

## TABLE OF CONTENTS

CHAPTER 24 .....	3
AL-NOOR.....	3
(64 VERSES) .....	3
MERITS.....	3
VERSES 1 & 2 .....	4
VERSE 3 .....	5
VERSES 4 & 5 .....	5
VERSES 6 – 9.....	8
VERSE 10 .....	9
VERSE 11 .....	9
VERSES 12 - 19 .....	11
VERSES 20 - 26 .....	12
VERSES 27 - 29 .....	13
VERSES 30 & 31 .....	14
VERSE 32.....	16
VERSE 33.....	17
VERSES 34 & 35 .....	19
VERSES 36 - 38 .....	23
VERSE 39.....	25
VERSE 40.....	27
VERSE 41 .....	28
VERSES 42 & 43 .....	30
VERSES 44 - 46 .....	31
VERSES 47 - 52 .....	31

VERSE 53 & 54.....	33
VERSE 55.....	34
VERSES 56 - 58 .....	40
VERSES 59 & 60 .....	42
VERSE 61 .....	42
VERSE 62.....	45
VERSES 63 & 64 .....	46

## CHAPTER 24

### AL-NOOR

#### (64 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

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

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

'Abu Abdullah<sup>asws</sup> having said: 'Fortify your wealth and your private parts by the recitation of *Surah Al-Noor*, and fortify your womenfolk by it, for the one who habitually recites it during every day, or during every night, would never see any one from his family in evil until he dies. So when he dies, seventy thousand Angels would bid farewell to him to his grave, each one of them supplicating and seeking Forgiveness from Allah<sup>azwj</sup> for him, until he enters into his grave'.<sup>1</sup>

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

And from Khawas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (*Surah Al-Noor*) would have for himself ten times the Rewards of the number of every Believing man and Believing woman'.<sup>2</sup>

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

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

'Amir-ul-Momineen<sup>asws</sup> said: 'Do not teach your womenfolk *Surah Yusuf* (Chapter 12), and they should not recite it, for therein is the strife. And teach them *Surah Al-Noor*, for therein is the advice'.<sup>3</sup>

<sup>1</sup> ثواب الأعمال: 109

<sup>2</sup> خواص القرآن: 45 (مخطوط)

<sup>3</sup> Tafseer Noor Al Saqalayn – Ch 24 H 4

## VERSES 1 & 2

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ {1} الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ {2}

**[24:1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment**

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

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

'Abu Ja'far<sup>asws</sup> has said: 'Surah Al-Noor (Chapter 24) was Revealed after Surah Al-Nisaa (Chapter 4), and the ratification of that is that Allah<sup>azwj</sup> Mighty and Majestic Revealed to him<sup>saww</sup> in Surah Al-Nisaa [4:15] **And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness, confine them to the houses until death takes them away or Allah opens some way for them.**

و السبيل الذي قال الله عز و جل: سُورَةٌ أَنْزَلْنَاهَا وَ فَرَضْنَاهَا وَ أَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ».

And the way which Allah<sup>azwj</sup> Mighty and Majestic Speaks of is **[24:1] (This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment**.<sup>4</sup>

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن يحيى، عن غياث بن إبراهيم، عن جعفر، عن أبيه (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، في قول الله عز و جل: وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ، قال: «في إقامة الحدود». و في قوله تعالى: وَ لْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ، قال: «الطائفة واحد- و قال- لا يستخلف صاحب الحد».

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

(Imam) Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, who from Amir-ul-Momineen<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:2] and let not pity for them detain you regarding the Religion of Allah**, he<sup>asws</sup> said: 'With regards to the establishment

<sup>4</sup> الكافي 2: 1 / 27 . 1

of the Limits'. And regarding the Words of the High [24:2] **and let a party of believers witness their Punishment**, he<sup>asws</sup> said: (even) one (person), - and said: 'So that the punisher is not to be blamed (afterwards)'.<sup>5</sup>

### VERSE 3

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

**[24:3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Believers**

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن داود بن سرحان، عن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً، قال: «هن نساء مشهورات بالزنا، ورجال مشهورون بالزنا، شهروا و عرفوا به، و الناس اليوم بذلك المنزل، فمن أقيم عليه حد الزنا، أو متهم بالزنا، لم ينبغ لأحد أن يناكحه، حتى يعرف منه التوبة».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sarhaan, from Zurara who said,

'I asked Abu Abdullah<sup>asws</sup> from about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:3] The adulterer shall not marry any but a adulteress or an idolatress**, he<sup>asws</sup> said: 'These were the women who were notorious with the adultery, and the men who were notorious with the adultery. They were notorious for it and were recognised by it, and the people on the day were of that status. So the one upon who the Limit of the adultery had been established, or had been accused of adultery, it did not befit anyone that he should marry them, until the repentance had been recognised from him'.<sup>6</sup>

وعنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن أبان، عن حكم بن حكيم، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: الزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ، قال: «إنما ذلك في الجهر- ثم قال- لو أن إنسانا زنى ثم تاب، تزوج حيث شاء».

And from him, from Hameed Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Abaan, from Hakam Bin Hakeem, who says:

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:3] and (as for) the adulteress, none shall marry her but an adulterer or an idolater**, he<sup>asws</sup> said: 'But rather that in regarding the manifest' – then said: 'If the human being were to commit adultery and then repent, he may marry where he likes to'.<sup>7</sup>

### VERSES 4 & 5

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ {4} إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

<sup>5</sup> التهذيب 10 : 602 / 150

<sup>6</sup> الكافي 5 : 1 / 354

<sup>7</sup> الكافي 5 : 6 / 355

**[24:4] And those who accuse righteous women then do not bring four witnesses, so flog them eighty stripes, and do not accept any testimony from them ever; and these it is that are the transgressors [24:5] Except those who repent after that and act aright, for surely Allah is Forgiving, Merciful**

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who throws upon the man (accusation of) the adultery, he<sup>asws</sup> said: 'Flog him, and it is in the Book of Allah<sup>saww</sup> Mighty and Majestic, and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>.'<sup>8</sup>

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

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

'Abu Abdullah<sup>asws</sup> has said: 'for the slanderer, flog him with eighty lashes, and do not accept any testimony from him ever, except after the repentance, or he belies himself. But if three were to testify, and one refuses to, flog the three of them, and do not accept their testimonies until the fourth one says, 'We saw the like of a dip in the container. And the one who testifies against himself that he himself is an adulterer. Do not accept the testimonies until he repeats it four times'.<sup>9</sup>

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

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

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

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

<sup>8</sup> الكافي 7: 205 / 3

<sup>9</sup> تفسير القمي 2: 96.

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

فجاء إليه الثالثة، و ذكر له ذلك، فأعاد عليه أمير المؤمنين (عليه السلام)، فذهب، ثم رجع في الرابعة، فقال: إني زنيته فظهرني. فأمر أمير المؤمنين (عليه السلام) بحبسه، ثم نادى أمير المؤمنين (عليه السلام): أيها الناس، إن هذا الرجل يحتاج أن يقام عليه حد الله، فأخرجوا متكررين، لا يعرف بعضهم بعضاً، و معكم أحجاركم.

So he came up to him<sup>asws</sup> for a third time, and mentioned that to him<sup>asws</sup>. So Amir-ul-Momineen<sup>asws</sup> repeated it to him, so he went away. Then he returned for a fourth time and said, 'I have committed adultery, so purify me'. So Amir-ul-Momineen<sup>asws</sup> ordered for him to be imprisoned. Then Amir-ul-Momineen<sup>asws</sup> called out: 'O you people! This man here wants to have the Limit established upon him, so come out disguised, so that you cannot be recognised by each other, and with you should be stones!'

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

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

فانصرف الناس، فأخذ أمير المؤمنين (عليه السلام) حجراً، فكبر أربع تكبيرات، فرماه، ثم أخذ الحسن (عليه السلام) مثله، ثم فعل الحسين (عليه السلام) مثله، فلما مات أخرجه أمير المؤمنين (عليه السلام)، و صلى عليه، و دفنه، فقالوا: يا أمير المؤمنين، ألا تغسله؟ قال: قد اغتسل بما هو منها طاهر إلى يوم القيامة.

So the people left. Amir-ul-Momineen<sup>asws</sup> took a stone, exclaimed four Takbeers, and stoned him. Then Al-Hassan<sup>asws</sup> took a similar stone and stoned him. Then Al-Husayn<sup>asws</sup> acted similarly. So when he died, Amir-ul-Momineen<sup>asws</sup> took him out, and Prayed over him, and buried him. So they said, 'O Amir-ul-Momineen<sup>asws</sup>, you<sup>asws</sup> are not washing his body?' He<sup>asws</sup> said: 'He has been washed from what he has been through and is purified until the Day of Judgement'.

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

Then Amir-ul-Momineen<sup>asws</sup> said: 'O you people! The one who comes with this ugly deed, and repents to Allah<sup>azwj</sup> the High regarding what is between him and between Allah<sup>azwj</sup>, then the repentance to Allah<sup>azwj</sup> in secret is better than that he should expose himself and violates his veil'<sup>10</sup>.

<sup>10</sup> تفسير القمّي 2: 96

## VERSES 6 – 9

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ {6}  
وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7} وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ  
{8} وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

**[24:6] And (as for) those who accuse their wives and have no witnesses except for themselves, the testimony of one of these (should be taken) four times, bearing Allah to Witness that he is from the truthful ones [24:7] And the fifth (time) then the Curse of Allah be on him if he is one of the liars [24:8] And it shall avert the Punishment from her if she testifies four times, bearing Allah to Witness that he is most surely one of the liars [24:9] And the fifth (time) then the Wrath of Allah be on her if he is one of the truthful**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الرحمن بن الحجاج، قال: إن عباد البصري سأل أبا عبد الله (عليه السلام)، و أنا حاضر: كيف يلاعن الرجل المرأة؟ فقال أبو عبد الله (عليه السلام): «إن رجلاً من المسلمين أتى رسول الله (صلى الله عليه و آله)، فأعرض عنه رسول الله (صلى الله عليه و آله)، فأنصرف ذلك الرجل، و كان ذلك الرجل هو الذي ابتلي بذلك من امرأته- قال- فنزل عليه الوحي من عند الله تعالى بالحكم فيهما، فأرسل رسول الله (صلى الله عليه و آله) إلى ذلك الرجل فدعاه، فقال له: أنت الذي رأيت مع امرأتك رجلاً؟ فقال نعم. فقال له: انطلق فأنتي بامرأتك، فإن الله تعالى قد أنزل الحكم فيك و فيها».

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

‘Abaad Al-Basry asked Abu Abdullah<sup>asws</sup> and I was present, ‘How does the man curse the woman?’ So Abu Abdullah<sup>asws</sup> said: ‘A Muslim man came up to Rasool-Allah<sup>saww</sup> and said, ‘O Rasool-Allah<sup>saww</sup>! What is your<sup>saww</sup> view, if a man were to enter his house and finds his wife with a man copulating with her, what should he do?’ So Rasool-Allah<sup>azwj</sup> turned away from him, so that man left. And that man was the one who had been in that situation from his wife. So Revelation descended upon him<sup>saww</sup> from the Presence of Allah<sup>azwj</sup> with the Judgement regarding the them. So Rasool-Allah<sup>saww</sup> sent a message for the man to be called over and said to him: ‘Are you the one who saw his wife with a man?’ So he said, ‘Yes’. So he<sup>saww</sup> said to him: ‘Go and bring your wife, for Allah<sup>azwj</sup> the High had Revealed the Judgement regarding you and her’.

قال: «فأحضرها زوجها، فأوقفهما رسول الله (صلى الله عليه و آله)، ثم قال للزوج: اشهد أربع شهادات بالله أنك لمن الصادقين فيما رميته بها- قال- فشهد، ثم قال له: اتق الله. فإن لعنة الله شديدة ثم قال له: اشهد الخامسة أن لعنة الله عليك إن كنت من الكاذبين- قال- فشهد، ثم أمر به فحفي،

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



ثم قال للمرأة: اشهدي أربع شهادات بالله أن زوجك لمن الكاذبين فيما رماك به- قال- فشهدت، ثم قال لها: أمسكي فوعظها، و قال لها: اتق الله، فإن غضب الله شديد ثم قال لها اشهدي الخامسة أن غضب الله عليك إن كان زوجك من الصادقين فيما رماك به- قال- فشهدت- قال- ففرق بينهما، و قال لهما: لا تجتمعا بنكاح أبدا بعد ما تلاعنتما».

Then he<sup>saww</sup> said to his wife: 'Do you testify four times, keeping Allah<sup>azwj</sup> as a Witness that your husband is from the liars regarding what he is accusing you of?' She testified. Then he<sup>saww</sup> said to her: 'Hold on (for a while). So he<sup>saww</sup> preached to her, and said to her: 'Fear Allah<sup>azwj</sup>, for the Wrath of Allah<sup>azwj</sup> is Intense'. Then he<sup>saww</sup> said to her: 'Do you testify for the fifth time that the Wrath of Allah<sup>azwj</sup> should be upon you if your husband is from the truthful ones regarding what he is accusing you of?' She testified. So he<sup>saww</sup> separated the two of them and said to the both of them: 'Do not copulate ever after what you have traded insults with'.<sup>11</sup>

## VERSE 10

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

**[24:10] And were it not for Allah's Grace upon you and His Mercy - and that Allah is Clement, Wise!**

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

Al Ayyashi – narrates

From Zurara, from Abu Ja'far<sup>asws</sup> as well as Hamran, from Abu Abdullah<sup>asws</sup> – Regarding the Words of the High **[24:10] And were it not for Allah's Grace upon you and His Mercy**, he<sup>asws</sup> said: 'Grace of Allah<sup>azwj</sup> is Rasool-Allah<sup>saww</sup>, and His<sup>azwj</sup> Mercy is the Wilayah of the Imams<sup>asws</sup>'<sup>12</sup>.

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

From Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The Mercy is Rasool-Allah<sup>saww</sup>, and the Grace is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>13</sup>.

## VERSE 11

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

**[24:11] Surely those who spread the slander are a group from among you. Do not consider it as an evil to you; but, it is better for you. Every man of them**

<sup>11</sup> الكافي 6: 4 / 163

<sup>12</sup> تفسير العياشي 1: 207 / 260

<sup>13</sup> تفسير العياشي 1: 209 / 261.

**shall have what he has earned from the sin; and the one who ruled as their great leader, for him would be a great Punishment**

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها، قلت: جعلت فداك ولم يجلدها؟ قال: لفريتها على ام ابراهيم، قلت: فيكيف أخره الله للقائم؟ قال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

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

'Abu Ja'far<sup>asws</sup> said to me: 'But, if our<sup>asws</sup> Al-Qaim<sup>asws</sup> rises, Al-Humeyra (Ayesha) would be returned until she would be whipped for the Limit (of the Law), and until he<sup>asws</sup> takes revenge for Muhammad<sup>saww</sup>'s daughter Fatima<sup>asws</sup> from her'. I said, 'May I be sacrificed for you<sup>asws</sup>, and why would she be whipped?' He<sup>asws</sup> said: 'For having slandered the mother (Mariah the Coptic) of Ibrahim<sup>as</sup> (the son<sup>as</sup> of Rasool-Allah<sup>saww</sup>)'. I said, 'So why did Allah<sup>azwj</sup> delay it for Al-Qaim<sup>asws</sup>?' So he<sup>asws</sup> said: 'Because Allah<sup>azwj</sup> Blessed and High Sent Muhammad<sup>saww</sup> as a mercy, and Al-Qaim<sup>asws</sup> as an Avenger'.<sup>14</sup>

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

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

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

فذهبت، فلما نظر إلي استند إلى حائط، فطرح نفسه فيه، فطرحت نفسي على أثره، فصعد على نخلة، فصعدت خلفه، فلما رأني قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال، فجننت فأخبرت رسول الله (صلى الله عليه و آله)، فقال: الحمد لله الذي صرف عنا سوء أهل البيت؟ فقالوا: اللهم، لا. فقال: «اللهم، اشهد».

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

<sup>14</sup> Tafseer Noor Al-Saqalayn – Ch 21 H 199

Household?' So they said, 'Our Allah<sup>azwj</sup>! No'. So he<sup>asws</sup> said: 'Our Allah<sup>azwj</sup>! I<sup>asws</sup> testify so'.<sup>15</sup>

## VERSES 12 - 19

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ {12} لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ قَالُوا لَكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ {13} وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ {14} إِذْ تَلَقَّوْنَهُ بِالسِّبْتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ {15} وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ {16} يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ {17} وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18} إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

**[24:12] Why did not the Believing men and the Believing women, when you heard it, think well of their own people, and say: This is a clear falsehood? [24:13] Why did they not bring four witnesses for it? But as they have not brought witnesses, so they are, due to that, liars in the Presence of Allah [24:14] And were it not for Allah's Grace upon you and His Mercy in the world and the Hereafter, a grievous Punishment would have touched you due to the discourse which you entered into [24:15] When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous**

**[24:16] And why did you not, when you heard it, say: It does not beseem us that we should talk of it; Glory be to You! This is a great accusation? [24:17] Allah Advises you that you should not return to the like of it ever again if you are Believers [24:18] And Allah Clarifies to you the Signs; and Allah is Knowing, Wise [24:19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment in the world and the Hereafter; and Allah Knows, and are not knowing**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «من قال في مؤمن ما رأته عيناه، و سمعته أذناه، فهو من الذين قال الله عز و جل: إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'The one who speaks about a Believer what his eyes have not see, and his ears have heard, so he is from the ones for whom Allah<sup>azwj</sup> Mighty and Majestic has Said **[24:19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment**'.<sup>16</sup>

سَهْلُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جَعَلْتَ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُهُ فَأَسْأَلُهُ عَنْ ذَلِكَ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ يَقَاتُ فَقَالَ لِي يَا مُحَمَّدُ كَذِبٌ سَمِعَكَ وَ بَصَرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ حَمْسُونَ فَسَامَهُ وَ قَالَ لَكَ قَوْلًا فَصَدَّقَهُ وَ كَذَّبَهُمْ لَا تُدْبِعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَ تَهْدِمُ بِهِ مَرْوَعَتَهُ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

<sup>15</sup> الخصال: 31 / 563.

<sup>16</sup> الكافي: 2 / 66.

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

Abu Al-Hassan<sup>asws</sup> the First replied, when I asked him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, (its about) a man from our brethren, a matter has reached me about him which I dislike, so I ask about that but he denies that, and it has been informed to me from reliable people'. He<sup>asws</sup> said to me: 'O Muhammad, deny your hearing and your vision about your brother even though fifty have testified in your presence under oath, and if he says something to you, so ratify him and belie them. Do not publicise anything against him which would disgrace him and destroy his magnanimity, for you will become those for whom Allah<sup>azwj</sup> has Said in His<sup>azwj</sup> Book: **[24:19] The ones who love that scandal should circulate respecting those who believe, for them is a grievous Punishment in the world and the Hereafter; and Allah Knows, and are not knowing**'.<sup>17</sup>

## VERSES 20 - 26

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ {20} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمِمَّنْ يَتَّبِعُ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21} وَلَا يَأْتِلُ أَوْلُو الْفُضُلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

**[24:20] And were it not for Allah's grace on you and His Mercy, and that Allah is Compassionate, Merciful [24:21] O you who believe! Do not follow the footsteps of the Satan, and whoever follows the footsteps of the Satan, then surely he bids the doing of indecency and evil; and were it not for Allah's Grace upon you and His Mercy, not one of you would have ever been pure, but Allah purifies whom He Desires; and Allah is Hearing, Knowing [24:22] And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's Way, and they should pardon and turn away. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful**

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {23} يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24} يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25} الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۗ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۗ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۗ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

**[24:23] Surely those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment [24:24] On the Day when their tongues and their hands and their feet shall testify against them as to what they had been doing [24:25] On that day Allah will Pay back to them in full their just due, and they shall know that Allah is the Clear Truth [24:26] Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women; they are remote from they (people) are saying. For them is Forgiveness and an honourable sustenance**

<sup>17</sup> الكافي 8: 147 / 125

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

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High [24:22] **And let not those of you who possess grace and abundance swear against giving to the near of kin**, and they are the near of kin of Rasool-Allah<sup>saww</sup>, **and the poor and those who have fled in Allah's Way, and they should pardon and turn away**. Excuse and pardon each other. So if you were to do that, there would be for you the Mercy from Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying **Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful**.

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

The Words of the High [24:23] **Surely those who accuse righteous believing women, unaware (of the evil)**, he<sup>asws</sup> said: 'The ones who are unaware of the indecencies'.

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

And it has preceded in the report above as for who this Verse was Revealed regarding the Words of the High [24:11] **Surely those who spread the slander are a group from among you**.<sup>18</sup>

## VERSES 27 - 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {27} فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {28} لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

[24:27] **O you who believe! Do not enter houses other than your own houses until you familiarise them and greeted its inmates; that is better for you, that you may be mindful [24:28] But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, so go back; it is purer for you; and Allah is Aware of what you are doing [24:29] It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah Knows what you are doing openly and what you are hiding**

علي بن إبراهيم، قال: الاستئناس: هو الاستئذان،

Ali Bin Ibrahim said, 'The familiarisation (الاستئناس) – it the seeking of permission'.

تفسير القمي 2: 100. 18

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

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

'Abu Abdullah<sup>asws</sup> has said: 'The familiarisation (الاستئناس) is to place the shoes, and (offer) the greetings'.<sup>19</sup>

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

Ali Bin Ibrahim said, 'Then Allah<sup>azwj</sup> the High Gave the Authorisation, so He<sup>azwj</sup> Said [24:29] **It is no sin in you that you enter uninhabited houses wherein you have your necessaries.** Al-Sadiq<sup>asws</sup> said: 'It is the bathrooms, and the binning, and the الأرحية, you can enter these without permission'.<sup>20</sup>

## VERSES 30 & 31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30} وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ غَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

**[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing [24:31] And say to the believing women that they should cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O Believers! So that you may be successful**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن سعد الإسكافي، عن أبي جعفر (عليه السلام)، قال: «استقبل شاب من الأنصار امرأة بالمدينة، و كان النساء يتقنعن خلف آذانهن، فنظر إليها و هي مقبلة، فلما جازت نظر إليها، و دخل في زقاق قد سماه بنني فلان، فجعل ينظر خلفها، و اعترض وجهه عظم في الحائط، أو زجاجة، فشق وجهه،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Sa'ad Al Askaf, who says:

<sup>19</sup> تفسير القمي 2: 101.

<sup>20</sup> تفسير القمي 2: 101.

'Abu Ja'far<sup>asws</sup> has said: 'A young man from the Helpers came face to face with a woman at Al-Medina. And the women (in those days) used to wear their scarves behind their ears. So he looked at her and she was in front of him. So whenever it was possible he kept looking at her, and entered an alley called by the Clan of so and so. So he kept on looking at from behind her, and his face got cut by a bone or glass upon a wall.

فلما مضت المرأة، نظر فإذا الدماء تسيل على صدره و ثوبه، فقال: و الله لأتین رسول الله (صلى الله عليه و آله)، و لأخبرنه. قال: فاتاه، فلما رآه رسول الله (صلى الله عليه و آله)، قال له: ما هذا؟ فأخبره، فهبط جبرئيل (عليه السلام) بهذه الآية: قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ».

So when the woman went by, she looked and saw the blood dripping upon his chest and his clothes. So he said, 'By Allah<sup>azwj</sup>! I shall go to Rasool-Allah<sup>saww</sup> and inform him<sup>saww</sup>'. So he came up to him<sup>saww</sup>. So when Rasool-Allah<sup>saww</sup> saw him, he<sup>saww</sup> said to him: 'What is this?' So he informed him<sup>saww</sup>. So Jibraeel<sup>as</sup> came descended with this Verse **[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing**.<sup>21</sup>

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

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

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

و قال: وَ قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا، وَ تَحْفَظَ فَرْجَهَا مِنْ أَنْ يَنْظُرَ إِلَيْهَا- و قال- كل شيء في القرآن من حفظ الفرج فهو من الزنا، إلا هذه الآية، فإنها من النظر».

And He<sup>azwj</sup> Said **[24:31] And say to the believing women that they should cast down their looks and guard their private parts**, from one of them to look at the private parts of her sister, and protect her private parts from being looked at. And he<sup>asws</sup> said: 'Everything in the Quran, from the protection of the private parts, is to do with the adultery, except for this Verse, for it is to do with the looking'.<sup>22</sup>

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا قال: «هي الثياب، و الكحل، و الخاتم، و خضاب الكف، و السوا و الزينة ثلاثة: زينة للناس، و زينة للمحرم، و زينة

<sup>21</sup> الكافي 5/521:5

<sup>22</sup> الكافي 2: 1/30

للزوج فأما زينة الناس، فقد ذكرناه، و أما زينة المحرم: فموضع القلادة فما فوقها، و الدمج و ما دونه، و الخلل و ما أسفل منه، و أما زينة الزوج: فالجسد كله».

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

from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[24:31] and do not display their ornaments except what appears thereof**, he<sup>asws</sup> said: 'It is the clothes, and the Kohl, and the ring, and the Henna upon the palm, and the face. And the adornments are three – Adornment for the people, adornment for the *Mahram* (one outside the ambit of marriage) and adornment for the husband. So as for the adornment for the people, so we<sup>asws</sup> have mentioned it. And as for the adornment of the *Mahram*, so it is the place of the neck and above it, and the bracelet and what is besides it, and the anklets and what is below it. And as for the adornment for the husband, so it is the whole body'.<sup>23</sup>

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، عن القاسم بن عروة، عن عبد الله بن بكير، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: إِلَّا مَا ظَهَرَ مِنْهَا، قال: «الزينة الظاهرة: الكحل، و الخاتم».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abdullah Bin Bakeyr, from Zuraraa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High **[24:31] except what appears thereof**, he<sup>asws</sup> said; 'The apparent adornment – the Kohl, and the ring'.<sup>24</sup>

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

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

'I said to Abu Abdullah<sup>asws</sup>, 'What is permissible for the man that he can look at the woman, if she is not a *Mahram*?' He<sup>asws</sup> said: 'The face, and the two feet, and the two wrists'.<sup>25</sup>

## VERSE 32

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

**[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will Make them free from want out of His Grace; and Allah is Ample-giving, Knowing**

<sup>23</sup> تفسير القمي 2: 101.

<sup>24</sup> الكافي 5: 521 / 3.

<sup>25</sup> الكافي 5: 521 / 2.



محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله عن أبي عبد الله الجاموراني، عن الحسن بن علي بن أبي حمزة، عن محمد بن يوسف التميمي، عن محمد بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من ترك التزويج مخافة العيلة، فقد أساء ظنه بالله عز و جل، إن الله عز و جل يقول: **إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ**».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Abu Abdullah Al Jamourani, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Yusuf Al Tameemi, who reports:

(It has been narrated) from Muhammad Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who avoids the marriage out of fear of the poverty, so he has evil thoughts about Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[24:32] if they are needy, Allah will Make them free from want out of His Grace**'.<sup>26</sup>

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

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

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

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

So Abu Abdullah<sup>asws</sup> said: 'I<sup>asws</sup> ordered you with two orders which Allah<sup>azwj</sup> Commanded for. Allah<sup>azwj</sup> Mighty and Majestic Says **[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will Make them free from want out of His Grace; and Allah is Ample-giving, Knowing, and Said [4:130] And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise**'.<sup>27</sup>

## VERSE 33

وَلَيْسَتَغْفِبَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا تَكْرَهُوا فَتْيَاتِكُمْ عَلَى الْبِعَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يَكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ {33}

**[24:33] And let those who do not find the means to marry keep chaste until Allah makes them free from need out of His Grace. And (as for) those who ask**

<sup>26</sup> الكافي 5: 330 / 5.

<sup>27</sup> الكافي 5: 331 / 6.

**for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has Given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of the world's life; and whoever compels them, then surely after their compulsion, Allah is Forgiving, Merciful**

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابه، عن صفوان بن يحيى، عن معاوية ابن وهب، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **وَ لَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ: «يَتَزَوَّجُوا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ».**

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Mighty and Majestic **[24:33] And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace**, he<sup>asws</sup> said: 'He should get married until Allah<sup>azwj</sup> Enriches him from His<sup>azwj</sup> Grace'.<sup>28</sup>

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن ابن مسكان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال في قول الله عز و جل: **فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا**، قال: **إِنْ عَلِمْتُمْ أَنْ لَهُمْ مَالًا وَ دِينًا**.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:33] give them the writing if you know any good in them**, he<sup>asws</sup> said: 'If you know that they have wealth and debts to discharge'.<sup>29</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:33] give them the writing if you know any good in them**, said: 'The good is that he should testify that there is no god except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>, and develops a skill of his hands or a craft'.<sup>30</sup>

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

Then (Ali Bin Ibrahim) said,

<sup>28</sup> الكافي 5: 7 / 331.

<sup>29</sup> الكافي 6: 10 / 187.

<sup>30</sup> من لا يحضره الفقيه 3: 287 / 87.

'And in a report of Abu Al Jaroud, from Abu Ja'far<sup>asws</sup> having said: 'This Verse is Abrogated. It has been Abrogated by [4:25] then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women'.<sup>31</sup>

## VERSES 34 & 35

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ {34} اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا عَرَبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

**[24:34] And certainly We have Sent Down to you clear Signs and Examples of those who have passed away before you, and an Advice for the pious [24:35] Allah is Light of the skies and the earth; a likeness of His Light is as a niche in which is a lamp, the lamp is enclosed in a glass, (and) the glass is as if it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil of which is almost luminous although fire does not touch it - Light upon Light - Allah Guides to His Light whomsoever He Desires to, and Allah Strikes Examples for the people, and Allah is Aware of all things**

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن يعقوب بن يزيد، عن العباس بن هلال، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: «اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، فقال: «هاد لأهل السماوات، و هاد لأهل الأرض».

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

'I asked Al-Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Mighty and Majestic [24:35] **Allah is Light of the skies and the earth**, so he<sup>asws</sup> said: 'A Guide for the inhabitants of the skies, and a Guide for the inhabitants of the earth'.<sup>32</sup>

وعنه: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: «اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا عَرَبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ».

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

'Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [24:35] **Allah is Light of the skies and the earth; a likeness of His Light is as a niche Fatima<sup>asws</sup>, in which is a lamp Al-Hassan<sup>asws</sup>, the lamp is enclosed in a glass, Al-Husayn<sup>asws</sup>, (and) the glass is as if it were a brightly shining star Fatima<sup>asws</sup> is the brightly shining star between the women of the world, lit from a blessed olive-tree of Ibrahim<sup>as</sup> neither eastern nor western neither Jewish nor Christian the oil of**

<sup>31</sup> تفسير القمي 2: 102

<sup>32</sup> تفسير القمي 2: 102

**which is almost luminous** illumination of the knowledge which almost explodes from her<sup>asws</sup> **although fire does not touch it - Light upon Light** – and Imam<sup>asws</sup> after an Imam<sup>asws</sup> **Allah Guides to His Light whomsoever He Desires to Allah<sup>azwj</sup> Guides to the Imam<sup>asws</sup> whomsoever He<sup>azwj</sup> so Desires to and Allah Strikes Examples for the people'**

قلت: أو كظلمات؟ قال: «الأول و صاحبه يُعْشَاهُ مَوْجُ الثالث، مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتُ الثاني، بَعْضُهَا فَوْقَ بَعْضٍ معاوية (لعنه الله)، و فتن بني امية، إذا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظِلْمَةِ فتنهم لَمْ يَكُنْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً إماماً من ولد فاطمة (عليها السلام) فَمَا لَهُ مِنْ نُورٍ إمام يوم القيامة».

I said, '(What about) [24:40] Or like utter darkness?' He<sup>asws</sup> said: 'The first one and his companion **there covers it a wave of the third one (Usmaan) above which is another wave, above which is a cloud, (layers of) utter darkness of the second one one above another Muawiya** (Curse of Allah<sup>azwj</sup> be upon him) and the strife of the Clan of Umayya **when he holds out his hand** the Believer, in the darkness of their strife **he is almost unable to see it; and to whomsoever Allah does not Give Light of the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Fatima<sup>asws</sup> so he has no Light** for himself on the Day of Judgement'.<sup>33</sup>

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

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

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

و قوله: الْمَصْبَاحُ فِي زُجَاجَةٍ يَقُول: إني أريد أن أقبضك، فأجعل العلم الذي عندك عند الوصي، كما يجعل المصباح في الزجاج، كأنها كوكبٌ دُرِّيٌّ فأعلمهم فضل الوصي، يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ فأصل الشجرة المباركة إبراهيم (عليه السلام)، و هو قول الله عز و جل: رَحِمْتُ اللَّهَ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ، و هو قول الله عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And His<sup>azwj</sup> Words **the lamp is in a glass**, He<sup>azwj</sup> is Saying: "I<sup>azwj</sup> Wanted to Make you<sup>saww</sup> pass away, and Make that which is in your presence to be with the successor<sup>asws</sup> just as the lamp is made to be in a glass, **(and) the glass is as it were a brightly shining star, lit from a blessed tree**". So the origin of the Blessed Tree is Ibrahim<sup>as</sup> and these are the Words of the Mighty and Majestic: "[11:73] **The Mercy of Allah and His Blessings are on you, O people of the Household, surely He is Praised, Glorious**". And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: "[3:33] **Surely Allah chose Adam and Nuh and the descendants of**

<sup>33</sup> الكافي 1: 5 / 151.

***Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing”.***

لا شَرْقِيَّةَ وَ لا غَرْبِيَّةَ يَقُول لستم بيهود فتصلون قبل المغرب، و لا نصارى فتصلون قبل المشرق، و أنتم على ملة إبراهيم (عليه السلام)، و قد قال الله عز و جل: ما كان إبراهيم يهودياً وَ لا نصرانياً وَ لَكِنْ كَانَ حَنِيفاً مُسْلِماً وَ ما كان مِنَ الْمُشْرِكِينَ.

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

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

And the Words of the Mighty and Majestic: **“[24:35] the oil whereof almost gives light though fire touch it not - light upon light - Allah guides to His light whom He pleases”**, He<sup>azwj</sup> is Saying: “The example of your children whom you give birth to from among you, is like the example of the oil which comes out from the olive, **[24:35] the oil of which is almost luminous although fire does not touch it - Light upon Light - Allah Guides to His Light whomsoever He Desires to.** He<sup>azwj</sup> is saying that they<sup>asws</sup> almost speak with the Prophet-hood even though that has not been Revealed unto them<sup>asws</sup>,<sup>34</sup>

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

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

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

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

<sup>34</sup> الكافي 8: 574 / 380

نصراني». قلت: يَكَادُ زَيْنُهَا يُضِيءُ وَ لَوْ لَمْ تَمَسُّهُ نَارٌ قَالَ: «يَكَادُ الْعِلْمُ يَخْرُجُ مِنْ فَمِ الْعَالَمِ مِنْ آلِ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ) مِنْ قَبْلِ أَنْ يَنْطِقَ بِهِ». قلت: نُورٌ عَلَى نُورٍ؟ قَالَ: «الإمام في أثر الإمام».

I said, '**as if it were?**' He<sup>asws</sup> said: 'For which thing are you reading 'as if it were?' So I said, 'So how, may I be sacrificed for you<sup>asws</sup>?' He<sup>asws</sup> said: '**as if it were a brightly shining star**'. I said, '**lit from a blessed olive-tree, neither eastern nor western?**' He<sup>asws</sup> said: '**That is Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>**, neither Jewish nor Christian'. I said, '**the oil of which is almost luminous although fire does not touch it?**' He<sup>asws</sup> said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> from before he<sup>asws</sup> speaks it'. I said, '**Light upon Light?**' He<sup>asws</sup> said: '**The Imam<sup>asws</sup> in the footsteps of the Imam<sup>asws</sup>**'<sup>35</sup>

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

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

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

فقال: «قوله تعالى: اللهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ، الْمَشْكَاةُ: مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَ آلِهِ)، فِيهَا مِصْبَاحٌ، أَنَا الْمِصْبَاحُ. فِي زُجَاجَةٍ الزُّجَاجَةُ الْحَسَنُ وَ الْحُسَيْنُ (عَلَيْهِمَا السَّلَامُ)، كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ وَ هُوَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ)، يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ)، زَيْتُونَةٌ جَعْفَرُ بْنُ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) لَا شَرْقِيَّةٍ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، وَ لَا غَرْبِيَّةٍ عَلِيُّ بْنُ مُوسَى (عَلَيْهِ السَّلَامُ)، يَكَادُ زَيْنُهَا يُضِيءُ مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ)، وَ لَوْ لَمْ تَمَسُّهُ نَارٌ عَلِيُّ بْنُ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ)، نُورٌ عَلَى نُورِ الْحَسَنِ ابْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ)، يَهْدِي اللهُ لِنُورِهِ مَنْ يَشَاءُ الْقَائِمُ الْمَهْدِيُّ (عَلَيْهِ السَّلَامُ) وَ يَضْرِبُ اللهُ الْأَمْثَالَ لِلنَّاسِ وَ اللهُ بِكُلِّ شَيْءٍ عَلِيمٌ».

He<sup>asws</sup> said: 'The Words of the High [24:35] **Allah is Light of the skies and the earth; a likeness of His Light is as a niche. The niche is Muhammad<sup>saww</sup>, in which is a lamp** I<sup>asws</sup> am the lamp. **the lamp is enclosed in a glass** The glass are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, **as if it were a brightly shining star** it is Ali<sup>asws</sup> Bin Ali Husayn<sup>asws</sup>, **lit from a blessed tree** Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, **olive** Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, **neither eastern** Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, **nor western** Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, **the oil of which is almost luminous** Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> **although fire does not touch it** Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, **Light upon Light** Al-Hassan<sup>asws</sup> Ibn Ali<sup>asws</sup>, **Allah Guides to His Light whomsoever He Desires to** Al-Qaim Al-Mahdi<sup>asws</sup>, **and Allah Strikes Examples for the people, and Allah is Aware of all things**'<sup>36</sup>

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

<sup>35</sup> التوحيد: 3/157.

<sup>36</sup> غاية المرام: 317، اللوامع النورانية: 247.

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

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, regarding this Verse **[24:35] Allah is Light of the skies and the earth**, I said to Ja'far Bin Muhammad<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup> – O my Master<sup>asws</sup> – They (people) are saying, 'There is a likeness for the Light of the Lord<sup>azwj</sup>?' He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! There is no likeness for Allah<sup>azwj</sup>! Allah<sup>azwj</sup> Says **[16:74] Therefore do not strike examples for Allah**'.<sup>37</sup>

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

Al Tabarsy said,

'It has been reported from Al-Reza<sup>asws</sup> having said: 'We<sup>asws</sup> are the Niches regarding it, and the lamp is Muhammad<sup>saww</sup> **Allah Guides to His Light whomsoever He Desires to**, Allah<sup>azwj</sup> Guides to our<sup>asws</sup> Wilayah, the one whom He<sup>azwj</sup> Loves'.<sup>38</sup>

## VERSES 36 - 38

فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36} رِجَالًا لَا تَلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37} لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {38}

**[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings [24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned [24:38] That Allah may Recompense them the best of what they have done, and Increase it from His Grace; and Allah Gives sustenance to whomsoever He so Desires to without measure**

أَبَانٌ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تُرْفَعَ قَالَ هِيَ بُيُوتُ النَّبِيِّ (صلى الله عليه وآله).

Aban, from Abu Baseer who said:

I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **[24:36] (The Light is) in houses which Allah has Allowed to be Exalted**, he<sup>asws</sup> said: 'Houses of the Prophets<sup>as</sup>'.<sup>39</sup>

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

<sup>37</sup> 103 :2 (Extract) تفسير القمي

<sup>38</sup> مجمع البيان 7 :226.

<sup>39</sup> Al Kafi – H 14958

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

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 **[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings**, 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>'. So 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, higher than those'.<sup>40</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: في بُيُوتِ الَّذِينَ اللَّهُ أَنْ تَرْفَعُ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ، قال: «بُيُوتِ آلِ مُحَمَّدٍ، بَيْتِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ حَمْزَةَ وَ جَعْفَرَ (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 **[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings**. He<sup>asws</sup> said: 'Houses of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> – house of Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Hamza<sup>as</sup>, and Ja'far<sup>as</sup>'.<sup>41</sup>

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، فضرب أهل المدينة بالدفوف، و فرحوا و ضحكوا، و دخلت و النبي (صلى الله عليه و آله) يخطب يوم الجمعة، فخرج الناس من المسجد و تركوا رسول الله (صلى الله عليه و آله) قائماً، و لم 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 Medina. He drew the attention of the people of Medina by beating on his tambourine, rejoicing and laughing, and entered, and the Prophet<sup>saww</sup> was preaching on the day of Friday. The people got 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>42</sup>

<sup>40</sup> تأويل الآيات 1: 8 / 362

<sup>41</sup> تأويل الآيات 1: 10 / 362

<sup>42</sup> تأويل الآيات 2: 2: 3 / 693



## VERSE 39

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفَاءً حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

**[24:39] And (as for) those who disbelieve, their deeds are like a mirage in a desert, which he deems it to be water; until when he comes to it he does not find anything, and there he finds Allah, so He Pays back to him his Reckoning in full; and Allah is Quick in Reckoning**

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 ليبيع، فإذا قيل للذي هو معه: بكم؟ يقول: بلا شيء، فعسى أن تخرج المسألة 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: «أذهب فخير» قال: و كيف قلت؟ قال: «أما سمعت الله تعالى يقول: يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا؟».

Ibn Shehr Ashub –

‘The king of Rome wrote to Muawiya asking him about characteristics, 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. So 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’. So 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 High Saying **[24:39] which he deems it to be water; until when he comes to it he does not find anything**’.<sup>43</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 اقبض 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. So he informed him about the ‘thing’ but was frustrated from ‘nothing’. So he said, ‘Go with this mule to the Imam<sup>asws</sup> of the Rejectors (الرافضة), and sell it to him<sup>asws</sup> for ‘nothing’, and take the value of it’.

فأخذ بعدادها، 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.

<sup>43</sup> مناقب ابن شهر آشوب 2: 382.

So he grabbed its reins and came with it to Abu Abdullah<sup>asws</sup>. So 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»،

So 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. So 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 وافى أبو حنيفة، فقال أبو عبد الله (عليه السلام): «جئت لتقبض الثمن، لا شيء؟» قال: نعم. قال: «و لا شيء ثمنها؟» قال: نعم. فركب أبو عبد الله (عليه السلام) البغلة، و ركب 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 الميل، كأنه يجري؟» قال: ذاك الماء، يا ابن رسول الله.

So he went back to Abu Haneefa and informed him, and explained that to him, and he was happy from it. So when it was the morning, Abu Haneefa came up surprisingly. So 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'. So Abu Abdullah<sup>asws</sup> rode upon the mule, and Abu Haneefa rode upon one of the animals. So 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. So 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 الميل، وجداه أمامهما، فتباعدا، فقال أبو عبد الله (عليه السلام): «اقبض ثمن البغلة، قال الله تعالى كَسْرَابٍ بِقَيْعَةٍ يُحْسِبُهُ الظَّمَانُ ماءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ وَجَدَ اللَّهُ عِنْدَهُ»

So when they came to the mound of sand which they had found to be in front of them, it became distant. So Abu Abdullah<sup>asws</sup> said: 'Take the value of the mule. Allah<sup>azwj</sup> Says [24:39] like a mirage in a desert, which he deems it to be water; until when he comes to it he does not find anything, and there he finds Allah'.

قال: فخرج أبو حنيفة إلى أصحابه كئيبا حزينا، فقالوا له: مالك، يا أبا حنيفة؟ قال: ذهب البغلة هدرًا، و كان قد اعطي 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>44</sup>

الاختصاص: 190 44

## 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}

**[24:40] Or like utter darkness in the sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give Light, he has no Light**

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام) - في حديث - قلت: أو كظلمات؟ قال: «الأول و صاحبه يغشاه موج الثالث، من فوقه موج من فوقه سحاب ظلمات بعضها فوق بعض معاوية (لعنه الله)، و فتن بني امية إذا أخرج يده المؤمن في ظلمة فتنهم لم يكذب يراها و من لم يجعل الله له نوراً إماماً من ولد فاطمة (عليها السلام) فما له من نور إمام يوم القيامة».

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) **[24:40] Or like utter darkness?**' He<sup>asws</sup> said: 'The first one and his companion there covers it a wave of the third one above which is another wave, above which is a cloud, (layers of) utter darkness of the second one one above another Muawiya (Curse of Allah<sup>azwj</sup> be upon him) and the strife of the Clan of Umayya **when he holds out his hand** the Believer, in the darkness of their strife **he is almost unable to see it; and to whomsoever Allah does not Give Light** of the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Fatima<sup>asws</sup> **so he has no Light** for himself on the Day of Judgement'.<sup>45</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 فَلان و فلان في بحر لُجِّيٍّ يَغْشَاهُ مَوْجٌ يَعْنِي نَعْتَل، مِنْ فَوْقِهِ مَوْجٌ طَلْحَةٌ و الزبير ظلمات بعضها فوق بعض معاوية و يزيد و فتن بني امية، إذا أخرج يده المؤمن في ظلمة فتنهم لم يكذب يراها و من لم يجعل الله له نوراً يعني إماماً من ولد فاطمة (عليها السلام) فما له من نور من إمام يوم القيامة يمشي بنوره، كما في قوله: نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ و بَأْيَمَانِهِمْ - قال- إنما المؤمنون يوم القيامة نورهم يسعى بين أيديهم و بأيمانهم حتى ينزلوا منازلهم في الجنة».

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> **[24:40] Or like utter darkness** so and so and so and so **in the sea: there covers it a wave meaning Na'sal<sup>46</sup> above which is another wave Talha and Al Zubeyr utter darkness one above another Muawiya and Yazeed** and the strife of the Clan of Umayya **when he** the Believer **holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give Light** Meaning an Imam<sup>asws</sup> from the sons<sup>asws</sup> of Syeda Fatima<sup>asws</sup> he has no Light for himself from an Imam<sup>asws</sup> on the Day of Judgement, in order to walk by his<sup>asws</sup> Light, as is in His<sup>azwj</sup> Words **[66:8] their**

<sup>45</sup> الكافي 1: 5 / 151

<sup>46</sup> The no. 2

**light shall run on in front of them and on their right.** But rather, the Believers, on the Day of Judgement, their Light would be running in front of them and on their right until they settle in the houses in the Paradise'.<sup>47</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 بَحْرٍ لُجِّيٍّ قَالَ: «فَلان و فلان» يَعْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ، قَالَ: «أَصْحَابُ الْجَمَلِ، وَ صَفِينِ، وَ النَهْرَوَانِ» مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٍ بَعْضُهَا فَوْقَ بَعْضٍ، قَالَ: «بَنُو أُمِيَّةٍ» إِذَا أَخْرَجَ يَدَهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامِ) فِي ظُلُمَاتِهِمْ لَمْ يَكْدُ يَرَاهَا أَي إِذَا نَطَقَ بِالْحِكْمَةِ بَيْنَهُمْ، لَمْ يَقْبَلْهَا مِنْهُمْ أَحَدٌ إِلَّا مَنْ أَقْرَبَ بَوْلَايَتِهِ، ثُمَّ بِإِمَامَتِهِ، وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا أَي مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ إِمَامًا فِي الدُّنْيَا فَمَا لَهُ فِي الْآخِرَةِ مِنْ نُورٍ إِمَامٍ يَرْشُدُهُ، وَ يَتَّبِعُهُ إِلَى الْجَنَّةِ»

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 [24:40] **Or like utter darkness in the sea**, he<sup>asws</sup> said: 'So and so and so and so' **there covers it a wave above which is another wave** he<sup>asws</sup> said: 'The companions of the (battles of the) Camel, and Siffeen, and Al-Naharwaan'. **above which is a cloud, (layers of) utter darkness one above another** He<sup>asws</sup> said: 'The Clan of Umayya, **when he** meaning Amir-ul-Momineen<sup>asws</sup> **holds out his hand, he is almost unable to 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 accept his<sup>asws</sup> Wilayah, then with his<sup>asws</sup> Imamate **and to whomsoever Allah does not give Light, he has no Light**, 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>48</sup>

## VERSE 41

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ  
{41}

**[24:41] Do you not see that Allah is He to Whom Glorify the ones in the skies and the earth, and the birds in rows? Each one of them knows its Prayer and its Glorification, and Allah is most Knowing of what they are doing**

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 الأصبغ بن نباتة، قال: جاء ابن الكواء إلى أمير المؤمنين (عليه السلام)، فقال: يا أمير المؤمنين، و الله إن في كتاب الله عز و جل 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 و جل: وَالطَّيْرِ صَافَاتٍ كُلُّ 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-ul-Momineen<sup>asws</sup> and said, 'O Amir-ul-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

<sup>47</sup> تفسير القمي 2: 106.

<sup>48</sup> تأويل الآيات 1: 15/365

corrupted my heart and put me in doubt with regards to my Religion'. So Amir-ul-Momineen<sup>asws</sup> said: 'May your mother be bereft of you bereaved. And what is that Verse?' He said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:41] and the birds in rows? Each one of them knows its Prayer and its Glorification**'.

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

Amir-ul-Momineen<sup>asws</sup> said: 'O Ibn Al-Kawa! Surely, Allah<sup>azwj</sup> Blessed and High Created the Angels in various images, except that Allah<sup>azwj</sup> Blessed and High 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 underneath 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 برائته، 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-

So when the time of the Prayer 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 كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ مِنَ الدِّيكَةِ فِي الْأَرْضِ».

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 **[24:41] and the birds in rows? Each one of them knows its Prayer and its Glorification**'.<sup>49</sup>

وعنه: بهذا الإسناد، عن النبي (صلى الله عليه و آله)، قال: «إن الله تبارك و تعالی 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 الخشية لله عز و جل».

And from him, by this chain,

(The holy) Prophet<sup>saww</sup> having said: 'Surely Allah<sup>azwj</sup> Blessed and High 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>50</sup>

<sup>49</sup> التوحيد: 10 / 282

<sup>50</sup> التوحيد: 6 / 280

## VERSES 42 & 43

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ {42} أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا 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}

**[24:42] And Allah's is the Kingdom of the skies and the earth, and to Allah is the journey [24:43] Do you not see that Allah Drives along the clouds, then gathers them together, then Makes them piled up, so that you see the rain coming forth from their midst? And He Sends down from the sky mountainous (clouds) wherein is hail, afflicting therewith whomsoever He Desires to and turning it away from whom He pleases; the flash of its lightning almost takes away the vision**

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 يَمُطِرُ حَتَّى يَبْتَلَّ رَأْسَهُ وَ لِحْيَتَهُ وَ ثِيَابَهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنُّ الْكِنُّ 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-ul-Momineen<sup>asws</sup>! Take shelter, take shelter!' So he<sup>asws</sup> would say that: 'This is water from near the Throne'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أُطْرُقُ فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْعُرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنْ أَطْحِنِيهِ وَ أَذْيِبِيهِ ذَوْبَانَ الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا عَبَابًا 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. So 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.

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

Thus, it rains upon the area which it had been Ordered 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'.

وَحَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي أَبِي (عَلَيْهِ السَّلَامُ) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ السَّحَابَ غَرَائِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرْدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئًا يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرْدِ وَ الصَّوَاعِقُ نِقْمَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهَلَالِ 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-ul-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 (accuse) the rain or the crescent, for Allah<sup>azwj</sup> Abhors that'.<sup>51</sup>

## VERSES 44 - 46

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ {44} وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۚ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {45} لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {46}

**[24:44] Allah Turns the night and the day; there is a lesson in this for those who have insight [24:45] And Allah Created every living creature from water: so from them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah Creates whatsoever He so Desires to; surely Allah has Power over all things [24:46] We have Sent down clear Signs, and Allah Guides whom He Desires to the Straight Path**

قال علي بن إبراهيم: قوله تعالى: وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ أَي من مياه، فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ قَالَ: على رجلين: الناس، و على بطنه: الحيات، و على أربع: البهائم، وقال أبو عبد الله (عليه السلام): «و منهم من يمشي على أكثر من ذلك».

Ali Bin Ibrahim said,

'The Words of the High **[24:45] And Allah Created every living creature from water:** i.e., from its water **so from them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah Creates whatsoever He so Desires to; surely Allah has Power over all things**, he said: 'Upon two feet – the people, and upon its belly – the snakes, and upon four – the animals'. And Abu Abdullah<sup>asws</sup> said: 'And from them, the one who walk upon more than that' (insects with more legs?).<sup>52</sup>

## VERSES 47 - 52

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ {47} وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ {48} وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49} أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ

<sup>51</sup> الكافي 8: 340/ ذيل ح 326.

<sup>52</sup> تفسير القمي 2: 107.

ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ۚ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ {50} إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {51} وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ {52}

**[24:47] And they are saying: We believe in Allah and in the Rasool and we obey; then a party of them turned back after this, and they are not Believers [24:48] And when they are called to Allah and His Rasool that he may judge between them, then a party of them turn aside [24:49] And if right had been with them, they would have come to him quickly, obedient [24:50] Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Rasool will act wrongfully towards them? But, they themselves are the unjust [24:51] But rather, the response of the believers, when they are invited to Allah and His Rasool that he may judge between them, is only to say: We hear and we obey; and these are the successful [24:52] And he who obeys Allah and His Rasool, and fears Allah, and is pious, so these it is that are the victorious**

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-ul-Momineen<sup>asws</sup>, and Usmaan, and that was when there was a dispute between them regarding a garden. So Amir-ul-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 (accept) as a judge Ibn Shayba, the Jew.

فقال عثمان لأمير المؤمنين (عليه السلام): لا أَرْضَى إِلَّا بَابِن شَيْبَةَ، فقال ابن شيبه: تَأْتَمِنُونَ رَسُولَ اللَّهِ عَلَى وَحْيِ السَّمَاءِ، وَ تَتَّهِمُونَهُ فِي الْأَحْكَامِ! فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ: وَإِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِلَى قَوْلِهِ: أُولَئِكَ هُمُ الظَّالِمُونَ،

So Usman said to Amir-ul-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?' Thus Allah<sup>azwj</sup> Revealed upon His<sup>azwj</sup> Rasool<sup>saww</sup> **[24:48] And when they are called to Allah and His Rasool that he may judge between them, then a party of them turn aside [24:49] And if right had been with them, they would have come to him quickly, obedient [24:50] Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Rasool will act wrongfully towards them? But, they themselves are the unjust.**

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

Then Allah<sup>azwj</sup> Mentions Amir-ul-Momineen<sup>asws</sup> so He<sup>azwj</sup> Said **[24:51] But rather, the response of the believers, when they are invited to Allah and His Rasool that he may judge between them, is only to say: We hear and we obey; and these**



**are the successful [24:52] And he who obeys Allah and His Rasool, and fears Allah, and is pious, so these it is that are the victorious'.<sup>53</sup>**

وعنه، قال: حدثنا محمد بن الحسين بن حميد، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: **وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ** إلى قوله تعالى **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 **[24:47] And they are saying: We believe in Allah and in the Rasool and we obey; then a party of them turned back after this, and they are not Believers [24:48] And when they are called to Allah and His Rasool that he may judge between them, then a party of them turn aside.**

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

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'. So 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 تخصصه إلى رسول الله (صلى الله عليه وآله). فقال: انطلق أخاصمك إلى أبي بكر، و عمر، أيهما شئت، كان بيني وبينك. قال علي (عليه السلام): لا والله، ولكن رسول الله (صلى الله عليه وآله) بيني وبينك، فلا أرضى بغيره. فأنزل الله عز وجل هذه الآيات: **وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا إِلَى قَوْلِهِ وَأُولَئِكَ هُمُ الْمَفْلُحُونَ**.

His companion said to him, 'Do not take his<sup>asws</sup> dispute to Rasool-Allah<sup>saww</sup>'. So 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'. Thus Allah<sup>azwj</sup> Mighty and Majestic Revealed this Verse **[24:51] We hear and we obey; and these it is that are the successful [24:52] And he who obeys Allah and His Rasool, and fears Allah, and is pious, so these are the victorious'.<sup>54</sup>**

## VERSE 53 & 54

**وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنِئِ أَمْرَتِهِمْ لَيُخْرِجَنَّ قُلَّ لَا تَقْسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {53} قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {54}**

**[24:53] 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; surely Allah is Aware of what you are doing [24:54] Say: Obey Allah and obey the Rasool; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you;**

<sup>53</sup> تفسير القمي 2: 107

<sup>54</sup> تأويل الآيات 1: 19/367.

**and if you obey him, you are on the right way; and nothing rests on the Rasool except for the clear delivery**

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. قَالَ: «من السمع، و الطاعة، و الأمانة، و الصبر و 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 **[24:54] Say: Obey Allah and obey the Rasool; but if you turn back, then on him rests that which is imposed on him**, he<sup>asws</sup> said: 'From the listening, and the obedience, and the entrustment, and the patience **and on you rests that which 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 أَيْ: وَ إِنْ تَطِيعُوا عَلِيًّا (عليه السلام) تهتدوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ** هكذا نزلت.

And the Words of the High **[24:54] and if you obey him, you are on the right way**, i.e., if you were to obey Ali<sup>asws</sup> you would be guided **and nothing rests on the Rasool except for the clear delivery – [this is how it was Revealed](#)**.<sup>55</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: «بصبح 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 can we know that?' So he<sup>asws</sup> said: 'One of you would wake up in the morning and underneath his head would be a parchment in which would be written: 'طاعة معروفة' 'Recognise and obey'.<sup>56</sup>

## VERSE 55

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 ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {55}

**[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs**

<sup>55</sup> تأويل الآيات 1: 20 / 368.

<sup>56</sup> كمال الدين و تمام النعمة: 22 / 654.

**those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange; they shall worship Me, not associating anything with Me; and whoever denies after that, these it is who are the transgressors**

محمد بن يعقوب: 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 جل جلاله: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husan Bin Muhammad, from Moala Bin Muhammad, from Al Washa'a, from Abdullah Bin Snan who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty [24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them, he<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>'.<sup>57</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: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ 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 Yaqoub 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 [24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange; they shall worship Me, not associating anything with Me, he<sup>asws</sup> said: 'It was Revealed regarding Al-Qaim<sup>asws</sup> and his<sup>asws</sup> companions'.<sup>58</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 High Makes an Angel to descend to the sky of the world. So when it is sunrise, that Angel sits upon the Throne, above the Frequented House (المعمور البيت), and

<sup>57</sup> - الكافي 1: 3/150.

<sup>58</sup> الغيبة: 35/240، ينابيع المودة: 426.

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 Believers 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 وآله): 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 وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ثُمَّ يَقُولُ الْمَلَائِكَةُ وَ النَّبِيُّونَ مِثْلَ ذَلِكَ،

So when the sun sets, Rasool-Allah<sup>saww</sup> says: 'O Lord<sup>azwj</sup>! (Fulfill) You<sup>azwj</sup> Appointment which You<sup>azwj</sup> have Promised in Your<sup>azwj</sup> Book!' And this is this Verse **[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange.** 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 حريمك، و قتل أصفياؤك، و أذل عبادك الصالحون فيفعل الله ما يشاء، و ذلك يوم معلوم».

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 prostration, 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>59</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 **[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them.** 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'.

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

**[24:55] and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange** it Means by it the appearance of Al-Qaim<sup>asws</sup>.<sup>60</sup>

الطبرسي: في حديث عن أمير المؤمنين (عليه السلام)، يذكر فيه من تقدم عليه، فقال (عليه السلام): «مثل ما أتوه من الاستيلاء على أمر الأمة، كل ذلك لتتم النظرة التي أوجبها الله تبارك و تعالى لعدوه إبليس إلي 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،

<sup>59</sup> الغيبة: 56 /276

<sup>60</sup> تأويل الآيات 1: 221 /368.

Al Tabarsy –

In a Hadeeth from Amir-ul-Momineen<sup>asws</sup>, mentioning in it the ones<sup>61</sup> 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 to complete the consideration which Allah<sup>azwj</sup> Blessed and High had Obligated to His<sup>azwj</sup> enemy Iblees<sup>a</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 **[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them.**

و ذلك إذا لم يبق من الإسلام إلا اسمه، و من القرآن إلا رسمه، و غاب صاحب الأمر بإيضاح العذر له في ذلك، لاشتمال 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».

And that (will happen) when there will not remain from Al-Islam except for its name, and, 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 ‘الفتنة’ strife 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>62</sup>

ابن شهر آشوب: عن تفسيري أبي عبيدة، و علي بن حرب الطائي، قال عبد الله بن مسعود: الخلفاء أربعة: آدم: إني جاعلٌ في الأرض خليفةً و داود: يا داودُ إنا جعلناك خليفةً في الأرض يعني بيت المقدس، و هارون، و قال موسى: أخلفني في قومي، و علي (عليه السلام): وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ يعني علياً (عليه السلام) لَيْسَتْخَلْفَنَّهُمْ فِي الْأَرْضِ.

Ibn Shehr Ashub, from Tafseer Abu Ubeyda and Ali Bin Harb Al Ta'iy –

Abdullah Bin Mas'oud said: ‘The Caliphs are four – Adam<sup>as</sup> **[2:30] I am going to place a Caliph in the earth;** and Dawood<sup>as</sup> **[38:26] O Dawood ! Surely We have Made you a Caliph in the land** Meaning Bayt Al-Maqdis; and Haroun<sup>as</sup> – And Musa<sup>as</sup> said **[7:142] Be my Caliph in my people;** And Ali<sup>asws</sup> **[24:55] Allah has Promised to those of you who believe and do righteous deeds** Meaning Ali<sup>asws</sup> **that He will Make them to be Caliphs in the earth’.**

و قوله: كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ آدَمَ وَ دَاوُدَ وَ هَارُونَ، وَ لِيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ يعني الإسلام، وَ لِيُبَيِّنَنَّ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يعني أهل مكة، يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ بَوْلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَأُولَئِكَ هُمُ الْفَاسِقُونَ يعني العاصين لله و لرسوله.

And His<sup>azwj</sup> Words **as He Made Caliphs those who were before them** Adam<sup>as</sup> and Dawood<sup>as</sup> and Haroun<sup>as</sup>, **[24:55] and that He will Establish for them their Religion which He has Chosen for them** Meaning Al-Islam, **and that He will, after their fear, Give them security in exchange,** Meaning the people of Makkah **they**

<sup>61</sup> The 1, 2 and 3.

<sup>62</sup> 256: الاحتجاج

**shall worship Me, not associating anything with Me; and whoever denies after that, the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, these are the transgressors, Meaning the ones disobedient to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.**

و قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء، فعليه لعنة الله».

And Amir-ul-Momineen<sup>asws</sup> said: 'The one who does not say that I<sup>asws</sup> am the fourth Caliph (Divine), so upon him is the Curse of Allah<sup>azwj</sup>.'<sup>63</sup>

محمد بن العباس (رحمه الله)، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن الحسن بن الحسين، عن سفيان بن إبراهيم، عن عمرو بن هاشم، عن إسحاق بن عبد الله، عن علي بن الحسين (عليهما السلام)، في قول الله عز و جل: **فَو رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَتَطَفَّؤْنَ**، قال: «قوله تعالى: إِنَّهُ لَحَقُّ، [هو] قيام القائم (عليه السلام)، و فيه نزلت: **وَ عَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا**».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Saqafy, from Al-Hassan Bin Al-Husayn, from Sufyan Bin Ibrahim, from Amro bin Hashim, from Is'haq Bin Abdullah,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [51:23] **And by the Lord of the skies and the earth! It is most surely the truth, similar to what you are speaking about.** He<sup>asws</sup> said: 'The Words of the High **It is most surely the truth, it is the rising of Al-Qaim<sup>asws</sup>**, and it was regarding him<sup>asws</sup> was Revealed [24:55] **Allah has Promised to those of you who believe and do good that He will most certainly Make them rulers in the earth as He Made rulers those before them, and that He will most certainly establish for them their Religion which He has Chosen for them, and that He will most certainly, after their fear, give them security in exchange**.'<sup>64</sup>

و عن أبي جعفر (عليه السلام)، قال: «لقد خلق الله جل ذكره ليلة القدر أول ما خلق الدنيا، و لقد خلق فيها أول نبي يكون، و أول وصي يكون، و لقد قضى أن يكون في كل سنة ليلة يهبط فيها بتفسير الأمور إلى مثلها من السنة المقبلة، من جدد ذلك فقد رد على الله عز و جل علمه، لأنه لا يقوم الأنبياء و الرسل و المحدثون إلا أن تكون عليهم حجة بما يأتيهم في تلك الليلة مع الحجة التي يأتيهم بها جبرئيل (عليه السلام)».

And from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Remembrance, Created the Night of Predestination (Laylat Al-Qadr) when He<sup>azwj</sup> first Created the world, and Created in it the first Prophet<sup>sa</sup> to come, and the first successor<sup>sa</sup> to come, and Decreed that there be one night in every year during which the explanation of the affairs until the like of it the next year. One who fights against that has rejected the Knowledge of Allah<sup>azwj</sup> Mighty and Majestic, because He<sup>azwj</sup> did not Establish the Prophets<sup>as</sup> and the Rasools<sup>as</sup> and the *Muhaddathun* (The successors<sup>asws</sup> of the Divine Commands), but gave to them Proofs during that Night along with the Proofs which Jibraeel came down with.'

قلت: و المحدثون أيضا يأتيهم جبرئيل أو غيره من الملائكة (عليهم السلام)؟ قال: «أما الأنبياء و الرسل (صلى الله عليهم) فلا شك، و لا بد لمن سواهم من أول يوم خلقت في الأرض إلى آخر فناء الدنيا أن يكون على ظهر «1» الأرض حجة ينزل ذلك في تلك الليلة إلى من أحب من عباده، و ايم الله لقد نزل الروح و الملائكة بالأمر في ليلة القدر على آدم، و ايم الله ما مات آدم إلا و له وصي، و كل من بعد آدم من الأنبياء قد أتاه الأمر فيها، و وضع لوصيه من بعده، و ايم الله

<sup>63</sup> المناقب 3: 63

<sup>64</sup> تأويل الآيات 2: 4 / 615

إن كان النبي ليؤمر فيما يأتيه من الأمر في تلك الليلة من آدم إلى محمد (صلى الله عليه وآله) أن أوص إلى فلان، و لقد قال الله عز و جل في كتابه لولاية الأمر من بعد محمد (صلى الله عليه وآله) خاصة: وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إِلَى قَوْلِهِ تَعَالَى: فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

I said, 'And the *Muhaddathun* as well received from Jibraeel or other Angels?' He<sup>asws</sup> said: 'As for the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, there is no doubt, and as for the others, from the first day of the earth up to the last of the destruction of the world it is necessary for the Proof to descend, during that Night on the one who is beloved from His<sup>azwj</sup> servants. And I<sup>asws</sup> swear by Allah<sup>azwj</sup> that the Spirit and the Angels descended during that Night upon Adam<sup>as</sup>, and I<sup>asws</sup> swear by Allah<sup>azwj</sup> that Adam<sup>as</sup> did not die but that he<sup>as</sup> had a successor<sup>as</sup>, and every one after Adam<sup>as</sup> from the Prophets<sup>as</sup> received the Commands during that Night, and clarified to his<sup>as</sup> successor<sup>as</sup> after him<sup>as</sup>, and I<sup>asws</sup> swear by Allah<sup>azwj</sup> that the Prophet<sup>as</sup> was Ordered, from what he<sup>as</sup> had received during that Night, from Adam<sup>as</sup> to Muhammad<sup>saww</sup>, to bequest it to so and so. Allah<sup>azwj</sup> Mighty and Majestic has Said to the Master of the Command (*Wali Al-Amr*) after Muhammad<sup>saww</sup> especially **[24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be rulers in the earth as He Made rulers those who were before them, and that He will Establish for them their Religion which He has Chosen for them, and that He will, after their fear, Give them security in exchange; they shall worship Me, not associating anything with Me; and whoever denies after that, these it is who are the transgressors**

يقول: أستخلفكم لعلمي و ديني و عبادتي بعد نبيكم، كما استخلف وصاة آدم من بعده حتى يبعث النبي الذي يليه يُعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا يَقُولُ: يعبدونني بإيمان لا نبي بعد محمد (صلى الله عليه وآله)، فمن قال غير ذلك فَأُولَئِكَ هُمُ الْفَاسِقُونَ فقد مكن ولاة الأمر بعد محمد (صلى الله عليه وآله) بالعلم، و نحن هم، فاسألونا فإن صدقناكم فأقروا، و ما أنتم بفاعلين، أما علمنا فظاهر، و أما إبان أجلنا الذي يظهر فيه الدين منا حتى لا يكون بين الناس اختلاف، فإن له أجلا من ممر الليالي و الأيام، إذا أتى ظهر، و كان الأمر واحدا.

He<sup>azwj</sup> Said: "I<sup>azwj</sup> have Deputised you<sup>asws</sup> for My<sup>azwj</sup> Knowledge, and My<sup>azwj</sup> Religion and My<sup>asws</sup> worship after your Prophet<sup>saww</sup>, just like I<sup>azwj</sup> Deputised the Trustee<sup>sa</sup> of Adam<sup>sa</sup> after him<sup>sa</sup> until the Sending of the Prophet<sup>saww</sup> who **they shall worship Me, not associating anything with Me** He<sup>asws</sup> said: '**they shall worship Me** means having belief that there is no Prophet after Muhammad<sup>saww</sup>. The one who says otherwise **these it is who are the transgressors** He<sup>azwj</sup> has Enabled the Master of the Command (*Wali Al-Amr*) after Muhammad<sup>saww</sup> by Knowledge, and we<sup>asws</sup> are the ones. Ask us<sup>asws</sup>, if we<sup>asws</sup> are truthful, accept us<sup>asws</sup>, and you will never do this act, as for our<sup>asws</sup> knowledge, it is quite clear, and as for the appointed time when the Religion will be made apparent from us<sup>asws</sup> until there remain no differences between the people, this time passes through the nights and the days, when it does appear, it will be as if it was one command.'

و ايم الله، لقد قضى الأمر أن لا يكون بين المؤمنين اختلاف، و لذلك جعلهم شهداء على الناس ليشهد محمد (صلى الله عليه وآله) علينا، و لنشهد على شيعتنا، و لتشهد شيعتنا على الناس، أبى الله عز و جل أن يكون في حكمه اختلاف أو بين أهل علمه تناقض». ثم قال أبو جعفر (عليه السلام): «فضل إيمان المؤمن بجملة إنا أنزلناه و تفسيرها، على من ليس مثله في الإيمان بها، كفضل الإنسان على البهائم، و إن الله عز و جل ليدفع بالمؤمنين بها عن الجاحدين لها في الدنيا لكمال عذاب الآخرة لمن علم أنه لا يتوب منهم ما يدفع بالمجاهدين عن القاعدين، و لا أعلم أن في هذا الزمان جهادا إلا الحج و العمرة و الجوار».

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>, that it has been decreed that there will be no differences between the Believers, and that they have been made to witnesses to the people just as Muhammad<sup>saww</sup> has been made as a witness to us<sup>asws</sup>, and we<sup>asws</sup> are witnesses over our<sup>asws</sup> Shiah, and our<sup>asws</sup> Shiah being witnesses to the people. Allah<sup>azwj</sup> Mighty and Majestic Disdains that there be discrepancies in His<sup>azwj</sup> Judgements or between the people of His<sup>azwj</sup> Knowledge or any contradictions. Then Abu Ja'far<sup>asws</sup> said: 'The excellence of the faith of a Believer is summarized in **[97:1] We have indeed Revealed this in the Night of Predestination** and in its explanation, over those that do not have such faith, just like the excellence of the human beings over the beasts, and surely Allah<sup>azwj</sup> Might and Majestic Defends the believers by it from those who fight against it in the world and completes the Punishment in the hereafter for whom He<sup>azwj</sup> Knows that they will not repent from it, just as He<sup>azwj</sup> Defends those who struggle in His<sup>azwj</sup> Way from those that just sit back, and do not know that there is a Jihad in these days, except for *Hajj*, and *Umra* and being neighbourly.'<sup>65</sup>

## VERSES 56 - 58

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56} لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ {57} يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ 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}

**[24:56] And establish the Prayer and give the Zakat and obey the Rasool, so that you may be Mercied [24:57] Do not reckon that those who disbelieve shall frustrate (Allah) in the earth, and their abode is the fire; and certainly evil is the resort! [24:58] O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the night Prayer; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah Clarify to you the Signs, and Allah is Knowing, Wise**

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 وجل 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 **[24:58] Let those whom your right hands possess**, 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>66</sup>

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، و عدة من أصحابنا، عن أحمد بن أبي عبد الله، جميعاً، عن محمد بن عيسى، عن يوسف بن عقيل، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَ

<sup>65</sup> الكافي 1: 194 / 7.

<sup>66</sup> الكافي 5: 529 / 2.



الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ وَ مِنْ بَلَغَ الْحُلُمَ مِنْكُمْ، فَلَا يَلِجُ عَلَى امَةٍ، وَ لَا عَلَى ابْنَتِهِ، وَ لَا عَلَى أُخْتِهِ، وَ لَا عَلَى مَنْ سِوَى ذَلِكَ إِلَّا بِإِذْنٍ، وَ لَا يَأْذَنُ لِأَحَدٍ حَتَّى يَسْلَمَ، فَإِنَّ السَّلَامَ طَاعَةٌ الرَّحْمَنِ».

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: '**[24:58] Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the night Prayer; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others** 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>67</sup>.

وعنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن خلف بن حماد، عن ربعي ابن عبد الله، عن الفضيل بن يسار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ عَلَيْكُمْ مِنَ الظَّهِيرَةِ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ قِيلَ: مَنْ هُمْ؟ قَالَ: «هم المملوكون من الرجال، و النساء، و الصبيان الذين لم يبلغوا، يستأذنون عليكم عند هذه الثلاث عورات: من بعد صلاة العشاء، و هي العتمة، و حين تضعون ثيابكم من الظهر، و من قبل صلاة الفجر، و يدخل مملوككم و غلمانكم من بعد هذه الثلاث عورات بغير «1» إذن، إن شاءوا».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hamaad, from Rabi'e Ibn Abdullah, from Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:58] O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times.** It was said, 'Who are these?' He<sup>asws</sup> said: 'They are the owned (slaves) from the men and the women who have yet to have reached puberty. They should seek permission during these three times – From after the Al-Isha Prayer, and it is the darkness; and where you put off the clothes from your backs; and from before the Dawn Prayer. And your slaves and your servants can enter besides these three times without permission, if they so like to'<sup>68</sup>.

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 يقم 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 **[24:56] And establish the Prayer**

<sup>67</sup> الكافي 5: 530 / 3.

<sup>68</sup> الكافي 5: 530 / 4.

**and give the Zakaat.** So the one who establishes the Prayer, and does not give the Zakaat, has not established the Prayer'.<sup>69</sup>

## VERSES 59 & 60

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {59}  
وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

**[24:59] And when the children among you reach puberty, let them seek permission just as those before them sought permission; thus does Allah Clarify to you His Signs, and Allah is Knowing, Wise [24:60] And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing**

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: «أَنْ يَضَعْنَ 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 يبدن 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 **[24:60] if they put off their clothes**, 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 their ornaments**. But if she were not to do it, it is better for her. And the ornaments is that which shows something of her, in another Verse (**[24:31] except what appears thereof**).<sup>70</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 limitations of the rules for the women if the reach old age whether it is permissible for them to uncover their heads and their arms?' He<sup>asws</sup> wrote back: 'The ones who are too old to marry'.<sup>71</sup>

## VERSE 61

لَيْسَ عَلَى الْأَعْمَىٰ 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 أَخْوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ

<sup>69</sup> الكافي 3: 23 /506

<sup>70</sup> الكافي 5: 1 /522

<sup>71</sup> التهذيب 7: 1871 /467

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 آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {61}

**[24:61] There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin on you whether you eat together or separately. So when you enter houses, greet your own selves with a Greeting from the Presence of Allah, Blessed (and) Goodly; thus does Allah Clarify to you the Signs that you may understand**

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَ لَا عَلَى الْأَعْرَجِ حَرَجٌ وَ لَا عَلَى الْمَرِيضِ حَرَجٌ. 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 تبيه 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 جناحا، و كان الأعمى و المريض يقولون: لعننا نؤذيهم إذا أكلنا معهم. فاعتزلوا مؤاكلتهم. فلما قدم النبي (صلى الله عليه و آله) سألوه عن ذلك، فأنزل الله: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا».

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 **[24:61] There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick**, 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. So they were saying, 'The blinds 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 them in their feasting as a sin. 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. So when the Prophet<sup>saww</sup> came up, they asked him<sup>saww</sup> about that. Therefore Allah<sup>azwj</sup> Revealed **[24:61] It is no sin on you whether you eat together or separately**'.<sup>72</sup>

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن صفوان، عن موسى بن بكر، عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ، قال: «هؤلاء الذين سمي الله عز و جل في هذه الآية، تأكل بغير إذنهم من التمر و المأدوم، و كذلك تطعم المرأة من منزل زوجها بغير إذنه، و أما ما خلا ذلك من الطعام، فلا».

From him, from 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 **[24:61] or what you possess the keys of, or your friends' (houses)**, he<sup>asws</sup> said: 'They are the ones whom Allah<sup>azwj</sup> Mighty and Majestic has Named in this Verse. You can eat without their permission from the dates and the banquets,

<sup>72</sup> تفسير القمي 2: 108

and similar to that is the food of the woman in the house of her husband without permission. And as for what is besides that from the food, so no'.<sup>73</sup>

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن عبد الله بن بكير، عن زرارة، قال: سألت أحدهما (عليهما السلام) عن هذه الآية: وَ لَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ الآية، قال: «ليس عليك جناح فيما أطعمت أو أكلت مما ملكت مفاتحه، ما لم تقسده».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Abdullah Bin Bakeyr, from Zurara who said,

'I asked one of them<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup> or the 6<sup>th</sup> Imam<sup>asws</sup>) about this Verse **[24:61] nor on yourselves that you eat from your houses, or your fathers' houses** – the Verse. He<sup>asws</sup> said: 'There is no sin upon you regarding what you nourish or eat from what you possess the keys of, what you do not spoil'.<sup>74</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن زكريا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أَوْ مَا مَلَكَتْ مَفَاتِحَهُ، قال: «الرجل يكون له وكيل يقوم في ماله، فيأكل بغير إذنه».

And from him, from Ali iBin 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 **[24:61] or what you possess the keys of**, he<sup>asws</sup> said: 'The man who has been established as a representative with regards to his wealth, so he can eat without permission'.<sup>75</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: «فلمستم 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>76</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 بُيُوتاً فَسَلِّمُوا عَلَى أَنْفُسِكُمْ الآية، 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 **[24:61] So when you enter houses, greet your own selves** – Verse. He<sup>asws</sup> said: 'The

<sup>73</sup> الكافي 6: 277 / 2.

<sup>74</sup> الكافي 6: 277 / 4.

<sup>75</sup> الكافي 6: 277 / 5.

<sup>76</sup> كشف الغمة 2: 118.

greeting of the man upon the people of the house when he enters, then they return (the greeting) to him, so it is your greetings upon you own selves'.<sup>77</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 **[24:61] with a Greeting from the Presence of Allah, Blessed (and) Goodly.**<sup>78</sup>

## VERSE 62

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {62}

**[24:62] But rather, the Believers are the ones who believe in Allah and His Rasool, and when they are with him on a momentous affair they go not away until they have asked his permission; surely the ones who ask your permission are they who believe in Allah and His Rasool; so when they ask your permission for some affair of theirs, give permission to whomsoever you like to and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful**

وعنه، في قوله تعالى: فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَن 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، فأنزل الله هذه الآية فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ، فأقام عند أهله، 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 غسل الملائكة.

And from him (Ali Bin Ibrahim) said,

Regarding the Words of the High **[24:62] so when they ask your permission for some affair of theirs, give permission to whomsoever you like to**, said, 'It was Revealed regarding Hanzalat 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 **[24:62] give permission to whomsoever you like to**. So he stayed with his family. Then, in the morning he was in need of major ablution, but 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

<sup>77</sup> معاني الأخبار: 1/162.  
<sup>78</sup> تفسير القمي 2: 109

silver sheets, in between the sky and the earth'. So he was named as 'Washed by the Angels'.<sup>79</sup>

## VERSES 63 & 64

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ لَوَادًا ۗ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63} أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

**[24:63] Do not make the Rasool's calling (you) among you to be like your calling each other; Allah indeed Knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment [24:64] Now surely Allah's is whatever is in the skies and the earth; He Knows indeed that to which you are conforming yourselves; and on the Day on which they are returned to Him. He will Inform them of what they did; and Allah is Knower of all things**

السيد الرضي في كتاب (المناقب الفاخرة في العترة الطاهرة)، قال: أخبرنا أبو منصور زيد بن طاهر، و بشار البصري، قالوا: 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 **[24:63] Do not make the Rasool's calling (you) among you to be like your calling each other.**

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 أهلك 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>! So shall I<sup>asws</sup> 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 not 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 Pleasing to the Lord<sup>azwj</sup>,<sup>80</sup>

<sup>79</sup> تفسير القمي 2: 110

<sup>80</sup> مناقب المغازلي: 411 / 364.

وعنه، قال: و في رواية أبي الجارود: عن أبي جعفر (عليه السلام)، في قوله: لا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضاً قَالَ: «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 أَي يَعصون أمره أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ».

And from him (Ali Bin Ibrahim) who 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 **[24:63] Do not make the Rasool's calling (you) among you to be like your calling each other**, 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 **[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment**.'<sup>81</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 فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ قَالَ فِتْنَةٌ فِي دِينِهِ أَوْ جِرَاحَةٌ لَا يَأْجُرُهُ 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>: **[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment**. Imam<sup>asws</sup> said: It is Strife (فِتْنَةٌ) in His<sup>azwj</sup> Religion or oppression for which Allah<sup>azwj</sup> does not Reward'.<sup>82</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 عِلَانِيَّتِنَا وَلَا عِلَانِيَّتِنَا بِخِلَافِ سِرَّنَا حَسْبُكُمْ أَنْ تَقُولُوا مَا نَقُولُ وَ تَصْمَتُوا عَمَّا نَصْمَتُ إِنَّكُمْ قَدْ رَأَيْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِي خِلَافِنَا خَيْرًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلْيَحْذَرِ 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 publicly, and do not publicise 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 has never Kept any good for anyone from the people in opposition to us<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic Says: **[24:63] therefore let those beware who go against his order lest a trial afflict them or there befalls upon them a painful Punishment**.'<sup>83</sup>

<sup>81</sup> تفسير القمّي 2: 110.

<sup>82</sup> الكافي 8: 223 / 281.

<sup>83</sup> الكافي 8: 87 / 51.