era of the Prophet<sup>saww</sup>. He was Abu Aamir the Rabbi whom Rasool-Allah<sup>saww</sup> names as 'the mischief maker', and Rasool-Allah<sup>saww</sup> returned (from Tabuk), victorious, successful, and Allah<sup>azwj</sup> the Exalted Invalidated the plots of the hypocrites, and Commanded Rasool-Allah<sup>saww</sup> with the burning down of Masjid Al-Zarar. And Allah<sup>azwj</sup> the Exalted Revealed: **And those who took a Masjid for harm, and Kufr [9:107] – the Verse**'.

وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع: فَهَذَا الْعِجْلُ - فِي حَيَاتِهِ ص - دَمَّرَ اللَّهُ عَلَيْهِ وَ أَصَابَهُ بِقَوْلَتِهِ [وَأَبْرَصٍ] وَ جَذَامٍ وَ فَالِجٍ وَ لَقْوَةٍ، وَ بَقِيَ أَرْبَعِينَ صَبَاحًا فِي أَشَدِّ عَذَابٍ، ثُمَّ صَارَ إِلَى عَذَابِ اللَّهِ تَعَالَى.

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'So this is the calf (Abu Aamir the Rabbi) – during his<sup>saww</sup> lifetime – Brought destruction upon him and Struck him with the colitis, and vitiligo, and leprosy, and paralysis, and stroke. And he remained (alive) for forty mornings in severe punishment, then went to the Punishment of Allah<sup>azwj</sup> the Exalted'.<sup>38</sup>

## A Masjid founded on piety

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير و محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى و ابن أبي عمير، جميعاً، عن معاوية بن عمار، قال: قال أبو عبد الله (عليه السلام): «لا تدع إتيان المساجد كلها، مسجد قبا فإنه المسجد الذي أسس على التقوى من أول يوم».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from al Fazl Bin Shazaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, altogether from Muawiya Bin Amaar who said,

<sup>38</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 309 (Extracts)

'Abu Abdullah<sup>asws</sup> said: 'Do not neglect going to the Masjids, all of them, (especially) Masjid Quba, for it is the Masjid which was founded upon the piety from the first day'.<sup>39</sup>

عن زرارة و حمران و محمد بن سلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، عن قوله: لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ قَالَ: «مسجد قبا».

From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, about His<sup>azwj</sup> Words: **for a Masjid founded upon the piety from the first day [9:108]**. He<sup>asws</sup> said: 'Masjid Quba'.

و أما قوله: أَحَقُّ أَنْ تَقُومَ فِيهِ قَالَ: «يعني: من مسجد النفاق، و كان على طريقه إذا أتى مسجد قبا، فكان ينضح بالماء و السدر، و يرفع ثيابه عن ساقيه، و يمشي على حجر في ناحية الطريق، و يسرع المشي، و يكره أن يصيب ثيابه منه شيء».

And as for His<sup>azwj</sup> Words: **is more rightful that you should be standing in it [9:108]**, he<sup>asws</sup> said: 'It Means – (rather) than a Masjid of hypocrisy. And it was upon his<sup>saww</sup> was when he<sup>saww</sup> came to Masjid Quba. So he<sup>saww</sup> would sprinkle with the water and the lotus, and he<sup>saww</sup> would raise his<sup>saww</sup> clothes from his<sup>saww</sup> ankles, and he<sup>saww</sup> would walk upon a rock in the side of the road, and quicken the walk, and he<sup>saww</sup> disliked it that his<sup>saww</sup> clothes be hit by something from it'.

فسألته: هل كان النبي (صلى الله عليه و آله) يصلي في مسجد قبا؟ قال: «نعم، كان منزله على سعد بن خيثمة الأنصاري».

I asked him<sup>asws</sup>, 'Did the Prophet<sup>saww</sup> used to pray Salat in Masjid Quba?' He<sup>asws</sup> said: 'Yes, it was his<sup>saww</sup> pausing place, at Sa'ad Bin Khaysama Al-Ansary'.

فسألته: هل كان لمسجد رسول الله (صلى الله عليه و آله) سقف؟ فقال: «لا، و قد كان بعض أصحابه قال: ألا تسقف مسجدا، يا رسول الله؟ قال: عريش كعريش موسى».

So I asked him<sup>asws</sup>, 'Was there a ceiling for the Masjid of Rasool-Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'No, and one of his<sup>saww</sup> companions had said, 'Will you<sup>saww</sup> not (order for) a ceiling to be for our Masjid, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'A lattice work like the lattice work of Musa<sup>as</sup>'.<sup>40</sup>

الطبرسي، قال: يُحِبُّونَ أَنْ يَتَطَهَّرُوا بِالْمَاءِ عَنِ الْغَائِطِ وَ الْبَوْلِ. قال: و هو المروي عن السيدين الباقر و الصادق (عليهما السلام).

Al-Tabarsy said, '**who love to be purified [9:108]** – with the water, from the faeces and the urine'. He said, 'And it is reported from the two Masters<sup>asws</sup>, Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup>'.

<sup>39</sup> الكافي 4: 560 / 1.

<sup>40</sup> تفسير العياشي 2: 111 / 136.

قال: و روي عن النبي (صلى الله عليه و آله)، أنه قال لأهل قبا: «ماذا تفعلون في طهركم، فإن الله تعالى قد أحسن عليكم الثناء؟» قالوا: نغسل أثر الغائط، فقال: «انزل الله فيكم و الله يُجِبُّ الْمُطَهِّرِينَ».

He said, 'And it is reported from the Prophet<sup>saww</sup> having said to the people of (Masjid) Quba: 'What is that which you are saying regarding your cleansing, for Allah<sup>azwj</sup> the Exalted has Favoured upon you all with the Praise?' They said, 'We wash from the traces of faeces'. So he<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Revealed regarding you: **and Allah Loves the purifying ones [9:108]**'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى قَالَ مَسْجِدُ قُبَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about **A Masjid founded upon the piety [9:108]**. He<sup>asws</sup> said: 'Masjid Quba'.<sup>42</sup>

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا، قال: «الذين يحبون أن يتطهروا نظف الوضوء، و هو الاستنجاء بالماء - و قال: - نزلت هذه الآية في أهل قبا».

From Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **Therein are men who love to be purified [9:108]**. He<sup>asws</sup> said: 'The ones who loved that they should purify with clean Wudu, and it is the cleaning with the water (after toilet)'. And he<sup>asws</sup> said: 'This Verse was Revealed regarding the people of (Masjid) Quba'.<sup>43</sup>

## VERSE 109

أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

**Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]**

<sup>41</sup> مجمع البيان 5: 111.

<sup>42</sup> Al Kafi V 3 – The Book of Salāt CH 13 H 2

<sup>43</sup> تفسير العياشي 2: 137 / 112.

علي بن إبراهيم: قال في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «مسجد الضرار الذي أسس على شفا جرف هار فانهار به في نار جهنم».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Masjid Al-Zaraar is the one which was founded upon the verge of a cliff, so it would collapse with it into the Fire of Hell'.<sup>44</sup>

قال علي بن إبراهيم فَبَعَثَ رَسُولُ اللَّهِ ص مَالِكُ بْنُ الدَّحْشَمِ [دَحْشَم] [دَحْشَم] الْخُزَاعِيُّ وَ عَامِرُ بْنُ عَدِيٍّ أَخَا بَنِي عَمْرِو بْنِ عَوْفٍ عَلَى أَنْ يَهْدِمُوهُ وَ يُحْرِقُوهُ - فَجَاءَ مَالِكٌ فَقَالَ لِعَامِرٍ انْتَظِرْنِي - حَتَّى أُخْرِجَ نَاراً مِنْ مَنْزِلِي - فَدَخَلَ فَجَاءَ بِنَارٍ وَ أَشْعَلَ فِي سَعَفِ النَّخْلِ - ثُمَّ أَشْعَلَهُ فِي الْمَسْجِدِ فَتَفَرَّقُوا وَ قَعَدَ زَيْدُ بْنُ حَارِثَةَ حَتَّى اخْتَرَقَتِ النَّبِيَّةُ - ثُمَّ أَمَرَ بِهَدْمِ حَائِطِهِ.

Ali Bin Ibrahim – 'Rasool-Allah<sup>saww</sup> sent Malik Bin Al Dajsham Al Khuzaie and Aamir bin Adayy, a brother of his brother Amro Bin Awf to demolish it (Masjid Zarar) and burn it down. So Malik came and said to Aamir, 'Wait for me unto I bring out fire from my house'. So he entered and came out with fire and ignited it at the base of the palm leaf. Then he ignited it in the Masjid (Zarar), and he left, while Zayd bin Haris sat until the building had been incinerated, then he instructed with the demolition of its walls'.<sup>45</sup>

## VERSE 110

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ  
{110}

**The building which they have built will not cease to be a (source of) doubt in their hearts, until their hearts are cut into pieces; and Allah is Knowing, Wise [9:110]**

سَهْلٌ عَنْ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَ حُسَيْنُ بْنُ ثَوْبَرٍ بَنِي أَبِي فَاحِشَةَ فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ غَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضُ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza<sup>asws</sup> with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>', we used to be in a time of Grace and

<sup>44</sup> تفسير القمّي 1: 305

<sup>45</sup> تفسير القمّي، ج 1، ص: 306



led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah<sup>azwj</sup> to return that state to us’.

فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَمْ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرَمَةَ وَ إِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهُ مَا يَسُرُّنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

So he<sup>asws</sup> said: ‘What is it that you want? To become kings? Would you be satisfied to become like ‘*Tahir and Harsama*’, and they are opposed to what you are upon?’ I said, ‘No, by Allah<sup>azwj</sup>’, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, while I am upon the opposite to what I am upon at present (Al-Wilayah).

قَالَ فَقَالَ فَمَنْ أَيْسَرُ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ

He<sup>asws</sup> said; ‘So the one who is contented among you, should be thankful to Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying: **And when your Lord Proclaimed: “If you are grateful, I would Increase it for you [14:7].** And the Glorious and Exalted Said: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13].**

وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْبَيْسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْبَيْسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَوْتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصُرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

And have good thoughts with Allah<sup>azwj</sup>, for Abu Abdullah<sup>asws</sup> was saying: ‘The one who thinks good about Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah<sup>azwj</sup> would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah<sup>azwj</sup> would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace’.

قَالَ ثُمَّ قَالَ مَا فَعَلَ ابْنُ قِيَامَا قَالَ قُلْتُ وَ اللَّهُ إِنَّهُ لَيَلْقَانَا فَيُحْسِنُ اللَّقَاءَ فَقَالَ وَ أَيُّ شَيْءٍ يَمْتَنِعُهُ مِنْ ذَلِكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَا يَرَأُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِبْعَهُ فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ

Then he<sup>asws</sup> said; ‘What is the action of Ibn Qayama?’ I said, ‘By Allah<sup>azwj</sup>, he (does not) meet us in a goodly manner’. So he<sup>asws</sup> said: ‘And which thing prevents him from that?’ Then he<sup>asws</sup> recited this Verse: **The building which they have built will not cease to be a (source of) doubt in their hearts, until their hearts are cut into pieces [9:110].**

قَالَ ثُمَّ قَالَ تَدْرِي لِأَيِّ شَيْءٍ تَحْمِرُ ابْنُ قِيَامَا قَالَ قُلْتُ لَا قَالَ إِنَّهُ تَبِعَ أَبَا الْحَسَنِ (عليه السلام) فَأَتَاهُ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ هُوَ يُرِيدُ مَسْجِدَ النَّبِيِّ (صلى الله عليه وآله) فَالْتَفَتَ إِلَيْهِ أَبُو الْحَسَنِ (عليه السلام) فَقَالَ مَا تُرِيدُ حَيَّرَكَ اللَّهُ

Then he<sup>asws</sup> said: 'Do you know what was it that confused Ibn Qayama?' I said, 'No'. He<sup>asws</sup> said: 'He chased Abu Al-Hassan<sup>asws</sup>, so he came to him<sup>asws</sup> from his<sup>asws</sup> right, and from his<sup>asws</sup> left, and he wanted Masjid of the Prophet<sup>saww</sup>. So Abu Al-Hassan<sup>asws</sup> turned towards him and said: 'What do you want, may Allah<sup>azwj</sup> Confuse you'.

قَالَ ثُمَّ قَالَ أَرَأَيْتَ لَوْ رَجَعَ إِلَيْهِمْ مُوسَى فَقَالُوا لَوْ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ افْتَصَصْنَا أَنْتَهُ أَمْ كَانُوا أَصَوَّبَ قَوْلًا أَوْ مَنْ قَالَ لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى قَالَ فُلْتُ لَا بَلْ مَنْ قَالَ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ افْتَصَصْنَا أَنْتَهُ قَالَ فَقَالَ مِنْ هَاهُنَا أَنِّي ابْنُ قِيَامَا وَ مَنْ قَالَ بِقَوْلِهِ

Then he<sup>asws</sup> said: 'Consider if Musa<sup>as</sup> were to return to them, so they said, 'Had you<sup>as</sup> appointed him (Haroun<sup>as</sup>) for us, so we would have followed him<sup>as</sup> in his<sup>as</sup> footsteps', were they more desirable in their speech or the ones who said, 'We will not leave our devotions for him (Haroun<sup>as</sup>) until Musa<sup>as</sup> returns to us'. So I said, 'No, but the ones who said, 'He<sup>as</sup> has been appointed for us, so we will follow him<sup>as</sup> in his<sup>as</sup> footsteps'. So he<sup>asws</sup> said; 'So it is from there that Ibn Qayama and the ones who speak by his speech come from'.

قَالَ ثُمَّ ذَكَرَ ابْنَ السَّرَّاجِ فَقَالَ إِنَّهُ قَدْ أَقَرَّ بِمَوْتِ أَبِي الْحَسَنِ (عليه السلام) وَ ذَلِكَ أَنَّهُ أَوْصَى عِنْدَ مَوْتِهِ فَقَالَ كُلُّ مَا خَلَفْتُ مِنْ شَيْءٍ حَتَّى قَمِصِي هَذَا الَّذِي فِي عُنُقِي لَوَرْتَةِ أَبِي الْحَسَنِ (عليه السلام) وَ لَمْ يَقُلْ هُوَ لِأَبِي الْحَسَنِ (عليه السلام) وَ هَذَا إِقْرَارٌ وَ لَكِنْ أَيُّ شَيْءٍ يَنْفَعُهُ مِنْ ذَلِكَ وَ بِمَا قَالَ ثُمَّ أَمْسَكَ.

Then he<sup>asws</sup> mentioned Ibn Al-Sarraaj, so he<sup>asws</sup> said: 'He had accepted the death of Abu Al-Hassan<sup>asws</sup> and that is why he bequeathed during his death, so he said, 'All of what I leave behind from the things, even my shirt which is upon my neck, is for the inheritors of Abu Al-Hassan<sup>asws</sup>'. And he never said that it is for Abu Al-Hassan<sup>asws</sup>. And this is his acceptance, but which thing will profit him from that and from what he said?' Then he<sup>asws</sup> was quiet'.<sup>46</sup>

## VERSES 111 & 112

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۖ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ۖ فَاسْتَبَشِّرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {111}

***Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise***

<sup>46</sup> Al Kafi – H 14993

**than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111]**

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ  
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۖ وَبَشِّرِ الْمُؤْمِنِينَ {112}

**The penitent, the worshippers, the praisers, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112]**

## The Altered Verse

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ تَلَوْتُ  
التَّائِبُونَ الْعَابِدُونَ فَقَالَ لَا أَقْرَأُ **التَّائِبِينَ الْعَابِدِينَ** إِلَى آخِرِهَا فَسُئِلَ عَنِ الْعِلَّةِ فِي ذَلِكَ فَقَالَ اشْتَرَى مِنَ الْمُؤْمِنِينَ التَّائِبِينَ الْعَابِدِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

Abu Ja'far<sup>asws</sup> said: 'Are you<sup>asws</sup> reciting: **[9:112] The penitent, the worshippers?**'  
So he<sup>asws</sup> said: 'No. Recite: **The repentants, the worshippers** – up to the end of it'.  
So I asked about the reason for that, he<sup>asws</sup> said: 'He<sup>azwj</sup> Bought from the Momineen (their own selves), the repentant (and) the worshippers'.<sup>47</sup>

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن وهيب بن حفص النخاس، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ إِلَى آخِرِ الْآيَةِ. فقال: «ذلك في الميثاق».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Waheyb Bin Hafs Al Nakhaas, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed [9:111]** - up to the end of the Verse. So he<sup>asws</sup> said: 'That was During the Covenant'.

ثم قرأت: التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ إِلَى آخِرِ الْآيَةِ [فقال أبو جعفر (عليه السلام): «لا تقرأ هكذا، و لكن اقرأ: **التائبين العابدين**، إلى آخر الآية].

<sup>47</sup> Al Kafi - 15016

Then I recited: **The penitent, the worshippers, the praisers [9:112]** – up to the end of the Verse. So Abu Ja'far<sup>asws</sup> said: 'Do not recite it like this, but recite: **The repentant, the worshippers** - up to the end of the Verse.

ثم قال: «إذا رأيت هؤلاء فعند ذلك هم الذين يشتري منهم أنفسهم و أموالهم» يعني في الرجعة.

Then he<sup>asws</sup> said: 'When you see those, so during that they are the one from whom their selves and their wealth has been Bought, - meaning during the Return (الرجعة)'.<sup>48</sup>

## A criteria for Jihad

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَقِيَ عَبَّادَ الْبَصْرِيِّ عَلِيَّ بْنَ الْحُسَيْنِ (صلوات الله عليه) فِي طَرِيقِ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَصُغُوبَتَهُ وَأَقْبَلْتَ عَلَى الْحَجِّ وَلَيْتَهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abbad Al-Basry met Ali Bin Al-Husayn<sup>asws</sup> in a street of Makkah, so he said to him<sup>asws</sup>, 'O Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>! You<sup>asws</sup> neglect the Jihad (due to) its difficulties, and you<sup>asws</sup> come upon the Hajj and its gentleness. Surely Allah<sup>azwj</sup> Mighty and Majestic is Saying: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale which you have sold for, and that, it is the mighty achievement [9:111].**

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَتَمَّ الْآيَةَ فَقَالَ النَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْوُونَ بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا رَأَيْنَا هَؤُلَاءِ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادُ مَعَهُمْ أَفْضَلُ مِنَ الْحَجِّ .

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'Complete the Verse'. So he said, '**The penitent, the worshippers, the praisers, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112].** So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'When we<sup>asws</sup> see them, those with these characteristics, so the Jihad along with them would be superior than the Hajj'.<sup>49</sup>

<sup>48</sup> مختصر بصائر الدرجات: 21

<sup>49</sup> Al Kafi – V 5 – The Book of Jihaad Ch 6 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي عَمْرِو الزُّبَيْرِيِّ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zabeyr,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ قَامَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَكَ الرَّجُلُ يَأْخُذُ سَيْفَهُ فَيُقَاتِلُ حَتَّى يُقْتَلَ إِلَّا أَنَّهُ يَفْتَرِفُ مِنْ هَذِهِ الْمَحَارِمِ أَوْ شَهِيدٌ هُوَ

From Abu Abdullah<sup>asws</sup> having said: 'So when this Verse was Revealed: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise [9:111]**, a man stood up to the Prophet<sup>saww</sup>, and he said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! Do you<sup>saww</sup> view that the man who takes his sword, so he fights until he is killed, except if he were to commit these Prohibitions, he would be a martyr?'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى رَسُولِهِ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِنُونَ بِالْمَعْرُوفِ وَ التَّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ

So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto His<sup>azwj</sup> Rasool<sup>saww</sup>: **The penitent, the worshippers, the praisers, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112].**<sup>50</sup>

## Difference between death and killing, and the inevitability of the return (Raj'at)

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن صفوان بن يحيى، عن أبي خالد القمطاط، عن عبد الرحمن القصير، عن أبي جعفر (عليه السلام) قال: قرأ هذه الآية إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فَقَالَ: «هل تدري من يعني؟». فقلت: يقاتل المؤمنون فيقتلون و يقتلون. فقال: «لا، و لكن من قتل من المؤمنين رد حتى يموت، و من مات رد حتى يقتل، و تلك القدرة فلا تنكرها».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Safwaan Bin Yahya, from Abu Khalid Al Qamaat, from Abdul Rahman Al Qusayr,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I recited this Verse: **Surely Allah has Bought from the Momineen their own selves and their wealth [9:111]**, so he<sup>asws</sup> said: 'Do you know who is Meant?' So I said, 'The Momineen fight, **so they are killing and being killed**'. So he<sup>asws</sup> said: 'No! But, the one killed from the Momineen would return until he dies (a natural death), and the one who dies (a

<sup>50</sup> Al Kafi – V 5 – The Book of Jihaad Ch 4 H 1 (Extract)

natural death) would return until he is killed. And that is Ordained, so do not deny it'.<sup>51</sup>

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتي، فقلت: أخبرني عمن قتل أمات ؟

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far<sup>asws</sup> about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him<sup>asws</sup> a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?'

قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات ؟ فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لالى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل

He<sup>asws</sup> said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> are Truer than your words. There is a difference between the two in the Quran. He<sup>azwj</sup> Said: **so if he dies or is killed [3:144]**, and Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'.

قلت: فان الله يقول: (كل نفس ذائقة الموت) ؟ قال: من قتل لم يذوق الموت، ثم قال: لا بد من ان يرجع حتى يذوق الموت.

I said, 'But Allah<sup>azwj</sup> is Saying: **Every soul shall taste the death, then to Us you will be returning [29:57]?**' The one who is killed did not taste the death'. Then he<sup>asws</sup> said: 'It is inevitable that one would return until he tastes the death'.<sup>52</sup>

## The preservers of the Limits (legal Punishments of Allah<sup>azwj</sup>)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَخَذَ سَارِقًا فَعَمَّا عَنْهُ فَذَاكَ لَهُ فَإِنْ رُفِعَ إِلَى الْإِمَامِ قَطَعَهُ فَإِنْ قَالَ الَّذِي سُرِقَ مِنْهُ أَنَا أَهْبُ لَهُ لَمْ يَدْعُهُ الْإِمَامُ حَتَّى يَقْطَعَهُ إِذَا رُفِعَ إِلَيْهِ وَإِنَّمَا أَهْبُهُ قَبْلَ أَنْ يُرْفَعَ إِلَى الْإِمَامِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ فَإِذَا انْتَهَى الْحُدُّ إِلَى الْإِمَامِ فَلَيْسَ لِأَحَدٍ أَنْ يَتَرَكَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mahran,

Abu Abdullah<sup>asws</sup> has said: 'The one who seizes a thief, and he excuses him from it, so that is up to him. But, if it is raised to the Imam<sup>asws</sup>, he<sup>asws</sup> would cut him. But if the

<sup>51</sup> مختصر بصائر الدرجات: 23.

<sup>52</sup> Tafseer Noor Al Saqalayn – Ch 29 H 88

one who had been stolen from were to say, 'I gift it to you', the Imam<sup>asws</sup> would not leave him until he<sup>asws</sup> cuts him, (after) it is raised to him. But rather, the gifting is before he raises it to the Imam<sup>asws</sup>, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **the preservers of the Limits of Allah [9:112]**. So when the Limit (legal penalty) ends up with the Imam<sup>asws</sup>, then it is not for anyone that he<sup>asws</sup> should leave him'.<sup>53</sup>

## VERSES 113 & 114

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ {113}

***It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:113]***

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ {114}

***And Ibrahim's asking forgiveness for his (foster) father was only due to a promise which he had made to him. So when it became clear to him he was an enemy of Allah, he disavowed from him; surely Ibrahim was very tender-hearted forbearing [9:114]***

العباشي: عن إبراهيم بن أبي البلاد، عن بعض أصحابه، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في قول الله: وَ مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ؟ قلت: يقولون: إن إبراهيم وعد أباه أن يستغفر له؟

Al-Ayyashi, from Ibrahim Bin Abu Al Bilaad, from one of his companions who said,

'Abu Abdullah<sup>asws</sup> said: 'What are the people saying regarding the Words of Allah<sup>azwj</sup> ***And Ibrahim's asking forgiveness for his (foster) father was only due to a promise which he had made to him [9:114]***?' I said, 'They are saying that Ibrahim<sup>as</sup> promised his<sup>as</sup> (foster) father that he<sup>as</sup> would seek forgiveness for him?'

قال: «ليس هو هكذا، إن إبراهيم وعده أن يسلم فاستغفر له، فلما تبين له أنه عدو لله تبرأ منه».

<sup>53</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 54 H 1

He<sup>asws</sup> said: 'It is not like that. Ibrahim<sup>as</sup> promised him that if he were to submit, he<sup>as</sup> would seek Forgiveness for him. So when it became clear to him<sup>as</sup> that he was an enemy of Allah<sup>azwj</sup>, he<sup>as</sup> disavowed himself<sup>as</sup> from him'.<sup>54</sup>

عن أبي إسحاق الحمداي، [رفعه] عن رجل، قال: صلى رجل إلى جني فاستغفر لأبويه، وكانا ماتا في الجاهلية، فقلت: تستغفر لأبويك و قد ماتا في الجاهلية؟ فقال: قد استغفر إبراهيم لأبيه.

From Abu Is'haq Al Hamdany, raising it from a man who said,

'A man prayed Salat by my side, and he sought forgiveness for his father who had died in the Pre-Islamic period. So I said, 'You are seeking Forgiveness for your father and he had died during the Pre-Islamic period?' So he said, 'Ibrahim<sup>as</sup> had asked forgiveness for his<sup>as</sup> father'.

فلم أدر ما أرد عليه، فذكرت ذلك للنبي (صلى الله عليه و آله)، فأنزل الله و ما كان استغفار إبراهيم لأبيه إلا عن مؤعدة وعدّها إيّاه فلما تبين له أنّه عدو لله تبرأ منه، قال: لما مات تبين أنه عدو لله فلم يستغفر له.

So I did not know what to respond to him with. I mentioned that to the Prophet<sup>saww</sup>, and Jibraeel<sup>as</sup> descended with: ***And Ibrahim's asking forgiveness for his (foster) father was only due to a promise which he had made to him. So when it became clear to him he was an enemy of Allah, he disavowed from him [9:114].*** He<sup>saww</sup> said: 'When he died, it became clear that he was an enemy of Allah<sup>azwj</sup>, then he<sup>as</sup> did not seek forgiveness for him'.<sup>55</sup>

علي بن إبراهيم عن أبيه عن حماد بن عيسى عن حريز عن زُرارة عن أبي جعفر (عليه السلام) قال إن الله عزّ وجلّ يقول إنّ الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين قال هو الدعاء و أفضل العبادَةِ الدعاء

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying: ***surely those who are being too arrogant from My worship would be entering Hell disgraced [40:60].*** It (worship) is the supplication, and the most superior of the (acts of) worship, is the supplication'.

قُلْتُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ قَالَ الْاَوَّاهُ هُوَ الدَّعَاءُ .

I said, '***surely Ibrahim was very tender-hearted forbearing [9:114].*** He<sup>asws</sup> said: 'His tender-heartedness, it is (a reference to) the supplication'.<sup>56</sup>

الطبرسي، قال: في تفسير الحسن: أن المسلمين قالوا للنبي (صلى الله عليه و آله): ألا تستغفر لأبائنا الذين ماتوا في الجاهلية، فأنزل الله سبحانه هذه الآية.

<sup>54</sup> تفسير العياشي 2: 146 / 114

<sup>55</sup> تفسير العياشي 2: 148 / 114

<sup>56</sup> Al Kafi V 2 – The Book Of Supplication CH 1 H 1



Al Tabarsy said,

‘In the Tafseer of Al-Hassan – ‘The Muslims said to the Prophet<sup>saww</sup>, ‘Will you<sup>saww</sup> not seek Forgiveness for our fathers, those who died during the Pre-Islamic period?’ So Allah<sup>azwj</sup> the Glorious Revealed this Verse (9:113)’.<sup>57</sup>

## VERSES 115 & 116

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {115}

***It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, surely Allah is a Knower of all things [9:115]***

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {116}

***Surely, Allah, for Him is the Kingdom of the skies and the earth. He Causes to live and Causes to die, and there isn't for you, from besides Allah, neither a guardian nor a helper [9:116]***

عن عبد الأعلى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ، قال: «حتى يعرفهم ما يرضيه و ما يسخطه».

From Abd Al-A'ala who said, 'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>. ***It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against [9:115]***, said: 'Until He<sup>azwj</sup> Makes them recognise what Pleases Him<sup>azwj</sup> and what Angers Him<sup>azwj</sup>'.

ثم قال: «أما إنا أنكرنا لمؤمن بما لا يعذر الله الناس بجهالته، و الوقوف عند الشبهة خير من الاقتحام في الهلكة، و ترك رواية حديث لم تحفظ خير لك من رواية حديث لم تحصه، إن على كل حق حقيقة، و على كل صواب نورا، فما وافق كتاب الله فخذوه، و ما خالف كتاب الله فدعوه، و لن يدعه كثير من أهل هذا العالم».

Then he<sup>asws</sup> said: 'But, we<sup>asws</sup> abhor for the Momin (to be) with (an act) what Allah<sup>azwj</sup> does not Excuse the people due to their ignorance; and the pausing (precaution) during doubt is better than indulging in destruction; and the leaving of the reporting of the Hadeeth which you have not memorised is better for you than reporting uncountable (numerous) Hadeeth. Upon every truth there is a reality, and upon

<sup>57</sup> مجمع البيان 5: 115.

every correct thing is a Light, therefore, whatever is compatible with the Book of Allah<sup>azwj</sup>, take to it, and whatever is against the Book of Allah<sup>azwj</sup>, so leave it, but most of the people of the world will never leave it'.<sup>58</sup>

## VERSES 117 & 118

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا  
كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ {117}

**Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers, those who followed him during the time of difficulty, from after the hearts of a group of them had almost deviated, then He Turned to them (Mercifully); He is Kind, Merciful with them [9:117]**

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ  
أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ  
الرَّحِيمُ {118}

**And upon the three, those who stayed behind until when the earth became straitened upon them with (all) its vastness, and their selves were constricted upon them, and they thought that there was no Refuge from Allah except (returning) to him. Then He Turned to them so they would repent. Surely Allah, He is the Oft-Turning, the Merciful [9:118]**

الطبرسي: روي عن الرضا علي بن موسى (عليهما السلام)، أنه قرأ: «لقد تاب الله **بالنبي علي** المهاجرين و الأنصار» إلى آخر الآية.

Al Tabarsy –

'It has been reported from Al-Reza Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, he<sup>asws</sup> recited: '**Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]** – up to the end of the Verse.

و في قوله تعالى: وَ عَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا إِلَى آخر الآية، قرأ علي بن الحسين زين العابدين و أبو جعفر محمد بن علي الباقر و جعفر بن محمد الصادق (عليهم السلام): «**خالفوا**».

And with regards to the Words of the Exalted: **And upon the three, those who stayed behind [9:118]** – up to the end of the Verse, the recitation of Ali<sup>asws</sup> Bin Al-

<sup>58</sup> تفسير العياشي 2: 115 / 150.

Husayn<sup>asws</sup> the adornment of the Worshippers, and Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, and Ja'far Bin Muhammad Al-Sadiq<sup>asws</sup> was '**(And upon the three, those who) opposed [9:118]**'.<sup>59</sup>

الطبرسي: عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، أنه قرأ: «لقد تاب الله بالنبي على المهاجرين و الأنصار». قال أبان: قلت له: يا بن رسول الله، إن العامة لا تقرأ كما عندك؟ قال: «و كيف تقرأ، يا أبان؟».

Al Tabarsy, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> recited **Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]**. Aban said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, (but) the general Muslims do not recite is like you<sup>asws</sup> do?' He<sup>asws</sup> said: 'And how do they recite it, O Aban?'

قال: قلت إنما تقرأ: لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ. فقال: «ويلهم، و أي ذنب كان لرسول الله (صلى الله عليه و آله) حتى تاب الله عليه منه، إنما تاب الله به على أمته».

He said, 'I said, 'But rather, they recite is as **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers [9:117]**. So he<sup>asws</sup> said: 'Woe be unto them! And for which sin was Rasool-Allah<sup>saww</sup> (indulging) in until Allah<sup>azwj</sup> Turned to him<sup>saww</sup> from it? But rather, Allah<sup>azwj</sup> Turned (Mercifully) with him<sup>saww</sup>, to his<sup>saww</sup> community'.<sup>60</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ قَبِيضِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ تَقْرَأُ وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا قَالَ لَوْ كَانَ خَلَفُوا لَكَانُوا فِي حَالِ طَاعَةٍ وَ لَكِنَّهُمْ خَالَفُوا عُثْمَانَ وَ صَاحِبَاهُ أَمَّا وَ اللَّهُ مَا سَمِعُوا صَوْتَ خَافٍ وَ لَا قَعْقَعَةَ حَجَرٍ إِلَّا قَالُوا أَتَيْنَا فَسَلَّطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا.

Ali Bin Ibrahim, from Salih Bin Al-Sanady, from Ja'far Bin Basheer, rom Fayz Bin Al-Mukhtar, who has narrated the following:

'I said to Abu Abdullah<sup>asws</sup>, 'How do you<sup>asws</sup> read: **And upon the three, those who stayed behind [9:118]**. He<sup>asws</sup> said: 'Had they stayed behind (Khulifu), they would be in a state of obedience. But, they opposed (Khaalafu) – Usman and his two companions (Abu Bakr and Umar). But, by Allah<sup>azwj</sup>, they did not hear the sound of hooves, or the rumble of the pebbles except that they said, 'They are coming for us!' Allah<sup>azwj</sup> Made fear to overcome them until the morning'.<sup>61</sup>

ابن بابويه، عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين، عن ابن فضال، عن علي بن عتبة، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل تَابَ عَلَيْهِمْ، قال: «هي الإقالة».

Ibn Babuwayh, from his father who said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Ibn Fazal, from Ali Bin Uqba, from his father,

<sup>59</sup> مجمع البيان 5: 118 و 120.

<sup>60</sup> الاحتجاج: 76.

<sup>61</sup> Al Kafi – V 8 H 15015

'From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then He Turned to them [9:118]**. He<sup>asws</sup> said: 'It is the dismissal'.<sup>62</sup>

العياشي: عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ عَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا، قال: «كعب، و مرارة بن الربيع، و هلال بن أمية».

Al Ayyashi, from Ali Bin Abu Hamza,

'From Abu Abdullah<sup>asws</sup>. He (the narrator) said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **And upon the three, those who stayed behind [9:118]**. He<sup>asws</sup> said: 'Ka'ab, and Marara Bin Al Rabi'e, and Hilal Bin Amiyya".<sup>63</sup>

## VERSE 119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {119}

***O you who believe! Fear Allah and be with the truthful ones [9:119]***

الصادقون في القرآن هم الأئمة عليهم السلام

**The 'Truthful' in the Quran, they<sup>asws</sup> are the Imams<sup>asws</sup>**

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعمامة هي أم خاصة؟ فقال: (أما المأمورون فعمامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة).

(Suleym Bin Qays said), 'Then Ali<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all to Allah<sup>azwj</sup>, do you know that Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Name, Sent down in His<sup>azwj</sup> Book: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, so Salman<sup>ra</sup> said, 'O Rasool Allah<sup>saww</sup>, is this general or special?' He<sup>saww</sup> said: 'But rather, the ones who have been Ordered are the general, being the group of the Momineen who have been Ordered with that, and as for the 'Truthful', so it is specially for my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and my<sup>saww</sup> successors<sup>asws</sup> from after him<sup>asws</sup> up to the Day of Judgement'.

<sup>62</sup> معاني الأخبار: 1/215

<sup>63</sup> تفسير العياشي 2: 115/151.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك.

Ali<sup>asws</sup> said: 'And I<sup>asws</sup> said to the Rasool Allah<sup>saww</sup> during the (military) expedition of Tabuk: 'O Rasool Allah<sup>saww</sup>, why did you<sup>saww</sup> leave me<sup>asws</sup> behind?' He<sup>saww</sup> said: 'O Ali<sup>asws</sup>, Al-Medina cannot be in a correct state except by me<sup>saww</sup> and by you<sup>asws</sup>, and you<sup>asws</sup> are from me<sup>saww</sup> of the status which Haroun<sup>as</sup> had from Musa<sup>as</sup> except for the Prophet-hood, that there will be no Prophet<sup>as</sup> after me<sup>saww</sup>'. Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool Allah<sup>saww</sup> during the (military) expedition of Tabuk'.<sup>64</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِيَّانَا عَنَى .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Bin Muawiya Al Ijaly who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **O you who believe! Fear Allah and be with the truthful ones [9:119]**. He<sup>asws</sup> said: 'It Means US<sup>asws</sup>,<sup>65</sup>

وعنه عن معلى بن محمد عن الحسن بن أحمد بن محمد قال سئلت الرضا عليه السلام عن قول الله تعالى يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين قال الصادقون الائمة الصديقون بطاعتهم.

And from him, from Moala Bin Muhammad, from Al-Hassan, from Ahmad Bin Muhammad Bin Muhammad who said:

'I asked Al-Reza<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, he<sup>asws</sup> said: 'The truthful are the Imams<sup>asws</sup>, the righteous in their<sup>asws</sup> (acts of) obedience'.<sup>66</sup>

الشيخ في (أماليه): عن أبي عمير، قال: أخبرنا أحمد، قال: حدثنا يعقوب بن يوسف بن زياد، قال: حدثنا حسن بن حماد، عن أبيه، عن جابر، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ، قال: «مع علي بن أبي طالب (عليه السلام)».

Al Sheykh (Al Sadouq) in his Amaali, from Abu Umeyr, from Ahmad, from Yaqoub Bin Yusuf Bin Ziyad, from Hassan Bin Hamaad, from his father, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, said: '(Be) with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>67</sup>

<sup>64</sup> Kitaab Sulaym Bin Qays Al Hilali – H 25 (Extract)

<sup>65</sup> Al Kafi V 1 – The Book Of Divine Authority CH 19 H 1

<sup>66</sup> Basaair Al Darajaat – P 1 Ch 14 H 2

و فيه أيضا: روي أن النبي (صلى الله عليه وآله) سئل عن الصادقين ها هنا، فقال: «هم علي و فاطمة و الحسن و الحسين و ذريتهم الطاهرون إلى يوم القيامة».

And in it as well –

'It has been reported that the Prophet<sup>saww</sup> was asked about the truthful over here (in this Verse), so he<sup>saww</sup> said: 'They<sup>asws</sup> are Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and their<sup>asws</sup> Purified offspring<sup>asws</sup> up to the Day of Judgement'.<sup>68</sup>

## Being with the truthful along with disavowing from their enemies

العياشي: عن أبي حمزة الثمالي، قال: قال أبو جعفر (عليه السلام): «يا أبا حمزة، إنما يعبد الله من عرف الله، و أما من لا يعرف الله كأنما يعبد غيره، هكذا ضالا».

Al-Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far<sup>asws</sup> said: 'O Abu Hamza! But rather, he has worshipped Allah<sup>azwj</sup>, the one who recognised Him<sup>azwj</sup>, and as for the one who did not recognise Allah<sup>azwj</sup>, it is as if he has worshiped other than Him<sup>azwj</sup>. This is how he is lost'.

قلت: أصلحك الله، و ما معرفة الله؟ قال: «يصدق الله و يصدق محمدا رسول الله (صلى الله عليه وآله) في موالاة علي (عليه السلام)، و الائتمام به و بأئمة الهدى من بعده، و البراءة إلى الله من عدوهم، و كذلك عرفان الله».

I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well, and what is the recognition (معرفة) of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'Affirming Allah<sup>azwj</sup>, and affirming Muhammad<sup>saww</sup> regarding being in the Wilayah of Ali<sup>asws</sup>, and following him<sup>asws</sup> and the Imams<sup>asws</sup> of Guidance from after him<sup>asws</sup>, and the disavowing to Allah<sup>azwj</sup> from their<sup>asws</sup> enemies, and it is like that Allah<sup>azwj</sup> is recognised'.

قال: قلت: أصلحك الله، أي شيء إذا عملته أنا استكملت حقيقة الإيمان؟ قال: «توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله».

I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Which thing is it if I were to do, it would complete the reality of the Eman?' He<sup>asws</sup> said: 'Be in the Wilayah of the friends of Allah<sup>azwj</sup>, and leaving the enemies of Allah<sup>azwj</sup>, and being with the truthful as Allah<sup>azwj</sup> has Commanded you to do so'.

قال: قلت: و من أولياء الله، و من أعداء الله؟ فقال: «أولياء الله محمد رسول الله، و علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا، ثم ابني جعفر - و أوماً إلى جعفر و هو جالس - فمن وإلى هؤلاء فقد وإلى الله، و كان مع الصادقين كما أمره الله».

<sup>67</sup> الأمالى 1: 261

<sup>68</sup> نهج البيان 2: 142 «مخطوط».

I said, 'And who are the friends of Allah<sup>azwj</sup>, and who are the enemies of Allah<sup>azwj</sup>?' So he<sup>asws</sup> said: 'The friends of Allah<sup>azwj</sup> are Muhammad Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, then the matter ends up with us<sup>asws</sup>, then my<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup> – and he<sup>asws</sup> gestured towards Ja'far<sup>asws</sup>, and he<sup>asws</sup> was seated – 'So the one who befriends them<sup>asws</sup>, so he has befriended Allah<sup>azwj</sup>, and he would be with the truthful just as Allah<sup>azwj</sup> has Commanded him to be'.

قلت: و من أعداء الله، أصلحك الله؟ قال: «الأوثان الأربعة». قال: قلت: من هم؟ قال: «أبو الفصيل و رمع و نعثل و معاوية، و من دان بدينهم، فمن عادى هؤلاء فقد عادى أعداء الله».

I said, 'And who are the enemies of Allah<sup>azwj</sup>, may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well?' He<sup>asws</sup> said: 'The four idols'. I said, 'And who are they?' He<sup>asws</sup> said: 'Abu Al-Fazeyl, and Rama'a, and Na'sal (Abu Bakr, Umar and Usmaan), and Muawiya, and the one who makes his Religion to be by their Religion. So the one who is inimical to them, then he is being inimical to the enemies of Allah<sup>azwj</sup>'.<sup>69</sup>

عن هشام بن عجلان، قال: قلت لأبي عبد الله (عليه السلام): أسألك عن شيء لا أسأل عنه أحدا بعدك، أسألك عن الإيمان الذي لا يسع الناس جهله؟

From Hisham Bin Ajlaan who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I ask you<sup>asws</sup> about something which I shall not ask anyone after you<sup>asws</sup>. I ask you<sup>asws</sup> about the Eman which there is no leeway for the people to be ignorant of?'

قال: «شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و الإقرار بما جاء من عند الله، و إتياء الزكاة، و حج البيت، و صوم شهر رمضان، و الولاية لنا، و البراءة من عدونا، و تكون مع الصادقين».

He<sup>asws</sup> said: 'Testifying that there is no god except for Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and the acceptance of what he<sup>saww</sup> came with from the Presence of Allah<sup>azwj</sup>, and the establishment of the Salat, and the giving of the Zakat, and Hajj of the House (Kabah), and Fasting in the Month of Ramazan, and the Wilayah for us<sup>asws</sup>, and the disavowing from our<sup>asws</sup> enemies, and being with the truthful'.<sup>70</sup>

## VERSES 120 - 122

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ

<sup>69</sup> تفسير العياشي 2: 155 / 116  
<sup>70</sup> تفسير العياشي 2: 157 / 117.

وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ  
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {120}

**It was not for the people of Al-Medina and those around them from the Bedouins, to stay behind from Rasool-Allah, nor should they be desiring their own selves over his self. That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; surely Allah does not Waste a Recompense of the good doers [9:120]**

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا  
كَانُوا يَعْمَلُونَ {121}

**Nor would they be spending an expenditure, small or big, nor traverse a valley, except it would be Written for them for Allah to Recompense them goodly for what they had been doing [9:121]**

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ {122}

**And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]**

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله (عليه السلام): إذا حدث، على الإمام حدث، كيف يصنع الناس؟ قال: «أين قول الله عز و جل: فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ! - قال - هم في عذر ما داموا في الطلب، و هؤلاء الذين ينتظرونهم في عذر حتى يرجع إليهم أصحابهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah<sup>asws</sup>, 'If an event (of death) were to occur, upon the Imam<sup>asws</sup> (passes away), what should the people do?' He<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]** – they would be in a state of being excused for as long as they are in the state of searching (as to who the successor<sup>asws</sup> of the Imam<sup>asws</sup> is), and (also) those who were awaiting them



would be in a state of being excused until they (those who went forth) return back to their companions'.<sup>71</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصْلَحَكَ اللَّهُ بَلَعْنَا شَكْوَاكَ وَ أَشْفَقْنَا فَلَوْ أَعْلَمْتَنَا أَوْ عَلَّمْتَنَا مَنْ قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ فَلَا يَهْلِكُ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin MUawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Your<sup>asws</sup> complaint (illness) has reached us and we are compassionate, so if you<sup>asws</sup> could let us know, or tell us who (is the Imam<sup>asws</sup> after you<sup>asws</sup>)?' He<sup>asws</sup> said: 'Ali<sup>asws</sup> was a knowledgeable one, and the knowledge is inherited. So the knowledgeable one will not depart except that there would remain from after him<sup>asws</sup>, the one<sup>asws</sup> who knows the like of his<sup>asws</sup> knowledge or whatever Allah<sup>azwj</sup> so Desires'.

قُلْتُ أَ فَيَسْعُ النَّاسُ إِذَا مَاتَ الْعَالِمُ أَلَّا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَّا أَهْلُ هَذِهِ الْبَلَدَةِ فَلَا يَعْني الْمَدِينَةَ وَ أَمَّا غَيْرُهَا مِنَ الْبُلْدَانِ فَيَقْدِرُ مَسِيرُهُمْ إِنَّ اللَّهَ يَقُولُ وَ مَا كَانَ الْمُؤْمِنُونَ لَيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

I said, 'Is there a leeway for the people, when the knowledgeable one<sup>asws</sup> passes away, except that they should recognise the one<sup>asws</sup> who is after him<sup>asws</sup>?' So he<sup>asws</sup> said: 'As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance. Allah<sup>azwj</sup> is Saying: **And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]**.

قَالَ قُلْتُ أَرَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

He (the narrator) said, 'I said, 'What is your<sup>asws</sup> view of the one who dies during that?' So he<sup>asws</sup> said: 'He would be at the status of: **and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100]**.

قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةُ وَ الْوَقَارَ وَ الْهَيْبَةُ .

He (the narrator) said, 'I said, 'So how do they proceed, by which thing they would be recognising their Master<sup>asws</sup>?' He<sup>asws</sup> said: 'They would be granted the tranquillity, and the dignity, and the awe (in his<sup>asws</sup> presence)'.<sup>72</sup>

<sup>71</sup> الكافي 1: 309 / 1

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر، عن علي بن إسماعيل، و عبد الله بن محمد بن عيسى، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام) قال: قلت له: إذا هلك الإمام فبلغ قوما ليسوا بحضرته؟ قال: «يخرجون في الطلب، فإنهم لا يزالون في عذر ما داموا في الطلب».

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far, from Ali Bin Ismail, and Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'When the Imam<sup>asws</sup> passes away and (its news) reaches a people who were not in his<sup>asws</sup> presence?' He<sup>asws</sup> said: 'They should go forth in search (as to who the successor<sup>asws</sup> is). Thus they would not cease to be in a state of being excused for as long as they are in their search'.

قلت: يخرجون كلهم أو يكفيهم أن يخرجوا بعضهم؟ قال: «إن الله عز و جل يقول: فَلَوْ لَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَنْتَفِعُنَّ فِي الدِّينِ وَ لَيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ» - قال - هؤلاء المقيمون في السعة حتى يرجع إليهم أصحابهم».

I said, 'Should all of them go forth or would it suffice for some of them to go forth?' Surely Allah<sup>azwj</sup> Mighty and Majestic is Saying: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]**. Those (remaining ones) should be staying in their places until their companions return back to them'.<sup>73</sup>

و عنه، قال: حدثنا علي بن أحمد بن محمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن أبي الخير صالح بن أبي حماد، عن أحمد بن هلال، عن محمد بن أبي عمير، عن عبد المؤمن الأنصاري، قال: قلت لأبي عبد الله (عليه السلام): إن قوما يروون أن رسول الله (صلى الله عليه و آله) قال: «اختلاف امتي رحمة؟» فقال: «صدقوا».

And from him (Al Sadouq) who said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Abu Al Khayr Salih Bin Abu Hamaad, from Ahmad Bin Hilar, from Muhammad Bin Abu Umeyr, from Abdul Momin Al Ansary who said,

'I said to Abu Abdullah<sup>asws</sup> that, 'A (group of) people are reported that Rasool-Allah<sup>saww</sup> said: 'Differings of my<sup>saww</sup> community is a Mercy?' So he<sup>asws</sup> said: 'They are speaking the truth'.

فقلت: إن كان اختلافهم رحمة فاجتماعهم عذاب؟ فقال: «ليس حيث تذهب و ذهبوا، إنما أراد قول الله تعالى: فَلَوْ لَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَنْتَفِعُنَّ فِي الدِّينِ وَ لَيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فأمرهم الله أن ينفروا إلى رسول الله (صلى الله عليه و آله)، و يختلفوا إليه فيتعلموا، ثم يرجعوا إلى قومهم فيعلموهم، إنما أراد اختلافهم من البلدان لا اختلافا في الدين، إنما الدين واحد، إنما الدين واحد».

So I said, 'If their differings are a Mercy, so is their unity a Punishment?' So he<sup>asws</sup> said: 'This is not where you are going with it, and (where) they are going. But rather,

<sup>72</sup> Al Kafi V 1 – The Book Of Divine Authority CH 89 H 3

<sup>73</sup> علل الشرائع: 41 /591

the Intended Meaning of the Words of Allah<sup>azwj</sup> the Exalted: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]** – Allah<sup>azwj</sup> Commanded them that a number of them should go to Rasool-Allah<sup>saww</sup>, place their disputes to him<sup>saww</sup> and he<sup>saww</sup> would teach them, then they should go back to their people, and teach them. But rather, what is intended is them being from different cities, not differing in their Religion. But rather, the Religion is one, but rather, the Religion is one'.<sup>74</sup>

و عنه أيضا في رواية أخرى: ما تقول في قوم هلك إمامهم، كيف يصنعون؟ قال: فقال لي: «أما تقرأ كتاب الله فلو لا نقر من كل فرقة منهم إلى قوله: يَحْذَرُونَ».

And from him (Al-Sadouq) as well, in another Hadeeth (the narrator asked), 'What are you<sup>asws</sup> saying regarding a people whose Imam<sup>asws</sup> has passed away. What should they be doing?' He<sup>asws</sup> said to me: 'Have you not read the Book of Allah<sup>azwj</sup>: **so why don't a group of them from every sect from them [9:122]** – up to His<sup>azwj</sup> Words: **perhaps they would be cautious? [9:122]** .

قلت: جعلت فداك، فما حال المنتظرين حتى يرجع المتفقهون؟ قال: فقال لي: «رحمك الله، أما علمت أنه كان بين محمد و عيسى (عليه و على نبينا و آله الصلاة و السلام) خمسون و مائتا سنة، فمات قوم على دين عيسى انتظارا لدين محمد (صلى الله عليه و آله) فاتاهم الله أجرهم مرتين».

I said, 'May I be sacrificed for you<sup>asws</sup>! So what is the state of the awaiting ones until the pondering ones return back to them?' He<sup>asws</sup> said to me: 'May Allah<sup>azwj</sup> have Mercy on you! Do you not know that in between Muhammad<sup>saww</sup> and Isa<sup>as</sup> there were two hundred and fifty years? So a people who died upon the Religion of Isa<sup>as</sup> awaiting the Religion of Muhammad<sup>saww</sup>, Allah<sup>azwj</sup> would Reward them twice'.<sup>75</sup>

عنه، عن عثمان بن عيسى، عن علي بن أبي حمزة قال: سمعت أبا عبد الله (عليه السلام) يقول: تفقهوا في الدين فانه من لم يتفقه منكم فهو أعرابي، إن الله عز وجل يقول في كتابه: " فليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون " .

From him, from Usman Bin Isa, from Ali Bin Abu Hamza who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Ponder in the Religion, for the one who does not ponder, from among you, so he is a Bedouin. Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: **obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]**'.<sup>76</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا حَدَّثَ عَلَى الْإِمَامِ حَدَّثَ كَيْفَ يَصْنَعُ النَّاسُ قَالَ أَتَيْنَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَلَوْ لَا نَقَرٌ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

<sup>74</sup> علل الشرائع: 4 / 85

<sup>75</sup> تفسير العياشي 2: 159 / 117

<sup>76</sup> Al Mahaasin – V 1 Bk 5 H 163

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaquob Bin Shuayb who said,

'I said to Abu Abdullah<sup>asws</sup>, 'When there occurs upon the Imam<sup>asws</sup> an event (of death), how should the people deal with it?' He<sup>asws</sup> said: 'Where (are they from) the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]**.'

قَالَ هُمْ فِي عُذْرٍ مَا دَامُوا فِي الطَّلَبِ وَ هَؤُلَاءِ الَّذِينَ يَنْتَظِرُونَهُمْ فِي عُذْرٍ حَتَّى يَرْجِعَ إِلَيْهِمْ أَصْحَابُهُمْ .

He<sup>asws</sup> said: 'They are in excuse (period) for as long as they are in the seeking, and those ones would be waiting in the excuse (period) until their companions return to them (having found out who the next Imam<sup>asws</sup> is)',<sup>77</sup>

عن أحمد بن محمد، عن أبي الحسن الرضا (عليه السلام)، قال: كتب إلي: «إنما شيعتنا من تابعنا و لم يخالفنا، فإذا خفنا خاف، و إذا أمنا أمن، قال الله: فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا فِي الدِّينِ»، فقد فرضت عليكم المسألة و الرد إلينا، و لم يفرض علينا الجواب».

From Ahmad Bin Muhammad,

'From Abu Al Hassan Al Reza<sup>asws</sup>. He (the narrator) said, 'He<sup>asws</sup> wrote to me: 'But rather, our<sup>asws</sup> Shias are the ones who follow us<sup>asws</sup> and do not oppose us<sup>asws</sup>. So whenever we<sup>asws</sup> fear, they fear, and whenever we<sup>asws</sup> are safe, they feel safe. Allah<sup>azwj</sup> Says: **therefore ask the people of the Reminder if you don't know [16:43]. so why don't a group of them from every sect from them go forth [9:122]** – the Verse. Thus, the asking has been Obligated upon you and the referring to us<sup>asws</sup>, and the answering has not been Obligated upon us<sup>asws</sup>',<sup>78</sup>

عن عبد الأعلى، قال: قلت لأبي عبد الله (عليه السلام): بلغنا وفاة الإمام؟ قال: «عليكم النفر». قلت: جميعاً؟ قال: «إن الله يقول: فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا فِي الدِّينِ» الآية.

From Abdul A'ala who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What should we do when the news of) the passing away of the Imam<sup>asws</sup> reaches us?' He<sup>asws</sup> said: 'Upon you is the going forth'. I said, 'Altogether?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is saying: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion [9:122]** – the Verse.

قلت: نفرنا فمات بعضنا في الطريق؟ قال: فقال: وَ مَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِراً إِلَى اللَّهِ وَ رَسُولِهِ إِلَى قَوْلِهِ: أَجْزُهُ عَلَى اللَّهِ.

<sup>77</sup> Al Kafi V 1 – The Book Of Divine Authority CH 89 H 1

<sup>78</sup> تفسير العباسي 2: 160 / 117

I said, 'We go forth and one of us dies in the road?' So he<sup>asws</sup> said: ***and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100]***.

قلت: فقدمنا المدينة فوجدنا صاحب هذا الأمر مغلقا عليه بابه مريحى عليه ستره؟ قال: «إن هذا الأمر لا يكون إلا بأمر بين، هو الذي إذا دخلت المدينة، قلت: إلى من أوصى فلان؟ قالوا: إلى فلان».

I said, 'We proceed to the city and we find the Master<sup>asws</sup> of this Command, his<sup>asws</sup> door being locked upon him<sup>asws</sup>, the curtain having been drawn upon it?' He<sup>asws</sup> said: 'This matter cannot happen except with the clear Command. It is which, when you enter the city, you said, 'To whom did so and so (Imam<sup>asws</sup>) bequeath to?' They would say, 'To so and so (the next Imam<sup>asws</sup>)'.<sup>79</sup>

الطبرسي: قال الباقر (عليه السلام): «كان هذا حين كثر الناس فأمرهم الله سبحانه أن تنفر منهم طائفة و تقيم طائفة للتفقه، و أن يكون الغزو نوبا».

Al Tabarsy –

'Al-Baqir<sup>asws</sup> said: 'This was when the people became numerous, so Allah<sup>azwj</sup> the Glorious Commanded that a party from them should go forth for obtaining the understanding, lest it becomes an invasion, and they should (send) representatives (a delegation)'.<sup>80</sup>

## VERSE 123

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {123}

***O you who believe! Fight those of the Kafirs who are near to you and let them find harshness in you all, and know that Allah is with the pious [9:123]***

الشيخ: بإسناده عن محمد بن أحمد بن يحيى، عن أحمد بن محمد، قال: حدثنا بعض أصحابنا، عن محمد بن حميد، عن يعقوب القمي، عن أخيه عمران بن عبد الله القمي، عن جعفر بن محمد (عليهما السلام) في قول الله عز و جل: قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ، قال: «الدليم».

Al Sheykh (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Muhammad, from some of their companions, from Muhammad Bin Hameed, from Yaqoub Al Qummy, from his brother Umran Bin Abdullah Al Qummy,

<sup>79</sup> تفسير العياشي 2: 161 / 118  
<sup>80</sup> مجمع البيان 5: 126

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***Fight those of the Kafirs who are near to you [9:123]***, said: 'Al-Daylam' (Persians).<sup>81</sup>

## VERSES 124 & 125

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَزِيدُهُ هَذِهِ إِيمَانًا ۖ فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ  
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ {124}

***And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124]***

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ {125}

***And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125]***

العياشي: عن زرارة بن أعين، عن أبي جعفر (عليه السلام): وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ. يقول: «شكا إلى شكهم».

Al Ayyashi, from Zarara Bin Ayn,

(It has been narrated) from Abu Ja'far<sup>asws</sup>: ***And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness [9:125]***, He<sup>azwj</sup> is Saying: "(Increasing) doubt to their doubts".<sup>82</sup>

## The Eman

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ  
أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئاً إِلَّا بِهِ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

<sup>81</sup> التهذيب 6: 345 / 174.

<sup>82</sup> تفسير العياشي 2: 164 / 118.

'I said to Abu AbdAllah<sup>asws</sup>, 'O knowledgeable one<sup>asws</sup>! Tell me, which deed is more virtuous before Allah<sup>azwj</sup>?' He<sup>asws</sup> said. 'It is the deed without which Allah<sup>azwj</sup> does not Accept any (deed).'

قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَقًّا قَالَ قُلْتُ أ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أَمْ قَوْلُ هُوَ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ

I asked, 'What is that?' He<sup>asws</sup> said, '*Emān* in Allah<sup>azwj</sup> besides whom no one deserves to be worshipped. It (*Emān*) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward.' I then said, 'Please, tell me then about the *Emān*. Is it deeds or it is words without deeds?'

فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ بَيَّنَّ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ

'The Imam<sup>asws</sup> replied: 'All of the *Emān* is deeds and certain parts of such deeds are words. Allah<sup>azwj</sup> has made it obligatory as is explained in His book. Its Light is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one to it.'

قَالَ قُلْتُ صَفُهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلُ فَمِنْهُ التَّامُّ الْمُتَمَتِّهِ تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ وَ مِنْهُ الرَّاجِحُ الرَّائِدُ رُجْحَانُهُ

I then asked, 'May Allah<sup>azwj</sup> Keep my soul in service for your<sup>asws</sup> cause, please explain it to me so I may understand.' The Imam<sup>asws</sup> said, '*Emān* has states, and levels, and layers and stages. Of *Emān* there is that which is perfect and complete in perfection and (also) of *Emān* there is that which is defective and the defect is noticeable. Of *Emān* there is that which is heavier on the perfection side.'

قُلْتُ إِنَّ الْإِيمَانَ لَيَسْتَمُ وَ يَنْقُصُ وَ يَزِيدُ قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْزٍ مَا وَكَلْتُ بِهِ أُخْتُهَا

I then asked, 'Does *Emān* become perfect, decrease and increase?' The Imam<sup>asws</sup> said, 'Yes, it does.' I then asked, 'How does it happen?' He<sup>asws</sup> said, 'It is because Allah<sup>azwj</sup> has written *Emān* for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of their body but that has a guard of *Emān* different from such guard assigned to other parts.

فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَ لَا تَصُدُّ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أَدْنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الَّذِي الْبَاءُ مِنْ قِبَلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْزٍ مَا وَكَلْتُ بِهِ أُخْتُهَا بِفَرْضٍ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَ يَشْهَدُ بِهِ عَلَيْهَا

Of such part is one's heart, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one's eyes with which one sees and his ears with which one listens. There are one's hands with which one works, one's legs with which one walks, one's sexual organs from which comes carnal desires, one's tongue with which one speaks and one's head on which there is one's face. For each of these parts a different guard of *Emān* is assigned. It is all due to what Allah<sup>azwj</sup>, Most Blessed is Whose Name, has written, to which His<sup>azwj</sup> Holy Book speaks and testifies.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجُلَيْنِ وَ فَرَضَ عَلَى الرَّجُلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ

For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَ الْمَعْرِفَةُ وَ الْعَقْدُ وَ الرِّضَا وَ التَّسْلِيمُ بِأَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَّا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَ الْمَعْرِفَةِ وَ هُوَ عَمَلُهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ لَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا

What is made obligatory for the heart of *Emān* is affirmation, recognition and the formation of *Emān*, consent and submission to the fact that no one deserves to be worshipped except Allah<sup>azwj</sup> Who is One and has no partner. He<sup>azwj</sup> is the One and only. He<sup>azwj</sup> has not Taken any companion and children. That Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and Rasool<sup>saww</sup>, he<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> being 'Alayhim al-Salam, and to affirm that whatever he<sup>saww</sup> has brought is from Allah<sup>azwj</sup>, be it about a Prophet<sup>as</sup> or a Book. That is what Allah<sup>azwj</sup> has Made obligatory for the heart; the task of affirmation and recognition, which is it's deed, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: This is stated in the Words of Allah<sup>azwj</sup>, ***'and his heart is content with the Eman, but the one who opens his chest with the Kufr [16:106]***

وَ قَالَ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Allah<sup>azwj</sup> has Said: ***Indeed! By the Mention of Allah, the hearts get contented [13:28]***

وَ قَالَ الَّذِينَ آمَنُوا بِأَفْوََاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ



Allah<sup>azwj</sup> has Said, ***'those who are saying, 'We believe' with their mouths while their hearts are not believing [5:41].***

وَقَالَ إِنَّ تَبُودُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ

Allah<sup>azwj</sup> has Said, ***'and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284].***

فَذَلِكَ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَ الْمَعْرِفَةِ وَ هُوَ عَمَلُهُ وَ هُوَ رَأْسُ الْإِيمَانِ

These are what Allah<sup>azwj</sup> has Made obligatory on the hearts of affirmation and recognition, and these are its deeds and this is the chief of the *Emān*.

وَفَرَضَ اللَّهُ عَلَى اللِّسَانِ الْقَوْلَ وَ التَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَ أَفَرَّ بِهِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا

On the tongue Allah<sup>azwj</sup> has Made it obligatory to speak and express what the heart has established and has confirmed as Allah<sup>azwj</sup> has Said: ***and you would be saying to the people good words [2:83].***

وَقَالَ وَ قُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَ أُنْزِلَ إِلَيْكُمْ وَ إِلَهُنَا وَ إِلَهُكُمْ وَاحِدٌ وَ نَحْنُ لَهُ مُسْلِمُونَ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى اللِّسَانِ وَ هُوَ عَمَلُهُ

(Allah has also) Said, ***and say: 'We believe in what which is Revealed to us and Revealed to you, and our God and your God is One, and we submit to Him [29:46].*** 'This is what Allah<sup>azwj</sup> has Made obligatory for the tongue and this is its deed.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَنْتَزِعَ عَنِ الْإِسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ بِمَا نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ وَ الْإِصْغَاءَ إِلَى مَا أَسْخَطَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَفْعَلُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

Allah<sup>azwj</sup> has Made it obligatory for the ears to keep it clean from what is unlawful to hear, and to keep away from things that Allah<sup>azwj</sup> has Prohibited to listen to attentively; it angers Allah<sup>azwj</sup>. And in this regard He<sup>azwj</sup> has Said: ***And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it [4:140].***

ثُمَّ اسْتَشَى اللَّهُ عَزَّ وَ جَلَّ مَوْضِعَ السَّيِّئَانِ فَقَالَ وَ إِمَّا يُنَسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

Allah<sup>azwj</sup> then has Made an exception for the case of forgetfulness, ***And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68].***

وَقَالَ فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Allah<sup>azwj</sup> has also Said, '(O Muhammad<sup>saww</sup>), **therefore give glad tidings to My servants [39:17] Those who are listening to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

وَقَالَ عَزَّ وَجَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

Allah<sup>azwj</sup> has Said: **The Momineen have (already) succeeded [23:1] Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3] And those who are givers of the Zakat [23:4].**

وَقَالَ وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ

Allah<sup>azwj</sup> has Said: **And when they hear the vanities they turn away from it and they are saying, 'For us are our deed and for you are your deeds. [28:55].**

وَقَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Allah has Said, '**and whenever they pass by the vanities, they are passing by with dignity [25:72].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْغِيَ إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah<sup>azwj</sup> has Made obligatory for the ears in relation to *Emān*; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of *Emān*.

وَ فَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَ أَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ بِمَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

Allah<sup>azwj</sup> has Made it Obligatory for the eyes not to look at things He<sup>azwj</sup> has Made unlawful to look at and to stay away from what Allah<sup>azwj</sup> has Prohibited of the things that are not lawful for them. Such things are of their deeds and of *Emān*.

فَقَالَ تَبَارَكَ وَ تَعَالَى قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أُبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ

Allah<sup>azwj</sup> has Said, '(O Muhammad<sup>saww</sup>), **tell the believing men to cast down their eyes and guard their carnal desires.'** (24:30)

فَنَهَاهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ وَ أَنْ يَنْظُرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَ يَحْفَظَ فَرْجَهُ أَنْ يُنْظَرَ إِلَيْهِ

Allah<sup>azwj</sup> has Prohibited looking at the privacy of one's brother and to keep one's privacy protected from the onlookers.

وَقَالَ وَ قُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ

Allah has said: **And say to the Mominaat to cast down their eyes and preserve their private parts [24:31]**

مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَ تَحْفَظَ فَرْجَهَا مِنْ أَنْ يُنْظَرَ إِلَيْهَا وَ قَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الرِّثَا إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظَرِ

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam<sup>asws</sup> said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is about the looking.

ثُمَّ نَظَمَ مَا فَرَضَ عَلَى الْقَلْبِ وَ اللِّسَانِ وَ السَّمْعِ وَ الْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ وَ مَا كُنْتُمْ تَسْتَشِيرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ

‘Allah<sup>azwj</sup> has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you [41:22].**

يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَ الْأَفْخَادَ وَ قَالَ وَ لَا تَقِفْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

(Here) skin is a reference to private parts and thighs. Allah<sup>azwj</sup> has Said: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the hear, each of these would be Questioned about it [17:36].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah<sup>azwj</sup> has Made Obligatory for the eyes; to cast down away from what Allah<sup>azwj</sup> has Prohibited. This is their deed and it is of *Emān*.

وَ فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِمَا إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يَبْطِشَ بِمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَ صِلَةِ الرَّحِمِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ الطَّهُّورِ لِلصَّلَاةِ

Allah<sup>azwj</sup> has Made it Obligatory for the hands not to move to what Allah<sup>azwj</sup> has Prohibited, instead move forward for what Allah<sup>azwj</sup> has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allah<sup>azwj</sup> and cleansing for prayer.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Allah<sup>azwj</sup> has Said: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles [5:6].**

وَقَالَ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا

Allah<sup>azwj</sup> has Said: ***So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) or a ransom, until the war terminates [47:4]***

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا

This is what Allah<sup>azwj</sup> has Made Obligatory for the hands; striking is their task.

وَفَرَضَ عَلَى الرَّجُلَيْنِ أَنْ لَا يَمْشِيَا بِيَمَا إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَفَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يُرْضِي اللَّهَ عَزَّ وَجَلَّ فَقَالَ وَ لَا تَمْشِي فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا وَ قَالَ وَ اقْصِدْ فِي مَشْيِكَ وَ اعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Allah<sup>azwj</sup> has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah<sup>azwj</sup>. He<sup>azwj</sup> has Made it obligatory for them to walk to what Pleases Allah<sup>azwj</sup>. Allah<sup>azwj</sup> has Said, ***And do not go about in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37] And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19].***

وَقَالَ فِيمَا شَهِدَتِ الْأَيْدِي وَالْأَرْجُلُ عَلَى أَنْفُسِهِمَا وَ عَلَى أَرْبَابِهِمَا مِنْ تَضْيَعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَ فَرَضَهُ عَلَيْهِمَا الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَ تَكَلَّمْنَا أَيْدِيَهُمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allah<sup>azwj</sup> and the obligation upon them, Allah has Said: ***The Day We shall Seal upon their mouths and Cause their hand to speak to us, and their legs would testify with what they were earning [36:65].***

فَهَذَا أَيْضًا بِمَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَ عَلَى الرَّجُلَيْنِ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

This is also what Allah<sup>azwj</sup> has Made obligatory for the hands and the legs and this is their deed and it is of *Emān*.

وَ فَرَضَ عَلَى الْوُجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَ النَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

Allah<sup>azwj</sup> has Made it obligatory for the face to prostrate before Him<sup>azwj</sup> in the days and nights in the times of the prayers. Allah<sup>azwj</sup> has Said: ***O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77].***

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرَّجْلَيْنِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ قَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهْرِ وَ الصَّلَاةِ بِهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكَعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

This is an obligation that involves the face, hands and legs. In another passage Allah<sup>azwj</sup> has said: **And surely the parts for performing Sajdah are for Allah, therefore do not supplicate to anyone (else) with Allah [72:18].** It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah<sup>azwj</sup> Made His<sup>azwj</sup> Prophet<sup>saww</sup> to change from facing Bayt Al Maqdas to facing al-Kabah. Allah<sup>azwj</sup> revealed this: **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143]**

فَسَمَّى الصَّلَاةَ إِمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ حَافِظًا لِّجَوَارِحِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُسْتَكْمِلًا لِإِيمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ نَاقِصَ الْإِيمَانِ

Allah<sup>azwj</sup> has Called Salat ‘Emān.’ Therefore, whoever meets Allah<sup>azwj</sup> perfecting his Emān is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allah<sup>azwj</sup> will meet Allah<sup>azwj</sup> with a defective Emān.

قُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ

I then asked the Imam<sup>asws</sup>, ‘I now understand perfect and defective Emān. So from where does the Emān increases or (decreases) come from?’

فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

The Imam<sup>asws</sup> said, ‘Consider the Words of Allah<sup>azwj</sup>: **And whenever a Chapter is Revealed, there is one of them who is saying, ‘Which of you has this increased in Eman?’ But, as for those who believe, it does increase them in Eman, and they rejoice [9:124] And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness [9:125].**

وَ قَالَ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى

And Allah<sup>azwj</sup> Said, **We relate to you their news with the Truth; they were youths who believed in their Lord and We Increased them in Guidance [18:13].**

وَ لَوْ كَانَ كُفُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَا سَتَوَى النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ بِتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفَرِّطُونَ النَّارَ

Had *Emān* been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in *Emān* makes *Momineen* to enter paradise. By increase in *Emān* the *Momineen* excel in degrees before Allah<sup>azwj</sup> and for the defect in *Emān* the fabricators enter the Fire'.<sup>83</sup>

## VERSES 126 - 129

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ {126}

***Do they not see that they are being Tried once or twice in every year, yet they do not turn (to Allah) nor do they mind? [9:126]***

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {127}

***And whenever a Chapter is Revealed, they look at each other (and say), 'Did anyone see you?' Then they disperse. Allah has Turned away their hearts because they are a people not pondering [9:127]***

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ {128}

***There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128]***

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {129}

***But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ هَكَذَا أُنْزِلَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَقَدْ جَاءَنَا رَسُولٌ مِنْ أَنْفُسِنَا عَزِيزٌ عَلَيْهِ مَا عَنِتُّنَا حَرِيصٌ عَلَيْنَا بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ.

<sup>83</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Is'haq Bin Ammar, who has said:

Abu Abdullah<sup>asws</sup> has said: 'This is how Allah<sup>azwj</sup>, Blessed and Exalted Revealed it as: **There has come to us a Rasool from our selves. It is grievous upon him what is distressing upon us, being full of concern upon you. With the Momineen he is kind, merciful [9:128].**<sup>84</sup>

العياشي: عن ثعلبة، عن أبي عبد الله (عليه السلام)، قال: قال الله تبارك و تعالى: لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، قال: «فينا». عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ، قال: «فينا». حَرِيصٌ عَلَيْكُمْ، قال: «فينا». بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ، قال: «شركنا المؤمنون في هذه الرابعة و ثلاثة لنا».

Al Ayyashi, from Sa'albat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and Exalted Said: **There has come to you a Rasool from yourselves [9:128]:** 'It is regarding us<sup>asws</sup>'; **It is grievous upon him what is distressing upon you:** 'It is regarding us<sup>asws</sup>', **being full of concern upon you:** 'It is regarding us<sup>asws</sup>'; **With the Momineen he is kind, merciful [9:128]**, said: 'The Momineen have been associated with us<sup>asws</sup> in this fourth (point), and the three are for us<sup>asws</sup>'.<sup>85</sup>

عن عبد الله بن سليمان، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، قال: «من أنفسنا». قال: عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ، قال: «ما عنتنا». قال: حَرِيصٌ عَلَيْكُمْ، قال: «علينا». بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ، قال: «بشيعتنا رءوف رحيم، فلنا ثلاثة أرباعها، و لشيعتنا ربعها».

From Abdullah Bin Suleyman,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'He<sup>asws</sup> recited this Verse: **There has come to you a Rasool from yourselves [9:128]**, said: 'From among us<sup>asws</sup>'. **It is grievous upon him what is distressing upon you**, said: 'What is burdening us<sup>asws</sup>'. **being full of concern upon you**, said: '(Concerned) for us<sup>asws</sup>'. **With the Momineen he is kind, merciful [9:128]**, said: 'With our<sup>asws</sup> Shias he is kind, merciful. Thus, for us is three-quarters of it, and for our<sup>asws</sup> Shias is a quarter'.<sup>86</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) أَنَّهُ قَالَ وَالَّذِي بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) بِالْحَقِّ وَ أَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حَرْزٍ مِنْ حَرْقٍ أَوْ غَرَقٍ أَوْ إِفْلَاطٍ دَابَّةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ آبِقٍ إِلَّا وَ هُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

(It has been narrated) from Amir Al-Momineen<sup>asws</sup> having said: 'By the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the Truth, and Honoured the People<sup>asws</sup> of his<sup>saww</sup>

<sup>84</sup> Al Kafi V 8 – H 15017

<sup>85</sup> تفسير العياشي 2: 165 / 118.

<sup>86</sup> تفسير العياشي 2: 166 / 118.

Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me<sup>asws</sup> about it’.

وَقَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَرْضِي أَرْضٌ مَسْبُوعَةٌ وَإِنَّ السَّبَاعَ تَغْشَى مَنْزِلِي وَلَا تَجُوزُ حَتَّى تَأْخُذَ فَرِيستَهَا فَقَالَ  
أَقْرَأْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا  
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَقَرَأَهُمَا الرَّجُلُ فَاجْتَنَبَتْهُ السَّبَاعُ

And another man stood up to him<sup>asws</sup> and he said, ‘O Amir Al-Momineen<sup>asws</sup>! My land is a land (full of) wild animals, and the animals tend to overwhelm my house and they do not go away until they seize their prey’. So he<sup>asws</sup> said: ‘Recite: ***There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]***. So the man recited them both, and the predatory wild animals kept away from him’.<sup>87</sup>

<sup>87</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21 (Extract)