

## TABLE OF CONTENTS

<b>CHAPTER 66 .....</b>	<b>2</b>
<b>AL-TAHREEM .....</b>	<b>2</b>
<b>(12 VERSES) .....</b>	<b>2</b>
<b>VERSES 1 - 12.....</b>	<b>2</b>
 <b>MERITS .....</b>	 <b>2</b>
 <b>VERSES 1 &amp; 2.....</b>	 <b>3</b>
 <b>VERSES 3 - 5 .....</b>	 <b>4</b>
 <b>Background Hadeeth .....</b>	 <b>5</b>
 <b>The two wives who backed each other against Rasool-Allah<sup>saww</sup> .....</b>	 <b>7</b>
 <b>The corrector of the Momineen .....</b>	 <b>8</b>
 <b>VERSE 6.....</b>	 <b>10</b>
 <b>VERSES 7 &amp; 8.....</b>	 <b>12</b>
 <b>Sincere repentance .....</b>	 <b>13</b>
 <b>The Light running in front of the Momineen and on their right.....</b>	 <b>14</b>
 <b>VERSE 9.....</b>	 <b>16</b>
 <b>VERSE 10.....</b>	 <b>17</b>
 <b>VERSES 11 &amp; 12.....</b>	 <b>18</b>

**CHAPTER 66**  
**AL-TAHREEM**  
**(12 VERSES)**  
**VERSES 1 - 12**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**MERITS**

ابن بابويه: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الطلاق و التحريم في فريضة، أعاده الله أن يكون يوم القيامة ممن يخاف أو يحزن، و عوفي من النار، و أدخله الله الجنة بتلاوته إياهما و محافظته عليهما، لأنهما للنبي (صلى الله عليه و آله)».

Ibn Babuwayh, from Abu Baseer,

Abu Abdullah<sup>asws</sup> having said: 'The one who recites *Surah Al-Talaaq* and *Surah Al-Tahreem* in the Obligatory (Salats), these would Invoke Allah<sup>azwj</sup> for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allah<sup>azwj</sup> would Make him Enter into the Paradise due to his recitation of these two and their memorisation, because these two (*Surahs*) are for the Prophet<sup>saww</sup><sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأها أعطاه الله توبة نصوحا،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites it (*Surah Al-Tahreem*), Allah<sup>azwj</sup> would Grant him the (inclination for) sincere repentance.

و من قرأها على ملسوع شفاه الله و لم يمش السم فيه،

And one who recites it upon the bitten one, Allah<sup>azwj</sup> would Heal him and the poison would not flow into him.

و إن كتبت و رش ماءها على مصروع احترق شيطانه».

<sup>1</sup> ثواب الأعمال: 119

And if it is written and its water sprinkled upon the epileptic person, it would incinerate its devils (The fit would go away)<sup>2</sup>.

و قال الصادق (عليه السلام): «من قرأها على المريض سكتته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه،

And Al-Sadiq<sup>asws</sup> said: 'The one who recites (Surah Al Tahreem) upon a patient, it would settle him. And the one who recites it upon the trembling, it would calm him down. And one who recites it upon the epileptic, it would wake him up. And one who recites it upon the restless, it would put him to sleep.

و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And the habitual recitation of it by the one upon whom is a lot of debt, there would not remain anything (from it), by the Permission of Allah<sup>azwj</sup> the Exalted'.<sup>3</sup>

## VERSES 1 & 2

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ  
 {1}

***O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1]***

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ {2}

***Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, and He is the Knowing, the Wise [66:2]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ أَنْتِ عَلَيَّ حَرَامٌ فَقَالَ لِي لَوْ كَانَ لِي عَلَيْهِ سُلْطَانٌ لَأَوْجَعْتُ رَأْسَهُ وَ قُلْتُ لَهُ اللَّهُ أَحَلَّهَا لَكَ فَمَا حَرَمَهَا عَلَيْكَ إِنَّهُ لَمْ يَرِدْ عَلَيَّ أَنْ كَذَبَ فَرَعَمَ أَنَّ مَا أَحَلَّ اللَّهُ لَهُ حَرَامٌ وَ لَا يَدْخُلُ عَلَيْهِ طَلَاقٌ وَ لَا كَفَّارَةٌ

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Muhammad Bin Sama'at, from Zurara,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about a man who says to his wife, 'You are prohibited unto me'. So he<sup>asws</sup> said to me: 'If there was authority for me<sup>asws</sup> upon him, I<sup>asws</sup> would have pained his head, and said to him: 'Allah<sup>azwj</sup> has

<sup>2</sup> (خواص القرآن)

<sup>3</sup> (خواص القرآن: 11 «مخطوط»)

Made her Permissible for you, so what is prohibiting her unto you?' It does not increase upon a lie if he claims that whatever Allah<sup>azwj</sup> has Permitted for him is prohibited, and a divorce does not enter upon him, nor an expiation'.

فَقُلْتُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ فَبَعَلْ فِيهِ الْكَفَّارَةَ

So I said, '(Then what about) the Words of Allah<sup>azwj</sup> Mighty and Majestic: **O you the Prophet! Do not deny (yourself) what Allah has Permitted for you [66:1]**, and He<sup>azwj</sup> Made the atonement to be with regards to it?'

فَقَالَ إِنَّمَا حَرَّمَ عَلَيْهِ جَارِيَتُهُ مَارِيَةَ وَحَلْفَ أَنْ لَا يَقْرَنَهَا فَإِنَّمَا جَعَلَ عَلَيْهِ الْكَفَّارَةَ فِي الْحَلْفِ وَ لَمْ يَجْعَلْ عَلَيْهِ فِي التَّحْرِيمِ .

He<sup>asws</sup> said: 'But rather he<sup>saww</sup> forbid unto himself a slave girl Mariah (the Coptic), and swore that he<sup>saww</sup> would not go near her. But rather the atonement was Made to be upon him<sup>saww</sup> regarding the swear (oath), and was not Made upon him<sup>saww</sup> for the prohibition'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ قَدْ فَرَضَ اللَّهُ لَكُمْ لِحْلَةَ أَيْمَانِكُمْ فَجَعَلَهَا يَمِينًا وَكَفَرَهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays who said,

'Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1] Allah has Imposed for you all a dissolution of your oaths [66:2]**. So He<sup>azwj</sup> Made it to be an oath, and Rasool-Allah<sup>saww</sup> atoned for it'.

قُلْتُ بِمَا كَفَّرَ قَالَ أَطْعَمَ عَشْرَةَ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مُدٌّ فَلْنَا فَمَا حَدُّ الْكِسْفَةِ قَالَ نَوْبٌ يُوَارِي بِهِ عَوْرَتَهُ .

I said, 'With what did he<sup>saww</sup> atone?' He<sup>asws</sup> said: 'He<sup>saww</sup> fed ten poor, for each poor being a mudd (unit of measurement)'. We said, 'So what is the limit of the clothing?' He<sup>asws</sup> said: 'A cloth by which his nakedness can be covered'.<sup>5</sup>

## VERSES 3 - 5

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۗ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۗ ط قَالَ نَبَّأَنِي الْعَلِيمُ الْحَبِيرُ {3}

<sup>4</sup> Al Kafi – V 7 – The Book of Divorce Ch 58 H 1

<sup>5</sup> Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 4

**And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him, he informed part of it and avoided from a part. So, when he informed her with it, she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3]**

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ  
وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ {4}

**If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]**

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ  
عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا {5}

**Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]**

## Background Hadeeth

ثم قال علي بن إبراهيم: كان سبب نزولها أن رسول الله (صلى الله عليه و آله) كان في بعض بيوت نساؤه، وكانت مارية القبطية معه تخدمه، وكان ذات يوم في بيت حفصة، فذهبت حفصة في حاجة لها، فتناول رسول الله (صلى الله عليه و آله) مارية، فعلمت حفصة بذلك، فغضبت و أقبلت على رسول الله (صلى الله عليه و آله)، و قالت: يا رسول الله، هذا [في] يومي، و في داري، و على فراشي!

Then Ali Bin Ibrahim (Tafseer Qummi) said,

'The reason for its Revelation was that Rasool-Allah<sup>saww</sup> was in one of the chambers of his<sup>saww</sup> wives, and Mariah Al-Qibtiah (Coptic) was serving him<sup>saww</sup>, and it was a day to be in the chamber of Hafsa, and Hafsa had gone for (one of) her needs. Rasool-Allah<sup>saww</sup> reached out for Mariah, and Hafsa came to know about that, so she got angry and faced against Rasool-Allah<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! This is my day, and (you<sup>saww</sup> should be) in my chamber, and upon my bed!'

فاستحيا رسول الله (صلى الله عليه و آله) منها، فقال: «كفي فقد حرمت مارية على نفسي، و لا أطأها بعد هذا أبدا، و أنا أفضي إليك سرا، فإن أنت أخبرت به فعليك لعنة الله و الملائكة و الناس أجمعين». فقالت: نعم، ما هو؟

So Rasool-Allah<sup>saww</sup> felt embarrassed from it, and he<sup>saww</sup> said: 'Restrain, for I<sup>saww</sup> have denied Mariah upon myself, and will not tread towards her, after this, ever, and I<sup>saww</sup> shall divulge a secret to you. But, if you were to inform (anyone) with it, then upon you would be the Curse of Allah<sup>azwj</sup>, and the Angels, and the people altogether'. So she said, 'Yes, what is it?'

فقال: «إن أبا بكر يلي الخلافة من بعدي، ثم من بعده عمر أبوك». فقالت: من أخبرك بهذا؟ قال: «الله أخبرني».

Abu Bakr will be ruling the Caliphate after me<sup>saww</sup>, then after him would be your father, Umar'. She said, 'Who has informed you<sup>saww</sup> of this?' He<sup>saww</sup> said: 'Allah<sup>azwj</sup> Informed me<sup>saww</sup>'.

فأخبرت حفصة عائشة من يومها بذلك، و أخبرت عائشة أبا بكر، فجاء أبو بكر إلى عمر، فقال له: إن عائشة أخبرتني عن حفصة كذا، و لا أتق بقولها، فسل أنت حفصة،

Hafsa informed Ayesha about that, and Ayesha informed Abu Bakr. So Abu Bakr went to Umar and said to him, 'Ayesha has informed me of such and such from Hafsa, and I do not place reliance upon her words, so you ask Hafsa'.

فجاء عمر إلى حفصة، فقال لها: ما هذا الذي أخبرت عنك عائشة؟ فأنكرت ذلك، و قالت: ما قلت لها من ذلك شيئا. فقال لها عمر: إن كان هذا حقا فأخبرينا حتى نتقدم فيه؟ فقالت: نعم، قد قال ذلك رسول الله.

Umar went to Hafsa and said to her, 'What is this which you have informed Ayesha from yourself?' She denied that and said, 'I have not said anything from that'. So Umar said to her, 'If this was true, then tell us (or you want to wait) until we get old regarding this?' She said, 'Yes, Rasool-Allah<sup>saww</sup> did say that'.

فاجتمع أربعة على أن يسموا رسول الله (صلى الله عليه و آله)، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بهذه السورة: يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَ اللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ يعني قد أباح الله لك أن تكفر عن يمينك وَ اللَّهُ مَوْلَاكُمْ وَ هُوَ الْعَلِيمُ الْحَكِيمُ وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ [أي أخبرت به] بِهِ وَ أَظْهَرَهُ اللَّهُ عَلَيْهِ يعني أظهر الله نبيه على ما أخبرت به و ما هموا به من قتله عَرَفَ بَعْضُهُ أَي أَخْبَرَهَا وَ قال: «لم أخبرت بما أخبرتك به؟».

Then the four of them assembled (agreed upon) that they will poison Rasool-Allah<sup>saww</sup>. So Jibraeel<sup>as</sup> descended upon Rasool-Allah<sup>saww</sup> with this Chapter: **And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him [66:3] -** Meaning, Allah<sup>azwj</sup> Made it clear to His<sup>azwj</sup> Prophet<sup>saww</sup> of what she had informed about it, and what they were thinking of, of murdering him<sup>saww</sup>, **he informed part of it** - i.e., informed her and said: 'Why did you inform of what I<sup>saww</sup> had informed you with?'

قوله تعالى: وَ أَعْرَضَ عَنْ بَعْضِي قَالَ: لم يخبرهم بما علم مما هموا به من قتله، قالت: مَنْ أَنْبَأَكَ هَذَا؟ قَالَ: نَبَأَنِي الْعَلِيمُ الْحَبِيرُ إِنَّ تَثُوبًا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا وَ إِنَّ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جَبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ يعني أمير المؤمنين (عليه السلام) وَ الْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ يعني لأمير المؤمنين (عليه السلام)

The Words of the Exalted: **and avoided from a part [66:3]**, he said, 'He<sup>saww</sup> did not inform them with what he<sup>saww</sup> knew from what they had plotted with of murdering him<sup>saww</sup>. **she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3] If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]** – meaning Amir Al Momineen<sup>asws</sup>'.

ثم خاطبها، فقال: عَسَى رَبُّهُ إِنْ طَلَّقَكَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَائِمَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَ أَبْكَارًا.

Then He<sup>azwj</sup> Addressed her, so He<sup>azwj</sup> Said: **Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]**.<sup>6</sup>

### The two wives who backed each other against Rasool-Allah<sup>saww</sup>

الشيخ في (أماليه)، قال: أخبرنا الشيخ السعيد أبو عبد الله محمد بن محمد بن النعمان، قال: حدثنا أبو حفص عمر بن محمد، قال: حدثنا أبو عبد الله الحسين بن إسماعيل، قال: حدثنا عبد الله بن شبيب، قال: حدثني محمد بن محمد بن عبد العزيز، قال: وجدت في كتاب أبي، عن الزهري، عن عبيد الله بن عبد الله، عن ابن عباس، قال: وجدت حفصة رسول الله (صلى الله عليه و آله) مع أم إبراهيم في يوم عائشة، فقالت: لأخبرتها.

Al-Sheykh in his Amaly, said, 'Al-Sheykh Al-Saeed Abu Abdullah Muhammad Bin Muhammad Bin Al-No'man narrated to us, from Abu Hafs Umar Bin Muhammad, from Abu Abdullah Al-Husayn Bin Ismail, from Abdullah Bin Shuayb, from Muhammad Bin Muhammad Bin Abdul Aziz who said, 'I found in the book of my father, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Hafsa found Rasool-Allah<sup>saww</sup> with Umm Ibrahim during a day (meant for) Ayesha, so she said, 'I shall inform her'.

فقال رسول الله (صلى الله عليه و آله): «أكتمي ذلك، و هي علي حرام». فأخبرت حفصة عائشة بذلك، فأعلم الله نبيه (صلى الله عليه و آله)، فعرف حفصة أنها أفشت سره، فقالت له: من أنبأك هذا؟ قال: «نبأني العليم الخبير». فألى رسول الله (صلى الله عليه و آله) من نسائه شهرا.

Rasool-Allah<sup>saww</sup> said: 'You conceal that, and she is forbidden unto me<sup>saww</sup>'. But Hafsa informed Ayesha with that. So Allah<sup>azwj</sup> Made His<sup>azwj</sup> Prophet<sup>saww</sup> to know it,

<sup>6</sup> (تفسير القمي 2: 376)

and he<sup>saww</sup> told Hafsa she had divulged his<sup>saww</sup> secret. **she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3].** Then Rasool-Allah<sup>saww</sup> stayed away from his<sup>saww</sup> wives for a month.

قال ابن عباس: فسألت عمر بن الخطاب: من اللتان تظاهرتا على رسول الله (صلى الله عليه وآله)؟ فقال: حفصة و عائشة.

Ibn Abbas said, 'So I asked Umar Bin Al-Khattab, 'Who were the two women who backed each other against Rasool-Allah<sup>saww</sup>?' So he said, 'Hafsa and Ayesha'.<sup>7</sup>

و عن البخاري، و أبي يعلي الموصلي: قال ابن عباس: سألت عمر بن الخطاب، عن المتظاهرين؟ فقال: حفصة و عائشة.

And from Al Bukhari and Abu Ya'la Al Mowsaly –

'Ibn Abbas said, 'I asked Umar Bin Al Khattab about the two who backed each other (against Rasool-Allah<sup>saww</sup>), so he said, 'Hafsa and Ayesha''.<sup>8</sup>

و من (مختصر وسيط الواحدي) للشهرزوري: عن ابن عباس، قال: أردت أن أسأل عمر بن الخطاب، فمكثت سنتين، فلما كنا بمر الظهران و ذهب ليقضي حاجته، فجاء و قد قضى حاجته، فذهبت أصب عليه من الماء، فقلت: يا أمير المؤمنين، من المرأتان اللتان تظاهرتا على رسول الله (صلى الله عليه وآله)؟ قال: عائشة و حفصة.

And from (the book) Mukhtasar of Al Shahrzury –

'From Ibn Abbas who said, 'I wanted to ask Umar Bin Al Khattab, but I held back for two years. So when he passed by Al Zahran and went to fulfil his need, he came over and he had already fulfilled his need. So I went to pour from the water to him, and I said, 'O commander of the faithful! Who are the two women who backed each other against Rasool-Allah<sup>saww</sup>?' He said, 'Ayesha and Hafsa''.<sup>9</sup>

## The corrector of the Momineen

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد، عن ابن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: **إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا وَ إِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ، قال: «صالح المؤمنين علي (عليه السلام)».**

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far Narrated to us, from Abdullah Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I heard Abu Ja'far<sup>asws</sup> saying: **'If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen; and**

<sup>7</sup> (الأمالى 1: 150).

<sup>8</sup> المناقب 3: 77.

<sup>9</sup> تحفة الأبرار في مناقب الأئمة الأطهار: 115 «مخطوط»



**the Angels after that are backers [66:4],** he<sup>asws</sup> said: 'The Corrector of the Momineen is Ali<sup>asws</sup>'<sup>10</sup>.

محمد بن العباس، أورد اثنين و خمسين حديثا هنا من طريق الخاصة و العامة، منها: قال: حدثنا جعفر بن محمد الحسيني، عن عيسى بن مهران، عن مخول بن إبراهيم، عن عبد الرحمن بن الأسود، عن محمد بن عبد الله بن أبي رافع، عن عون بن عبد الله بن أبي رافع، قال: لما كان اليوم الذي توفي فيه رسول الله (صلى الله عليه و آله) غشي عليه ثم أفاق، و أنا أبكي و أقبل يديه، و أقول: من لي و لولدي بعدك، يا رسول الله؟ قال: «لك الله بعدي و وصيي صالح المؤمنين علي بن أبي طالب».

Muhammad Bin Al-Abbas reported fifty two Hadeeth from the special (Shiah) and the general (Non-Shiah). From it is, 'Ja'far Bin Muhammad Al-Husayni narrated to us, from Isa Bin Mahran, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad,

Muhammad Bin Abdullah Bin Abu Raf'a who said, 'When it was the day in which Rasool-Allah<sup>saww</sup> passed away, he<sup>saww</sup> fainted and then woke up, and I was weeping and kissed his<sup>saww</sup> hand, and I said, 'Who is there for me and for my sons after you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'For you, after me<sup>saww</sup> is my<sup>saww</sup> successor<sup>asws</sup>, **the corrector of the Momineen [66:4]** - is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>11</sup>.

و عنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) عرف أصحابه أمير المؤمنين (عليه السلام) مرتين، و ذلك أنه قال لهم: أ تدرن من وليكم من بعدي؟ قالوا: الله و رسوله أعلم،

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

'Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> introduced Amir-al-Momineen<sup>asws</sup> to his<sup>saww</sup> companions twice, and then he<sup>saww</sup> said to them: 'Do you know the one<sup>asws</sup> who is your guardian from after me<sup>saww</sup>?' They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> know'.

قال: فإن الله تبارك و تعالى قد قال: فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ، يعني أمير المؤمنين (عليه السلام)، و هو وليكم بعدي.

He<sup>saww</sup> said: 'So Allah<sup>azwj</sup>, Blessed and Exalted has Said: **then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4],** Meaning Amir-al-Momineen<sup>asws</sup>, and he<sup>asws</sup> is your guardian after me<sup>saww</sup>'.

و المرة الثانية يوم غدیر خم حين قال: من كنت مولاة فعلي مولاة».

And the second time was on the Day of Ghadeer Khumm where he<sup>saww</sup> said: 'The one whom I<sup>saww</sup> was the Master of, so Ali<sup>asws</sup> is his Master'<sup>12</sup>.

<sup>10</sup> (تفسير القمي 2: 377)

<sup>11</sup> (تأويل الآيات 2: 698 / 1)

<sup>12</sup> (تأويل الآيات 2: 699 / 3).

## VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {6}

***O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ غَدَافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَ قَالَ أَنَا عَجَزْتُ عَنْ نَفْسِي كَلَّفْتُ أَهْلِي

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from Is'haq Bin Ammar, from Abdul A'ala a slave of the progeny of Saam,

'From Abu Abdullah<sup>asws</sup> having said: 'When this Verse was Revealed: ***O you who believe! Save yourselves and your families from a Fire [66:6]***, a man from the Muslims sat down crying and said, 'I am frustrated from (saving) myself (and now) I am encumbered with my family (as well)'.  
'

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسَكَ وَ تَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسَكَ .

So Rasool-Allah<sup>saww</sup> said: 'It is sufficient for you that you should be enjoining them with what you enjoining yourself with, and forbid them from what you are forbidding yourself from'.<sup>13</sup>

النضر بن سويد عن زرعة عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى: قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة فقلت: هذه نفسي أقيها فكيف أقي أهلي؟

Al Nazar Bin Suweyd, from Zur'at, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted: ***O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]***, and I said, 'This is my own self, I can save it, but how can I save my family?'

فقال: تأمرهم بما أمر الله به وتنهاهم عما نهاهم الله عنه فان أطاعوك كنت قد وقيتهم وان عصوك كنت قد قضيت ما كان عليك

<sup>13</sup> Al Kafi – V 5 – The Book of Jihaad Ch 27 H 1

So he<sup>asws</sup> said: ‘You should instruct them with what Allah<sup>azwj</sup> has Commanded with, and prevent them from what Allah<sup>azwj</sup> has Forbidden them from. So if they were to obey you, you would have saved them, and if they disobey you, you would have fulfilled whatever (Obligation) was upon you’.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قَوْلًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا كَيْفَ نَقِي أَهْلَنَا قَالَ تَأْمُرُونَهُمْ وَتَنْهَوْنَهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin usman, from Sama’at, from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Save yourselves and your families from a Fire [66:6]**, how can we save our families?’ He<sup>asws</sup> said: ‘You should be enjoining them (with the good) and forbidding them (with the evil)’.<sup>15</sup>

فِي كِتَابِ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورِيِّ وَ فِي خَيْرِ آخَرَ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: « يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ » تَلَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى أَصْحَابِهِ فَنَحَرَ فَنِي مَعْشِيًا عَلَيْهِ،

In the book of Ja’far Bin Muhammad Al Dowrosty, and in another Hadeeth from Ibn Madoud, he said, ‘

When this Verse was Revealed: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]**, Rasool-Allah<sup>saww</sup> recited it to his<sup>saww</sup> companions, and a youth fell down due to fainting upon him.

فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدَهُ عَلَى قُوَادِهِ فَوَجَدَهُ يَكَادُ يُخْرُجُ مِنْ مَكَانِهِ، فَقَالَ: يَا فَتَى قُلْ لَا إِلَهَ إِلَّا اللَّهُ، فَتَحَرَكَ الْفَتَى فَقَالَهَا، فَبَشَّرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْجَنَّةِ،

So the Prophet<sup>saww</sup> placed his<sup>saww</sup> hand upon his heart, and found it to have almost come out from its place, so he<sup>saww</sup> said: ‘O young man! Say, ‘There is no god except Allah<sup>azwj</sup>!’ The youth moved and said it, and the Prophet<sup>saww</sup> gave him the glad tidings of the Paradise’.<sup>16</sup>

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن علي بن حديد، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: دخل عليه الطيار، فسأله وأنا عنده، فقال له: جعلت فداك، أ رأيت قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مَخَاطِبَةِ الْمُؤْمِنِينَ، أ يدخل في هذا المنافقون؟

Muhammad Bin Yaqoub, from Abu A’la Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Jameel Bin Daraaj:

‘Abu Abdullah<sup>asws</sup> said, ‘Al-Tayyaar came up to him<sup>asws</sup>, so he asked him<sup>asws</sup> and I was in his<sup>asws</sup> presence, ‘May I be sacrificed for you<sup>asws</sup>, do you<sup>asws</sup> see that the

<sup>14</sup> Kitab Al Zohad – Ch 2 H 36

<sup>15</sup> Al Kafi – V 5 – The Book of Jihaad Ch 27 H 3

<sup>16</sup> 531 H 35 (Extract) تفسير نور الثقلين، ج2، ص:

Words of the Mighty and Majestic: **O you who believe! [66:6]**, and in other places where the Momineen are addressed, are the hypocrites included in this?'

قال: «نعم، يدخل في هذا المنافقون و الضلال و كل من أقر بالدعوة الظاهرة».

He<sup>asws</sup> replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ لِي أَهْلًا بَيْتٍ وَ هُمْ يَسْمَعُونَ مِنِّي فَأَدْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I have a family and they are listening to me, so shall I invite them to this matter (Al-Wilayah)?' He<sup>asws</sup> said: 'Yes. Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]**'.<sup>18</sup>

فَقَالَ الْإِمَامُ ع: إِنَّ مَلَائِكَةَ اللَّهِ تَعَالَى مَعْصُومُونَ [مِنَ الْخَطَا] مَحْفُوظُونَ مِنَ الْكُفْرِ وَ الْقَبَائِحِ بِالطَّائِبِ اللَّهِ تَعَالَى، فَقَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ: لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'The Angels of Allah<sup>azwj</sup> the Exalted are infallible from mistakes. They are protected from the *Kufr* and ugliness by the Kindness of Allah<sup>azwj</sup> the Exalted. Allah<sup>azwj</sup> Mighty and Majestic Says regarding them: (They are) **not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]**'.<sup>19</sup>

## VERSES 7 & 8

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۗ إِنَّمَا تُحْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ {7}

**O you those who commit Kufr! Do not offer excuses today. But rather, You will be Recompensed for what you had been doing [66:7]**

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۗ نُورُهُمْ

<sup>17</sup> Al Kafi – H 14861

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 93 H 1

<sup>19</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 304 (Extract)

يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ {8}

***O you, those who believe! Turn to Allah with a sincere repentance; maybe your Lord will Remove your evil deeds from you and Enter you into Gardens beneath which the rivers flow, on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. They would be saying, 'Our Lord! Complete our Light for us and Forgive (our sins) for us, You are Able upon all things!' [66:8]***

## Sincere repentance

محمد بن أبي عمير عن أبي أيوب عن محمد بن مسلم عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله عز وجل: (يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا) قال: هو الذنب الذي لا يعود فيه ابدا قلت: وأينا لم يعد فقال يا أبا محمد ان الله يحب من عباده المفتن التواب

Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What is the Meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***O you, those who believe! Turn to Allah with a sincere repentance [66:8].*** He<sup>asws</sup> said: 'It is the sin which he would not be repeating it, ever!' I said, 'And what does it mean, 'never repeat'?' He<sup>asws</sup> said: 'O Abu Muhammad! Allah<sup>azwj</sup> Loves from His<sup>azwj</sup> servants, the tempted one who repents'.<sup>20</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب، قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا تاب العبد توبة نصوحا أحبه الله، فستر عليه في الدنيا والآخرة. فقلت: وكيف يستر عليه؟

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When a servant repents with the sincere repentance, Allah<sup>azwj</sup> Loves him, so He<sup>azwj</sup> Veils upon him in the world and the Hereafter'. I said, 'And how does He<sup>azwj</sup> Veil upon him?'

قال: «ينسى ملكيه ما كتب عليه من الذنوب، و يوحى إلى جوارحه: اكنمى عليه [ذنوبه] و يوحى إلى بقاع الأرض: اكنمى ما كان يعمل عليك من الذنوب، فيلقى الله حين يلقاه و ليس شيء يشهد عليه من الذنوب».

He<sup>asws</sup> said: 'He<sup>azwj</sup> Makes His<sup>azwj</sup> Angel to forget writing down his sins, and Reveals to his organs: "Conceal his sins!" And Reveals unto the remainder of the earth:

<sup>20</sup> Kitab Al Zohad – Ch 12 H 191

“Conceal what he has done upon you, from the sins!” So he meets Allah<sup>azwj</sup> and there is nothing to testify against him, from the sins’.<sup>21</sup>

ابن بابويه: عن أبيه، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن هلال، قال: سألت أبا الحسن الأخير (عليه السلام) عن التوبة النصوح، فكتب (عليه السلام): «أن يكون الباطن كالظاهر و أفضل من ذلك».

Ibn Babuwah, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal who said:

‘I asked Abu Al-Hassan<sup>asws</sup> about the sincere repentance, so he<sup>asws</sup> wrote: ‘The esoteric (Baatin) (of the person) becomes like the exoteric (Zaahir), and better than that’.<sup>22</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن موسى بن القاسم البجلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا، قال: «هو صوم يوم الأربعاء و الخميس و الجمعة».

And from him (Sheykh Al-Sadouq), from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Safar, from Ahmad Bin Muhammad Bin Isa, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Abu Hamza, from Abu Baseer:

‘Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic: **Turn to Allah with a sincere repentance [66:8]**, he<sup>asws</sup> said: ‘It is the Fasting on the day of Wednesday, and the Thursday, and the Friday’.<sup>23</sup>

## The Light running in front of the Momineen and on their right

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن الحسن، عن عبد الله بن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) و هو يقول: «نورهم يسعى بين أيديهم و بأيمانهم» قال: «نور أئمة المؤمنين يوم القيامة يسعى بين أيدي المؤمنين و بأيمانهم حتى ينزلوا بهم منازلهم في الجنة».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Al-A'la, from Muhammad Bin Al-Hassan, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al-Qasim, from Salih Bin Sahl who said,

‘I heard Abu Abdullah<sup>asws</sup> and he<sup>asws</sup> was saying: ‘**Their Light shall run in front of them, and by their right [66:8]**. This is the Light of the Imams<sup>asws</sup> of the Momineen on the Day of Judgement running in front of the Momineen, and on their right until they encamp with them at their dwelling in the Paradise’.<sup>24</sup>

<sup>21</sup> (الكافي 2: 314 / 1)

<sup>22</sup> (معاني الأخبار: 1 / 174)

<sup>23</sup> (معاني الأخبار: 2 / 174)

<sup>24</sup> تأويل الآيات 2: 659 / 9

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين (رحمه الله)، قال: حدثنا علي بن محمد بن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا الحسن بن الليث الرازي، عن شيبان بن فروخ الابلي، عن همام بن يحيى، عن القاسم بن عبد الواحد، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الأنصاري، قال: كنت ذات يوم عند النبي (صلى الله عليه وآله)، إذ أقبل بوجهه على علي بن أبي طالب (عليه السلام)، فقال: «ألا أبشرك يا أبا الحسن؟» قال: «بلى يا رسول الله».

Ibn Babuwayh, from Abu Muhammad Amar bin Al-Husayn, from Ali Bin Muhammad Bin Asmat, from Ahmad Bin Muhammad Al-Tabary at Makkah, from Al-Hassan Bin Al-Lays Al-Razy, from Shayban Bin Farouj Al-Ably, from hamam Bin Yahya, from Al-Qasim Bin Abdul Wahid, from Abdullah Bin Muhammad Bin Aqeel,

Jabir Bin Abdullah Al-Ansary who said, 'One day I was in the presence of the Prophet<sup>saww</sup> when he<sup>saww</sup> turned his<sup>saww</sup> face towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he<sup>saww</sup> said: 'Shall I<sup>saww</sup> give you<sup>asws</sup> the good news, O Abu Al-Hassan<sup>asws</sup>?' He<sup>saww</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'

قال: «هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك و محبيك سبع خصال: الرفق عند الموت، و الأئس عند الوحشة، و النور عند الظلمة، و الأمن عند الفزع، و القسط عند الميزان، و الجواز على الصراط، و دخول الجنة قبل الناس، «نورهم يسعى بين أيديهم و بأيمانهم».

He<sup>saww</sup> said: 'This here is Jibraeel<sup>as</sup> informing me<sup>saww</sup> about Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty having Given your<sup>asws</sup> Shias, and those that love you<sup>asws</sup>, seven qualities – The kindness during the death, and the companions during the loneliness (of the grave), and the Light in the darkness, and the security during the panic, and the equity at the Scale, and the Permit over the Bridge, and the entrance into the Paradise before the people: ***Their Light shall run in front of them, and by their right [66:08].***<sup>25</sup>

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) [في قوله]: يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْيْمَانِهِمْ» فمن كان له نور يومئذ نجاً، و كل مؤمن له نور».

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

Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. [66:8]***, he<sup>asws</sup> said: 'So the one who would have Light for him, would achieve salvation. And every Momin would have a Light for him (of his own)'.<sup>26</sup>

<sup>25</sup> الخصال: 112 / 402.

<sup>26</sup> (تفسير القمي 2: 378).

**VERSE 9**

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُم جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ  
{9}

***O you, the Prophet! Do Jihad against the Kafirs and the hypocrites and be harsh against them, and their abode is Hell, and (it is) the evil destination [66:9]***

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن محمد بن عبد الله، عن يعقوب بن يزيد، عن سليمان الكاتب، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قوله: (يأيتها النبي جاهد الكفار بالمنافقين)، قال: «هكذا نزلت، فجاهد رسول الله (صلى الله عليه و آله) الكفار، و جاهد علي (عليه السلام) المنافقين جهاد رسول الله (صلى الله عليه و آله)».

Ali Bin Ibrahim, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Yaqoub Bin Yazeed, from Suleyman Al-Kaatib, from one of his companions,

Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***O you, the Prophet! Do Jihad against the Kafirs and the hypocrites [66:9]***, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> fought against the Kafirs, and Ali<sup>asws</sup> fought against the hypocrites, the Jihad (on behalf) of Rasool-Allah<sup>saww</sup>,<sup>27</sup>

الشيخ في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن الحسين بن حفص الخثعمي، قال: حدثنا إسماعيل بن إسحاق الراشدي، قال: حدثنا حسين بن أنس الفزاري، قال: حدثنا يحيى بن سلمة بن كهيل، عن أبيه، عن مجاهد، عن ابن عباس، قال: لما نزلت يا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ قال النبي (صلى الله عليه و آله): «لأجاهدن العمالقة» يعني الكفار و المنافقين، و أتاه جبرئيل (عليه السلام) قال: أنت أو علي.

Al Sheykh in his (book) Amaali, said, 'A group informed us, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs Al Khas'amy, from Ismail Bin Is'haq Al Rashidy, from husayn Bin Anas Al Fazary, from Yahya Bin Salmat bin Kaheyl, from his father, from Mukahid, from Ibn Abbas who said,

'When (the Verse): ***O you, the Prophet! Do Jihad against the Kafirs and the hypocrites [66:9]*** was Revealed, the Prophet<sup>saww</sup> said: 'I<sup>saww</sup> shall do Jihad against the giants'. He<sup>saww</sup> meant the Kafirs and the hypocrites. And Jibraeel<sup>as</sup> came to him<sup>saww</sup> and said: 'Either you<sup>saww</sup> or Ali<sup>asws</sup>',<sup>28</sup>

For detailed Ahadeeth on Jihad read Al Kafi V 5 – The Book of Jihad - [https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Jihaad%20\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Jihaad%20(1).pdf)

<sup>27</sup> (تفسير القمّي 2: 377).

<sup>28</sup> الأمالى 2: 116



## VERSE 10

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ {10}

**Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them, so nothing availed them from Allah, and it would be Said: ‘Enter the Fire along with the entering ones!’ [66:10]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) 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<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘So what are you<sup>asws</sup> saying regarding marrying the people (General Muslims), for I have reached (adulthood) what you<sup>asws</sup> see and I have not married at all’. So he<sup>asws</sup> 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<sup>asws</sup> ordering me for?’

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

He<sup>asws</sup> said: ‘So what do you do and you are a youth. Are you observing patience?’ I said, ‘I take the slave girls’. He<sup>asws</sup> 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<sup>asws</sup> narrated me with what makes her to be Permissible, and there did not happen to be an answer with me’.

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

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

فَقَالَ لِي قَدْ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَزَوَّجَ وَ قَدْ كَانَ مِنْ أُمْرِ امْرَأَةٍ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ فِي ذَلِكَ بِمَنْتَلِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقَرَّةٌ بِحُكْمِهِ مُقَرَّةٌ بِدِينِهِ

So he<sup>asws</sup> said to me: 'It was so that Rasool-Allah<sup>saww</sup> 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<sup>saww</sup> is not in that at my status. But rather, she was under his<sup>saww</sup> hand and she was acknowledging with his<sup>saww</sup> rulings, acknowledging with his<sup>saww</sup> Religion'.

قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْخِيَانَةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَخَانَتَاهُمَا مَا يَعْنِي بِذَلِكَ إِلَّا الْفَاحِشَةَ وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَانًا

He (the narrator) said, 'He<sup>asws</sup> said to me: 'What is your view of the betrayal in the Words of Allah<sup>azwj</sup> Mighty and Majestic: **But, they betrayed them [66:10]**. What is the Meaning with that except for the immorality? And Rasool-Allah<sup>saww</sup> had married so and so! (Ayesha and Hafsa)'.<sup>29</sup>

ويؤيده: ما روي عن أبي عبد الله عليه السلام أنه قال: قوله تعالى (ضرب الله مثلا للذين كفروا امرأت نوح وامرات لوط كانتا تحت عبدين من عبادنا صالحين) الآية، مثل ضربه الله سبحانه لعائشة وحفصة، إذ تظاهرا على رسول الله صلى الله عليه وآله وأفشتا سره.

And it is supported by what is reported from Abu Abdullah<sup>asws</sup> having said: 'The Words of the Exalted: **Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants [66:10]** - the Verse, is an example Struck by Allah<sup>azwj</sup>, Glorious is He<sup>azwj</sup>, of Ayesha and Hafsa when they both backed each other against Rasool-Allah<sup>saww</sup> and exposed his<sup>saww</sup> secret'.<sup>30</sup>

## VERSES 11 & 12

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ { 11 }

**And Allah Strikes an example for those who believe – wife of Pharaoh when she said, 'Lord! Build for me in Your Presence a house in the Paradise and Rescue me from Pharaoh and his deeds, and Rescue me from the unjust people!' [66:11]**

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 2 (Extract)

<sup>30</sup> Taweel Al Ayaat Al Zaahira – H 7

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا  
وَكُتِبَ عَلَيْهَا مِنْ الْقَانِينِ {12}

**And (an example of) Maryam, daughter of Imran, who guarded her chastity, so We Breathed into it (her body) from Our Spirit and she ratified the Words of her Lord and His Books, and she was from the obedient ones [66:12]**

شرف الدين النجفي، قال: في رواية محمد بن علي، عن علي بن الحكم، عن سيف بن عميرة، عن داود بن فرقد، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ الْآيَةَ، أنه قال: «هذا مثل ضربه الله لرقية بنت رسول الله (صلى الله عليه و آله) التي تزوجها عثمان بن عفان».

Sharaf Al Deen Al Najafi said, 'In a report of Muhammad Bin Ali, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad,

'From Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic: **And Allah Strikes an example for those who believe – wife of Pharaoh [66:11]** – the Verse. He<sup>asws</sup> said: 'This is an example Allah<sup>azwj</sup> Struck of Ruqayya (adopted) daughter of Rasool-Allah<sup>saww</sup> who was married to Usman Bin Affan'.

قال: «و قوله: وَ بَجَّيْ مِنْ فِرْعَوْنَ وَ عَمَلِهِ يَعْنِي مِنَ الثَّالِثِ وَ عَمَلِهِ وَ بَجَّيْ مِنَ الْقَوْمِ الظَّالِمِينَ يَعْنِي بِهِ بَنِي أُمِيَّة».

He<sup>asws</sup> said: 'And His<sup>azwj</sup> Words: **and Rescue me from Pharaoh and his deeds – means the third one (Usman) and his deeds, and Rescue me from the unjust people!** [66:11] – meaning by it the clan of Umayya'.<sup>31</sup>

<sup>31</sup> تأويل الآيات 2: 8 / 700 .