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CHAPTER 4

AL-NISAA

(The Ladies)

(176 VERSES)

VERSES 1 to 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Sura Nisaa (4):

Sura Nisaa (176 verses) was revealed in Madinah.¹ The title of Chapter four ‘Surah Nisaa’ is taken from its 4th Verse: وَأَتُوا النِّسَاءَ **And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].**

Imam Abu Abdullah^{-asws} was asked about a man who consumed wealth of the orphan, ‘Is there any repentance for him?’

He^{-asws} said: ‘He will have to pay it back to his family, because Allah^{-azwj} Says: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10], and Said: this is surely a great sin [4:2]’.**²

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has Promised two Punishments regarding wealth of the orphan, one of these is Punishment of the Hereafter, the Fire. As for Punishment of the world, it is Word of Mighty and Majestic: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, [4:9]** – meaning, let him fear of leaving behind him in his offspring, like what he had dealt with these orphans’.³

Imam Abu Abdullah^{-asws} says that Rasool-Allah^{-saww} said: ‘Drinker of the wine, neither ratify him when he narrates, nor marry to him when he proposes, nor console him when he is sick, nor attend him when he dies, nor entrust him upon an entrustment.

The one who entrusts him upon an entrustment, so he destroys it, there wouldn’t be for him upon Allah^{-azwj} to Replace upon it, nor to Recompense upon it, because Allah^{-azwj} Says: **And do**

¹ تفسير القمي، ج 1، ص: 130

² Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 13

³ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 15

not give your wealth to the foolish [4:5] – and which foolish one is more foolish than a drinker of wine?”⁴

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} the Exalted: **O you who believe! Do not devour your property among yourselves by the falsehood [4:29]**. He^{-asws} said: ‘It is the gambling”⁵.

‘I said to Abu Abdullah^{-asws}, ‘Inform me about the major sins’.

He^{-asws} said: ‘These are five, and whatever Allah^{-azwj} has Obligated the Fire upon these – Allah^{-azwj} Mighty and Majestic Said: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**.

And Said: **O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15]** – up to the end of the Verse.

And His^{-azwj} Words: **O you those who are believing! Fear Allah and relinquish whatever remains (due) from the [2:278]** – up to the end of the Verse.

And accusing the **chaste married women, the unaware [24:23]**, and killing the Momin deliberately upon (because of) his religion”⁶.

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**. He^{-asws} said: ‘One who shuns what Allah^{-azwj} has Threatened the Fire upon, if he were to be a Momin, He^{-azwj} would Expiate his evil deeds from him.

And the major sins are seven, obliging the Fire – killing the soul Prohibited (to kill), and disobeying the parents, and consuming the interest, and the Arabism after the emigration, and slandering the married women, and consuming wealth of the orphan, and fleeing from the battle march”⁷.

Amir Al-Momineen^{-asws} has said in answer to one claimed contradiction between the Verses of the Quran, and he said: And they would be gathering in another place and they would be speaking, so some of them would flee from the others, and these are the Words of the Mighty and Majestic: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]**. They would be speaking, but they would **not speak except one the Beneficent Permits for him, and speaks the correct thing [78:38]**. We^{-asws} would make the Rasools^{-as} to stand, and they^{-as} would be testifying in

⁴ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 7

⁵ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 10

⁶ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 5

⁷ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 14

this place, and these are the Words of the Exalted: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].***

Then they would be gathering in another place wherein would happen to be the place of Muhammad^{-saww}, and it is the Place of the Most Praise One (Maqaam Al-Mahmoud), he^{-saww} would extol upon Allah^{-azwj} Blessed and Exalted with no one had ever extolled upon Him^{-azwj}, before him^{-saww}. Then he^{-saww} would extol upon His^{-azwj} Angels, all of them, so there will not remain any Angel except Muhammad^{-saww} would extol upon him.⁸

‘Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].*** He^{-asws} said: ‘It was Revealed regarding the community of Muhammad^{-saww} in particular. In every generation from them would be an Imam^{-asws} from us^{-asws} as a witness upon them, and Muhammad^{-saww}, in every generation, would be a witness over us^{-asws}’.⁹

Imam Ja’far^{-asws} Bin Muhammad^{-asws} has narrated that Amir Al-Momineen^{-asws} said in a sermon describing the horrors of the Day of Judgment: ‘There would be a seal upon their mouths, so they will not (be able to) speak, and their hands will speak, and the legs will testify, and the skins would testify with what they had done ***and they shall not be (able to) conceal any facts from Allah [4:42]***’.¹⁰

Amir Al-Momineen^{-asws} said: ‘Indeed! And that the injustices are three – An injustice not Forgiven, and an injustice not left, and an injustice Forgiven, not sought.

As for the injustice not Forgiven, so it is the Shirk with Allah^{-azwj}. Allah^{-azwj} the Glorious Said: ***‘Allah does not Forgive if He is associated with, and He Forgives whatever is besides that [4:48].***

And as for the injustice which is Forgiven, it is the injustice of the servant to himself at one of the small sins.

And as for the injustice which will not be left, is the injustice of the servants to each other. The Retribution over there is severe. It isn’t an injury with the limit, nor a strike with the whip, but it is what would make everything else seem small (when compared) with it’.¹¹

‘I attended the Sacred Masjid, and Ibn Abu Al-Awja asked Abu Abdullah^{-asws} about the Words of the Exalted: ***Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56].*** What is the fault of the changed (skin)?’

He^{-asws} said: ‘Woe be unto you! It is it, and it is other than it’. He said, ‘Resemble than for me with something from the matters of the world’. He^{-asws} said: ‘Yes. Do you not see that if a man

⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 55

⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 7

¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 6

¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 36

takes a brick and he breaks it, then returns it (to be) in its (previous) mould, so it would be it, and it is (also) other than it?"¹²

Amir Al-Momineen^{-asws} wrote in a letter to Muawiya: Allah^{-azwj} is Saying: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. It is for us^{-asws}, People^{-asws} of the Household, it isn't for you all.¹³

'Abu Ja'far^{-asws} said: 'Whenever I^{-asws} narrate to you with something, ask me^{-asws} about it from the Book of Allah^{-azwj}'.

Then he^{-asws} said in one of his^{-asws} Hadeeth: 'Rasool-Allah^{-saww} Prohibited from the gossip, and the corruption with the money, and (from asking) loads of questions'. So, it was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Where is this from the Book of Allah^{-azwj}?' He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is Saying **There is no good in most of their secret counsels [4:114]** – the Verse.

And Said: **And do not give away your property to the foolish which Allah has made for you a (means of) support [4:5]**. And Said: **Do not put questions about things which if declared to you - may trouble you' [5:101]**"¹⁴

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And there is none from the People of the Book except that he would believe in him before his death, [4:159]**. He^{-asws} said: 'It was Revealed regarding us^{-asws} in particular. There isn't anyone from the children of (Syeda) Fatima^{-asws} dying, nor exiting from the world until he acknowledged to the Imam^{-asws} and with his^{-asws} Imamate like that the sons of Yaqoub^{-as} had acknowledged to Yusuf^{-as} when they said, **They said: 'By Allah! Allah has Preferred you over us [12:91]**"¹⁵

MERITS

العياشي: عن زر بن حبيش، عن أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: «من قرأ سورة النساء في كل جمعة أمن من ضغطة القبر».

Al Ayyashi, from Zar Bin Habeysh,

From Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'The one who recites *Surah Al-Nisaa* (Chapter 4) during every Friday would be secure from the squeezing of the grave'.¹⁶

فِي مَصْنُوحِ الْكَفْمَعِيِّ عَنْهُ عَلَيْهِ السَّلَامُ: مَنْ قَرَأَهَا فَكَأَنَّهَا تَصَدَّقَ عَلَى كُلِّ مَنْ وَرِثَ مِيرَاثًا، وَ أُعْطِيَ مِنَ الْأَجْرِ كَمَنْ اشْتَرَى مُحْرَرًا وَ بَرِيءٌ مِنَ الشِّرْكِ، وَ كَانَ فِي مَشِيئَةِ اللَّهِ مِنَ الَّذِينَ يُتَجَاوَزُ عَنْهُمْ.

In Misbah Al Kafamy, from him^{-asws}: 'The one who recites it (Chapter 4), so it would be as if he has given charity upon everyone who inherited an inheritance, and would be given from the

¹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 6

¹³ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 420

¹⁴ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 50

¹⁵ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 11 H 11

¹⁶ تفسير العياشي 1: 215/1.

Recompense like the one who acquired a dedication (Waqf) and disavowed from the association (Shirk), and would be in the Desire of Allah^{-azwj} from those He^{-azwj} would be Overlooking from them'.¹⁷

VERSE 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا {1}

O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]

Fearing Allah^{-azwj}

عن الشيباني في (نهج البيان): سئل الصادق (عليه السلام) عن التقوى، فقال (عليه السلام): «هي طاعته فلا يعصى، و أن يذكر فلا ينسى، و أن يشكر فلا يكفر».

From Al Shaybani in Nahj Al Bayan,

'Al-Sadiq^{-asws} was asked about the piety (fearing Allah^{-azwj}), so he^{-asws} said: 'This is being obedient to Him^{-azwj} therefore do not disobey, and Remember Him^{-azwj} therefore do not forget, and be grateful and do not commit *Kufr*'.¹⁸

Creation of Adam^{-as}

حدثنا علي بن احمد بن محمد بن محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: قلت لابي عبد الله "ع" لاي علة خلق الله عزوجل آدم من غير أب وأم، وخلق عيسى "ع" من غير أب وخلق ساير الناس من الآباء والامهات؟

Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'For which reason did Allah^{-azwj} Mighty and Majestic Created Adam^{-as} without a father or mother, and Created Isa^{-as} without a father, and Created the rest of the people from the fathers and the mothers?'

فقال: ليعلم الناس تمام قدرته وكمالها، ويعلموا أنه قادر على ان يخلق خلقا من انثى من غير ذكر، كما هو قادر على ان يخلقه من غير ذكر ولا انثى وانه عزوجل فعل ذلك ليعلم انه على كل شىء قدير.

¹⁷ Tafseer Noor Al Saqalayn V 1 P 429 H 2

¹⁸ نهج البيان 1: 80 (مخطوط)

He^{-asws} said: 'To let the people know the completeness of His^{-azwj} Power and its Perfection, and they would know that He^{-azwj} is Able to Create a creature from a female without a male, just as He^{-azwj} is Able to Create him from without a male or a female, and He^{-azwj} Mighty and Majestic Did that to let it be known that He^{-azwj} has Power over everything'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ أَبِي أَيُّوبَ الْحِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَمَّا يَرَوْنَ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةٌ مُخَدَّنَةٌ مُخْلُوقَةٌ وَ اصْطَفَاهَا اللَّهُ وَ اخْتَارَهَا عَلَى سَائِرِ الصُّورِ الْمُخْتَلِفَةِ فَأَضَافَهَا إِلَى نَفْسِهِ كَمَا أَضَافَ الْكَعْبَةَ إِلَى نَفْسِهِ وَ الرُّوحَ إِلَى نَفْسِهِ فَقَالَ بَيِّنِي وَ نَفَحْتُ فِيهِ مِنْ رُوحِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws} about what they (reporters) are reporting, that Allah^{-azwj} Created Adam^{-as} upon His^{-azwj} Image'. So he^{-asws} said: 'It was a newly occurring image (original), Created, and Allah^{-azwj} Chose it and Selected it over the rest of the different images. So He^{-azwj} Chose it to Himself^{-azwj} just as He^{-azwj} Supplemented the Kabah to Himself^{-azwj}, and the Spirit to Himself^{-azwj}, so He^{-azwj} Said: **and Blown into him from My Spirit [15:29]**'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَنَانَ بْنِ عُمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عَلَيْهِ السَّلَام) أَرْسَلَ الْمَاءَ عَلَى الطِّينِ ثُمَّ قَبِضَ قَبْضَةً فَعَرَكَهَا ثُمَّ فَرَّقَهَا فِرْقَتَيْنِ بِيَدَيْهِ ثُمَّ ذَرَأَهُمْ فَإِذَا هُمْ يَدْبُونَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Intended to Create Adam^{-as}, Sent the water upon the clay. Then He^{-azwj} Grabbed a Handfull and Kneaded it. The Separated it into two arts by His^{-azwj} Hand. Then He^{-azwj} Scattered them and they were crawling.

ثُمَّ رَفَعَ هُمْ نَاراً فَأَمَرَ أَهْلَ الشِّمَالِ أَنْ يَدْخُلُوهَا فَدَهَبُوا إِلَيْهَا فَهَابُوهَا فَلَمْ يَدْخُلُوهَا ثُمَّ أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا فَدَهَبُوا فَدَخَلُوهَا فَأَمَرَ اللَّهُ جَلَّ وَ عَزَّ النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْداً وَ سَلَاماً فَلَمَّا رَأَى ذَلِكَ أَهْلُ الشِّمَالِ قَالُوا رَبَّنَا أَفَلْنَا فَأَقَالَهُمْ ثُمَّ قَالَ هُمْ اذْخُلُوهَا فَدَهَبُوا فَقَامُوا عَلَيْهَا وَ لَمْ يَدْخُلُوهَا فَأَعَادَهُمْ طِيناً وَ خَلَقَ مِنْهَا آدَمَ (عَلَيْهِ السَّلَام)

Then He^{-azwj} Raised a Fire for them, and Commanded the people of the left that they should be entering into it. So they went towards it, but were terrified of it, so they did not enter into it. Then He^{-azwj} Commanded the people of the right that they should be entering into it. So they went towards it and entered into it. So Allah^{-azwj} Majestic and Mighty Commanded the Fire, so it was cold and safe for them . So when the people of the left saw that, they said, 'Our Lord^{-azwj}! Forgive us'. So He^{-azwj} Forgave them, then Said to them: "Enter into it!" So they went and stood at it but did not enter into it. So He^{-azwj} Returned them (all) as clay and Created Adam^{-as} from it'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَ لَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ

¹⁹ Illal Al Sharaie – V 1 Ch 12 H 1

²⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 4

And Abu Abdullah^{-asws} said: 'So these ones will never have the capacity that they become from those ones nor would those ones to happen to be from these ones'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى زَيَّنَ شِيَعَتَنَا بِالْحِلْمِ وَغَشَّاهُمْ بِالْعِلْمِ لِعِلْمِهِ بِهِمْ قَبْلَ أَنْ يَخْلُقَ آدَمَ (عليه السلام).

Muhammad Bin Yahya, from Salmat Bin Al-Khattab, from Abdullah, from Muhammad Bin Sinan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Maqdam who said:

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Blessed and High has Adorned our^{-asws} Shias with the forbearance, and Covered them with the knowledge by His^{-azwj} Knowledge of them before He^{-azwj} Created Adam^{-as}'.²²

Creation of Hawwa^{-as}

ابن بابويه، قال: حدثنا علي بن محمد بن أحمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «سميت حواء حواء لأنها خلقت من حي، قال الله عز و جل: خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا».

Ibn Babuwayh, from Ali Bin Muhammad Bin Ahmad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

From Abu Abdullah^{-asws} having said: 'Hawwa^{-as} was named as Hawwa^{-as} because she^{-as} had been Created from a live being (حي). Allah^{-azwj} Mighty and Majestic Says **[4:1] Created you from a single being and Created its spouse from it**'.²³

أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد عن أبيه، عن محمد بن سنان، عن اسماعيل بن جابر وعبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله "ع" في حديث طويل قال: سمي النساء نساء لأنه لم يكن لآدم "ع" أنس غير حواء.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

From Abu Abdullah^{-asws} in a lengthy Hadeeth having said: 'The women have been named as 'women' because there did not happen to be affection (أنس) of Adam^{-as} for other than Hawwa^{-as}'.²⁴

في نهج البيان): عن الباقر (عليه السلام): «أنها خلقت من فضل طينة آدم (عليه السلام) عند دخوله الجنة».

In Nahj Al Bayan, from Al Baqir^{-asws}: 'She (Hawwa^{-as}) was Created from the remnants of the clay of Adam^{-as} during his^{-as} entry into the Paradise'.²⁵

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 2 H 3

²² Al Kafi V 8 – H 14942

²³ علل الشرائع: 1/16 باب 14

²⁴ Illal Al Sharaie – V 1 Ch 16 H 1

²⁵ نهج البيان 1: 81 (مخطوط).

عن عمرو بن أبي المقدام، عن أبيه، قال: سألت أبا جعفر (عليه السلام): من أي شيء خلق الله تعالى حواء؟ فقال: «أي شيء يقول هذا الخلق؟»

From Amro Bin Abu Al Maqdam, from his father who said,

'I asked Abu Ja'far^{-asws}, 'From which thing did Allah^{-azwj} the Exalted Create Hawwa^{-as}?' So he^{-asws} said: 'Which thing are these people saying?'

قلت: يقولون: إن الله خلقها من ضلع من أضلاع آدم، فقال: «كذبوا، أكان الله يعجزه أن يخلقها من غير ضلعه؟»

I said, 'They are saying that Allah^{-azwj} Created her^{-as} from a rib from the ribs of Adam^{-as}. So he^{-asws} said: 'They are lying! Was it so that Allah^{-azwj} was unable from Creating her^{-as} from other than his^{-as} ribs?'

فقلت: جعلت فداك- يا بن رسول الله- من أي شيء خلقها؟ فقال: «أخبرني أبي، عن آبائه، قال: قال رسول الله (صلى الله عليه وآله): إن الله تبارك و تعالى قبض قبضة من طين فخلطها بيمينه- و كلتا يديه يمين- فخلق منها آدم، و فضلت فضلة من الطين فخلق منها حواء».

I said, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! From which thing did He^{-azwj} Create her^{-as}?' So he^{-asws} said: 'My^{-asws} father^{-asws} informed me^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Grabbed a handful of clay and Mixed it in His^{-azwj} Right Hand – and both His^{-azwj} Hands are right – and He^{-azwj} Created Adam^{-as} from it, and there remained a remnant from the clay, So He^{-azwj} Created Hawwa^{-as} from it''.²⁶

و فيه: بإسناده إلى عبد الله بن يزيد بن سلام أنه سأل رسول الله- صلى الله عليه وآله-: أخبرني عن آدم خلق من حواء، أم خلقت حواء من آدم؟ قال: بل حواء خلقت من آدم، و لو كان آدم خلق من حواء لكان الطلاق بيد النساء و لم يكن بيد الرجال.

And in it, by his chain to Abdullah Bin Yazeed Bin Salam,

'He asked Rasool-Allah^{-saww}, 'Inform me about Adam^{-as}. Was he^{-as} Created from Hawwa^{-as} or was Hawwa^{-as} Created from Adam^{-as}?' He^{-saww} said: 'But, Hawwa^{-as} was Created from Adam^{-as}, and had Adam^{-as} been Created from Hawwa^{-as}, the divorce would have been in the hands of the women, and would not have happened to be in the hands of the men'.

قال: فمن كَلَّه خلقت، أو من بعضه؟ قال: بل من بعضه، و لو خلقت من كَلَّه لجاز القصاص في النساء كما يجوز في الرجال.

He said, 'So, was she^{-as} Created from all of him^{-as}, or from part of him^{-as}?' He^{-saww} said: 'But, from part of him^{-as}, and had she^{-as} been Created from all of him^{-as}, the retaliation (القصاص) would have been allowed regarding the women just as it is allowed regarding the men'.

قال: فمن ظاهره، أو من باطنه؟ قال: بل من باطنه، و لو خلقت من ظاهره لانكشف النساء كما ينكشف الرجال، فلذلك صار النساء مستترات.

He said, 'So, was it from his^{-as} apparent, or from his^{-as} hidden?' He^{-saww} said: 'But, from his^{-as} hidden, and had she^{-as} been Created from his^{-as} apparent, the women would have been

²⁶ تفسير العياشي 1: 7/216.

uncovered just as the men are uncovered. Therefore, due to that, the women came to be veiled’.

قال: فمن يمينه، أو من شماله؟ قال: بل من شماله، و لو خلقت من يمينه لكان للأثني مثل حظَّ الذَّكر من الميراث، فلذلك صار للأثني سهم و للذَّكر سهمان، و شهادة امرأتين مثل شهادة رجل واحد.

He said, ‘So, from his^{-as} right or from his^{-as} left?’ He^{-saww} said: ‘But, from his^{-as} left, and had she^{-as} been Created from his^{-as} right, for the female would have been a share like (that of) the male from the inheritance. Therefore, due to that, there came to be for the female there is one share and for the male, two shares, and the testimony of two women is like a testimony of one man’.

قال: فمن أين خلقت؟ قال: من الطَّينة الَّتِي فضلت من ضلعه الأيسر.

He said, ‘So, from where was she^{-as} Created?’ He^{-saww} said: ‘From the clay which was a remnant from his^{-as} right rib?’

قال: صدقت يا محمَّد.

He said, ‘You^{-saww} speak the truth O Muhammad^{-saww}’.²⁷

The 2nd Generation

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا أحمد بن ادريس ومحمد بن يحيى العطار جميعا قالوا: حدثنا محمد بن احمد بن يحيى بن عمران الأشعري قال: حدثنا احمد بن الحسن بن علي بن فضال، عن أحمد بن ابراهيم بن عمار قال: حدثنا ابن نويه رواه، عن زرارة قال: سئل أبو عبد الله عليه السلام كيف بدؤ النسل من ذرية آدم عليه السلام فإن عندنا اناس يقولون ان الله تبارك وتعالى أوحى إلى آدم عليه السلام ان يزوج بناته من بنيه وان هذا الخلق كله أصله من الاخوة والاخوات؟

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Ataar both together, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ash’ary, from Ahmad Bin Al Hassan Bin Ali Bin Fazaal, from Ahmad Bin Ibrahim Bin Amaar, from Ibn Nawiya, from Zarara who said,

‘I asked Abu Abdullah^{-asws} about the beginning of the offspring from Adam^{-as}, how did this come about? And about the offspring from the offspring of Adam^{-as}, (2nd generation) for there are people who are saying, ‘Allah^{-azwj} the High Revealed unto Adam^{-as} that he^{-as} should get his^{-as} daughters to be married to his^{-as} sons, and that the people, all of them, their origin is from brothers and sisters?’

قال أبو عبد الله: سبحان الله وتعالى عن ذلك علوا كبيرا، يقول من يقول هذا إن الله عزوجل جعل أصل صفوة خلقه وأحبابه وأنبيائه ورسله وحججه والمؤمنين والمؤمنات والمسلمين والمسلمات من حرام، ولم يكن له من القدرة ما يخلقهم من الحلال وقد أخذ ميثاقهم على الحلال والطهر والطاهر الطيب والله لقد نبأت ان بعض البهائم تنكرت له أخته فلما نزا عليها ونزل كشف له عنها وعلم أنها أخته أخرج عزموله ثم قبض عليه باسنانه ثم قلعه ثم خر ميتا.

²⁷ تفسير كنز الدقائق و بحر الغرائب، ج3، ص: 313

Abu Abdullah^{-asws} said: 'Glorified is Allah^{-azwj}, Higher than that, Higher, Greater! The one who said this is saying that Allah^{-azwj} Majestic and Mighty Created the elite of His^{-azwj} creatures, and the ones Beloved to Him^{-azwj}, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He^{-azwj} has Taken the Covenant upon the Lawful, and the Purified, and the good. And Allah^{-azwj} has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead.

قال زرارة: ثم سئل "ع" عن خلق حواء وقيل له ان اناسا عندنا يقولون ان الله عزوجل خلق حواء من ضلع آدم الايسر الاقصى؟ قال سبحان الله وتعالى عن ذلك علوا كبيرا، أيقول من يقول هذا إن الله تبارك وتعالى لم يكن له من القدرة ما يخلق لأدم زوجته من غير ضلعه، وجعل لمتكلم من أهل التشنيع سبيلا إلى الكلام، يقول ان آدم كان ينكح بعضه بعضا إذا كانت من ضلعه ما هؤلاء حكم الله بيننا وبينهم،

Zarara said, 'Then I asked him^{-asws} about the Creation of Hawwa^{-as} and said to him^{-asws} that some people among us are saying that Allah^{-azwj} Mighty and Majestic Created Hawwa^{-as} from far-right rib of Adam^{-as}?' He^{-asws} said: 'Glorified is Allah^{-azwj}, Higher than that, Higher, Greater! Is he saying, the one who is saying this, that Allah^{-azwj} Blessed and High did not have the Power to Create for Adam^{-as}, his^{-as} wife^{-as} from other than his^{-as} rib, and made a way for the speakers from the slanderous people, to be saying that Adam^{-as} had married some of his^{-as} part (children) to each other. Since they were from his^{-as} rib, what is the (difference in the) Judgement of Allah^{-azwj} for them, between us and them?'

ثم قال ان الله تبارك وتعالى لما خلق آدم من الطين وأمر الملائكة فسجدوا له ألقى عليه السبات ثم أبتدع له خلقا، ثم جعلها في موضع النقرة التي بين وركبيه، وذلك لكي تكون المرأة تبعا للرجل، فاقبلت تتحرك فانتبه لتحركها فلما انتبه نوديت ان تنحى عنه فلما نظر الى إليها نظر الى خلق حسن تشبه صورته غير أنها أنثى فكلمها فكلمته بلغته، فقال لها من أنت؟ فقالت خلق خلقني الله كما ترى،

Then he^{-asws} said: 'When Allah^{-azwj} Blessed and High Created Adam^{-as} from the clay and Commanded the Angels, so they Prostrated to him^{-as}. Then dormancy was cast over him^{-as} (Adam^{-as}). Then a creation was begun for him^{-as} (Hawwa^{-as}). Then she^{-as} was Made to be in the place of the waist which was between his^{-as} hips, and it is due to that, that the women act in accordance to the men. So she^{-as} started turning and moving by his^{-as} side. So he^{-as} paid attention to her^{-as} movement. So when he^{-as} noticed it, there was a Call telling her^{-as} to move away from him^{-as}. So when he^{-as} looked at her^{-as}, he^{-as} looked at a beautiful creature, resembling him^{-as} in image, except that she^{-as} was a female. So he^{-as} spoke to her^{-as}, and she^{-as} spoke to him^{-as} in his^{-as} language. So he^{-as} said to her^{-as}: 'Who are you^{-as}?'. So she^{-as} said: 'A creature. Allah^{-azwj} Created me^{-as} just as you^{-as} see'.

فقال آدم عند ذلك يا رب من هذا الخلق الحسن الذي قد أنسني قرينة والنظر إليه؟ فقال الله هذه أمتي حواء أفتحب ان تكون معك فتونسك وتحدثك وتأتمر لامرك؟ قال: نعم يا رب ولك بذلك الحمد والشكر ما بقيت، فقال الله تبارك وتعالى فاخطبها إلى فانها أمتي وقد تصلح أيضا للشهوة، وألقى الله عليه الشهوة وقد علمه قبل ذلك المعرفة،

Adam^{-as} said during that: 'O Lord^{-azwj}! Who is this beautiful creature which has drawn my^{-as} affection, and the looking at her^{-as}?'. Allah^{-azwj} Said: "This is My^{-azwj} Maid Hawwa^{-as}. Would you^{-as} like her^{-as} to be with you^{-as}, so she^{-as} would be affectionate to you^{-as}, and converse with you^{-as}, and obey your^{-as} orders?" He^{-as} said: 'Yes, O Lord^{-azwj}! To You^{-azwj}, due to that, is the Praise,

and the thanks, for as long as I^{-as} remain'. So Allah^{-azwj} Blessed and High Said: "So address her^{-as} (for marriage) to Me^{-azwj} for she^{-as} is My^{-azwj} maid, and she^{-as} is correct as well for the desire". And Allah^{-azwj} Cast desire over him^{-as}, and before that had Taught him^{-as} the recognition.

فقال يا رب فاني أخطبها اليك فما رضاك لذلك؟ فقال رضائي ان تعلمها معالم ديني، فقال ذلك لك يا رب أن شئت ذلك، قال: قد شئت ذلك وقد زوجتكها فضمها اليك، فقال: أقبلي، فقالت بل أنت فاقبل إلي، فامر الله عزوجل آدم ان يقوم إليها فقام، ولولا ذلك لكان النساء هن يذهبن إلى الرجال حتى خطبن على انفسهن، فهذه قصة حواء صلوات الله عليها.

He^{-as} said: 'So I^{-as} hereby address her^{-as} (for marriage), to You^{-azwj}, so what is Your^{-azwj} Satisfaction for that?' So He^{-azwj} Said: "My^{-azwj} Satisfaction is that you^{-as} should teach her^{-as} the features of My^{-azwj} Religion". He^{-as} said: 'Such would be case for You^{-azwj}, O Lord^{-azwj}, if You^{-azwj} so Desire that'. He^{-azwj} Said: 'I^{-azwj} do Desire that, and have hereby Married her^{-as} to you^{-as}, and Combined her^{-as} to you^{-as}'. He^{-as} said: 'Come to me^{-as}'. She^{-as} said: 'But you^{-as} come to me^{-as}'. Allah^{-azwj} Mighty and Majestic Commanded Adam^{-as} that he^{-as} should arise to go to her^{-as}, so he^{-as} stood. And had it not been for that, the women would have gone to the men until they address them to themselves. So, this is the story of Hawwa^{-as}.²⁸

عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: قال لي: «ما يقول الناس في تزويج آدم (عليه السلام) وولده؟» قال: قلت: يقولون: إن حواء كانت تلد لادم في كل بطن غلاما و جارية، فتزوج الغلام الجارية التي من البطن الاخر الثاني، و تزوج الجارية الغلام الذي من البطن الاخر الثاني حتى توالدوا.

From Abu Bakr Al Hazramy,

From Abu Ja'far^{-asws}, said, 'He^{-asws} said to me: 'What are the people saying regarding the marriage of Adam^{-as} and his^{-as} children?' I said, 'They are saying that Hawwa^{-as} gave birth for Adam^{-as} in every pregnancy, a boy and a girl. So the boy married the girl who was from the other pregnancy, and the girl married the boy who was from the other pregnancy until they reproduced'.

فقال أبو جعفر (عليه السلام): «ليس هذا كذلك، يحجكم المجوس، ولكنه لما ولد آدم هبة الله و كبر سأل الله تعالى أن يزوجه، فأنزل الله تعالى له حواء من الجنة فزوجها إياه، فولدت له أربعة بنين، ثم ولد لادم (عليه السلام) ابن آخر، فلما كبر أمره فتزوج إلى الجان، فولد له أربع بنات، فتزوج بنو هذا بنات هذا،

Abu Ja'far^{-asws} said: 'This is not like that! The Magians argue against you (like that). But, when Hibatullah was born unto Adam^{-as} and became big, he^{-as} asked Allah^{-azwj} to get him to be married. So Allah^{-azwj} the High Sent down Hourie from the Paradise to be married to him. So she gave birth to four sons. Then Adam^{-as} got another son to be married. So when he was big, ordered him to be married to the Jinn. So she gave birth to four daughters. Thus the son of this one married the daughter of this one.

فما كان من جمال فمن قبل الحوراء، و ما كان من حلم فمن قبل آدم (عليه السلام)، و ما كان من حقد فمن قبل الجان، فلما توالدوا أصدع الحوراء إلى السماء.»

²⁸ Illal Al Sharaie – V 1 Ch 17 H 1

So, whatever was from the beauty, so it is from the Houries, and what was from the forbearance, so it is from Adam^{-as}, and what was from the malice so it is from the Jinn. After having given birth, the Houries ascended to the sky'.²⁹

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن ابن ابان، عن محمد بن أورمة، عن النوفلي، عن علي بن داود البعقوبي عن الحسن بن مقاتل، عن سمع زرارة يقول سئل أبو عبد الله عليه السلام عن بدء النسل من آدم كيف كان وعن بدء النسل عن ذرية آدم فان أناسا عندنا يقولون ان الله عزوجل أوحى إلى آدم يزوج بناته ببنيه وان هذا الخلق كله أصله من الاخوة والاخوات؟

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hasan Ibn Aban, from Muhammad Bin Urwa, from Al Nowfaly, from Ali Bin Dawood Al Yaqoubi, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

'Abu Abdullah^{-asws} was asked about the beginning of the offspring from Adam^{-as}, how was it, and about the beginning of the offspring from the offspring of Adam^{-as}, for there are people among us who are saying that Allah^{-azwj} Mighty and Majestic Revealed unto Adam^{-as} to get his^{-as} daughters to be married to his^{-as} sons, and that, this people (today), all of them, their origin is from the brothers and the sister?'

فقال أبو عبد الله عليه السلام: تعالى الله عن ذلك علوا كبيرا يقول من قال هذا بان الله عزوجل خلق صفة خلقه واحبائه وأنبياؤه ورسله والمؤمنين والمؤمنات والمسلمين والمسلمات من حرام ولم يكن له من القدرة ما يخلقهم من حلال وقد أخذ ميثاقهم على الحلال الطهر الطاهر الطيب،

Abu Abdullah^{-asws} said: 'Allah^{-azwj} is Higher than that, Higher, Greater! The one who said this is saying that Allah^{-azwj} Majestic and Mighty Created the elite of His^{-azwj} creatures, and the ones Beloved to Him^{-azwj}, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He^{-azwj} has Taken the Covenant upon the Lawful, and the Purified, and the good.

فوالله لقد تبينت ان بعض البهائم تنكرت له أخته فلما نزاعليها ونزل كشف له عنها فلما علم أنها أخته أخرج عزموله ثم قبض عليه باسنانه حتى قطعه فخر ميتا، وآخر تنكرت له أمه ففعل هذا بعينه فكيف الانسان في انسيته وفضله وعلمه، غيران جيلا من هذا الخلق الذي ترون رغبوا عن علم أهل بيوتات انبيائهم وأخذوا من حيث لم يؤمروا بأخذه فصاروا إلى ما قد ترون من الضلال والجهل بالعلم، كيف كانت الاشياء الماضية من بدء ان خلق الله ما خلق وما هو كايين ابداء،

And Allah^{-azwj} has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead. And it also dislikes (copulating) with its mother and it acts in the same way. So how can the human being (do this) forgetting his preference and his knowledge? But, a generation from these people which you are seeing have turned away from the knowledge of the Household of their Prophets^{-as} and took from where they had not been Ordered to take it from, thus they became what you have been seeing, from the straying and the ignorance with the knowledge. How it was with the things in the past, from the beginning of the Creation of Allah^{-azwj} what He^{-azwj} Created, and (this is) what it will be happening, forever'.

تفسير العياشي 1: 216 / 6²⁹

ثم قال ويح هؤلاء أين هم عما لم يختلف فيه فقهاء أهل الحجاز ولا فقهاء أهل العراق ان الله عزوجل أمر القلم فجرى على اللوح المحفوظ بما هو كائين إلى يوم القيامة قبل خلق آدم بالفى عام وان كتب الله كلها فيما جرى فيه القلم في كلها تحريم الاخوات على الاخوة مع ما حرم وهذا نحن قد نرى منها هذه الكتب الاربعة المشهورة في هذا العالم: التوراة والانجيل والزبور والفرقان، أنزلها الله عن اللوح المحفوظ عن رسله صلوات الله عليهم اجمعين،

Then he^{-asws} said: 'Woe be upon them! Where are they? Blind from what the jurists of the people of Al-Hijaz and the jurists of the people of Al-Iraq are not differing in, that Allah^{-azwj} Mighty and Majestic Commanded the Pen, so it flowed upon the Guarded Tablet with (writing) what would be happening up to the Day of Judgement, two thousand years before the Creation of Adam^{-as}, and the Allah^{-azwj} Wrote all of this, with regards to what the Pen flowed, and in all of this is the Prohibition of the sisters upon the brothers, along with whatever (else) was Prohibited. And this, we have seen from it in these four Books, in this world – The Torah, and the Evangel, and the Psalms, and the Furqaan (Quran). Allah^{-azwj} Revealed these from the Guarded Tablet unto His^{-azwj} Rasools^{-as}, all of them.

منها التوراة على موسى (عليه السلام) والزبور على داود (عليه السلام) والانجيل على عيسى (عليه السلام) والقرآن على محمد صلى الله عليه وآله وسلم وعلى النبيين عليهم السلام، وليس فيها تحليل شيء من ذلك، حقا أقول ما أراد من يقول هذا وشبهه إلا تقوية حجج الجوس فمالهم قاتلهم الله،

From these, the Torah was upon Musa^{-as}, and the Psalm was upon Dawood^{-as}, and the Evangel was upon Isa^{-as}, and the Quran was upon Muhammad^{-saww}, and there is no Permission in these (Books) for anything from that (marriage between brothers and sisters). Truth is what I^{-asws} am saying. He is not intending, the one who is saying this and what resembles it, except to strengthen the argument of the Magians. So what is the matter with them? May Allah^{-azwj} Kill them!'

ثم انشأ يحدثنا كيف كان بدء النسل من آدم وكيف كان بد النسل من ذرية، فقال: ان آدم عليه السلام ولد له سبعون بطناً في كل بطن غلام وجارية إلى ان قتل هابيل، فلما قتل قابيل هابيل جزع آدم على هابيل جزعا قطعته عن اتيان النساء فبقى لا يستطيع ان يغشى حواء خمسمائة عام ثم تخلى ما به من الجزع عليه فغشى حواء فوهب الله له شيناً وحده ليس معه ثان،

Then he^{-asws} established in narrating to us, how the offspring of Adam^{-as} began, and how the offspring began from his^{-as} offspring. So he^{-asws} said: 'There were born unto Adam^{-as}, seventy pregnancies (of Hawwa^{-as}), in each pregnancy was a slave and a maid (boy and a girl) up to the killing of Habeel^{-as}. So when Qabeel^{-la} killed Habeel^{-as}, Adam^{-as} was aggrieved upon Habeel^{-as} with such grief that he^{-as} cut off from the women. So he^{-as} remained not co-habiting with Hawwa^{-as} for five hundred years. Then his^{-as} grief which was with him^{-as} subsided, so he^{-as} co-habited with Hawwa^{-as}, and Allah^{-azwj} Granted to him^{-as}, one thing, and there was no second along with it (single birth, not twins).

واسم شيث هبة الله وهو أول من أوصى إليه من الآدميين في الارض، ثم ولد له من بعد شيث يافت ليس معه ثان فلما ادركا وأراد الله عزوجل ان يبلغ بالنسل ما ترون وان يكون ما قد جرى به القلم من تحريم ما حرم الله عزوجل من الاخوات على الاخوة انزل بعد العصر في يوم الخميس حوراء من الجنة اسمها (نزلة)

And the name of Shees^{-as} was Hibatullah^{-as}, and he^{-as} was the first one who was bequeathed to, from the human beings, in the earth. Then there was born unto him^{-as} Yafas^{-as}, not having a second with him^{-as}. So when they became aware (adults), Allah^{-azwj} Mighty and Majestic Intended that their offspring to reach what you are seeing, and since the Pen had flowed from

Prohibiting what Allah^{-azwj} Mighty and Majestic had Prohibited, from the sisters upon the brothers, after some time, on the Day of Thursday, Caused a Hourie to descend from the Paradise, her name being Nazalat.

فأمر الله عزوجل آدم أن يزوجه من شيث فزوجها منه، ثم أنزل بعد العصر حوراء من الجنة اسمها (منزلة) فأمر الله تعالى آدم أن يزوجه من يافث فزوجها منه فولد لشيث غلام وولدت ليافث جارية فأمر الله عزوجل آدم حين ادركا أن يزوجه بنت يافث من ابن شيث ففعل فولد الصفة من النبيين والمرسلين من نسلهما ومعاذ الله أن يكون ذلك على ما قالوا من الأخوة والأخوات.

Allah^{-azwj} Mighty and Majestic Commanded Adam^{-as} that he^{-as} should get her married to Shees^{-as}. He^{-as} got her to be married to him^{-as}. Then, after some time, a Hourie descended from the Paradise, her name being Manzalal. So Allah^{-azwj} the High Commanded Adam^{-as} that he^{-as} should get her to be married to Yafas^{-as}, so he^{-as} got her to be married to him. A boy was born unto Shees^{-as}, and a girl was born unto Yafas^{-as}. So Allah^{-azwj} Mighty and Majestic Commanded Adam^{-as}, when they attained awareness (adults), to get the daughter of Yafas^{-as} to be married to the son of Shees^{-as}. So he^{-as} did it. Thus the elites from the Prophets^{-as}, and the Rasools^{-as} were born from their offspring. And God Forbid, that that happened upon what they are saying, from the brothers and the sisters'.³⁰

و عنه: عن أبيه، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد ابن أورمة، عن النوفلي، عن علي بن داود اليقوي، عن الحسن بن مقاتل، عن سمع زرارة، يقول: سئل أبو عبد الله (عليه السلام) عن بدء النسل من آدم كيف كان؟ و عن بدء النسل من ذرية آدم، فإن أناسا من عندنا يقولون: إن الله تبارك و تعالى أوحى إلى آدم أن يزوجه بناته بنيه، و إن هذا الخلق كله أصله من الإخوة و الأخوات!؟

And from him (Al Sadouq), from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Awrama, from Al Nowfaly, from Ali Bin Dawood Al Yaqouby, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

'I asked Abu Abdullah^{-asws} about the beginning of the offspring from Adam^{-as}, how did this come about? And about the offspring from the offspring of Adam^{-as}, (2nd generation) for there are people who are saying, 'Allah^{-azwj} the High Revealed unto Adam^{-as} that he^{-as} should get his^{-as} daughters to be married to his^{-as} sons, and that the people, all of them, their origin is from brothers and sisters?'

فقال أبو عبد الله (عليه السلام): «تعالى الله عن ذلك علوا كبيرا! يقول من قال هذا: بأن الله جل و عز خلق صفة خلقه و أحبائه و أنبياءه و رسله و المؤمنين و المؤمنات و المسلمين و المسلمات من حرام، و لم يكن له من القدرة أن يخلقهم من حلال، و قد أخذ ميثاقهم على الحلال الطهر الطاهر الطيب.

Abu Abdullah^{-asws} said: 'Allah^{-azwj} is Higher than that, Higher, Greater! The one who said this is saying that Allah^{-azwj} Majestic and Mighty Created the elite of His^{-azwj} creatures, and the ones Beloved to Him^{-azwj}, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and the Momineen, and the Mominaat, and the Muslim men, and the Muslim women from Prohibited (means), and did not have the ability to Create them lawfully, whereas He^{-azwj} has Taken the Covenant upon the Lawful, the Purified, the good'.

³⁰ Illal Al Sharaie – V 1 Ch 17 H 2

فو الله لقد نبئت أن بعض البهائم تنكرت له أخته، فلما نزا عليها و نزل، كشف له عنها، فلما علم أنها أخته، أخرج غرموله، ثم قبض عليه بأسنانه حتى قطعه فخر ميتا، و آخر تنكرت له امه ففعل هذا بعينه، فكيف الإنسان في انسيته و فضله و علمه؟!«

And Allah^{-azwj} has (even) Informed some of the animals that it should keep away from its sister. When it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead. And it also dislikes (copulating) with its mother and it acts in the same way. So how can the human being (do this) forgetting his preference and his knowledge?³¹

Maintenance of Relationships

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله (عز ذكره): وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. قال: فقال: «هي أرحام الناس، إن الله عز و جل أمر بصلتها، و عظمها، ألا ترى أن الله جعلها معه؟!».

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}, Mighty is His^{-azwj} Mention **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**. He^{-asws} said: ‘These are the relationships with the people. Allah^{-azwj} Mighty and Majestic has Commanded with its maintenance, and to revere these. Do you not see that Allah^{-azwj} has Made him (human being) to be with these?’³²

و عنه: بإسناده عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): صلوا أرحامكم و لو بالتسليم، يقول الله تبارك و تعالى: وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.»

And from him (kulatoryni), by his chain from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Maintain your relationships even if it be with the greetings (Salaam). Allah^{-azwj} Blessed and Exalted is Saying **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**’.³³

و عنه: بإسناده عن الوشاء، عن محمد بن الفضيل الصيرفي، عن الرضا (عليه السلام)، قال: «إن رحم آل محمد- الأئمة- معلقة بالعرش، تقول: اللهم صل من وصلني، و اقطع من قطعني، ثم هي جارية في أرحام المؤمنين.» ثم تلا هذه الآية وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ.

And from him (Kulatoryni), by his chain from Al Washa, from Muhammad Bin Al Fazeyl Al Sayrafi,

From Al-Reza^{-asws} having said: ‘The kinship of the Progeny^{-asws} of Muhammad^{-saww} – the Imams^{-asws} – would be attached to the Throne saying: “Our Allah^{-azwj}! Maintain relationship with the one who maintains it with me^{-asws}, and Cut it off from the one who cuts it off with me^{-asws}. Then it flows in the relationships of the Momineen’. Then he^{-asws} recited this Verse **and fear**

³¹ (Extract) علل الشرائع: 2 / 18.

³² الكافي 2: 1 / 120.

³³ الكافي 2: 22 / 124.

Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].³⁴

أبو علي الطبرسي: في معنى الآية: و اتقوا الأرحام أن تقطعوها، و هو المروي عن أبي جعفر (عليه السلام).

Abu Ali Al Tabarsy –

Regarding the Meaning of this Verse **[4:1]**, said, ‘Fear the cutting off of the relationships’. And it is reported from Abu Ja’far^{-asws}.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا قَالَ فَقَالَ هِيَ أَرْحَامُ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِصِلَتِهَا وَ عَظَمَهَا أ لَا تَرَى أَنَّهُ جَعَلَهَا مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}, Majestic is His^{-azwj} Mention **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**. So he^{-asws} said: ‘These are the relationships of the people. Allah^{-azwj} Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that He^{-azwj} Made it to be from Him^{-azwj}?’³⁶

[ابن شهر آشوب] أبو حمزة، عن أبي جعفر (عليه السلام) في قوله تعالى: * (واتقوا الله الذي تساءلون به والارحام) * قال: قرابة الرسول وسيدهم أمير المؤمنين (عليه السلام)، امرؤا بمودتهم فخالقوا ما امرؤا به.

Ibn Shehr Ashub, from Abu Hamza,

From Abu Ja’far^{-asws} regarding the Words of the High **and fear Allah, Who you are asking for the relationships by [4:1]**, he^{-asws} said: ‘The relatives of the Rasool^{-saww}, and their chief is Amir Al-Momineen^{-asws}. They (people) have been Commanded with being cordial to them, but they opposed what they had been Commanded with’.³⁷

فُرَاتٌ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْقَزَائِيُّ مُعْتَمِدًا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ [ع] قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ أَهْلَ بَيْتِي مِنْ طِينَةٍ [خَلَقَنِي مِنْ طِينَةٍ وَ أَهْلَ بَيْتِي] لَمْ يَخْلُقِ اللَّهُ مِنْهَا أَحَدًا غَيْرَنَا وَ مَنْ ضَوَى إِلَيْنَا [وَ مَنْ يَتَوَلَّانَا] فَكُنَّا أَوَّلَ مَنْ ابْتَدَأَ مِنْ خَلْقِهِ فَلَمَّا خَلَقْنَا فَتَقَّ بِنُورِنَا كُلِّ [أَطَعَةَ طِينَةَ طِينَةٍ] وَ أَحَبَّنَا بِنَا كُلِّ طِينَةَ طِينَةٍ

Furat said, ‘It was narrated to me by Ja’far Bin Muhammad Al Fazary,

From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Created me^{-saww} and the People^{-asws} of my^{-saww} Household from (one and the same) clay. Allah^{-azwj} did not Create anyone from it apart from us^{-asws}, and the one who resorts to us^{-asws} and the one who befriends us^{-asws}, so we^{-asws} were the first ones to have begun from His^{-azwj}

³⁴ الكافي 2: 26 / 125.

³⁵ مجمع البيان 3: 6.

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 1

³⁷ Hadeeth No. 57

creation. So when He^{-azwj} had Created us^{-asws}, there was rent asunder by our^{-asws} light, feeding every good clay, and every food clay was Made to be alive by us^{-asws}.

ثُمَّ قَالَ اللَّهُ تَعَالَى هَؤُلَاءِ خِيَارُ خَلْقِي وَ حَمَلَةُ عَرْشِي وَ حُرَّانُ عِلْمِي وَ سَادَةُ أَهْلِ السَّمَاءِ وَ سَادَةُ أَهْلِ الْأَرْضِ هَؤُلَاءِ هُدَاةُ الْمُهْتَدِينَ وَ الْمُهْتَدَى [و] الْمُهْتَدَاءِ [يَمُّ مَنْ جَاءَنِي بِوَلَاتِهِمْ أُوجِبُهُمْ جَنَّتِي وَ أَبْجَنَّهُمْ كَرَامَتِي وَ مَنْ جَاءَنِي بِعَدَاوَتِهِمْ أُوجِبُهُمْ نَارِي [و] بَعَثْتُ عَلَيْهِمْ عَذَابِي

Then Allah^{-azwj} the Exalted Said: “They^{-asws} are the best of My^{-azwj} creation and the bearers of My^{-azwj} Throne, and treasures of My^{-azwj} Knowledge, and Chiefs of the inhabitants of the sky and Chiefs of the inhabitants of the earth. They^{-asws} are the guides of the guided ones, and the guided one is the one guided by them^{-asws}. The one who comes to Me^{-azwj} with having their^{-asws} Wilayah, I^{-azwj} shall Obligate My^{-azwj} Paradise to them and Confer My^{-azwj} Prestige upon them. And the one who comes to Me^{-azwj} with having their^{-asws} enmity, I^{-azwj} Shall Obligate My^{-azwj} Fire and Send My^{-azwj} Punishment to them”.

ثُمَّ قَالَ ع [و] نَحْنُ أَصْلُ الْإِيمَانِ بِاللَّهِ وَ مَلَائِكَتِهِ وَ تَمَامُهُ وَ مِنَّا الرَّقِيبُ عَلَى خَلْقِ اللَّهِ وَ بِهِ إِسْدَادُ أَعْمَالِ الصَّالِحِينَ وَ نَحْنُ فَسَمَ اللَّهُ الَّذِي يُسْأَلُ بِهِ وَ نَحْنُ وَصِيَّةُ اللَّهِ فِي الْأَوَّلِينَ وَ وَصِيَّتُهُ فِي الْآخِرِينَ وَ ذَلِكَ قَوْلُ اللَّهِ جَلَّ جَلَالُهُ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

Then he^{-saww} said: ‘And we^{-asws} are the origin of the Eman with Allah^{-azwj} and His^{-azwj} Angels, and the completeness of it, and from us^{-asws} is the watcher upon the creatures of Allah^{-azwj}, and by him^{-asws} are the righteous ones guided to the deeds, and we^{-asws} are the oath which Allah^{-azwj} would be Asking with, and we^{-asws} are the Bequest of Allah^{-azwj} among the former ones and His^{-azwj} Bequest among the latter ones, and these are the Words of Allah^{-azwj}, Majestic is His^{-azwj} Majesty: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**.³⁸

VERSE 2

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا {2}

And give the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their wealth (as an addition) to your own property; this is surely a great sin [4:2]

و قال الشيباني في (نهج البيان)، في قوله تعالى: وَ لَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ، قال ابن عباس: لا تبدلوا الحلال من أموالكم بالحرام من أموالهم لأجل الجودة و الزيادة فيه، قال: و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

And Al Shaybani said in Nahj Al Bayaan,

Regarding the Words of the Exalted **and do not substitute worthless (things) for (their) good (ones) [4:2]**, ‘Ibn Abbas said, ‘Do not substitute the Permissible from your own properties

89 H – تفسير فرات الكوفي، ص: 102³⁸

with the Prohibited from their properties and for the reasons of the renewal and the increase'. He (Al-Tabarsy) said, 'And it is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}'³⁹

الطبرسي أبو علي: روي أنه لما نزلت هذه الآية كرهوا مخالطة اليتامى، فشق ذلك عليهم، فشكوا ذلك إلى رسول الله (صلى الله عليه و آله)، فأمر الله سبحانه و يستغفرونك عن اليتامى قل إصلاح لهم خير و إن تخالطوهم فإخوانكم الآية، قال: و هو المروي عن السيدين الباقر و الصادق (عليهما السلام).

Al Tabarsy Abu Ali – 'It is reported that when this Verse [4:2], they (people) disliked mingling with the orphans, and that was grievous upon them. So they complained of that to Rasool-Allah^{-saww}, and Allah^{-azwj}, Glorious is He^{-azwj}, Revealed **And they are asking you about the orphans. Say: 'Correcting for them is good, and if you mingle them, so they are your brethren' [2:220]** – the Verse. He (Al Tabarsy) said, 'And it is reported from the two Masters^{-asws}, Al Baqir^{-asws} and Al Sadiq^{-asws}'⁴⁰

العياشي: عن سماعة، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل أكل مال اليتيم، هل له توبة؟ فقال: «يؤدي إلى أهله، لأن الله يقول: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا، و قال: إِنَّهُ كَانَ حُوبًا كَبِيرًا».

Al Ayyashi, from Sama'at,

From Abu Abdullah^{-asws}, said; 'I asked him^{-asws} about a man who devours the wealth of the orphans, is there a repentance for him?' So he^{-asws} said: 'He would pay it back to his family, because Allah^{-azwj} is Saying: **(As for) those who are consuming the wealth of the orphans unjustly, are rather consuming fire in their bellies, and they would be arriving at the Blazing Fire [4:10]; and Said: this is surely a great sin [4:2].**⁴¹

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، أو أبي الحسن (عليه السلام)، أنه قال: «حُوبًا كَبِيرًا هو مما قال: تخرج الأرض من أبقائها».

From Sama'at Bin Mahran,

From Abu Abdullah^{-asws}, or Abu Al Hassan^{-asws} having said: '**a great sin [4:2]**, it is from what He^{-azwj} Said the earth would be throwing out from its burdens (99:2)'.⁴²

VERSE 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا {3}

And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do

³⁹ نهج البيان 1: 81 (مخطوط).

⁴⁰ مجمع البيان 3: 7.

⁴¹ تفسير العياشي 1: 12 / 217.

⁴² تفسير العياشي 1: 11 / 217.

justice (between them), then (marry) one or what your right hands possess; this is the least that you will not be oppressing [4:3]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن نوح بن شعيب، و محمد بن الحسن، قال: سأل ابن أبي العوجاء هشام بن الحكم، فقال: أليس الله حكيمًا؟ قال: بلى، هو أحكم الحاكمين. قال: فأخبرني عن قوله عز و جل: فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَلَيْسَ هَذَا فَرَضًا؟ قال: بلى.

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Nuh Bin Shayb and Muhammad Bin Al Hassan who said,

'Abu Al-Awja asked Hisham Bin Al-Hakam, 'Is not Allah^{-azwj} Wise?' He said, 'Yes, He^{-azwj} is the most Wise'. He said, 'So inform me about the Words of the Mighty and Majestic **then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]**, is this not an Obligation?' He said, 'Yes'.

قال: فأخبرني عن قوله عز و جل: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ أَي حَكِيمٌ يَتَكَلَّمُ بِهَذَا؟

He said, 'So inform me about the Words of the Mighty and Majestic **And will never be able to be equitable between the women and even if you may desire it, but do not be disinclined (from one) with every disinclination [4:129]**, which Wise (person) would speak with these (Words)?'.

فلم يكن عنده جواب، فرحل إلى المدينة، إلى أبي عبد الله (عليه السلام)، فقال: «يا هشام في غير وقت حج و لا عمرة؟» قال: نعم جعلت فداك، لأمر أهني، إن ابن أبي العوجاء سألني عن مسألة لم يكن عندي فيها شيء قال: «و ما هي؟» قال: فأخبره بالقصة.

There did not happen to be an answer with him so he went to Al-Medina, to Abu Abdullah^{-asws}. He^{-asws} said: 'O Hisham! In a time other than of Hajj or Umrah?' He said, 'Yes, may I be sacrificed for you^{-asws}! There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with'. He^{-asws} said: 'And what is it?' He (the narrator) said, 'And he (Hisham) related to him^{-asws} the story'.

فقال له أبو عبد الله (عليه السلام): «أما قوله عز و جل: فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً يَعْنِي فِي النِّفْقَةِ، وَ أَمَا قَوْلُهُ: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ يَعْنِي فِي الْمَوَدَّةِ».

Abu Abdullah^{-asws} said to him: 'As for the Words of the Mighty and Majestic **then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]** – it Means with regards to the expenses. And as for His^{-azwj} Words **And you will never be able to be equitable between the women and even if you may desire it, but do not be disinclined (from one) with every disinclination so that you leave her as it were in suspense [4:129]** – it Means with regards to the cordiality'.

قال: فلما قدم عليه هشام بهذا الجواب و أخبره، قال: و الله، ما هذا من عندك.

He (the narrator) said, 'So when Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah^{-azwj}! This is not from you'.⁴³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن زرارة، و محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إذا جمع الرجل أربعاً فطلق إحداهن فلا يتزوج الخامسة حتى تنقضي عدة المرأة التي طلق». و قال: «لا يجمع الرجل ماءه في خمس».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj, from Zarara, and Muhammad Bin Muslim,

From Abu Abdullah^{-asws} having said: 'When a man who has gathered four (wives), and he divorces one, so he should not marry the fifth until the expiry of the waiting term of the woman who has been divorced'. And he^{-asws} said: 'And the man cannot gather his water in five'.⁴⁴

العياشي: عن يونس بن عبد الرحمن، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «في كل شيء إسراف إلا في النساء، قال الله: فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ، و قال: و أحل الله ما ملكت أيمانكم».

Al Ayyashi, from Yunus Bin Abdul Rahman, from the one who informed him,

From Abu Abdullah^{-asws} having said: 'In everything there is extravagance except regarding the women. Allah^{-azwj} Says **then marry such women as seem good to you, two and three and four [4:3]**'. And he^{-asws} said: 'And Allah^{-azwj} has Permitted whatever your right hands possess (no limit)'.⁴⁵

علي بن إبراهيم: سأل رجل من الزنادقة أبا جعفر الأحول، فقال: أخبرني عن قول الله: فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِدَةً و قال في آخر السورة: وَ لَنْ تَسْتَطِيعُوا أَنْ تُعَدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَبَيْنَ الْقَوْلَيْنِ فَرْقٌ؟

Ali Bin Ibrahim (said),

'A man from the atheists asked Abu Ja'far Al Ahowl saying, 'Inform me about the Words of Allah^{-azwj}: **then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]**, and Said at the end of the Chapter **And you will never be able to be equitable between the women and even if you may desire it, but do not be disinclined (from one) with every [4:129]**, so is there a difference between the two Words (Verses)?'

قال أبو جعفر الأحول: فلم يكن عندي في ذلك جواب، فقدمت المدينة، فدخلت على أبي عبد الله (عليه السلام) و سألته عن الآيتين، فقال: «أما قوله: فَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِدَةً فَإِنَّمَا عَنَى بِهِ النِّفْقَةَ، و قوله: وَ لَنْ تَسْتَطِيعُوا أَنْ تُعَدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَإِنَّمَا عَنَى بِهِ فِي الْمَوَدَّةِ، فَإِنَّهُ لَا يَقْدِرُ أَحَدٌ أَنْ يَعْدِلَ بَيْنَ الْمَرَاتِينِ فِي الْمَوَدَّةِ».

Abu Ja'far Al Ahowl said, 'There did not happen to be an answer with me regarding that, so I proceeded to Al Medina and went over to Abu Abdullah^{-asws} and asked him^{-asws} about the two Verses. He^{-asws} said: '**but if you fear that you will not do justice (between them) [4:3]**, it Means

⁴³ الكافي 5: 362 / 1.

⁴⁴ الكافي 5: 429 / 1.

⁴⁵ تفسير العياشي 1: 218 / 13.

the expenses, and His^{-azwj} Words: ***And you will never be able to be equitable between the women and even if you may desire it, but do not be disinclined [4:129]***, so rather the cordiality is Meant by it, for no one is able to be equitable between the two women regarding the cordiality’.

فرجع أبو جعفر الأحول إلى الرجل فأخبره، فقال: هذا حملته الإبل من الحجاز.

Abu Ja’far Al Ahowl returned to the man and informed him, and he said, ‘This is what the camels have carried over from Al Hijaz’^{.46}

ابن بابويه، قال: حدثنا علي بن أحمد، قال: حدثنا محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان، أن الرضا (عليه السلام) كتب إليه فيما كتب من جواب مسأله: «علة تزويج الرجل أربع نسوة و يحرم أن تتزوج المرأة أكثر من واحد، لأن الرجل إذا تزوج أربع نسوة كان الولد منسوباً إليه، و المرأة لو كان لها زوجان أو أكثر من ذلك، لم يعرف الولد لمن هو، إذ هم مشتركون في نكاحها، و في ذلك فساد الأنساب و الموارث و المعارف».

Ibn Babuwayh said, ‘It was narrated to us by Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan,

‘Al-Reza^{-asws} wrote to him in what he^{-asws} wrote in answer to his question, ‘The reason for the man (being allowed to) marry four women and Prohibition of the woman marrying more than one is because the man, when he marries four women, the child would be linked to him, and the woman, if she had two husbands for her or more than that, it would not be recognise whose child it was, when they were participants in her marriage, and in that is the corruption of the lineages and the inheritances and the acquaintances’^{.47}

و عنه، قال: حدثنا محمد بن الحسن (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن محمد بن الفضيل، عن سعد الجلاب، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل لم يجعل الغيرة للنساء، إنما تغار المنكرات منهن، فأما المؤمنات فلا، إنما جعل الله عز و جل الغيرة للرجال، لأنه قد أحل الله عز و جل له أربعاً و ما ملكت يمينه، و لم يجعل للمرأة إلا زوجها وحده، فإن بغت معه غيره كانت زانية».

And from him (Al Saouq), said, ‘It was narrated to us by Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ahmad bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Al Fazeyl, from Sa’a Al Jalab,

From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic did not make the sense of honour (الغيرة) for the women. But rather, it is the evils ones from them are proud. But, as for the Mominaat, so no. Rather, Allah^{-azwj} Mighty an Majestic Made the sense of honour for them men, because Allah^{-azwj} Mighty and Majestic has Permitted four (wives) for him and (plus) whatever his rights hands possess, and did not Make for the woman, except for one husband. So, if she were to seek another one along with him, she would be an adulteress’^{.48}

عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «لا يحل لماء الرجل أن يجري في أكثر من أربعة أرحام من الحرائر».

⁴⁶. تفسير القمي 1: 130.

⁴⁷. علل الشرائع: 504 / 1. باب (271).

⁴⁸. علل الشرائع: 504 / 1. باب (272).

From Mansour Bin Hazim,

From Abu Abdullah^{-asws} having said: 'It is not Permissible for the water of the man that it flows in more than four wombs from the free ones (women)'.⁴⁹

VERSE 4

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا {4}

And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن عثمان بن عيسى، عن سعيد بن يسار، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، امرأة دفعت إلى زوجها مالا من مالها ليعمل به، و قالت حين دفعت إليه: أنفق منه، فإن حدث بك حدث فما أنفقت منه كان حلالا طيبا، فإن حدث بي حدث فما أنفقت منه فهو حلال طيب؟ فقال: «أعد علي - يا سعيد - المسألة»

Muhammad Bin Yaquob, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usmaan Bin Isa, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! A woman hands over some of her wealth to her husband to do some business with it, and she said whilst handing it over to him, 'Spend from it, so if something happens with you (death), then whatever you have spent from it was Permissible and good. And if something were to happen to me (death), so whatever you have spent from it, is Permissible and good'. So he^{-asws} said: 'Leave this question with me^{-asws}, O Sa'ad'.

فلما ذهبت أعيدها عليه اعترض فيها صاحبها، وكان معي حاضرا، فأعاد عليه مثل ذلك، فلما فرغ أشار بإصبعه إلى صاحب المسألة، فقال: «يا هذا إن كنت تعلم أحما قد أفضت بذلك إليك فيما بينك [و بينها] و بين الله عز و جل فحلال طيب» ثلاث مرات. ثم قال: «يقول الله عز و جل في كتابه: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا».

When I went, I returned to question him^{-asws}, its owner (the one who was involved in the case) was present there with me, so he repeated to him^{-asws} the like of that. So when he^{-asws} was free, he^{-asws} gestured by his^{-asws} fingers towards him and said: 'O this, if you knew that she has delegated it to you with that, in what is between you and between her and between Allah^{-azwj} Mighty and Majestic, so it is Permissible and good' – three times'. Then he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**'.⁵⁰

عنه: عن عدة من أصحابنا، عن سهل بن زياد، و أحمد بن محمد، عن الحسن بن محبوب، عن علي بن رثاب، عن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لا يرجع الرجل فيما يهب لامرأته، و لا المرأة فيما تحب لزوجها حيز أو لم يحز «1» أليس الله تبارك و تعالى يقول: وَ لَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا و قال: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا فهذا يدخل في الصداق و الهبة».

⁴⁹ تفسير العياشي 1: 14 / 218.

⁵⁰ الكافي 5: 1 / 136.

From him (Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zarara,

From Abu Abdullah^{-asws} having said: 'The man does not return what his wife has gifted to him, nor the woman what her husband has gifted her, whether possession has taken place or not. Is not Allah^{-azwj} Blessed and Exalted Saying **and it is not lawful for you to take any part of what you have given them [2:229]**? And Said **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**'. So this is included in the dower and the gifts'.⁵¹

عن حمران، عن أبي عبد الله (عليه السلام)، قال: «اشتكى رجل إلى أمير المؤمنين (عليه السلام) فقال له: سل من امرأتك درهما من صداقها، فاشتر به عسلاً فاشربه بماء السماء، ففعل ما أمر به فبريء، فسئل أمير المؤمنين (عليه السلام) عن ذلك: أ شيء سمعته من النبي (صلى الله عليه وآله)؟

From Hamran,

From Abu Abdullah^{-asws} having said: 'A man complained to Amir Al-Momineen^{-asws} (about stomach pain), so he^{-asws} said to him: 'Ask your wife for two Dirhams from her dowry, and buy some honey with it. Drink it with rain water'. So he did what he was instructed to and was cured. So, he asked Amir Al-Momineen^{-asws} about that, 'Is this something you^{-asws} heard from the Prophet^{-saww}?'

قال: لا، و لكني سمعت الله يقول في كتابه: فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا و قال: يَخْرُجُ مِنْ بَطْنِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ و قال: وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَاجْتَمَعَ الْهَيَاءُ الْمَرِيءُ و البركة و الشفاء، فرجوت بذلك البرء».

He^{-asws} said: 'No! But I^{-asws} heard Allah^{-azwj} Saying in His^{-azwj} Book **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**; and Said **There comes forth from its belly a beverage of many colours, in which there is healing for the people [16:69]**; and Said **And We Send down from the sky Blessed water [50:9]**. So there had gathered the enjoyment, and the wholesomeness, and the Blessing, and the Healing. Therefore hope for the cure with that'.⁵²

عن علي بن رئاب، عن زرارة، قال: لا ترجع المرأة فيما تهب لزوجها، حيزت أو لم تحز، أليس الله يقول: فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا.

From Ali Bin Ra'ib, from Zarara who said,

'The woman has no recourse to what she had gifted to her husband, whether she possesses it or not. Is not Allah^{-azwj} Saying **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**'.⁵³

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، أو أبي الحسن (عليه السلام)، قال: سألته عن قول الله: فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا، قال: «يعني بذلك أموالهن التي في أيديهن مما ملكن».

⁵¹ الكافي 7: 30 / 3

⁵² تفسير العياشي 1: 18 / 219

⁵³ تفسير العياشي 1: 19 / 219.

From Sama'at Bin Mahran,

From Abu Abdullah^{-asws} or Abu Al Hassan^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**. He^{-asws} said: 'It Means by that they wealth which is in their hands from what they own'.⁵⁴

VERSE 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {5}

And do not give your wealth to the foolish which Allah has made a (means of) support for you, and sustain them from it and clothe them and speak to them kind words [4:5]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ: «فالسفهاء: النساء و الولد، إذا علم الرجل أن امرأته سفية مفسدة، و ولده سفية مفسد، لم ينبغ له أن يسلط واحدا منهما على ماله الذي جعل الله له قياما، يقول: معاشا، قال: وَ ارزُقُوهُمْ فِيهَا وَ اكْسُوهُمْ وَ قُولُوا لَهُمْ قَوْلًا مَعْرُوفًا فالمعروف: العدة».

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

From Abu Ja'far^{-asws} regarding the Words of the High **And do not give your wealth to the foolish [4:5]**, said: 'The foolish – the women and the children, when the man knows that his wife is foolish and mischievous, and his children are foolish and mischievous. It does not befit him that he should let one of them to be in charge of his wealth which Allah^{-azwj} has Made as a means of support for his livelihood. He^{-azwj} Said **and sustain them from it and clothe them and speak to them kind words [4:5]**. So the good words are – the preparation'.⁵⁵

العياشي: عن يونس بن يعقوب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ. قال: «من لا تتق به».

Al Ayyashi, from Yunus Bin Yaqoub who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} **And do not give your wealth to the foolish [4:5]**. He^{-asws} said: 'The one who cannot be trusted with it'.⁵⁶

عن إبراهيم بن عبد الحميد، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ. قال: «كل من يشرب المسكر فهو سفية».

From Ibrahim Bin Abdul Hameed who said,

⁵⁴ تفسير العياشي 1: 16 / 219.

⁵⁵ تفسير القمي 1: 131.

⁵⁶ تفسير العياشي 1: 20 / 220.

'I asked Abu Ja'far^{-asws} about this Verse **And do not give your wealth to the foolish [4:5]**. He^{-asws} said: 'Everyone who drinks the intoxicants, so he is foolish'.⁵⁷

عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: «وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ. قال: «هم اليتامى، لا تعطوهم أموالهم حتى تعرفوا منهم الرشدة». فقلت: فكيف يكون أموالهم أموالنا؟ فقال: «إذا كنت أنت الوارث لهم».

From Ali Bin Abu Hamza,

From Abu Abdullah^{-asws}, 'I asked him^{-asws} about the Words of Allah^{-azwj} **And do not give your wealth to the foolish [4:5]**. He^{-asws} said: 'They are the orphans. Do not give them their property until you recognise the rightful guidance from them'. So I said, 'So how can their property become our property?' So he^{-asws} said: 'When you were the heir for them'.⁵⁸

و في خير آخر: سئل أبو جعفر (عليه السلام) عن قول الله عز وجل «وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ قال: «لا تؤتوها شراب الخمر، ولا النساء» ثم قال: «وأي سفيه أسفه من شراب الخمر؟».

And in another Hadeeth –

'Abu Ja'far^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic **And do not give your wealth to the foolish [4:5]**. He^{-asws} said: 'Neither give it to the drunkard, nor the women'. Then he^{-asws} said: 'And which foolish (person) is more foolish than the drunkard?'⁵⁹

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): شراب الخمر لا تصدقوه إذا حدث، ولا تزوجوه إذا خطب، ولا تعودوه إذا مرض، ولا تحضروه إذا مات، ولا تأمنوه على أمانة، فمن اتتمنه على أمانة فأهلكها فليس على الله أن يخلفه عليه، ولا أن يأجره عليها، لأن الله يقول: «وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ و أي سفيه أسفه من شراب الخمر؟!».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer,

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The drinker of the wine, neither ratify him when he narrates, nor marry him (your womenfolk) when he proposes, nor console him when sick, nor attend (his funeral) when he dies, nor entrust him upon an entrustment. So, the one who does entrust him upon an entrustment, and he destroys it, so it wouldn't be upon Allah^{-azwj} that He^{-azwj} Replaces it upon him, nor that He^{-azwj} Recompenses him upon it, because Allah^{-azwj} is Saying: **And do not give your wealth to the foolish [4:5]**, and which foolish ones is more foolish than the drinker of wine?'⁶⁰

حُمَيْدُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ شَرِبَ الْخَمْرَ بَعْدَ أَنْ حَرَّمَهَا اللَّهُ تَعَالَى عَلَى لِسَانِي فَلَيْسَ بِأَهْلٍ أَنْ يُزَوَّجَ إِذَا حَطَبَ وَ لَا يُصَدَّقَ إِذَا حَدَّثَ وَ لَا يُشْفَعُ إِذَا شَفَعَ وَ لَا يُؤْتَمَنَ عَلَى أَمَانَةٍ فَمَنْ ائْتَمَنَهُ عَلَى أَمَانَةٍ فَأَكَلَهَا أَوْ صَبَعَهَا فَلَيْسَ لِيَدِي ائْتَمَنَهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَأْجُرَهُ وَ لَا يُخْلِفَ عَلَيْهِ

⁵⁷ تفسير العياشي 1: 22 / 220.

⁵⁸ تفسير العياشي 1: 23 / 220.

⁵⁹ من لا يحضره الفقيه 4: 586 / 168.

⁶⁰ تفسير القمي 1: 131.

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usma, from Hammad Bin Bashir,

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'The one who drinks the wine after Allah^{-azwj} the High having Prohibited it upon my^{-sawww} tongue, so he is not deserving of being married to when he proposes, nor to be ratified when he narrates, nor interceded for when there is intercession, nor relied upon an entrustment. So the one who trusts him upon an entrustment, so he devours it or wastes it, so it is not for the one who entrusted him, upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Rewards him or Compensates him'.

وَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أَرَدْتُ أَنْ أَسْتَبْضِعَ بِضَاعَةً إِلَى الْيَمَنِ فَأَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَسْتَبْضِعَ فَلَانًا بِضَاعَةً فَقَالَ لِي أَمَا عَلِمْتَ أَنَّهُ يَشْرَبُ الْخَمْرَ فَقُلْتُ قَدْ بَلَغَنِي مِنَ الْمُؤْمِنِينَ أَنَّهُمْ يَقُولُونَ ذَلِكَ فَقَالَ لِي صَدَقْتُهُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ

And Abu Abdullah^{-asws} said: 'I^{-asws} wanted to barter (trade) some goods to Yemen, so I^{-asws} went to Abu Ja'far^{-asws} and said to him^{-asws}, 'I^{-asws} intend to send so and so for bartering goods'. So he^{-asws} said to me: 'But, do you^{-asws} not know that he drinks the wine?' So I said, 'It has reached me from the Believers, they are saying that'. So he^{-asws} said to me: 'Ratify them, for Allah^{-azwj} Mighty and Majestic is Saying **he believes in Allah and trusts the Momineen [9:61]**'.

ثُمَّ قَالَ إِنَّكَ إِنْ اسْتَبْضَعْتَهُ فَهَلَكَتْ أَوْ ضَاعَتْ فَلَيْسَ لَكَ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَأْجُرَكَ وَلَا يُخْلِفَ عَلَيْكَ فَاسْتَبْضَعْتَهُ فَصَبَّحَهَا فَدَعَا اللَّهَ عَزَّ وَجَلَّ أَنْ يَأْجُرَنِي فَقَالَ يَا بَنِيَّ مَهْ لَيْسَ لَكَ عَلَى اللَّهِ أَنْ يَأْجُرَكَ وَلَا يُخْلِفَ عَلَيْكَ

Then he^{-asws} said: 'If you^{-asws} were to send him for trading so if he destroys it or wasters it, so it would not be for you^{-asws} upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Recompenses you nor Compensates upon you^{-asws}. So if you^{-asws} were to send him for barter and he wastes it, and you^{-asws} were to supplicate to Allah^{-azwj} Mighty and Majestic: 'Recompense me^{-asws}!' He^{-asws} said: 'O my^{-asws} son! No, it is not for you^{-asws} upon Allah^{-azwj} that He^{-azwj} Recompenses you, nor that He^{-azwj} Compensates'.

قَالَ قُلْتُ لَهُ وَ لِمَ فَقَالَ لِي إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا فَهَلْ تَعْرِفُ سَفِيهَاً أَسْفَهَ مِنْ شَارِبِ الْخَمْرِ

He^{-asws} said: 'I^{-asws} said to him^{-asws}: 'And why is that so?' So he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is Saying **And do not give your wealth to the foolish which Allah has made a (means of) support for you [4:5]**. So, do you^{-asws} know of any one more foolish than the wine drinker?'

قَالَ ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ) لَا يَزَالُ الْعَبْدُ فِي فُسْحَةٍ مِنَ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَشْرَبَ الْخَمْرَ فَإِذَا شَرِبَهَا حَرَقَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سِرْبَالَهُ وَكَانَ وَابِتُهُ وَ أَلْحُوهُ إِبْلِيسَ لَعَنَهُ اللَّهُ وَ سَمِعُهُ وَ بَصَرُهُ وَ يَدُهُ وَ رِجْلُهُ يَسُوقُهُ إِلَى كُلِّ ضَلَالٍ وَ يَصْرِفُهُ عَنْ كُلِّ خَيْرٍ .

He^{-asws} said: 'Then he^{-asws} said: 'The servant does not cease to be in a leeway from Allah^{-azwj} Mighty and Majestic until he drinks the wine. So when he drinks it, Allah^{-azwj} Mighty and Majestic Tears down his protective covering, and his guardian and his brother would be Iblees'

la, may Allah^{-azwj} Curse him^{-la}, and be his hearing, and his vision, and his hands, and his feet, ushering him to every straying, and exchange him from every goodness'.⁶¹

VERSE 6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا {6}

And test the orphans until they reach the marriageable age; then if you sense maturity from them, then hand over their wealth to them, and do not devour it extravagantly and hastily lest they grow older; and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness. So when you hand over their wealth to them, then keep witnesses upon them, and suffice with Allah as a Reckoner [4:6]

ابن بابويه في (الفتاوى): روي عن الصادق (عليه السلام) أنه سئل عن قول الله عز و جل: فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ. قال: «إيناس الرشد: حفظ المال».

Ibn Babuwayh in Al Faqeeh –

‘It has been reported from Al-Sadiq^{-asws} having been asked about the Words of Allah^{-azwj} Mighty and Majestic **then if you sense maturity from them, then hand over their wealth to them [4:6]**. He^{-asws} said: ‘The **maturity** – preservation of the wealth’.⁶²

و في رواية محمد بن أحمد بن يحيى، عن محمد بن الحسين، عن عبد الله بن المغيرة، عمن ذكره عن أبي عبد الله (عليه السلام)، قال في تفسير هذه الآية: «إذا رأيتموهم و هم يحبون آل محمد فارفعوهم درجة».

And in a report of Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al Husayn, from Abdullah Bin Al Mugheira, from the one who mentioned it,

From Abu Abdullah^{-asws} having said regarding the interpretation of this Verse **then if you sense maturity from them [4:6]**: ‘When you see them and they are loving the Progeny^{-asws} of Muhammad^{-saww}, so raise them a level (i.e. they are becoming mature)’.⁶³

عنه: بإسناده عن أحمد بن محمد، عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ، قال: «فذلك رجل يحبس نفسه عن المعيشة، فلا بأس أن يأكل بالمعروف إذا كان يصلح لهم أموالهم، فإن كانت المال قليلا، فلا يأكل منه شيئا».

⁶¹ Al Kafi – V 6 – The Book of Drinks Ch 14 H 9

⁶² من لا يحضره الفقيه 4: 164 / 575.

⁶³ من لا يحضره الفقيه 4: 165 / 576.

From him (Al Kulayni), by his chain from Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kanany,

From Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic **and the one who was poor, so let him consume with the reasonableness [4:6]**. He^{-asws} said: 'So that is a man whose livelihood is restricted, thus there is no problem that he should eat reasonably when there is enough from their wealth. But if the wealth is a little, he should not eat anything from it'.⁶⁴

و قال الطبرسي في قوله تعالى: وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ: معناه: من كان فقيراً فليأخذ من مال اليتيم قدر الحاجة و الكفاية على جهة القرض، ثم يرد عليه ما أخذ [منه إذا وجد]. قال: و هو المروي عن الباقر (عليه السلام).

And Al-Tabarsy said regarding the Words of the High **and the one who was poor, so let him consume with the reasonableness [4:6]**. Its Meaning is, 'The one who was poor, so he can take from the wealth of the orphans in accordance to the need and the sufficiency upon the aspect of the loan. Then he should return it back what he had taken from it, when he finds it'. He said, 'And it is reported from Al-Baqir^{-asws}'.⁶⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَأْكُلْ بِالْمَعْرُوفِ قَالَ الْمَعْرُوفُ هُوَ الْقَوْتُ وَ إِنَّمَا عَنِ الْوَصِيِّ أَوْ الْقَيْمِ فِي أَمْوَالِهِمْ وَ مَا يُصْلِحُهُمْ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **so let him consume with the reasonableness [4:6]**. He^{-asws} said: 'The reasonableness, it is the daily bread (subsistence), and rather it means the executor or the custodian regarding their wealth, and what he corrects for them'.⁶⁶

و عنه: بإسناده عن منصور بن حازم، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «انقطاع يتم اليتيم الاحتلام. و هو أشده، و إن احتلم و لم يؤنس منه رشد، و كان سفيهاً أو ضعيفاً، فليمسك عنه وليه ماله».

And from him, by his chain from Mansour Bin Hazim, from Hisham,

From Abu Abdullah^{-asws} having said: 'The termination of the orphan-hood of the orphan is the wet-dreams being at its most intense; and if he does experience wet-dreams and maturity is not sense from him, he would be either foolish, or weak-minded. So let his guardian withhold his wealth from him'.⁶⁷

و عنه: بإسناده عن صفوان، عن عيص بن القاسم، عن أبي عبد الله (عليه السلام)، قال: سألت عن اليتيمية، متى يدفع إليها مالها؟ قال: «إذا علمت أنها لا تفسد و لا تضيع». فسألت إن كانت قد تزوجت؟ فقال: «إذا تزوجت فقد انقطع ملك الوصي عنها».

And from him (Al Sadouq), from Safwan, from Ays Bin Al Qasim,

⁶⁴ الكافي 5: 130 / 5.

⁶⁵ مجمع البيان 3: 17

⁶⁶ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 3

⁶⁷ من لا يحضره الفقيه 4: 163 / 569.

From Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the orphan girl, when should her wealth be handed over to her?' He^{-asws} said: 'When it is know that she would neither spoil it nor waste it'. So I asked him^{-asws}, 'If she has been married off?' So he^{-asws} said: 'When she gets married, then the control of the bequeathed one has been terminated from her''.⁶⁸

عن إسحاق بن عمار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ، فقال: «هذا رجل يجبس نفسه لليتيم على حرث أو ماشية و يشغل فيها نفسه، فليأكل منه بالمعروف، و ليس ذلك له في الدينار و الدراهم التي عنده موضوعة».

From Is'haq Bin Ammar, from Abu Baseer,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness [4:6]**. He^{-asws} said: 'This is a man who withholds himself for the orphan upon a farm or a livelihood and pre-occupies himself with regards to it, so let him consume from it with the reasonableness, and that isn't for him regarding the Dinars and the Dirhams which is with him as deposit (for the orphan)''.⁶⁹

عن رفاعة، عن أبي عبد الله (عليه السلام)، في قوله: فَلْيَأْكُلْ بِالْمَعْرُوفِ، قال: «كان أبي يقول: إنها منسوخة».

from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **so let him consume with the reasonableness [4:6]**. He^{-asws} said: 'My^{-asws} father^{-asws} was saying: 'It is Abrogated''.⁷⁰

عن زرارة، و محمد بن مسلم، عن أبي عبد الله (عليه السلام)، أنه قال: «مال اليتيم إن عمل به من وضع على يديه ضمنه، و لليتيم ربحه». قال: قلنا له: قوله: وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ؟ قال: «إنما ذلك إذا جبس نفسه عليهم في أموالهم فلم يتخذ «1» لنفسه، فليأكل بالمعروف من مالهم».

From Zurara and Muhammad Bin Muslim,

from Abu Abdullah^{-asws} having said: 'The wealth of the orphan, when worked with, the upon whose hand it is places, is its guarantor, and for the orphan is its profit''.⁷¹

VERSE 7

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا {7}

For the men there is a share from what the parents and the close relatives leave, and for the women there is a share from what the parents and the close relatives leave, from whatever is little from it or more – an Obligatory share [4:7]

⁶⁸ من لا يحضره الفقيه 4: 164 / 572.

⁶⁹ تفسير العياشي 1: 222 / 31.

⁷⁰ تفسير العياشي 1: 222 / 33.

⁷¹ تفسير العياشي 1: 224 / 43.

في مجمع البيان: أنّ المرويّ عن الباقر - عليه السلام - : أنّها محكمة غير منسوخة

In Majma Al Bayan – ‘It is reported from Al Baqir^{-asws} that it (4:7) is a Decisive (Verse), not Abrogated’^{. 72}

VERSE 8

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {8}

And when there are present at the distribution, the relatives and the orphans and the needy, sustain them from it and speak to them kind words [4:8]

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ. قال: «نسختها آية الفرائض».

Al Ayyashi, from Abu Baseer,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **And when there are present at the distribution, the relatives and the orphans and the needy, sustain them from it [4:8].** He^{-asws} said: ‘The Verse of the Obligations (Obligated shares) Abrogates it’^{. 73}

قال أبو علي الطبرسي: اختلف الناس في هذه الآية على قولين: أحدهما أنّها محكمة غير منسوخة. قال: و هو المروي عن الباقر (عليه السلام).

Abu Ali Al Tabarsy said, ‘The people differ with regards to this Verse upon two words – one of the two is that it is Decisive (Verse) not Abrogated. And it is reported from Al Baqir^{-asws}’^{. 74}

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع «وَ إِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ - فَارْزُقُوهُمْ مِنْهُ وَ قُولُوا لَهُمْ قَوْلًا مَعْرُوفًا» قُلْتُ: أَمْ نَسْخُوخَةٌ هِيَ قَالَ: لَا إِذَا حَضَرَكَ فَأَعْطِهِمْ.

And in another report from Abu Baseer,

From Abu Ja’far^{-asws} (re): ‘**And when there are present at the distribution, the relatives and the orphans and the needy, sustain them from it and speak to them kind words [4:8].** I said, ‘Is it Abrogated?’ He^{-asws} said:’ No. When they present to you, so give them’^{. 75}

⁷².11 / 2 مجمع البيان

⁷³.34 / 222: 1 تفسير العياشي

⁷⁴.19 : 3 مجمع البيان

⁷⁵ H 35 تفسير العياشي، ج1، ص: 223

VERSES 9 & 10

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا
 {9} إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا
 {10}

And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9] (As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، قال: قال أبو عبد الله (عليه السلام): «أوعد الله تبارك و تعالى في مال اليتيم عقوبتين: إحداها عقوبة الآخرة النار، و أما عقوبة الدنيا فقولهُ عز و جل: وَ لِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمُ الْآيَةَ، يعني ليخش أن أخلفه في ذريته كما صنع بمؤلاء اليتامى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Blessed and Exalted has Prepared regarding (devouring) the wealth of the orphans, two Punishments - one of them is the Fire in the Hereafter. As for the other one in the world, so these are the Words of the Mighty and Majestic ***And let those fear who, should they leave behind them weakly offspring, would fear upon them [4:9]*** – the Verse. It Means leaving behind his offspring and they would be dealt with as those orphans are dealt with'.⁷⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن عجلان أبي صالح، قال: سألت أبا عبد الله (عليه السلام) عن آكل مال اليتيم. فقال: «هو كما قال الله تعالى: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Ajlaan Bin Abu Salih who said,

'I asked Abu Abdullah^{-asws} about consuming the wealth of the orphans. So he^{-asws} said: 'It is like what Allah^{-azwj} the Exalted has Said ***(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall arriving at the Blazing Fire [4:10]***'.

ثم قال (عليه السلام) من غير أن أسأله: «من عال يتيما حتى ينقطع يتمه، أو يستغني بنفسه، أوجب عز و جل له الجنة كما أوجب النار لمن آكل مال اليتيم».

Then he^{-asws} said from other without me having asked him^{-asws}: 'The one who takes care of the orphan until his orphan-hood is cut off (grows up), or he becomes self-sufficient, the Mighty

and Majestic Obligates the Paradise for him just as He^{-azwj} has Obligated the Fire for the one who devours the wealth of the orphans'.⁷⁷

و عنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «انزل في مال اليتيم من أكله ظلماً: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا وَ ذَلِكَ أَنْ أَكَلَ مَالَ الْيَتِيمِ يَجِيءُ يَوْمَ الْقِيَامَةِ وَ النَّارُ تَلْتَهُبُ فِي بَطْنِهِ حَتَّى يَخْرُجَ لَهَبُ النَّارِ مِنْ فِيهِ، وَ يَعْرِفُهُ أَهْلُ الْجَمْعِ أَنَّهُ أَكَلَ مَالَ الْيَتِيمِ».

And from him (Al Kulayni), from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

from Abu Ja'far^{-asws} having said: 'It was Revealed with regards to the one who devours the wealth of the orphans unjustly (**As for those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall arriving at the Blazing Fire [4:10].** And that is that the devourer of the wealth of the orphans unjustly would come on the Day of Judgement, and the Fire would be festering in his belly to the extent that a flame of the Fire would come out from him, and the people gathered would recognise that he had eaten the wealth of the orphans (unjustly)'.⁷⁸

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت قوماً تقدف في أفواههم النار و تخرج من أديبارهم. فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين يأكلون أموال اليتامى ظلماً».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham Bin Saalim,

Abu Abdullah^{-asws} has said that Rasool-Allah^{-saww} said: 'When I^{-saww} was ascended to the sky, I^{-saww} saw a people and Fire was being thrown into their mouths and it was coming out from their backs. So I^{-saww} said: 'Who are they, O Jibraeel^{-as}? So he^{-as} said: 'They are the ones who were devouring the wealth of the orphans unjustly'.⁷⁹

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: قلت: في كم تجب لأكل مال اليتيم النار؟ قال: «في درهمين».

From Muhammad Bin Muslim,

from one of them^{-asws} (5th or 6th Imam^{-asws}), 'I asked, 'Regarding, how much wealth of the orphans consumed (unjustly) Obligates the Fire?' The Imam^{-asws} said: 'Regarding two Dirhams'.⁸⁰

عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: سألته عن الكبار. فقال: «منه أكل مال اليتيم ظلماً» و ليس في هذا بين أصحابنا اختلاف، و الحمد لله.

⁷⁷ الكافي 5: 128 / 2

⁷⁸ الكافي 5: 126 / 3.

⁷⁹ تفسير القمي 1: 132.

⁸⁰ تفسير العياشي 1: 223 / 40.

from Ubeyd Bin Zarara, who says 'I asked Abu Abdullah^{-asws} about the major sins, so he^{-asws} said: 'From these is the devouring of the wealth of the orphans unjustly'. (Zarara) said, 'And there is no differing about this between our companions. Allah Praise is for Allah^{-azwj}'.⁸¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عَبِيدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

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

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

فَقَالَ نَعَمْ يَا عَمْرُو -

So, he^{-asws} said: 'Yes – O Amro –

و أكل مال اليتيم، لأن الله عز و جل يقول: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah^{-azwj} Mighty and Majestic is Saying **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall arriving at the Blazing Fire [4:10]**.⁸²

عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): أصلحك الله، ما أيسر ما يدخل به العبد النار؟ قال: «من أكل من مال اليتيم درهما، و نحن اليتيم».

From Abu Baseer who said,

'I said to Abu Ja'far^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! What is the easiest which makes the servant enter the Fire?' He^{-asws} said: 'The one who devours one Dirham from the wealth of the orphans (unjustly). And we^{-asws} are the orphans'.⁸³

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، قال: سألت أبا الحسن (عليه السلام) عن الرجل يكون في يده مال لأيتام فيحتاج إليه، فيمد يده فيأخذه و ينوي أن يرده؟ فقال: «لا ينبغي له أن يأكل إلا بقصد، و لا يسرف، فإن كان من نيته أن لا يرده عليهم فهو بالمنزل الذي قال الله عز و جل: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا».

⁸¹ تفسير العياشي 1: 46 / 225.

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

⁸³ تفسير العياشي 1: 48 / 225.

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al Hassan^{-asws} about the man who happens to have wealth of the orphans in his hands, and he is needy to it. So, can he extend his hand and take it, and he intends to return it?’ So he^{-asws} said: ‘It is not befitting for him that he consumes except with the moderation and should not be extravagant. So if it was from his intention that he does not return it to them, so he would be at the status which Allah^{-azwj} Mighty and Majestic Said: **those who are devouring the wealth of the orphans unjustly [4:10]**’.⁸⁴

العياشي: عن عبد الأعلى مولى آل سام، قال: قال أبو عبد الله (عليه السلام) مبتدئاً: «من ظلم سلط الله عليه من يظلمه، أو على عقبه، أو على عقب عقبه».

Al Ayyashi, from Abdul A’ala, a slave of the family of Saam, said,

‘Abu Abdullah^{-asws} said, initiating: ‘The one who is unjust, Allah^{-azwj} would Make overcome upon him one who would be unjust to him, or upon his descendants, or upon the descendants of his descendants’.

قال: فذكرت في نفسي، فقلت: يظلم هو فيسلط على عقبه أو عقب عقبه!!

He (the narrator) said, ‘So I mentioned within myself, and I said, ‘He is unjust, so Allah^{-azwj} Makes overcome (one who would be unjust) upon his descendants, or descendants of his descendants!!’

فقال لي قبل أن أتكلم: «إن الله يقول: وَ لِيُخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لِيُقُولُوا قَوْلًا سَدِيداً».

So, he^{-asws} said to me before I spoke: ‘Allah^{-azwj} **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]**’.⁸⁵

عن الحلبي، عن أبي عبد الله (عليه السلام): «أن في كتاب علي بن أبي طالب (عليه السلام): أن أكل مال اليتيم ظلماً سيدركه وبال ذلك في عقبه من بعده و يلحقه،

From Al Halby,

From Abu Abdullah^{-asws}: ‘In the book of Ali Bin Abu Talib^{-asws} (it is stated): ‘The devourer of the wealth of the orphans unjustly would come across the scourge of that in his descendants from after him and would continue with him’.

فقال: ذلك في الدنيا، فإن الله قال: وَ لِيُخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ وَ أَمَا فِي الآخِرَةِ فَإِنَّ اللَّهَ يَقُولُ: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعيراً».

⁸⁴ الكافي 5: 128 / 3.

⁸⁵ تفسير العياشي 1: 37 / 223.

He^{-asws} said: 'That is in the world, for Allah^{-azwj} Says: **And let those fear who, should they leave behind them weakly offspring, would fear upon them [4:9]**. And as for in the Hereafter, so Allah^{-azwj} is Saying: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall arriving at the Blazing Fire [4:10]**'.⁸⁶

عن أحمد بن محمد، قال: سألت أبا الحسن (عليه السلام) عن الرجل يكون في يده مال لأيتام فيحتاج فيمده يده فينفق منه عليه و على عياله، و هو ينوي أن يرده إليهم، أهو ممن قال الله تعالى: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا آيَةٌ؟ قال: «لا، و لكن ينبغي له ألا يأكل إلا بقصد، و لا يسرف».

From Ahmad Bin Muhammad who said,

'I asked Abu Al Hassan^{-asws} about the man who happens to have wealth of the orphans in his hand, and is needy, so he extends his hand and spends from it upon him and upon his own dependants, and he intends that he would be returning it to them (orphans). Is he from the ones for whom Allah^{-azwj} the Exalted Said: **(As for) those who are devouring the wealth of the orphans unjustly [4:10]**?' He^{-asws} said: 'No, but it is befitting for him that he does no consume except with moderation and is not extravagant'.

قلت له: كم أدنى ما يكون من مال اليتيم إن هو أكله و هو لا ينوي رده حتى يكون يأكل في بطنه ناراً؟ قال: «قليله و كثيره واحد، إذا كان من نفسه و نيته أن لا يرده إليهم».

I said to him^{-asws}, 'What is the least of what can happen to be from the wealth of the orphan if he consumes it and he does not intend to return it until he would happen to be consuming fire in his belly?' He^{-asws} said: 'The little of it and more of it is one (an the same), when it was from himself and his intention was that he would not be returning it to them'.⁸⁷

VERSE 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْتِيهِ لِلْأَبِ وَوَرِثَتُهُ أَبَوَاهُ فَلِلْمِثْلِ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْمِثْلِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {11}

Allah Directs you regarding your children: "For the male is a share of two females. So if there happen to be more than two women, for them would be a third of what is left; and if there was one, for her would be half. And for the parents, for each one of them is the sixth from what is left, if there was a child for him. But if there does not happens to be a child for him and his parents inherit him, then for his mother is the third. So if there are brothers for

⁸⁶ تفسير العياشي 1: 39 / 223.

⁸⁷ تفسير العياشي 1: 42 / 224.

him, then for his mother is the sixth, from after a bequest he has bequeathed with or a debt. Your parents and your sons, you are not knowing which of them is closer for you in benefit. (It is) an Obligation from Allah. Surely Allah would always be most-Knowing, most-Wise” [4:11]

العياشي: عن أبي جميلة المفضل بن صالح، عن بعض أصحابه، عن أحدهما (عليهما السلام)، قال: «إن فاطمة (صلوات الله عليها) انطلقت إلى أبي بكر فطلبت ميراثها من نبي الله (صلى الله عليه وآله)، فقال: إن نبي الله لا يورث، فقالت: أكفرت بالله و كذبت بكتابه؟ قال الله: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ خِطِّ الْأُنثَيَيْنِ».

Al Ayyashi, from Abu Jameela Al Mufazzal Bin Salih, from one of his companions,

From one of them^{-asws} (5th or 6th Imam^{-asws}) having said: ‘(Syeda) Fatima^{-asws} went to Abu Bakr and sought her^{-asws} inheritance from the Prophet^{-saww} of Allah^{-azwj}, but he said, ‘A Prophet^{-as} of Allah^{-azwj} does not leave inheritance’. So she^{-asws} said: ‘Are you disbelieving in Allah^{-azwj} and belying His^{-azwj} Book? Allah^{-azwj} Says **Allah Directs you regarding your children: “For the male is a share of two females [4:11]’**.⁸⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ تَرْبِيعٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَنْ إِبْرَاهِيمَ الْكُرْخِيِّ عَنْ ثِقَةَ حَدَّثَهُ مِنْ أَصْحَابِنَا قَالَ تَزَوَّجْتُ بِالْمَدِينَةِ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ رَأَيْتَ قُلْتُ مَا رَأَى رَجُلٌ مِنْ خَيْرٍ فِي امْرَأَةٍ إِلَّا وَ قَدْ رَأَيْتُهُ فِيهَا وَ لَكِنِ خَانَتْني فَقَالَ وَ مَا هُوَ قُلْتُ وَ لَدَّتْ جَارِيَةً قَالَ لَعَلَّكَ كَرِهْتَهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَبَاؤُكُمْ وَ أَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ismail, Bin Bazie, from Ibrahim Bin Mihzam, from Ibrahim Al Karkhy, from a reliable one from his companions who narrated to him, said,

‘I got married at Al-Medina, so Abu Abdullah^{-asws} said to me: ‘How are you viewing?’ I said, ‘Whatever a man views from the goodness regarding a wife except that I have seen it in her, but she betrayed me’. So he^{-asws} said: ‘And what is it?’ I said, ‘She gave birth to a girl’. He^{-asws} said: ‘Perhaps you dislike her, Allah^{-azwj} Mighty and Majestic is Saying **Your parents and your sons, you are not knowing which of them is closer for you in benefit [4:11]’**.⁸⁹

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان، أن أبا الحسن الرضا (عليه السلام) كتب إليه فيما كتب من جواب مسائله: «علة إعطاء النساء نصف ما يعطى الرجال من الميراث، لأن المرأة إذا تزوجت أخذت، و الرجل يعطي، فلذلك وفر على الرجال، و علة أخرى في إعطاء الذكر مثلي ما تعطى الأنثى، لأن الأنثى من عيال الذكر إن احتاجت، و عليه أن يعولها و عليه نفقتها، و ليس على المرأة أن تعول الرجل، و لا تؤخذ بنفقتها إن احتاج، فوفر على الرجال لذلك، و ذلك قول الله عز و جل الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ».

Ibn Babuwayh said, ‘Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabi’e Al Sahaaf, from Muhammad Bin Sinan that –

‘Abu Al-Hassan Al-Reza^{-asws} wrote to him in answer to his question: ‘The reason for giving to the women half of what is given to them from the inheritance is because the woman, when she gets marries, takes it while the man gives. So for that is the provision for the men. And

⁸⁸ تفسير العياشي 1: 49 / 225.

⁸⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 1

another reason regarding the giving to the male double of what is given to the female is because the female is from the family of the male and it is upon him to look after her and upon him is her expense, and it is not upon the woman to look after the man or to bear his expenses. Thus it is set aside for them man due to that, and these are the Words of Allah^{-azwj} Mighty and Majestic **Men are the maintainers of women due to what Allah has Made some of them to excel others and due to what they spend from their wealth [4:34]**.⁹⁰

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام و حماد، عن الأحول، قال: قال لي ابن أبي العوجاء: ما بال المرأة المسكينة الضعيفة تأخذ سهما واحدا، و يأخذ الرجل سهمين؟ قال: فذكر ذلك بعض أصحابنا لأبي عبد الله (عليه السلام)، فقال: «إن المرأة ليس عليها جهاد و لا نفقة و لا معقلة، فإنما ذلك على الرجل، فلذلك جعل للمرأة سهما و للرجل سهمين».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and Hamaad,

From Al-Ahowl who said, 'Ibn Ali Awja said to me, 'What is it about the women, the poor, the weak, that she takes one share, and the man takes two shares?' So some of our companions mentioned that to Abu Abdullah^{-asws}, so he^{-asws} said: 'The woman, neither is there Jihad upon her, nor expenses, nor the blood money. But rather, that is upon the man, and it is due to that the woman has one share and the man has two shares'.⁹¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «ورث علي (عليه السلام) علم رسول الله (صلى الله عليه و آله)، و ورثت فاطمة (عليها السلام) تركته».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zarara,

From Abu Ja'far^{-asws} having said: 'Ali^{-asws} inherited the Knowledge of Rasool-Allah^{-saww}, and (Syeda) Fatima^{-asws} inherited his^{-saww} estate'.⁹²

ابن بابويه في (الفتحية): بإسناده عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن الدين قبل الوصية، ثم الوصية على أثر الدين، ثم الميراث بعد الوصية، فإن أولى القضاء كتاب الله عز و جل».

Ibn babuwayh in Al Faqeeh, by his chain from Aasim Bin Hameed, from Muhammad Bin Qays,

From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The debts are before the (distribution of the)bequest, then it is the bequest upon the footsteps of the debts, then the inheritance after the bequest, for the foremost Judge is the Book of Allah^{-azwj} Mighty and Majestic'.⁹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا زُرَّارَةُ مَا تَقُولُ فِي رَجُلٍ تَرَكَ أَبُوئِهِ وَ إِخْوَتَهُ مِنْ أُمَّهِ قَالَ قُلْتُ السُّدُسُ لِأُمَّتِهِ وَ مَا بَقِيَ فَلِلْأَبِ فَقَالَ مَنْ أَيْنَ قُلْتُ هَذَا قُلْتُ سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمَّتِهِ السُّدُسُ فَقَالَ وَحَيْكَ يَا زُرَّارَةُ أَوْلَيْكَ الْإِخْوَةُ مِنَ الْأَبِ فَإِذَا كَانَ الْإِخْوَةُ مِنَ الْأُمَّ لَمْ يَخْجُبُوا الْأُمَّ عَنِ الثُّلُثِ .

⁹⁰ علل الشرائع: 1/ 570، عيون أخبار الرضا (عليه السلام) 2: 1/ 98.

⁹¹ الكافي 7: 3/ 85.

⁹² الكافي 7: 1/ 86.

⁹³ من لا يحضره الفقيه 4: 489 / 143.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Hareyz, from Zurara who said,

‘Abu Abdullah^{-asws} said to me: ‘O Zurara! What are you saying regarding a man who leaves his two parents, and his brothers of his mother?’ I said, ‘A sixth for his mother and whatever remains, so it is for the father’. So he^{-asws} said: ‘From where did you say this?’ I said, ‘O heard Allah^{-azwj} Mighty and Majestic Saying in His^{-azwj} Book ***So if there are brothers for him, then for his mother is the sixth [4:11]***. So he^{-asws} said: ‘O Zurara! Those are the brothers of the father. So if there were brothers of the father, they would not be blocking the mother from the third’.⁹⁴

عنه، قال: أخبرني علي بن حاتم، قال: أخبرني القاسم بن محمد، قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن ابن بكير، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: قلت: لأي علة صارت الميراث للذكر مثل حظ الأنثيين؟ قال: «لما جعل لها من الصداق».

From him (Al Sadouq) said, ‘Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Ibn Bakeyr, from Abdullah Bin Sinan,

From Abu Abdullah^{-asws}, said, ‘I said, ‘For which reason did the inheritance of the male come to be like the share of two females?’ He^{-asws} said: ‘Due to what is Made for her from the dower’.⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَ الرَّجُلُ إِذَا مَاتَ وَوُلْدُهُ مِنَ الْقَرَابَةِ سَوَاءَ تَرِثَ النِّسَاءُ نَصْفَ مِيرَاثِ الرِّجَالِ وَهُنَّ أضعْفُ مِنَ الرِّجَالِ وَأَقَلُّ حِيلَةً فَقَالَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ فَضَّلَ الرِّجَالَ عَلَى النِّسَاءِ بِدَرَجَةٍ وَ لِأَنَّ النِّسَاءَ يَرْجِعْنَ عِيَالًا عَلَى الرِّجَالِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman,

from Abu Al Hassan Al Reza^{-asws}, said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! How did it come to be such that when the man dies and his children are all equal in the relationship, the women inherit half the inheritance of the men, and they (women) are weaker than the men, and of less capabilities?’ So he^{-asws} said: ‘Because Allah^{-azwj} Mighty and Majestic Preferred the men over the women with a level, and because the women return for the dependency upon the men’.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ هِشَامِ عَنِ الْأَحْوَلِ قَالَ قَالَ لِي ابْنُ أَبِي الْعَوْجَاءِ مَا بَالُ الْمَرْأَةِ الْمُسْكِينَةِ الضَّعِيفَةِ تَأْخُذُ سَهْمًا وَاحِدًا وَ تَأْخُذُ الرَّجُلُ سَهْمَيْنِ قَالَ فَذَكَرَ بَعْضُ أَصْحَابِنَا لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ إِنَّ الْمَرْأَةَ لَيْسَ عَلَيْهَا جِهَادٌ وَ لَا نَفَقَةٌ وَ لَا مَعْقَلَةٌ وَ إِنَّمَا ذَلِكَ عَلَى الرِّجَالِ وَ لِذَلِكَ جَعَلَ لِلْمَرْأَةِ سَهْمًا وَاحِدًا وَ لِلرَّجُلِ سَهْمَيْنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Hisham, from Al Ahowl who said,

‘Ibn Abu Al Awja said to me, ‘What is the matter that the poor woman, the weak, takes one share (of the inheritance) and the man takes two shares?’ He said, ‘So one or our companions

⁹⁴ Al Kafi – V 7 – H 13045 – The Book of Inheritances Ch 15 H 7

⁹⁵ علل الشرائع: 2 / 570 .

⁹⁶ Al Kafi – V 7 – H 13016 – The Book of Inheritances Ch 10 H 1

mentioned to Abu Abdullah^{-asws}, so he^{-asws} said: 'The woman, there is no Jihaad upon her, nor expenses, nor a stronghold (household expenses). But rather, that is upon the men, and due to that one share was made to be for the woman, and for the man, two shares'.⁹⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ سُبَايَةَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْمَلِكِ عَنْ حَبِيدٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ وَرَثَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) وَوَرِثَتُهُ مَتَاعَ الْبَيْتِ وَ الْحُرْتِيُّ وَ كُلِّ مَا كَانَ لَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ali Bin Asbaat, from Al Hassan Bin Ali Bin Abdul Malik, from Hayday, from Hamza Bin Humran who said,

'I said to Abu Abdullah^{-asws}, 'Who inherited Rasool-Allah^{-saww}?' So he^{-asws} said: 'Fatima^{-asws}, and she^{-asws} inherited chattels of the house, and the chattels, and everything what was for him^{-saww}'.⁹⁸

و عنده: بإسناده عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: قال: «أول شيء يبدأ به من المال الكفن، ثم الدين، ثم الوصية، ثم الميراث».

An from him, by his chain, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

From Abu Abdullah^{-asws} having said: 'The first thing to begin with from the wealth is the shroud, then the debts (to be cleared), then the bequest, then the inheritance'.⁹⁹

Readers are requested to refer to Al Kafi V 7 – The Book of Inheritances for detailed Ahadeeth on the distribution of inheritances. <https://www.hubeali.com/alkafivol7/>

VERSES 12 - 14

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۖ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكْنَ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۚ وَهَنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ

{12}

⁹⁷ Al Kafi – V 7 – H 13018 – The Book of Inheritances Ch 10 H 3

⁹⁸ Al Kafi – V 7 – H 13024 – The Book of Inheritances Ch 12 H 2

⁹⁹ التهذيب 9: 171 / 698.

And for you is half of what your wives leave if there does not happen to be a child for them. But if there was a child, then for you would be the fourth of what they leave, from after a bequest they have bequeathed with or debts. And for them is the fourth of what you leave if there does not happen to have a child for you. But if there was a child for you, then for them would be the eight from what you leave, from after a bequest you bequeath with or debts. And if there was a man or a woman with neither parents nor children, and for him is a brother or a sister, then for every one of them is the sixth. But if there were more than that, then they would be participants in the third, from after a bequest bequeathed with or debts, without causing harm - (this) being a Directive from Allah, and Allah is most-Knowing, Forbearing [4:12]

تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ {13}

These are Limits of Allah, and the one who obeys Allah and His Rasool, He would Enter him into Gardens beneath which the rivers flow, being eternally in these, and that is the grand achievement [4:13]

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ {14}

And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, and for him would be an abasing Punishment [4:14]

الشيخ في (التهديب): بإسناده عن أحمد بن محمد، عن محسن بن أحمد، عن أبان بن عثمان، عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام)، في زوج و أبوين، قال: «للزوج النصف، و للام الثلث، و للأب ما بقي». و قال في امرأة و أبوين، قال: «للرأة الربع و للام الثلث، و ما بقي للأب».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Mohsin Bin Ahmad, from Aban Bin Usman, from Ismail Al Ju'fy,

From Abu Ja'far^{-asws} regarding a husband and parents. He^{-asws} said: 'For the husband is the half, and for the mother is a third, and for the father is what remains'. And he^{-asws} said regarding the wife and parents: 'For the wife is the quarter, and for the mother is a third, and what remains is for the father'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ جَمِيعاً عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأبي عَبْدِ اللَّهِ (عليه السلام) (امرأة تزكت زوجها و إخوانها لأُمها و إخوانها و أخواتها لأبيها فقال للزوج النصف ثلاثة أسهم و للإخوة من الأم الثلث الذكر و الأنثى فيه سواء و بقي سهم فهو للإخوة و الأخوات من الأب للذكر مثل حظ الأنثيين لأن السهام لا تعول و لا ينقص الزوج من النصف و لا الإخوة من الأم من ثلثهم لأن الله عز و جل يقول فإن كانوا أكثر من ذلك فهم شركاء في الثلث و إن كانت واحدة فلها السدس

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Isa, from Yunus, altogether from Umar Bin Azina, from Bukeyr Bin Aayn who said,

¹⁰⁰ التهديب 9: 1028 /284

'I said to Abu Abdullah^{-asws}, 'A woman left her husband and her brother from her mother, and her brothers and sisters from her father'. So he^{-asws} said: 'For her husband is the half, being three shares; and for the brothers from the mother is the third, the males and the females being equal in it; and the remaining share, so it is for the brothers and the sister from the father, for the males being a share like the two females, because in the (legislated) shares, there is no deficiency, and the husband would not be reduced from the half, nor the sisters from the mother from their third, because Allah^{-azwj} Mighty and Majestic is Saying **But if there were more than that, then they would be participants in the third [4:12]** even if it was one, so for her would be a sixth.

وَالَّذِي عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى فِي قَوْلِهِ وَ إِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَ لَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ إِنَّمَا عَنِ بَدَلِكِ الْإِخْوَةِ وَ الْأَخْوَاتِ مِنَ الْأُمِّ خَاصَّةً وَ قَالَ فِي آخِرِ سُورَةِ النَّسَاءِ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرَأَةٌ هَلَكَتْ لَيْسَ لَهُ وَكَلْدٌ وَ لَهُ أُخْتُ يَعْنِي أُخْتًا لِأُمِّ وَ أَبٍ أَوْ أُخْتًا لِأَبٍ فَلَهَا نِصْفُ مَا تَرَكَ وَ هُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَكَلْدٌ...

And what Allah^{-azwj} Blessed and High Means by His^{-azwj} Words, and if there was a man was inherited by a 'Kalala' (one who is neither with a child nor a parent), or a woman, and for him is a brother or a sister, so for each one from them is the sixth. So if there were to be more than that, so they are participants in the third. But rather, what is Meant by that is the brothers and the sister from the mothers in particular. And He^{-azwj} Said at the end of *Surah Nisaa* (Chapter 4) **Say: Allah Gives you a Verdict concerning the person who has neither parents nor offspring [4:176]**. If a person died and there is no a child for him, and for him is a sister, meaning sisters from a father and a mother, or sister from a father, so for her is half of what is left, and he would inherit her if there does not happen to be a child for her.

وَ إِنْ كَانُوا إِخْوَةً رِجَالًا وَ نِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَهُمْ الَّذِينَ يُرَادُونَ وَ يُنْقَضُونَ وَ كَذَلِكَ أَوْلَادُهُمُ الَّذِينَ يُرَادُونَ وَ يُنْقَضُونَ وَ لَوْ أَنَّ امْرَأَةً تَرَكَتْ زَوْجَهَا وَ إِخْوَتَهَا لِأُمِّهَا وَ أُخْتَيْهَا لِأَبِهَا كَانَ لِلزَّوْجِ النِّصْفُ ثَلَاثَةُ أَسْهُمٍ وَ لِلْإِخْوَةِ مِنَ الْأُمِّ سَهْمَانِ وَ بَقِيَ سَهْمٌ فَهُوَ لِأُخْتَيْنِ لِأَبٍ وَ إِنْ كَانَتْ وَاحِدَةً فَهُوَ لَهَا لِأَنَّ الْأُخْتَيْنِ لِأَبٍ لَوْ كَانَتَا أُخْوَيْنِ لِأَبٍ لَمْ يُرَادَا عَلَى مَا بَقِيَ وَ لَوْ كَانَتْ وَاحِدَةً أَوْ كَانَ مَكَانَ الْوَاحِدَةِ أَخٌ لَمْ يُرَدْ عَلَى مَا بَقِيَ وَ لَا يُرَادُ أَنْتَى مِنَ الْأَخْوَاتِ وَ لَا مِنَ الْوَالِدِ عَلَى مَا لَوْ كَانَ ذَكَرًا لَمْ يُرَدْ عَلَيْهِ .

And if there were brethren, men and women, so for the male would be like of two females. So they are the ones who are increased and decreased, and similar to that is for their child who are increasing and decreasing, and even if a woman were to leaves her husband, and her brothers from her mother, and two sisters from her father, for the husband would be the half, being three shares, and for the brother from the mother, being two shares, and the remaining one share, so it is for the two sisters of the father, even if she was only one, so it is for her, because the two sisters from a father, if they were two brothers, they would not be increased over what remains, even if she was one, or there was in the place of one of her, a brother, he would not be increased over what remains, nor would there be any increase for the female from the sister, nor from the child over what was a male, it would not be increased upon him'.¹⁰¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ رَزِينٍ وَ أَبِي أَيُّوبَ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ مَا تَقُولُ فِي امْرَأَةٍ مَاتَتْ وَ تَرَكَتْ زَوْجَهَا وَ إِخْوَتَهَا لِأُمِّهَا وَ إِخْوَتَهَا لِأَبِهَا فَقَالَ لِلزَّوْجِ

¹⁰¹ Al Kafi – V 7 – H 13062 – The Book of Inheritances Ch 20 H 3

father would not be increased upon what remains, even if there was a brother of the father, he would not be increased above what remains'.¹⁰²

Readers are requested to refer to Al Kafi V 7 – The Book of Inheritances for detailed Ahadeeth on the distribution of inheritances. <https://www.hubeali.com/alkafivol7/>

VERSES 15 & 16

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا {15}

And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]

وَالَّذَانِ يَأْتِيَاهُمَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا {16}

And those two from you who are committing it, hurt them. So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «كل سورة النور نزلت بعد سورة النساء، و تصديق ذلك أن الله عز و جل أنزل عليه في سورة النساء و اللاتي يأتين الفاحشة من نساءكم فاستشهدوا عليهن أربعة منكم فإن شهدوا فأمسكوهن في البيوت حتى يتوفاهن الموت أو يجعل الله لهن سبيلاً

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

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

و السبيل الذي قال الله عز و جل: سُورَةُ أَنْزَلْنَاهَا وَ فَرَضْنَاهَا وَ أَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الرَّائِيَةُ وَ الرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِمَا رَأَيْتُمْ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لَيْسَ هَذَا عَدَايُكُمْ طَائِفَةٌ مِنَ الْمُؤْمِنِينَ».

And the way is that which Allah^{-azwj} Mighty and Majestic Says: **A Chapter We Revealed it and Obligated it, and Revealed therein clear Verses for you to me mindful [24:1] (As for) the**

¹⁰² Al Kafi – V 7 – H 13064 – The Book of Inheritances Ch 20 H 5

adulteress and the adulterer, flog each one of them with a hundred lashes and do not take to pity with them in the Religion of Allah if you are believers in Allah and the Last Day, and let a group from the Momineen witness their punishment [24:2].¹⁰³

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن هذه الآية وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ، قال: هذه منسوخة». قال: قلت: كيف كانت؟ قال: «كانت المرأة إذا فجرت، فقام عليها أربعة شهود، ادخلت بيتا و لم تحدث، و لم تكلم، و لم تجالس، و أوتيت فيه بطعامها و شرايها حتى تموت».

From Abu Baseer,

From Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about this Verse **And those from your women who are committing the immoralities [4:15]**. He^{-asws} said: 'This is Abrogated'. I said, 'How was it?' He^{-asws} said: 'When the woman transgressed, four witnesses were established against her. She was made to enter a house and not discussed with, nor speak, nor (attend) a gathering, and she was given her food and drink in it until she died'.

قلت: فقوله: أَوْ يَجْعَلِ اللَّهُ لَهُنَّ سَبِيلًا؟ قال: «جعل السبيل الجلد، و الرجم، و الإمساك في البيوت».

I said, 'His^{-azwj} Words **or Allah Makes a way for them [4:15]**?' He^{-asws} said: 'Makes a way for the whipping, and the stoning, and the withholding in the houses'.

قلت: قوله: وَ اللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ؟ قال: «يعني البكر إذا أتت الفاحشة التي أتها هذه الثيب

I said, 'His^{-azwj} Words **And those two from you who are committing it [4:16]**?' He^{-asws} said: 'It Means the virgin when she comes to the indecency which she comes to. This is the divorce.

فَأُذَوُّهَا- قال- تحبس فَإِنْ تَابَا وَ أَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا».

'(So what about) **hurt them?**'- He^{-asws} said: 'Withholding (in the houses). **So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16]**'.¹⁰⁴

VERSES 17 & 18

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {17}

But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, then they are repenting from shortly afterwards, so they are to whom Allah Turns (Mercifully) to them; and Allah was always most-Knowing, Wise [4:17]

¹⁰³ الكافي 2: 27 / 24

¹⁰⁴ تفسير العياشي 1: 61 / 227.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ؕ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {18}

And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا بلغت النفس ها هنا- و أشار بيده إلى حلقه- لم يكن للعالم توبة». ثم قرأ إِمَّا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'I heard Abu Abdullah^{-asws} saying: 'When the soul reaches over here' – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat – 'There would be no repentance for the knowledgeable one'. Then he^{-asws} recited **But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance [4:17]**.¹⁰⁵

ابن بابويه في (الفيقيه)، قال: قال رسول الله (صلى الله عليه و آله) في آخر خطبة خطبها: «من تاب قبل موته بسنة تاب الله عليه».

Ibn Babuwayh in Al Faqeeh, said,

'Rasool-Allah^{-saww} said in the last of his^{-saww} sermons: 'The one who repents a year before his death, Allah^{-azwj} Turns towards him'.

ثم قال: «إن السنة لكثيرة، و من تاب قبل موته بشهر تاب الله عليه».

Then he^{-saww} said: 'The year is a lot, and the one who repents a month before his death, Allah^{-azwj} Turns towards him'.

ثم قال: «و إن الشهر لكثير [و من تاب قبل موته بجمعة تاب الله عليه».

Then he^{-saww} said: 'And the month is a lot. And the one who repents a week before his death, Allah^{-azwj} Turns towards him'.

ثم قال: «إن الجمعة لكثير] و من تاب قبل موته بيوم تاب الله عليه».

Then he^{-saww} said: 'A week is a lot. And the one who repents a day before his death, Allah^{-azwj} Turns towards him'.

ثم قال: «و إن يوماً لكثير، و من تاب قبل موته بساعة تاب الله عليه».

Then he^{-saww} said: ‘And the day is a lot. And the one who repents an hour before his death, Allah^{-azwj} Turns towards him’.

ثم قال: «وإن الساعة لكثيرة، و من تاب [قبل موته] و قد بلغت روحه هذه- و أهوى بيده إلى حلقه- تاب الله عليه».

Then he^{-saww} said: ‘And the hour is a lot. And the one who repents before his death – and his soul has reached over here’ – and he^{-saww} gestured by his^{-saww} hand towards his^{-saww} throat – ‘Allah^{-azwj} Turns towards him’.¹⁰⁶

عن الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ. قال: «هو الفرار تاب حين لم تنفعه التوبة، و لم تقبل منه».

From Al Halby,

from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now' [4:18].** He^{-asws} said: ‘He is the fleer (from the battlefield) who repents when the repentance is of no benefit for him, and is not Acceptable from him’.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مُحَمَّدَ بْنَ مُسْلِمٍ دُتِبَ الْمُؤْمِنُ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَ الْمَغْفِرَةَ أَمَا وَ اللَّهُ إِنَّهَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيمَانِ

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: ‘O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah^{-azwj}! It is not for anyone except for the people of *Emān*’.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَ الاسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدَ بْنَ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدُمُ عَلَىٰ ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

I said, ‘Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?’ So he^{-asws} said: ‘O Muhammad Bin Muslim! Do you see that *Momin* servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah^{-azwj} does not Accept his repentance?’

قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مِرَارًا يُدْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهُ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَغْفُو عَنِ السَّيِّئَاتِ فَإِنَّكَ أَنْ تُقْبَلَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, ‘Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah^{-azwj}?’ So he^{-asws} said: ‘Every time the *Momin* repeats with the seeking of the Forgiveness and the repentance, Allah^{-azwj} Repeats upon him with the Forgiveness, and that Allah^{-azwj} is

من لا يحضره الفقيه 1: 354 / 79 ¹⁰⁶

تفسير العياشي 1: 63 / 228 ¹⁰⁷

Most-Forgiving, the Merciful. He^{-azwj} Accepts the repentance and Forgives the evil deeds. So the *Momineen* should beware from despairing from the Mercy of Allah^{-azwj}.¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ وَغَيْرِهِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ كَانَ مُؤْمِنًا فَعَمِلَ خَيْرًا فِي إِيْمَانِهِ ثُمَّ أَصَابَتْهُ فِتْنَةٌ فَكَفَرَ ثُمَّ تَابَ بَعْدَ كُفْرِهِ كُتِبَ لَهُ وَ حُوسِبَ بِكُلِّ شَيْءٍ كَانَ عَمَلُهُ فِي إِيْمَانِهِ وَ لَا يُبْطِلُهُ الْكُفْرُ إِذَا تَابَ بَعْدَ كُفْرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub and someone else, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

from Abu Ja'far^{-asws} having said: 'The one who was a *Momin* and he does good during his *Emān*, then strife hits him, so he commits *Kufr*, then repents after his (*Kufr*), it (good deed) would be Written for him, and he would be Reckoned with everything which he had done during his *Emān*, and the *Kufr* would not invalidate it, when he did repent after his *Kufr*'.¹⁰⁹

و عنه: قال: و سئل الصادق (عليه السلام) عن قول الله عز و جل: وَ لَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ. قال: «ذلك إذا عاين أحوال الآخرة».

And from him, said, 'And Al Sadiq^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic: **And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now' [4:18].** He^{-asws} said: 'That is when he sees the states of the Hereafter''.¹¹⁰

العياشي: عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام)، في قول الله: وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى «3». قال: «لهذه الآية تفسير يدل على ذلك التفسير، إن الله لا يقبل من عبد عملاً إلا من لقيه بالوفاء منه بذلك التفسير، و ما اشترط فيه على المؤمنين،

Al Ayyashi, from Abu Amro Al Zubeyri,

from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance [20:82].** He^{-asws} said: 'For this Verse there is an interpretation pointing upon that interpretation. Allah^{-azwj} does not Accept a deed from a servant except from the one meets (the conditions) in full from it with that interpretation, and what has been Stipulated in it upon the Momineen.

و قال: إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ يَعْنِي كُلَّ ذَنْبٍ عَمِلَهُ الْعَبْدُ وَ إِن كَانَ بِهِ عِلْمًا فَهُوَ جَاهِلٌ حِينَ خَاطَرَ بِنَفْسِهِ فِي مَعْصِيَةِ رَبِّهِ، وَ قَدْ قَالَ فِيهِ تَبَارَكَ وَ تَعَالَى يَحْكِي قَوْلَ يَوْسُفَ لِإِخْوَتِهِ: هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يَوْسُفَ وَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ «4» فنسبهم إلى الجهل لمخاطرتهم بأنفسهم في معصية الله».

And He^{-azwj} Said: **But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance [4:17],** meaning, every sin the servant does, and even if he was knowing with it, so he is (considered) ignorant ventures with himself into the disobedience of his Lord^{-azwj}. And the Blessed and Exalted has Said with regards to it Relating the words of Yusuf^{-as} to his^{-as} brothers: **He said: Do you know how you treated Yusuf and his brother when you were**

¹⁰⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

¹⁰⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 205 H 1

¹¹⁰ من لا يحضره الفقيه 1: 355 / 79.

ignorant? [12:89]. Thus, he^{-as} linked them to the ignorance of their venturing themselves into the disobedience of Allah^{-azwj}.¹¹¹

أبو علي الطبرسي: اختلف في معنى قوله: بِجَهَالَةٍ عَلَىٰ وَجْهِهِ، أحدها أنه كل معصية يفعلها العبد بجهالة، وإن كانت على سبيل العمد، لأنه يدعو إليها الجهل ويزنها للبعد، قال و هو المروي عن أبي عبد الله (عليه السلام).

Abu Ali Al Tabarsy (said), 'There is differing regarding the meaning of His^{-azwj} Words **out of ignorance [4:17]**, upon its aspects. One of it is that it is every act of disobedience of the servant out of ignorance, and even if it was upon the way of the intentional, because it is the ignorance which is calling him towards it and adorning it for the servant'. He (Al Tabarsy) said, 'And it is reported from Abu Abdullah^{-asws}'.¹¹²

VERSE 19

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا {19}

O you those who believe! It is not Permissible for you that you should take women as heritage forcibly, nor straiten them in order to go away with part of what you gave them, unless if they commit manifest indecency; and treat them with goodness; but if you dislike them, perhaps you are disliking something and Allah has Made therein a lot of good [4:19]

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا: «فإنه كان في الجاهلية في أول ما أسلموا من قبائل العرب إذا مات حميم الرجل و له امرأة ألقى الرجل ثوبه عليها، فورث نكاحها بصدق حميمه الذي كان أصدقها، يرث نكاحها كما يرث ماله،

And from him (Ali Bin Ibrahim) who said,

'And in a report of Abu Al Jaroud, from Abu Ja'far^{-asws} regarding His^{-azwj} Words ***O you those who believe! It is not Permissible for you that you should take women as heritage forcibly [4:19]***, said: 'During the pre-Islamic period, during the beginning of conversion to Islam from the Arab tribes, whenever an intimate one of the man died and he had a wife, the man would place his piece of cloth over her, thus inheriting her in marriage with the dowry of his friend which he had given her, inheriting her in marriage just as he inherited his wealth.

فلما مات أبو قيس بن الأسلت ألقى محصن بن أبي قيس ثوبه على امرأة أبيه و هي كبيشة بنت معمر بن معبد، فورث نكاحها ثم تركها لا يدخل بها و لا ينفق عليها، فأنت رسول الله (صلى الله عليه و آله)، فقالت: يا رسول الله، مات أبو قيس بن الأسلت، فورث ابنه محصن نكاحي فلا يدخل علي و لا ينفق علي، و لا يخلي سبيلي فألحق بأهلي؟

¹¹¹ تفسير العتاشي 1: 62 / 228

¹¹² مجمع البيان 3: 36

When Abu Qays Bin Al-Aslat died, (his son) Mohsin Bin Abu Qays placed his cloth over the wife of his father, and she was Kabisha Bin Moamar Bin Maeed. So he inherited her in marriage, then left her, not copulating with her nor bearing any of her expenses. So she came to Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! Abu Qays Bin Al-Aslat died, so his son Mohsin inherited me in marriage, but neither does he copulate with me nor spend upon me, nor leave me alone to go on my way to be with my family?'

فقال رسول الله (صلى الله عليه وآله): ارجعي إلى بيتك، فإن يحدث الله في شأنك شيئا أعلمتك، فنزل: **وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَ مَقْتًا وَ سَاءَ سَبِيلًا فَلَحِقَتْ بِأَهْلِهَا.**

Rasool-Allah^{-saww} said: 'Return to your house, and if Allah^{-azwj} Narrates something regarding your problem, I^{-saww} shall let you know'. So it was Revealed **And do not marry from the women whom your fathers married, except what has already passed; it was immoral and hateful, and an evil way [4:22]**. So she went to her family.

و كانت نساء في المدينة قد ورث نكاحهن كما ورث نكاح كبيشة غير أنه ورثهن من الأبناء، فأُنزل الله يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا.

And the women in Al-Medina used to be inherited in marriage just like the inheriting of Kabisha, being inherited by the sons. So Allah^{-azwj} Revealed **O you those who believe! It is not Permissible for you that you should take women as heritage forcibly [4:19]**.¹¹³

العياشي: عن إبراهيم بن ميمون، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَ لَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضٍ مَا آتَيْتُمُوهُنَّ، قال: «الرجل تكون في حجره اليتيمة فيمنعها من التزويج ليرثها بما تكون قريبة له».

Al Ayyashi, from Ibrahim Bin Maymoun,

From Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj}: **O you those who believe! It is not Permissible for you that you should take women as heritage forcibly, nor straiten them in order to go away with part of what you gave them [4:19]**. He^{-asws} said: 'The man happens to be the orphan girl in his lap (care), so he prevents her from the marriage in order to inherit with what would happen to be a relative of his'.

قلت: وَ لَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضٍ مَا آتَيْتُمُوهُنَّ؟ قال: «الرجل تكون له المرأة فيضربها حتى تفتدي منه، فنهى الله عن ذلك».

I said, '**nor straiten them in order to go away with part of what you gave them [4:19]**?' He^{-asws} said: 'The man happens to have the wife for him, and he beats her until she ransoms herself from him. So Allah^{-azwj} Forbade from that'.¹¹⁴

عن هاشم بن عبد الله، عن السري الجلي، قال: سألته عن قوله: وَ لَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضٍ مَا آتَيْتُمُوهُنَّ، قال: فحكى كلاما، ثم قال: «كما يقولون بالنبطية إذا طرح عليها الثوب عضلها فلا تستطيع أن تتزوج غيره، وكان هذا في الجاهلية».

تفسير القمي 1: 134 113

تفسير العياشي 1: 65 / 228. 114

From Hashim Bin Abdullah, from Al Sary Al Bajaly who said,

'I asked him^{-asws} about His^{-azwj} Words: ***nor straiten them in order to go away with part of what you gave them [4:19]***. He^{-asws} said: 'He^{-azwj} Relating words'. Then he^{-asws} said: 'Just as the Nabateans are saying that when the cloth is placed upon her, she is straitened, and is not able to marry someone else. And this was (being done) during the Pre-Islamic period''¹¹⁵

أبو علي الطبرسي: و قيل: نزلت في الرجل يجبس المرأة عنده، لا حاجة له إليها، و ينتظر موتها حتى يرثها. قال: و روي ذلك عن أبي جعفر (عليه السلام).

Abu Ali Al Tabarsy, 'An it is said it was Revealed regarding the man who withheld the woman with him, there being no need for him to her, and he awaits her death until he inherits her'. He (Al Tabarsy) said, 'And that is reported from Abu Ja'far^{-asws}'¹¹⁶

قال الشيباني: الفاحشة، يعني الزنا، و ذلك إذا اطع الرجل منها على فاحشة منها فله أخذ الفدية. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al Shaybani said, 'The immorality, it means the adultery, and that is when the man is notified from her upon an immorality from her, so it would be for him to take the ransom'. He (Al Shaybani) said, 'And it is reported from Abu Ja'far^{-asws}'¹¹⁷

VERSES 20 & 21

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ
بُهْتَانًا وَإِثْمًا مُّبِينًا {20}

And if you intend to replace a spouse in place of a spouse, and you have given to one of them a heap (of gold), do not take anything from it. Would you take it by slandering and a manifest sin? [4:20]

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا {21}

And how can you take it when one of you has already gone to the other and they have taken from you a firm covenant? [4:21]

العياشي: عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): أخبرني عن تزوج على أكثر من مهر السنة، أ يجوز له ذلك؟

Al Ayyashi, from Umar Bin Yazeed who said,

تفسير العياشي 1: 66 / 229 ¹¹⁵

مجمع البيان 3: 39. ¹¹⁶

نهج البيان 1: 85 (مخطوط). ¹¹⁷

'I said to Abu Abdullah^{-asws}, 'Inform me about the one who marries upon more than the Sunnah dower. Is that allowed for him?'

قال: «إن جاز مهر السنة فليس هذا مهراً، إنما هو نحل، لأن الله يقول: وَ آتَيْتُمْ إِخْدَاهُنَّ قِنطَاراً فَلَا تَأْخُذُوا مِنْهُ شَيْئاً إِنَّمَا عَنَى النحل و لم يعن المهر، ألا ترى أنها إذا أمهرها مهراً ثم اختلعت، كان له أن يأخذ المهر كاملاً، فما زاد على مهر السنة فإنما هو نحل كما أخبرتك، فمن ثم وجب لها مهر نسايتها لعله من العلل».

He^{-asws} said: 'If the Sunnah dower is exceeded, then this isn't a dower, but rather, it is a conferment, because Allah^{-azwj} is Saying: '**and you have given to one of them a heap (of gold), do not take anything from it. [4:20]**. But rather it means the conferment and does not mean the dower. Do you not see that when he dowers her with a dower then she opts for Khul'a (divorce by mutual consent), it would be for him that he take the complete dower (back)? Thus, whatever exceeds upon the Sunnah dower, it is rather a conferment just as I^{-asws} am informing you. So from them, the dower is obligated to her, the dower of women for a reason from the reasons'.

قلت: كيف يعطي، و كم مهر نسايتها؟

I said, 'And how is it given, and how much is the dower of the women?'

قال: «إن مهر المؤمنات خمس مائة، و هو مهر السنة، و قد يكون أقل من خمس مائة و لا يكون أكثر من ذلك، و من كان مهرها و مهر نسايتها أقل من خمس مائة أعطي ذلك الشيء، و من فخر و بذخ بالمهر فزاد على مهر السنة «3» ثم وجب لها مهر نسايتها في علة من العلل، لم يزد على مهر السنة خمس مائة درهم».

He^{-asws} said: 'The dower of the *Mominaat* is five hundred (Dirhams), and it is the Sunnah dower, and it can happen to be less than five hundred (Dirhams), and it cannot happen to be more than that. And the one who had fixed her dower and the dower was less than five hundred, he would have to give that thing (amount), and the one has prided and been lavish with the dower, so he increases upon the Sunnah dower, then it would be the Sunnah dower which would be Obligated for her, the women's dower, during a reason from the reasons. The Sunnah dower will not increase upon five hundred Dirhams''¹¹⁸.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَخَذَنْ مِنْكُمْ مِيثَاقاً غَلِيظاً قَالَ الْمِيثَاقُ هِيَ الْكَلِمَةُ الَّتِي عُقِدَ بِهَا النِّكَاحُ وَ أَمَّا قَوْلُهُ غَلِيظاً فَهُوَ مَا الرَّجُلُ يُفْضِيهِ إِلَى امْرَأَتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [4:21] **and they have taken from you a solemn covenant?** He^{-asws} said: 'The covenant, it is the speech which he binds the marriage tie with, and as for His^{-azwj} Word **solemn**, so it is the (thick) water of the man which he empties into his wife'.¹¹⁹

¹¹⁸ تفسير العياشي 1: 67 / 229.

¹¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 14