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## CHAPTER 24

### AL-NOOR

#### (Th Light)

#### (64 VERSES)

#### VERSES 36 – 64

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### VERSES 36 – 38

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36}

*(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]*

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37}

*Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37]*

لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ {38}

*For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]*

#### The Exalted Houses (Households)

ثم قال علي بن إبراهيم: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا القاسم بن الربيع، عن محمد بن سنان، عن عمار بن مروان، عن منخل، عن جابر، عن أبي جعفر (عليه السلام)، في قوله: فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، قال: «هي بيوت الأنبياء، وبيت علي (عليه السلام) منها».

Then Ali Bin Ibrahim said, 'It was narrated to us by Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Malik, from Al Qasim Al Rabie, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Mankhal, from Jabir,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***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> is from these'.<sup>1</sup>

محمد بن العباس، قال: حدثنا المنذر بن محمد القابوسي، قال: حدثنا أبي، عن عمه، عن أبيه، عن أبان بن تغلب، عن نفيح بن الحارث، عن أنس بن مالك، و عن بريدة، قال: قرأ رسول الله (صلى الله عليه و آله): فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ فقام إليه رجل، فقال: أي بيوت هذه، يا رسول الله؟ قال: «بيوت الأنبياء».

Muhammad Bin Al Abbas said, 'Muhammad Bin Al Abbas, from Al Munzar Bin Muhammad Al Qabousi, from his father, from his uncle, from his father, from Aban Bin Taghlab, from Nafi'e Bin Al Haris, from Anas Bin Malik and from Bureyda who both said,

'Rasool-Allah<sup>-saww</sup> recited: ***(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]***, so a man stood up to him<sup>-saww</sup> and said, 'Which houses are these, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: 'Houses of the Prophets<sup>-as</sup>'.

فقام إليه أبو بكر، فقال: يا رسول الله، هذا البيت منها؟ وأشار إلى بيت علي و فاطمة (عليهما السلام): قال: «نعم، من أفضلها».

Abu Bakr stood up to him<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>, is this house from these?' – and he<sup>-saww</sup> gestured towards the house of Ali<sup>-asws</sup> and Fatima<sup>-asws</sup>. He<sup>-saww</sup> said: 'Yes, superior to those'.<sup>2</sup>

وعنه: عن محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ، قال: «بيوت آل محمد، بيت علي و فاطمة و الحسن و الحسين و حمزة و جعفر (صلوات الله عليهم أجمعين)».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood who said,

'The Imam Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> narrated to us, from his<sup>-asws</sup> father<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]***. He<sup>-asws</sup> said: 'Houses of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> – house of Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Hamza<sup>-asws</sup>, and Ja'far<sup>-asws</sup>'.

قلت (بالغدو والأصال) قال: الصلاة في أوقاتها.

I said, '(What about): ***in the mornings and the evenings [24:36]***'. He<sup>-asws</sup> said: 'The Salat during its timings'.

<sup>1</sup> تفسير القمي 2: 103.

<sup>2</sup> تأويل الآيات 1: 8 / 362

[ قال ]: ثم وصفهم الله عزوجل وقال \* (رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والابصار) \* قال: هم الرجال لم يخلط الله معهم غيرهم.

He<sup>-asws</sup> said: 'The Allah<sup>-azwj</sup> Mighty and Majestic Described them<sup>-asws</sup>: **Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37].** They<sup>-asws</sup> are men who do not mingle others while (remembering) Allah<sup>-azwj</sup>.

ثم قال \* (ليجزئهم الله أحسن ما عملوا ويزيدهم من فضله) \* قال: ما اختصهم به من المودة والطاعة المفروضة وصير مأواهم الجنة (والله يرزق من يشاء بغير حساب).

Then He<sup>-azwj</sup> Said: **For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace [24:38].** What Allah<sup>-azwj</sup> Particularised them<sup>-asws</sup> with, from the cordiality, and the Obligatory obedience, and Rendered their<sup>-asws</sup> abode to be the Paradise, **and Allah Graces one He so Desires to, without measure [24:38]**".<sup>3</sup>

وعنه، قال: حدثنا محمد بن الحسن بن علي، عن أبيه، قال: حدثنا أبي، عن محمد بن عبد الحميد، عن محمد بن الفضيل، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: **فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ**، قال: «بيوت محمد رسول الله (صلى الله عليه و آله)، ثم بيوت علي (عليه السلام) منها».

And from him (Sharaf Al Deel Al Najafi), said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fazeyl who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **(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: 'Houses of Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, then houses of Ali<sup>-asws</sup> are from these"<sup>4</sup>.

الشيخ البرسي، قال: روي عن ابن عباس، أنه قال: كنت في مسجد رسول الله (صلى الله عليه و آله)، و قد قرأ القارئ: **فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدْوِ وَ الْأَصَالِ**، فقلت: يا رسول الله، ما البيوت؟ فقال رسول الله (صلى الله عليه و آله): «بيوت الأنبياء (عليهم السلام) و أوماً بيده إلى بيت فاطمة الزهراء (صلوات الله عليها) ابنته.

Al Sheykh Al Barsy said, 'It is reported from Ibn Abbas having said,

'I was in the Masjid of Rasool-Allah<sup>-saww</sup>, and the reciter had recited: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36].** So I said, 'O Rasool-Allah<sup>-saww</sup>! What houses (are these)?' Rasool-Allah<sup>-saww</sup> said: 'Houses of the Prophets<sup>-as</sup>', and he<sup>-saww</sup> gestured towards the house of (Syeda) Fatima Al-Zahra<sup>-asws</sup>, his<sup>-saww</sup> daughter<sup>-asws</sup>".<sup>5</sup>

<sup>3</sup> تأويل الآيات 1: 362 / 10.

<sup>4</sup> تأويل الآيات 1: 9 / 362.

<sup>5</sup> لم يرد في مشارق أنوار اليقين، وأخرجه ابن شاذان في الفضائل: 103.

[ ابن شهر آشوب ] أبو حمزة الثمالي في خبر: لما كانت السنة التي حج فيها أبو جعفر محمد بن علي ولقيه هشام بن عبد الملك أقبل الناس ينتالون عليه، فقال عكرمة: من هذا عليه سيماء زهرة العلم؟ لاجربنه!

Ibn Shehr Ashub – Abu Hamza Al Sumaly in a News (Hadeeth) –

‘When it was the year in which Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> went on Hajj and Hisham Bin Abdul Malikk met him and the people spread out to him<sup>-asws</sup>, so Akrama said, ‘Who is this to whom is a visage (appearance) of the blossom of the knowledge? I shall test him<sup>-asws</sup>!’

فلما مثل بين يديه ارتعدت فرائضه واسقط في يد أبي جعفر وقال: يا بن رسول الله لقد جلست مجالس كثيرة بين يدي ابن عباس وغيره، فما أدركني ما أدركني أنفا! فقال له أبو جعفر (عليه السلام): ويلك يا عبيد أهل الشام إنك بين يدي \* (بيوت أذن الله أن ترفع ويذكر فيها اسمه) \*.

So when he was like in front of him<sup>-asws</sup>, he dropped and fell down in the hands of Abu Ja’far<sup>-asws</sup> and said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have sat in many a gathering in front of Ibn Abbas and others, but I did not see what I am seeing now!’ So Abu Ja’far<sup>-asws</sup> said to him: ‘Woe be unto you, O slave of the people of Syria! You are in front of (a Household) **which Allah has Allowed to be Exalted and His Name is being Mentioned in these [24:36]**’.<sup>6</sup>

[ الكليني ] عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي قال: كنت جالسا في مسجد الرسول (صلى الله عليه وآله) إذا أقبل رجل فسلم فقال: من أنت يا عبد الله؟ قلت: رجل من أهل الكوفة، فقلت: ما حاجتك؟ فقال لي: أتعرف أبا جعفر محمد بن علي (عليه السلام)؟ فقلت: نعم فما حاجتك إليه؟ قال: هيهات له أربعين مسألة أسأله عنها فما كان من حق أخذته وما كان من باطل تركته.

Al Kulayni – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

‘I was seated in the Masjid of the Rasool<sup>-saww</sup> when a man came over. He greeted, and said, ‘Who are you O servant of Allah<sup>-azwj</sup>?’ I said, ‘I am a man from the people of Al-Kufa. What is your need?’ So he said to me, ‘Do you know Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>?’ I said, ‘Yes, so what is your need to him<sup>-asws</sup>?’ He said, ‘I have forty questions which I would like to ask him<sup>-asws</sup>, so whatever is from the Truth I shall take it, and whatever was from falsities I shall leave it’.

قال أبو حمزة: فقلت له: هل تعرف ما بين الحق والباطل؟ قال: نعم، فقلت له: فما حاجتك إليه إذا كنت تعرف ما بين الحق والباطل؟ فقال لي: يا أهل الكوفة أنتم قوم ما تطاقون إذا رأيتم أبا جعفر (عليه السلام) فأخبرني، فما انقطع كلامي معه حتى أقبل أبو جعفر (عليه السلام) وحوله أهل خراسان وغيرهم يسألونه عن مناسك الحج فمضى حتى جلس مجلسه وجلس الرجل قريبا منه.

Abu Hamza said, ‘I said to him, ‘Do you recognise between the truth and the falsehood?’ He said, ‘Yes’. I said to him, ‘So what is your need for him<sup>-asws</sup> then if you recognise between the truth and the falsehood?’ He said to me, ‘O person of Al-Kufa! You people are unbearable. If you see Abu Ja’far<sup>-asws</sup>, so inform me’. But I did not cut off my speech with him until I face Abu Ja’far<sup>-asws</sup> and around him<sup>-asws</sup> were the people of Khurasan and others, asking him<sup>-asws</sup>

<sup>6</sup> Tafseer Abu Hamza Al Sumaly - Hadeeth No. 211

about the rituals of the Hajj. So I went until I sat in his<sup>-asws</sup> gathering, and the man sat near to him<sup>-asws</sup>.

قال أبو حمزة: فجلست حيث أسمع الكلام وحوله عالم من الناس فلما قضى حوائجهم وانصرفوا التفت إلى الرجل فقال له: من أنت؟ قال: أنا قتادة بن دعامة البصري فقال له أبو جعفر (عليه السلام): أنت فقيه أهل البصرة؟ قال: نعم،

Abu Hamza said, 'I sat where I could hear the speech, and around him<sup>-asws</sup> were scholars from the people. So when their needs were fulfilled and they dispersed, he<sup>-asws</sup> turned towards the man and said to him: 'Who are you?' He said, 'I am Qatada Bin Da'amat Al-Basry'. Abu Ja'far<sup>-asws</sup> said to him: 'You are a jurist of the people of Al-Basra?' He said, 'Yes'.

فقال له أبو جعفر (عليه السلام): ويحك يا قتادة إن الله جل وعز خلق خلقا من خلقه فجعلهم حججا على خلقه فهم أوتاد في أرضه، قوام بأمره، نجباء في علمه، اصطفاهم قبل خلقه أظلة عن يمين عرشه،

Abu Ja'far<sup>-asws</sup> said to him: 'Woe be unto you, O Qatada! Allah<sup>-azwj</sup> Created people from His<sup>-azwj</sup> creatures, so He<sup>-azwj</sup> Made them<sup>-asws</sup> as Proofs upon His<sup>-azwj</sup> (other) creatures. Therefore, they<sup>-asws</sup> are the pegs in His<sup>-azwj</sup> earth, standing fairly by His<sup>-azwj</sup> Commands, being excellent in His<sup>-azwj</sup> Knowledge. He<sup>-azwj</sup> Chose them before He<sup>-azwj</sup> Created them as shadows staying on the right of His<sup>-azwj</sup> Throne'.

قال: فسكت قتادة طويلا ثم قال: أصلحك الله، والله لقد جلست بين يدي الفقهاء وقدام ابن عباس فما اضطرب قلبي قدام واحد منهم ما اضطرب قدامك،

He (Abu Hamza) said, 'Qatada was silent for a long time, then said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! By Allah<sup>-azwj</sup>! I have sat in front of the jurists, and in front of Ibn Abbas, but my heart was not stirred in front of any one of them like it has trembled in front of you<sup>-asws</sup>'.

قال له أبو جعفر (عليه السلام): ويحك أتدري أين أنت؟ أنت بين يدي \* (بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والاصال رجال لا تلهيهم تجرة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة) \* فأنت ثم ونحن أولئك، فقال له قتادة: صدقت والله جعلني الله فداك، والله ما هي بيوت حجارة ولا طين.

Abu Ja'far<sup>-asws</sup> said to him: 'Woe be unto you! Do you know where you are? You are in front of **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat [24:37]**. So you then, and we are they<sup>-asws</sup>'. Qatada said to him<sup>-asws</sup>, 'You<sup>-asws</sup> have spoken the truth. By Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup>! These are neither houses of stones not clay'.<sup>7</sup>

## Diversion from the Salat

محمد بن العباس قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن قيس بن الربيع، عن حصين، عن سالم بن أبي الجعد، عن جابر بن عبد الله، قال: ورد المدينة غير فيها تجارة من الشام، فضرِب أهل المدينة بالدفوف، و فرحوا و ضحكوا، و دخلت و النبي (صلى

<sup>7</sup> Tafseer Abu Hamza Al Sumaly - Hadeeth No. 212

الله عليه وآله) يخطب يوم الجمعة، فخرج الناس من المسجد وتركوا رسول الله (صلى الله عليه وآله) قائماً، ولم يبق معه في المسجد إلا اثنا عشر رجلاً، علي بن أبي طالب (عليه السلام) منهم.

Muhammad Bin Al-Abbas said that it has been narrated from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Qays Bin Al-Rabie, from Husayn, from Saalim Bin Abu Al-Ja'ad,

'Jabir Bin Abdullah<sup>ar</sup> who said, 'A trader from Syria passed by Al-Medina. He drew the attention of the people of Al-Medina by beating on his tambourine, rejoicing and laughing, and entered, while the Prophet<sup>-saww</sup> was preaching on the day of Friday. The people exited from the Masjid and left the Rasool-Allah<sup>-saww</sup> standing, and there did not remain with him<sup>-saww</sup> in the Masjid except for twelve men, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> being among them.'<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَصْبَاطِ بْنِ سَالِمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَأَلْنَا عَنْ عُمَرَ بْنِ مُسْلِمٍ مَا فَعَلَ فَقُلْتُ صَالِحٌ وَ لَكِنَّهُ قَدْ تَرَكَ التِّجَارَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَمَلُ الشَّيْطَانِ ثَلَاثًا أَوْ مَا عَلِمَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) اشْتَرَى عِبْرًا أَنْتَ مِنَ الشَّامِ فَاسْتَفْضَلْ فِيهَا مَا قَضَى ذَنْبَهُ وَ قَسَمَ فِي قَرَابَتِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Asbaat Bin Salim who said,

'I went over to Abu Abdullah<sup>-asws</sup>, so he<sup>-asws</sup> asked about Umar Bin Muslim, what he does. I said, 'He is a righteous man but, he neglects the business. Abu Abdullah<sup>-asws</sup> said: 'The work of Satan<sup>la</sup>', (saying it) three times. 'Does he not know that Rasool-Allah<sup>-azwj</sup> bought a caravan of camels which came from Syria, and he<sup>-saww</sup> saved in it what paid off his<sup>-saww</sup> debts, and distributed among his<sup>-saww</sup> relatives?

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ رَجُلًا لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ إِلَى آخِرِ الْآيَةِ يَقُولُ الْقُصَّاصُ إِنَّ الْقَوْمَ لَمْ يَكُونُوا يَتَجَرَّوْنَ كَذِبًا وَ لَكِنَّهُمْ لَمْ يَكُونُوا يَدْعُونَ الصَّلَاةَ فِي مِيقَاتِهَا وَ هُوَ أَفْضَلُ مِمَّنْ حَضَرَ الصَّلَاةَ وَ لَمْ يَتَجَرَّ .

Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]** – up to the end of the Verse. The story-tellers are saying these are the people who did not become merchants. They are lying. But, they did not becoming fulfillers of the Salat during its (prescribed) timings, and he who does engage in trade (work) is superior than the one who attends the Salat and does not trade.<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ رَجُلٍ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَجُلًا لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ قَالَ هُمْ التَّجَارُ الَّذِينَ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ إِذَا دَخَلَ مَوَاقِيتُ الصَّلَاةِ أَدُّوا إِلَى اللَّهِ حَقَّهُ فِيهَا .

A number of our companions, from Sahl Bin Ziyad, from Al Husayn Bin Bashar, from a man, raising it,

'Regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]**, he<sup>-asws</sup> said: 'They are the merchants whom neither the business nor the selling diverts them from the Zikr of Allah<sup>-azwj</sup> Mighty and

<sup>8</sup> تأويل الآيات 2: 2 / 693 3

<sup>9</sup> Al Kafi – V 5 – The Book of Subsistence Ch 4 H 8

Majestic, whenever the timings of the Salat come up, they deliver to Allah<sup>-azwj</sup>, His<sup>-azwj</sup> Rights with regards to it'.<sup>10</sup>

### VERSE 39

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

**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 anything, and he would find Allah, in Whose Presence He will Fulfil his Recompense, and Allah is Swift in Reckoning [24:39]**

عن عمرو بن شمر، عن جابر بن يزيد، قال: سألت أبا جعفر عليه السلام عن هذه الآية، فقال \* (والذين كفروا - بني امية - أعمالهم كسراب بقية يحسبه الظمان ماء - والظمان نعل، فينطلق بهم، فيقول: أوردكم الماء حتى إذا جاءه لم يجده شيئا ووجد الله عنده فوفيه حسابه والله سريع الحساب)

From Amro Bin Shimir, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far<sup>-asws</sup> about this Verse, so he<sup>-asws</sup> said: **And those who commit Kufr [24:39]** – the clan of Umayya, **their deeds are like a distant mirage. The thirsty one reckons it to be water** – and the thirsty one is No'sal (Umar). So he would be going with them and would be saying, 'I shall take you to the water', until when he comes to it, he would 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>11</sup>

ابن شهر آشوب: كتب ملك الروم إلى معاوية يسأله عن خصال، فكان فيما سأله: أخبرني عن لا شيء. فتحير، فقال عمرو بن العاص: وجه فرسا فارها إلى معسكر علي لبيع، فإذا قيل للذي هو معه: بكم؟ يقول: بلا شيء، فعسى أن تخرج المسألة

Ibn Shehr Ashub –

'The king of Rome wrote to Muawiya asking him about certain things, and from what he asked him was, 'Inform me about 'nothing'. So he was confused and said to Amro Bin Al-Aas, 'Divert a strong horse to the camp of Ali<sup>-asws</sup> to be sold. So if those who are with him<sup>-asws</sup> ask, 'For how much?' he should say, 'For nothing'. Perhaps the (solution) to the problem would come out from it.

فجاء الرجل إلى عسكر علي (عليه السلام)، إذ مر به علي (عليه السلام)، و معه قنبر، فقال: «يا قنبر، ساومه». فقال: بكم الفرس؟ قال: بلا شيء. فقال: «يا قنبر، خذ منه». قال: أعطني لا شيء، فأخرجه إلى الصحراء، و أراه السراب، فقال: «ذاك لا شيء». قال: «اذهب فخره» قال: وكيف قلت؟ قال: «أما سمعت الله تعالى يقول: يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا».

<sup>10</sup> Al Kafi – V 5 – The Book of Subsistence Ch 54 H 21

<sup>11</sup> Taweel Al Ayaat Al Zaahira – H 12



The man came to the army of Ali<sup>-asws</sup>. Ali<sup>-asws</sup> passed by and with him<sup>-asws</sup> was Qanbar, so he<sup>-asws</sup> said: 'O Qanbar, bargain with him'. So he said, 'How much is the horse?' He said, 'For nothing'. He<sup>-asws</sup> said: 'O Qanbar, take it from him'. He said, 'Give me 'nothing''. He<sup>-asws</sup> said: 'So go out to the desert and show him the mirage'. He said, '(Indeed) that is nothing'. He<sup>-asws</sup> said: 'Go and inform him (Muawiya)'. He said, 'And how shall I say it?' He<sup>-asws</sup> said: '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>12</sup>

المفيد في (الاختصاص): عن سماعة، قال: سأل رجل أبا حنيفة عن الشيء، و عن لا شيء، و عن الذي لا يقبل الله غيره، فأخبر عن الشيء، و عجز عن لا شيء، فقال: اذهب بهذه البغلة إلى إمام الرافضة، فبعها منه بلا شيء، و اقبط الثمن،

Al Mufeed, in Al Ikhtisas, from Sama'at who said,

'A man asked Abu Haneefa about the 'thing', and about 'nothing', and about the one whom Allah<sup>-azwj</sup> does not Accept someone else. He informed him about the 'thing' but was frustrated from 'nothing'. He said, 'Go with this mule to the Imam<sup>-asws</sup> of the Rejecters (الرافضة), and sell it to him<sup>-asws</sup> for 'nothing', and take the value of it'.

فأخذ بعذارها، و أتى بها أبا عبد الله (عليه السلام)، فقال له أبو عبد الله (عليه السلام): «استأمر أبا حنيفة في بيع هذه البغلة» قال: قد أمرني ببيعها. قال: «بكم؟» قال: بلا شيء. قال له: «ما تقول؟» قال: الحق أقول.

He grabbed its reins and came with it to Abu Abdullah<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> said to him: 'Did Abu Haneefa order you for the sale of this mule?' He said, 'He did order me to sell it'. He<sup>-asws</sup> said: 'For how much?' He said, 'For nothing'. He<sup>-asws</sup> said to him: 'What are you saying?' He said, 'It is the truth that I speak'.

فقال: «قد اشتريتها منك بلا شيء» قال: و أمر غلامه أن يدخله المربط، قال: فبقي محمد بن الحسن ساعة ينتظر الثمن، فلما أبطأه الثمن، قال: جعلت فداك، الثمن؟ قال: «الميعاد إذا كان الغداة»،

He<sup>-asws</sup> said: 'So I<sup>-asws</sup> have bought it from you for nothing'. And he<sup>-asws</sup> ordered his<sup>-asws</sup> servant to enter it into the stable. Muhammad Bin Al-Hassan waited for a while, awaiting the value. When the value was slow in coming, he said, 'May I be sacrificed for you<sup>-asws</sup>, (where is) the value?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> promise it, (to give it to you) in the morning'.

فرجع إلى أبي حنيفة، فأخبره، فسر بذلك و رضيه منه. فلما كان من الغد وافي أبو حنيفة، فقال أبو عبد الله (عليه السلام): «جئت لتقبض الثمن، لا شيء؟» قال: نعم. قال: «و لا شيء ثمنها؟» قال: نعم.

He went back to Abu Haneefa and informed him, and explained that to him, and he was happy from it. When it was the morning, Abu Haneefa came up surprisingly. Abu Abdullah<sup>-asws</sup> said: 'You have come to get the value, 'nothing'? He said, 'Yes'. He<sup>-asws</sup> said: 'And 'nothing' is its value?' He said, 'Yes'.

مناقب ابن شهر آشوب 2: 382. 12

فركب أبو عبد الله (عليه السلام) البغلة، وركب أبو حنيفة بعض الدواب، فتصحرا جميعا، فلما ارتفع النهار، نظر أبو عبد الله (عليه السلام) إلى السراب يجري، قد ارتفع كأنه الماء الجاري، فقال أبو عبد الله: (عليه السلام) «يا أبا حنيفة، ماذا عند الميول، كأنه يجري؟» قال: ذاك الماء، يا ابن رسول الله.

Abu Abdullah<sup>-asws</sup> rode upon the mule, and Abu Haneefa rode upon one of the animals. When they came to the desert, and the day rose, Abu Abdullah<sup>-asws</sup> looked at the mirage which had emerged, which was like the flowing water. Abu Abdullah<sup>-asws</sup> said: 'O Abu Haneefa! What is in the mound of sand, as if it is flowing?' He said, 'That is the water, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

فلما وافيا الميول، وجداه أمامهما، فتباعد، فقال أبو عبد الله (عليه السلام): «اقبض ثمن البغلة، قال الله تعالى كَسْرَابٍ بِقَيْعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ»

When they came to the mound of sand which they had found to be in front of them, it became distant. Abu Abdullah<sup>-asws</sup> said: 'Take the value of the mule. Allah<sup>-azwj</sup> Says: **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 anything, and he would find Allah**'.

قال: فخرج أبو حنيفة إلى أصحابه كئيبا حزينا، فقالوا له: مالك، يا أبا حنيفة؟ قال: ذهب البغلة هدرًا، وكان قد اعطيت بالبغلة عشرة آلاف درهم.

He (the narrator) said, 'So Abu Haneefa went out to his companion, gloomy and sad. He said to him, 'What is the matter with you, O Abu Haneefa?' He said, 'My mule has gone to waste, and the mule would have fetched me ten thousand Dirhams'.<sup>13</sup>

## VERSE 40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا ۚ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ {40}

**Or like the darkness in the fathomless ocean, a wave covers it from above a wave, (and) from above it is a cloud; darkness on top of each other. When he holds out his hand, he almost cannot see it. And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمعون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الحمداي، قال: قال أبو عبد الله (عليه السلام) - في حديث - قلت: أَوْ كَظُلُمَاتٍ؟ قال: «الأول و صاحبه يَغْشَاهُ مَوْجٌ الثَّالِثُ، مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ مُعَاوِيَةَ (لعنه الله)، و فتن بني امية

Muhammad Bin Yaqoub, 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 A'sim, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

'Abu Abdullah<sup>-asws</sup> said – in a Hadeeth – I said, '(What about): **Or like the darkness [24:40]?**' He<sup>-asws</sup> said: 'The first one (Abu Bakr) and his companion (Umar), **a wave covers it** - the third one (Usmaan), **from above a wave, (and) from above it is a cloud**, the second one (Umar), **darkness on top of each other**, Muawiya (Curse of Allah<sup>-azwj</sup> be upon him) and the Fitna of the clan of Umayya.

إِذَا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظِلْمَةِ فِتْنَتِهِمْ لَمْ يَكُنْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا إِمَامًا مِنْ وَلَدِ فَاطِمَةَ (عَلَيْهَا السَّلَام) فَمَا لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ».

**When he** – the Momin, **holds out his hand** – in the darkness of their Fitna, **he almost cannot see it; And one for whom Allah does not Make light to be for him** - of the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Fatima<sup>-asws</sup> **then there would be no light for him [24:40]** of an Imam<sup>-asws</sup>, on the Day of Judgement'.<sup>14</sup>

علي بن إبراهيم، قال: حدثنا محمد بن همام، عن جعفر بن محمد بن مالك، عن محمد بن الحسين الصائغ، عن الحسن بن علي، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) يقول، في قول الله: أَوْ كَظُلُمَاتٍ فُلَانٍ وَ فُلَانٍ فِي بَحْرِ لُجِّيٍّ يَعْشَاهُ مَوْجٌ يَعْنِي نَعْتَل، مِنْ فَوْقِهِ مَوْجٌ طَلْحَةُ وَ الزَّيْبِرَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ مُعَاوِيَةَ وَ يَزِيدَ وَ فِتْنِ بَنِي أُمِيَّة،

Ali Bin Ibrahim said, 'Muhammad Bin Hamam narrated to us, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn Al Sa'ig, from Al Hassan Bin Ali, from Salih Bin Sahl who said,

'I heard Abu Abdullah<sup>-asws</sup> saying regarding the Words of Allah<sup>-azwj</sup>: **Or like the darkness [24:40]** - so and so and so and so (Abu Bakr and Umar), **in the fathomless ocean, a wave covers it** - meaning Na'sal (Umar), **from above a wave** - Talha and Al Zubeyr, **darkness on top of each other** - Muawiya and Yazeed and the strife of the clan of Umayya.

إِذَا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظِلْمَةِ فِتْنَتِهِمْ لَمْ يَكُنْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا يَعْنِي إِمَامًا مِنْ وَلَدِ فَاطِمَةَ (عَلَيْهَا السَّلَام) فَمَا لَهُ مِنْ نُورٍ مِنْ إِمَامٍ يَوْمَ الْقِيَامَةِ بِمِثْلِ نُورِهِ، كَمَا فِي قَوْلِهِ: نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِلَأْمَانِهِمْ -

**When he** – the Momin, **holds out his hand** – in the darkness of their Fitna, **he almost cannot see it; And one for whom Allah does not Make light to be for him** - of the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup> **then there would be no light for him [24:40]** of an Imam<sup>-asws</sup>, on the Day of Judgement, to walk by his<sup>-asws</sup> light, just as it is in His<sup>-azwj</sup> Words: **Their Light shall run in front of them, and by their Eman [66:8]**'.

قال - إنما المؤمنون يوم القيامة نورهم يسعى بين أيديهم و بآيمانهم حتى ينزلوا منازلهم في الجنة».

But rather, the Momineen (would be such that) their Light would be running in front of them, and by their Eman, until they descended into their houses in the Paradise".<sup>15</sup>

وعن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن الحكم و حمران، قال سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّيٍّ قال: «فُلَانٍ وَ فُلَانٍ» يَعْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ، قال: «أَصْحَابُ الْجَمَلِ وَ صَفِينِ، وَ النُّهْرَانِ» مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، قال: «بنو أمية»

<sup>14</sup> الكافي 1: 5 / 151

<sup>15</sup> تفسير القمي 2: 106.

And from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from Al Hakam and Hamraan who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Or like the darkness in the fathomless ocean [24:40]**, he<sup>-asws</sup> said: 'So and so and so and so (Abu Bakr and Umar)', **a wave covers it from above a wave**, he<sup>-asws</sup> said: 'The companions of the (battles of the) Camel, and Siffeen, and Al-Naharwaan'. (For) **(and) from above it is a cloud; darkness on top of each other**, he<sup>-asws</sup> said: 'The clan of Umayya.

إِذَا أَخْرَجَ يَدَهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فِي ظِلْمَاتِهِمْ لَمْ يَكُنْ يَرَاهَا أَيَّ إِذَا نَطَقَ بِالْحِكْمَةِ بَيْنَهُمْ، لَمْ يَقْبَلْهَا مِنْهُمْ أَحَدٌ إِلَّا مَنْ أَقْرَبَ بَوْلَايَتِهِ، ثُمَّ بِإِمَامَتِهِ، وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا أَيَّ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ إِمَامًا فِي الدُّنْيَا فَمَا لَهُ فِي الْآخِرَةِ مِنْ نُورٍ إِمَامٍ يَرْشُدُهُ، وَيَتَّبِعُهُ إِلَى الْجَنَّةِ»

**When he** – Amir Al-Momineen<sup>-asws</sup>, **holds out his hand, he almost cannot see it**, i.e., when he<sup>-asws</sup> speaks with the wisdom between them, not one of them accepts it, except for the one who accepts his<sup>-asws</sup> Wilayah, then his<sup>-asws</sup> Imamate. **And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**, i.e., the one for whom Allah<sup>-azwj</sup> does not Make an Imam<sup>-asws</sup> in the world, so there would not be in the Hereafter any Light from the Imam<sup>-asws</sup> for his Guidance that he can follow it to the Paradise'.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّبَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) أَنَّهُ قَالَ وَالَّذِي بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) بِالْحَقِّ وَأَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حَرْزٍ أَوْ حَرْقٍ أَوْ غَرَقٍ أَوْ سَرَقٍ أَوْ إِفْلَاقٍ ذَاتَةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ أَبْقٍ إِلَّا وَهُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

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

(It has been narrated) from Amir Al-Momineen<sup>-asws</sup> having said: 'By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the Truth, and Honoured the People<sup>-asws</sup> of his<sup>-saww</sup> Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me<sup>-asws</sup> about it'. . . .

ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْأَبْقِ فَقَالَ أَقْرَأْ أَوْ كَظْلُمَاتٍ فِي بَحْرِ الْحَقِّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ إِلَى قَوْلِهِ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ فَقَالَهَا الرَّجُلُ فَرَجَعَ إِلَيْهِ الْأَبْقِ

Then another one stood up to him<sup>-asws</sup> and he said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about the absconding one (slave)'. So he<sup>-asws</sup> said: 'Recite: **Or like the darkness in the fathomless ocean [24:40]** – up to His<sup>-azwj</sup> Words: **And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**. So the man said these, and his absconding (slave) returned to him'.<sup>17</sup>

<sup>16</sup> تأويل الآيات 1: 365 / 15

<sup>17</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21 (Extract)

## VERSE 41

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ  
وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ {41}

**Do you not see that Allah, there Glorify to Him the ones in the skies and the earth, and the birds in rows? Each has known its Salat and its Glorification, and Allah is All-Knowing with what they are doing [24:41]**

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله) قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن أحمد بن الحسن الميثمي، عن أبي الحسن الشعيري، عن سعد بن طريف، عن الأصبع بن نباتة، قال: جاء ابن الكواء إلى أمير المؤمنين (عليه السلام)، فقال: يا أمير المؤمنين، والله إن في كتاب الله عز وجل آية قد أفسدت علي قلبي، و شككتني في ديني؟ فقال له أمير المؤمنين (عليه السلام): «تكلتك أمك و عدمتك، و ما تلك الآية؟» قال: قول الله عز وجل: وَالطَّيْرِ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ.

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Abaan, from Muhammad Bin Owramat, from Ahmad Bin Al Hassan Al Maysami, from Abu Al Hassan Al Shaiyri, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata who said,

'Ibn Al-Kawa came to Amir Al-Momineen<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>! There is a Verse in the Book of Allah<sup>-azwj</sup> Mighty and Majestic which has corrupted my heart and put me in doubt with regards to my Religion'. So Amir Al-Momineen<sup>-asws</sup> said: 'May your mother be bereft of you! And what is that Verse?' He said, 'The Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and the birds in rows? Each has known its Salat and its Glorification [24:41]**'.

فقال له أمير المؤمنين (عليه السلام): «يا ابن الكواء، إن الله تبارك و تعالى خلق الملائكة في صور شتى، إلا أن الله تبارك و تعالى ملكا في صورة ديك أبج أشهب، برائه في الأرض السابعة السفلى، و عرفه مثنى، تحت العرش، له جناحان: جناح في المشرق، و جناح في المغرب، واحد من نار، و الآخر من ثلج،

Amir Al-Momineen<sup>-asws</sup> said: 'O Ibn Al-Kawa! Surely, Allah<sup>-azwj</sup> Blessed and Exalted Created the Angels in various images, except that Allah<sup>-azwj</sup> Blessed and Exalted has an Angel in the image of a rooster, hoarse and grizzly, whose clutches are in the seventh firmament, the lowest, and is recognised by the two, beneath the Throne. It has two wings for its – A wing in the east, and a wing in the west. One of them is of fire and the other one from snow.

فإذا حضر وقت الصلاة، قام على برائه، ثم رفع عنقه من تحت العرش، ثم صفق بجناحيه كما تصفق الديوك في منازلكم، فلا الذي من النار يذيب الثلج، و لا الذي من الثلج يطفئ النار، فينادي: أشهد أن لا إله إلا الله، وحده لا شريك له، و أشهد أن محمدا سيد النبيين، و أن وصيه سيد الوصيين، و أن الله سبوح قدوس، رب الملائكة و الروح-

When the time of the Salat presents itself, it stands upon its feet, then raises its neck from underneath the Throne, the flaps its wing just like the roosters in your houses flap theirs. Neither does the wing of fire melt the snow, nor does the wing of snow extinguishes the fire. So it calls out: 'I testify that there is no god except for Allah<sup>-azwj</sup>, One with no associates

for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is the Chief of the Prophets<sup>-as</sup>, and his<sup>-saww</sup> successor<sup>-asws</sup> is the Chief of the successors<sup>-as</sup>, and that Allah<sup>-azwj</sup> is Glorious, Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit!

قال - فتخفق الديكة بأجنحتها في منازلكم، فتجيبه عن قوله، و هو قوله عز و جل: وَ الطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ مِنَ الديكة في الأرض».

He<sup>-asws</sup> said: 'So the roosters in your houses flap their wings, and thus they answer its speech, and these are the Words of the Mighty and Majestic: **and the birds in rows? Each has known its Salat and its Glorification [24:41]**'.<sup>18</sup>

وعنه: بهذا الإسناد، عن النبي (صلى الله عليه و آله)، قال: «إن الله تبارك و تعالى ملائكة ليس شيء من أطباق أجسادهم إلا و هو يسبح الله عز و جل و يحمده من ناحيته، بأصوات مختلفة، لا يرفعون رؤوسهم إلى السماء، و لا يخفضونها إلى أقدامهم، من البكاء و الحشية لله عز و جل».

And from him, by this chain,

From the Prophet<sup>-saww</sup> having said: 'Surely, Allah<sup>-azwj</sup> Blessed and Exalted has such Angels that there is no layer of their bodies except that it Glorifies Allah<sup>-azwj</sup> Mighty and Majestic, and it Praises from around it, in different voices. They are not raising their heads to the sky, nor lowering it to their feet, from the wailing and the fear for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>19</sup>

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن السيارى، عن عبد الله بن حماد، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام): هل في السماء بحار؟ قال: «نعم، أخبرني أبي، عن أبيه، عن جده (عليهم السلام)، قال: قال رسول الله (صلى الله عليه و آله): إن في السماوات السبع بحارا، عمق أحدها مسيرة خمسمائة عام، فيها ملائكة قيام منذ خلقهم الله عز و جل، و الماء إلى ركبهم،

And from him, said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Sayyari, from Abdullah Bin Hamad, from Jameel Bin Daraj who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'Are there oceans in the sky?' He<sup>-asws</sup> said: 'Yes. My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'In the skies there are seven oceans. The depth of one of these is of a travel distance of five hundred years. Therein are Angels standing since Allah<sup>-azwj</sup> Mighty and Majestic Created them, and the water is up to their knees.

ليس فيهم ملك إلا و له ألف و أربعمائة جناح، في كل جناح أربعة وجوه، في كل وجه أربعة ألسن، ليس فيها جناح، و لا وجه، و لا لسان، و لا فم، إلا و هو يسبح الله عز و جل بتسبيح لا يشبه نوع منه صاحبه».

There isn't an Angel among them except and for it there are one thousand the four hundred wings, in each wing are four faces, in each face there are four tongues. There isn't a wing, nor a face, nor a tongue, nor a mouth except and it is Glorifying Allah<sup>-azwj</sup> Mighty and

<sup>18</sup> التوحيد: 10 / 282

<sup>19</sup> التوحيد: 6 / 280

Majestic with a Glorification, a type of which does not resembling (that done by) its counterpart'.<sup>20</sup>

## VERSES 42 & 43

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ {42}

***And for Allah is the Kingdom of the skies and the earth, and to Allah is the destination [24:42]***

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ۚ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ {43}

***Do you not see that Allah Drives the clouds? Then He Composes between it, then Makes it piled up, so you see the rain coming out from its midst and descends from the sky on a mountain wherein is hail. So He Hits the ones He so Desires to and Turns it away from the ones He so Desires to. The flash of its lightning almost takes away the sight [24:43]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنَّ الْكِنَّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبٌ عَهْدٍ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> used to stand in the first downpour when it rained, to the extent that his<sup>-asws</sup> head, and his<sup>-asws</sup> beard, and his<sup>-asws</sup> clothes would get wet. So it was said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Take shelter, take shelter!' He<sup>-asws</sup> would say that: 'This is water from near the Throne'.

ثُمَّ أُنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ هُمْ رَحْمَةً مِنْهُ هُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرٌ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فَيَمَّا أَطْلُ فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغُرْبَالِ ثُمَّ يُوجِي اللَّهُ إِلَى الرِّيحِ أَنْ أَطْحِنِيهِ وَ أَذْيِبِيهِ دُونَ الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَاْمَطُرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا عُبابًا وَ غَيْرَ ذَلِكَ

Then he<sup>-asws</sup> went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah<sup>-azwj</sup> Intends that He<sup>-azwj</sup> should Make to grow whatever that He<sup>-azwj</sup> so Desires to for them as a Mercy for them, Allah<sup>-azwj</sup> Reveals to it. Then it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah<sup>-azwj</sup> Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

<sup>20</sup> التوحيد: 9 / 281



فَتَقَطَّرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقَطَّرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مِنْهُمْ بِإِلَافٍ وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Commanded to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah<sup>-as</sup>. On that day it poured without measurement or number’.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضَرَّ بِهِ شَيْئاً يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقُ نَقْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهَيْلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

And Abu Abdullah<sup>-asws</sup> narrated to me saying: ‘My<sup>-asws</sup> father said to me<sup>-asws</sup>, that Amir Al-Momineen<sup>-asws</sup> said, that the Rasool Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah<sup>-azwj</sup> Harming whosoever He<sup>-azwj</sup> so desires from His<sup>-azwj</sup> servants’. Then he<sup>-asws</sup> said: ‘Then the Rasool Allah<sup>-saww</sup> said: ‘Do not point at (accuse) the rain or the crescent, for Allah<sup>-azwj</sup> Abhors that’.<sup>21</sup>

في الكافي عن الصادق عن أبيه عن أمير المؤمنين عليهم السلام قال قال رسول الله صلى الله عليه وآله: إن الله عزَّ وجلَّ جعل السحاب غرابيل للمطر هي تذيب البرد ماء لكيلا يضر شيئاً يصيبه و الذي ترون فيه من البرد و الصواعق نقمة من الله عزَّ وجلَّ يصيب بها من يشاء من عباده

In Al Kafi –

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Made the clouds as sieves for the rain. It melts the fail water lest is harms anything it hits, and that which you are seeing in it from the hail and the lightning is a Punishment from Allah<sup>-azwj</sup> Mighty and Majestic. He<sup>-azwj</sup> Hits with it ones He<sup>-azwj</sup> so Desires to, from His<sup>-azwj</sup> servants’.

و فيه عنه عليه السلام قال: البرد لا يؤكل لأنَّ الله تعالى يصيب به من يشاء

And in it –

From him<sup>-asws</sup> having said: ‘The hail should not be eaten because Allah<sup>-azwj</sup> the Exalted Hits with it one He<sup>-azwj</sup> so Desires to’.<sup>22</sup>

و في الإلهيلجة عنه عليه السلام في حديث يذكر فيه الرياح قال: و بها يتألف المفترق و بهما يفترق الغمام المطبق حتى ينسبط في السماء كيف يشاء مدبرة ف يجعله كسفاً فتري الودق يخرج من خلاله بقدر معلوم لمعاش مفهوم و أرزاق مقسومة و آجال مكتوبة.

And in (the book) Al Ihlaylaja –

<sup>21</sup> الكافي 8: 340/ ذيل ح 326.

<sup>22</sup> تفسير الصافي، ج3، ص: 440



'From him-<sup>asws</sup> in a Hadeeth mentioning in it the wind, he-<sup>asws</sup> said: 'And by it He-<sup>azwj</sup> Composes the separate ones, and by these two He-<sup>azwj</sup> Separates the clouds as layers until He-<sup>azwj</sup> Extends in the sky Howsoever He-<sup>azwj</sup> Desires to in arrangement, so **then Makes it piled up, so you see the rain coming out from its midst [24:43]**, in a Known measure, for a conceptual livelihood, and Apportioned sustenance, and Decreed term".<sup>23</sup>

و في الفقيه عن الباقر عليه السلام في حديث يذكر فيه أنواع الرياح قال: و منها رياح تحبس السحاب بين السماء و الأرض و رياح تعصر السحاب فتمطر بإذن الله و رياح تفرق السحاب

And in (the book) Al Faqeeh –

'From Al-Baqir-<sup>asws</sup>, in a Hadeeth mentioning in it the varieties of the winds, he-<sup>asws</sup> said: 'And from these are winds which withholds the clouds between the sky and the earth, and winds which squeeze the clouds, so it rains by the Permission of Allah-<sup>azwj</sup>, and winds which separate the clouds".<sup>24</sup>

## VERSES 44 & 45

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {44}

**Allah Alternates the night and the day. There is a lesson in this for the ones with insight [24:44]**

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَّاءٍ ۖ فَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {45}

**And Allah Created every creature from water. So from them is one who walks upon its belly, and from them is one who walks upon two legs, and from them is one who walks upon four. Allah Creates whatever He so Desires to. Surely, Allah is Able upon all things [24:45]**

قال علي بن إبراهيم: قوله تعالى: وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَّاءٍ أَي من مياه، فَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ قال: على رجلين: الناس، و على بطنه: الحيات، و على أربع: البهائم،

Ali Bin Ibrahim said,

'The Words of the Exalted: **And Allah Created every creature from water** – i.e. from its water. **So from them is one who walks upon its belly, and from them is one who walks upon two legs, and from them is one who walks upon four. Allah Creates whatever He so Desires to. Surely Allah is Able upon all things [24:45]**, he said: 'Upon two feet – the people, and upon its belly – the snakes, and upon four – the animals'.

<sup>23</sup> تفسير الصافي، ج3، ص: 440

<sup>24</sup> تفسير الصافي، ج3، ص: 440

وقال أبو عبد الله (عليه السلام): «و منهم من يمشي على أكثر من ذلك».

And Abu Abdullah<sup>-asws</sup> said: 'And from them, are ones who walk upon more than that'.<sup>25</sup>

## VERSE 46

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {46}

***We have Sent down clear Signs, and Allah Guides the ones He so Desires to the Straight Path [24:46]***

### The Signs of Allah<sup>-azwj</sup>

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far<sup>-asws</sup>) saying: 'They belying our<sup>-asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the sucesors<sup>-asws</sup>, all of them<sup>-asws</sup>'.<sup>26</sup>

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>, and the evidence upon that are the words of Amir Al-Momineen<sup>-asws</sup>: 'There is no 'Sign' of Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!'<sup>27</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far<sup>-asws</sup> having said, Amir Al-Momineen<sup>-asws</sup> was saying: 'There is no 'Sign' of Allah<sup>-azwj</sup> Mighty and Majestic which is greater than I<sup>-asws</sup>, nor a News from Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!'<sup>28</sup>

### The Straight Path

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبد الله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصرط المستقيم أمير المؤمنين علي (عليه السلام)».

<sup>25</sup> تفسير القمّي 2: 107.

<sup>26</sup> (Extract) تفسير القمّي 1: 199.

<sup>27</sup> تفسير القمّي 1: 309.

<sup>28</sup> (Extract) الكافي 1: 161 / 3.

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The Straight Path is Amir Al-Momineen Ali<sup>-asws</sup>'.<sup>29</sup>

في كتاب كمال الدين وتمام النعمة بإسناده إلى خيثمة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصرط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far<sup>-asws</sup> in a lengthy Hadeeth and in it he<sup>-asws</sup> said: 'And we<sup>-asws</sup> are the Clear Way and the Straight Path to Allah<sup>-azwj</sup> Mighty and Majestic, and we<sup>-asws</sup> are the Favour of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creation'.<sup>30</sup>

## VERSES 47 – 52

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ {47}

**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]**

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ {48}

**And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]**

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49}

**And if the right happens to the for them, they come to him submissively [24:49]**

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ {50}

**Is there a disease in their hearts, or are they doubting, or are they fearing that Allah and His Rasool would be prejudicial against them? But these, they are the unjust ones [24:50]**

<sup>29</sup> (معاني الأخبار: 2 / 32، شواهد التنزيل 1: 96 / 61)

<sup>30</sup> Tafseer Noor Al Saqalayn – CH 1 – H 104

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {51}

**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]**

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ {52}

**And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]**

محمد بن العباس، قال: حدثنا محمد بن القاسم بن عبيد، عن جعفر بن عبد الله المحمدي، عن أحمد بن إسماعيل، عن العباس بن عبد الرحمن، عن سليمان، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: لما قدم النبي (صلى الله عليه وآله) المدينة، أعطى عليا (عليه السلام) و عثمان أرضا، أعلاها لعثمان، و أسفلها لعلي (عليه السلام)، فقال علي (عليه السلام) لعثمان: إن أرضي لا تصلح إلا بأرضك، فاشتر مني، أو بعني. فقال له: أنا أبيعك، فاشترى منه علي (عليه السلام)،

Muhammad Bin Al Abbas said, 'It was narrated to us by Muhammad Bin Al Qasim Bin Ubeyd, from Ja'far Bin Abdullah Al Muhammady, from Ahmad Bin Ismail, from Al Abbas Bin Abdul Rahman, from Suleyman, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'When the Prophet<sup>-saww</sup> proceeded to Al-Medina, He<sup>-saww</sup> gave Ali<sup>-asws</sup> and Usman a land, the higher part of is for Usman and its lower one for Ali<sup>-asws</sup>. So Ali<sup>-asws</sup> said to Usman: 'My<sup>-asws</sup> land will not be correct unless if it is with your land, therefore either buy from me<sup>-asws</sup> or sell to me'. He said to him<sup>-asws</sup>, 'I shall sell to you<sup>-asws</sup>'. So Ali<sup>-asws</sup> bought it from him.

فقال له أصحابه: أي شيء صنعت، بعت أرضك من علي! و أنت لو أمسكت عنه الماء، ما أنبتت أرضه شيئا، حتى يبيعك بحكمك.

But his companion (Abdul Rahman Bin Awf) said to him, 'Which thing did you do? You sold your land to Ali<sup>-asws</sup>! And you, had you withheld the water from him<sup>-asws</sup>, nothing would have grown on his<sup>-asws</sup> land, until he<sup>-asws</sup> would have sold in according to your decision (price)'.

قال: فجاء عثمان إلى علي (عليه السلام)، و قال له: لا أجزى البيع، فقال له: «بعت و رضيت، و ليس ذلك لك» قال: فاجعل بيني و بينك رجلا، قال علي (عليه السلام): «النبي (صلى الله عليه وآله) فقال عثمان: هو ابن عمك، و لكن اجعل بيني و بينك رجلا غيره، فقال علي (عليه السلام): «لا أحاكمك إلى غير النبي (صلى الله عليه وآله)، و النبي شاهد علينا!» فأبى ذلك، فأنزل الله هذه الآيات، إلى قوله: هُمُ الْمُفْلِحُونَ.

He (the narrator) said, 'So Usman came to Ali<sup>-asws</sup> and said to him<sup>-asws</sup>, 'The sale is not allowed'. He<sup>-asws</sup> said to him: 'You sold and were pleased, and (now) that isn't for you (to withdraw from it)'. He said, 'Then make another man to be (a judge) between you<sup>-asws</sup> and you<sup>-asws</sup>'. Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> will not take the judgment to any other than the Prophet<sup>-saww</sup>,

and the Prophet<sup>-saww</sup> would be a witness upon us!’ But he refused that, so Allah<sup>-azwj</sup> Revealed these Verses up to His<sup>-azwj</sup> Words: **they would be the successful ones [24:51]**.<sup>31</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في أمير المؤمنين (صلوات الله عليه)، و عثمان، و ذلك أنه كان بينهما منازعة في حديقة، فقال أمير المؤمنين (عليه السلام): ترضى برسول الله (صلى الله عليه و آله)؟ فقال عبد الرحمن بن عوف له: لا تحاكمه إلى رسول الله (صلى الله عليه و آله)، فإنه يحكم له عليك، و لكن حاكمه إلى ابن شيبه اليهودي.

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan,

‘Abu Abdullah<sup>-asws</sup> has said: ‘This Verse was Revealed regarding Amir Al-Momineen<sup>-asws</sup>, and Usman, and that was when there was a dispute between them regarding a garden. Amir Al-Momineen<sup>-asws</sup> said: ‘Are you happy with Rasool-Allah<sup>-saww</sup> (as a judge)?’ So Adul Rahman Bin Awf said to him, ‘I do not (accept) Rasool-Allah<sup>-saww</sup> as a judge for he<sup>-saww</sup> would judge against me, but I (accept) as a judge Ibn Shayba, the Jew.

فقال عثمان لأمرير المؤمنين (عليه السلام): لا أرضى إلا بابن شيبه، فقال ابن شيبه: تأتمنون رسول الله على وحي السماء، و تهتمونه في الأحكام!

But Usman said to Amir Al-Momineen<sup>-asws</sup>: ‘I<sup>-asws</sup> am not happy with Ibn Shayba. So Ibn Shayba said, ‘You are trusting that Revelation descends upon Rasool-Allah<sup>-saww</sup> from the sky, but you are not trusting him<sup>-saww</sup> in matters of judgement?’

فأنزل الله على رسوله: وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِلَى قَوْلِهِ: أُولَئِكَ هُمُ الظَّالِمُونَ،

Thus Allah<sup>-azwj</sup> Revealed upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>: **And when they are called to Allah and His Rasool for him to judge between them [24:48] But these, they are the unjust ones [24:50].**

ثم ذكر الله أمير المؤمنين (عليه السلام)، فقال: إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِلَى قَوْلِهِ: أُولَئِكَ هُمُ الظَّالِمُونَ.

Then Allah<sup>-azwj</sup> Mentioned Amir Al-Momineen<sup>-asws</sup> so 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 [24:51] – up to His<sup>-azwj</sup> Words: so these, they would be the victorious ones [24:52]**.<sup>32</sup>

وعنه، قال: حدثنا محمد بن الحسين بن حميد، عن جعفر بن عبد الله الحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ إِلَى قَوْلِهِ تَعَالَى مِنْهُمْ مُعْرِضُونَ.

And from him, who said, ‘Muhammad Bin Al Hasssan Bin Hameed narrated to us, from Ja’far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **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] – up to the Words of the Exalted: then a group of them are turning aside [24:48].**

تأويل الآيات 1: 367 / 18. <sup>31</sup>

تفسير القمي 2: 107. <sup>32</sup>

قال: «إنما نزلت في رجل اشترى من علي بن أبي طالب (عليه السلام) أرضاً، ثم ندم، و ندمه أصحابه، فقال لعلي (عليه السلام): لا حاجة لي فيها. فقال له: قد اشتريت و رضيت، فانطلق أخاصمك إلى أبي رسول الله (صلى الله عليه و آله).

He<sup>asws</sup> said: 'But rather, it was revealed regarding a man who bought a land from Ali Bin Abu Talib<sup>asws</sup>, then regretted it, and his companion (also) regretted it. So he said to Ali<sup>asws</sup>, 'I have no need with regards to it'. But he<sup>asws</sup> said to him: 'You have bought it and were happy with it, so take your dispute to Rasool-Allah<sup>saww</sup>'.

فقال له أصحابه: لا تخصمه إلى رسول الله (صلى الله عليه و آله). فقال: انطلق أخاصمك إلى أبي بكر، و عمر، أيهما شئت، كان بيني و بينك. قال علي (عليه السلام): لا و الله، و لكن رسول الله (صلى الله عليه و آله) بيني و بينك، فلا أرضى بغيره.

His companion said to him<sup>asws</sup>, 'Do not take his<sup>asws</sup> dispute to Rasool-Allah<sup>saww</sup>', and he said, 'Take your<sup>asws</sup> dispute to Abu Bakr, and Umar, whichever of the two you like, to be between me and you<sup>asws</sup>'. Ali<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>! But Rasool-Allah<sup>saww</sup> would be between me<sup>asws</sup> and you. I<sup>asws</sup> will not be happy with someone else'.

فأنزل الله عز و جل هذه الآيات: وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا إِلَى قَوْلِهِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ».

Thus Allah<sup>azwj</sup> Mighty and Majestic Revealed these Verses: **they are saying, 'We hear and we obey!' And these, they would be the successful ones [24:51] – up to His<sup>azwj</sup> Words: so these, they would be the victorious ones [24:52]**.<sup>33</sup>

## VERSES 53 & 54

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ ۖ قُلْ لَا تُفْسِمُوا ۖ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا تَعْمَلُونَ {53}

**And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: 'Do not swear! Reasonable obedience (is required). Surely, Allah is Aware of what you are doing [24:53]**

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ  
تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {54}

**Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]**

تأويل الآيات 1: 367 / 19. <sup>33</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن الإمام أبي الحسن موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: قُلْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ. قال: «من السمع، و الطاعة، و الأمانة، و الصبر وَ عَلَيْكُمْ مَا حُمِّلْتُمْ من العهود التي أخذها الله عليكم في علي (عليه السلام)، و ما بين لكم في القرآن من فرض طاعته.

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Al-Imam Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, 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.

و قوله تعالى: وَ إِنْ تُطِيعُوهُ تَهْتَدُوا أَي: و إِنْ تُطِيعُوا عَلِيَا (عليه السلام) تَهْتَدُوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ هَكَذَا نَزَلَتْ.

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>34</sup>

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن صفوان بن يحيى، عن مندل، عن بكار بن أبي بكر، عن عبد الله بن عجلان، قال: ذكرنا خروج القائم (عليه السلام) عند أبي عبد الله (عليه السلام)، فقلت له: كيف لنا أن نعلم ذلك؟ فقال: «يصبح أحدكم و تحت رأسه صحيفة عليها مكتوب: طاعة معروفة».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Safwan Bin Yahya, from Mandal, from Bakaar Bin Abu Bakr, from Abdullah Bin Ajlan who said,

'We mentioned the rising of Al-Qaim<sup>-asws</sup> in the presence of Abu Abdullah<sup>-asws</sup>, so I said to him<sup>-asws</sup>, 'How could it be for us to know that (that he<sup>-asws</sup> has risen)?' So he<sup>-asws</sup> said: 'One of you would wake up in the morning and beneath his head would be a parchment in which would be written: 'Obedience, Recognition''.<sup>35</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي - جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا مَعْاشِرَ قُرَّاءِ الْقُرْآنِ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فِيمَا حَمَلَكُمْ مِنْ كِتَابِهِ فَإِنِّي مَسْئُولٌ وَ إِنَّكُمْ مَسْئُولُونَ، إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ، وَ أَمَّا أَنْتُمْ فَتُسْأَلُونَ عَمَّا حُمِّلْتُمْ مِنْ كِتَابِ اللَّهِ وَ سُنِّي.

Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O group of reciters of the Quran! Fear Allah<sup>-azwj</sup> Mighty and Majestic regarding what you are bearing from His<sup>-azwj</sup> Book, for I<sup>-saww</sup> would be Questioned, and you all would be Questioned. I<sup>-saww</sup> would be Questioned

<sup>34</sup> تأويل الآيات 1: 368 / 20.

<sup>35</sup> كمال الدين و تمام النعمة: 654 / 22.



about the delivery of the Message, and as for you, so you would be Questioned about what you bore from the Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> Sunnah".<sup>36</sup>

## VERSE 55

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {55}

**Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55]**

## The real Caliphs

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ جَلَّ جَلَالُهُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ قَالَ هُمُ الْأَئِمَّةُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them [24:55].** He<sup>-asws</sup> said: 'They<sup>-asws</sup> are the Imams<sup>-asws</sup>'.<sup>37</sup>

وعنه: عن الحسين بن محمد الأشعري، عن معلى بن محمد، عن أحمد بن محمد، عن أبي مسعود، عن الجعفري، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «الأئمة خلفاء الله عز و جل في أرضه».

And from him, from Al Husayn Bin Muhammad Al Ashary, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Abu Masoud, from Al Ja'fary who said,

'I heard Abu Al Reza<sup>-asws</sup> saying: 'The Imams<sup>-asws</sup> are the Caliphs of Allah<sup>-azwj</sup> Mighty and Majestic in the earth".<sup>38</sup>

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثني أحمد ابن يوسف بن يعقوب الجعفي أبو الحسن، من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي ابن أبي حمزة، عن أبيه و وهيب، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله:

<sup>36</sup> 216 H – تفسير نور الثقلين، ج3، ص: 616

<sup>37</sup> Al Kafi V 1 – The Book Of Divine Authority CH 12 H 3

<sup>38</sup> الكافي 1: 149/1.



وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، قال: «نزلت في القائم و أصحابه».

Muhammad Bin Ibrahim Al Nu'many, from Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Ahmad Ibn Yusuf Bin Yaquoub Abu Al Hassan, from his book, from Ismail Bin Mahran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Waheyb, who has said:

(It has been narrated) from Abu Baseer, who from Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55]**, he<sup>-asws</sup> said: 'It was Revealed regarding Al-Qaim<sup>-asws</sup> and his<sup>-asws</sup> companions'.<sup>39</sup>

وعنه: عن محمد بن همام، قال: حدثني جعفر بن محمد بن مالك الفزاري الكوفي، قال: حدثني محمد بن أحمد، عن محمد بن سنان، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «إذا كانت ليلة الجمعة، أهبط الرب تبارك و تعالى ملكا إلى السماء الدنيا، فإذا طلع الفجر، جلس ذلك الملك على العرش، فوق البيت المعمور، و نصب لمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين) منابر من نور، فيصعدون عليها، و يجمع لهم الملائكة و النبيون و المؤمنون، و تفتح أبواب السماء،

And from him, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik Al Fazary Al Kufy, from Muhammad Bin Ahmad, from Muhammad Bin Sinan, from Yunus Bin Zibyan, who has narrated:

'Abu Abdullah<sup>-asws</sup> has said: 'Whenever it is the night of Friday, the Lord<sup>-azwj</sup> Blessed and Exalted Makes an Angel to descend to the sky of the world. So when it is sunrise, that Angel sits upon the Throne, above the Frequent House (Bayt Al-Mamour) and establishes Pulpits of Light for Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>. So they<sup>-asws</sup> ascend these, and the Angels and the Prophets<sup>-as</sup> and the Momineen gather around them, and the Gateways to the sky are opened up for them<sup>-asws</sup>'.

فإذا زالت الشمس، قال رسول الله (صلى الله عليه و آله): يا رب، ميعادك الذي وعدت به في كتابك، و هو هذه الآية: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ثم يقول الملائكة و النبيون مثل ذلك،

When the sun sets, Rasool-Allah<sup>-saww</sup> says: 'O Lord<sup>-azwj</sup>! (Fulfil) You<sup>-azwj</sup> Appointment which You<sup>-azwj</sup> have Promised in Your<sup>-azwj</sup> Book!' And this is this Verse **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security [24:55]**. Then the Angels and the Prophets<sup>-as</sup> say similar to that.

ثم يخرج محمد و علي و الحسن و الحسين (عليهم السلام) سجدا، ثم يقولون: يا رب اغضب، فإنه انتهك حرمتك، و قتل أصفياؤك، و أذل عبادك الصالحون فيفعل الله ما يشاء، و ذلك يوم معلوم».

الغيبة: 240 / 35، بنابيع المودة: 426. <sup>39</sup>

Then Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> fall down in Sajdah, saying: 'O Lord<sup>-azwj</sup>! Be Wrathful, for they have violated Your<sup>-azwj</sup> Sanctity, and killed Your<sup>-azwj</sup> Elite, and humiliated Your<sup>-azwj</sup> righteous servants'. So Allah<sup>-azwj</sup> does whatsoever He<sup>-azwj</sup> so Desires to, and that is a known Day'.<sup>40</sup>

محمد بن العباس: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ، قال: «نزلت في علي بن أبي طالب، و الأئمة من ولده (عليهم السلام)».

Muhammad Bin Al Abbas, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them [24:55]**. He<sup>-asws</sup> said: 'It was Revealed regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons'.

و لَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لَيَبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا، قال: «عنى به ظهور القائم (عليه السلام)».

**and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security [24:55]** - it Means by it the appearance of Al-Qaim<sup>-asws</sup>.<sup>41</sup>

الطبرسي: في حديث عن أمير المؤمنين (عليه السلام)، يذكر فيه من تقدم عليه، فقال (عليه السلام): «مثل ما أتوه من الاستيلاء على أمر الامة، كل ذلك لتتم النظرة التي أوجبه الله تبارك و تعالى لعدوه إبليس إلى أن يبلغ الكتاب أجله، و يحق القول على الكافرين، و يقترب الوعد الحق الذي بينه الله في كتابه بقوله: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ،

Al-Tabarsy –

In a Hadeeth from Amir Al-Momineen<sup>-asws</sup>, mentioning in it (about) the ones (Abu Bakr, Umar, and Usman) who came before him<sup>-asws</sup>. So he<sup>-asws</sup> said: 'Similar to that is what they came to seize the commands of the community. All that was in order to complete the consideration which Allah<sup>-azwj</sup> Blessed and Exalted had Obligated to His<sup>-azwj</sup> enemy Iblees<sup>la</sup>, until it reaches its Decreed term, and the Words Proves to be true to the Infidels, and the Truthful Promise approaches, which Allah<sup>-azwj</sup> has Explained in His<sup>-azwj</sup> Book by His<sup>-azwj</sup> Words: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them [24:55]**.

و ذلك إذا لم يبق من الإسلام إلا اسمه، و من القرآن إلا رسمه، و غاب صاحب الأمر بإيضاح العذر له في ذلك، لاشتغال الفتنة على القلوب، حتى يكون أقرب الناس إليه أشدهم عداوة له، و عند ذلك يؤيده الله بجنود لم يروها، و يظهر دين نبيه (صلى الله عليه و آله) على يديه على الدين كله، و لو كره المشركون».

<sup>40</sup> الغيبة: 56 / 276

<sup>41</sup> تأويل الآيات 1: 221 / 368.

And that (will happen) when there will not remain from Al-Islam except for its name, and from the Quran except for its image, and Master of the Command<sup>-asws</sup> would be absent to clarify matters with regards to that, and the Fitna would be included in their hearts, until those (who would claim to be) closest to him<sup>ajfj</sup> would be the most intense in enmity towards him<sup>ajfj</sup>. And during that, Allah<sup>-azwj</sup> would Support him<sup>ajfj</sup> with armies which cannot be seen, and He<sup>-azwj</sup> would Manifest the Religion of His<sup>-azwj</sup> Prophet<sup>-saww</sup> upon his<sup>ajfj</sup> hands, over all the other Religions, even though the Polytheists may be averse to it'.<sup>42</sup>

وَعَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَقَدْ خَلَقَ اللَّهُ جَلَّ ذِكْرُهُ لَيْلَةَ الْقَدْرِ أَوَّلَ مَا خَلَقَ الدُّنْيَا وَلَقَدْ خَلَقَ فِيهَا أَوَّلَ نَبِيٍّ يَكُونُ وَ أَوَّلَ وَصِيِّ يَكُونُ وَلَقَدْ قَضَى أَنْ يَكُونَ فِي كُلِّ سَنَةٍ لَيْلَةٌ يَهْبِطُ فِيهَا يَتَفَسَّرُ الْأُمُورَ إِلَى مِثْلِهَا مِنَ السَّنَةِ الْمُقْبِلَةِ

And from Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> had Created the Night of Pre-determination (*Laylat Al-Qadr*) before having Created the world, and Had Created regarding it the first Prophet<sup>-as</sup> and the first successor<sup>-as</sup> who would happen to be, and had Ordained that there would happen to be a night during every year in which would descend the interpretation of the affairs up to its like from the next year.

مَنْ جَحَدَ ذَلِكَ فَقَدْ رَدَّ عَلَى اللَّهِ عَزَّ وَ جَلَّ عِلْمَهُ لِأَنَّهُ لَا يَقُومُ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ الْمُحَدَّثُونَ إِلَّا أَنْ تَكُونَ عَلَيْهِمْ حُجَّةٌ بِمَا يَأْتِيهِمْ فِي تِلْكَ اللَّيْلَةِ مَعَ الْحُجَّةِ الَّتِي يَأْتِيهِمْ بِهَا جِبْرِئِيلُ (عليه السلام)

The one who rejects that so he has rebutted against Allah<sup>-azwj</sup> Mighty and Majestic of His<sup>-azwj</sup> Knowledge, because the Prophets<sup>-as</sup> and the Rasools<sup>-as</sup> and the *Muhaddisoun*<sup>-asws</sup> cannot be standing except if there happens to be an argument upon them<sup>-asws</sup> with what is Given to them<sup>-asws</sup> during that Night along with the Authority which Jibraeel<sup>-as</sup> comes with to them<sup>-asws</sup>.

قُلْتُ وَ الْمُحَدَّثُونَ أَيْضاً يَأْتِيهِمْ جِبْرِئِيلُ أَوْ غَيْرُهُ مِنَ الْمَلَائِكَةِ (عليه السلام) قَالَ أَمَّا الْأَنْبِيَاءُ وَ الرُّسُلُ صَلَّى اللَّهُ عَلَيْهِمْ فَلَا شَكَّ وَ لَا بُدَّ لِمَنْ سِوَاهُمْ مِنْ أَوَّلِ يَوْمٍ خُلِقَتْ فِيهِ الْأَرْضُ إِلَى آخِرِ فَنَاءِ الدُّنْيَا أَنْ تَكُونَ عَلَى أَهْلِ الْأَرْضِ حُجَّةٌ يَنْزِلُ ذَلِكَ فِي تِلْكَ اللَّيْلَةِ إِلَى مَنْ أَحَبَّ مِنْ عِبَادِهِ

I said, 'And the *Muhaddisoun*<sup>-asws</sup> as well, Does Jibraeel<sup>-as</sup> comes to them or someone else from the Angels?' He<sup>-asws</sup> said: 'As for the Prophets<sup>-as</sup> and the Rasools<sup>-as</sup>, so there is no doubt, and it is inevitable for the ones besides them<sup>-as</sup>, from the first day in which the earth was Created up to the last annihilation of the world, that there would happen to be a Divine Authority upon the people of the earth, that would descend during that very Night unto the most beloved of His<sup>-azwj</sup> servants.

وَ إِيَّاهُ اللَّهُ لَقَدْ نَزَلَ الرُّوحُ وَ الْمَلَائِكَةُ بِالْأَمْرِ فِي لَيْلَةِ الْقَدْرِ عَلَى آدَمَ وَ إِيَّاهُ اللَّهُ مَا مَاتَ آدَمُ إِلَّا وَ لَهُ وَصِيٌّ وَ كُلُّ مَنْ بَعْدَ آدَمَ مِنَ الْأَنْبِيَاءِ قَدْ آتَاهُ الْأَمْرُ فِيهَا وَ وَضَعَ لَوْصِيَّتِهِ مِنْ بَعْدِهِ وَ إِيَّاهُ اللَّهُ إِنْ كَانَ النَّبِيُّ لِيُؤْمَرَ فِيمَا يَأْتِيهِ مِنَ الْأَمْرِ فِي تِلْكَ اللَّيْلَةِ مِنْ آدَمَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) أَنْ أَوْصِيَ إِلَى فَلَانٍ

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! The Spirit and the Angels had descended during the Night of Pre-determination (*Laylat Al-Qadr*) unto Adam<sup>-as</sup>. And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! Adam<sup>-as</sup> did not die except there was a successor<sup>-as</sup> for him<sup>-as</sup>, and (for) everyone from the Prophets<sup>-as</sup> after Adam<sup>-as</sup>, that Command had come to him<sup>-as</sup> during it, and was placed for his<sup>-as</sup>

successor<sup>-as</sup> from after him<sup>-as</sup>. And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! It was always so that the Prophet<sup>-as</sup> was Commanded among what came to Him<sup>-as</sup> from the Commands during that Night, from Adam<sup>-as</sup> to Muhammad<sup>-saww</sup>, that he<sup>-as</sup> bequeaths to so and so.

وَلَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لِوَلَاةِ الْأَمْرِ مِنْ بَعْدِ مُحَمَّدٍ ( صلى الله عليه وآله ) خَاصَّةً وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إِلَى قَوْلِهِ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

And Allah<sup>-azwj</sup> Mighty and Majestic has Said in His<sup>-azwj</sup> Book to the Masters<sup>-asws</sup> of the Command after Muhammad<sup>-saww</sup> in particular: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them** – up to His<sup>-azwj</sup> Words: **so these ones, they are the transgressors [24:55].**

يَقُولُ أَسْتَخْلِفُكُمْ لِعِلْمِي وَ دِينِي وَ عِبَادَتِي بَعْدَ نَبِيِّكُمْ كَمَا اسْتَخْلَفَ وَصَاةَ آدَمَ مِنْ بَعْدِهِ حَتَّى يَبْعَثَ النَّبِيَّ الَّذِي يَلِيهِ يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئاً يَقُولُ يَعْبُدُونِي بِإِيمَانٍ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ( صلى الله عليه وآله ) فَمَنْ قَالَ غَيْرَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

He<sup>-azwj</sup> is Saying: “I<sup>-azwj</sup> will be Making Caliphs for My<sup>-azwj</sup> Knowledge, and My<sup>-azwj</sup> Religion, and My<sup>-azwj</sup> servants after your Prophet<sup>-as</sup> just as I<sup>-azwj</sup> had Made Caliphs of the successors<sup>-as</sup> of Adam<sup>-as</sup> from after him<sup>-as</sup> until the Prophet<sup>-saww</sup> was Sent, those that followed him<sup>-saww</sup> that: **Worship Me and do not associate anything with Me!** He<sup>-azwj</sup> is Saying: “Worship Me<sup>-azwj</sup> with the belief that there will be no Prophet<sup>-saww</sup> after Muhammad<sup>-saww</sup>, so the one who says other than that, **so these ones, they are the transgressors [24:55].**

فَقَدْ مَكَنَ وَلَاةِ الْأَمْرِ بَعْدَ مُحَمَّدٍ بِالْعِلْمِ وَ نَحْنُ هُمْ فَاسَأَلُونَا فَإِنْ صَدَقْتَنَاكُمْ فَأَقْرُبُوا وَ مَا أَنْتُمْ بِقَاعِلِينَ أَمَّا عَلِمْنَا فَظَاهِرٌ وَ أَمَّا إِبَائُنَا أَجَلِنَا الَّذِي يَظْهَرُ فِيهِ الدِّينُ مِنَّا حَتَّى لَا يَكُونَ بَيْنَ النَّاسِ اخْتِلَافٌ فَإِنَّ لَهُ أَجَلاً مِنْ مَمَرِ اللَّيَالِي وَ الْأَيَّامِ إِذَا أَتَى ظَهَرَ وَ كَانَ الْأَمْرُ وَاحِداً

He<sup>-azwj</sup> has Enabled the Masters<sup>-asws</sup> of the Command (Wali Al-Amr) after Muhammad<sup>-saww</sup> with the Knowledge, and we<sup>-asws</sup> are they, therefore ask us<sup>-asws</sup>, so if we<sup>-asws</sup> ratify you, be acknowledging, and you will not be doing so. As for our<sup>-asws</sup> knowledge, so it is apparent, and as for the appearance of our<sup>-asws</sup> era in which the Religion would be manifested from us<sup>-asws</sup> until there does not happen to be any differing between the people, so there is a term for it from the passing of the nights and the days. When it comes, it would be manifested, and it would be one command.

وَ إِنْ لَقَدْ قُضِيَ الْأَمْرُ أَنْ لَا يَكُونَ بَيْنَ الْمُؤْمِنِينَ اخْتِلَافٌ وَ لِذَلِكَ جَعَلَهُمْ شُهَدَاءَ عَلَى النَّاسِ لِشَهَادَةِ مُحَمَّدٍ ( صلى الله عليه وآله ) عَلَيْنَا وَ لِنَشْهَدَ عَلَى شَيْعَتِنَا وَ لِنَشْهَدَ شَيْعَتَنَا عَلَى النَّاسِ أَيْ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ فِي حُكْمِهِ اخْتِلَافٌ أَوْ بَيْنَ أَهْلِ عِلْمِهِ تَنَاقُضٌ

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! The matter has been Ordained that there will not be any differing between the Momineen, and due to that, Allah<sup>-azwj</sup> Made them to be the witnesses upon the people, for Muhammad<sup>-saww</sup> to be a witness upon us<sup>-asws</sup> and for us<sup>-asws</sup> to be a witness upon our<sup>-asws</sup> Shias, and for our<sup>-asws</sup> Shias to be a witness upon the (generality of the) people. Allah<sup>-azwj</sup> Mighty and Majestic Refuses that there should happen to be a differing in His<sup>-azwj</sup> Judgment, or between the people<sup>-asws</sup> of His<sup>-azwj</sup> Knowledge, there be a contradiction’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَضْلُ إِيْمَانِ الْمُؤْمِنِ بِجُمْلَةٍ إِنَّا أَنْزَلْنَاهُ وَ يَتَفَسَّرُ بِهَا عَلَى مَنْ لَيْسَ مِثْلَهُ فِي الْإِيْمَانِ بِهَا كَفَضْلِ الْإِنْسَانِ عَلَى الْبَهَائِمِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَدْفَعُ بِالْمُؤْمِنِينَ بِهَا عَنِ الْجَائِحِينَ لَهَا فِي الدُّنْيَا لِكَمَالِ عَذَابِ الْآخِرَةِ لِمَنْ عَلِمَ أَنَّهُ لَا يَتُوبُ مِنْهُمْ مَا يَدْفَعُ بِالْمُجَاهِدِينَ عَنِ الْقَاعِدِينَ وَ لَا أَعْلَمُ أَنَّ فِي هَذَا الزَّمَانِ جِهَاداً إِلَّا الْحُجَّ وَ الْعُمْرَةَ وَ الْجَوَارَ .

Then Abu Ja'far<sup>-asws</sup> said: 'The merit of the *Eman* of the Momin in total is: **Surely We revealed it [97:1]** (Chapter 97) and in its interpretation, upon the one who is not like him in the *Eman* with it, is like the merit of the human being upon the beasts. And Allah<sup>-azwj</sup> Mighty and Majestic Defends with the believers in it from the rejecters of it in the world, in order to perfect the Punishment of the Hereafter for the ones He<sup>-azwj</sup> Knows there is no repentance from them, as He<sup>-azwj</sup> Defends by the fighters from the sitters. And I<sup>-asws</sup> do not know that in this era if there is a Jihad other than the (performance) of the Hajj, and the Umra, and the (good) neighbourliness'.<sup>43</sup>

ثم قال: و روى العياشي بإسناده عن علي بن الحسين (عليه السلام)، أنه قرأ الآية و قال: «هم و الله شيعتنا أهل البيت، يفعل الله ذلك بهم على يدي رجل منا، و هو مهدي هذه الامة، و هو الذي قال رسول الله (صلى الله عليه و آله): لو لم يبق من الدنيا إلا يوم واحد، لطول الله ذلك اليوم حتى يلي رجل من عترتي، اسمه اسمي، يملأ الأرض عدلاً و قسطاً كما ملئت ظلماً و جوراً».

Then he said, 'And Al Ayyashi has reported by his chain,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having recited the Verse (24:55) and said: 'By Allah<sup>-azwj</sup>! They are our<sup>-asws</sup> Shias, of the People<sup>-asws</sup> of the Household. Allah<sup>-azwj</sup> will Do that with them upon the hands of a man<sup>-asws</sup> from us<sup>-asws</sup>, and he<sup>-asws</sup> is the Mahdi<sup>-asws</sup> of this community, and he<sup>-asws</sup> is the one for whom Rasool-Allah<sup>-saww</sup> said: 'Even if there does not remain from the world except for one day, Allah<sup>-azwj</sup> would Prolong that day until a man from my<sup>-saww</sup> family<sup>-asws</sup>, his<sup>-asws</sup> name being my<sup>-saww</sup> name, would fill the earth with justice and fairness just as it had been filled with injustice and tyranny (before)'.<sup>44</sup>

## The Fourth Caliph – Ali<sup>-asws</sup>

في عيون الاخبار حدثنا أبو الحسن محمد بن ابراهيم بن اسحق رضى الله عنه قال حدثنا أبو سعيد النسوي قال حدثني ابراهيم بن محمد بن هارون قال حدثنا أحمد بن الفضل البلخي قال حدثني خالي يحيى بن سعيد البلخي

In Uyoon Al Akhbar, it has been narrated from Abu Al Hassan Muhammad Bin Ibrahim Bin Is'haq<sup>-as</sup> from Abu Sa'eed Al Noosy from Ibrahim Bin Muhammad Bin Haroun from Ahmad Bin Al Fadhl Al Balkhy from Khaly Yahya Bin Sa'eed Al Balkhy

عن علي بن موسى الرضا عن ابيه عن آيائه عن علي عليه السلام قال: بينما أنا امشي مع النبي صلى الله عليه وآله وسلم في بعض طرقات المدينة إذ لقينا شيخاً طوالاً كث اللحية بعيد ما بين المنكبين، فسلم على النبي صلى الله عليه وآله وسلم ورحب به ثم التفت إلى فقال: السلام عليك يا رابع الخلفاء ورحمة الله وبركاته، اليس كذلك هو يا رسول الله؟ فقال له رسول الله صلى الله عليه وآله: بلى ثم مضى

From Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup> from Ali<sup>-asws</sup>, having said: 'While I<sup>-asws</sup> was walking with the Prophet<sup>-saww</sup> in one of the roads of Al-Medina, when we<sup>-asws</sup> met a tall old man with a bushy beard and broad shoulders. So he

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 41 H 7

<sup>44</sup> مجمع البيان 7: 239، و ذيل الحديث في الفصول المهمة: 294، و منتخب كنز العمال 6: 30.

greeted upon the Prophet<sup>-saww</sup> and was welcoming with him<sup>-saww</sup>. Then he turned towards me<sup>-asws</sup> and he said, 'The greetings be upon you<sup>-asws</sup>, O fourth Caliph, and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! Isn't he<sup>-asws</sup> like that, O Rasool-Allah<sup>-saww</sup>?' So Rasool-Allah<sup>-saww</sup> said to him: 'Yes'. Then he went away.

فقلت: يا رسول الله ما هذا الذي قال لي هذا الشيخ وتصديقك له ؟ قال: أنت كذلك والحمد لله، ان الله عزوجل قال في كتابه: اني جاعل في الارض خليفة والخليفة المجعل فيها آدم عليه السلام،

I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! What is this that this Sheikh said that you<sup>-saww</sup> ratified for him?' He<sup>-saww</sup> said: 'You<sup>-asws</sup> are like that, and Praise is for Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> has Mighty and Majestic Said in His<sup>-azwj</sup> Book: ***I am going to Make a Caliph in the earth [2:30]*** – and the Caliph obscure in it is Adam<sup>-as</sup>.

وقال عزوجل: (يا داود انا جعلناك خليفة في الارض فاحكم بين الناس بالحق) فهو الثاني، وقال عزوجل حكاية عن موسى حين قال لهارون عليه السلام: (اخلقني في قومي واصلح) فهو هارون إذا استخلفه موسى عليه السلام في قومه وهو الثالث،

And the Mighty and Majestic Says: ***O Dawood ! We have Made you a Caliph in the earth; so judge between the people with the Truth [38:26]***; So he<sup>-as</sup> was the second. And the Mighty and Majestic Relates the story of Musa<sup>-as</sup> when he<sup>-asws</sup> said to Haroun<sup>-as</sup>: ***Be my Caliph, and correct (the people) [7:142]***. So it was Haroun<sup>-as</sup> that Musa<sup>-as</sup> appointed as Caliph among his<sup>-as</sup> community and he<sup>-as</sup> was the third.

وقال عزوجل (واذان من الله ورسوله إلى الناس يوم الحج الاكبر وكنت انت المبلغ عن الله عزوجل وعن رسوله، وانت وصي ووزيرى وقاضي ديني والمؤدى عني، وانت مني بمنزلة هارون من موسى الا انه لاني بعدى،

And, the Mighty and Majestic Says: ***And a proclamation from Allah and His Rasool to the people on the day of the greater Pilgrimage [9:3]*** and you<sup>-asws</sup> were the Preacher on behalf of Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and you<sup>-asws</sup> are my<sup>-saww</sup> successor<sup>-asws</sup> and my<sup>-saww</sup> Vizier, and the fulfiller of my<sup>-saww</sup> debts and the caller on my<sup>-saww</sup> behalf, and you<sup>-asws</sup> are from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, except that there would be no Prophet<sup>-as</sup> after me<sup>-as</sup>.

فانت رابع الخلفاء كما سلم عليك الشيخ، اولاتدرى من هو ؟ قلت: لا قال: ذاك أخوك الخضر عليه السلام فاعلم.

Thus, you<sup>-asws</sup> are the fourth Caliph, just as the Sheikh had greeted upon you<sup>-asws</sup>. Or you<sup>-asws</sup> don't know who he was?' I<sup>-asws</sup> said: 'No'. He<sup>-saww</sup> said: 'That was your<sup>-asws</sup> brother Al-Khizr<sup>-as</sup>'<sup>45</sup>

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء الأربعة، فعليه لعنة الله».

Ibn Shazan, from Ali Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Amir Al Momineen<sup>-asws</sup> said: 'The one who does not say that I<sup>-asws</sup> am the fourth Caliph, so upon him is the Curse of Allah<sup>-azwj</sup>'.

<sup>45</sup> Tafseer Noor Al Saqalayn – H 73



قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى في محكم كتابه: وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَ آدَمُ أَوَّلَ خَلِيفَةِ اللَّهِ. وَ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَكَانَ دَاوُدُ الثَّانِي.

Al-Husayn Bin Zayd said, 'So I said to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'It has been reported other than this, and you (Imams<sup>-asws</sup>) are not lying?' He<sup>-asws</sup> said: 'Yes. Allah<sup>-azwj</sup> the Exalted Said in the Decisive (Verses) of His<sup>-azwj</sup> Book **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]** – so Adam<sup>-as</sup> was the first Caliph of Allah<sup>-azwj</sup>. And **O Dawood ! We have Made you a Caliph in the earth [38:26]** – So Dawood<sup>-as</sup> was the second.

وكان هارون خليفة موسى قوله تعالى: اخْلُفْنِي فِي قَوْمِي وَ أَصْلَحْ، وَ هُوَ خَلِيفَةُ مُحَمَّدٍ (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun<sup>-as</sup> was the Caliph of Musa<sup>-as</sup>, saying it in the Words of the Exalted **Be my Caliph, and correct (the people) [7:142]**. And he (Ali<sup>-asws</sup>) is the Caliph of Muhammad<sup>-saww</sup>. So why shouldn't one say he<sup>-asws</sup> is the fourth Caliph?<sup>46</sup>

## VERSE 56

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56}

**And establish the Salat and give the Zakat, and obey the Rasool, perhaps you would be Mercied [24:56]**

محمد بن يعقوب، عن علي بن محمد، عن ابن جمهور، عن أبيه، عن علي بن حديد، عن عثمان بن رشيد، عن معروف بن خربوذ، عن أبي جعفر (عليه السلام)، قال: «إن الله عز و جل قرن الزكاة بالصلاة، فقال: وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ، فمن أقام الصلاة، و لم يؤت الزكاة، لم يقيم الصلاة».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ibn Jamhour, from his father, from Ali Bin Hadeed, from Usmaan Bin Rasheed, from Marouf Bin Kharboud,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Paired the Zakat with the Prayer, so He<sup>-azwj</sup> Said: **And establish the Salat and give the Zakat [24:56]**. So the one who establishes the Salat, and does not give the Zakat, has not established the Salat'.<sup>47</sup>

## VERSE 57

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ {57}

**Do not reckon that those who commit Kufr would be escaping in the earth, and their abode is the Fire, and it is an evil destination [24:57]**

<sup>46</sup> مائة منقبة: 125 منقبة 59.

<sup>47</sup> الكافي 3: 23 / 506

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ وَ يَسْتَنْبِئُونَكَ أَ حَقُّ هُوَ قَالَ مَا تَقُولُ فِي عَلِيٍّ قُلْ إِي وَ رَبِّي إِنَّهُ حَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ .

Ali Bin Ibrahim, from Al Qasim Bin Muhammad Al Jowharey, from some of his companions,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And they are asking you for information, 'Is it true?' [10:53]**. He<sup>-asws</sup> said: 'What you<sup>-saww</sup> are saying regarding Ali<sup>-asws</sup>'. Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53]'.<sup>48</sup>

## VERSE 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {58}

**O you those who believe! Let them seek your permission, those whom your right hands possess, and those who have not yet reached the puberty from you, at three times – from before the Fajr Salat, and when you put off your clothes from midday, and from after the Al-Isha Salat – three (times) of privacy for you. There wouldn't be a blame upon you nor upon them after these (times), going around you, some of you upon the others. Like that, Allah Clarifies the Verses for you, and Allah is Knowing, Wise [24:58]**

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ، قال: «هي خاصة في الرجال دون النساء». قلت: فالنساء يستأذن في هذه الثلاث ساعات؟ قال: «لا، ولكن يدخلن ويخرجن».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Al Halby, from Zurara,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **those whom your right hands possess [24:58]**, he<sup>-asws</sup> said: 'This is especially regarding the men, besides the women'. I said, 'So the women are permitted in these three times?' He<sup>-asws</sup> said: 'No, but they can come and go'.<sup>49</sup>

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، و عدة من أصحابنا، عن أحمد بن أبي عبد الله، جميعا، عن محمد بن عيسى، عن يوسف بن عقيل، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ وَ مِنْ بَلِّغِ الْحِلْمَ

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 87

<sup>49</sup> الكافي 5: 529 / 2.



منكم، فلا يلج على امه، و لا على ابنته، و لا على اخته، و لا على من سوى ذلك إلا بإذن، و لا يأذن لأحد حتى يسلم، فإن السلام طاعة الرحمن».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Ahmad Bin Abu Abdullah, altogether from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: ***'Let them seek your permission, those whom your right hands possess, and those who have not yet reached the puberty from you, at three times – from before the Fajr Salat, and when you put off your clothes from midday, and from after the Al Isha Salat – three (times) of privacy for you. There wouldn't be a blame upon you nor upon them after these (times), going around you, some of you upon the others [24:58] - and the one who has reached puberty from among you, so he should not go to his mother, nor to his daughter, nor to his sister, nor to any one besides that without permission. And it is not permissible for anyone until he has greeted, for the greeting (السلام) is obedience to the Beneficent'.<sup>50</sup>***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رِيعِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ قِيلَ مَنْ هُمْ

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***O you those who believe! Let them seek your permission, those whom your right hands possess, and those who have not yet reached the puberty from you, at three times [24:58].*** It was said, 'Who are they?'

فَقَالَ هُمُ الْمَمْلُوكُونَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الصِّبْيَانُ الَّذِينَ لَمْ يَبْلُغُوا يَسْتَأْذِنُونَ عَلَيْكُمْ عِنْدَ هَذِهِ الثَّلَاثِ عَوْرَاتٍ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ وَ هِيَ الْعَتَمَةُ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ يَدْخُلُ مَمْلُوكُكُمْ [و غِلْمَانُكُمْ] مِنْ بَعْدِ هَذِهِ الثَّلَاثِ عَوْرَاتٍ بَعِيرٍ إِذِنْ إِنْ شَاءُوا .

So he<sup>-asws</sup> said: 'They are the slaves, from the men and the women and the children who have not yet attained puberty, they should be seeking permission from you during these three privacies – from after the *Al-Isha* Prayer, and it is (called) *Al-Atmat*, and when you are putting off your clothes from the backs, and from before *Al-Fajr* Salat; and your slaves and your boys can enter from after these three times of privacy without permission, if they so desire to'.<sup>51</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِيَسْتَأْذِنَ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ بَلَغَ الْحُلُمَ فَلَا يَلْجُ عَلَى أُمِّهِ وَ لَا عَلَى أُخْتِهِ وَ لَا عَلَى خَالَاتِهِ وَ لَا عَلَى سِوَى ذَلِكَ إِلَّا بِإِذْنٍ فَلَا تَأْذِنُوا حَتَّى يُسَلِّمَ وَ السَّلَامُ طَاعَةٌ لِلَّهِ عَزَّ وَ جَلَّ

<sup>50</sup> الكافي 5: 530/3.

<sup>51</sup> Al Kafi – V 5 – The Book of Marriage Ch 164 H 4

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Let them seek permission, those whom your right hands possess, and those who have not yet reached puberty, three times from you just as Allah<sup>-azwj</sup> Mighty and Majestic has Commanded you; and the ones who have attained puberty, so he should neither enter into (chamber of) his mother, nor the (chamber of) his sister, nor the (chamber of) his maternal aunt, nor the (chamber of) anyone besides that, except by permission. So do not give permission until they have greeted, and the greeting is in obedience to Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسْتَ أَذِنُ عَلَيْكَ حَادِمُكَ إِذَا بَلَغَ الْحُلُمَ فِي ثَلَاثِ عَوْرَاتٍ إِذَا دَخَلَ فِي شَيْءٍ مِنْهُنَّ وَ لَوْ كَانَ بَيْنَهُ فِي بَيْتِكَ قَالَ وَ لَيْسْتَ أَذِنُ عَلَيْكَ بَعْدَ الْعِشَاءِ الَّتِي تُسَمَّى الْعَتَمَةَ وَ حِينَ تُصْبِحُ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ إِنَّمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ لِلْخُلُوةِ فَإِنَّمَا سَاعَةٌ غَيْرُ وَ خُلُوةٍ .

He (the narrator) said: 'And Abu Abdullah<sup>-asws</sup> said: 'Let your servant seek permission to you when he has attained puberty during three times of privacy, when he enters the (chamber of) anyone of them, even though his room is inside your house. And let him seek permission after the evening which is called *Al-Atmat*, and when it is the morning, and when you put-off your clothes from the backs. But rather, Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with that for the privacy, for these are timings of inattention and privacy'.<sup>52</sup>

## VERSES 59 & 60

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {59}

***And when the children from you reach puberty, so let them seek permission just as those from before them sought permission, Like that, Allah Clarifies His Verses to you, and Allah is Knowing, Wise [24:59]***

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۚ وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَهُنَّ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

***And the post-menopausal from the women, those who do not hope for marriage, there isn't any blame upon them if they put off their clothes without displaying the ornaments. And if they modestly refrain, it would be better for them, and Allah is Hearing, Knowing [24:60]***

<sup>52</sup> Al Kafi – V 5 – The Book of Marriage Ch 164 H 1

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، أنه قرأ: أَنَّ يَضَعَنَّ ثِيَابَهُنَّ، قال: «الخمار و الجلباب». قلت: بين يدي من كان؟ فقال: «بين يدي من كان، غير متبرجة بزينة، فإن لم تفعل فهو خير لها، و الزينة التي يدين لهن شيء في الآية الاخرى».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having recited: **if they put off their clothes [24:60]**, then said: 'The muffler and the robe'. I said, 'In front of whosoever it may be?' So he<sup>-asws</sup> said: 'In front of whosoever it may be, **without displaying the ornaments**. But if she were not to do it, it is better for her. And the ornament is that which shows something of her, is in another Verse: **(except what is apparent from these [24:31])**'.<sup>53</sup>

وعنه: بإسناده عن الصفار، عن يعقوب بن يزيد، عن علي بن أحمد، عن يونس، قال: ذكر الحسين أنه كتب إليه يسأله عن حد القواعد من النساء اللاتي إذا بلغت جاز لها أن تكشف رأسها و ذراعها؟ فكتب (عليه السلام): «من قعدن عن النكاح».

And from him, by his chain from Al Saffar, from Yaqoub, from Yaqoub Bin Yazeed, from Ali Bin Ahmad, from Yunus who said,

'Al-Husayn mentioned that he wrote to him<sup>-asws</sup> about the limit of **the post-menopausal from the women**, those, when they reach it, would it be Permissible for her to uncover her head and her forearms?' He<sup>-asws</sup> wrote: 'One sitting back from the marriage'.<sup>54</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَرَأَ أَنَّ يَضَعَنَّ ثِيَابَهُنَّ قَالَ الْجُبَابُ وَالْحِمَارُ إِذَا كَانَتِ الْمَرْأَةُ مُسِنَّةً .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> (the Verse) having been recited: **there isn't any blame upon them if they put off their clothes [24:60]**, he<sup>-asws</sup> said: 'The robe and the scarf when the woman has aged'.<sup>55</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَامُورِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ عَمْرِو بْنِ جُبَيْرٍ الْعُزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ( قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ( صلى الله عليه وآله ) فَسَأَلَتْهُ عَنْ حَقِّ الزَّوْجِ عَلَى الْمَرْأَةِ فَخَبَّرَهَا ثُمَّ قَالَتْ فَمَا حَقُّهَا عَلَيْهِ قَالَ يَكْسُوهَا مِنَ الْعُرْيِ وَ يُطْعِمُهَا مِنَ الْجُوعِ وَ إِنِ ادَّانَبَتْ عَفَرَ لَهَا

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Amro Bin Jubeyr Al Aramy,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'A woman came over to the Prophet<sup>-saww</sup> and asked him<sup>-saww</sup> about the rights of the husband upon the wife. So he<sup>-saww</sup> informed her. Then she said, 'So what are her rights upon him?' He<sup>-saww</sup> said: 'He has to clothe her from the nakedness, and feed her from the hunger, and if she sins, forgive her'.

<sup>53</sup> الكافي 5: 522 / 1

<sup>54</sup> التهذيب 7: 467 / 1871.

<sup>55</sup> Al Kafi – V 5 – The Book of Marriage Ch 156 H 4

فَقَالَتْ فَلَيْسَ لَهَا عَلَيْهِ شَيْءٌ غَيْرُ هَذَا قَالَ لَا قَالَتْ لَا وَاللَّهِ لَا تَزَوَّجْتُ أَبَدًا ثُمَّ وَلَّتْ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) ارْجِعِي فَرَجَعَتْ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ .

So she said, 'So isn't there anything for her upon him apart from this?' He<sup>-saww</sup> said: 'No'. She said, 'No, by Allah<sup>-azwj</sup>, I will not get married, ever!' Then she turned around to leave. So the Prophet<sup>-saww</sup> said: 'Come back!' So she returned. He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **And if they modestly refrain, it would be better for them [24:60]**'.<sup>56</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَجَلَّ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا مَا الَّذِي يَصْلُحُ لَهُنَّ أَنْ يَضَعْنَ مِنْ ثِيَابِهِنَّ قَالَ الْجَلْبَابُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **And the post-menopausal from the women, those who do not hope for marriage, there isn't any blame upon them if they put off their clothes [24:60]**, he<sup>-asws</sup> said: 'The robe'.<sup>57</sup>

## VERSE 61

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {61}

**There isn't a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, nor upon yourselves if you were to eat from your houses or houses of your fathers, or houses of your mothers, or houses of your brothers, or houses of your sisters, or houses of your paternal uncles, or houses of your paternal aunts, or houses of your maternal uncles, or houses of your maternal aunts, or (houses) you possess the keys to, or (houses of) your friends. There isn't a blame upon you if you were to eat together or separately. So when you enter houses, then greet upon yourselves being a salutation from the Presence of Allah, Blessed, Good. Like that, Allah Clarifies the Verses, perhaps you will use your intellects [24:61]**

<sup>56</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 2

<sup>57</sup> Al Kafi – V 5 – The Book of Marriage Ch 156 H 3

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمَرِيضِ حَرْجٌ. قال: «و ذلك أن أهل المدينة، قبل أن يسلموا، كانوا يعتزلون الأعمى و الأعرج و المريض، و كانوا لا يأكلون معهم، و كان الأنصار فيهم تيه و تكرم، فقالوا: إن الأعمى لا يبصر الطعام، و الأعرج لا يستطيع الزحام على الطعام، و المريض لا يأكل كما يأكل الصحيح، فعزلوا لهم طعامهم على ناحية، و كانوا يرون عليهم في مؤاكلتهم جناحاً،

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: ***There isn't a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick [24:61]***, he<sup>-asws</sup> said: 'And that is that the people of Al-Medina, before they had become Muslims, used to stay away from the blind, and the lame and the sick, and they did not eat with them, and the Helpers from among them used to be arrogant and feasting, and they were saying, 'The blind do not see the food, and the lame do not have the ability to reach to the food, and the sick do not eat as the healthy do'. So they kept their food away from around them, and they used to consider including them in their feasting as a sin.

و كان الأعمى و المريض يقولون: لعنا نؤذيهم إذا أكلنا معهم. فاعتزلوا مؤاكلتهم. فلما قدم النبي (صلى الله عليه و آله) سألوه عن ذلك، فأنزل الله: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً».

And the blind and the sick were saying, 'Perhaps we are hurting them if we were to eat with them'. And thus they kept away from their feasts. When the Prophet<sup>-saww</sup> came up, they asked him<sup>-saww</sup> about that. Thus Allah<sup>-azwj</sup> Revealed: ***There isn't a blame upon you if you were to eat together or separately [24:61]***.<sup>58</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ قَالَ هَؤُلَاءِ الَّذِينَ سَمَّى اللَّهُ عَزَّ وَ جَلَّ فِي هَذِهِ آيَةِ تَأْكُلُ بِغَيْرِ إِذْنِهِمْ مِنَ الثَّمَرِ وَ الْمَأْدُومِ وَ كَذَلِكَ تَطْعُمُ الْمَرْأَةَ مِنْ مَنْزِلِ رَوْجِهَا بِغَيْرِ إِذْنِهِ فَأَمَّا مَا خَلَا ذَلِكَ مِنَ الطَّعَامِ فَلَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Safwan, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***or (houses) you possess the keys to, or (houses of) your friends [24:61]***, having said: 'Those whom Allah<sup>-azwj</sup> Mighty and Majestic Named in this Verse eat without their permission, from the dates, and the sauces; and similar to that is the food (eaten by) the wife from the house of her husband without his permission. As for besides that from the foodstuff, so no'.<sup>59</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلْمَرْأَةِ أَنْ تَأْكُلَ وَ أَنْ تَتَصَدَّقَ وَ لِلصَّدِيقِ أَنْ يَأْكُلَ فِي مَنْزِلِ أَخِيهِ وَ يَتَصَدَّقَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj,

<sup>58</sup> تفسير القمي 2: 108

<sup>59</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 31 H 2

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'For the wife is that she eats and that she gives charity, and for the friend is that he eats in the house of his brother and gives charity'.<sup>60</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ الْقَاسِمِ عَنْ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا ( عَلَيْهِمَا السَّلَام ) عَنْ هَذِهِ الْآيَةِ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ الْآيَةَ قَالَ لَيْسَ عَلَيْكَ جُنَاحٌ فِيمَا طَعِمْتَ أَوْ أَكَلْتَ بِمَا مَلَكَتْ مَفَاتِحُهُ مَا لَمْ تُفْسِدْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwa, from Abdullah Bin Bukeyr, from Zurara who said,

'I asked one of the two (5th or 6th Imam<sup>-asws</sup>) about this Verse: ***nor a blame upon the sick, nor upon yourselves if you were to eat from your houses or houses of your fathers, or houses of your mothers [24:61]*** – the Verse. He<sup>-asws</sup> said: 'There is no blame on you regarding what you eat and consume from what you possess its keys for as long as you do not spoil it'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ قَالَ الرَّجُلُ يَكُونُ لَهُ وَكَيْلٌ يَقُومُ فِي مَالِهِ فَيَأْكُلُ بَعِيرٌ إِذْنَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***or (houses) you possess the keys to [24:61]***, he<sup>-asws</sup> said: 'The man who happens to have a representative for him standing among his wealth, so he eats without his permission'.<sup>62</sup>

عنه، عن أبيه، عن حماد بن عيسى، عن حسين بن المختار، عن أبي أسامة، عن أبي عبد الله (ع) في قوله عز وجل: " ليس عليكم جناح، الآية " قال: باذن وبغير إذن.

From him, from his father, from Hamaad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Asama,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of the Mighty and Majestic: ***There isn't a blame upon you if you [24:61]*** – the Verse. The Imam<sup>-asws</sup> said: 'With or without permission'.<sup>63</sup>

عنه، عن ابن سنان وصفوان بن يحيى، عن عبد الله بن سنان أو ابن مسكان، عن محمد الحلبي قال سألت أبا عبد الله (ع) عن هذه الآية " ليس عليكم جناح أن تأكلوا من بيوتكم أو بيوت آبائكم، إلى آخر الآية " فلت: ما يعنى بقوله " أو صديقكم ؟ " - قال: هو والله الرجل يدخل بيت صديقه فيأكل بغير إذنه.

From him, from Ibn Sinan and Safwan Bin Yahya, from Abdullah Bin Sinan or Ibn Muskan, from Muhammad Al Halby who said,

<sup>60</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 31 H 3

<sup>61</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 31 H 4

<sup>62</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 31 H 5

<sup>63</sup> Al Mahaasin – V 2 Bk 3 H 171

'I asked Abu Abdullah<sup>-asws</sup> about this verse: ***There isn't a blame . . . [24:61] nor upon yourselves if you were to eat from your houses or houses of your fathers*** – up to the 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 who enters the house of his friend, so he eats without his permission'.<sup>64</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن الفضيل، عن أبي الصباح، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمُ الْآيَةِ، قال: «هو تسليم الرجل على أهل البيت حين يدخل، ثم يردون عليه، فهو سلامكم على أنفسكم».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fazeyl, from Abu Al Sabah who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***So when you enter houses, then greet upon yourselves [24:61]*** – the Verse. He<sup>-asws</sup> said: 'The greeting of the man upon the people of the house when he enters, then they return (the greeting) to him, so it is your greeting upon your own selves'.<sup>65</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «إذا دخل الرجل منكم بيته، فإن كان فيه أحد، يسلم عليهم، و إن لم يكن فيه أحد، فليقل: السلام علينا من عند ربنا، يقول الله: تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ».

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

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'When the man from among you enters his own house, so if there was someone in it, he should greet him, and if there is no one in it, so he should say, 'Peace be upon us from the Presence of our Lord<sup>-azwj</sup>'. Allah<sup>-azwj</sup> is Saying: ***being a salutation from the Presence of Allah, Blessed, Good [24:61]***'.<sup>66</sup>

(كشف الغمة): قال عبد الله بن الوليد: قال لنا الباقر (عليه السلام) يوماً: «أ يدخل أحدكم يده كم صاحبه، فيأخذ ما يريد؟». قلنا: لا. قال: «فلستم إخوانا كما تزعمون».

In Kashf Al Ghummah – Abdullah Bin Al Waleed said,

'One day Al-Baqir<sup>-asws</sup> said to us: 'Does one of you enter his hand in the sleeve (pocket) of your brother and take whatsoever he wants to?' We said, 'No'. He<sup>-asws</sup> said: 'So you are not brothers as you all alleging to be'.<sup>67</sup>

<sup>64</sup> Al Mahaasin – V 2 Bk 3 H 172

<sup>65</sup> معاني الأخبار: 1/162.

<sup>66</sup> تفسير القمي 2: 109

<sup>67</sup> كشف الغمة 2: 118.



## VERSE 62

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {62}

**But rather, the Mominoun are those who believe in Allah and His Rasool, and whenever they were with him on a collective matter, they do not go away until they seek his permission. Surely those who are seeking your permission, they are those who believe in Allah and His Rasool. So when they seek your permission for some of their occupations, then give permission to ones you like to from them, and seek Forgiveness of Allah for them, surely Allah is Forgiving, Merciful [24:62]**

وعنه، في قوله تعالى: فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ، قال: نزلت في حنظلة بن أبي عياش و ذلك أنه تزوج في الليلة التي في صبيحتها حرب احد، فاستأذن رسول الله (صلى الله عليه و آله) أن يقيم عند أهله، فأذن الله هذه الآية فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ، فأقام عند أهله،

And from him (Ali Bin Ibrahim) said,

Regarding the Words of the Exalted: **So when they seek your permission for some of their occupations, then give permission to ones you like to from them [24:62]**, said, 'It was Revealed regarding Hanzala Bin Abu Ayyash, and that he got married on the night before one of the wars. So Rasool-Allah<sup>-saww</sup> permitted him to stay with his family. Thus, Allah<sup>-azwj</sup> Revealed this Verse: **then give permission to ones you like to from them [24:62]**. So he stayed with his family.

ثم أصبح و هو جنب، فحضر القتال، و استشهد، فقال رسول الله (صلى الله عليه و آله): «رأيت الملائكة تغسل حنظلة بماء المزن في صحائف فضة، بين السماء و الأرض» فكان يسمى غسيل الملائكة.

Then, in the morning he was in need of major ablution, but (still) presented himself for the fighting, and was martyred. So Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> saw the Angels washing Hanzala with the water of the clouds in silver sheets, in between the sky and the earth'. So he was named as 'One who was washed by the Angels'.<sup>68</sup>

## VERSES 63 &amp; 64

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63}

تفسير القمي 2: 110 68



**Do not make the calling to the Rasool between you like your calling each other. Allah has Known those who sneak out from you stealthily, therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]**

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

**Indeed! Surely for Allah is whatever is in the skies and the earth! He has Known what you are upon, and the day you will be returning to him, so He will be Informing them with what they had done, and Allah is a Knower of all things [24:64]**

السيد الرضي في كتاب (المناقب الفاخرة في العترة الطاهرة)، قال: أخبرنا أبو منصور زيد بن طاهر، و بشار البصري، قال: قدم علينا بواسط أبو الحسين محمد بن يعقوب الحافظ، قال: حدثنا أبو بكر محمد بن عدي، عن محمد بن علي الأيلي، عن أحمد بن محمد بن سعيد، عن عبد الله بن محمد بن أبي مريم، عن أبيه محمد بن علي، عن أبيه، عن الحسين بن علي، عن امه فاطمة الزهراء سيدة نساء العالمين (عليهما السلام)، قالت: «علي سيدي (صلوات الله و سلامه عليه) قرأ هذه الآية: لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا-

Al Syed Al Razy in the book Al Manaqib Al Fakhira Fi Al Itrat Al Tahira, said, 'Abu Mansour Zayd Bin Tahir narrated to us, and Bashaar Al Basry, from Wasit Abu Al Husayn Muhammad Bin Yaqoub Al Hafiz, from Abu Bakr Muhammad Bin Udayy, from Muhammad Bin Ali Al Ayli, from Ahmad Bin Muhammad Bin Saeed, from Abdullah Bin Muhammad Bin Abu Maryam,

(It has been narrated) from his father<sup>-asws</sup> Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> mother<sup>-asws</sup> Fatima Al-Zahra<sup>-asws</sup> Chieftess of the women of the Worlds. She<sup>-asws</sup> said: 'Ali<sup>-asws</sup>, my<sup>-asws</sup> Chief recited this Verse: **Do not make the calling to the Rasool between you like your calling each other [24:63].**

قالت فاطمة- فجئت النبي (صلى الله عليه و آله) أن أقول له: يا أباه، فجعلت أقول: يا رسول الله. فأقبل علي، و قال: يا بنية، لم تنزل فيك و لا في أهلِكَ من قبل، قال: أنت مني، و أنا منك، و إنما نزلت في أهل الجفاء، و إن قولك: يا أباه، أحب إلى قلبي، و أرضى للرب،

(Syeda) Fatima<sup>-asws</sup> said: 'So I<sup>-asws</sup> came to the Prophet<sup>-saww</sup> and said to him<sup>-saww</sup>: 'O father<sup>-saww</sup>!' And I<sup>-asws</sup> went on to say: 'O Rasool-Allah<sup>-saww</sup>!' So he<sup>-saww</sup> turned towards me<sup>-asws</sup> and said: 'O daughter<sup>-asws</sup>! It was neither Revealed regarding you<sup>-asws</sup>, nor regarding your<sup>-asws</sup> family<sup>-asws</sup> from before. I<sup>-saww</sup> am from you<sup>-asws</sup> and you<sup>-asws</sup> are from me<sup>-saww</sup>. But rather, it was Revealed regarding the rude people. And your<sup>-asws</sup> saying: 'O father<sup>-saww</sup>' is more beloved to my<sup>-saww</sup> heart, and more Pleasing to the Lord<sup>-azwj</sup>'.<sup>69</sup>

وعنه، قال: و في رواية أبي الجارود: عن أبي جعفر (عليه السلام)، في قوله: لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قال: «يقول: لا تقولوا يا محمد، و لا يا أبا القاسم، و لكن قولوا: يا نبي الله، و يا رسول الله، قال الله: فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَيِ عَصُونَ أَمْرَهُ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ».

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

مناقب المغازلي: 411 / 364. <sup>69</sup>

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***Do not make the calling to the Rasool between you like your calling each other [24:63]***, he<sup>-asws</sup> said: 'He<sup>-azwj</sup> is Saying: "Do not be saying, 'O Muhammad<sup>-saww</sup>, or O Abu Al-Qasim<sup>-saww</sup>, but say, 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>', or, 'O Rasool-Allah<sup>-saww</sup>'. Allah<sup>-azwj</sup> Says: ***therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]***'.<sup>70</sup>

سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيُحَذِّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ قَالَ فِتْنَةٌ فِي دِينِهِ أَوْ جِرَاحَةٌ لَا يَأْخُذُ اللَّهُ عَلَيْهَا.

Sahl, from Muhammad Bin Abdul Hameed, from yunus, from Abdul A'ala who said:

I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>: ***therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]***. Imam<sup>-asws</sup> said: 'A Fitna in his Religion or an injury Allah<sup>-azwj</sup> does not Reward upon'.<sup>71</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ أَبِي عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَذْكُرُوا سِرَّنَا بِخِلَافِ عَلَانِيَتِنَا وَلَا عَلَانِيَتَنَا بِخِلَافِ سِرَّنَا حَسْبُكُمْ أَنْ تَقُولُوا مَا نَقُولُ وَ تَصْمُتُوا عَمَّا نَصْمُتُ إِنَّكُمْ قَدْ رَأَيْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِي خِلَافِنَا خَيْرًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلْيُحَذِّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hassaan, from Abu Ali who said:

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Do not mention our<sup>-asws</sup> secrets opposite to what we<sup>-asws</sup> say publicly, and do not publicise us<sup>-asws</sup> opposite to our<sup>-asws</sup> secrets. It suffices for you all that you should say what we<sup>-asws</sup> say, and remain silent about what we have observed silence on. You have seen that Allah<sup>-azwj</sup> Mighty and Majestic have never Kept any good for anyone from the people in opposition to us<sup>-asws</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Says: ***therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]***'.<sup>72</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ اشْتَرَيْتُ إِبِلًا وَ أَنَا بِالْمَدِينَةِ مُقِيمٌ فَأَعْجَبَنِي إِعْجَابًا شَدِيدًا فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فَذَكَرْتُهَا لَهُ فَقَالَ مَا لَكَ وَ لِلْإِبِلِ أ مَا عَلِمْتَ أَنَّهَا كَثِيرَةُ الْمَصَائِبِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Husayn Bin Umar Bin Yazeed, from his father who said,

'I bought a camel and I was staying at Al-Medina, so it fascinated me with an intense fascination. So I went over to Abu Al-Hassan<sup>-asws</sup> and mentioned it to him<sup>-asws</sup>. So he<sup>-asws</sup> said: 'What is it to you and the camel? But, do you not know that it is with a lot of difficulties?'

قَالَ فَمِنْ إِعْجَابِي بِهَا أَكْرَبْتُهَا وَ بَعَثْتُ بِهَا مَعَ غُلَمَانٍ لِي إِلَى الْكُوفَةِ قَالَ فَسَقَطَتْ كُلُّهَا فَدَخَلْتُ عَلَيْهِ فَأَخْبَرْتُهُ فَقَالَ فَلْيُحَذِّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ .

<sup>70</sup> تفسير القمي 2: 110.

<sup>71</sup> Al Kafi – V 8 H 14729

<sup>72</sup> Al Kafi – V 8 H 14499

He (the narrator) said, 'So, from my fascination with it, I hired it out and sent two slaves of mine with it to Al-Kufa. But all of it was fruitless. So I went over to him<sup>-asws</sup> and informed him<sup>-asws</sup>, and he<sup>-asws</sup> said: ***therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]***'.<sup>73</sup>

قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِدًا عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ مِنْ قَوْلِ اللَّهِ [تَعَالَى] فَلْيُحَذِّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ قَالَ الْفِتْنَةُ الْكُفْرُ قَالَ يَا أَبَا جَعْفَرٍ حَدَّثَنِي فِيمَنْ [فِيمَا] نَزَلَتْ

(Furat) said, 'It was narrated to me by Ja'far Bin Muhammad Al Fazary Ma'nana –

'From Abu Ja'far<sup>-asws</sup> regarding this Verse from the Words of Allah<sup>-azwj</sup> the Exalted: ***therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]***. He (the narrator) said, 'O Abu Ja'far<sup>-asws</sup>! Narrate to me, regarding who was it Revealed?'

قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ جَرَى مِنْهُمَا مِنَ النَّبِيِّ [ص] فِي الْأَوْصِيَاءِ فِي طَاعَتِهِمْ.

He<sup>-asws</sup> said: 'It was Revealed regarding Rasool-Allah<sup>-saww</sup>, and the like of it flows from the Prophet<sup>-saww</sup> into the successors<sup>-asws</sup> with regards to their<sup>-asws</sup> obedience''.<sup>74</sup>

<sup>73</sup> Al Kafi – V 6 – The Book of Domenstic Animals Ch 4 H 7

<sup>74</sup> 392 H – تفسير فرات الكوفي، ص: 291