

TABLE OF CONTENTS

CHAPTER 107	2
AL MA'OUN.....	2
(7 VERSES)	2
MERITS.....	2
VERSE 1	2
VERSES 2 & 3	3
VERSES 4 & 5	4
VERSE 6	5
VERSE 7	6

CHAPTER 107

AL MA'OUN

(7 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة غفر الله له ما دامت الزكاة مؤداة، و من قرأها بعد صلاة الصبح مائة مرة حفظه الله إلى صلاة الصبح».

And from Khawaas Al Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, Allah^{azwj} would Forgive him as long as Zakat is rendered. And the one who recites it a hundred times after the Morning Prayer. Would be Protected by Allah^{azwj} up to the (next) Morning Prayer'.¹

و قال الصادق (عليه السلام): «من قرأها بعد صلاة العصر كان في أمان الله و حفظه إلى وقتها في اليوم الثاني».

And Al-Sadiq^{asws} said: 'The one who recites it after the Al-Asr Prayer would be in the Safety of Allah^{azwj} and His^{azwj} Protection up to its time on the second day'.²

ابن بابويه: بإسناده، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة (أ رأيت الذي يكذب بالدين) في فرائضه و نوافله، كان فيمن قبل الله عز و جل صلاته و صيامه، و لم يحاسبه بما كان منه في الحياة الدنيا».

Ibn Babuwayh, by his chain from Amro Bin Sabit,

from Abu Ja'far^{asws} having said: 'The one who recites the Chapter **[107:1] Have you considered him who belied the Religion?** In his obligatory and his optional (Prayers), he would be the one from whom Allah^{azwj} Accepted his Prayer, and his Fast, and would not Reckon him with what he was from it in the life of the world'.³

VERSE 1

أرأيتَ الَّذِي يُكذِّبُ بِالْدينِ {1}

[107:1] Have you considered him who belied the Religion?

محمد بن العباس، قال: حدثنا الحسن بن علي بن زكريا بن عاصم، عن الهيثم، عن عبد الله الرمادي، قال: حدثنا علي بن موسى بن جعفر، عن أبيه، عن جده (صلوات الله عليهم أجمعين)، في قوله عز و جل: أ رأيتَ الَّذِي يُكذِّبُ بِالْدينِ، قال: «بولاية أمير المؤمنين علي (عليه السلام)».

Muhammad Bin Al Abbas, from Al Hassan Bin Ali Bin Zakariyya Bin Aasim, from Al Haysam, from Abdullah Al Ramaady,

¹ Tafseer Al Burhan – H 11918

² Tafseer Al Burhan – H 11920

³ (ثواب الأعمال: 126).

from Ali^{asws} Bin Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, regarding the Statement of the Mighty and Majestic: “[107:1] **Have you considered him who belied the Religion?**”, he^{asws} said: ‘(Belied) the Wilayah of Amir-ul-Momineen^{asws}’.⁴

وروي محمد بن جمهور، عن عبد الرحمن بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الإسلام) وهو لا يتم إلا بالولاية، لأنه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الإسلام، فلاجل ذلك صار الدين الولاية، فتمسك بهاتكن من أهلها الموالين وقل عندك: الحمد لله رب العالمين.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama, from Abu Abdullah^{asws} regarding the Statement of the Mighty and Majestic: “[107:1] **Have you considered him who belied the Religion?**” He^{asws} said: ‘(Belied) the Wilayah. It means that the Religion is Al-Wilayah. And it is supported by Statement of the High: “[3:19] **Surely the Religion with Allah is Islam**” and it is not complete except by Al-Wilayah, because the Glorious One^{azwj} Said on the day that He^{azwj} Obligated the Wilayah: “[5:3] **This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion**”. Had it not been for Al-Wilayah, the religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{azwj} the Glorious have been Pleased for us with the Religion of Al-Islam. For that purpose Al-Wilayah became the Religion. So attach to the organization, its people, the *Al-Mawaleen* (those with Al-Wilayah)’.⁵

VERSES 2 & 3

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ {2} وَنَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ {3}

[107:2] That is the one who leaves the orphan, [107:3] And does not urge (others) to feed the poor.

علي بن إبراهيم، في معنى السورة: قوله تعالى: أَرَأَيْتَ الَّذِي يُكَدِّبُ بِالذِّينِ قَالَ: نزلت في أبي جهل و كفار قريش فذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ، أي يدفعه عن حقه وَ لَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ أي لا يرغب في طعام المسكين، ثم قال: فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ قَالَ: عنى به التاركين، لأن كل إنسان يسهو في الصلاة «2»،

Ali Bin Ibrahim (Tafseer Qummi)

regarding the meaning of the Chapter, the Statement of the High: “[107:1] **Have you considered him who belied the Religion?**” He^{asws} said: ‘It was revealed with regards to Abu Jahl and the infidels of Qureysh. “[107:2] **That is the one who leaves the orphan**” – Yes, he repulses him from his right [107:3] **And does not urge (others) to feed the poor** – Yes, he is not inclined to feed the poor’. Then said: ‘[107:4] **So woe to the praying ones, [107:5] Who are unmindful of their prayers**”, he^{asws} said: ‘It Means by it the avoiders, because every human being forgets in the Prayer’.

⁴ (تأويل الآيات 2: 1/855).

⁵ Taweel Al Ayaat Al Zahira – CH 107 H 2

وعن أبي عبد الله (عليه السلام)، قال: «الذي يؤخرها عن أول الوقت إلى آخره من غير عذر». قال أبو عبد الله (عليه السلام): تأخير الصلاة عن أول وقتها لغير الذين هم يراؤن فيما يفعلون ويمتعون الماعون مثل السراج و النار و الخمير و أشباه ذلك من الآلات التي يحتاج إليها الناس

And from Abu Abdullah^{asws} having said: 'The ones who delay it from its first (exact) time to its end time without an excuse'. Abu Abdullah^{asws} said: 'Delaying the Prayer from its first (exact) time to another. **[107:6] Who do (good) to be seen**, regarding what they do **[107:7] And withhold the necessities of life**, like the lamps, and the fire, and the dough, and similar things like that which are needed by the people'.⁶

VERSES 4 & 5

فَوَيْلٌ لِلْمُصَلِّينَ {4} الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

[107:4] So woe to the praying ones, [107:5] Who are unmindful of their prayers,

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين، عن محمد بن الفضيل، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ، قال: «هو التضييع».

Muhammad Bin Yaqoub – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn, from Muhammad Bin Al Fazeyl who said, 'I asked Al Abd Al Salih^{asws} (7th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic: **“[107:5] Who are unmindful of their prayers”**, he^{asws} said: 'It is the wastage (of Prayers)'.⁷

ابن بابويه: عن أبي جعفر (عليه السلام)، قال: «حدثني أبي، عن أبيائه، عن أمير المؤمنين (عليهم السلام)، قال: ليس عمل أحب إلى الله عز و جل من الصلاة، فلا يشغلنكم عن أوقاتها شيء من أمور الدنيا، فإن الله عز و جل ذم أقواما فقال: الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ يعني أنهم غافلون، استهانوا بأوقاتها».

Ibn Babuwayh,

from Abu Ja'far having said; 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers, from Amir-ul-Momineen^{asws} having said: 'There is no deed more beloved to Allah^{azwj} Mighty and Majestic than the Prayer. So do not let anything from the affairs of the world preoccupy you from its (Prescribed) times, for Allah^{azwj} Mighty and Majestic has Condemned people: **“[107:5] Who are unmindful of their prayers”**, Meaning they are oblivious, underestimating its (Prescribed) timings'.⁸

الطبرسي: روى العياشي بالإسناد، عن يونس بن عمار، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله: الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ أ هي وسوسة الشيطان؟ فقال: «لا، كل أحد يصيبه هذا، و لكن أن يغفلها و يدع أن يصلبها في أول وقتها».

Al Tabarsy – Al Ayyashi reports by the chain, from Yunus Bin Amaar, from Abu Abdullah^{asws}, said, 'I asked him^{asws} about His^{azwj} Words: **“[107:5] Who are unmindful of their prayers”**, is it the whispering of the Satan^{la?}? So he^{asws} said: 'No.

⁶ (تفسير القمي 2):

⁷ الكافي 3: 5/268.

⁸ (الخصال: 10/621)

Everyone gets affected by this, but if you overlook it, return and Pray it in its first (exact) time'.⁹

و عن أبي أسامة زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ، قال: «هو الترك لها و التواني عنها».

And from Abu Asama Zayd Al Shahaam who said,
'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: “[107:5] **Who are unmindful of their prayers**”, he^{asws} said: ‘It is the leaving of it, and slackening from it’.¹⁰

في مجمع البيان " فويل للمصلين الذين هم عن صلواتهم ساهون " وهم الذين يؤخرون الصلوة عن اوقاتها

In Majma Al Bayaan –

“[107:4] **So woe to the praying ones, [107:5] Who are unmindful of their prayers**” And they are the ones are delaying the Prayer from its (prescribed) time’.¹¹

VERSE 6

الَّذِينَ هُمْ يُرَاءُونَ {6}

[107:6] Who do (good) to be seen,

عن ابن عباس ومسروق، وروى ذلك مرفوعا، وقيل يريد المنافقين الذين لا يرجون ثوابا ان صلوا، ولا يخافون عليها عقابا ان تركوا، فهم عنها غافلون حتى يذهب وقتها، فإذا كانوا مع المؤمنين صلوا رياء وإذا لم يكونوا معهم لم يصلوا، وهو قوله: الَّذِينَ هُمْ يُرَاءُونَ عن علي عليه السلام وابن عباس.

From Ibn Abbas and Masrouq, and that has been reported with an unbroken chain,

‘And it is said that the hypocrites are the one who did not hope for the Rewards if they were to Pray, and did not fear over its Punishment if they were to leave it, so they were oblivious from it until its (prescribed) time had passed. So whenever they were with the Believers, they would Pray it to show off, and if they were not with them, they would not Pray, and it is His^{azwj} Words: “[107:6] **Who do (good) to be seen**” – from Ali^{asws} and from Ibn Abbas’.¹²

وقوله عليه السلام: من صلى الخمس جماعة فظنوا به كل خير.

And he^{asws} said: ‘The one who Prays five congregational (Prayers) and thinks by it to be all good’.¹³

⁹ (مجمع البيان 10 : 834)

¹⁰ (مجمع البيان 10 : 834)

¹¹ Tafseer Noor Al Saqalayn – CH 107 H 6

¹² Tafseer Noor Al Saqalayn – CH 107 H 6

¹³ Tafseer Noor Al Saqalayn – CH 107 H 11

VERSE 7

وَيَمْنَعُونَ الْمَاعُونَ {7}

[107:7] And withhold the necessities of life

على بن ابراهيم عن ابيه عن الحسين بن سعيد عن فضالة بن ايوب عن ابي المغرا عن ابي بصير قال: كنا عند ابي عبد الله عليه السلام ومعنا بعض الاموال فذكروا الزكوة فقال أبو عبد الله عليه السلام: ان الزكوة ليس يحمد بها صاحبها، وانما هو شئ ظاهر انما حقن الله بها دمه وسمى بها مسلما، ولو لم يردها لم تقبل له صلوة، وان عليكم في اموالكم غير الزكوة،

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abu Al Magza, from Abu Baseer who said,

'We were in the presence of Abu Abdullah^{asws}, and with us was some wealth. Al-Zakat was mentioned, so Abu Abdullah^{asws} said: 'Al-Zakaat is not a matter for praise for its owner, but rather it is an apparent thing. But rather Allah^{azwj} has injected it as blood and named it for the Muslims. And if he does not give it, his Prayer would not be Accepted from it, and if there is in your wealth other than Al-Zakaat'.

فقلت: أصلحك الله وما علينا ما في أموالنا غير الزكوة؟ فقال: سبحان الله اما تسمع الله عزوجل يقول في كتابه " والذين في أموالهم حق معلوم * للسائل والمحروم " إلى قوله وقوله عزوجل: " ويمنعون الماعون " هو القرض يقرضه والمعروف يصنعه ومتاع البيت يعيره ومنه الزكوة، فقلت له: ان لنا جيرانا إذا أعرناهم متاعا كسروه وأفسدوه، فعلينا جناح أن نمنعهم؟ فقال: لا ليس عليكم جناح ان تمنعوهم إذا كانوا كذلك.

So I said, 'May Allah^{azwj} Keep you^{asws} well, and if there is nothing with us in our wealth other than Zakat?' He^{asws} said: 'Glory be to Allah^{azwj}! But have you not heard Allah^{azwj} Mighty and Majestic Saying in His^{azwj} Book: "[70:24] **And those in whose wealth there is a fixed portion [70:25] For the beggar and the destitute**", up to the Statement of the Mighty and Majestic: "[107:7] **And withhold the necessities of life**" – It is the loan that is lent, and the known good things which are needed, and the household items that are needed, and from these is Al-Zakat'. So I said to him^{asws}, 'We have a neighbour, if we give him any household item he breaks it and spoils it, so do we have a reason to withhold it from him?' He^{asws} said: 'No, that is not a reason for you to withhold it from him, even if that is what he does'.¹⁴

في من لا يحضره الفقيه ونهى رسول الله صلى الله عليه وآله ان يمنع احد الماعون جاره وقال: من منع الماعون جاره منعه الله خيره يوم القيامة، ووكله إلى نفسه ومن وكله إلى نفسه فما اسوء حاله.

In Man La Yahzur Al Faiqh –

And the Rasool-Allah^{saww} prohibited anyone from withholding the necessities (of life) from his neighbour, and said: 'The one who withholds the necessities from his neighbour, Allah^{azwj} will Withhold his good on the Day of Judgement. And he should take the responsibility upon himself for it, for the one who takes the responsibility upon himself would not be in a bad condition'.¹⁵

¹⁴ Tafseer Noor Al Saqalayn – CH 107 H 19

¹⁵ Tafseer Noor Al Saqalayn – CH 107 H 20