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CHAPTER 64
AL-TAGHABUN
(18 VERSES)
VERSES 1 - 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

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

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

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

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة دفع الله عنه موت الفجأة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'One who recites this *Surah* (Al-Taghabun), Allah^{azwj} would Repel from him the sudden death.

و من قرأها و دخل على سلطان يخاف بأسه، كفاه الله شره».

One who recites it and comes up to a ruling authority and he is fearful of him and is distressed, Allah^{azwj} would Suffice him from its evil'.²

الطبرسي: روى عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار رسول الله (صلى الله عليه و آله)».

Al-Tabarsy, from Amro Bin Shimr, from Jabir Al-Ju'fy,

'From Abu Ja'far^{asws} having said: 'The one who recites all of The Glorifiers (المسبحات) (Ch 57 Surah Al-Hadeed; Ch 59 Surah Al-Hashr; Ch 61 Surah Al-Saff; Ch 62 Surah

¹ ثواب الأعمال: 118.

² خواص القرآن

Jumm'a and Ch 64 Surah Al-Taghabun) before he sleeps, will not die until he sees Al-Qaim^{asws}. And if he dies, he would be in the neighbourhood of Rasool-Allah^{saww}.³

VERSE 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

Whatever is in the skies and whatever is in the earth Glorifies Allah. For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1]

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي وامي، إني أجد الله يقول في كتابه: **وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ؟** فقال له: «هو كما قال الله تعالى».

From Mas'adat Bin Sadaqat,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}. A man came up to him^{asws} and said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}! I have found Allah^{azwj} Saying in His^{azwj} Book: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]?**' So he^{asws} said to him: 'It is just as Allah^{azwj} Exalted has Said it to be'.

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نهى رسول الله (صلى الله عليه و آله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{azwj} with Praise'.⁴

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن؟ قلت: لا! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'aiy, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

³ مجمع البيان 9: 345.

⁴ تفسير العياشي 2: 82 / 294.

'Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} said to me, and he^{asws} heard the chirping of the sparrows, so he^{asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{asws} said: 'They are Glorifying my^{asws} Lord^{azwj} Mighty and Majestic and seeking the provision for their day'.⁵

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسييحه، فسبحان الله على كل حال!».⁵

He said, 'Does the dried up tree Glorify?' So he^{asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{azwj} is Glorified upon every situation'.⁶

VERSE 2

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {2}

He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيمَانَهُمْ بِوَلَايَتِنَا وَكُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَامُ) وَ هُمْ ذُرٌّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2]**. So he^{asws} said: 'Allah^{azwj} Recognised their *Eman* by our^{asws} Wilayah and their Kufur with it on the day He^{azwj} Took the Covenant upon them in the '*Sulb*' (ribs) of Adam^{as}, and they were (in the form of) particles'.⁷

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

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

⁵ Tafseer Abu Hamza Al-Sumaly - H 180

⁶ تفسير العياشي 2: 84 / 294

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **so from you is a Kafir and from you is a Momin [64:2]**, so he^{asws} said: 'Allah^{azwj} Mighty and Majestic Recognised their belief in our^{asws} Wilayah, and their denial of it on the Day in which He^{azwj} Took the Covenant from them and they were particles in the 'Sulb' (Ribs) of Adam^{as}'.⁸

على عن محمد بن عيسى عن يونس عن محمد بن الفضيل قال قال أبو جعفر عليه السلام حبنا إيمان وبغضنا كفر.

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

'Abu Ja'far^{asws} said: 'The love for us^{asws} is Eman, and the hatred towards us^{asws} is Kuf'.⁹

The Momineen and the Kafirs

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ فَمَا تَقُولُ بِي مُنَاكَحَةِ النَّاسِ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَ مَا تَزَوَّجْتُ قَطُّ فَقَالَ وَ مَا يَمْنَعُكَ مِنْ ذَلِكَ فَقُلْتُ مَا يَمْنَعُنِي إِلَّا أَنِّي أَخْشَى أَنْ لَا تَحِلَّ لِي مُنَاكَحَتُهُمْ فَمَا تَأْمُرُنِي

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Zurara,

'From Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'So what are you^{asws} saying regarding marrying the people (General Muslims), for I have reached (adulthood) what you^{asws} see and I have not married at all'. So he^{asws} said: 'So what prevents you from that'. I said, 'Nothing prevents me except that I am fearing that it would not be Permissible for me to marry them. So what are you^{asws} ordering me for?'

فَقَالَ فَكَيْفَ تَصْنَعُ وَ أَنْتَ شَابٌّ أَ تَصْبِرُ قُلْتُ أَتَّخِذُ الْجَوَارِيَ قَالَ فَهَاتِ الْآنَ فِيمَا تَسْتَحِلُّ الْجَوَارِيَ قُلْتُ إِنَّ الْأُمَّةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ إِنَّ رَابِئِي بِشَيْءٍ بَعْثَهَا وَ اعْتَزَلْتُهَا قَالَ فَحَدِّثْنِي بِمَا اسْتَخْلَلْتُهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَابٌ

He^{asws} said: 'So what do you do and you are a youth. Are you observing patience?' I said, 'I take the slave girls'. He^{asws} said: 'So here, now. By what are you considering the slave girls to be Permissible?' I said, 'The slave girl is not at the status of the free woman. If something makes me suspicious, so I sell her and isolate from her'. He (the narrator) said, 'So he^{asws} narrated me with what makes her to be Permissible, and there did not happen to be an answer with me'.

فَقُلْتُ لَهُ فَمَا تَرَى أَتَزَوَّجُ فَقَالَ مَا أَبَالِي أَنْ تَفْعَلَ قُلْتُ أَرَأَيْتَ قَوْلِكَ مَا أَبَالِي أَنْ تَفْعَلَ فَإِنَّ ذَلِكَ عَلَى جِهَتَيْنِ تَقُولُ لَسْتُ أَبَالِي أَنْ تَأْتَمَّ مِنْ غَيْرِ أَنْ أَمْرَكَ فَمَا تَأْمُرُنِي أَفَعَلُ ذَلِكَ بِأَمْرِكَ

⁸ الكافي 1: 353 / 74.

⁹ Tafseer Noor Al Saqalayn – Ch 64 H 7

Then I said to him^{asws}, 'So what is your^{asws} view. Shall I get married?' He^{asws} said: 'It does not matter to me^{asws} if you were to do so'. I said, 'What is your^{asws} view of your^{asws} own words, 'It does not matter to me if you were to do so', for that is upon two aspects. You^{asws} are saying: 'It does not matter to me^{asws} if you were to sin from other than my^{asws} having ordered you. So what are you^{asws} ordering me with, I shall do that with your^{asws} order'

فَقَالَ لِي قَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَزَوَّجَ وَ قَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَيْسَ فِي ذَلِكَ بِمَنْزِلَتِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقَرَّرَةٌ بِحُكْمِهِ مُقَرَّرَةٌ بِدِينِهِ

So he^{asws} said to me: 'It was so that Rasool-Allah^{saww} had married, and it was so from the matter of: **the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants [66:10]**. So I said, 'Rasool-Allah^{saww} is not in that at my status. But rather, she was under his^{saww} hand and she was acknowledging with his^{saww} rulings, acknowledging with his^{saww} Religion'.

قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْحَيَاتَةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَحَاتَتْهُمَا مَا يَعْنِي بِذَلِكَ إِلَّا الْفَاحِشَةَ وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَلَانًا

He (the narrator) said, 'So he^{asws} said to me: 'What is your view of the betrayal in the Words of Allah^{azwj} Mighty and Majestic: **But, they betrayed them [66:10]**. What is the Meaning with that except for the immorality? And Rasool-Allah^{saww} had married so and so! (Ayesha and Hafsa).'

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَا تَأْمُرُنِي أَنْ أَتَزَوَّجَ بِأَمْرِكَ فَقَالَ لِي إِنْ كُنْتُ فَاعِلًا فَعَلَيْكَ بِالْبَلْهَاءِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبَلْهَاءُ قَالَ ذَوَاتُ الْحُدُورِ الْعَفَائِفُ فَقُلْتُ مَنْ هِيَ عَلَى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ لَا

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! What are you ordering me? Shall I go and get married by your^{asws} order?' So he^{asws} said to me: 'If you were to do so, so upon you is (getting married) with the simple ones from the women'. I said, 'And what are the 'simple ones'? He^{asws} said: 'The ones with the veils, the chaste'.

فَقُلْتُ مَنْ هِيَ عَلَى دِينِ رَبِيعَةَ الرَّأْيِ فَقَالَ لَا وَ لَكِنَّ الْعَوَاتِقَ اللَّوَاتِي لَا يَنْصِبْنَ كُفْرًا وَ لَا يَعْرِفْنَ مَا تَعْرِفُونَ

I said, 'The one who is upon the Religion of Saalim Bin Abu Hafsa?' He^{asws} said: 'No'. So I said, 'The one who is upon the Religion of Rabi'a Al-Rai'y?' So he^{asws} said: 'No, but the adolescent girls who are not establishing *Kufr* (disbelief) nor are they recognising what you are recognising (Al-Wilayah).

قُلْتُ وَ هَلْ تَعُدُّو أَنْ تَكُونَ مُؤْمِنَةً أَوْ كَافِرَةً فَقَالَ تَصُومُ وَ تُصَلِّي وَ تَتَّقِي اللَّهَ وَ لَا تَدْرِي مَا أَمْرُكُمْ

I said, 'And would she be anything more than either a *Momina* (believing woman) or a *Kafira* (disbelieving woman)?' So he^{asws} said: 'She would be Fasting and praying

Salāt, and she would be fearing Allah^{azwj}, and she would not be knowing what your matter (*Al-Wilayah*) is’.

فَقُلْتُ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ لَا وَاللَّهِ لَا يَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَلَا كَافِرٍ

So I said, ‘Allah^{azwj} Mighty and Majestic has Said: **He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2]**. No, by Allah^{azwj}! There does not happen to be anyone from the people who is neither a *Momin* (Believer) nor a *Kafir* (Unbeliever)’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَّارَةُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ فَلَمَّا قَالَ عَسَى فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ

He (the narrator) said, ‘So Abu Ja’far^{asws} said: ‘The Words of Allah^{azwj} Truer than your words, O Zurara! What is your view of the Words of Allah^{azwj} Mighty and Majestic: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]**. So what did He^{azwj} Say: “Perhaps?”’ So I said, ‘They are not, except for *Momineen* (Believers) or *Kafireen* (unbelievers)’.

قَالَ فَقَالَ مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ فَقَالَ وَ اللَّهُ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ

He (the narrator) said, ‘So he^{asws} said: ‘What are you saying regarding the Words of the Mighty and Majestic: **Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]** - to the *Emān*?’ So I said, ‘They are not except for *Momineen* (Believers) or *Kafireen* (unbelievers)’. So he^{asws} said: ‘By Allah^{azwj}! They are neither *Momineen* (Believers) nor *Kafireen* (unbelievers)’.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَ إِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ

Then he^{asws} turned towards me and he^{asws} said: ‘What are you saying regarding: **And the companions of the heights [7:48]**?’ So I said, ‘They are either *Momineen* (Believers) or *Kafireen* (unbelievers). If they were to enter into the Paradise so they are *Momineen*, and if they enter into the Fire, so they are *Kafireen* (Unbelievers)’.

فَقَالَ وَ اللَّهُ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ وَ لَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَ لَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَ لَكِنَّهُمْ قَوْمٌ قَدِ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَفَصَّرَتْ بِهِمُ الْأَعْمَالُ وَ أَنَّهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ

So he^{asws} said: ‘By Allah^{azwj}! They are ‘They are neither *Momineen* (Believers) nor *Kafireen* (unbelievers); and had they been *Momineen*, they would have entered into the Paradise just as the *Momineen* would enter it, and had they been *Kafireen*, they

would have entered the Fire just as the *Kafireen* would enter. But, they are a people whose good deeds and their evil deeds are equal, so the deeds are deficient with them and they are just as Allah^{azwj} Mighty and Majestic has Said.

فَقُلْتُ أَمْ مِنْ أَهْلِ الْجَنَّةِ هُمْ أَمْ مِنْ أَهْلِ النَّارِ فَقَالَ انْتَرَبْتُهُمْ حَيْثُ تَرَكْتُهُمُ اللَّهُ قُلْتُ أَمْ فَتُرَجِّئُهُمْ قَالَ نَعَمْ أُرَجِّئُهُمْ كَمَا أَرْجَأَهُمُ اللَّهُ إِنَّ شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَإِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِدُنُوبِهِمْ وَ لَمْ يَظْلِمُهُمْ

So I said, 'Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{asws} said: 'You should leave them where Allah^{azwj} has Left them to be'. I said, 'Shall I postpone them?' He^{asws} said: 'Yes, postpone them just as Allah^{azwj} has Postponed them. If He^{azwj} so Desires to, He^{azwj} will Enter them into the Paradise by His^{azwj} Mercy, and if He^{azwj} so Desires to, He^{azwj} would Usher them to the Fire due to their sins, and He^{azwj} would be Unjust to them'.

فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ فَهَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ إِنِّي أَقُولُ مَا شَاءَ اللَّهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللَّهُ أَمَا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَ تَحَلَّلْتَ عَنكَ عُقْدُكَ .

So I said, 'Would a *Kafir* (Unbeliever) enter the Paradise?' He^{asws} said: 'No'. I said, 'So would anyone enter the Fire except for a *Kafir*?' So he^{asws} said: 'No, except if Allah^{azwj} so Desires to. O Zurara! I^{asws} am saying: 'Whatever Allah^{azwj} so Desires', and you are not saying, 'Whatever Allah^{azwj} so Desires'. But, you, when you get older, would return (from your view), and your knots would be loosened from you'.¹⁰

VERSES 3 & 4

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۗ وَإِلَيْهِ الْمَصِيرُ {3}

He Created the skies and the earth with the Truth, and He Imaged you, so excellent is your image, and to him is the destination [64:3]

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {4}

He Knows whatever is in the skies and the earth, and He Knows whatever you are secretive about and whatever you are proclaiming, and Allah is well-Knowing of the contents of the chests [64:4]

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 2

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بُغْضِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ آيَةَ الْمُنَافِقِ بُغْضُ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ كَانَ قَوْمٌ يُظَاهِرُونَ الْمَوَدَّةَ لِعَلِيٍّ عِنْدَ النَّبِيِّ وَ يُسْرُونَ بُغْضَهُ

In Tafseer of Ali Bin Ibrahim (Qummi) – ‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} (having said): ‘They are concealing what is in their chests from the hatred of Ali^{asws}, and Rasool-Allah^{saww} said: ‘Surely, a sign of the hypocrite is hatred of Ali^{asws}, and they were a group manifesting the cordiality to Ali^{asws} in the presence of the Prophet^{saww} and they were keeping hatred for him^{asws} a secret’¹¹.

VERSES 5 & 6

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ {5}

Did there not come to you news of those who committed Kufr from before? So they will taste the evil consequences of their conduct, and for them is a painful Punishment [64:5]

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشِّرْ يَهْدُونَنَا فَكَفَرُوا وَ تَوَلَّوْا ۗ وَ اسْتَغْنَى اللَّهُ ۗ وَاللَّهُ غَنِيٌّ حَمِيدٌ {6}

That is because their Rasools came to them with clear Proofs, but they said, ‘Would the Bashar¹² be guiding us?’ So they committed Kufr and turned back. And Allah is Needless (of them), and Allah is Self-sufficient, Praised [64:6]

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

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

‘I asked Al-Abd Al-Salih^{asws} (7th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic: ***That is because their Rasools came to them with clear Proofs [64:6]***, he^{asws} said: ‘(Clear Proofs) - they^{asws} are the Imams^{asws}’¹³.

¹¹ تفسير القمي 1: 321.

¹² A Divine Personality in the appearance of a human being.

VERSE 7

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

Those who commit Kufr allege that they will never be Resurrected. Say: ‘Yes, by my Lord! You will be Resurrected, for you to be informed of what you had done, and that is easy upon Allah [64:7]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} say: ‘Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he sees the first Resurrection (growth).’¹⁴

VERSE 8

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {8}

Therefore believe in Allah and His Rasool and the Light which We Sent down, and Allah is Aware of what you are doing [64:8]

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدِ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النَّورُ وَ اللَّهُ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas who said, ‘Safwan Bin Yahya and Al Hassan Bin Mahboub narrated to us, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

¹³ تفسير القمّي 2: 372

¹⁴ (Extract) الكافي 3: 28 / 258.

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8].** So he^{asws} said: 'O Abu Khalid! The Light (النُّور), by Allah^{azwj}, are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww} up to the Day of Judgment, and they^{asws}, by Allah^{azwj}, are the Light (النُّور) of Allah^{azwj} which descended, and they^{asws}, by Allah^{azwj}, are the Light (النُّور) of Allah^{azwj} in the skies and in the earth, by Allah^{azwj}'.

يَا أَبَا خَالِدٍ لَنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ

O Abu Khalid! The Light (النُّور) of the Imam^{asws} in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah^{azwj}! They^{asws} are radiating the hearts of the Momineen and He^{azwj} Allah^{azwj} Mighty and Majestic Blocks their^{asws} Light (النُّور) from the ones He^{azwj} so Desires to, so it darkens their hearts.

وَ اللَّهُ يَا أَبَا خَالِدٍ لَا يُجِبُّنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهَّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهَّرُ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلْمًا لَنَا فَإِذَا كَانَ سَلْمًا لَنَا سَلَّمَهُ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ .

By Allah^{azwj}, O Abu Khalid! No servant would respond to us^{asws} and be in our^{asws} Wilayah until Allah^{azwj} Cleans his heart, and Allah^{azwj} does not Clean a heart of a servant until he submits to us^{asws} and becomes submissive to us^{asws}. So when he was submissive to us^{asws}. Allah^{azwj} would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment'.¹⁵

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى بْنِ عُمَرَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَا يَأْتِيهِمْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بِأَفْوَاهِهِمْ

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

'From Abu Al Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **They are intending to extinguish the Light of Allah with their mouths [61:8].** He^{asws} said: 'They are intending to extinguishing the Wilayah of Amir Al-Momineen^{asws} by their mouths (by talking against it)'.

قُلْتُ قَوْلُهُ تَعَالَى وَ اللَّهُ مُتِمُّهُ نُورِهِ قَالَ يَقُولُ وَ اللَّهُ مُتِمُّهُ الْإِمَامَةُ وَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ .

I said, 'The Words of the Exalted: **but Allah will Complete His Light.** He^{asws} said: 'And Allah^{azwj} will Complete the Imamate; and the Imamate, it is the Light (النُّور), and these are the Words of the Mighty and Majestic: **Therefore believe in Allah and His**

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 13 H 1

Rasool and the Light which We Sent down [64:8]. He^{asws} said: 'The Light (النور), it is the Imam^{asws}'.¹⁶

VERSE 9

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۗ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ
سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
{9}

On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. And one who believes in Allah and he does righteous deeds, He would Remove his evil deeds from him and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]

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

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

'Abu Abdullah^{asws} has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: **'Pour upon us some of the water or from what your Lord has Graced you' [7:50].**

و يوم التغابن: يوم يغبن أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.¹⁷

VERSE 10

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۗ وَبِئْسَ الْمَصِيرُ {10}

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6

¹⁷ معاني الأخبار: 1 / 156

And those who are committing Kufr and are belying Our Signs, they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا: الدَّالَاتِ عَلَىٰ صِدْقِ مُحَمَّدٍ ص عَلَىٰ مَا جَاءَ بِهِ- مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَىٰ مَا آدَاهُ إِلَىٰ عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْبَرِيَّاتِ

(Imam Hassan Al-Askari^{asws} said): ‘Then the Mighty and Majestic Said: **And those who are committing Kufr and are belying Our Signs [64:10]** – the references to the truthfulness of Muhammad^{saww} upon what he^{saww} came with from the news of the previous centuries and upon what was required to the servants of Allah^{azwj}, from the mentioning of the merits of Ali^{asws} and his^{asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{saww}, Chief of the righteous ones.

أُولَئِكَ الدَّافِعُونَ لِصِدْقِ مُحَمَّدٍ فِي إِنْبَاءِهِ [وَ الْمُكَذِّبُونَ لَهُ فِي نَصْبِهِ لِأَوْلِيَائِهِ] عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ، وَ الْمُنتَحِبِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ.

They are the repellers of the truthfulness of Muhammad^{saww} in his^{saww} news and the belying ones to him^{saww} regarding his^{saww} appointing for his^{saww} friends, Ali^{asws}, Chief of the successors^{as}, and the chosen ones^{asws} from his^{asws} offspring, the goodly, the clean – **they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]**’¹⁸

قَالَ الْإِمَامُ ع السَّيِّئَةُ الْمُحِيطَةُ بِهِ هِيَ الَّتِي تُخْرِجُهُ عَنْ جُمْلَةِ دِينِ اللَّهِ وَ تَنْزِعُهُ عَنْ وِلَايَةِ اللَّهِ وَ تَرْمِيهِ فِي سَخَطِ اللَّهِ [وَ] هِيَ الشِّرْكَ بِاللَّهِ وَ الْكُفْرُ بِهِ، وَ الْكُفْرُ بِبُيُوتِهِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ الْكُفْرُ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كُلُّ وَاحِدٍ مِنْ هَذِهِ سَيِّئَةٌ تُحِيطُ بِهِ، أَيْ تُحِيطُ بِأَعْمَالِهِ فَتُبْطَلُهَا وَ تَمَحَقُّهَا فَأُولَئِكَ عَامِلُو هَذِهِ السَّيِّئَةِ الْمُحِيطَةِ أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ.

The Imam^{asws} said: ‘The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah^{azwj} and remove him from the Wilayah of Allah^{azwj}, and throw him into the Wrath of Allah^{azwj} – and it is *Shirk* (association) with Allah^{azwj}, and the *Kufr* (disbelief) in Him^{azwj}, and the *Kufr* in the Prophet-hood of Rasool-Allah^{saww}, and the *Kufr* in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. Each one of these is an evil deed he would be surrounded with – i.e., it surrounds his deeds and invalidates it and deletes it. So they are the ones who do these surrounding evil deeds: and **are the inmates of the Fire; they would be in it eternally**’¹⁹

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبدالله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي حمزة،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajaaj, from Yunus, from Sabah Al Mazny, from Abu Hamza,

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 106

¹⁹ Tafseer Imam Hassan Al Askari^{asws} – S 147

عن أحدهما (عليهما السلام) قال: «إذا جحدوا إمامة أمير المؤمنين (عليه السلام) فأولئك أصحاب النار هم فيها خالدون».

'From one of them^{asws} (5th or 6th Imam^{asws}) having said: 'When they reject the Imamate of Amir-Al-Momineen^{asws}: **they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]**'.²⁰

الشيخ في (أماليه) بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله) أنه تلا هذه الآية: فأولئك أصحاب النار هم فيها خالدون قيل: يا رسول الله، من أصحاب النار؟ قال: «من قاتل عليا بعدي، فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، ألا وإن عليا بضعة مني، فمن حاربه فقد حاربنى و أسخط ربي».

Al Sheikh in his Amaali, by his chain,

'From Ali^{asws}, from the Prophet^{saww} having recited this Verse: **they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]**. It was said, 'O Rasool-Allah^{saww}! Who are the inmates of the Fire?' He^{saww} said: 'The ones who will fight (against) Ali^{asws} after me^{saww}, so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth when it came to them. Indeed! Ali^{asws} is a part of me^{saww}, so the one who is at war with him^{asws}, so he is at war with me^{saww} and has Angered my^{saww} Lord^{azwj}'.

ثم دعا عليا فقال: «يا علي، حريك حربي، و سلمك سلمي، و أنت العلم فيما بيني و بين أمتي».

Then he^{saww} called Ali^{asws}, so he^{saww} said: 'O Ali^{asws}! Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{saww} peace, and you^{asws} are the Flag in what is between me^{saww} and my^{saww} community'.²¹

VERSE 11

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
{11}

No difficulty afflicts except by Permission of Allah. And one who believes in Allah, He Guides his heart, and Allah is Aware of all things [64:11]

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

²⁰ الكافي 1: 355 / 82.

²¹ الأمالي 1: 374.

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

'Abu Abdullah^{asws} has said: 'The heart is restless in what is between the chest and the throat until it holds on to the Eman. So when it holds on to the Eman, it rejoices, and these are the Words of Allah^{azwj} Mighty and Majestic: **And one who believes in Allah, He Guides his heart**'. He^{asws} said: 'Makes it to be tranquil'.²²

VERSE 12

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

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

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين ابن نعيم الصحاف، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ، فقال: «أما والله ما هلك من كان قبلكم، و ما هلك من هلك حتى يقوم قائمنا (عليه السلام)، إلا في ترك ولايتنا و جحود حقنا،

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

'I asked Abu Abdullah^{asws} about the Words of the Exalted: **And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]**, so he^{asws} said: 'But, by Allah^{azwj}, the ones before you were not Destroyed, and the ones who will be Destroyed until the rising of Al-Qaim^{asws} will not be Destroyed except regarding the avoidance of our^{asws} Wilayah and having fought against our^{asws} rights.

و ما خرج رسول الله (صلى الله عليه و آله) من الدنيا حتى ألزم رقاب هذه الأمة حقنا، و الله يهدي من يشاء إلى صراط مستقيم».

And Rasool-Allah^{saww} did not exit from the world until he^{saww} necessitated the reins of our^{asws} rights upon this community. And Allah^{azwj} Guides whom He^{azwj} Desires to, upon the Straight Path'.²³

VERSE 13

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {13}

²² الكافي 2: 308 / 4.

²³ الكافي 1: 353 / 74.

Allah, there is no god but He; and let the Momineen rely upon Allah [64:13]**Reliance Upon Allah^{azwj}**

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن غير واحد، عن علي بن أسباط، عن أحمد بن عمر الحلال، عن علي بن سويد، عن أبي الحسن الأول (عليه السلام)، قال: سألته فقال: «التوكل على الله درجات، منها أن تتوكل على الله في أمورك كلها، فما فعل بك كنت عنه راضيا، تعلم أنه لا يألوك خيرا و فضلا، و تعلم أن الحكم في ذلك له، فتوكل على الله بتفويض ذلك [إليه] وثق [به] فيها و في غيرها».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al-Hilal, from Ali Bin Suweyd,

'I asked Abu Al-Hassan^{asws} so he^{asws} said: 'The reliance upon Allah^{azwj} has (different) levels. From these is that you should rely upon Allah^{azwj} in all your affairs. So whatever He^{azwj} Does with you, you should be pleased with it, knowing that He^{azwj} will not Leave out good and excellent from you, and knowing that the Decision with regards to that is His^{azwj}. So reply upon Allah^{azwj} and have confidence in Him^{azwj} with regards to it and other matters'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِمَا السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The *Emān* has four pillars for it – the reliance upon Allah^{azwj}, and delegating the matter to Allah^{azwj}, and the pleasure with the Judgement of Allah^{azwj}, and the submission to the Command of Allah^{azwj} Mighty and Majestic'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) الْإِيمَانُ أَرْبَعَةٌ أَرْكَانٍ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The *Emān* has four pillars/foundations/dimensions – the pleasure with the Judgement of Allah^{azwj}, and the reliance upon Allah^{azwj}, and delegation of the matters to Allah^{azwj}, and the submission to the Command of Allah^{azwj},²⁶

²⁴ الكافي 2: 5 / 53

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 5

VERSE 14

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۗ وَإِنْ تَعْفُوا
وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

O you those who believe! Surely from your wives and your children there are enemies for you, therefore be cautious of them, and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ مِنْ أَزْوَاجِكُمْ وَ أَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ، «و ذلك أن الرجل إذا أراد الهجرة إلى رسول الله (صلى الله عليه و آله) تعلق به ابنه و امرأته، و قالوا: نشدك الله أن تذهب عنا [و تدعنا] فنضيع بعدك،

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

Abu Ja'far^{asws} regarding the Words of the Exalted: ***O you those who believe! Surely from your wives and your children there are enemies for you, therefore be cautious of them [64:14]***, he^{asws} said: 'And that is when the man intended migration to Rasool-Allah^{saww} (but) was attached with his son and his wife, and they said, 'We, for the sake of Allah^{azwj} (plead) that you are going away from us, and leaving us behind, so we would be wasted after you'.

فمنهم من يطيع أهله فيقيم، فحذرهم الله أبناءهم و نساءهم، و نهاهم عن طاعتهم،

Among them was one who obeyed his family, so he stayed (and did not migrate), therefore Allah^{azwj} Cautioned them about their sons and their wives, and Prohibited them from obeying them.

و منهم من يمضي و يذرهم و يقول: أما و الله لئن لم تهاجروا معي ثم جمع الله بيني و بينكم في دار الهجرة، لا أنفعكم بشيء أبدا. فلما جمع الله بينه و بينهم أمره الله أن يتوق بحسن وصلة، فقال تعالى: وَ إِنْ تَعْفُوا وَ تَصْفَحُوا وَ تَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

And among them was one who went and left them, and he was saying, 'But, by Allah^{azwj}! If you do not migrate with me, then Allah^{azwj} would (one day) have a gathering between me and you in the house of the migration, nothing will benefit you, ever!' So when Allah^{azwj} did Gather between him and them, Allah^{azwj} Commanded him that he conduct himself with a goodly relationship, so He^{azwj} Said: ***and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]***'.²⁷

²⁷ تفسير القمي 2: 372، بحار الأنوار 19: 43 / 89.

VERSE 15

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

But rather, your wealth and your children are a Fitna, and Allah, in His Presence is a Mighty Recompense [64:15]

فِي نَهْجِ الْبَلَاغَةِ وَقَالَ عَلَيْهِ السَّلَامُ: لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَهُوَ مُشْتَمِلٌ عَلَيَّ فِتْنَةٍ، وَ لَكِنَّ مِنْ اسْتِعَاذَ فَلَيْسَتْعَاذٌ مِنْ مَضَلَّاتِ الْفِتَنِ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ: وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ.

In Nahj Al Balagah –

‘And he^{asws} (Amir Al Momineen^{asws}) said: ‘One of you should not be saying, ‘O Allah^{azwj}! I seek Refuge with You^{azwj} from the Fitna!’’, because there isn’t anyone except and he is involved upon Fitna, but one who (wants to) seek Refuge, so let him seek Refuge from the delusion (straying) due to the Fitna, for Allah^{azwj}, Glorious is He^{azwj} is Saying: **But rather, you wealth and your children are a Fitna [64:15]**.²⁸

فِي مَجْمَعِ الْبَيَانِ وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَخْطُبُ فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمَا السَّلَامُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَ يَعْتَرَانِ، فَتَزَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَيْهِمَا فَأَخَذَهُمَا فَوَضَعَهُمَا فِي حَجْرِهِ عَلَى الْمِنْبَرِ،

In (the book) Majma Al Bayan – ‘And it is reported from Abdullah Bin Bureyda, from his father who said,

‘Rasool-Allah^{azwj} was addressing (the people from the Pulpit), so there came Al Hassan^{asws} and Al Husayn^{asws}. Upon them were red shirts and they^{asws} were both walking over and they^{asws} stumbled. So Rasool-Allah^{saww} descended to them^{asws}, and grabbed them^{asws}, and placed them^{asws} in his^{saww} lap upon the Pulpit.

وَ قَالَ: صَدَقَ اللَّهُ «إِنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ» نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَ عَثْرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَ رَفَعْتُهُمَا ثُمَّ أَخَذَ فِي خُطْبَتِهِ. قَالَ عَزَّ مِنْ قَائِلٍ: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوا وَ أَطِيعُوا.

And he^{saww} said: ‘Allah^{azwj} Spoke the Truth: **But rather, you wealth and your children are a Fitna [64:15]**. I^{saww} looked at these two boys^{asws}, walking and stumbling, so I^{saww} could not be patient until I^{saww} cut off my^{saww} Hadeeth and lifted them^{asws} up. Then I^{saww} continued my^{saww} sermon. The Mighty and Majestic Said from a speaker: **Therefore fear Allah as per your capacity; and listen and obey [64:16]**.²⁹

²⁸ H 21 – تفسير نور الثقلين، ج 5، ص: 343

²⁹ H 22 – تفسير نور الثقلين، ج 5، ص: 343

VERSE 16

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

Therefore fear Allah as per your capacity; and listen and obey and spend, it is better for your selves. And one who saves himself from the stinginess, so those ones, they are the successful [64:16]

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ قَالَ: «منسوخة». قلت: و ما نسخها؟ قال: «قول الله فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

From Abu Baseer, who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **Fear Allah as is His right to be feared [3:102]**. The Imam^{asws} said: 'Abrogated'. I said, 'And what Abrogates it?' The Imam^{asws} said: 'The Words of Allah^{azwj}: **Therefore fear Allah as per your capacity [64:16]**'.³⁰

ابن شهر آشوب: عن تفسير وكيع، حدثنا سفيان بن مرة الحمداي، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، قال: «و الله ما عمل بها غير أهل بيت رسول الله (صلى الله عليه و آله)، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه،

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

'I asked Ali^{asws} Bin Abu Talib^{asws} about the Words of the Exalted: **Fear Allah as is His right to be feared [3:102]**, he^{asws} said: 'By Allah^{azwj}! No one acts upon that apart from the People^{asws} of the Household of Rasool-Allah^{saww}. We^{asws} remember Allah^{azwj} and we^{asws} never forget Him^{azwj}, and we^{asws} thank Him^{azwj} and we^{asws} never deny Him^{azwj}, and we^{asws} obey Him^{azwj} and we never disobey Him^{azwj}'.

فلما نزلت هذه قالت الصحابة: لا نطبق ذلك، فأنزل الله تعالى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

So, when this (Verse) was Revealed, the companions said, 'We cannot tolerate that'. Therefore Allah^{azwj} the Exalted Revealed: **Therefore fear Allah as per your capacity [64:16]**'.³¹

ثم قال علي بن إبراهيم: و حدثني أبي، عن الفضل بن أبي قره، قال: رأيت أبا عبد الله (عليه السلام) يطوف من أول الليل إلى الصباح، و هو يقول: «اللهم فني شح نفسي» فقلت: جعلت فداك، ما سمعتك تدعو بغير هذا الدعاء!

³⁰ تفسير العياشي 1: 121/194.

³¹ المناقب 2: 177.

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

'I saw Abu Abdullah^{asws} performing *Tawaaf* of the Kabah, from the beginning of the night until the morning, and he^{asws} was saying: 'Our Allah^{azwj}! Save me^{asws} from the stinginess of myself^{asws}!' So I said, 'May I be sacrificed for you^{asws}! I did not hear you^{asws} supplicating with other than this very supplication!'

فقال: «وأي شيء أشد من شح النفس، إن الله يقول: وَمَنْ يُوقِ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ».

He^{asws} said: 'And which thing is more difficult than the stinginess of the self? Allah^{azwj} is Saying: ***And one who saves himself from the stinginess, so those ones, they are the successful [64:16].***³²

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

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

Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir-al-Momineen^{asws} heard a man saying that, 'The oppressor is more treacherous than the miser'. So he^{asws} said to him: 'You are lying! The oppressor can repent, and seek Forgiveness, and return the usurped (property) back to is owners, whilst the miser, when he is miserly, prevents the Zakat, and the charity, and the maintenance of relationships, and catering for the guest, and the spending in the Way of Allah^{azwj}, and the doors of goodness, and it is Forbidden upon the Paradise to let a miser enter into it'.³³

عنه: عن أحمد بن محمد، عن شريف بن سابق، عن الفضل بن أبي قرّة، قال: قال لي أبو عبد الله (عليه السلام): «تدري ما الشحيح؟» قلت: هو البخيل،

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

'Abu Abdullah^{asws} said to me: 'Do you know what is the miser?' I said, 'He is the stingy one'.

قال: «الشح هو أشد من البخل، إن البخيل يبخل بما في يده، و الشحيح يشح بما في أيدي الناس و على ما في يده حتى لا يرى مما في أيدي الناس شيئا إلا تمنى أن يكون له بالحل و الحرام، و لا يقنع بما رزقه الله».

³² تفسير القمي 2: 372.
³³ الكافي 4: 1/44

He^{asws} said: 'The miser is more severe than the stingy one, for the stingy one is stingy with that he owns, whilst the miser is miserly with what is in the hands of the people as well as what is in his own hands, until he does not see anything what is in the hands of the people except that he would wish it were in his hands, whether Permissible and Prohibited, and is not content with what Allah^{azwj} has provided him with'.³⁴

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

And from him (Sheykh Al-Sadouq), from Ahmad Bin Muhammad Bin Abdul Rahman Al-Muqary, from Abu Al-Hassan Ali Bin Al-Hassan Bin Bandaar bin Al-Masny Al-Tabary, from Abu nasr Muhammad Bin Al-Hajaj Al-Muqary Al-Raqy, from Ahmad Bin Al-A'la Bin Hilal, from Abu Zakariya, from Suleyman Bin Bilal, from Amarat Bin Aziya:

'Abdullah son of Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'The true miser is the one in whose presence I^{saww} am mentioned, and he does not (even) send Salawat upon me^{saww}'.³⁵

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامُ السُّرْمَنِي قَالَ: حَدَّثَنَا عَمِّي عُمَرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُبَيْدِ اللَّهِ الْكِنِينِي عَنْ أَبِي عَاصِمٍ عَنِ الصَّادِقِ جَعْفَرِ ع قَالَ: شَبَعْنَا جُزْءًا مِمَّا خُلِفُوا مِنْ فَضْلِ طِبْتِنَا يَسُوؤُهُمْ مَا يَسُوؤُنَا وَ يَسْرُهُمْ مَا يَسْرُنَا فَإِذَا أَرَادْنَا أَحَدًا فَلْيُقْصِدْهُمْ فَإِنَّهُمْ الَّذِي يُوصَلُ مِنْهُ إِلَيْنَا.

It was inform to us by Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham of Surmanrayy, from his uncle Umar Bin Yahya, from Ibrahim Bin Ubeydullah Al Kinany, from Abu Aasim,

From Al-Sadiq Ja'far^{asws} having said: 'Our^{asws} Shias are a part from us^{asws}. They were Created from the remnants of our^{asws} clay. It disappoints them what disappoints us^{asws}, and it cheers them what cheers us^{asws}. If anyone wants us^{asws}, so let him strive for them (their nearness), for they are those who are the means for the one to (reach) us^{asws}'.³⁶

VERSE 17

إِنْ تُفْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفُهُ لَكُمْ وَيَعْفِرُ لَكُمْ ۖ وَاللَّهُ شَكُورٌ حَلِيمٌ {17}

³⁴ الكافي 4: 7 / 45

³⁵ معاني الأخبار: 9 / 246.

³⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 1

If you were to lend to Allah a goodly loan, He would Multiply it for you and Forgive (your sins) for you, and Allah is Appreciative, Forbearing [64:17]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن عيسى بن سليمان النحاس، عن المفضل بن عمر، عن الخيري و يونس بن ظبيان، قالاً:

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Isa Bin Suleyman Al Nahaas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zibyan who both said,

سمعنا أبا عبد الله (عليه السلام) يقول: «ما من شيء أحب إلى الله من إخراج الدراهم إلى الإمام، وإن الله ليجعل له الدرهم في الجنة مثل جبل احد- قال:- هو- و الله- في صلة الإمام».

'We heard Abu Abdullah^{asws} saying: 'There is none from the things more Beloved to Allah^{azwj} than the taking out of the Dirhams (money) to the Imam^{asws}, and that Allah^{azwj} would Make for him the Dirham in the Paradise to be like the mountain of Ohad'. He^{asws} said: 'By Allah^{azwj}! It is the helping (maintenance of the goodly relations) with the Imam^{asws},³⁷

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُوسُفَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صَلَّةُ الْإِمَامِ فِي ذَوْلَةِ الْفَسَقَةِ.

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

Abu Al-Hassan the Last^{asws}, regarding the Words of the Exalted: ***Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]***, he^{asws} said; 'It is the helping the Imam^{asws} during the government of the mischief'.³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُعْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَّرَ أُعْطِيَتْهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَئَتْكَ لِرَضْوَا بِهَا مِنِّي

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said I^{azwj} Made the world to be between My^{azwj} servants as a loan. So the one who lends Me^{azwj} a loan from it, I^{azwj} shall Give him, with every one, ten, up to a multiple of seven hundred, and whatever I^{azwj} so Desire from that; and the one who does not lends Me^{azwj} a loan from it, so I^{azwj} shall Seize something Forcibly from him.

³⁷ الكافي 1: 2 / 45

³⁸ Al Kafi V 8 – H 14909

But, if he is patient, I^{azwj} shall Give him three characteristics, such that if I^{azwj} were to Give one of these to My^{azwj} Angels, they would be pleased with Me^{azwj}.³⁹

VERSE 18

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ {18}

The Knower of the unseen and the seen, the Mighty, the Wise [64:18]

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

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

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***the Knower of the unseen and the seen [64:18]***, said: 'The unseen is what has yet to come into being, and the seen is what has already happened'.⁴⁰

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21 (Extract)

⁴⁰ معاني الأخبار: 1 /146