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## CHAPTER 64

### AL-TAGHABUN

#### (18 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة التغابن في فريضة كانت شفيعة له يوم القيامة، و شاهد عدل عند من يجيز شهادتها، ثم لا تفارقه حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la, from Abu Baseer,

Abu Abdullah<sup>asws</sup> having said: 'The one who recites Surah *Al-Taghabun* in obligatory (Prayers), it would intercede for him on the Day of Judgement, and be a just witness in the Presence of the One who will Allow its Testimony. Then it would not separate from him until he enters the Paradise'.<sup>1</sup>

و عنه: بإسناده، عن عمرو بن شمر، عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار النبي (صلى الله عليه و آله)».

And from him, by his chain, from Amro Bin Shimr, from Jabir, who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The one who recites the whole of it (with) the rosaries' (المسبحات) before he goes to sleep (Chapter 64), will never die until he sees Al-Qaim<sup>asws</sup>. And if he dies, he would be in the neighbourhood of the Prophet<sup>saww</sup>'.<sup>2</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة دفع الله عنه موت الفجأة، و من قرأها و دخل على سلطان يخاف بأسه، كفاه الله شره».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Surah (Al-Taghabun), Allah<sup>azwj</sup> would Repel from him the sudden death. The one who recites it and comes up to an authority and he is fearful of him and is distressed, Allah<sup>azwj</sup> would Suffice him from its evil'.<sup>3</sup>

#### VERSE 1 & 2

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِلَّهِ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1} هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {2}

<sup>1</sup> ثواب الأعمال: 118.

<sup>2</sup> ثواب الأعمال: 118

<sup>3</sup> خواص القرآن

**[64:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah; for Him is the Kingdom, and for Him is the Praise, and He has Power over all things. [64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer; and Allah Sees what you do.**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين بن نعيم الصحاف، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: **فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ**، فقال: «عرف الله عز و جل إيمانهم بولايتنا و كفرهم بها يوم أخذ عليهم الميثاق في صلب آدم (عليه السلام)، و هم ذر».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Hassan Ibn Naeem Al-Sahaaf who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>asws</sup> the High **[64:2] so among you is an unbeliever and among you is a Believer**, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Recognised their belief in our<sup>asws</sup> Wilayah, and their denial of it on the Day in which He<sup>azwj</sup> Took the Covenant from them in the 'صلب' of Adam<sup>as</sup>, and they were particles (ذر)<sup>4</sup>.

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين بن نعيم الصحاف، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: **فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ**، فقال: «عرف الله عز و جل إيمانهم بمولاتنا و كفرهم بها يوم أخذ عليهم الميثاق، و هم ذر في صلب آدم (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Husayn Bin Naeem Al-Sahaaf who said:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>asws</sup> the High **[64:2] so among you is an unbeliever and among you is a Believer**, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Recognised their belief in our<sup>asws</sup> Wilayah, and their denial of it on the Day in which He<sup>azwj</sup> Took the Covenant from them and they were particles (ذر) in the back of Adam<sup>as</sup>'.

و سألته عن قوله عز و جل: **وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ**، قال: «أما و الله ما هلك من كان قبلكم، و ما هلك من هلك حتى يقوم قائمنا (عليه السلام) إلا في ترك ولايتنا و جحد حقتنا، و ما خرج رسول الله (صلى الله عليه و آله) من الدنيا حتى ألزم رقاب هذه الأمة حقتنا، و الله يهدي من يشاء إلى صراط مستقيم».

And I asked him<sup>asws</sup> about the Words of the Mighty and Majestic **[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)**, he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! But the ones before you were not Destroyed, and the ones Destroyed up to the rising of Al-Qaim<sup>asws</sup> will not be Destroyed except for the avoiding of our<sup>asws</sup> Wilayah and fighting against our<sup>asws</sup> rights. And Rasool-Allah<sup>saww</sup> did not go out from this world until he<sup>saww</sup> necessitated the reins of our<sup>asws</sup> rights upon this community. And Allah<sup>azwj</sup> Guides who He<sup>azwj</sup> so Desires to, upon the Straight Path (Al<sup>asws</sup>)<sup>5</sup>.

على عن محمد بن عيسى عن يونس عن محمد بن الفضيل قال قال أبو جعفر عليه السلام حينا إيمان و بغضنا كفر.

Ali, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al-Fazeyl who said,

<sup>4</sup> الكافي 1: 341 / 4.

<sup>5</sup> الكافي 1: 353 / 74.

'Abu Ja'far<sup>asws</sup> said: 'The love for us<sup>asws</sup> is belief, and the hatred towards us<sup>asws</sup> is disbelief (Kufr).'<sup>6</sup>

## VERSES 3 TO 6

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ {3} يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {4} أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {5} ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ {6}

**[64:3] He created the skies and the earth with the Truth, and He Shaped you, then made your shape to be beautiful, and to Him is the ultimate resort. [64:4] He knows what is in the skies and the earth, and He knows what you are hiding and what you are manifesting; and Allah is Aware of what is in the hearts. [64:5] Has there not come to you the news of those who disbelieved before, then tasted the consequences of their conduct, and for them is a Painful Punishment? [64:6] That is because there came to them their Rasools with clear Proofs, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.**

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابه، عن حمزة بن بزيع، عن علي بن سويد السائي، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ، قال: «البيّنات هم الأئمة (عليهم السلام)».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Hamza Bin Bazi'e, from Ali Bin Suweyd Al-Sa'iy who said,

'I asked Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[64:6] That is because there came to them their Rasools with clear Proofs,** he<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>'.<sup>7</sup>

## VERSE 7

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ {7}

**[64:7] Those who disbelieve think that they shall never be Resurrected. Say: Yes! By my Lord! You shall most certainly be Resurrected, then you shall most certainly be Informed of what you did; and that is easy for Allah.**

علي بن إبراهيم: ثم حكى الله سبحانه أهل الدهرية، فقال: زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

Ali Bin Ibrahim (Tafseer Qummi) –

<sup>6</sup> Tafseer Noor Al Saqalayn – Ch 64 H 7

<sup>7</sup> تفسير القمي 2: 372

Then Allah<sup>azwj</sup> Spoke to the Eternalists, so He<sup>azwj</sup> Said **[64:7] Those who disbelieve think that they shall never be Resurrected. Say: Yes! By my Lord! You shall most certainly be Resurrected, then you shall most certainly be Informed of what you did; and that is easy for Allah.**<sup>8</sup>

## VERSES 8 to 11

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {8} يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِنِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ {9} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ {10} مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {11}

**[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down; and Allah is Aware of what you are doing. [64:9] On the Day that He will Gather you for the Day of gathering, that is the Day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and Cause him to enter Gardens beneath where rivers flow, to abide therein forever; that is the great achievement. [64:10] And (as for) those who disbelieve and reject Our Signs, they are the inmates of the Fire, to abide therein and evil is the resort. [64:11] No affliction comes about but by Allah's Permission; and whoever believes in Allah, He guides aright his heart; and Allah is Aware of all things.**

علي بن إبراهيم: وَ النَّورِ الَّذِي أَنْزَلْنَا أَمِيرِ الْمُؤْمِنِينَ (عليه السلام).

Ali Bin Ibrahim (Tafseer Qummi) - **[64:8] and the Light which We have Sent down** – is Amir Ul Momineen<sup>asws, 9</sup>.

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

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

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down**.'

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

He<sup>asws</sup> said: 'O Abu Khalid! By Allah<sup>azwj</sup>! 'النور' The Light are the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> up to the Day of Judgement. By Allah<sup>azwj</sup>! And they<sup>asws</sup> are the Light which Allah<sup>azwj</sup> Sent down. By Allah<sup>azwj</sup>! And they<sup>asws</sup> are the Light of Allah<sup>azwj</sup> in the skies and the earth.

<sup>8</sup> تفسير القمّي 2: 371.

<sup>9</sup> تفسير القمّي 2: 371.

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

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

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

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

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

And from him, from Ahmad Bin Idrees, from Al-Husayn Bin Ubeydullah, from Muhammad Bin Al-Hassan and Musa Bin Umar, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-fazeyl:

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[61:8] They are intending to extinguish the Light of Allah with their mouths**, he<sup>asws</sup> said: 'They intended to extinguish the Wilayah of Amir-ul-Momineen<sup>asws</sup> with their mouths (Talk)'.

قلت: قوله تعالى: وَ اللَّهُ مُتِمُّ نُورِهِ، قال: «يقول: و الله متم الإمامة، و الإمامة هي النور، و ذلك قوله تعالى: فَأْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورَ الَّذِي أَنْزَلْنَا- قال- النور هو الإمام».

I said, '(What about) the Words of the High **[61:8] but Allah will Complete His light**, he<sup>asws</sup> said: 'And Allah<sup>azwj</sup> will Complete the Imamate. And the Imamate is the Light, and that is in the Words of the High **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down**'. He<sup>asws</sup> said: 'The Light – it is the Imam<sup>asws</sup>,<sup>11</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أبيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ، و يوم التغابن: يوم يغيب أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

<sup>10</sup> الكافي 1: 1/150

<sup>11</sup> الكافي 1: 6/151

'Abu Abdullah<sup>asws</sup> has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise **[7:50] And the inmates of the Fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has Given you.** And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it would be slaughtered'.<sup>12</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن القلب ليرجع فيما بين الصدر و الحنجرة حتى يعقد على الإيمان، فإذا عقد على الإيمان قر، و ذلك قول الله عز و جل: وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ- قال- يسكن».

Muhammad Bin Yaqoub (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer:

'Abu Abdullah<sup>asws</sup> has said: 'The heart is restless in what is between the chest and the throat until it holds on to the faith. So when it holds on to the faith, it rejoices, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[64:11] and whoever believes in Allah, He guides aright his heart**. He<sup>asws</sup> said: 'Makes it to be tranquil'.<sup>13</sup>

## VERSE 12

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ {12}

**[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين ابن نعيم الصحاف، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ، فقال: «أما و الله ما هلك من كان قبلكم، و ما هلك من هلك حتى يقوم قائمنا (عليه السلام)، إلا في ترك ولايتنا و جحود حقنا، و ما خرج رسول الله (صلى الله عليه و آله) من الدنيا حتى ألزم رقاب هذه الأمة حقنا، و الله يهدي من يشاء إلى صراط مستقيم».

Muhammad Bin Yaqoub (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Husayn Ibn Naeem Al-Sahaaf:

'I asked Abu Abdullah<sup>asws</sup> about the Words of the High **[64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)**, so he<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>, the ones before you were not Destroyed, and the ones who will be Destroyed will not be Destroyed until the rising of Al-Qaim<sup>asws</sup> except regarding the avoidance of our<sup>asws</sup> Wilayah and having fought against our<sup>asws</sup> rights. And Rasool-Allah<sup>saww</sup> did not go out from the world until he<sup>saww</sup> necessitated the reins of our<sup>asws</sup> rights upon this community. And Allah<sup>azwj</sup> Guides whom He<sup>azwj</sup> Desires to, upon the Straight Path (Ali<sup>asws</sup>)'.<sup>14</sup>

<sup>12</sup> معاني الأخبار: 1 / 156

<sup>13</sup> الكافي 2: 4 / 308

<sup>14</sup> الكافي 1: 74 / 353

## VERSES 13 & 14

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {13} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

**[64:13] Allah, there is no god but He; and upon Allah, then, let the Believers rely. [64:14] O you who believe! Surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.**

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ، «و ذلك أن الرجل إذا أراد الهجرة إلى رسول الله (صلى الله عليه و آله) تعلق به ابنه و امرأته، و قالوا: ننتشدك الله أن تذهب عنا [و تدعنا] فنضيع بعدك، فمنهم من يطيع أهله فيقيم، فحذرهم الله أبناءهم و نساءهم، و نهاهم عن طاعتهم، و منهم من يمضي و يذرهم و يقول: أما و الله لئن لم تهاجروا معي ثم جمع الله بيني و بينكم في دار الهجرة، لا أنفعكم بشيء أبدا. فلما جمع الله بينه و بينهم أمره الله أن يتوق بحسن و صلة، فقال تعالى: وَ إِنْ تَعَفَّوْا وَ تَصَفَّحُوا وَ تَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

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

Abu Ja'far<sup>asws</sup> regarding the Words of the High **[64:14] Surely from among your wives and your children there is an enemy to you; therefore beware of them**, he<sup>asws</sup> said: 'And that is when the man intends migration to Rasool-Allah<sup>saww</sup> attached with his son and his wife, and they say, 'We, for the sake of Allah<sup>azwj</sup> (plead) that you are going away from us, and leaving us behind, so we would be wasted after you. So among them would be one who would obey his family and stay back. So Allah<sup>azwj</sup> has Cautioned them about their sons and their wives, and Prohibited them from obeying them. And among them is one who goes and leaves them, and says, 'But, by Allah<sup>azwj</sup>! If you do not migrate with me, then Allah<sup>azwj</sup> would Gather you and me in the house of the Migration (Hereafter), nothing would benefit you forever'. So when Allah<sup>azwj</sup> Gathered him and them, Allah<sup>azwj</sup> Commanded him that he should be anxious for their good arrival, so He<sup>azwj</sup> Said **[64:14] and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful**.<sup>15</sup>

## VERSE 15

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

**[64:15] Your wealth and your children are a trial, and Allah it is with Whom is a Magnificent Reward**

قال علي بن إبراهيم: إنما أموالكم و أولادكم فتنة أي حب.

Ali Bin Ibrahim (Tafseer Qummi) –

**[64:15] Your wealth and your children are a trial- – i.e., love (for these)**.<sup>16</sup>

<sup>15</sup> تفسير القمي 2: 372، بحار الأنوار 19: 43 / 89.

<sup>16</sup> تفسير القمي 2: 372.



**VERSE 16**

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِنَفْسِكُمْ وَمَنْ يُوقِ شَحْحَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {16}

**[64:16] Therefore fear Allah as much as you can, and hear and obey and spend, it is better for your selves; and whoever saves himself from the stinginess, these it is that are the successful**

الطبرسي: روي ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام)، من أنها ناسخة لقوله تعالى: اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ..

Al-Tabarsy –

That has been reported from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> that it **[64:16] Therefore fear Allah as much as you can** Abrogates the Words of the High **[3:102] Fear Allah with the care which is due to Him**.<sup>17</sup>

ابن شهر آشوب: عن تفسير وكيع، حدثنا سفيان بن مرة الهمداني، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، قال: «و الله ما عمل بها غير أهل بيت رسول الله (صلى الله عليه و آله)، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه، فلما نزلت هذه قالت الصحابة: لا نطيق ذلك، فأنزل الله تعالى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

Ibn Shehr Ashub, from Tafseer of Waki'e, from Sufyan Bin Marat Al-Hamdany, from Abdul Khayr who said,

'I asked Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> about the Words of the High **[3:102] Fear Allah with the care which is due to Him**, he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! No one acts upon that apart from the People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>. We<sup>asws</sup> remember Allah<sup>azwj</sup> and we<sup>asws</sup> never forget Him<sup>azwj</sup>, and we<sup>asws</sup> thank Him<sup>azwj</sup> and we<sup>asws</sup> never deny Him<sup>azwj</sup>, and we<sup>asws</sup> obey Him<sup>azwj</sup> and we never disobey Him<sup>azwj</sup>'. So when this was Revealed, the companions said, 'We cannot tolerate that'. So Allah<sup>azwj</sup> the High Revealed **[64:16] Therefore fear Allah as much as you can**'.

قال وكيع: يعني ما أطقتم، ثم قال: وَ اسْمَعُوا ما تَمْرُونَ به وَ أَطِيعُوا يعني أطيعوا الله و رسوله و أهل بيته فيما يأمرونكم به.

Waki'e said, 'It Means, 'Whatever fear you can have'. Then He<sup>azwj</sup> Said **[64:16] and hear** whatsoever you have been Commanded with **and obey**, Meaning, obey Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the People<sup>asws</sup> of his<sup>saww</sup> Household with regards to whatsoever you have been Commanded with'.<sup>18</sup>

ثم قال علي بن إبراهيم: و حدثني أبي، عن الفضل بن أبي قررة، قال: رأيت أبا عبد الله (عليه السلام) يطوف من أول الليل إلى الصباح، و هو يقول: «اللهم فني شح نفسي» فقلت: جعلت فداك، ما سمعتك تدعو بغير هذا الدعاء! فقال: «و أي شيء أشد من شح النفس، إن الله يقول: وَ مَنْ يُوقِ شَحْحَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'My father narrated to me, from Al-Fazal Bin Abu Qarat who said,

<sup>17</sup> مجمع البيان 2: 805

<sup>18</sup> المناقب 2: 177.

'I saw Abu Abdullah<sup>asws</sup> circumambulating (Tawaaf of the Kaabah), from the beginning of the night until the morning, and he<sup>asws</sup> was saying: 'Our Allah<sup>azwj</sup>! Save me<sup>asws</sup> from the stinginess of myself<sup>asws</sup>!' So I said, 'May I be sacrificed for you<sup>asws</sup>! I did not hear you<sup>asws</sup> supplicating with other than this very supplication!' So he<sup>asws</sup> said: 'And which thing is more difficult than the stinginess of the self? Allah<sup>azwj</sup> is Saying [64:16] and whoever saves himself from the stinginess, these it is that are the successful'.<sup>19</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر، عن آبائه (عليهم السلام): أن أمير المؤمنين (عليه السلام) سمع رجلاً يقول: إن الشحيح أغدر من الظالم، فقال له: «كذبت، إن الظالم قد يتوب و يستغفر و يرد الظلّامة على أهلها، و الشحيح إذا شح منع الزكاة و الصدقة و صلة الرحم و قري الضيف و النفقة في سبيل الله و أبواب البر، و حرام على الجنة أن يدخلها شحيح».

Muhammad Bin Yaqoub (Kulayni), from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat:

Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> heard a man saying that, 'The oppressor is more treacherous than the miser'. So he<sup>asws</sup> said to him: 'You are lying! The oppressor can repent, and seek Forgiveness, and return the usurped (property) back to its owners, whilst the miser, when he is miserly, prevents the Zakat, and the charity, and the maintenance of relationships, and catering for the guest, and the spending in the Way of Allah<sup>azwj</sup>, and the doors of goodness, and it is Forbidden upon the Paradise that a miser should enter into it'.<sup>20</sup>

عنه: عن أحمد بن محمد، عن شريف بن سابق، عن الفضل بن أبي قرّة، قال: قال لي أبو عبد الله (عليه السلام): «تدري ما الشحيح؟» قلت: هو البخيل، قال: «الشح هو أشد من البخل، إن البخل يبخل بما في يده، و الشحيح يشح بما في أيدي الناس و على ما في يده حتى لا يرى مما في أيدي الناس شيئاً إلا تمنى أن يكون له بالحل و الحرام، و لا يقنع بما رزقه الله».

And from him (Yaqoub Kulayni), from Ahmad Bin Muhammad, from Shareef Bin Sabiq, from Al-fazAl-Bin Abu Qarat who said,

'Abu Abdullah<sup>asws</sup> said to me: 'Do you know what is the miser (الشحيح)?' I said, 'He is the stingy one'. He<sup>asws</sup> said: 'The miser is more severe than the stingy one, for the stingy one is stingy with that he owns, whilst the miser is miserly with what is in the hands of the people as well as what is in his own hands, until he does not see anything what is in the hands of the people except that he would wish it were in his hands, Permissible and Prohibited, and is not content with what Allah<sup>azwj</sup> has provided him with'.<sup>21</sup>

و عنه، قال: حدثنا أحمد بن محمد بن عبد الرحمن المقرئ، قال: حدثنا أبو الحسن علي بن الحسن بن بندار بن المثني التميمي الطبري، قال: حدثنا أبو نصر محمد بن الحجاج المقرئ الرقي، قال: حدثنا أحمد بن العلاء بن هلال، قال: حدثنا أبو زكريا، قال: حدثنا سليمان بن بلال، عن عمارة بن عزية، عن عبد الله بن علي بن الحسين، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): البخل [حقاً] من ذكرت عنده فلم يصل علي».

And from him (Sheykh Al-Sadouq), from Ahmad Bin Muhammad Bin Abdul Rahman Al-Muqary, from Abu Al-Hassan Ali Bin Al-Hassan Bin Bandaar bin Al-Masny Al-Tabary, from Abu nasr Muhammad

<sup>19</sup> تفسير القمّي 2: 372.

<sup>20</sup> الكافي 4: 1/44

<sup>21</sup> الكافي 4: 7/45

Bin Al-Hajjaj Al-Muqary Al-Raqy, from Ahmad Bin Al-A'la Bin Hilal, from Abu Zakariya, from Suleyman Bin Bilal, from Amarat Bin Aziya:

'Abdullah son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The true miser is the one in whose presence I<sup>saww</sup> am mentioned, and he does not send greetings (Salawaat) upon me<sup>saww, 22</sup>.

## VERSE 18

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ {17} عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ {18}

**[64:17] If you lend Allah a goodly loan, He will Increase it for you and Forgive you; and Allah is Appreciative, Forbearing, [64:18] The Knower of the Hidden and the apparent, the Mighty, the Wise.**

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفْهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صَلِّهِ الْإِمَامُ فِي دَوْلَةِ الْقِسْفَةِ

Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, and from Abdul Aziz Bin Al-Muhtady, from a man, who has narrated the following:

Abu Al-Hassan the Last<sup>asws</sup> regarding the Statement of the High: **“[57:11] Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward”**, he<sup>asws</sup> said; 'It is the 'good' towards the Imam<sup>asws</sup> during the government of the mischief.<sup>23</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَيْسَى بْنِ سُلَيْمَانَ النَّحَّاسِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الْخَبِيرِيِّ وَ يُونُسَ بْنِ ظَبْيَانَ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِخْرَاجِ الدَّرَاهِمِ إِلَى الْإِمَامِ وَ إِنَّ اللَّهَ لَيَجْعَلُ لَهُ الدَّرَاهِمَ فِي الْجَنَّةِ مِثْلَ جَبَلِ أُحُدٍ ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفْهُ لَهُ أَضْعَافًا كَثِيرَةً قَالَ هُوَ وَ اللَّهُ فِي صَلِّهِ الْإِمَامِ خَاصَّةً

A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' from 'Isa ibn Sulayman al-Nahas from al-Mufaddl ibn 'Umar from al-Khaybari and Yunus ibn Zabyan who both have said that we heard:

'Abu Abd Allah<sup>asws</sup> has said, 'There is nothing more beloved to Allah<sup>azwj</sup> than the Dirhams taken out (of one's property) to pay to the Imam<sup>asws</sup>. On the Day of Judgement Allah<sup>azwj</sup> will make his Dirham in Paradise as big as the mountain of 'Uhud'. 'He<sup>asws</sup> then said, 'Allah<sup>azwj</sup>, the Most High, has said in His<sup>azwj</sup> Book, **'One who generously lends to Allah will be paid back in many multiples of the ' قَرْضًا حَسَنًا ' loan ... " (2:245).** The Imam<sup>asws</sup> said, "This is a special reference to the favours extended to the Imam<sup>asws</sup>.<sup>24</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفْهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صَلِّهِ الْإِمَامِ

<sup>22</sup> معاني الأخبار: 9 / 246.

<sup>23</sup> Al-Kafi, Vol. 8, H. 14909, h.461

<sup>24</sup> h.2. الكافي ج : 1 ص : 537.

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from abu al-Mughra from Ishaq ibn 'Ammar from Abu Ibrahim<sup>asws</sup>:

'I asked Abu Ibrahim<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: ***'Whoever gives a virtuous loan to Allah will receive in multiples from Him in addition to an Honourable reward (57:11).'***

The Imam<sup>asws</sup> said. "It was revealed about the virtuous favours extended to the Imam<sup>asws</sup> ,<sup>25</sup>

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<sup>25</sup> Ibid, h.4.