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CHAPTER 107**AL-MA'OUN****(7 VERSES)****VERSES 1 - 7**

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،

And from Khawaas Al Quran –

It has been reported from the Prophet^{saww} having said: 'One who recites this Chapter, Allah^{azwj} would Forgive him as long as Zakat is paid.

و من قرأها بعد صلاة الصبح مائة مرة حفظه الله إلى صلاة الصبح».

And one who recites it a hundred times after the Morning Salat, would be Protected by Allah^{azwj} up to the (next) Morning Salat'.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 Salat would be in the Safety of Allah^{azwj} and His^{azwj} Protection up to its time on the second day'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأها بعد عشاء الآخرة غفر الله له و حفظه إلى صلاة الصبح».

And Rasool-Allah^{saww} said: 'One who recites it after the last Al-Isha (Salat), Allah^{azwj} would Forgive (his sins) for him, and Protect him up to the morning Salat'.³

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,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who recites the Surah: **Have you seen the one who belies the Religion? [107:1]** (Al-Ma'oun) in

¹ Tafseer Al Burhan – H 11918

² Tafseer Al Burhan – H 11920

³ Tafseer Al Burhan – H 11919

his Obligatory and his optional (Salas), he would be the one from whom Allah^{azwj} Accepted his Salat, and his Fast, and would not Reckon him with what was from him, in the life of the world'.⁴

VERSE 1

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِسْلَامِ {1}

Have you seen the one who belies the Religion? [107:1]

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: أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِسْلَامِ، 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,

(It has been narrated) from Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, regarding the Words of the Mighty and Majestic: **Have you seen the one who belies the Religion? [107:1]**, he^{asws} said: '(Belies) the Wilayah of Amir-al-Momineen^{asws},⁵

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِسْلَامِ) قال: بالولاية. يعني إن الدين هو الولاية.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **Have you seen the one who belies the Religion? [107:1]** - He^{asws} said: '(Belied) the *Wilayah*. It means that the Religion is *Al-Wilayah*.

ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لانه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام ديناً).

And it is supported by the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]** and it is not complete except by *Al-Wilayah*, because the Glorious One^{azwj} Said on the day that He^{azwj} Obligated the *Wilayah*: **This day have I perfected for you your Religion and completed My Favour on you and Chosen for you Al-Islam as a Religion [5:3]**.

⁴ (ثواب الأعمال: 126).

⁵ (تأويل الآيات: 2 / 855 / 1).

فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام، فلاجل ذلك صار الدين الولاية، فتمسك بها تكن من أهلها المواليين وقل عند لك: الحمد لله رب العالمين.

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 with it, (and) you would become from its people, the *Al-Mawaleen* (those with *Al-Wilayah*), and say during that, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.⁶

VERSE 2

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ {2}

So that is the one who forsakes the orphan [107:2]

Honouring the orphans

وَقَالَ الْإِمَامُ ع رَسُولَ اللَّهِ ص قَالَ: حَتَّى اللَّهُ عَزَّ وَجَلَّ عَلَى بَرِّ الْيَتَامَى - لِأَنْقِطَاعِهِمْ عَنْ آبَائِهِمْ.

And the Imam^{asws} (Hassan Al-Askari^{asws}) said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Urges upon the righteousness with the orphans – the ones cut off from their fathers.

فَمَنْ صَانَهُمُ صَانَهُ اللَّهُ، وَ مَنْ أَكْرَمَهُمْ أَكْرَمَهُ اللَّهُ، وَ مَنْ مَسَحَ يَدَهُ بِرَأْسِ يَتِيمٍ رَفَعَهُ بِهِ - جَعَلَ اللَّهُ لَهُ فِي الْجَنَّةِ بِكُلِّ شَعْرَةٍ مَرَّتْ تَحْتِ يَدِهِ قَصْرًا - أَوْسَعَ مِنَ الدُّنْيَا بِمَا فِيهَا وَ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلذُّ الْأَعْيُنُ، وَ هُمْ فِيهَا خَالِدُونَ.

So the one who protects them, Allah^{azwj} will Protect him, and the one who honours them, Allah^{azwj} will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah^{azwj} would Make for him a castle in the Paradise, for every hair which passed under his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.⁷

في مجمع البيان " لا تكرمون اليتيم " وهو الطفل الذي لا أب له، أي لا تعطوهم مما أعطاهم الله حتى تغنوهم عن ذل السؤال وخص اليتيم لانه لا كافل لهم يقوم بأمرهم،

In Majma Al-Bayaan –

⁶ Taweel Al Ayaat Al Zahira – CH 107 H 2

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 213

Never! But you are not honouring the orphan [89:17], and he is the child who has no father for him, i.e., you are not giving to them from what Allah^{azwj} has Given to the extent that you make them needless of having to ask, and especially for the orphan because there is no one to stand and take responsibility for them in their affairs’.

وقد قال: انا وكافل اليتيم كهاتين، وأشار بالسبابة والوسطى.

And he^{asws} has said: ‘I^{asws} and the sponsor (Kafeel) of the orphan are like these two’ – and he^{asws} gestured by his^{asws} index and middle finger’.⁸

The most orphaned

وَقَالَ الْإِمَامُ ع وَ أَشَدُّ مِنْ يُتِمُّ هَذَا الْيَتِيمِ، يَتِيمٌ [يَنْقَطِعُ] عَنْ إِمَامِهِ لَا يَقْدِرُ عَلَى الْوُصُولِ إِلَيْهِ، وَ لَا يَدْرِي كَيْفَ حُكْمُهُ فِيمَا يُبْتَلَى بِهِ مِنْ شَرَائِعِ دِينِهِ.

And the most severely orphaned is this orphan, the one orphaned (cut off) from his Imam^{asws}, not being able upon arriving to him^{asws}, and he does not know how his^{asws} decision is regarding what he is involved with from the Laws of his Religion.

أَلَا فَمَنْ كَانَ مِنْ شِيعَتِنَا عَالِمًا بِعُلُومِنَا، وَ هَذَا الْجَاهِلُ بِشَرِيعَتِنَا - الْمُنْقَطِعُ عَنْ مُشَاهَدَتِنَا يَتِيمٌ فِي حَجْرِهِ، أَلَا فَمَنْ هَدَاهُ وَ أَرَشَدَهُ وَ عَلَّمَهُ شَرِيعَتِنَا - كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى. حَدَّثَنِي بِذَلِكَ أَبِي، عَنْ آبَائِهِ، عَنْ رَسُولِ اللَّهِ ص.

Indeed! So the one who was from our^{asws} Shias, a knower of our^{asws} teachings, and this (other one) is the ignorant one with our^{asws} Laws, the one cut off from witnessing us^{asws}, is an orphan in his lap. Indeed! So the one who guides him and set him on the right path, and teaches him our^{asws} Laws – would be with us^{asws} among the lofty friends. My^{asws} father^{asws} narrated to me^{asws} with that, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww}.⁹

VERSE 3

وَلَا يُحِضُّ عَلَى طَعَامِ الْمَسْكِينِ {3}

And he does not urge upon feeding the poor [107:3]

صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِطَعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِتْقِ عَشْرٍ رِقَابٍ وَ عَشْرٍ حَجَجٍ قَالَ قُلْتُ عَشْرٍ رِقَابٍ وَ عَشْرٍ حَجَجٍ

⁸ Tafseer Noor Al Saqalayn – CH 89 H 17

⁹ Tafseer Imam Hassan Al Askari^{asws} – S 214

Salih Bin Uqba, from Nasr Bin Qabous,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The feeding of a *Momin* is more beloved to me^{asws} than freeing ten necks and performing ten Hajj’. I said, ‘Ten necks and ten Hajj?’

قَالَ فَقَالَ يَا نَصْرُ إِنَّ لَمْ تُطْعِمُوهُ مَاتَ أَوْ تَدُلُّونَهُ فَيَجِيءُ إِلَى نَاصِبٍ فَيَسْأَلُهُ وَ الْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ

He (the narrator) said, ‘So he^{asws} said: ‘O Nasr! If you do not feed him, he would either die, or you would have indicated him (to go elsewhere), so he would go to a Hostile one (*Nasibi*) and ask him; and the death would be better for him than asking a Hostile one (*Nasibi*).

يَا نَصْرُ مَنْ أَحْيَا مُؤْمِنًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمْتُمُوهُ وَإِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ .

O Nasr! The one who revives a *Momin*, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to die, and if you do feed him, so you have revived him’.¹⁰

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ فِي مَلَكَوَاتِ السَّمَاوَاتِ الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُورِي [وَ] شَجَرَةَ تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ عَرَسَهَا رَبُّنَا بِيَدِهِ .

From him, from Ahmad, from Safwan Bin Yahya, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who feeds three persons from the Muslims, Allah^{azwj} would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lord^{azwj} Planted it with His^{azwj} own Hands’.¹¹

For detailed Ahadeeth on feeding people see Al Kafi – V 2 – The Book of Eman and Kufr – Ch 85 – [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(7\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(7).pdf)

VERSE 4

فَوَيْلٌ لِلْمُصَلِّينَ {4}

So woe be unto the Musalleen [107:4]

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 20

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 3

Explanation of the Musalleen from Chapter 74

علي بن مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيَّلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يُصَلُّونَ عَلَيْهِمْ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Ali Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They shall say, 'We were not from the Musalleen [74:43]**. He^{asws} said: '(They would be saying), 'We did not (have) the Wilayah of the successor^{asws} of Muhammad^{saww} and the successors^{asws} from after him^{asws}, nor did we send *Salawat* upon them^{asws}.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ الْحَسَنِ الثَّمَمِيِّ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنَى بِهَا لَمْ نَكُ مِنْ أَتْبَاعِ الْأَيْمَةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Al Hassan Al Qummy, from Idrees Bin Abdullah,

'From Abu Abdullah^{asws}, said, 'I asked him^{asws} about the interpretation of this Verse: **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**, he^{asws} said: 'It Means, 'We were not the ones who followed the Imams^{asws}, those for whom Allah^{azwj} Blessed and Exalted Said regarding them^{asws}: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**.

أَمَا تَرَى النَّاسَ يُسْمُونَ الَّذِي يَلِي السَّابِقَ فِي الْحَلْبَةِ مُصَلِّيً فَذَلِكَ الَّذِي عَنَى حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ .

But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost one^{asws}.¹³

VERSE 5

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

Those who are neglectful of their Salats [107:5]

¹² (الكافي 1: 91 / 360) - Extract

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 38

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُجِيبُ وَ يُبَيِّتُ وَ يُجِيبُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abu Ubeyda Al Haza'a who said,

'Abu Ja'far^{asws} said: 'The one who says when the dawn emerges, 'There is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Causes to live and He^{azwj} Causes to die, and He^{azwj} Causes to die and He^{azwj} Causes to live, and He^{azwj} is Living and will not be dying. In His^{azwj} Hand is the goodness, and He^{azwj} is Able upon everything', ten times'

وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ وَ سَبَّحَ خَمْسًا وَ ثَلَاثِينَ مَرَّةً وَ هَلَّلَ خَمْسًا وَ ثَلَاثِينَ مَرَّةً وَ حَمِدَ اللَّهَ خَمْسًا وَ ثَلَاثِينَ مَرَّةً لَمْ يُكْتَبْ فِي ذَلِكَ الصَّبَاحِ مِنَ الْعَافِلِينَ وَ إِذَا قَالَهَا فِي الْمَسَاءِ لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْعَافِلِينَ .

And send *Salawāts* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} ten times, and Glorify (Subhan-Allah^{azwj}) thirty five times, and Extol the Oneness (La Ilaha Illa Allah^{azwj}) thirty five times, and Praise Allah^{azwj} (Al Hamd Lil Allah^{azwj}) thirty five times, would not be Written during that morning as being from the neglectful ones. And when he says it during the evening, he would not be Written during that night as being from the neglectful ones'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ وَ مَنْ قَرَأَ خَمْسِينَ آيَةً كُتِبَ مِنَ الدَّاكِرِينَ وَ مَنْ قَرَأَ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَ مَنْ قَرَأَ مِائَتَيْ آيَةٍ كُتِبَ مِنَ الْخَاشِعِينَ وَ مَنْ قَرَأَ ثَلَاثَ مِائَةِ آيَةٍ كُتِبَ مِنَ الْفَائِزِينَ وَ مَنْ قَرَأَ خَمْسَمِائَةَ آيَةٍ كُتِبَ مِنَ الْمُجْتَهِدِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Muhammad Bin Marwan, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who recites ten Verse during a night would not be Written as being from the neglectful ones; and the one who recites fifty Verses would be Written as being from the *Zakireen* (Oft-Mentioners of Allah^{azwj}); and the one who recites one hundred Verses would be Written as being from the contented ones; and the one who recites two hundred Verse would be Written as being from the fearful ones; and the one who recites three hundred Verses would be Written as being from the successful ones; and the one who recites five hundred Verses would be Written as being from the strivers.

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 48 H 35

وَمَنْ قَرَأَ أَلْفَ آيَةٍ كُتِبَ لَهُ فِنْطَارٌ مِنْ تَبْرِ الْقِنْطَارِ خَمْسَةَ عَشَرَ أَلْفَ مِثْقَالٍ مِنْ ذَهَبٍ وَ الْمِثْقَالُ أَرْبَعَةٌ وَ عِشْرُونَ قِيرَاطًا أَصْغَرُهَا مِثْلُ جَبَلِ أُحُدٍ وَ أَكْبَرُهَا مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ .

And the one who recites a thousand Verses, there would be Written for him a *Qintar* of gold nuggets. The *Qintar* is fifteen thousand *Misqaal* of gold, and the *Misqaal* is twenty four *Qiraat*, the smallest of it being like the mountain of Ohad, and the largest of it being what is between the sky to the earth'.¹⁵

الْحُسَيْنُ بْنُ الْحَسَنِ الْحُسَيْنِيُّ رَفَعَهُ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِيِّ رَفَعَهُ قَالَ لَمَّا ضُرِبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) حَفَّ بِهِ الْعَوَاذُ وَ قِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِ فَقَالَ أَتُنَوِّلُونِي وَسَادَةٌ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ حَقَّ قَدْرِهِ مُتَّبِعِينَ أَمْرَهُ وَ أَحْمَدُهُ كَمَا أَحَبَّ وَ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ كَمَا انْتَسَبَ

Al Husayn Bin Al Hassan, raising it, and Muhammad Bin Al Hassan, from Ibrahim Bin Is'haq Al Ahmary, raising it, said,

'When Amir Al-Momineen^{asws} was struck, the visitors encircled him^{asws} and it was said to him^{asws}, 'O Amir Al-Momineen^{asws}! Bequeath!' So he^{asws} said: 'Double the pillow for me^{asws}'. Then he^{asws} said: 'The Praise is for Allah^{azwj} as He^{azwj} is rightful of. I^{asws} was obedient to His^{azwj} Commands, and I^{asws} Praise Him^{azwj} just as He^{azwj} Loves, and there is no god except for Allah^{azwj}, the One, the First, the Samad, just as He^{azwj} has Lineaged Himself^{azwj}.

أَيُّهَا النَّاسُ كُلُّ امْرِئٍ لَاقٍ فِي فِرَارِهِ مَا مِنْهُ يَفِرُّ وَ الْأَحْلُ مَسَاقُ النَّفْسِ إِلَيْهِ وَ الْهَرْبُ مِنْهُ مُوَافَاتُهُ كَمَ أَطْرَدْتُ الْأَيَّامَ أَبْحَثُهَا عَنْ مَكْنُونٍ هَذَا الْأَمْرِ فَأَبَى اللَّهُ عَزَّ ذِكْرُهُ إِلَّا إِخْفَاءَهُ هَيْهَاتَ عِلْمٍ مَكْنُونٍ

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah^{azwj}, Mighty is His^{azwj} Mention, Refused except to Keep it hidden. Far be it, for the hidden to be known!

أَمَّا وَصِيَّتِي فَأَنْ لَا تُشْرِكُوا بِاللَّهِ جَلَّ تَنَاؤُهُ شَيْئًا وَ مُحَمَّدًا (صلى الله عليه وآله) فَلَا تُضَيِّعُوا سُنَّتَهُ أَقِيمُوا هَدْيَيْنِ الْعَمُودَيْنِ وَ أَوْقِدُوا هَدْيَيْنِ الْمِصْبَاحَيْنِ وَ خَلَاكُمْ دَمٌّ مَا لَمْ تَشْرُدُوا حُمْلَ كُلِّ امْرِئٍ جَهْدَهُ وَ خَفَّفَ عَنِ الْجَهْلَةِ رَبِّ رَحِيمٌ وَ إِمَامٌ عَلِيمٌ وَ دِينٌ قَوِيمٌ

As for my^{asws} bequest, so it is that you shall not associate anything with Allah^{azwj}, Majestic is His^{azwj} Laudation. And Muhammad^{saww}, so you must not waste his^{saww} Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord^{azwj} is Merciful, and the Imam^{asws} is the most knowledgeable, and the Religion is straight.

أَنَا بِالْأَمْسِ صَاحِبُكُمْ وَ أَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ وَ غَدًا مُقَارِفُكُمْ إِنْ تَبَيَّتِ الْوَطْأَةُ فِي هَذِهِ الْمَرْزَلَةِ فَذَلِكَ الْمُرَادُ وَ إِنْ تَدَخَصِ الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ أَعْصَانٍ وَ ذَرَى رِيَّاحٍ وَ تَحْتَ ظِلِّ عِمَامَةٍ اَضْمَحَلَّ فِي الْجَوْ مُتَلَفِّئُهَا وَ عَمَّا فِي الْأَرْضِ مَحْطُهَا

¹⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 7 H 5

Yesterday I^{asws} was your companion, and today I^{asws} am a lesson for you all, and tomorrow I^{asws} shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

وَ إِنَّمَا كُنْتُ جَاراً جَاوِرُكُمْ بَدِينِي أَيَّاماً وَ سَتُعْتَبُونَ مِنِّي حُجَّةً خَلَاءَ سَاكِنَةً بَعْدَ حَرَكَةٍ وَ كَاطِمَةً بَعْدَ نُطْقٍ لِيُعْظَمَ هُدُؤِي وَ حُمُوتُ
إِطْرَاقِي وَ سُكُونُ أَطْرَاقِي فَإِنَّهُ أَوْعَظُ لَكُمْ مِنَ النَّاطِقِ الْبَلِيغِ وَ دَعَا مُرْصِدٍ لِلتَّلَاقِي غَدَاً تَرَوْنَ أَيَّامِي وَ يَكْشِفُ اللَّهُ عَزَّ وَ جَلَّ
عَنْ سَرَائِرِي وَ تَعْرِفُونِي بَعْدَ خُلُوقِ مَكَانِي وَ قِيَامِ غَيْرِي مَقَامِي

And rather, I^{asws} was a neighbour. My^{asws} body was your neighbour for (some) days, and as a consequence from me^{asws} it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my^{asws} silence, and the dimming of my^{asws} eyes, and the stillness of my^{asws} limbs. So it is more of a preacher for you all than the eloquent speaker. And my^{asws} bidding farewell to you all is a farewell of one expecting the reunion. Tomorrow you shall be seeing (the reality of) my^{asws} days, and Allah^{azwj} Mighty and Majestic will Uncover my^{asws} secrets from me^{asws}, and you will be recognising me^{asws} after the emptiness of my^{asws} place, and the standing of someone else in my^{asws} place.

إِنْ أَبَقَ فَأَنَا وَ لِي دَمِي وَ إِنْ أَفْنُ فَالْفَنَاءُ مِيعَادِي وَ إِنْ أَعْفُ فَالْعَمُؤُ لِي قُرْبَةٌ وَ لَكُمْ حَسَنَةٌ فَاعْفُوا وَ اصْفَحُوا أَلَا لِحُبُونِ أَنْ يَغْفِرَ
اللَّهُ لَكُمْ فَيَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي عَقْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً أَوْ تُؤَدِّيهِ أَيَّامُهُ إِلَى شِقْوَةٍ

If I^{asws} were to remain (alive), I^{asws} would be the Guardian of my^{asws} own blood, and if I^{asws} perish, so the perishing is my^{asws} destiny, and if I^{asws} were to forgive, so the forgiving, for me^{asws} it is a nearness (to Allah^{azwj}), and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah^{azwj} should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

جَعَلْنَا اللَّهُ وَ إِنَّا كُمْ مِمَّنْ لَا يَقْضُرُ بِهِ عَنْ طَاعَةِ اللَّهِ رَغْبَةً أَوْ تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نِعْمَةً فَإِنَّمَا نَحْنُ لَهُ وَ بِهِ

May Allah^{azwj} Make us^{asws} and you all from the ones who are not deficient with it from obeying Allah^{azwj} out of desire or being terrified of the Punishment after the death. So rather, we are for Him^{azwj} and with Him^{azwj}.

ثُمَّ أَقْبَلَ عَلَى الْحَسَنِ (عَلَيْهِ السَّلَام) فَقَالَ يَا بُنَيَّ ضَرْبَةٌ مَكَانَ ضَرْبَةٍ وَ لَا تَأْتَمَّ .

Then he^{asws} turned towards Al-Hassan^{asws}, and he^{asws} said: 'O my^{asws} son^{asws}! A strike in place of a strike, and you^{asws} will not be overdoing it'.¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عَثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ
بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَرَّ عَيْسَى ابْنُ مَرْثَمَ (عَلَيْهِ السَّلَام) عَلَى قَرْبَةٍ قَدْ

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 6

مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ دَوَابُّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِي وَ لَوْ مَاتُوا مُتَمَرِّقِينَ لَتَدَافَنُوا فَقَالَ الْحَوَارِيُّونَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ ادْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَتَحْتَبِيهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhajir Al Asady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} passed by a town whose inhabitants had died, along with its birds and its animals. So he^{as} said: 'But they did not die except by Wrath (of Allah^{azwj}), and had they died separately, they would have buried each other'. So the disciples said, 'O Spirit of Allah^{azwj} and His^{azwj} Word! Supplicate to Allah^{azwj} that He^{azwj} should Revive them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these'.

فَدَعَا عَيْسَى (عليه السلام) رَبَّهُ فَنُودِيَ مِنَ الْجَوِّ أَنْ تَادِهِمْ فِقَامَ عَيْسَى (عليه السلام) بِاللَّيْلِ عَلَى شَرْفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَبَّيْكَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ فَقَالَ وَيْحَكُمْ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاغُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ وَ عَقْلَةٍ فِي هَوٍّ وَ لَعِبٍ

So Isa^{as} supplicated to his^{as} Lord^{azwj}, and there was a Call from the air: 'Call them!' So Isa^{as} stood at night upon a high ground and he^{as} said: 'O inhabitants of this town!' So one of them responded answering, 'O Spirit of Allah^{azwj} and His^{azwj} Word, here I am!' So he^{as} said: 'Woe be unto you all! What were your deeds?' He said, 'Worshipping the tyrants and love of the world along with little fear, and has long hopes and neglectfully engaged in the 'لَهُوٍ وَ لَعِبٍ' in useless and playful activities'.

فَقَالَ كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرِحْنَا وَ سُرَرْنَا وَ إِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَ حَزِنًا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ قَالَ الطَّاعَةُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ قَالَ بَتْنَا لَيْلَةً فِي عَافِيَةٍ وَ أَصْبَحْنَا فِي الْهَوَايَةِ فَقَالَ وَ مَا الْهَوَايَةُ فَقَالَ سِحْرٌ قَالَ وَ مَا سِحْرٌ قَالَ جِبَالٌ مِنْ جَمْرٍ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ

So he^{as} said: 'How was your love for the world?' He said, 'Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved. He^{as} said: 'How was your worship for the tyrants?' He said, 'The obedience to the disobedient ones'. He^{as} said: 'How was your end of your affairs?' He said, 'We slept at night in good health and we woke up in the morning in the Abyss'. So he^{as} said: 'And what is the Abyss?' So he said, 'A prison' He^{as} said: 'And what is the prison?' He said, 'A mountain of burning coal inflamed upon us up to the Day of Judgment'.

قَالَ فَمَا فُئْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ فُلْنَا رُدْنَا إِلَى الدُّنْيَا فَتَزَهَدَ فِيهَا قِيلَ لَنَا كَذَبْتُمْ قَالَ وَحِكْ كَيْفَ لَمْ يُكَلِّمْنِي غَيْرُكَ مِنْ بَيْنِهِمْ قَالَ يَا رُوحَ اللَّهِ إِنَّهُمْ مُلْحَمُونَ بِلِحَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غَلَاطٍ شِدَادٍ وَ إِيَّيْ كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أُدْرِي أَكُنْتُ فِيهَا أَمْ أُنْجُو مِنْهَا

He^{as} said: 'So what did you all say and what was said to you?' He said, 'We said, 'Return us to the world and we would be ascetic therein'. It was said to us, 'You are

all lying'. He^{as} said: 'How come there did not speak to me^{as} anyone apart from you, in among them?' He said, 'O Spirit of Allah^{azwj}! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it'.

فَأَلْتَفَتَ عِيسَى (عليه السلام) إِلَى الْحَوَارِيِّينَ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكَلُ الْخُبْزِ الْيَابِسِ بِالْمَلْحِ الْجَرِيشِ وَ النَّوْمُ عَلَى الْمَرَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَ الْآخِرَةِ .

So Isa^{as} turned towards the disciples and he^{as} said: 'O friends of Allah^{azwj}! Eating the dry bread with the crushed salt, and sleeping upon the garbage is much better for the well-being in the world and the Hereafter'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْمُضَيْلِ قَالَ سَأَلْتُ عَبْدًا صَالِحًا (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ قَالَ هُوَ التَّضْيِيعُ .

Muhammad Bin Yahya, from Ahmad in Muhammad, from Al Husayn, from Muhammad Bin Al Fuzayl who said,

'I asked Abd Al-Salih^{asws} (7th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic: **Those who are neglectful of their Salats [107:5]**. He^{asws} said: 'It is the wasting (of the Salāt)'¹⁸.

ابن بابويه: عن أبي جعفر (عليه السلام)، قال: «حدثني أبي، عن آبائه، 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,

(It has been narrated) from Abu Ja'far having said; 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers, from Amir-al-Momineen^{asws} having said: 'There is no deed more beloved to Allah^{azwj} Mighty and Majestic than the Salat. 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: **Those who are neglectful of their Salats [107:5]**, Meaning they are oblivious, underestimating its (Prescribed) timings'.¹⁹

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 يصلحها في أول وقتها».

Al Tabarsy – Al Ayyashi reports by the chain, from Yunus Bin Amaar,

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 11

¹⁸ Al Kafi V 3 – The Book of Salāt CH 2 H 5

¹⁹ (الخصال: 10 /621)

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about His^{azwj} Words: **Those who are neglectful of their Salats [107:5]**, is it the whispering of the Satan^{laʿn}? So he^{asws} said: 'No. Everyone gets affected by this, but if you overlook it, return and pray (Salat) it in its first (exact) time'.²⁰

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: **Those who are neglectful of their Salats [107:5]**, he^{asws} said: 'It is the leaving of it, and slackening from it'.²¹

VERSE 6

الَّذِينَ هُمْ يُرَاءُونَ {6}

Those who are showing off [107:6]

عن ابن عباس ومسروق، وروى ذلك مرفوعاً، وقيل يريد المنافقين الذين لا يرجون ثواباً ان صلوا، ولا يخافون عليها عقاباً ان تركوا، فهم عنها غافلون حتى يذهب وقتها، فإذا كانوا مع المؤمنين صلوا رياءً وإذا لم يكونوا معهم لم يصلوا، وهو قوله: الذين هم يراؤن 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 ones 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 Momineen, they would pray Salat to show off, and if they were not with them, they would not pray Salat, and these is His^{azwj} Words: **Those who are showing off [107:6]** – from Ali^{asws} and from Ibn Abbas'.²²

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

And his^{asws} words: 'The one who prays the five congregational (Salats) and he thinks by it as (having done) every good'.²³

²⁰ (مجمع البيان 10 : 834)

²¹ (مجمع البيان 10 : 834)

²² Tafseer Noor Al Saqalayn – CH 107 H 6

²³ Tafseer Noor Al Saqalayn – CH 107 H 11

The showing-off

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَيْلَكَ يَا عَبَّادُ إِيَّاكَ وَالرِّبَاءَ فَإِنَّهُ مَنْ عَمِلَ لِعَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said to Abd Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كُلُّ رِبَاءٍ شِرْكٌ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Yazeed Bin Khaleefa who said,

'Abu Abdullah^{asws} said: 'Showing-off is Shirk (association with Allah^{azwj}). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah^{azwj}, his Reward would be upon Allah^{azwj}'.²⁵

وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) ثَلَاثُ عِلَامَاتٍ لِلْمُرَائِي نَشِطٌ إِذَا رَأَى النَّاسَ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ .

And by his chain,

'He^{asws} said: 'Amir Al-Momineen^{asws} said: 'There are three signs for the show-off – He is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs'.²⁶

For detailed Ahadeeth on showing off, please refer to Al Kafir, V 2, The Book of Eman and Kufr Ch 116 –

[https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief\(9\).pdf](https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief(9).pdf)

VERSE 7

وَيَمْنَعُونَ الْمَاعُونَ {7}

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 8

And they are preventing the necessities (of life) [107:7]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ مَعَنَا بَعْضُ أَصْحَابِ الْأَمْوَالِ فَذَكَرُوا الزَّكَاةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا وَإِنَّمَا هُوَ شَيْءٌ ظَاهِرٌ إِنَّمَا حَقَّنَ بِهَا دَمَهُ وَ سَمِّيَ بِهَا مُسْلِمًا وَ لَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ وَ إِنَّ عَلَيْكُمْ فِي أَمْوَالِكُمْ غَيْرَ الزَّكَاةِ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a, from Abu Baseer who said,

'We were in the presence of Abu Abdullah^{asws}, and with us was an owner of the wealth (rich man), and they mentioned the *Zakāt*, so Abu Abdullah^{asws} said: 'The *Zakāt* is not something which its payer is praised by, and rather it is something which is apparent. But rather, his blood is saved by it and he is named as a Muslim by it, and if were he not to pay it, *Salāt* would not be Acceptable from him, and that upon you, regarding your wealth, is other than the *Zakāt*'.

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا عَلَيْنَا فِي أَمْوَالِنَا غَيْرَ الزَّكَاةِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ. لِسَائِلٍ وَ الْمَحْرُومِ إِلَى قَوْلِهِ وَقَوْلِهِ عَزَّ وَ جَلَّ: " وَيَمْنَعُونَ الْمَاعُونَ " هُوَ الْقَرْضُ يَقْرُضُهُ وَالْمَعْرُوفُ يَصْنَعُهُ وَمَتَاعُ الْبَيْتِ يَعِيرُهُ وَمِنَ الزَّكَاةِ،

So I said, 'May Allah^{azwj} Keep you well! And what is (imposed) upon us regarding our wealth, apart from the *Zakāt*?' So he^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Allah^{azwj} Mighty and Majestic Saying in His^{azwj} Book: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]**, up to His (s.w.t.) Words: **And they are preventing the necessities (of life) [107:7]** – It is the loan he lends, and the act of kindness which he does, and provisions of the house he gives, and from it is the Zakat'.

فقلت له: ان لنا جيرانا إذا أعزناهم متاعا كسروه وأفسدوه، فعلينا جناح أن تمنعهم؟

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?'

فقال: لا ليس عليكم جناح ان تمنعوهم إذا كانوا كذلك.

He^{asws} said: 'No, that is not a reason for you to withhold it from him, even if that is what he does'.²⁷

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 (the book) Man La Yahzar Al Faiqh –

²⁷ Tafseer Noor Al Saqalayn – CH 107 H 19

And 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'.²⁸

²⁸ Tafseer Noor Al Saqalayn – CH 107 H 20