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## CHAPTER 24

### AL-NOOR

#### (Th Light)

#### (64 VERSES)

#### VERSES 1 – 35

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Noor (24):

Sura Al-Noor (64 verses) was revealed in Madinah.<sup>1</sup> The name of Sura Al-Noor comes from the verse 24:35.

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Their law during the pre-Islamic period was that when the woman committed adultery, she would be contained in a room and there would be a custodian for her maintenance until the death came to her and when the man committed adultery, they would expel him from their gatherings, and insult him, and hurt him, and fault (shame) him, and there did not happen to recognise other than this.

Allah<sup>-azwj</sup> the Exalted Said in the beginning of Al Islam: ***And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]. And those two from you who are committing it, hurt them. So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16].***

When the Muslims were many, and Al-Islam was strong, and they shunned matters of the pre-Islamic period, Allah<sup>-azwj</sup> the Exalted Revealed: ***The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2]*** – up to the end of the Verse. So, this Verse Abrogated the Verse of the containment and the hurting (4:15 and 4:16 have been abrogated by 24:2’<sup>2</sup>.

<sup>1</sup> تفسیر القمی، ج 2، ص: 95

<sup>2</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 56

Abu Ja'far<sup>-asws</sup> said, regarding the Words of Allah<sup>-azwj</sup>: **and let their punishment be witnessed** - He<sup>-azwj</sup> is Saying, their being beaten - **by a group from the Momineen [24:2]** – the people should be gathered for them when they are whipped”.<sup>3</sup>

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who says regarding a Momin what his eyes have seen and his ears have heard, he would be from those Allah<sup>-azwj</sup> Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]**’.<sup>4</sup>

‘Abu Al-Hassan Al-Musa<sup>-asws</sup> (7<sup>th</sup> Imam), was asked by a companion, about a man from my brethren, something reaches me from him which I dislike for him. So, I ask about it and he deny that, and I have been informed about it by reliable people’.

He<sup>-asws</sup> said to me: ‘O Muhammad! Belie your hearing and your sight. Even if fifty (persons) were to testify in your presence swearing, and he says to you a word, ratify him and belie them, and do not broadcast anything against him shaming him with it and demolishing his personality by it, so you will be from those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]**’.<sup>5</sup>

Abu Ja'far<sup>-asws</sup> said regarding His<sup>-azwj</sup> statement, **“And let not those among you who are endowed with bounty and wealth swear not to give to their kinsmen (24:22)”** - Meaning the relatives of the Rasool Allah<sup>-saww</sup>, the needy, and the emigrants in the cause of Allah - **“and let them pardon and overlook (24:22).”** He<sup>-asws</sup> says, “Let some of you forgive others and overlook their faults.” So, if you do, it will be a mercy from Allah<sup>-azwj</sup> to you. Allah<sup>-azwj</sup> Says:, **“Do you not love that Allah should forgive you? And Allah is Forgiving and Merciful (24:22).”**<sup>6</sup>

In a sermon of Amir Al-Momineen<sup>-asws</sup> at the recitation of: **Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]**, he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Glorious has Made the Zikr a polishing for the hearts to hear with it after the deafness and be insightful with it after the blindness, and succumb with it after the obstinacy (see the Hadeeth in Appendix I).<sup>7</sup>

Regarding the Words of Allah<sup>-azwj</sup>: **And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47]**. Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) says: ‘This Verse was Revealed regarding Amir Al-Momineen<sup>-asws</sup> and Usman, and that is because there was a dispute between them regarding a garden. Amir Al-Momineen<sup>-asws</sup> said: ‘Are you please with Rasool-Allah<sup>-saww</sup> (as a judge between us)?’

<sup>3</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 4

<sup>4</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 2

<sup>5</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 11

<sup>6</sup> تفسير القمي، ج 2، ص: 101

<sup>7</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 39

Abdul Rahman Bin Awf said to Usman, 'Do not seek judgment to Rasool-Allah<sup>-saww</sup> for he<sup>-saww</sup> would judge for him<sup>-asws</sup> against you, but seek judgment to Ibn Shayba the Jew'. Usman said to Amir Al-Momineen<sup>-asws</sup>, 'I am not pleased except with Ibn Shayba the Jew'. Ibn Shayba said to Usman, 'You are trusting Muhammad<sup>-saww</sup> upon Revelation of the sky and you are accusing him<sup>-saww</sup> regarding the judgments?' So, Allah<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Rasool<sup>-saww</sup>: **when they are invited to Allah and His Rasool for him to judge between them [24:51]** – up to His<sup>-azwj</sup> Words: **But these, they are the unjust ones [24:50]**.

Then He<sup>-azwj</sup> Mentioned Amir Al-Momineen<sup>-asws</sup>, and He<sup>-azwj</sup> Said: **But rather, the word of the Momineen when they are invited to Allah and His Rasool for him to judge between them is they are saying, 'We hear and we obey!' And these, they would be the successful ones [24:51]**".<sup>8</sup>

The king of Rome wrote to Muawiya asking him about certain characteristics, and it was among what he asked him, 'Inform me about nothing'. He was confused, so Amro Bin Al-Aas<sup>-la</sup> said, 'Divert horses and show them to the camp of Ali<sup>-asws</sup> to be sold, so when it is said to the one who is with him, 'For how much?' He would say, 'For nothing'. Perhaps the issue would come out'.

The man came to the camp of Ali<sup>-asws</sup>, then Ali<sup>-asws</sup> passed by him and with him<sup>-asws</sup> was Qanbar. He<sup>-asws</sup> said: 'O Qanbar! Bargain with him'. He said, 'How much is the horse for?' He said, 'For nothing'. He<sup>-asws</sup> said: 'O Qanbar! Take it from him'. He said, 'Give me 'nothing'. So, he<sup>-asws</sup> took him to the desert and showed him the mirage and he<sup>-asws</sup> said: 'That is nothing'.

He<sup>-asws</sup> said: 'Go and inform him'. He said, 'And how shall I say it?' (He<sup>-asws</sup> said): 'But, have you not heard Allah<sup>-azwj</sup> the Exalted Saying: **The thirsty one reckons it to be water, until when he comes to it, he does not find anything, [24:39]**'.<sup>9</sup>

'Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) has said: 'Slandering the married women is from the major sins because Allah<sup>-azwj</sup> Mighty and Majestic Says: **they would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23]**'.<sup>10</sup>

'Rasool-Allah<sup>-saww</sup> said: 'Shun seven destructive sins – the association (Shirk) with Allah<sup>-azwj</sup> – up to he<sup>-saww</sup> said: 'And slandering the married women, **married women, the unaware Mominaat, [24:23]**'.<sup>11</sup>

'I said to Abu Abdullah Al-Sadiq<sup>-asws</sup>, '(What about): **Allah is Light of the skies and the earth [24:35]**?' He<sup>-asws</sup> said: 'Such is Allah<sup>-azwj</sup> Mighty and Majestic'. I said, '**An example of His Light [24:35]**?' He<sup>-asws</sup> said: 'Muhammad<sup>-saww</sup>'. I said, '**is like a niche?**' He<sup>-asws</sup> said: 'Chest of Muhammad<sup>-saww</sup>'. I said, '**wherein is a lamp?**' He<sup>-asws</sup> said: 'In it is the light of Knowledge, meaning the Prophet-hood'. I said, '**the lamp is in a glass?**' He<sup>-asws</sup> said: 'The Knowledge of Rasool-Allah<sup>-saww</sup> passed on to the heart of Ali<sup>-asws</sup>'.

<sup>8</sup> Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 114

<sup>9</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 2

<sup>10</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 9

<sup>11</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 15

I said, '**as if it is?**' He<sup>-asws</sup> said: 'For which thing are you reading '**as if it is?**' So I said, 'So how, may I be sacrificed for you<sup>-asws</sup>?' He<sup>-asws</sup> said: '**as if it is a brightly shining star**'. I said, '**ignited from a Blessed olive tree, neither eastern nor western?**' He<sup>-asws</sup> said: 'That is Amir-Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, neither Jewish nor Christian'.

I said, '**Its oil almost illuminates and even though fire does not touch it?**' He<sup>-asws</sup> said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> from before he<sup>-asws</sup> speaks it'. I said, '**Light upon Light?**' He<sup>-asws</sup> said: 'The Imam<sup>-asws</sup> in the footsteps of the Imam<sup>-asws</sup>''.<sup>12</sup>

'Al-Reza<sup>-asws</sup> (8<sup>th</sup> Imam) wrote in a letter: 'Our<sup>-asws</sup> example in the Book of Allah<sup>-azwj</sup> **is like a niche wherein is a lamp [24:35]**. So, we<sup>-asws</sup> are the niche, **wherein is a lamp**. The lamp is Muhammad<sup>-saww</sup> Rasool-Allah<sup>-as</sup>. **the lamp is in a glass**, from its pure elements – up to the Words of the Exalted: **neither eastern nor western**, neither disgusting nor evil.

**Its oil almost illuminates and even though fire does not touch it** – the Quran. **Light upon Light** – Imam<sup>-asws</sup> after an Imam<sup>-asws</sup>. **Allah Guides to His Light ones He so Desires to, [24:35]** – the Verse. So, the Light is Ali<sup>-asws</sup>. Allah<sup>-azwj</sup> Guides to our<sup>-asws</sup> Wilayah, the one He<sup>-azwj</sup> Loves, and there is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Resurrects ones is our<sup>-asws</sup> Wilayah with a bright face, His<sup>-azwj</sup> Proof being radiant, a phenomenon in the Presence of Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Divine Authorities''.<sup>13</sup>

It was asked from Imam Al-Sadiq<sup>-asws</sup> about His<sup>-azwj</sup> Words: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]**, he<sup>-asws</sup> said: 'These are houses of the Prophets<sup>-as</sup> and house of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is from these''.<sup>14</sup>

'Abu Ja'far<sup>-asws</sup> said about this Verse: '**And those who commit Kufr, - the clan of Umayya, their deeds are like a distant mirage. The thirsty one reckons it to be water, - and the thirsty one is Na'sal (Umar). He would go with them and say, I will take you to the water', until when he comes to it, he does not find anything, and he would find Allah, in Whose Presence He will Fulfil his Recompense, and Allah is Swift in Reckoning [24:39]**''.<sup>15</sup>

It was asked from Imam Al-Baqir Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, (regarding the Verse):

وَقَالَ جَلَّ وَ عَزَّ وَ الَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا  
حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

And Majestic and Mighty Said: **And those who commit Kufr, their deeds are like a distant mirage. The thirsty one reckons it to be water, until when he comes to it, he does not find**

<sup>12</sup> Bihar Al Anwaar – V 2, The book of our Prophet<sup>-saww</sup>, Ch 11 H 42

<sup>13</sup> Bihar Al Anwaar – V 2, The book of our Prophet<sup>-saww</sup>, Ch 11 H 43

<sup>14</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 19

<sup>15</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 41

**anything, [24:39]** – like that is the Nasibi (Hostile one). He reckons whatever from his deeds he has sent ahead would be beneficial, until when he comes to it, he will not find anything.<sup>16</sup>

‘I asked Abu Abdullah<sup>-asws</sup> about the Words of Mighty and Majestic: **Or like the darkness in the fathomless ocean, a wave covers it from above a wave**, - he<sup>-asws</sup> said: ‘Companions of (battles of) the camel, and Sifteen, and Al-Naharwan.

مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ قَالَ بَنُو أُمَيَّةٍ إِذَا أَخْرَجَ يَدَهُ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ فِي ظُلُمَاتِهِمْ لَمْ يَكُنْ يَرَاهَا أَيَّ إِذَا نَطَقَ بِالْحِكْمَةِ بَيْنَهُمْ لَمْ يَقْبَلُهَا مِنْهُ أَحَدٌ إِلَّا مَنْ أَقَرَّ بِوِلَايَتِهِ ثُمَّ بِإِمَامَتِهِ

(As for): **‘(and) from above it is a cloud; darkness on top of each other.** – He<sup>-asws</sup> said: ‘The clan of Umayya. **When he holds out his hand**, - meaning Amir Al-Momineen<sup>-asws</sup> in their darkness, **he almost cannot see it** – i.e., when he<sup>-asws</sup> speaks with the wisdom between them, no one accepts it from him<sup>-asws</sup> except one who acknowledges with his<sup>-asws</sup> Wilayah, then with his<sup>-asws</sup> Imamate.

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ أَيَّ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ إِمَامًا فِي الدُّنْيَا فَمَا لَهُ فِي الْآخِرَةِ مِنْ نُورٍ إِمَامٍ يُرْشِدُهُ وَ يَتَّبِعُهُ إِلَى الْجَنَّةِ.

**And one for whom Allah does not Make light to be for him, [24:40]** – i.e., one for whom does not Make an Imam<sup>-asws</sup> to be for him in the world, so there would not be for him in the Hereafter any Noor (light) of an Imam<sup>-asws</sup>, guiding him, and he can follow him<sup>-asws</sup> to the Paradise”.<sup>17</sup>

‘From Abu Al-Hassan Musa<sup>-asws</sup> (7<sup>th</sup> Imam) narrates from his<sup>-asws</sup> father<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say: ‘Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him [24:54]**, he<sup>-asws</sup> said: ‘From the listening, and the obedience, and the entrustment, and the patience, **and upon you is what is Imposed on you**, from the Covenant which Rasool-Allah<sup>-saww</sup> had taken against you with regards to Ali<sup>-asws</sup> and what is between you all in the Quran from the Obligation of obedience.

And the Words of the Exalted: **And if you were to obey him, you would be rightly Guided [24:54]**, i.e., if you were to obey Ali<sup>-asws</sup> you would be guided, **and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54]** – this is how it was Revealed”.<sup>18</sup>

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **There isn’t a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, [24:61]**: ‘And that is because the people of Al-Medina, before they became Muslims, were isolating the blind, and the lame, and the sick. They were not eating with them, and the Helpers among them were proud and were honoured.

<sup>16</sup> Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 21

<sup>17</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 42

<sup>18</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 64

They said, 'The blind cannot see the food, and the lame are not capable of crowding upon the meal, and the sick cannot eat like what the healthy ones eats'.

They would isolate their food for them in a corner, and they were viewing that there was crime upon them in their eating with them, while the blind and the sick were saying, 'Perhaps we should not bother them by eating with them'.

When the Prophet<sup>-saww</sup> arrived, they asked him<sup>-asws</sup> about that, so Allah<sup>-azwj</sup> Revealed: ***There isn't a blame upon you if you were to eat together or separately. [24:61]***".<sup>19</sup>

'I asked Abu Abdullah<sup>-asws</sup> about this Verse, there is no blame upon you ***if you were to eat from your houses or houses of your fathers, [24:61]*** – up to end of the Verse. I said, 'What is the meaning of His<sup>-azwj</sup> Words: ***or (houses of) your friends?***'

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! He is the man entering a house of his friend and eats without his permission".<sup>20</sup>

***'So when you enter houses, then greet upon yourselves [24:61]*** – in a report by Abu Al-Jaroud, from Abu Ja'far<sup>-asws</sup> (5<sup>th</sup> Imam) having said: 'He<sup>-azwj</sup> is Saying, whenever the man from you enters his house, if there is anyone in it, he should greet, and if there does not happen to be anyone in it, let him say, 'The greetings be upon us from our Lord<sup>-azwj</sup>'. Allah<sup>-azwj</sup> Says: ***'being a salutation from the Presence of Allah, Blessed, Good. [24:61]***".<sup>21</sup>

## MERITS

ابن بابويه، بإسناده المتقدم في فضل سورة الكهف: عن الحسن، عن أبي عبد الله المؤمن، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «حصنوا أموالكم و فروجكم بتلاوة سورة النور، و حصنوا بها نساءكم، فإن من أدام قراءتها في كل يوم، أو في كل ليلة، لم ير أحد من أهل بيته سوءاً حتى يموت، فإذا هو مات، شيعه إلى قبره سبعون ألف ملك، كلهم يدعون و يستغفرون الله له، حتى يدخل في قبره».

Ibn Babuwayh, by his chain which preceded in the merits of Surah Al Kahf – from Al Hassan, from Abu Abdullah Al Mo'min, from Ibn Muskan, who says:

'Abu Abdullah<sup>-asws</sup> having said: 'Fortify your wealth and your private parts by the recitation of *Surah Al-Noor*, and fortify your womenfolk by it, for the one who habitually recites it during every day, or during every night, would never see anyone from his family in evil until he dies. So when he dies, seventy thousand Angels would bid farewell to him to his grave, each one of them supplicating and seeking Forgiveness from Allah<sup>-azwj</sup> for him, until he enters into his grave'.<sup>22</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الحسنات بعدد كل مؤمن و مؤمنة عشر حسنات».

<sup>19</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 3

<sup>20</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 5

<sup>21</sup> Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 3

<sup>22</sup> ثواب الأعمال: 109

And from Khawas Al Quran –

It has been reported from the Prophet<sup>-saww</sup> having said: ‘The one who recites this Chapter (Surah Al-Noor) would have for himself ten times the Rewards of the number of every Momin and Momina’.<sup>23</sup>

عدة من أصحابنا عن سهل بن زياد عن علي بن اسباط عن عمه يعقوب بن سالم رفعه قال: قال أمير المؤمنين عليه السلام: لا تعلموا نساءكم سورة يوسف، ولا تقرأهن إياها، فإن فيها الفتن وعلموهن سورة النور فإن فيها المواعظ.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, raising it with an unbroken chain, said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Do not teach your womenfolk Surah Yusuf (Chapter 12), and they should not recite it, for therein is the strife. And teach them Surah Al-Noor, for therein is the advice’.<sup>24</sup>

وقال الصادق (عليه السلام): «من كتبها و جعلها في كسائه، أو فراشه الذي ينام عليه، لم يحتلم أبداً،

And Al-Sadiq<sup>-asws</sup> said: ‘One who writes it (Surah Al-Noor) and makes it to be in his garment or his bed which he sleeps upon, would not bed-wet ever!’.<sup>25</sup>

## VERSES 1 & 2

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ {1}

**A Chapter We Revealed and Obligated, and Revealed therein clear Verses perhaps you would be mindful [24:1]**

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ {2}

**The adulteress and the adulterer, flog each one of them a hundred lashes, and do not let clemency seize you with them in the Religion of Allah if you are believing in Allah and the Last Day, and let their punishment be witnessed by a group from the Momineen [24:2]**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «سورة النور نزلت بعد سورة النساء، و تصديق ذلك أن الله عز و جل أنزل عليه في سورة النساء: وَ اللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

<sup>23</sup> خواص القرآن: 45 (مخطوط)

<sup>24</sup> Tafseer Noor Al Saqalayn – Ch 24 H 4

<sup>25</sup> خواص القرآن: 45 (مخطوط).



Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim, who has narrated:

'Abu Ja'far<sup>-asws</sup> has said: '*Surah Al-Noor* (Chapter 24) was Revealed after *Surah Al-Nisa* (Chapter 4), and the ratification of that is that Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him<sup>-saww</sup> in *Surah Al-Nisa*: **And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15].**

و السبيل الذي قال الله عز و جل: سُورَةُ أَنْزَلْنَاهَا وَ فَرَضْنَاهَا وَ أَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الرَّائِيَةُ وَ الرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لِيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ».

And the way which Allah<sup>-azwj</sup> Mighty and Majestic Speaks of is: **A Chapter We Revealed and Obligated, and Revealed therein clear Verses perhaps you would be mindful [24:1] The adulteress and the adulterer, flog each one of them a hundred lashes, and do not let clemency seize you with them in the Religion of Allah if you are believing in Allah and the Last Day, and let their punishment be witnessed by a group from the Momineen [24:2]**.<sup>26</sup>

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن يحيى، عن غياث بن إبراهيم، عن جعفر، عن أبيه (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، في قول الله عز و جل: وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ، قال: «في إقامة الحدود».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Muhammad Bin Yahya, from Ghayas Bin Ibrahim, who narrates:

(Imam) Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, who from Amir Al-Momineen<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and do not let clemency seize you with them in the Religion of Allah**, he<sup>-asws</sup> said: 'With regards to the establishment of the Legal punishment'.

و في قوله تعالى: وَ لِيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ، قال: «الطائفة واحد- و قال- لا يستخلف صاحب الحد».

And regarding the Words of the Exalted: **and let their punishment be witnessed by a group from the Momineen [24:2]**, he<sup>-asws</sup> said: (Even if there is) one (person), - and said: 'The inflictor of the Legal punishment cannot stay behind (from doing it)'.<sup>27</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لِيَشْهَدَ عَذَابُهُمَا يَقُول: «ضربهما طائفة من المؤمنين يجمع لهم الناس إذا جلدوا».

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

'From Abu Ja'far<sup>-asws</sup> (having said) regarding His<sup>-azwj</sup> Words: **and let their punishment be witnessed by a group from the Momineen [24:2]**: 'They would be whipped by a group of

<sup>26</sup> الكافي 2: 1 / 27.

<sup>27</sup> التهذيب 10: 602 / 150.

the *Momineen*, from the people who would have gathered to them when they are being whipped”<sup>28</sup>.

الطبرسي، في معنى الطائفة: عن أبي جعفر (عليه السلام): «أقله رجل واحد».

Al-Tabarsy, regarding the meaning of (the phrase) ‘The **group [24:2]** – from Abu Ja’far<sup>-asws</sup> (having said): ‘The least of it is one man’<sup>29</sup>.

### VERSE 3

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَلِكَ عَلَى  
الْمُؤْمِنِينَ {3}

***The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً قَالَ هُنَّ نِسَاءٌ مَشْهُورَاتٌ بِالزِّنَا وَرِجَالٌ مَشْهُورُونَ بِالزِّنَا شَهَرُوا وَغُرِفُوا بِهِ وَ النَّاسُ الْيَوْمَ بِذَلِكَ الْمَنْزِلِ فَمَنْ أَقِيمَ عَلَيْهِ حَدُّ الزِّنَا أَوْ مُتَّهَمٌ بِالزِّنَا لَمْ يَنْبَغِ لِأَحَدٍ أَنْ يَنْكِحَهُ حَتَّى يَعْرِفَ مِنْهُ التَّوْبَةَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan, from Zurara who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***The adulterer cannot marry except and adulteress [24:3]***. He<sup>-asws</sup> said: ‘These are women well known with the adultery and men well known with the adultery, being famous and recognised with it, and the people today are with that status. So the one upon whom a Legal Penalty (*Hadd*) has been established, or has been accused with the adultery, it is not befitting for anyone that he should marry him until the repentance is recognised from him’.<sup>30</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبَانَ عَنْ حَكَمِ بْنِ حُكَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَجَلَّ وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ قَالَ إِنَّمَا ذَلِكَ فِي الْجَهْرِ ثُمَّ قَالَ لَوْ أَنَّ إِنْسَانًا زَنَى ثُمَّ تَابَ تَزَوَّجَ حَيْثُ شَاءَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Hakam Bin Hukeym,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of the Mighty and Majestic: ***The adulterer cannot marry except and adulteress or a Polytheist woman [24:3]***.

<sup>28</sup> تفسير القمي 2: 95.

<sup>29</sup> مجمع البيان 7: 197.

<sup>30</sup> Al Kafi – V 5 – The Book of Marriage Ch 30 H 1

He<sup>-asws</sup> said: 'But rather, that is regarding the open (blatant)'. Then he<sup>-asws</sup> said: 'If a person commits adultery, then repents, he can marry wherever he so desires to'.<sup>31</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ قَالَ سَأَلَ رَجُلٌ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) وَ أَنَا أَسْمَعُ عَنْ رَجُلٍ يَتَزَوَّجُ امْرَأَةً مُتْعَةً وَ يَشْتَرِطُ عَلَيْهَا أَنْ لَا يَطْلُبَ وَلَدَهَا فَتَأْتِي بَعْدَ ذَلِكَ بِوَلَدٍ فَتُشَدَّدُ فِي إِنْكَارِ الْوَلَدِ وَ قَالَ أَعْظَمًا لِذَلِكَ فَقَالَ الرَّجُلُ فَإِنْ أَتَتْهَا

Muhammad Bin Yahy, from Ahmad Bin Muhammad, from Muhammad Bin Ismail who said,

'A man asked Abu Al-Hassan Al-Reza<sup>-asws</sup> and I was listening, about a man who married a woman with *Mut'a* and stipulated upon her that he would not seek her child. So she came over after that with a child, and he was intense in the denial of the child, so he<sup>-asws</sup> said: 'Did he fight it greatly due to that?' The man said, 'But, he was accusing her'.

فَقَالَ لَا يَنْبَغِي لَكَ أَنْ تَتَزَوَّجَ إِلَّا مُؤْمِنَةً أَوْ مُسْلِمَةً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ .

He<sup>-asws</sup> said: 'It is not befitting for you that you marry except for a *Momina*, or a Muslim woman, for Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3]**'.<sup>32</sup>

عَلَيْ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ عَنْ الْحُسَيْنِ بْنِ مَيْمُونٍ عَنْ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ وَ أَنْزَلَ بِالْمَدِينَةِ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ فَلَمْ يُسَمِّ اللَّهُ الزَّانِي مُؤْمِنًا وَ لَا الزَّانِيَةَ مُؤْمِنَةً

Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: And He<sup>-azwj</sup> Revealed in Al-Medina: **[24:3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Momineen (plural of Momin).** Allah<sup>-azwj</sup> did not Name the adulterer as a *Momin* nor the adulteress as a *Momina* (believing woman).

وَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ بِمُتَزَوِّجٍ فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ خُلِعَ عَنْهُ الْإِيمَانُ كَخُلْعِ الْقَمِيصِ

And Rasool-Allah<sup>-saww</sup> said: 'And the knowledgeable people would not doubt in it'. He<sup>-saww</sup> said: 'An adulterer would not commit adultery when he is committing adultery while he is a *Momin*, nor would a *Momin* be a thief but when he steals, the *Emān* departs from him. The *Emān* would be removed from him like the removal of the shirt'.

<sup>31</sup> Al Kafi – V 5 – The Book of Marriage Ch 30 H 6

<sup>32</sup> Al Kafi – V 5 – The Book of Marriage Ch 96 H 3

وَنَزَلَ بِالْمَدِينَةِ وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ فَبَرَأَهُ اللَّهُ مَا كَانَ مُقِيمًا عَلَى الْفُرْيَةِ مِنْ أَنْ يُسَمَّى بِالْإِيمَانِ

And He<sup>-azwj</sup> Revealed in Al-Medina: **And those who slander the chaste women then do not come with four witnesses, so whip them eighty lashes and do not accept the testimony from them, ever, and these, they are the transgressors [24:4] Except those who repent after that and amend, for surely Allah is Forgiving, Merciful [24:5].** So Allah<sup>-azwj</sup> Disavowed whoever was staying upon the lie from him being Named as being with the *Emān*.<sup>33</sup>

## VERSES 4 & 5

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَئِكَ هُمُ الْفَاسِقُونَ {4}

**And those who slander the chaste women then do not come with four witnesses, so whip them eighty lashes and do not accept the testimony from them, ever, and those ones, they are the transgressors [24:4]**

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

**Except those who repent after that and amend, for surely Allah is Forgiving, Merciful [24:5]**

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في الرجل يقذف الرجل بالزنا، قال: «يجلد، هو في كتاب الله عز وجل، و سنة نبيه (صلى الله عليه وآله)».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Baseer, who narrates:

From Abu Abdullah<sup>-asws</sup> regarding the man who slanders upon the man of the adultery, he<sup>-asws</sup> said: 'Flog him, and it is in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>'.

قال: و سألت أبا عبد الله (عليه السلام) عن الرجل يقذف الجارية الصغيرة، فقال: «لا يجلد إلا أن تكون قد أدركت، أو قاربت».

He (the narrator) said, 'And I asked Abu Abdullah<sup>-asws</sup> about the man who slanders the young girl. So he<sup>-asws</sup> said: 'Do no whip him except if she happened to have reached adulthood, or near to it'.<sup>34</sup>

<sup>33</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 1 (Extract)

<sup>34</sup> الكافي 3 / 205 : 7

علي بن إبراهيم، قال: حدثني أبي، عن حماد عن حريز، عن أبي عبد الله (عليه السلام)، قال: «القاذف يجلد ثمانين جلدة، و لا تقبل له شهادة أبداً إلا بعد التوبة، أو يكذب نفسه، فإن شهد له ثلاثة و أبي واحد، يجلد الثلاثة، و لا تقبل شهادتهم، حتى يقول أربعة: رأينا مثل الميل في المكحلة و من شهد على نفسه أنه زنى، لم تقبل شهادته حتى يعيدها أربع مرات».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz, who narrates:

'Abu Abdullah<sup>-asws</sup> has said: 'The slanderer, flog him with eighty lashes, and do not accept any testimony from him ever, except after the repentance, or he belies himself. But if three were to testify, and one refuses to, flog the three of them, and do not accept their testimonies until the fourth one says, 'We saw the like of a dip in the container. And the one who testifies against himself that he himself is an adulterer. Do not accept the testimonies until he repeats it four times'.<sup>35</sup>

وعنه، قال: حدثني أبي، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام): «إنه جاء رجل إلى أمير المؤمنين (عليه السلام)، فقال له: يا أمير المؤمنين، إني زنيت، فطهرني، فقال أمير المؤمنين (عليه السلام): أ بك جنة؟ قال: لا. قال: فتقرأ شيئاً من القرآن شيئاً؟ قال: نعم. فقال له: ممن أنت؟ فقال: أنا من مزينة، أو جهينة. قال: اذهب حتى أسأل عنك. فسأل عنه، فقالوا: يا أمير المؤمنين، هذا رجل صحيح العقل، مسلم.

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said:

'Abu Abdullah<sup>-asws</sup> said: 'A man came up to Amir Al-Momineen<sup>-asws</sup> and said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup> I have committed adultery, so purify me'. Amir Al-Momineen<sup>-asws</sup> said to him: 'Are you with insanity?' He said, 'No'. He<sup>-asws</sup> said: 'So have you read anything from the Quran?' He said, 'Yes'. So he<sup>-asws</sup> said to him: 'Where are you from?' He said, 'I am from Mazyna', or said, 'Jaheyne'. He<sup>-asws</sup> said: 'Go (back) until I ask around about you'. So he<sup>-asws</sup> asked around about him, and they said, 'O Amir Al-Momineen<sup>-asws</sup>! This is a man of correct intellect, a Muslim'.

ثم رجع إليه، فقال: يا أمير المؤمنين، إني زنيت، فطهرني، فقال: ويحك، أ لك زوجة؟ قال: نعم. قال: فكنت حاضرها، أو غائبا عنها؟ قال: بل كنت حاضرها، فقال: اذهب حتى ننظر في أمرك.

Then he returned to him<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! I have committed adultery, so purify me'. He<sup>-asws</sup> said: 'Woe be unto you! Have you a wife?' He said, 'Yes'. He<sup>-asws</sup> said, 'Was she present (you had an access to her) or were you absent from her?' He said, 'But, she was present'. So he<sup>-asws</sup> said: 'Go (back), until I<sup>-asws</sup> look into your matter'.

فجاء إليه الثالثة، و ذكر له ذلك، فأعاد عليه أمير المؤمنين (عليه السلام)، فذهب، ثم رجع في الرابعة، فقال: إني زنيت فطهرني. فأمر أمير المؤمنين (عليه السلام) بحبسه،

Then he came up to him<sup>-asws</sup> for a third time, and mentioned that to him<sup>-asws</sup>. So Amir Al-Momineen<sup>-asws</sup> repeated it to him, so he went away. Then he returned for a fourth time and said, 'I have committed adultery, so purify me'. So Amir Al-Momineen<sup>-asws</sup> ordered for him to be imprisoned.

<sup>35</sup> تفسير القمي 2: 96.

ثم نادى أمير المؤمنين (عليه السلام): أيها الناس، إن هذا الرجل يحتاج أن يقام عليه حد الله، فاخرجوا متتكرين، لا يعرف بعضكم بعضاً، و معكم أحجاركم.

Then Amir Al-Momineen<sup>-asws</sup> called out: 'O you people! This man here wants to have the Legal punishment established upon him, so come out disguised, so that you cannot be recognised by each other, and with you should be stones!'

فلما كان من الغد، أخرجته أمير المؤمنين (عليه السلام) بالغلس، و صلى ركعتين، ثم حفر حفيرة، و وضعه فيها، ثم نادى: أيها الناس، إن هذه حقوق الله، لا يطلبها من كان عنده الله حق مثله، فمن كان لله عليه حق مثله فليصرف، فإنه لا يقيم الحد من كان لله عليه الحد.

When it was the next day, Amir Al-Momineen<sup>-asws</sup> took him out at the end part of the night, and prayed two Cycles of *Salat*, then dug a hole, and placed him in it, then called out: 'O you people! These are the Rights of Allah<sup>-azwj</sup>, none should seek it (to stone) if there was a right similar to it against himself. So the one against whom is a similar right should leave, for he against who is a Legal punishment due, should not establish a Legal punishment'.

فانصرف الناس، فأخذ أمير المؤمنين (عليه السلام) حجراً، فكبر أربع تكبيرات، فرماه، ثم أخذ الحسن (عليه السلام) مثله، ثم فعل الحسين (عليه السلام) مثله، فلما مات أخرجه أمير المؤمنين (عليه السلام)، و صلى عليه، و دفنه،

The people left. Amir Al-Momineen<sup>-asws</sup> took a stone, exclaimed four Takbeers, and stoned him. Then Al-Hassan<sup>-asws</sup> took a similar stone and stoned him. Then Al-Husayn<sup>-asws</sup> acted similarly. So when he had died, Amir Al-Momineen<sup>-asws</sup> took him out, and prayed *Salat* over him, and buried him.

فقالوا: يا أمير المؤمنين، ألا تغسله؟ قال: قد اغتسل بما هو منها طاهر إلى يوم القيامة.

They (people) said, 'O Amir Al-Momineen<sup>-asws</sup>, you<sup>-asws</sup> are not washing his body?' He<sup>-asws</sup> said: 'He has been washed from what he has been through and is purified until the Day of Judgement'.

ثم قال أمير المؤمنين (عليه السلام): أيها الناس من أتى هذه القاذورة فليتب إلى الله تعالى فيما بينه و بين الله، فوالله لتوبة إلى الله في السر أفضل من أن يفضح نفسه، و يهلك ستره».

Then Amir Al-Momineen<sup>-asws</sup> said: 'O you people! The one who comes with this ugly deed, and repents to Allah<sup>-azwj</sup> the Exalted regarding what is between him and between Allah<sup>-azwj</sup>, then the repentance to Allah<sup>-azwj</sup> in secret is better than that he should expose himself and violates his veil'.<sup>36</sup>

**VERSES 6 – 9**

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ  
بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ {6}

***And those who accuse their wives and there do not happen to be any witnesses for them except for their own selves, so the testimony of one of them is four testimonies with Allah that he is from the truthful ones [24:6]***

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7}

***And the fifth, then the Curse of Allah would be upon him if he was from the liars [24:7]***

وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ {8}

***And the punishment would be staved off from her if she testifies with four testimonies with Allah, that he is from the liars [24:8]***

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

***And the fifth, then the Wrath of Allah would be upon her if he was from the truthful ones [24:9]***

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الرحمن بن الحجاج، قال: إن عباد البصري سأل أبا عبد الله (عليه السلام)،  
و أنا حاضر: كيف يلعن الرجل المرأة؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Rahman Bin Al Hajaaj who said,

‘Abaad Al-Basry asked Abu Abdullah<sup>-asws</sup> and I was present, ‘How does the man curse the woman?’

فقال أبو عبد الله (عليه السلام): «إن رجلا من المسلمين أتى رسول الله (صلى الله عليه و آله)، فقال: يا رسول الله، أ رأيت لو أن رجلا دخل منزله،  
فوجد مع امرأته رجلا يجامعها، ما كان يصنع؟ قال: «فأعرض عنه رسول الله (صلى الله عليه و آله)، فانصرف ذلك الرجل، و كان ذلك الرجل هو  
الذي ابتلي بذلك من امرأته»

Abu Abdullah<sup>-asws</sup> said: ‘A man from the Muslims came to Rasool-Allah<sup>-saww</sup> and said, ‘O Rasool-Allah<sup>-saww</sup>! What is your<sup>-saww</sup> view, if a man were to enter his house and finds his wife with a man copulating with her, what should he do?’ But Rasool-Allah<sup>-azwj</sup> turned away from him, so that man left. And that man was the one who had been in that situation from his wife’.

قال - فنزل عليه الوحي من عند الله تعالى بالحكم فيهما، فأرسل رسول الله (صلى الله عليه و آله) إلى ذلك الرجل فدعاه، فقال له: أنت الذي رأيت مع امرأتك رجلاً؟ فقال نعم. فقال له: انطلق فأنتي بامرأتك، فإن الله تعالى قد أنزل الحكم فيك و فيها».

He<sup>-asws</sup> said: 'Then the Revelation descended upon him<sup>-saww</sup> from the Presence of Allah<sup>-azwj</sup> with the Judgement regarding both of them. So Rasool-Allah<sup>-saww</sup> sent a message for the man to be called over and said to him: 'Are you the one who saw his wife with a man?' So he said, 'Yes'. So he<sup>-saww</sup> said to him: 'Go and bring your wife, for Allah<sup>-azwj</sup> the Exalted has Revealed the Judgement regarding you and her'.

قال: «فأحضرها زوجها، فأوقفهما رسول الله (صلى الله عليه و آله)، ثم قال للزوج: اشهد أربع شهادات بالله أنك لمن الصادقين فيما رميتها به - قال - فشهد، ثم قال له: اتق الله. فإن لعنة الله شديدة

He<sup>-asws</sup> said: 'He came with his wife. Rasool-Allah<sup>-saww</sup> paused both of them, then said to the husband: 'Do you testify four times, keeping Allah<sup>-azwj</sup> as a witness that you are from the truthful, regarding what you are accusing her of?' He testified. Then he<sup>-saww</sup> said to him: 'Fear Allah<sup>-azwj</sup>, for the Curse of Allah<sup>-azwj</sup> is Intense'.

ثم قال له: اشهد الخامسة أن لعنة الله عليك إن كنت من الكاذبين - قال - فشهد، ثم أمر به فنحي،

Then he<sup>-saww</sup> said to him: 'Do you testify for a fifth time that the Curse of Allah<sup>-azwj</sup> be upon you if you are from the liars?' He testified. Then he<sup>-saww</sup> ordered him to be on the side.

ثم قال للمرأة: اشهدي أربع شهادات بالله أن زوجك لمن الكاذبين فيما رماك به - قال - فشهدت، ثم قال لها: أمسكي فوعظها، و قال لها: اتق الله، فإن غضب الله شديد

Then he<sup>-saww</sup> said to his wife: 'Do you testify four times, keeping Allah<sup>-azwj</sup> as a Witness that your husband is from the liars regarding what he is accusing you of?' She testified. Then he<sup>-saww</sup> said to her: 'Hold on (for a while). So he<sup>-saww</sup> preached to her, and said to her: 'Fear Allah<sup>-azwj</sup>, for the Wrath of Allah<sup>-azwj</sup> is Intense'.

ثم قال لها اشهدي الخامسة أن غضب الله عليك إن كان زوجك من الصادقين فيما رماك به - قال - فشهدت - قال - ففرق بينهما، و قال لهما: لا تجتمعا بنكاح أبدا بعد ما تلاعنتما».

Then he<sup>-saww</sup> said to her: 'Do you testify for the fifth time that the Wrath of Allah<sup>-azwj</sup> should be upon you if your husband is from the truthful ones regarding what he is accusing you of?' She testified. So he<sup>-saww</sup> separated the two of them and said to the both of them: 'Do not copulate ever after what you have cursed each other'.<sup>37</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْمُثَنَّى عَنْ زُرَّارَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ وَ لَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ قَالَ هُوَ الْقَافِضُ الَّذِي يَقْضِي أَمْرَائَهُ فَإِذَا قَدْ قَضَى ثُمَّ أَقَرَّ أَنَّهُ كَذَبَ عَلَيْهَا جُلْدَ الْحَدِّ وَ رُدَّتْ إِلَيْهِ أَمْرَائُهُ وَ إِنَّ أَبِي إِلَّا أَنْ يَمْضِيَ فَيَشْهَدُ عَلَيْهَا أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَ الْخَامِسَةَ يَلْعَنُ فِيهَا نَفْسَهُ إِنْ كَانَ مِنَ الْكَاذِبِينَ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Musna, from Zurara who said,



'Abu Abdullah<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And those who accuse their wives and there do not happen to be any witnesses for them except for their own selves [24:6]***. He<sup>-asws</sup> said: 'He is the slanderer who slanders his wife. So when he has slandered her, then he accepts that he had lied against her. He would be whipped the legal penalty (*Hadd*), and his wife would be returned to him. And if he refuses except that he stands by it, so he should testify against her with four testimonies by Allah<sup>-azwj</sup> that he is from the truthful ones, and fifthly he should curse himself in it, if he was from the liars.

فَإِنْ أَرَادَتْ أَنْ تَدْفَعَ عَنْ نَفْسِهَا الْعَذَابَ وَالْعَذَابُ هُوَ الرَّجْمُ شَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ فَإِنْ لَمْ تَفْعَلْ رُجِمَتْ وَإِنْ فَعَلَتْ دَرَأَتْ عَنْ نَفْسِهَا الْحَدَّ ثُمَّ لَا تَحِلُّ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

So, if she intends to repel the punishment from herself, and the punishment is the stoning, she should testify with four testimonies with Allah<sup>-azwj</sup> that he is from the liars, and the fifth that the Wrath of Allah<sup>-azwj</sup> would be upon her if he was from the truthful ones. So if she does not do that, she would be stoned, and if she does do it, it would stave off the legal penalty (*Hadd*) from her, then she would not be Permissible for him until the Day of Judgement'.

قُلْتُ أَرَأَيْتَ إِنْ فُرِقَ بَيْنَهُمَا وَهَذَا وَلَدَ فَمَاتَ قَالَ تَرْتُهُ أُمُّهُ وَ إِنْ مَاتَتْ أُمُّهُ وَرَثَتُهُ أَحْوَالُهُ وَمَنْ قَالَ إِنَّهُ وَلَدُ زَنَى جُلِدَ الْحَدَّ قُلْتُ يُرَدُّ إِلَيْهِ الْوَلَدُ إِذَا أَقَرَّ بِهِ قَالَ لَا وَلَا حُرَامَةٌ وَلَا يَرِثُ الْإِنْتَنَ وَ يَرِثُهُ الْإِنْتَنَ .

I said, 'What is your<sup>-asws</sup> view if there is separation between the two of them and for her is a child, and it dies'. He<sup>-asws</sup> said: 'Its mother would inherit it, and if its mother dies, its maternal uncles would inherit it, and the one who says that he is a son of adultery would be whipped the legal penalty (*Hadd*)'. I said, 'Would the child be returned to him if he accepts it?' He<sup>-asws</sup> said: 'No, and there is no honour, and the father would not inherit it, but the son would inherit him'.<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُنْثَى الْحَنَاطِ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَ لَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ قَالَ هُوَ الَّذِي يَقْدِرُ امْرَأَتَهُ فَإِذَا قَدَفَهَا ثُمَّ أَقَرَّ بِأَنَّهُ كَذَبَ عَلَيْهَا جُلِدَ الْحَدَّ وَ رُدَّتْ إِلَيْهِ امْرَأَتُهُ وَ إِنْ أَبَى إِلَّا أَنْ يَمْضِيَ فَشَهِدَ عَلَيْهَا أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَ الْخَامِسَةَ يَلْعَنُ فِيهَا نَفْسَهُ إِنْ كَانَ مِنَ الْكَاذِبِينَ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musny Al Hanaat, from Zurara who said,

'Abu Abdullah<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And those who accuse their wives and there do not happen to be any witnesses for them except for their own selves [24:6]***, he<sup>-asws</sup> said: 'He is the one who accuses his wife, so when he has accused her, then he accepts that he had lied against her, would be whipped the Penalty (*Hadd*), and his wife would be returned to him. So if he refuses (to admit having lied) and stands by it, ***so the testimony of one of them is four testimonies with Allah that he is from the truthful ones [24:6]*** And the fifth, then the Curse of Allah would be upon him if he was from the liars [24:7].

<sup>38</sup> Al Kafi – V 7 – The Book of Divorce Ch 73 H 3

وَ إِنْ أَرَادَتْ أَنْ تَذَرَّ عَنْ نَفْسِهَا الْعَذَابَ وَ الْعَذَابُ هُوَ الرَّجْمُ شَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَ الْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ وَ إِنْ لَمْ تَفْعَلْ رُجِمَتْ فَإِنْ فَعَلَتْ ذَرَأَتْ عَنْ نَفْسِهَا الْحَدَّ ثُمَّ لَا نَحْلُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

And if she intends to stave off the punishment from herself, and the punishment, it is the stoning, she should testify by four testimonies with Allah<sup>-azwj</sup> that he is from the liars, and during the fifth that the Anger of Allah<sup>-azwj</sup> would be upon her if he was from the truthful ones. And if she does not do it, she would be stoned; and if she were to do it, the Penalty (*Hadd*) would be staved off from herself, then she would not be Permissible for him up to the Day of Judgement'.<sup>39</sup>

## VERSE 10

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ {10}

**And except for Allah's Grace upon you and His Mercy, and that Allah is Clement, Wise! [24:10]**

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، و حمران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ قَالَ: «فضل الله: رسوله، و رحمته: ولاية الأئمة (عليهم السلام)».

Al Ayyashi – narrates

From Zurara, from Abu Ja'far<sup>-asws</sup> as well as Hamran, from Abu Abdullah<sup>-asws</sup> – Regarding the Words of the Exalted: **And except for Allah's Grace upon you and His Mercy [24:10]**, he<sup>-asws</sup> said: 'فَضْلُ اللَّهِ' (Grace of Allah<sup>-azwj</sup>) is Rasool-Allah<sup>-saww</sup>, and His<sup>-azwj</sup> 'رَحْمَتُهُ' Mercy is the Wilayah of the Imams<sup>-asws</sup>.<sup>40</sup>

عن محمد بن الفضيل، عن العبد الصالح (عليه السلام)، قال: «الرحمة: رسول الله (صلى الله عليه و آله)، و الفضل: علي بن أبي طالب (عليه السلام)».

From Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Abd Al-Salih<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'الرحمة' The Mercy is Rasool-Allah<sup>-saww</sup>, and 'الفضل' the Grace is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.<sup>41</sup>

## VERSE 11

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَكُمْ ۚ بَلْ هُوَ خَيْرٌ لَكُمْ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

<sup>39</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 29 H 5

<sup>40</sup> تفسير العياشي 1: 207 / 260

<sup>41</sup> تفسير العياشي 1: 209 / 261

***Surely those who are coming with the falsehood are a group from you. Do not reckon it as being an evil for you, but it is better for you. For every person from them is what he has earned from the sin, and those who assumed its major share from them, for him would be a grievous Punishment [24:11]***

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدوها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها،

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

'Abu Ja'far<sup>-asws</sup> said to me: 'But, if our<sup>-asws</sup> Al-Qaim<sup>-asws</sup> rises, Al-Humeyra (Ayesha) would be returned until he<sup>-asws</sup> whips her the Legal punishment, and until he<sup>-asws</sup> takes revenge for the daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Fatima<sup>-asws</sup>, from her'.

قلت: جعلت فداك ولم يجلدوها؟ قال: لفريتها على ام ابراهيم، قلت: فيكيف أخره الله للقائم؟

I said, 'May I be sacrificed for you<sup>-asws</sup>! And why would he<sup>-asws</sup> whip her?' He<sup>-asws</sup> said: 'Due to her fabrication upon the mother of Ibrahim<sup>-as</sup> (Son<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>)'.

فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

So he<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> Blessed and Exalted Sent Muhammad<sup>-saww</sup> as a mercy and will Send Al Qaim<sup>-asws</sup> as an avenger'<sup>42</sup>

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، قالوا: حدثنا سعد ابن عبد الله، قال حدثنا محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي الجارود، و هشام أبي ساسان، و أبي طارق السراج، عن عامر بن واثلة، عن أمير المؤمنين (عليه السلام)، في حديث المناشدة مع الخمسة الذين في الشورى. قال (عليه السلام): «نشدتكم بالله، هل علمتم أن عائشة قالت لرسول الله (صلى الله عليه وآله): إن إبراهيم ليس منك، و إنه ابن فلان القبطي. قال: يا علي، اذهب فاقتله. فقلت: يا رسول الله، إذا بعثتني أكون كالمسمار المحمي في الوبر، أو أتثبت؟ قال: لا، بل تثبت.

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed who both narrated to us from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Maskeyn Al Saqafy, from Abu Al Jaroud, and Hisham Abu Sasaan, and Abu Tariq Al Siraa, from Aamir Bin Waasilat, who has said:

Amir Al-Momineen<sup>-asws</sup>, in a Hadeeth, petitioning with the five who were in the consultation council. He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Do you know that Ayesha said to Rasool-Allah<sup>-saww</sup> that, 'Ibrahim<sup>-as</sup> is not from you<sup>-saww</sup>, and that he is the son of so and so (Jareeh) the Coptic?' He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Go and kill him'. So I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! When you<sup>-saww</sup> send me<sup>-asws</sup>, I<sup>-asws</sup> am as steadfast as a nail, or even stronger?' He<sup>-saww</sup> said: 'No, but you<sup>-asws</sup> are stronger!'

فذهبت، فلما نظر إلي استند إلى حائط، فطرح نفسه فيه، فطرحت نفسي على أثره، فصعد على نخلة، فصعدت خلفه، فلما رأيته قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال، فجئت فأخبرت رسول الله (صلى الله عليه وآله)، فقال: الحمد لله الذي صرف عنا سوء أهل البيت؟

<sup>42</sup> Tafseer Noor Al-Saqalayn – Ch 21 H 199

I<sup>-asws</sup> went. When he looked at me by the wall, he jumped off it, and I<sup>-asws</sup> followed him. He climbed upon the tree, so I<sup>-asws</sup> climbed up after him. So when he saw me<sup>-asws</sup> climb up, he threw off his cloth. He did not have for him anything from what he could become the man. So I<sup>-asws</sup> came and informed Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> said: 'Praise is due to Allah<sup>-azwj</sup>, Who Exchanged the evil from us<sup>-asws</sup> the People<sup>-asws</sup> of the Household?'

فقالوا: اللهم، لا. فقال: «اللهم، اشهد».

They said, 'O Allah<sup>-azwj</sup>! No'. So he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> testify so'.<sup>43</sup>

الحسين بن حمدان الخنصي: بإسناده عن الرضا (عليه السلام)، أنه قال لمن بحضرته من شيعته: «هل علمتم ما قذفت به مارية القبطية، و ما ادعي عليها في ولادتها إبراهيم بن رسول الله (صلى الله عليه و آله)؟ فقالوا: يا سيدنا، أنت أعلم، فخيرنا.

Al Husayn Bin Hamdan Al Khaseybi, by his chain,

'From Al-Reza<sup>-asws</sup> having said to the ones who were in his<sup>-asws</sup> presence from his<sup>-asws</sup> Shias: 'Do you know what Mariah the Coptic was slandered with, and what was alleged upon her regarding her newborn Ibrahim<sup>-as</sup> son<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>? They said, 'O our Master<sup>-asws</sup>! You<sup>-asws</sup> are more knowing, therefore inform us'.

فقال: «إن مارية أهداها المقوقس إلى جدي رسول الله (صلى الله عليه و آله)، فحظي بها من دون أصحابه، و كان معها خادم ممسوح، يقال له: جريح، و حسن إسلامهما و إيمانهما،

He<sup>-asws</sup> said: 'Mariha the Coptic, Muqawqis<sup>44</sup> had gifted her to my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> attained her from besides his<sup>-saww</sup> companions. And there was a eunuch servant with her called Jareeh, and both their Islam and their Eman was good.

ثم ملكت مارية قلب رسول الله (صلى الله عليه و آله)، فحسدها بعض أزواجه، فأقبلت عائشة و حفصة تشكيان إلى أبويهما ميل رسول الله (صلى الله عليه و آله) إلى مارية، و إثارة إياها عليهما، حتى سولت لهما و لأبويهما أنفسهما بأن يقذفوا مارية بأنها حملت بإبراهيم من جريح، و هم لا يظنون أن جريحا خادم،

Then Mariah attracted the heart of Rasool-Allah<sup>-saww</sup>, and some of his<sup>-saww</sup> wives envied her. Ayesha and Hafsa came to their fathers complaining about the inclination of Rasool-Allah<sup>-saww</sup> towards Mariah, and his<sup>-saww</sup> preferring her over them, unto the extent that it induced them and their fathers themselves that they should slander Mariah that she is pregnant with Ibrahim<sup>-as</sup>, from Jareeh, and they (Abu Bakr and Umar) were not thinking that Jareeh is a servant.

فأقبل أبواهما إلى رسول الله (صلى الله عليه و آله) و هو جالس في مسجده، فجلسا بين يديه، ثم قالوا: يا رسول الله، ما يحل لنا، و لا يسعنا أن نكتم عليك ما يظهر من خيانة واقعة بك. قال: ماذا تقولان؟!

<sup>43</sup> الخصال: 31 / 563.

<sup>44</sup> Al-Muqawqis is mentioned in Islamic history as a ruler of Egypt, who corresponded with the Islamic Prophet Muhammad<sup>-saww</sup>. He is often identified with Cyrus, Patriarch of Alexandria, who administered Egypt on behalf of the Byzantine Empire – (Wikipedia).

When their fathers came to Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> was seated in his<sup>-saww</sup> Masjid, and they both sat down in front of him<sup>-saww</sup>, then said, 'O Rasool-Allah<sup>-saww</sup>! It is not permissible for us, nor do we have any leeway that we should conceal upon you<sup>-saww</sup> what has appeared from the occurrence of betrayal with you<sup>-saww</sup>'. He<sup>-saww</sup> said: 'What is that you two are saying?'

قالا: يا رسول الله، إن جريحا يأتي من مارية بالفاحشة العظمى، وإن حملها من جريح، و ليس هو منك.

They said, 'O Rasool-Allah<sup>-saww</sup>! Jareeh came to Mariah with the grievous immorality, and she is pregnant from Jareeh, and it isn't from you<sup>-saww</sup>!'

فأريد وجه رسول الله (صلى الله عليه و آله) و تلون، و عرضت له سهوة لعظم ما تلقيا به، ثم قال: ويحكمما، ما تقولان؟

So, the face of Rasool-Allah<sup>-saww</sup> reddened and paled (out of wrath), and there was displayed to him<sup>-saww</sup> the obscenity of the grievousness of what they were facing him<sup>-saww</sup> with. Then he<sup>-saww</sup> said: 'Woe be unto you two! What are you saying?'

قالا: يا رسول الله، إنا خلفنا جريحا و مارية في مشربتها- يعنيان حجرتها- و هو يفاكهها، و يلاعبها، و يروم منها ما يروم الرجال من النساء، فابعث إلى جريح، فإنك تجده على هذه الحال، فأنفذ فيه حكم الله.

They said, 'O Rasool-Allah<sup>-saww</sup>! We left behind Jareeh and Mariah in her drinking place – meaning her chamber – and he was patting her and playing with her, and he was wishing from her what the man wished from the woman. Therefore send (someone) to Jareeh, and you<sup>-saww</sup> will find him upon this state, and implement with regards to him, the Judgment of Allah<sup>-azwj</sup>'.

فأنتني النبي إلى علي (عليهما السلام)، ثم قال: يا أبا الحسن، قم- يا أخي- و معك ذو الفقار، حتى تمضي إلى مشربة مارية، فإن صادفتها و جريحا كما يصفان، فأخذهما بسيفك ضربا.

The Prophet<sup>-saww</sup> bent over towards Ali<sup>-asws</sup>, then said: 'O Abu Al Hassan<sup>-asws</sup>! Arise, O my<sup>-saww</sup> brother<sup>-asws</sup>, and with you is Zulfiqar (the sword), until you<sup>-asws</sup> go to the drinking place of Mariah. So if these two are truthful and Jareeh is as they are describing him to be, then put them both down with a strike of your<sup>-asws</sup> sword'.

فقام علي (عليه السلام)، و اتشح بسيفه و أخذه تحت ثيابه، فلما ولى من بين يدي رسول الله (صلى الله عليه و آله)، أنتني إليه، فقال: يا رسول الله، أكون في ما أمرتني كالسكة المحمية في العهن، أو الشاهد يرى ما لا يرى الغائب؟

Ali<sup>-asws</sup> arose and took his<sup>-asws</sup> sword and placed it beneath his<sup>-asws</sup> clothes. But, when he<sup>-asws</sup> turned from in front of Rasool-Allah<sup>-saww</sup>, he<sup>-asws</sup> bent down to him<sup>-saww</sup> and he<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> happen to be, regarding what you<sup>-saww</sup> instructed me<sup>-asws</sup> for, like the knife shielded in the wool, or the one present would see what the absentees did not?'

فقال له النبي (صلى الله عليه و آله): فديتك يا علي، بل الشاهد يرى ما لا يرى الغائب.

The Prophet<sup>-saww</sup> said to him<sup>-asws</sup>: 'Your<sup>-asws</sup> sacrifice, O Ali<sup>-asws</sup>! But, the one present will see what the absentees did not'.

فأقبل علي (عليه السلام)، و سيفه في يده، حتى تسور من فوق مشربة مارية، و هي في جوف المشربة جالسة، و جريح معها يؤدبها بأداب الملوك، و يقول لها: عظمي رسول الله (صلى الله عليه و آله)، و لبيه، و كرميه، و نحو هذا الكلام، حتى التفت جريح إلى أمير المؤمنين (عليه السلام)، و سيفه مشهور في يده،

Ali<sup>-asws</sup> went and his<sup>-asws</sup> sword was in his<sup>-asws</sup> hand, until he<sup>-asws</sup> surveyed from above, the drinking place of Mariah, and she was seated in the inside of the chamber, and Jareeh was with her, assisting her with the etiquettes of the slaves, and he was saying to her, 'Revere Rasool-Allah<sup>-saww</sup>, and listen to him<sup>-saww</sup>, and honour him<sup>-saww</sup>', and approximately this speech, until Jareeh turned towards Amir Al-Momineen<sup>-asws</sup>, and his<sup>-asws</sup> bare sword was in his<sup>-asws</sup> hand.

ففرع جريح إلى نخلة في المشربة، فصعد إلى رأسها، فنزل أمير المؤمنين (عليه السلام) إلى المشربة، و كشفت الريح عن أثواب جريح، فإذا هو خادم ممسوح، فقال له: أنزل يا جريح. فقال: يا أمير المؤمنين، آمنا على نفسي؟ فقال: آمنا على نفسك.

Jareeh panicked to a palm tree in the drinking place, and climbed up to its top. Amir Al-Momineen<sup>-asws</sup> came down to the drinking place, and the wind uncovered from the clothes of Jareeh, and he was a eunuch servant. So he<sup>-asws</sup> said to him: 'Descend, O Jareeh!' He said, 'O Amir Al-Momineen<sup>-asws</sup>! Is there safety upon myself?' He<sup>-asws</sup> said: 'There is safety upon yourself'.

فنزل جريح، و أخذ أمير المؤمنين (عليه السلام) بيده، و جاء به إلى رسول الله (صلى الله عليه و آله)، فأوقفه بين يديه، فقال له: يا رسول الله، إن جريحا خادم ممسوح.

Jareeh descended, and Amir Al-Momineen<sup>-asws</sup> grabbed his hand and came with him to Rasool-Allah<sup>-saww</sup>, and paused him in front of him<sup>-saww</sup>, and said to him<sup>-saww</sup>: 'O Rasool-Allah<sup>-saww</sup>! Jareeh is a eunuch servant!'

فولى رسول الله (صلى الله عليه و آله) [وجهه إلى الجدار]، فقال: حل لهما نفسك - لعنهما الله - يا جريح، حتى يتبين كذبهما، و خزيهما، و جرأتهما على الله، و على رسوله.

Rasool-Allah<sup>-saww</sup> turned his<sup>-saww</sup> face towards the wall and he<sup>-saww</sup> said: 'There is release for yourself, may Allah<sup>-azwj</sup> Curse them both, O Jareeh, to the extent that their lying's are exposed, and their disgrace and their crime against Allah<sup>-azwj</sup> and against His<sup>-azwj</sup> Rasool<sup>-saww</sup>'.

فأسقطا بين يدي رسول الله (صلى الله عليه و آله) و قالوا: يا رسول الله، التوبة، استغفر لنا. فقال رسول الله (صلى الله عليه و آله): لا تاب الله عليكما، فما ينفعكما استغفاري و معكما هذه الجرأة،

The both (Abu Bakr and Umar) fell down in front of Rasool-Allah<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>! The repentance. Seek Forgiveness for us!' Rasool-Allah<sup>-saww</sup> said: 'There is no Turning of Allah<sup>-azwj</sup> (with Mercy) upon you two, therefore my<sup>-saww</sup> seeking Forgiveness would not benefit you, and with you is this audacity'.

فأنزل الله فيهما: الَّذِينَ يَزُمُونَ الْمَخْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ».

Then Allah-<sup>azwj</sup> Revealed regarding both of them (Abu Bakr and Umar): ***Surely those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]***.<sup>45</sup>

وعنه، قال: و في رواية عبد الله بن موسى، عن أحمد بن رشيد، عن مروان بن مسلم، عن عبد الله ابن بكير، قال: قلت لأبي عبد الله (عليه السلام) جعلت فداك، كان رسول الله (صلى الله عليه و آله) أمر بقتل القبطي، و قد علم أنها قد كذبت عليه، أو لم يعلم، و إنما دفع الله عن القبطي القتل بتثبت علي (عليه السلام)؟

And from him (Ali Bin Ibrahim), said, 'And in a report of Abdullah Bin Musa, from Ahmad Bin Rasheed, from Marwan Bin Muslim, from Abdullah Ibn Bakeyr who said,

'I said to Abu Abdullah-<sup>asws</sup>, 'May I be sacrificed for you-<sup>asws</sup>! Rasool-Allah-<sup>saww</sup> ordered with the killing of the (Mariah) the Coptic, and had known that she had been lied against, or he-<sup>saww</sup> did not know, and rather Allah-<sup>azwj</sup> Defended the killing (Mariah) the Coptic by the proof of Amir Al-Momineen-<sup>asws</sup>?'

فقال: «بل كان و الله علم، و لو كانت عزيمة من رسول الله (صلى الله عليه و آله) ما انصرف علي (عليه السلام) حتى يقتله، و لكن إنما فعل رسول الله (صلى الله عليه و آله) لترجع عن ذنبها، فما رجعت، و لا اشتد عليها قتل رجل مسلم بكذبها».

He-<sup>asws</sup> said: 'But, by Allah-<sup>azwj</sup>, he-<sup>saww</sup> knew, and had there been determination from Rasool-Allah-<sup>saww</sup>, Ali-<sup>asws</sup> would not have left until he-<sup>asws</sup> would have killed him (Jareeh). But rather, Rasool-Allah-<sup>saww</sup> did so for her (Ayesha) to return from her sin, but she did not return, nor did the killing of a Muslim man pile up on her due to her sin'.<sup>46</sup>

## VERSES 12 – 18

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ {12}

***Why did they, the Momineen and the Mominaat, not think good with themselves and said, 'This is a clear falsehood'? [24:12]***

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ {13}

***Why did they not come with four witnesses upon it? So when they did not come with the witnesses, then they, in the Presence of Allah, they are the liars [24:13]***

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ {14}

<sup>45</sup> (Extract) الهداية الكبرى: 297.

<sup>46</sup> تفسير القمي 2: 319.



**And had it not been for the Grace of Allah upon you and His Mercy, in the world and the Hereafter, there would have touched you, regarding what you rushed thoughtlessly into, a grievous Punishment [24:14]**

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ {15}

**When you received it with your tongues and you were saying with your mouths what there wasn't any knowledge for you of it, and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15]**

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ {16}

**And why did you not, when you heard it, say, 'It cannot happen for us that we should be speaking with this. Glorious are You! This is a grievous slander' [24:16]**

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ {17}

**Allah Advises you, lest you repeat to the like of it, ever, if you were Momineen [24:17]**

وَيُذَكِّرُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18}

**And Allah Clarifies the Signs to you, and Allah is Knowing, Wise [24:18]**

ابن بابويه في كتاب (من لا يحضره الفقيه) قال: قال أمير المؤمنين (عليه السلام) في وصيته لابنه محمد بن الحنفية (رضي الله عنه): «يا بني لا تقل ما لا تعلم، بل لا تقل كل ما تعلم، فإن الله تبارك و تعالى قد فرض على جوارحك كلها فرائض يحتج بها عليك يوم القيامة، و يسألك عنها

Ibn Babuwayh in the book 'Man La Yahzar Al Faqeeh', said,

Amir Al-Momineen<sup>-asws</sup> said in his<sup>-asws</sup> bequest to his<sup>-asws</sup> son Muhammad Bin Al-Hanafiyya: 'O my<sup>-asws</sup> son! Do not say what you do not know. But, do not (even) say all what you know, for Allah<sup>-azwj</sup>, Blessed and Exalted has Imposed Obligation upon all of your body parts. He<sup>-azwj</sup> Will Argue by these against you on the Day of Judgment, and Question you about these.

و ذكرها و وعظها و حذرها و أدبها و لم يتركها سدى، فقال الله عز و جل: وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا و قال عز و جل: إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَ تَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ تَحْسَبُونَهُ هَيِّنًا وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ

And He<sup>-azwj</sup> Mentioned it, and Advised it, and Educated it, and did not Leave it in vain. So Allah<sup>-azwj</sup> Mighty and Majestic Said: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].** And the Mighty and Majestic Said: **When you received it with your tongues**



**and you were saying with your mouths what there wasn't any knowledge for you of it, and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15].**

ثم استعبدتها بطاعته فقال عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ فهذه فريضة جامعة واجبة على الجوارح، و قال عز و جل: وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا يعني بالمساجد الوجه و اليدين و الركبتين و الإبهامين،

Then He<sup>-azwj</sup> Yoked these with His<sup>-azwj</sup> obedience, so the Mighty and Majestic Said: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77].** So these are universal duties Obligated upon the body parts, and the Mighty and Majestic Said: **And surely the parts for performing Sajdah are for Allah, therefore do not supplicate to anyone (else) with Allah [72:18]** – meaning by the (term) ‘Masjids’ being the face, and the two hands, and the two knees, and the two toes.

و قال عز و جل: وَ مَا كُنْتُمْ تَسْتَشِيرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ «4» يعني بالجلود الفروج.

And the Mighty and Majestic Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. [41:22]**”<sup>47</sup>

## VERSE 19

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

**Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, and Allah Knows while you are not knowing [24:19]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَيْتُهُ عَيْنَاهُ وَ سَمِعْتُهُ أُذُنَاهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The one who says regarding a Momin what he saw and what his ears heard, so he is from the ones for whom Allah<sup>-azwj</sup> Mighty and Majestic Says: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment [24:19]**’<sup>48</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُهُ فَأَسْأَلُهُ عَنْ ذَلِكَ فَيَنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ

Sahl Bin Ziyad, from Yahya Bin Al-Mubarak, from Abdullah Bin Jabalat, from Muhammad Bin Al-Fazeyl, who has narrated the following:

<sup>47</sup> من لا يحضره الفقيه 2: 1627 / 381

<sup>48</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 2

Abu Al-Hassan the First<sup>-asws</sup> said, when I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, (it's about) a man from our brethren. A matter has reached me about him which I dislike, so I ask about that but he denies that, and it has been informed to me by reliable people'.

فَقَالَ لِي يَا مُحَمَّدُ كَذِبَ سَمْعِكَ وَبَصَرِكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَقَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَكَذِّبْهُمْ لَا تُذَيِّعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَتَهْدِمُ بِهِ مَرْوَتَهُ فَتَكُونُ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

He<sup>-asws</sup> said to me: 'O Muhammad, deny your hearing and your vision about your brother even though fifty (people) have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you will become those for whom Allah<sup>-azwj</sup> has Said in His<sup>-azwj</sup> Book: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, and Allah Knows while you are not knowing [24:19].**<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ بَحَثَ مُؤْمِنًا أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ فِي طَبَقَةِ خَبَالٍ حَتَّى يَخْرُجَ بِمَا قَالَ قُلْتُ وَمَا طَبَقَةُ الْخَبَالِ قَالَ صَدِيدُ يَخْرُجُ مِنْ فُرُوجِ الْمَوَسَاتِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Ibn AbuYafour,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who slanders a *Momin* or a *Momina* (female Believer) with what is not in him, Allah<sup>-azwj</sup> would Resurrect him in the clay of Khabaal until he exits from what he had said'. I said, 'And what is the clay of Khabaal?' He<sup>-asws</sup> said: 'Pus coming out from the private part of the prostitutes'.<sup>50</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَنَانَ بْنِ أَبِي يَحْيَى الْأَزْرَقِ قَالَ قَالَ لِي أَبُو الْحَسَنِ (صلوات الله عليه) مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ بِمَا عَرَفَهُ النَّاسُ لَمْ يَغْتَنِبْهُ وَمَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ بِمَا لَا يَعْرِفُهُ النَّاسُ اغْتَنَابَهُ وَمَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَغْتَهُ .

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we do not know except as Yahya Al Azraq who said,

'Abu Al-Hassan<sup>-asws</sup> said to me: 'The one who mentions a man from behind him with what is (to be found) in him from what the people know of, has not backbitten him; and the one who mentioned him from behind him with what (is to be found) in him from what the people do not know of, has backbitten him; and the one who mentioned him with what is not (to be found) in him, so he has slandered) him'.<sup>51</sup>

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «يجب على المؤمن أن يستر عليه سبعين كبيرة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Fazeyl, from Abu Hamza,

<sup>49</sup> Al Kafi – V 8 H 14573

<sup>50</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 5

<sup>51</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 6

'From Abu Ja'far<sup>-asws</sup> having said: 'It is Obligatory upon the *Momin* that he veils upon him, seventy major sins''<sup>52</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْغَيْبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَتَرَهُ اللَّهُ عَلَيْهِ وَأَمَّا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحِدَّةِ وَالْعَجَلَةِ فَلَا وَ الْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Sayaba who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The backbiting is that you are saying regarding your brother what Allah<sup>-azwj</sup> has Veiled upon him, and as for the apparent matters in him, like the violent anger and the haste, so no; and the slander is that you are saying regarding him what is not in him'.<sup>53</sup>

## VERSES 20 – 26

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ {20}

**And except that there is the Grace of Allah upon you and His Mercy, and that Allah is Kind, Merciful [24:20]**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُواتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21}

**O you those who believe! Do not follow the footsteps of Satan! And one who follows the footsteps of Satan, then he enjoins with the immoralities and the evil. And had it not been for the Grace of Allah upon you and His Mercy, not one of you would be purified (from his sins), ever! But, Allah Purifies ones He so Desires to, and Allah is Hearing, Knowing [24:21]**

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

**And the possessors of Grace and abundance from you should not swear from giving to the near of kin, and the poor, and the Emigrants in the Way of Allah, and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]**

<sup>52</sup> الكافي 2: 165 / 8.

<sup>53</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 148 H 7

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ  
{23}

**Surely, those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23]**

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24}

**On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]**

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25}

**On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]**

الْحَيَّاتُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيَّاتِ ۚ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

**Wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good men, and the good men are for the good women. They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26]**

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَ السَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى، «و هم قرابة رسول الله (صلى الله عليه و آله)». وَ الْمَسَاكِينِ وَ الْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَ لِيُعْفُوا وَ لِيُصْفَحُوا يقول: «يعفو بعضهم عن بعض و يصفح، فإذا فعلتم، كانت رحمة من الله لكم، يقول الله: أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ».

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

(It has been narrated) from Abu Ja'far-asws regarding the Words of the Exalted: **And the possessors of Grace and abundance from you should not swear from giving to the near of kin, [24:22]: 'And they are the near of kin of Rasool-Allah-saww', and the poor, and the Emigrants in the Way of Allah, and let them be pardoning and let them be excusing - excuse and pardon each other. So if you were to do that, there would be for you the Mercy from Allah-azwj. Allah-azwj is Saying: Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]'**.

قوله تعالى: إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ يقول: «الغافلات عن الفواحش».

The Words of the Exalted: ***Surely those who accuse chaste married women, the unaware Mominaat [24:23],*** he<sup>-asws</sup> said: 'The ones who are unaware of the immoralities'.

و قد تقدمت الرواية فيمن نزلت فيه هذه الآية، في قوله تعالى: إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ.

And it has preceded in the report above as for whom this Verse was Revealed regarding the Words of the Exalted: ***Surely those who are coming with the falsehood are a group from you [24:11]*** (i.e., Abu Bakr and Umar)<sup>54</sup>.

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

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

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

فَقَالَ نَعَمْ يَا عَمْرُو

So he<sup>-asws</sup> said: 'Yes – O Amro . . . .

و قذف المحصنة، لأن الله عز و جل يقول: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying ***Surely those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23].***

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

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>-asws</sup> merits and the Knowledge'.<sup>55</sup>

<sup>54</sup> تفسير القمي 2: 100.

<sup>55</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

## VERSES 27 – 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {27}

**O you, those who believe! Do not enter houses other than your own houses until you are permitted and have greeted upon its people. That is better for you, perhaps you would be mindful [24:27]**

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ ۚ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {28}

**But if you do not find any one therein, then do not enter them until there is permission for you. And if it is said to you, 'Return!', then return, and Allah is Aware of what you are doing [24:28]**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

**There isn't any blame upon you if you were to enter houses without any dwellers, there being provisions for you therein, and Allah Knows what you are manifesting and what you are concealing [24:29]**

علي بن إبراهيم، قال: قال: حدثني علي بن الحسين، قال: حدثني أحمد بن أبي عبد الله، عن أبيه، عن أبان، عن عبد الرحمن بن أبي عبد الله، عن أبي عبد الله (عليه السلام)، قال: «الاستئناس: وقع النعل، و التسليم».

Ali Bin Ibrahim said, 'Ali Bin Al Husayn Narrated to me, from Ahmad Bin Abu Abdullah, from his father, from Abaan, from Abdul Rahman Bin Abu Abdullah,

'Abu Abdullah<sup>-asws</sup> has said: 'The 'being comfortable', is to place the shoes, and the greeting'.<sup>56</sup>

قال علي بن إبراهيم: ثم رخص الله تعالى، فقال: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ، قال الصادق (عليه السلام): «هي الحمامات، و الخانات، و الأرحية تدخلها بغير إذن».

Ali Bin Ibrahim said, 'Then Allah<sup>-azwj</sup> the Exalted Gave the Permission, so He<sup>-azwj</sup> Said **There isn't any blame upon you if you were to enter houses without any dwellers, there being**

تفسير القمي 2: 101. 56

**provisions for you therein [24:29].** Al-Sadiq<sup>-asws</sup> said: 'It is the (public) bathrooms, and the granaries, and the public gatherings. You can enter these without permission'.<sup>57</sup>

## VERSES 30 & 31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30}

**Say to the Momineen to cast down their eyes and preserve their private parts, that is purer for them, surely Allah is Aware of what they are doing [24:30]**

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۖ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

**And say to the Mominaat to cast down their eyes and preserve their private parts and not to display their adornments except what is apparent from these. And let them place their scarves upon their bosoms. And they should not display their adornments except to their husbands, or their fathers, or fathers of their husbands, or their sons, or sons of their husbands, or their brothers, or sons of their brothers, or sons of their sisters, or their womenfolk, or what their right hands possess, or servants without being nourished from the men, or the children, those not having been exposed to the private parts of the women, and they should not strike with their legs for it to be known what is hidden from their adornments. And repent to Allah altogether, O Momineen, perhaps you will succeed [24:31]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ بْنِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ اسْتَقْبَلَ شَابٌّ مِنَ الْأَنْصَارِ امْرَأَةً بِالْمَدِينَةِ وَكَانَ النِّسَاءُ يَتَّقَنَّهُنَّ خَلْفَ آذَانِهِنَّ فَنَظَرَ إِلَيْهَا وَهِيَ مُقْبِلَةٌ فَلَمَّا جَاوَزَتْ نَظَرَ إِلَيْهَا وَدَخَلَ فِي رُقَاقٍ قَدْ سَمَّاهُ بَنِي فُلَانٍ فَجَعَلَ يَنْظُرُ خَلْفَهَا وَاعْتَرَضَ وَجْهَهُ عَظْمٌ فِي الْحَائِطِ أَوْ رُجَاجَةٌ فَشَقَّ وَجْهَهُ فَلَمَّا مَضَتْ الْمَرْأَةُ نَظَرَ فَإِذَا الدِّمَاءُ تَسِيلُ عَلَى صَدْرِهِ وَ تَوْبُهُ فَقَالَ وَ اللَّهُ لَا أَيْتَنَ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ لَا أَخْبَرْتُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Sayf Bin Ameyra, from Sa'ad Al Askaf,

تفسير القمي 2: 101. 57



(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'A youth from the Helpers faced a woman in Al-Medina, and the women used to wear their scarves behind their ears. So he looked at her and he was facing him. So when she passed by he kept looking at her, and she entered into an alleyway which had been named by the clan of so and so. He went on looking at her behind, and his face scraped against a sharp bone in the wall, or a piece of glass, and his face was cut. So when the woman went away, he looked and saw that the blood was flowing upon his chest and his clothes. So he said, 'By Allah<sup>-azwj</sup>! I shall go over to Rasool-Allah<sup>-saww</sup> and inform him<sup>-saww</sup>'.

قَالَ قَاتَاهُ فَلَمَّا رَأَى رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ لَهُ مَا هَذَا فَأَخْبَرَهُ فَهَبَطَ جِبْرِيلُ (عليه السلام) بِحَذِيهِ الْآيَةِ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ .

He<sup>-asws</sup> said: 'So he came over to him<sup>-saww</sup>. When Rasool-Allah<sup>-saww</sup> saw him, said to him: 'What is this?' He informed him<sup>-saww</sup>. Then Jibraeel<sup>-as</sup> descended with this Verse: **Say to the Momineen to cast down their eyes and preserve their private parts, that is purer for them, surely Allah is Aware of what they are doing [24:30]**'.<sup>58</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام) - في حديث - قال: «و فرض الله على البصر أن لا ينظر إلى ما حرم الله عليه، و أن يعرض عما نهى الله عنه مما لا يحل له، و هو عمله، و هو من الإيمان، قال الله تبارك و تعالى: قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ فَهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ، و أن ينظر المرء إلى فرج أخيه، و يحفظ فرجه أن ينظر إليه،

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri, who has said:

(It has been narrated) from Abu Abdullah<sup>-asws</sup> - in a Hadeeth - having said: 'And Allah<sup>-azwj</sup> has Necessitated upon the vision it should not look at what Allah<sup>-azwj</sup> has Forbidden to it, and that he should turn away from what Allah<sup>-azwj</sup> has Prohibited from it, that which is not Permissible for it. And it is his deed, and it is from the Eman. Allah<sup>-azwj</sup> Blessed and Exalted Says: **Say to the Momineen to cast down their eyes and preserve their private parts, that is purer for them, surely Allah is Aware of what they are doing [24:30]**, so He<sup>-azwj</sup> has Prohibited them from looking at their nakedness, from a person to look at the private parts of his brother, and he should (also) protect his private parts from being looked at.

و قال: و قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أَخْتِهَا، و تحفظ فرجها من أن ينظر إليها - و قال - كل شيء في القرآن من حفظ الفرج فهو من الزنا، إلا هذه الآية، فإنها من النظر».

And He<sup>-azwj</sup> Said: **And say to the Mominaat to cast down their eyes and preserve their private parts [24:31]**, from one of them to look at the private parts of her sister, and protect her private parts from being looked at. And he<sup>-asws</sup> said: 'Everything in the Quran, from the protection of the private parts, is to do with the adultery, except for this Verse, for it is to do with the looking'.<sup>59</sup>

<sup>58</sup> Al Kafi - V 5 - The Book of Marriage Ch 155 H 5

<sup>59</sup> الكافي 2: 1/30.



وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا قال: «هي الثياب، و الكحل، و الخاتم، و خضاب الكف، و السوا و الزينة ثلاثة: زينة للناس، و زينة للمحرم، و زينة للزوج فأما زينة الناس، فقد ذكرناه، و أما زينة المحرم: فموضع القلادة فما فوقها، و الدملج و ما دونه، و الخلخال و ما أسفل منه، و أما زينة الزوج: فالجسد كله».

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

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and not to display their adornments except what is apparent from these [24:31]**, he<sup>-asws</sup> said: 'It is the clothes, and the Kohl, and the ring, and the Henna upon the palm, and the face. And the adornments are three – Adornment for the people, adornment for the *Mahram* (one outside the ambit of marriage) and adornment for the husband. As for the adornment for the people, so we<sup>-asws</sup> have mentioned it. And as for the adornment of the *Mahram*, so it is the place of the neck and above it, and the bracelet and what is besides it, and the anklets and what is below it. And as for the adornment for the husband, so it is the whole body'.<sup>60</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا قَالَ الْخَاتَمُ وَ الْمَسَكَةُ وَ هِيَ الْقُلْبُ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abu Baseer,

(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> the Exalted: **and not to display their adornments except what is apparent from these [24:31]**. He<sup>-asws</sup> said: 'The ring, and the bracelet and it is the anklet'.<sup>61</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُزُوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا مَا ظَهَرَ مِنْهَا قَالَ الزَّيْنَةُ الظَّاهِرَةُ الْكُحْلُ وَ الْخَاتَمُ .

Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Blessed and Exalted: **except what is apparent from these [24:31]**. He<sup>-asws</sup> said: The apparent adornment, the kohl and the ring'.<sup>62</sup>

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن مروك بن عبيد، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما يحل للرجل أن يرى من المرأة إذا لم يكن محرماً؟ قال: «الوجه، و القدمان، و الكفان».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from one of our companions,

'I said to Abu Abdullah<sup>-asws</sup>, 'What is Permissible for the man that he can look at the woman, if she is not a *Mahram* (outside the ambit of marriage)?' He<sup>-asws</sup> said: 'The face, and the two feet, and the two wrists'.<sup>63</sup>

<sup>60</sup> تفسير القمي 2: 101.

<sup>61</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 4

<sup>62</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الدَّرَاعَيْنِ مِنَ الْمَرْأَةِ أَهُمَا مِنَ الزَّيْنَةِ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ قَالَ نَعَمْ وَ مَا دُونَ الْحِمَارِ مِنَ الزَّيْنَةِ وَ مَا دُونَ السِّوَارَيْنِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Darraj, from Al Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah<sup>-asws</sup> about the two arms from the woman, are these two from the ornaments which Allah<sup>-azwj</sup> Blessed and Exalted Speaks of: **And they should not display their adornments except to their husbands [24:31]**? He<sup>-asws</sup> said: 'Yes, and whatever is below the scarf is from the adornments, and whatever is besides the two bracelets'.<sup>64</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ التَّابِعِينَ غَيْرِ أُولَى الْإِرْتَبَةِ مِنَ الرِّجَالِ إِلَى آخِرِ الْآيَةِ قَالَ الْأَحْمَقُ الَّذِي لَا يَأْتِي النِّسَاءَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Zurara who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **or servants without being nourished from the men [24:31]** – up to the end of the Verse. He<sup>-asws</sup> said: 'The idiot who does not (feel the need to) go to the women'.<sup>65</sup>

For more detailed Ahadeeth on this, refer to Al Kafi V 5 – The Book Of Marriage Ch 165 –

[https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5The%20Book%20of%20Marriage%20\(6\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5The%20Book%20of%20Marriage%20(6).pdf)

## VERSE 32

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {32}

**And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32]**

وَ عَنْهُ عَنِ الْجَائِزِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ . التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ تَرَكَ التَّزْوِيجَ خَافَةَ الْعَيْلَةَ فَقَدْ أَسَاءَ ظَنَّهُ بِاللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ .

<sup>63</sup> الكافي 5: 521/2.

<sup>64</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 1

<sup>65</sup> Al Kafi – V 5 – The Book of Marriage Ch 157 H 1

And from him, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Yusuf Al Taymi,

(It has been narrated) from Muhammad son of Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The one who neglects the marriage fearing the poverty, so he has evil thoughts about Allah<sup>-azwj</sup> Mighty and Majestic (with his conjecture). Allah<sup>-azwj</sup> Mighty and Majestic is Saying: ***If they happen to be poor, Allah would Enrich them from His Grace [24:32]***'.<sup>66</sup>

وعنه: عن محمد بن علي، عن حمويه بن عمران، عن ابن أبي ليلى، قال: حدثنا عاصم بن حميد، قال: كنت عند أبي عبد الله (عليه السلام)، فأتاه رجل، فشكا إليه الحاجة، فأمره بالتزويج. قال: فاشتدت به الحاجة، فأتى أبا عبد الله (صلوات الله عليه) فسأله عن حاله، فقال له: اشتدت بي الحاجة، قال: «ففارق» ثم أتاه، فسأله عن حاله، فقال: أثريت، و حسن حالي،

And from him, from Muhammad Bin Ali, from Hamdawiya Bin Umrn, from Ibn Abu layli, from Aasim Bin Hameed who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>, when a man came up complaining to him<sup>-asws</sup> about the need (poverty). So he<sup>-asws</sup> ordered him to get married. His poverty intensified, and Abu Abdullah<sup>-asws</sup> came up to him and asked about his condition. He said to him<sup>-asws</sup>, 'My poverty has intensified'. He<sup>-asws</sup> said: 'So separate!' Then he<sup>-asws</sup> came to ask about his condition, so he said, 'I am enriched, and my condition is good'.

فقال أبو عبد الله (عليه السلام): «إني أمرتك بأمرين أمر الله بهما، قال الله عز وجل: وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ إِلَى قَوْلِهِ: وَ اللَّهُ وَاسِعٌ عَلِيمٌ وَ قَالَ: وَ إِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ».

Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> ordered you with two orders which Allah<sup>-azwj</sup> Commanded for. Allah<sup>-azwj</sup> Mighty and Majestic Said: ***And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32]***, and Said: ***And if they separate, Allah would Enrich each one from His Capaciousness; and Allah was always Ample-Giving, Wise [4:130]***'.<sup>67</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَيْسَتْغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ يَتَزَوَّجُوا حَتَّى يُغْنِيَهُمْ مِنْ فَضْلِهِ .

Abu Ali Al Ashary, from one of his companions, from Safwan Bin Yahya, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And let them be chaste, those who are not finding (means for) marriage until Allah Enriches them from His Grace [24:33]***. He<sup>-asws</sup> said: 'They should keep marrying until Allah<sup>-azwj</sup> Enriches them from His<sup>-azwj</sup> Grace'.<sup>68</sup>

<sup>66</sup> Al Kafi – V 5 – The Book of Marriage Ch 10 H 5

<sup>67</sup> الكافي 5: 331 / 6

<sup>68</sup> Al Kafi – V 5 – The Book of Marriage Ch 10 H 7

## VERSE 33

وَلَيْسَتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ {33}

**And let them be chaste, those who are not finding (means for) marriage until Allah Enriches them from His Grace. And those who are seeking the written agreement from what your right hands possess, so write it for them, if you know goodness to be in them, and give them from the wealth which Allah Gave you; and do not compel your young girls upon the immoralities if they want the chastity, in order to see the display the world of the world. And ones who are compelled, so Allah, from after their being compelled, is Forgiving, Merciful [24:33]**

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابه، عن صفوان بن يحيى، عن معاوية ابن وهب، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لَيْسَتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ قال: «يتزوجوا حتى يغنيهم الله من فضله».

Muhammad Bin Yaqoub, from Abu Ali Al Ash'ary, from one of his companions, from Safwan Bin Yahya, from Muawiya Ibn Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Mighty and Majestic: **And let them be chaste, those who are not finding (means for) marriage until Allah Enriches them from His Grace [24:33]**, he<sup>asws</sup> said: 'Then should get married until Allah<sup>azwj</sup> Enriches them from His<sup>azwj</sup> Grace'.<sup>69</sup>

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن ابن مسكان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال في قول الله عز و جل: فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا، قال: إن علمتم أن لهم مالا و ديناً».

And from him, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskaan, from Al Halby, who says:

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **so write it for them, if you know goodness to be in them [24:33]**, he<sup>asws</sup> said: 'If you know that they have wealth and debts to discharge'.<sup>70</sup>

ابن بابويه في (الفتاوى): عن العلاء، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا، قال: «الحخير أن يشهد أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)، و يكون بيده عمل يكتسب به، أو يكون له حرفة».

Ibn Babuwayh, in Al Faqih, from Al A'la, from Muhammad Bin Muslim, who narrates:

الكافي 5: 331/7. 69

الكافي 6: 187/10. 70

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **so write it for them, if you know goodness to be in them [24:33] [24:33]**, said: 'The good is that he should testify that there is no god except for Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and develops a skill of his hands or a craft'.<sup>71</sup>

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية منسوخة، نسختها فَإِنْ أُتِيَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ».

Then (Ali Bin Ibrahim) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>-asws</sup> having said: 'This Verse is Abrogated. It has been Abrogated by: **So when they are married and then come with an immorality, upon them would be half of the punishment of what is upon the married women [4:25]**'.<sup>72</sup>

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ قَالَ الَّذِي أَضْمَرْتُ أَنْ تُكَاتِبَهُ عَلَيْهِ لَا تَقُولُ أَكَاتِبُهُ بِخَمْسَةِ آلَافٍ وَ أَتْرُكُهُ لَهُ أَلْفًا وَ لَكِنْ انْظُرْ إِلَى الَّذِي أَضْمَرْتُ عَلَيْهِ فَأَعْطِهِ

And by his chain, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), said, 'I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and give them from the wealth which Allah Gave you [24:33] and give them from the wealth which Allah Gave you**. He<sup>-asws</sup> said: 'The woman who thinks that she would be contracted upon him should not be saying, 'I will contract him with five thousand, and I would leave for him a thousand', but consider to that which she is concealing upon him, so give it'.

وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا قَالَ الْخَيْرُ إِنْ عَلِمْتَ أَنَّ عِنْدَهُ مَالًا .

And about the Words of the Mighty and Majestic: **so write it for them, if you know goodness to be in them [24:33]**, he<sup>-asws</sup> said: 'If you know that in it is wealth (profit)'.<sup>73</sup>

عَلَيَّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الْمُكَاتَبِ إِذَا أَدَّى بَعْضَ مُكَاتَبَتِهِ فَقَالَ إِنَّ النَّاسَ كَانُوا لَا يَشْتَرُطُونَ وَ هُمْ الْيَوْمَ يَشْتَرُطُونَ وَ الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ فَإِنْ كَانَ شَرْطَ عَلَيْهِ أَنَّهُ إِنْ عَجَزَ رَجَعَ وَ إِنْ لَمْ يُشْتَرَطْ عَلَيْهِ لَمْ يَرْجَعْ

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said regarding the contracted slave when he pays off part of his contract. So he<sup>-asws</sup> said: 'The people were not stipulating conditions, and today they are stipulating, and are submitting in their stipulations. So if it was such that there was a condition stipulated upon him that if he was frustrated (from paying) he would be returned (to slavery), (so he would be), and if it was not stipulated upon him, he would not be returned'.

<sup>71</sup> من لا يحضره الفقيه 3: 287 / 87.

<sup>72</sup> تفسير القمي 2: 102.

<sup>73</sup> Al Kafi – V 6 – The Book of Emancipation, and the Arrangement, and the Contract Ch 10 H 7

وَبِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا قَالَ كَاتِبُوهُمْ إِنْ عَلِمْتُمْ أَنَّ لَهُمْ مَالًا

And regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **so write it for them, if you know goodness to be in them [24:33]**. He<sup>-asws</sup> said: 'Contract them if you know that for them would be wealth'.

قَالَ وَ قَالَ فِي الْمَكَاتِبِ يَشْتَرُ عَلَيْهِ مَوْلَاهُ أَنْ لَا يَتَزَوَّجَ إِلَّا بِإِذْنٍ مِنْهُ حَتَّى يُؤَدِّيَ مَكَاتِبَهُ قَالَ يَنْبَغِي لَهُ أَنْ لَا يَتَزَوَّجَ إِلَّا بِإِذْنٍ مِنْهُ فَإِنَّ لَهُ شَرْطَهُ .

He (the narrator) said, 'And he<sup>-asws</sup> said regarding the contracted slave: 'If his master stipulates upon him that he would not get married except by his permission until he has paid off his contract, it is befitting for him not to get married except by permission from him, for it is a condition for him'.<sup>74</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَ أَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ قَالَ تَضَعُ عَنْهُ مِنْ حُجُومِهِ الَّتِي لَمْ تَكُنْ تُرِيدُ أَنْ تَنْقُصَهُ مِنْهَا وَ لَا تُرِيدُ فَوْقَ مَا فِي نَفْسِكَ فَقُلْتُ كَمْ فَقَالَ وَضَعَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ مَمْلُوكِهِ أَلْفًا مِنْ سِتَّةِ آلَافٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al A'ala Bin Al Fuzayl,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **so write it for them, if you know goodness to be in them, and give them from the wealth which Allah Gave you [24:33] so write it for them, if you know goodness to be in them, and give them from the wealth which Allah Gave you**. He<sup>-asws</sup> said: 'There would be placed aside from him, from his instalment which he did not want to be reduced from it, and it would not exceed about what in yourself'. So I said, 'How much?' So he<sup>-asws</sup> said: 'Abu Ja'far<sup>-asws</sup> placed aside from his<sup>-asws</sup> owned slave, a thousand from six thousand'.<sup>75</sup>

## VERSES 34 & 35

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ {34}

**And We have Revealed unto you clear Verses and Examples of those who have passed away from before you, and an Advice for the pious [24:34]**

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ

<sup>74</sup> Al Kafi – V 6 – The Book of Emancipation, and the Arrangement, and the Contract Ch 10 H 9

<sup>75</sup> Al Kafi – V 6 – The Book of Emancipation, and the Arrangement, and the Contract Ch 10 H 17

لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

**Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]**

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ سَأَلْتُ الرِّضَا (عليه السلام) عَنْ قَوْلِ اللَّهِ تَوْرُ السَّمَاوَاتِ وَ الْأَرْضِ فَقَالَ هَادٍ لِأَهْلِ السَّمَاءِ وَ هَادٍ لِأَهْلِ الْأَرْضِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaquoub Bin Yazeed, from Al Abbas Bin Hilal who said,

‘I asked Al-Reza<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>: **Allah is Light of the skies and the earth [24:35]**. So he<sup>-asws</sup> said: ‘A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth’.

وَ فِي رَوَايَةِ الْبَرْقِيِّ هُدًى مِّنْ فِي السَّمَاءِ وَ هُدًى مِّنْ فِي الْأَرْضِ .

And in a report of Al-Barqy, ‘(He<sup>-asws</sup> said): ‘A Guidance for the ones in the sky and a Guidance for the ones in the earth’.<sup>76</sup>

وعنه: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن ثنون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: «اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فَاطِمَةٍ (عليها السلام)، فِيهَا مِصْبَاحُ الْحَسَنِ، الْمِصْبَاحُ فِي رُجَاجَةِ الْحَسَنِ، الرُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ فَاطِمَةٍ (عليها السلام)، كَوْكَبٌ دُرِّيٌّ بَيْنَ نَسَاءِ أَهْلِ الدُّنْيَا، يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ إِبْرَاهِيمَ (عليه السلام)، زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ، وَ لَا نَصْرَانِيَّةٍ،

And from him, from Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asam, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

‘Abu Abdullah<sup>-asws</sup> said regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Allah is Light of the skies and the earth. An example of His Light is like a niche [24:35] - Fatima<sup>-asws</sup>, wherein is a lamp - Al-Hassan<sup>-asws</sup>, the lamp is in a glass, Al-Husayn<sup>-asws</sup>, and the glass is as if it is a brightly shining star - Fatima<sup>-asws</sup> is the brightly shining star between the women of the world, ignited from a Blessed olive tree - Ibrahim<sup>-as</sup>, neither eastern nor western - neither Jewish nor Christian.**

يَكَادُ زَيْتُهَا يُضِيءُ يَكَادُ الْعِلْمُ يَتَفَجَّرُ مِنْهَا وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ،

<sup>76</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 16 H 4



***Its oil almost illuminates*** - illumination of the knowledge which almost explodes from her<sup>-asws</sup>, ***and even though fire does not touch it. Light upon Light*** – an Imam<sup>-asws</sup> after an Imam<sup>-asws</sup>.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي اللَّهُ لِلْأئِمَّةِ (عليهم السلام) مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ.

***Allah Guides to His Light ones He so Desires to*** - Allah<sup>-azwj</sup> Guides to the Imam<sup>-asws</sup> ones He<sup>-azwj</sup> so Desires to, ***and Allah Strikes examples for the people [24:35]***.<sup>77</sup>

وعنه: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) وضع العلم الذي كان عنده عند الوصي، وهو قول الله عز وجل: اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ، يقول: أنا هادي السماوات والأرض، مثل العلم الذي أعطيته، وهو نوري الذي يهتدى به، مثل المشكاة فيها مصباح، والمشكاة: قلب محمد (صلى الله عليه وآله)، والمصباح: النور الذي فيه العلم.

And from him, from Ali Bin Muhammad, from Ali Bin Al Abbas, from Ali Bin Hamaad, from Amro Bin Shimir, from Jabir,

Abu Ja'far<sup>-asws</sup> having has narrated that Rasool-Allah<sup>-saww</sup> placed the Knowledge which was within him<sup>-saww</sup>, to be within the successor<sup>-asws</sup>, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Allah is Light of the skies and the earth. An example of His Light is like a niche [24:35]***. He<sup>-azwj</sup> is Saying: "I<sup>-azwj</sup> am the Guide of the Heavens and the earth. The Example of the Knowledge which I<sup>-azwj</sup> Gave out, and it is My<sup>-azwj</sup> Light with which I<sup>-azwj</sup> Guide by, ***An example of His Light is like a niche wherein is a lamp [24:35]***, and the niche is the heart of Muhammad<sup>-saww</sup>, and the lamp is the Light in which is the Knowledge.

وقوله: الْمِصْبَاحُ فِي زُجَاجَةٍ يقول: إني أريد أن أقبضك، فأجعل العلم الذي عندك عند الوصي، كما يجعل المصباح في الزجاج، كَأَمْثَلِ كَوَكَبٍ دُرِّيٍّ فأعلمهم فضل الوصي، يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ فأصل الشجرة المباركة إبراهيم (عليه السلام)، وهو قول الله عز وجل: رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ،

And His<sup>-azwj</sup> Words: ***the lamp is in a glass***, He<sup>-azwj</sup> is Saying: "I<sup>-azwj</sup> Wanted to Make you<sup>-saww</sup> pass away, and Make that which is with you<sup>-saww</sup> to be with the successor<sup>-asws</sup> just as the lamp is made to be in a glass, ***and the glass is as if it is a brightly shining star, ignited from a Blessed tree of olives***. So the origin of the Blessed tree is Ibrahim<sup>-as</sup> and these are the Words of the Mighty and Majestic: ***The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]***.

وهو قول الله عز وجل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***.

لا شَرِيَّةَ وَ لا غَرِيَّةَ يقول لستم بيهود فتصلون قبل المغرب، و لا نصارى فتصلون قبل المشرق، و أنتم على ملة إبراهيم (عليه السلام)، و قد قال الله عز وجل: مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَمْ يَكُنْ كَافًّا وَ لَمْ يَكُنْ مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ.

<sup>77</sup> (Extract) الكافي 1: 151 / 5.



(As for): **neither eastern nor western [24:35]** - He<sup>-azwj</sup> is saying: "You are neither Jews so that you pray in the direction of the west, nor are you Christians, so that you pray in the direction of the east, but you are the nation of Ibrahim<sup>-as</sup>", and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67].**

و قوله عز و جل: يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يقول: مثل أولادكم الذين يولدون منكم، كمثال الزيت الذي يتخذ من الزيتون، يكاد زيتها يضيء و لو لم تمسه نار نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يقول: يكادون أن يتكلموا بالنبوة و لو لم ينزل عليهم ذلك».

And the Words of the Mighty and Majestic: **Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35]**, He<sup>-azwj</sup> is Saying: "The example of your<sup>-asws</sup> children from you<sup>-asws</sup>, those who are born unto you<sup>-asws</sup>, is like the example of the oil which comes out from the olive, **Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35]**. He<sup>-azwj</sup> is saying that they<sup>-asws</sup> almost speak with the Prophet-hood even though that has not been Revealed unto them<sup>-asws</sup> 78

ابن بابويه، قال: حدثنا إبراهيم بن هارون بن الهيثمي بمدينة السلام، قال: حدثني محمد بن أحمد بن أبي الفلج، قال: حدثنا الحسين بن أيوب، عن محمد بن غالب، عن علي بن الحسين، عن الحسن بن أيوب، عن الحسين بن سليمان، عن محمد بن مروان الذهلي، عن الفضيل بن يسار، قال: قلت لأبي عبد الله الصادق (عليه السلام): الله نُورُ السَّمَاوَاتِ وَ الْأَرْضِ؟ قال: «كذلك الله عز و جل». قال: قلت: مَثَلُ نُورِهِ؟ قال: «محمد (صلى الله عليه و آله) قلت: كَمِشْكَاةٍ؟ قال: «صدر محمد (صلى الله عليه و آله) قلت: فِيهَا مِصْبَاحٌ؟ قال: «فيه نور العلم، يعني النبوة». قلت: الْمِصْبَاحُ فِي رُجَاجَةٍ؟ قال: «علم رسول الله (صلى الله عليه و آله) صدر إلى قلب علي (عليه السلام)».

Ibn Babuwayh said, 'Ibrahim Bin Haroun Bin Al Hayti narrated to us at the city of Al Islam, from Muhammad Bin Ahmad Ibn Abu Al Salj, from Al Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Husayn, from Al Hassan Bin Ayoub, from Al Husayn Bin Suleyman, from Muhammad Bin Marwan Al Zahly, from Al Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah Al-Sadiq<sup>-asws</sup>, '(What about): **Allah is Light of the skies and the earth [24:35]?**' He<sup>-asws</sup> said: 'Such is Allah<sup>-azwj</sup> Mighty and Majestic'. I said, '**An example of His Light [24:35]?**' He<sup>-asws</sup> said: 'Muhammad<sup>-sawww</sup>'. I said, '**is like a niche?**' He<sup>-asws</sup> said: 'Chest of Muhammad<sup>-sawww</sup>'. I said, '**wherein is a lamp?**' He<sup>-asws</sup> said: 'In it is the light of Knowledge, meaning the Prophet-hood'. I said, '**the lamp is in a glass?**' He<sup>-asws</sup> said: 'The Knowledge of Rasool-Allah<sup>-sawww</sup> passed on to the heart of Ali<sup>-asws</sup>'.

قلت: كَأَنَّهُ؟ قال: «لأي شيء تقرأ كأنها؟» فقلت: فكيف، جعلت فداك؟ قال: «كأنه كوكب دري». قلت: يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ؟ قال: «ذلك أمير المؤمنين علي بن أبي طالب (عليه السلام)، لا يهودي و لا نصراني».

I said, '**as if it is?**' He<sup>-asws</sup> said: 'For which thing are you reading **as if it is?**' So I said, 'So how, may I be sacrificed for you<sup>-asws</sup>?' He<sup>-asws</sup> said: '**as if it is a brightly shining star**'. I said, '**ignited from a Blessed olive tree, neither eastern nor western?**' He<sup>-asws</sup> said: 'That is Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, neither Jewish nor Christian'.

قلت: يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ قَالَ: «يكاد العلم يخرج من فم العالم من آل محمد (عليهم السلام) من قبل أن ينطق به». قلت: نُورٌ عَلَى نُورٍ؟ قال: «الإمام في أثر الإمام».

I said, '*Its oil almost illuminates and even though fire does not touch it?*' He<sup>-asws</sup> said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> from before he<sup>-asws</sup> speaks it'. I said, '*Light upon Light?*' He<sup>-asws</sup> said: 'The Imam<sup>-asws</sup> in the footsteps of the Imam<sup>-asws</sup>'.<sup>79</sup>

روي عن جابر بن عبد الله الأنصاري، قال: دخلت إلى مسجد الكوفة، و أمير المؤمنين (صلوات الله و سلامه عليه) يكتب بإصبعه و يتبسم، فقلت له: يا أمير المؤمنين، ما الذي يضحكك؟ فقال: «عجبت لمن يقرأ هذه الآية و لم يعرفها حق معرفتها». فقلت له: أي آية، يا أمير المؤمنين؟

It has been reported from Jabir Bin Abdullah Al Ansary who said,

'I entered the Masjid Al-Kufa, and Amir Al-Momineen<sup>-asws</sup> was writing with his<sup>-asws</sup> finger and smiling. So I said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>, what is it which make you<sup>-asws</sup> laugh?' So he<sup>-asws</sup> said: 'I<sup>-asws</sup> wonder at the one who recites this Verse and does not understand it as it deserves to be understood'. So I said to him, 'Which Verse, O Amir Al-Momineen<sup>-asws</sup>?'

فقال: «قوله تعالى: اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ، المشكاة: محمد (صلى الله عليه و آله)، فيها مصباح، أنا المصباح. في زُجاجة الزجاجة الحسن و الحسين (عليهما السلام)، كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ و هو علي بن الحسين (عليه السلام)، يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ محمد بن علي (عليه السلام)، زَيْتُونَةٍ جعفر بن محمد (عليه السلام) لا شَرْقِيَّةٍ موسى بن جعفر (عليه السلام)، و لا غَرْبِيَّةٍ علي بن موسى (عليه السلام)، يَكَادُ زَيْتُهَا يُضِيءُ محمد بن علي (عليه السلام)، وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ علي بن محمد (عليه السلام)، نُورٌ عَلَى نُورٍ الحسن ابن علي (عليه السلام)، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ القائم المهدي (عليه السلام) وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ».

He<sup>-asws</sup> said: 'The Words of the Exalted: **Allah is Light of the skies and the earth [24:35]**. The niche is Muhammad<sup>-saww</sup>, **wherein is a lamp** - I<sup>-asws</sup> am the lamp, **the lamp is in a glass**, The glass - Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, **as if it is a brightly shining star** - it is Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup>, **ignited from a Blessed tree** Muhammad Bin Ali<sup>-asws</sup>, **of olives** - Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, **neither eastern** - Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, **nor western** - Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, **Its oil almost illuminates** - Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> - **and even though fire does not touch it** - Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, **Light upon Light** - Al-Hassan<sup>-asws</sup> Ibn Ali<sup>-asws</sup>, **Allah Guides to His Light ones He so Desires to** - Al-Qaim Al-Mahdi<sup>-asws</sup>, **and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]**'.<sup>80</sup>

وعنه، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في هذه الآية: اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ، قلت: لجعفر بن محمد (عليهما السلام): جعلت فداك - يا سيدي - إنهم يقولون: مثل نور الرب؟ قال: «سبحان الله! ليس لله مثل، قال الله: فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ».

And from him (Ali Bin Ibrahim) who said, 'Hameed Bin Ziyad narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

<sup>79</sup> التوحيد: 3/ 157.

<sup>80</sup> غاية المرام: 317، اللوامع النورانية: 247.

(It has been narrated) from Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, regarding this Verse: **Allah is Light of the skies and the earth [24:35] Allah is Light of the skies and the earth**, I said to Ja'far Bin Muhammad<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup> – O my Master<sup>-asws</sup> – They (people) are saying, 'There is a resemblance for the Light of the Lord<sup>-azwj?</sup>' He<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup>! There is no resemblance for Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> Says: **Therefore, do not strike resemblances for Allah [16:74]**'.<sup>81</sup>

الطبرسي، قال: روي عن الرضا (عليه السلام) أنه قال: «نحن المشكاة فيها، و المصباح محمد (صلى الله عليه و آله)، يَهْدِي اللهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي اللهُ لَوْلَايَتَنَا مَنْ أَحَبَّ».

Al Tabarsy said,

'It has been reported from Al-Reza<sup>-asws</sup> having said: 'We<sup>-asws</sup> are the Niches regarding it, and the lamp is Muhammad<sup>-saww</sup>: **Allah Guides to His Light ones He so Desires to [24:35]**, Allah<sup>-azwj</sup> Guides to our<sup>-asws</sup> Wilayah, the one whom He<sup>-azwj</sup> Loves'.<sup>82</sup>

وعنه، قال: حدثنا إبراهيم بن هارون الهيتي، قال: حدثنا محمد بن أحمد بن أبي الثلج، قال: حدثنا جعفر بن محمد بن الحسن الزهري قال: حدثنا أحمد بن صبيح، قال: حدثنا ظريف بن ناصح، عن عيسى ابن راشد، عن محمد بن علي بن الحسين (عليهم السلام)، في قول الله عز و جل: كَمِشْكَاتٍ فِيهَا مِصْبَاحٌ، قال: «المشكاة: نور العلم في صدر محمد (صلى الله عليه و آله)».

And from him, said, 'It was narrated to us by Ibrahim Bin Haroun Al Hayti, from Muhammad Bin Ahmad Bin Abu Al Salj, from Ja'far Bin Muhammad Bin Al Hassan Al Zuhry, from Ahmad Bin Sabeeh, from Zareyf Bin Nasih, from Isa Ibn Rashid,

From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Hassan<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **like a niche wherein is a lamp [24:35]**. He<sup>-asws</sup> said: 'The niche is the light of knowledge in the chest of Muhammad<sup>-saww</sup>'.

المِصْبَاحُ فِي رُجَاجَةٍ، قال: «الرجاجة: صدر علي (عليه السلام)، صار علم النبي (صلى الله عليه و آله) إلى صدر علي (عليه السلام)».

(As for): **the lamp is in a glass**, he<sup>-asws</sup> said: 'The glass is the chest of Ali<sup>-asws</sup>. The knowledge of the Prophet<sup>-saww</sup> came to the chest of Ali<sup>-asws</sup>'.

الرُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ، قال: «نور العلم»

(As for): **and the glass is as if it is a brightly shining star ignited from a Blessed tree**, he<sup>-asws</sup> said: 'Light of the knowledge'.

لَا شَرْقِيَّةَ وَلَا غَرْبِيَّةَ، قال: «لا يهودية و لا نصرانية».

(As for): **neither eastern nor western**, he<sup>-asws</sup> said: 'Neither Jewish nor Christian'.

يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ، قال: «يكاد العالم من آل محمد (عليهم السلام) يتكلم بالعلم قبل أن يسأل».

<sup>81</sup> (Extract) تفسير القمي 2: 103

<sup>82</sup> مجمع البيان 7: 226.

(As for): **Its oil almost illuminates and even though fire does not touch it**, he<sup>-asws</sup> said: 'The knowledgeable one<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> almost speaks with the knowledge before he<sup>-asws</sup> is even asked'.

نُورٌ عَلَى نُورٍ، قال: «يعني إماماً مؤيداً بنور العلم والحكمة في أثر إمام، من آل محمد (عليهم السلام)، وذلك من لدن آدم، إلى أن تقوم الساعة».

(As for): **Light upon Light**, he<sup>-asws</sup> said: 'It mean an Imam<sup>-asws</sup> aided by the Light of the knowledge and the wisdom in the footsteps of an Imam<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and that (knowledge and the wisdom) is from the time of Adam<sup>-as</sup> up to the Establishment of the Hour''.<sup>83</sup>

وعنه، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في هذه الآية: **اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ**، قال: بدأ بنور نفسه تعالى، مثلاً نُورِهِ مثل هداه في قلب المؤمن كمشكاة فيها مصباح المصباح، والمشكاة: جوف المؤمن، والقنديل: قلبه، والمصباح: النور الذي جعله الله في قلبه

And from him, said, 'It was narrated to us by Hameed Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> regarding this Verse: **Allah is Light of the skies and the earth [24:35]**. He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Began by His<sup>-azwj</sup> Own Exalted Light. **An example of His Light** – is like an example of His<sup>-azwj</sup> Guidance in the heart of the Momin, **is like a niche wherein is a lamp, the lamp** – And the niche is the inside of the Momin, and the lamp is his heart, and the lamp is the light which Allah<sup>-azwj</sup> Made it to be in his heart'.

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ - قال - الشجرة: المؤمن، زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ عَلَى سَوَاءِ الْجَبَلِ، لَا غَرْبِيَّةٍ: أي لا شرق لها، و لا شرقية: أي لا غرب لها، إذا طلعت الشمس عليها، و إذا غربت غربت عليها.

(as for): **ignited from a Blessed tree**, he<sup>-asws</sup> said: 'The tree is the Momin, **of olives, neither eastern nor western**, upon the mountain plain, neither western, i.e. there being no east for it, nor eastern, i.e. there being no west for it, when the sun emerges upon it, and when it sets, it sets upon it.

يَكَادُ زَيْتُهَا يُضِيءُ يكاد النور الذي جعله الله في قلبه يضيء، و لو لم يتكلم نُورٌ عَلَى نُورٍ فريضة على فريضة، و سنة على سنة يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يهدي الله لفرائضه و سننه من يشاء

(As for): **Its oil almost illuminates** – the light which Allah<sup>-azwj</sup> Made to be in his heart almost illuminates, and even if he does not speak. **Light upon Light** – and Obligation upon an Obligation, and a Sunnah upon a Sunnah. **Allah Guides to His Light ones He so Desires to** – Allah<sup>-azwj</sup> Guides to His<sup>-azwj</sup> Obligation and His<sup>-azwj</sup> Sunnah, ones He<sup>-azwj</sup> so Desires to.

و يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ فَمَثَلُ ضَرْبِهِ اللَّهُ لِلْمُؤْمِنِ -

(As for): **and Allah Strikes examples for the people** – so this is an example Allah<sup>-azwj</sup> Struck for the Momin'.

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ثم قال - فالْمُؤْمِنُ يتقلب في خمسة من النور. مدخله نور، و مخرجه نور، و علمه نور، و كلامه نور، و مصيره يوم القيامة إلى الجنة نور».

Then he<sup>-asws</sup> said: 'Thus, the Momin turns among five of the lights. His entrance is light, and his exit is light, and his knowledge is light, and his speech is light, and his destiny on the Day of Judgment to the Paradise is light'.

قلت: لجعفر بن محمد (عليهما السلام): جعلت فداك - يا سيدي - إنهم يقولون: مثل نور الرب؟ قال: «سبحان الله! ليس لله مثل، قال الله: فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ».

I said to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, O my Master<sup>-asws</sup>! They (people) are saying there is a resemblance of the Light of the Lord<sup>-azwj</sup>? He<sup>-asws</sup> said: 'Glorious is Allah<sup>-azwj</sup>! There isn't a resemblance for Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Says: **Therefore, do not strike resemblances for Allah [16:74]**'.<sup>84</sup>

وعنه، قال: حدثني أبي، عن عبد الله بن جندب، قال: كتبت إلى أبي الحسن الرضا (عليه السلام)، أسأله عن تفسير هذه الآية، فكتب إلي الجواب: «أما بعد، فإن محمدا (صلى الله عليه و آله) كان أمين الله في خلقه، فلما قبض النبي (صلى الله عليه و آله)، كنا أهل البيت ورثته، فنحن أمناء الله في أرضه، عندنا علم المنايا، و البلايا، و أنساب العرب، و مولد الإسلام،

And from him, said, 'My father narrated to me, from Abdullah Bin Jundab who said,

'I wrote to Abu Al-Hassan Al-Reza<sup>-asws</sup>, asking him<sup>-asws</sup> about the interpretation of this Verse (24:35). He<sup>-asws</sup> wrote the answer to me: 'As for after, Muhammad<sup>-saww</sup> was a Trustee of Allah<sup>-azwj</sup> among His<sup>-azwj</sup> creatures. So when the Prophet<sup>-saww</sup> passed away, it was the People<sup>-asws</sup> of the Household who inherited him<sup>-saww</sup>. Thus, we<sup>-asws</sup> are the Trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. With us<sup>-asws</sup> is the knowledge of the deaths and the afflictions, and the lineages of the Arabs, and the birth of Al Islam.

و ما من فئة تضل مائة و تهدي مائة إلا و نحن نعرف سائقها و قائدها و ناعقها، و إنا لنعرف الرجل إذا رأيناه بحقيقة الإيمان، و حقيقة النفاق، و إن شيعتنا لمكتوبون بأسمائهم و أسماء آبائهم، أخذ الله علينا و عليهم الميثاق، يردون موردنا، و يدخلون مدخلنا، ليس على ملة الإسلام غيرنا و غيرهم إلى يوم القيامة،

And there is none from a group straying a hundred and guiding a hundred, except and we<sup>-asws</sup> recognise its usher, and its leader, and its caller, and we<sup>-asws</sup> recognise the man when we<sup>-asws</sup> show him the realities of the Eman, and realities of the hypocrisy, and that our<sup>-asws</sup> Shias are registered with their names and the names of their fathers. Allah<sup>-azwj</sup> Took the Covenant upon us<sup>-asws</sup> and upon them. They turn our<sup>-asws</sup> turnings and enter our<sup>-asws</sup> entrances. There wouldn't be anyone upon the Religion of Al Islam apart from us<sup>-asws</sup> and them up to the Day of Judgment.

نحن الآخذون بحجة نبينا (صلى الله عليه و آله)، و نبينا آخذ بحجة ربنا، و الحجة: النور، و شيعتنا آخذون بحجرتنا،

We<sup>-asws</sup> would be grabbing an attachment of our<sup>-asws</sup> Prophet<sup>-saww</sup>, and our<sup>-asws</sup> Prophet<sup>-saww</sup> would be grabbing an Attachment of our<sup>-asws</sup> Lord<sup>-azwj</sup> - and the attachment, it is the Light - and our<sup>-asws</sup> Shias would be grabbing our<sup>-asws</sup> attachment.

<sup>84</sup> تفسير القمي 2: 103

من فارقنا هلك، و من تبعنا نجا، و المفارق لنا، و الجاحد لولايتنا كافر، و متبعنا و تابع أوليائنا مؤمن، لا يحبنا كافر، و لا يبغضنا مؤمن، و من مات و هو يحبنا كان حقا على الله أن يبعثه معنا،

One who separates from us<sup>-asws</sup> is destroyed, and one who follows us<sup>-asws</sup> achieves salvation, and the separator from us<sup>-asws</sup> and the rejecter of our<sup>-asws</sup> Wilayah is a Kafir, and follower of us<sup>-asws</sup> and follower of our<sup>-asws</sup> friends is a Momin. A Kafir will not love us<sup>-asws</sup> and a Momin will not hate us<sup>-asws</sup>. And one who dies, and he loves us<sup>-asws</sup>, would have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Resurrects him to be with us<sup>-asws</sup>.

نحن نور لمن تبعنا، و هدى لمن اهتدى بنا، و من لم يكن منا فليس من الإسلام في شيء، و بنا فتح الله الدين، و بنا يختمه، و بنا أطعمكم الله عشب الأرض، و بنا أنزل الله قطر السماء، و بنا آمنكم الله من الغرق في بحركم، و من الحسف في بركم، و بنا نفعكم الله في حياتكم، و في قبوركم، و في محشركم، و عند الصراط، و عند الميزان، و عند دخول الجنة.

We<sup>-asws</sup> are a Light for the ones who follow us<sup>-asws</sup>, and a Guidance for the one who seeks Guidance with us<sup>-asws</sup>. And one who does not happen to be from us<sup>-asws</sup>, so he isn't from Al Islam into anything. And by us<sup>-asws</sup> Allah<sup>-azwj</sup> will Grant victory to the Religion, and by us<sup>-asws</sup> He<sup>-azwj</sup> will end it, and by us<sup>-asws</sup> Allah<sup>-azwj</sup> Feeds you all the vegetation of the earth, and by us<sup>-asws</sup> Allah<sup>-azwj</sup> Sends down the drops of the sky, and by us<sup>-asws</sup> Allah<sup>-azwj</sup> Secures you from drowning in your oceans, and ones who submerge in your lands, and by us<sup>-asws</sup> Allah<sup>-azwj</sup> Benefits you in your lives, and in your graves, and in your Resurrection, and at the Bridge, and at the Scale, and at the entrance of the Paradise.

مثلنا في كتاب الله كممثل مشكاة، و المشكاة في القنديل، فنحن المشكاة فيها مصباح، المصباح: محمد رسول الله (صلى الله عليه و آله): المصباح في رُجاجة من عصره الطاهر الرُجاجة كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ لَا دُعِيَّةٍ، و لا منكرة،

Our<sup>-asws</sup> example in the Book of Allah<sup>-azwj</sup> is like a niche, and the niche is in the lantern. Thus, we<sup>-asws</sup> are the **niche wherein is a lamp [24:35]**. The lamp is Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, **the lamp is in a glass**, from its pure elements, **and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western** – neither disgusting nor evil.

يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارُ الْقُرْآنِ نُورٌ عَلَى نُورٍ إِمَامٌ بَعْدَ إِمَامٍ، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ فالنور علي (عليه السلام)، يهدي الله لولايتنا من أحب، و حق على الله أن يبعث ولينا مشرقا وجهه، منيرا برهانه، ظاهرة عند الله حجه

**Its oil almost illuminates and even though fire does not touch it** – the Quran. **Light upon Light** – Imam<sup>-asws</sup> after an Imam<sup>-asws</sup>. **Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]**. So the Light is Ali<sup>-asws</sup>. Allah<sup>-azwj</sup> Guides to our<sup>-asws</sup> Wilayah, the one He<sup>-azwj</sup> Loves, and there is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Resurrects ones is our<sup>-asws</sup> Wilayah with a bright face, His<sup>-azwj</sup> Proof being radiant, a phenomenon in the Presence of Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Divine Authorities.

حق على الله أن يجعل أوليائنا المتقين مع الصديقين و الشهداء و الصالحين، و حسن أولئك رفيقا، فشهادونا لهم فضل على الشهداء بعشر درجات، و لشهيد شيعتنا فضل على كل شهيد غيرنا بتسع درجات.



There is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Makes the ones in our<sup>-asws</sup> Wilayah, the pious ones, to be with **the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69]. Thus, our<sup>-asws</sup> martyrs, for them is a merit upon the martyrs by ten Levels, and a martyr of our<sup>-asws</sup> Shias has a merit upon all martyrs apart from ours<sup>-asws</sup>, by nine Levels.

فنحن النجباء، و نحن أفراد الأنبياء، و نحن أولاد الأوصياء، و نحن المخصوصون في كتاب الله، و نحن أولى الناس برسول الله (صلى الله عليه و آله)، و نحن الذين شرع الله لنا دينه، فقال في كتابه: **شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِیْنَا إِلَيْكَ يَا مُحَمَّد وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى**

We<sup>-asws</sup> are the excellent ones, and we<sup>-asws</sup> are the excess of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> are the children of the successors<sup>-as</sup>, and we<sup>-asws</sup> are the ones<sup>-asws</sup> particularise in the Book of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are the foremost of the people with Rasool-Allah<sup>-saww</sup>, and we<sup>-asws</sup> are those Allah<sup>-azwj</sup> Legislated His<sup>-azwj</sup> Religion for us<sup>-asws</sup>, so He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

قد علمنا و بلغنا ما علمنا، و استودعنا علمهم، و نحن ورثة الأنبياء، و نحن ورثة أولي العلم، و أولي العزم من الرسل، أَنْ أَفِيضُوا الدِّينَ كَمَا قَالَ اللَّهُ: وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مِنْ أَشْرِكْ بِوَلَايَةِ عَلِي (عليه السلام) مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِي (عليه السلام) يَا مُحَمَّد، يَهْدِي إِلَيْهِ مَنْ يُنِيبُ مِنْ يَجِيبُكَ إِلَى وَلَايَةِ عَلِي (عليه السلام)، و قد بعثت بكتاب فيه هدى، فتدبره و افهمه، فإنه شفاء لما في الصدور».

We<sup>-asws</sup> have been Taught, and we<sup>-asws</sup> delivered what we<sup>-asws</sup> were Taught, and we<sup>-asws</sup> kept their<sup>-as</sup> knowledge in trust, and we<sup>-asws</sup> are the inheritors of the Prophets<sup>-as</sup>, and we<sup>-asws</sup> inherited the foremost knowledge and of the Determined ones from the Rasools<sup>-as</sup> **that: "Establish the Religion and do not be divided in it!" Greatly difficult it is upon the associators [42:13] – ones who associate with the Wilayah of Ali<sup>-asws</sup>, what you are calling them to – from the Wilayah of Ali<sup>-asws</sup>, O Muhammad<sup>-saww</sup>, He Guides towards it ones who are penitent [42:13], one who answers you<sup>-saww</sup> to the Wilayah of Ali<sup>-asws</sup>, and he<sup>-saww</sup> had been Sent with a Book wherein is Guidance, therefore ponder over it, and understand it, as it is a healing for what is in the chests".<sup>85</sup>**

#### Appendix I: Sermon of Amir Al-Momeen-asws on Zikr (Verse 24:37)

**هَجْج، هَجْجِ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عِندَ تِلَاوَتِهِ رَجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ قَالَ إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِّكْرَ جَلَاءً لِلْقُلُوبِ تَسْمَعُ بِهِ بَعْدَ الْوَقْفَةِ وَ تُبْصِرُ بِهِ بَعْدَ الْعَشْوَةِ وَ تَنْقَادُ بِهِ بَعْدَ الْمَعَانِدَةِ**

(The book) 'Nahj Al-Balagah; -

'From a speech of his<sup>-asws</sup> at the recitation of: **Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]**, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Glorious has Made the Zikr a polishing for the hearts to hear with it after the deafness and be insightful with it after the blindness, and succumb with it after the obstinacy.

وَ مَا يَرَحِ لِلَّهِ عَزَّتْ أَلَاؤُهُ فِي الْبُرْهَةِ بَعْدَ الْبُرْهَةِ وَ فِي أَرْزَامِ الْفَتَرَاتِ عِبَادٌ نَاجَاهُمْ فِي فِرْجِهِمْ وَ كَلَمُهُمْ فِي دَاتِ عُقُولِهِمْ

تفسير القمي 2: 104. 85

And there did not depart for Allah<sup>-azwj</sup> His<sup>-azwj</sup> Mighty Favours in the period after the period, and in times are the times of gap period (of the Prophets<sup>-as</sup>), servants He<sup>-azwj</sup> Rescued them in their thinking, and Spoke to them with their intellects.

فَاسْتَصْبَحُوا بُنُورَ يَقْظَةٍ فِي الْأَسْمَاعِ وَالْأَبْصَارِ وَالْأَفْئِدَةِ يُذَكِّرُونَ بِأَيَّامِ اللَّهِ وَ يُخَوِّفُونَ مَقَامَهُ بِمَنْزِلَةِ الْأَدْلَةِ فِي الْفُلُوتِ مَنْ أَخَذَ الْقَصْدَ حَمِدُوا إِلَيْهِ طَرِيقَهُ وَ بَشَّرُوهُ بِالنَّجَاةِ وَ مَنْ أَخَذَ يَمِينًا وَ شِمَالًا ذَمُّوا إِلَيْهِ الطَّرِيقَ وَ حَذَّرُوهُ مِنَ الْهَلَكَةِ وَ كَانُوا كَذَلِكَ مَصَابِيحَ تِلْكَ الظُّلُمَاتِ وَ أَدْلَةً تِلْكَ الشُّبُهَاتِ

So, they became awakened by the Noor in the hearing and the sight and the heart, remembering the days of Allah<sup>-azwj</sup> and fearing His<sup>-azwj</sup> Pausing them in the status of pointers in the wilderness. One who took with the middle path was praising Him<sup>-azwj</sup> His<sup>-azwj</sup> Path and His<sup>-azwj</sup> Glad tidings with the salvation, and the one who took to the right and the left, they condemned His<sup>-azwj</sup> path, and they cautioned of the destruction, and they were like that, lamps in that darkness, and pointer in those suspicions.

وَ إِنَّ لِلذِّكْرِ لَأَهْلًا أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا فَلَمْ تَشْغَلْهُمْ بِجَارَةٍ وَ لَا يَبِيعَ عَنْهُ يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ وَ يَهْتَفُونَ بِالزَّوْاجِرِ عَنْ مُحَارِمِ اللَّهِ فِي أَصْمَاعِ الْغَافِلِينَ وَ يَأْمُرُونَ بِالْقِسْطِ وَ يَأْتِمِرُونَ بِهِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يَنْتَاهَوْنَ عَنْهُ

And for the Zikr there are people who have taking it as a replacement from the world, so neither trade nor selling pre-occupies them from it. By (Zikr) they are cutting the days of the life, and they are alerting with the rebukes from the Prohibitions of Allah<sup>-azwj</sup> into the ears of the heedless ones, and instructing them with the fairness are practicing it, and they are forbidding from the evil and are staying away from it.

فَكَأَنَّمَا قَطَعُوا الدُّنْيَا إِلَى الْآخِرَةِ وَ هُمْ فِيهَا فَشَاهَدُوا مَا وَرَاءَ ذَلِكَ

It is as if they are cutting across the world to the Hereafter while they are in it, so they are witnessing what is beyond that.

فَكَأَنَّمَا اطَّلَعُوا غُيُوبَ أَهْلِ الْبَرَزِخِ فِي طُولِ الْإِقَامَةِ فِيهِ وَ حَقَّقَتِ الْقِيَامَةُ عَلَيْهِمْ عِدَائَهَا فَكَشَفُوا غِطَاءَ ذَلِكَ لِأَهْلِ الدُّنْيَا حَتَّى كَأَنَّهُمْ يَرَوْنَ مَا لَا يَرَى النَّاسُ وَ يَسْمَعُونَ مَا لَا يَسْمَعُونَ

It is as if they are notified of the hidden matters of the people of purgatory regarding the length of their stay in it, and the Qiyamah has been proven true upon them of its Promises. So they uncovered that covering of people of the world until it was as if they were seeing what the people could not see, and they were hearing what they could not hear.

فَلَوْ مَثَّلْنَاهُمْ لِعَقْلِكَ فِي مَقَامِهِمُ الْمُحْمُودَةِ وَ مَجَالِسِهِمُ الْمَشْهُودَةِ وَ قَدْ نَشَرُوا دَوَائِينَ أَعْمَالِهِمْ وَ فَرَعُوا لِمُحَاسَبَةِ أَنْفُسِهِمْ عَلَى كُلِّ صَغِيرَةٍ وَ كَبِيرَةٍ أَمْرًا بِهَا فَقَصَّرُوا عَنْهَا وَ هُوَ عَنْهَا فَفَرَّطُوا فِيهَا وَ حَمَلُوا ثِقْلَ أَوْزَارِهِمْ ظُهُورَهُمْ فَضَعُّوا عَنِ الْإِسْتِقْلَالِ بِهَا

If you were to resemble them to your intellect in their praise-worthy positions and their witnessed gatherings, and the registers of their deeds having been published, and they are free for the Reckoning themselves upon every minor and major sin, and they have been Commanded with but there were deficient about these, and they had been Forbidden from it but there were excessive in it, and they were loaded with the weight of their burdens on their backs, so they were too weak to be independent with it.



فَنَشَجُوا نَشِيجاً وَتَحَاوَبُوا خَيْباً يَعْجُونَ إِلَى رَبِّهِمْ مِنْ مَقَامٍ نَدَمَ وَاعْتَرَفَ لِرَأْيَتِ أَغْلَامٍ هُدًى وَ مَصَابِيحٍ دُجًى قَدْ حَقَّتْ بِهِمُ الْمَلَائِكَةُ وَ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَ فُتِحَتْ لَهُمُ أَبْوَابُ السَّمَاءِ وَ أُعِدَّتْ لَهُمْ مَقَاعِدُ الْكَرَامَاتِ فِي مَقَامٍ أَطْلَعَ اللَّهُ عَلَيْهِمْ فِيهِ

They wept with a crying and they whimpered with whisperings, bewailing to their Lord<sup>-azwj</sup> from a position of regret, and acknowledgement, you will see (them as) flags of guidance, and lamps for darkness, the Angels to have surrounded them, and the tranquillity having descended upon them, and the gateways of the sky opened up for them, and the honourable seats to have been prepared for them in the position Allah<sup>-azwj</sup> had Notified them regarding it.

فَرَضِي سَعْيُهُمْ وَ حَمِدَ مَقَامَهُمْ يَتَنَسَّمُونَ بِدُعَائِهِ رَوْحَ التَّجَاوُزِ رَهَائِلُ فَاقَةٍ إِلَى فَضْلِهِ وَ أُسَارَى ذِلَّةٍ لِعَظَمَتِهِ جَرَحَ طُولُ الْأَسَى قُلُوبَهُمْ وَ طُولُ الْبُكَاءِ عُيُونَهُمْ

He<sup>-azwj</sup> is Pleased with their striving and Praised their positions, as they breathed in His<sup>-azwj</sup> Call the breeze of the aromatic transcendence. They are destitute to His<sup>-azwj</sup> Grace, and humiliation of imprisonment to His<sup>-azwj</sup> Magnificence. The prolonged imprisoned as injured their hearts, and the lengthy of the crying (has injured) their eyes.

لِكُلِّ بَابٍ رَغْبَةٌ إِلَى اللَّهِ مِنْهُمْ يَدُّ قَارِعَةٍ بِهَا يَسْأَلُونَ مَنْ لَا تَضِيقُ لَدَيْهِ الْمَنَادُخُ وَ لَا يَخِيبُ عَلَيْهِ الرَّاغِبُونَ فَحَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ عَيْبَهَا مِنَ الْأَنْفُسِ هَذَا حَسِيبٌ عَيْبُكَ.

For every door there is a desire to Allah<sup>-azwj</sup> from them, a hand they are knocking with. They are asking the One<sup>-azwj</sup> there is no restriction for His<sup>-azwj</sup> Generosity, nor are the desirous disappointed to Him<sup>-azwj</sup>. Therefore reckon yourself for yourself, for other souls will have a reckoning (for you) besides you".<sup>86</sup>

<sup>86</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 39