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## CHAPTER 17

سورة الإسراء

AL-ISRA'A

(111 VERSES)

VERSES 2 to 35

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSES 2 &amp; 3

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا {2}

**And We gave Musa the Book and Made it a Guidance for the Children of Israel:  
"Do not take a protector from besides Me!" [17:2]**

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا {3}

**(O) Offspring of the ones We Carried with Noah! Surely, he was a grateful servant [17:3]**

علي بن إبراهيم: قال: حدثني أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: «كان نوح (عليه السلام) إذا أصبح و أمسى يقول: أشهد أنه ما أمسى بي من نعمة في دين أو دنيا فإنها من الله، وحده لا شريك له، له الحمد علي بها و الشكر كثيرا، فأنزل الله: إِنَّهُ كَانَ عَبْدًا شَكُورًا فهذا كان شكره».

Ali Bin Ibrahim said, 'My father narrated to me, from Ahmad Bin Al Nazar, from Amro Bin Shimr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever it was morning and evening, Noah<sup>as</sup> was saying; 'I<sup>as</sup> testify that whatever Bounty which has come to me<sup>as</sup>, so it is from Allah<sup>azwj</sup>, One<sup>azwj</sup> with not associates for Him<sup>azwj</sup>. For Him<sup>azwj</sup> is the Praise having (Conferred) upon me<sup>as</sup> with it, and the abundant thanks!' So, Allah<sup>azwj</sup> Revealed: **Surely he was a grateful servant [17:3]**. This was his<sup>as</sup> gratefulness'.<sup>1</sup>

و عنه: عن علي بن محمد، عن بعض أصحابه، عن محمد بن سنان، عن أبي سعيد المكاربي، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قلت له: فما عني بقوله في نوح (عليه السلام): إِنَّهُ كَانَ عَبْدًا شَكُورًا؟ قال: «كلمات بالغ فيهن». قلت: و ما هن؟

<sup>1</sup> تفسير القمي 2: 14.

And from him (Yaqoub Al Kulayni), from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Makary, from Abu Hamza,

'I said to Abu Ja'far<sup>asws</sup>, 'So what is the Meaning of His<sup>azwj</sup> Words regarding Noah<sup>as</sup> **Surely he was a grateful servant [17:3]?**' He<sup>asws</sup> said: 'The Words which reached regarding it'. I said, 'And what are these?'

قال: « كان إذا أصبح قال: أصبحت أشهدك ما أصبحت بي من نعمة أو عافية في دين أو دنيا فإنها منك، وحدك لا شريك لك، فلك الحمد على ذلك، و لك الشكر كثيرا. كان يقولها إذا أصبح ثلاثا، و إذا أمسى ثلاثا».

He<sup>asws</sup> said: 'Whenever it was morning, he<sup>as</sup> said: 'I<sup>as</sup> testify that there is no bounty which has come, or health in Religion or world, so it is from You<sup>azwj</sup>, One with no associates for You<sup>azwj</sup>. For You<sup>azwj</sup> is the Praise upon that, and for You<sup>azwj</sup> is the abundant Thanks'. He<sup>as</sup> used to say this three times in the morning, and when it was the evening, three times'.<sup>2</sup>

ابن أبي عمير عن ابن رثاب عن إسماعيل بن الفضل قال قال أبو عبد الله ( عليه السلام ) إذا أصبحت و أمسيت فقل عَشْرَ مَرَّاتٍ

Ibn Abu Umeyr, from Ibn Raib, from Ismail Bin al Fazl who said,

'Abu Abdullah<sup>asws</sup> said: 'Whenever it is morning and evening, so say ten times,

اللَّهُمَّ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ مِنْ دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

'O Allah<sup>azwj</sup>! Whatever has come to me from a Bounty or good health, from Religion or world, so it is from You<sup>azwj</sup> Alone, there being no associates for You<sup>azwj</sup>. For You<sup>azwj</sup> is the Praise, and for You<sup>azwj</sup> is the gratefulness for it upon me. O Lord<sup>azwj</sup>, until You<sup>azwj</sup> are Pleased, and after the Pleasure'.

فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَدَيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي تِلْكَ اللَّيْلَةِ .

So you, when you say that, you would have paid the gratitude of whatever Allah<sup>azwj</sup> had Favoured upon you with, during that day and during that night'.<sup>3</sup>

## VERSES 4 - 8

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا {4}

<sup>2</sup> الكافي 2: 38 / 388

<sup>3</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 28

**And We Decreed to the Children of Israel in the Book: “You will make mischief in the land twice, and you will declare haughtiness, greatness (for yourselves)!” [17:4]**

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۗ  
وَكَانَ وَعْدًا مَفْعُولًا {5}

**So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5]**

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا {6}

**Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۗ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا  
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا {7}

**If you do good, you will be doing good to your own selves, and if you do evil, so it would be for these. So when the other threat comes, they would sadden your faces and they would enter the Masjid just as they had entered it the first time, and they would destroy what they had gained ascendancy upon, with an utter destruction [17:7]**

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم ۖ وَإِنْ عُدتُمْ عُدْنَا ۚ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا {8}

**Perhaps your Lord would have Mercy on you, and if you return, We will Return, and We Made Hell to be a prison for the Kafirs [17:8]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ  
الْبَطَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ قَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ قَالَ قَتْلُ عَلِيِّ  
بْنِ أَبِي طَالِبٍ (عليه السلام) وَ طَعْنُ الْحُسَيْنِ (عليه السلام) وَ لَتَعْلُنَّ عُلُوقًا كَبِيرًا قَالَ قَتْلُ الْحُسَيْنِ (عليه السلام)

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Abdullah Bin Al-Qasim Al-Batl, who has narrated the following:

Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **And We Decreed to the Children of Israel in the Book: “You will make mischief in the land twice [17:4],** he<sup>asws</sup> said: ‘The killing of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the stabbing of Al-Hassan<sup>asws</sup>’.

**and you will declare haughtiness, greatness (for yourselves)!” [17:4],** he<sup>asws</sup> said: ‘The killing of Al-Husayn<sup>asws</sup>’.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا فَيَأْتِي نَصْرُ دَمِ الْحُسَيْنِ (عليه السلام) بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمٌ يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ (عليه السلام) فَلَا يَدْعُونَ وَتِرًا لِّإِلِّهِ إِلَّا قَتْلَهُ وَكَانَ وَعْدًا مَّفْعُولًا خُرُوجِ الْقَائِمِ (عليه السلام)

**So when the first of the two Promises came [17:5] -** So when the help comes for (avenging) the blood of Al-Husayn<sup>asws</sup>, **We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses,** being a people whom Allah<sup>azwj</sup> will be Sending before the coming out of Al-Qaim<sup>asws</sup>, they will not leave an enemy of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> except that they will kill him, **and it was always a Promise to be accomplished [17:5] -** This is the coming of Al-Qaim<sup>asws</sup>.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجِ الْحُسَيْنِ (عليه السلام) فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمُدَّهَبُ لِكُلِّ بَيْضَةٍ وَجْهَانِ الْمُؤَدُّونَ إِلَى النَّاسِ أَنَّ هَذَا الْحُسَيْنَ قَدْ خَرَجَ حَتَّى لَا يَشْكُ الْمُؤْمِنُونَ فِيهِ وَ أَنَّهَ لَيْسَ بِدَجَالٍ وَ لَا شَيْطَانٍ وَ الْحِجَّةُ الْقَائِمُ بَيْنَ أَظْهُرِهِمْ

**Then We Returned the prevalence to you over them [17:6] -** This is the coming of Al-Husayn<sup>asws</sup> and seventy of his<sup>asws</sup> companions who will be wearing protective helmets. For each of the helmets would be two facets to demonstrate to the people that this is indeed Al-Husayn<sup>asws</sup> who has come out, until the Momineen would have no doubts about it, and that he<sup>asws</sup> is neither Al-Dajjal<sup>la</sup>, nor Satan<sup>la</sup>, and Al-Hujjat Al-Qaim<sup>asws</sup> would in their midst.

فَإِذَا اسْتَقَرَّتِ الْمَعْرِفَةُ فِي قُلُوبِ الْمُؤْمِنِينَ أَنَّهُ الْحُسَيْنُ (عليه السلام) جَاءَ الْحِجَّةُ الْمَوْتِ فَيَكُونُ الَّذِي يُعَسَّلُهُ وَ يُكَفَّنُهُ وَ يُحْنَطُهُ وَ يَلْحَدُهُ فِي حُفْرَتِهِ الْحُسَيْنِ بِنِ عَلِيِّ (عليه السلام) وَ لَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيَّ.

So when the recognition would be settled in the hearts of the Momineen that he<sup>asws</sup> is indeed Al-Husayn<sup>asws</sup>, the death will come to Al-Hujjat<sup>asws</sup>. So the one<sup>asws</sup> who would be washing him<sup>asws</sup>, and shrouding him<sup>asws</sup>, and embalming him<sup>asws</sup>, and burying him<sup>asws</sup> in his<sup>asws</sup> grave would be Al-Husayn Bin Ali<sup>asws</sup>, as no one follows the successor<sup>asws</sup> except for the successor<sup>asws</sup>.<sup>4</sup>

عن حمران، عن أبي جعفر (عليه السلام) قال: كان يقرأ: بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ ثم قال: «هو القائم و أصحابه اولي باس شديد».

From Hamran,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, ‘He<sup>asws</sup> recited: **We Sent against you a servant of Ours with mighty prowess [17:5],** then said: ‘He<sup>asws</sup> is Al-Qaim<sup>asws</sup> and his<sup>asws</sup> companions, of mighty prowess’.<sup>5</sup>

<sup>4</sup> Al Kafi – V 8 H 14698

<sup>5</sup> تفسير العياشي 2: 21 / 281

عن رفاعة بن موسى، قال: قال أبو عبد الله (عليه السلام): «إن أول من يكر إلى الدنيا الحسين بن علي (عليه السلام) و أصحابه، و يزيد بن معاوية و أصحابه، فيقتلهم حدوا القذة بالقذة». ثم قال أبو عبد الله (عليه السلام): **ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيِّنٍ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.**

From Rafa'at Bin Musa who said,

'Abu Abdullah<sup>asws</sup> said: 'The first one to come back to the world is Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> and his<sup>asws</sup> companions, and Yazeed Bin Muawiya and his companions, so he<sup>asws</sup> would be killing them like for like'. Then Abu Abdullah<sup>asws</sup> recited: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**<sup>6</sup>

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن عمر بن عبد العزيز، عن رجل، عن جميل بن دراج، عن المعلى بن خنيس و زيد الشحام، عن أبي عبد الله (عليه السلام) قالوا: سمعناه يقول: «إن أول من يكر في الرجعة الحسين بن علي (عليهما السلام)، و يمكث في الأرض أربعين سنة حتى يسقط حاجباه على عينيه من كبره».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Umar Bin Abdul Aziz, from a man, from Jameel Bin Daraj, from Al Moala Bin Khunays and Zayd Al Shahaam, who have both said from Abu Abdullah<sup>asws</sup>:

'We heard Abu Abdullah<sup>asws</sup> saying: 'The first one to come back in the Return (Raj'at) is Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and he<sup>asws</sup> would remain in the earth for forty years, until his<sup>asws</sup> eyebrows come down upon his<sup>asws</sup> eyes due to old age'.<sup>7</sup>

و عنه: عن أحمد بن محمد بن عيسى و محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، عن محمد بن مسلم، قال: سمعت حمران بن أعين و أبا الخطاب يحدثان جميعا- قبل أن يحدث أبو الخطاب ما أحدث- أنهما سمعا أبا عبد الله (عليه السلام) يقول: «أول من تنشق الأرض عنه و يرجع إلى الدنيا، الحسين بن علي (عليهما السلام)، و إن الرجعة ليست بعامية و هي خاصة، لا يرجع إلا من محض الإيمان محضا أو محض الشرك محضا».

And from him, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Muhammad Bin Muslim who said, 'I heard Hamran Bin Ayn and Abu Al Khatab narrating together, before Abu Al Khatab did what he did, that they both heard:

Abu Abdullah<sup>asws</sup> saying: 'The first one to cleave the earth and return to the world is Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and that the Return is not with the generality, but with the special ones. There shall not return except the one with the purely pure Eman, and the one with the purely pure Shirk (Polytheism)'.<sup>8</sup>

<sup>6</sup> تفسير العياشي 2: 23 / 282

<sup>7</sup> مختصر بصائر الدرجات: 18

<sup>8</sup> مختصر بصائر الدرجات: 24

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفني، قال: سمعت محمد بن صالح بن مسعود، قال: حدثني أبو الجارود زياد بن المنذر، عن سمع عليا (عليه السلام): «يقول العجب كل العجب بين جمادى و رجب». فقام رجل فقال: يا أمير المؤمنين، ما هذا العجب الذي لا تزال تعجب منه؟

Muhammad Bin Al- Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al- Saqafy, from Muhammad Bin Salih Bin Mas'ud, from Abu Al- Jaroud Ziyad Bin Al- Manzar, from the one who heard it,

Ali<sup>asws</sup> said: 'Wonder of all wonders between (the months of) Jamadi and Rajab'. So a man stood up and said, 'O Amir-Al-Momineen<sup>asws</sup>! What is this wonder which you<sup>asws</sup> do not cease to wonder from it?'

فقال: «ثكلتك أمك، و أي العجب أعجب من أموات يضربون كل عدو لله و لرسوله و لأهل بيته، و ذلك تأويل هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

So he<sup>asws</sup> said: 'May your mother be bereft of you! And which wonder is stranger than the deaths, which are inflicted upon every enemy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the People<sup>asws</sup> of his<sup>saww</sup> Household? And that is the interpretation of this Verse: **O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13].**

فإذا اشتد القتال فلتم: مات و هلك و أي واد سلك، و ذلك تأويل هذه الآية: ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا».

So when the killing intensifies, you say, 'They died and perished, and which valley have they travelled to? And that is the explanation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**.<sup>9</sup>

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبته: يا أيها الناس سلوني قبل أن تفقدوني، فإن بين جوانحي علما جما، فاسألوني قبل أن تشغ برجلها فتنة شرقية، تطأ في خطامها، ملعون ناعقها، و مولاها، و قائدها، و سائقها، و المتحرز فيها،

From Mas'ada Bin Sadaqa,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said in a sermon of his<sup>asws</sup>: 'O you people! Ask me<sup>asws</sup> before you lose me<sup>asws</sup>, for between my<sup>asws</sup> two sides there is immense knowledge! Therefore, ask me<sup>asws</sup> before the Fitna (strife) of the east raises its leg, setting in motion its Accursed weak ones, and its slaves, and its guides, and its ushers, and the preachers among these.

<sup>9</sup> تأويل الآيات 2: 684 / 2.



فكم عندها من رافعة ذيلها، تدعو بويلها، بدجلة أو حولها، لا مأوى يكنها، و لا أحد يرحمها، فإذا استدار الفلك قلت: مات أو هلك و أي واد سلك فعندها توقعوا الفرج، و هو تأويل هذه الآية: **ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيِّنَاتٍ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا**

So how many during it would be raising their tails, inviting to their woes at Dajlah or around it, there being no shelter happening to be for these, nor anyone to being merciful to it. So when the orbits turn (times change), you will say, 'Died, or destroyed, and which valley did he travel to?' Thus, during that, the Relief (Rising Al-Qaim<sup>asws</sup>) would occur, and it is the interpretation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**

و الذي فلق الحبة و برأ النسمة، ليعيش إذ ذاك ملوك ناعمين، و لا يخرج الرجل منهم من الدنيا حتى يولد لصلبه ألف ذكر، آمنين من كل بدعة و آفة، عاملين بكتاب الله و سنة رسوله، قد اضمحلت عنهم الآفات و الشبهات».

By the One<sup>azwj</sup> Who Split the seed and Formed the person! They will live, when that kingdom (appears), ones we<sup>asws</sup> support, and the man from them will not leave from the world until he begets to his loins, a thousand males, secure from all innovations and scourges, working by the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Rasool<sup>saww</sup>. The afflictions and the confusion would disappear from them".<sup>10</sup>

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم، عن الحسين بن أحمد المعروف بالمنقري، عن يونس بن ظبيان عن أبي عبد الله (عليه السلام) قال: «إن الذي يلي حساب الناس قبل يوم القيامة الحسين بن علي (عليه السلام)، فأما يوم القيامة، فإنما هو بعث إلى الجنة و بعث إلى النار».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Al Husayn Bin Ahmad well known as Al Munqary, from Yusuf Bin Zabyan,

'From Abu Abdullah<sup>asws</sup> having said: 'The one whom will pursue the reckoning of the people before the Day of Judgment would be Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. So, as for the Day of Judgment, rather it would be the sending to the Paradise and the sending to the Fire".<sup>11</sup>

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن بكران النقاش، و محمد بن إبراهيم ابن إسحاق الطالقاني (رضي الله عنهم)، قالوا: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: أخبرنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: قال الرضا (عليه السلام): «من تذكر مصابنا فبكي أو أبكى لم تبك عينه يوم تبكي العيون، و من جلس مجلسا يحبي فيه أمرنا لم يمت قلبه يوم تموت فيه القلوب».

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qataan, and Muhammad Bin Bakran Al Naqash, and Muhammad Bin Ibrahim Ibn Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

<sup>10</sup> تفسير العياشي 2: 22 / 282

<sup>11</sup> مختصر بصائر الدرجات: 27.

'Al-Reza<sup>asws</sup> said: 'The one who mentions our<sup>asws</sup> difficulties and cries, and makes (others to) cry, his eye would not cry on the Day when the eyes would be crying. And the one who sits in a gathering, reviving in it our<sup>asws</sup> matter, his heart would not die on the Day when the hearts (of others) would be dying in it.

قال: و قال الرضا (عليه السلام) في قوله تعالى: إِنَّ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنَّ أَسَأْتُمْ فَلَهَا قال (عليه السلام): «إن أحسنتم أحسنتم لأنفسكم و إن أسأتم فلها رب يغفر لها».

He (the narrator) said, 'Al-Reza<sup>asws</sup> said regarding the Words of the Exalted: ***If you do good, you will be doing good to your own selves, and if you do evil, so it would be for these [17:7]:*** 'If you do good, you would be doing good for your own souls, and if you do evil it is for these, the Lord<sup>azwj</sup> would Forgive these'.<sup>12</sup>

### A Hadeeth from Al-Qaim<sup>asws</sup>

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة (عليها السلام))، قال: روى أبو عبد الله محمد بن سهل الجلودي، قال: حدثنا أبو الخير أحمد بن محمد بن جعفر الطائي الكوفي، في مسجد أبي إبراهيم موسى بن جعفر (عليه السلام) قال: حدثنا محمد بن الحسن بن يحيى الحارثي، قال: [حدثنا] علي بن إبراهيم بن مهزيار الأهوازي - و ذكر حديثه مع القائم (عليه السلام) -

Abu Ja'far Muhammad Bin Jareer Al Tabari in (the book) Musnad Fatima<sup>asws</sup>, said, 'It is reported by Abu Abdullah Muhammad Bin Sahl Al Jaloudy, from Abu Al Khays Ahmad Bin Muhammad Bin Ja'far Al Ta'iy Al Kufy, in Masjid of Abu Ibrahim Musa Bin Ja'far<sup>asws</sup>, from Muhammad Bin Al Hassan Bin Yahya Al Harisy, from Ali Bin Ibrahim Bin Mahziyar Al Ahwazy -

'And he mentioned his Hadeeth with Al Qaim<sup>asws</sup>.

قال القائم (عليه السلام): «ألا أنبئك بالخبر: أنه إذا قعد الصبي، و تحرك المغربي، و سار العماني، و بويع السفنياني، يأذن الله لي فأخرج بين الصفا و المروة في الثلاثمائة و ثلاثة عشر رجلا سواء، فأجيء إلى الكوفة و أهدم مسجدها و أبنيه على بنائه الأول، و أهدم ما حوله من بناء الجبارة،

Al-Qaim<sup>asws</sup> said: 'Shall I<sup>asws</sup> inform you with the news? It would be so when the child will sit (to rule), and the Moroccan would move, and the Omani would walk, and Al-Sufyani would be pledged allegiance to, Allah<sup>azwj</sup> will Permit me<sup>asws</sup>, so I<sup>asws</sup> will rise between Al-Safa and Al-Marwa among three hundred and thirteen men complete. Then I<sup>asws</sup> will come to Al-Kufa and demolish its Masjid and (re) build it upon its first construction, and demolish what would be around it from the construction of the tyrants.

و أحج بالناس حجة الإسلام، و أجيء إلى يثرب و أهدم المحجرة و اخرج من بها و هما طريان، فأمر بهما تجاه البقيع، و أمر بخشبتين يصلبان عليهما، فتورق من تحتهما، فيفتن الناس بهما أشد من الفتنة الأولى،

<sup>12</sup> عيون أخبار الرضا (عليه السلام) 1: 48 / 294 و 49.

And I<sup>asws</sup> will perform Hajj of Al-Islam, and I<sup>asws</sup> will come to Yasrib (Al-Medina) and demolish the chamber and extract the ones with it, and they would both be fresh (undecayed bodies), and I<sup>asws</sup> will order with them both to be taken to Al-Baqie, and order them to be crucified upon two dried pieces of wood. So leaves would sprout from beneath them, and the people would be tried with a Fitna with them both with a Fitna more intense than the first Fitna.

فينادي مناد من السماء: يا سماء أبيدي، و يا أرض خذي فيومئذ لا يبقى على وجه الأرض إلا مؤمن قد أخلص قلبه للإيمان».

Then a Caller would Call out from the sky: "O sky destroy! O earth, seize!". So, on that day, there would not remain on the surface of the earth except a Momin whose heart would be sincere for the Eman'.

قلت: يا سيدي، ما يكون بعد ذلك؟ قال: «الكرة الكرة، الرجعة الرجعة» ثم تلا هذه الآية: ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.

I said, 'O my Master<sup>asws</sup>! What would happen after that?' He<sup>asws</sup> said: 'The victory! The victory! The Return! The return!' Then he<sup>asws</sup> recited this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**.<sup>13</sup>

## VERSES 9 & 10

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا {9}

**Surely this Quran Guides to that which is most upright and Gives glad tidings to the Momineen, those who are doing righteous deeds that for them would be a great Recompense [17:9]**

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {10}

**And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أَكْبِيلِ النُّمَيْرِيِّ عَنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِهِ تَعَالَى إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ قَالَ يَهْدِي إِلَى الْإِمَامِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Bin Al Akeyl Al Numeyri, from Al A'ala Bin Sayaba,

<sup>13</sup> دلائل الإمامة: 296.

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **Surely this Quran Guides to that which is most upright [17:9]**. He<sup>asws</sup> said: 'Guides to the Imam<sup>asws</sup>'<sup>14</sup>.

ابن بابويه، قال: حدثنا أحمد بن محمد بن عبد الرحمن المقرئ، قال: حدثنا أبو عمرو محمد بن جعفر المقرئ الجرجاني، قال: حدثنا أبو بكر محمد بن الحسن الموصلي ببغداد، قال: حدثنا محمد بن عاصم الطريفي، قال: حدثنا عباس بن يزيد بن الحسن الكحال مولى زيد بن علي، قال: حدثني أبي، قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين (عليهم السلام) قال: «الإمام منا لا يكون إلا معصوماً، وليست العصمة في ظاهر الخلقة فيعرف بها، فلذلك لا يكون إلا منصوباً».

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Abdul Rahman Al Maqry, from Abu Amro Muhammad Bin Ja'far Al Maqry Al Jarjany, from Abu Bakr Muhammad Bin Al Hassan Al Mowsaly at Baghdad, from Muhammad Bin Aasim Al Tarefyi, from Abbas Bin Yazeed Bin Al Hassan Al Kahal salve of Zayd Bin Ali, from his father,

(It has been narrated) from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The Imam<sup>asws</sup> from us<sup>asws</sup> cannot happen to be except an Infallible, and the infallibility isn't in the apparent mannerisms so he<sup>asws</sup> could be recognised by it. Therefore, due to that, he<sup>asws</sup> cannot happen to be except for an Infallible'.

ف قيل له: يا بن رسول الله، فما معنى المعصوم؟ فقال: «هو المعتصم بحبل الله، و حبل الله هو القرآن لا يفتقان إلى يوم القيامة، فالإمام يهدي إلى القرآن، و القرآن يهدي إلى الإمام، و ذلك قول الله عز و جل: إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ».

So it was said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Then what is the meaning of the infallibility?' So he<sup>asws</sup> said: 'He<sup>asws</sup> holds tightly to the Rope of Allah<sup>azwj</sup>, and the Rope of Allah<sup>azwj</sup> is the Quran. Both of them will not separate from each other up to the Day of Judgement, for the Imam<sup>asws</sup> Guides to the Quran, and the Quran Guides to the Imam<sup>asws</sup>, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely this Quran Guides to that which is most upright [17:9]**'<sup>15</sup>.

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام): إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ، قال: «يهدي إلى الولاية».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding: **Surely this Quran Guides to that which is most upright [17:9]**, he<sup>asws</sup> said: 'Guides to Al-Wilayah'<sup>16</sup>.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزيري، عن أبي عبد الله (عليه السلام) في قوله تعالى: إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ. قال: «أي يدعو».

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 26 H 2

<sup>15</sup> معاني الأخبار: 1 / 132

<sup>16</sup> بصائر الدرجات: 2 / 283.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

‘From Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **Surely this Quran Guides to that which is most upright [17:9]**. He<sup>asws</sup> said: ‘I.e. invites (calls to)’<sup>17</sup>

## VERSE 11

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا {11}

**And the human being supplicates for the evil as he ought to supplicate for good, and the human being was always hasty [17:11]**

في مصباح الشريعة عن الصادق عليه السلام: و اعرف طريق نجاتك و هلاكك كيلا تدعو الله بشيء عسى فيه هلاكك و أنت تظن أن فيه نجاتك قال الله تعالى وَ يَدْعُ الْإِنْسَانُ الْآيَةَ.

In Misbah Al Shari’e –

‘From Al-Sadiq<sup>asws</sup>: ‘And recognise the path of your salvation and your destruction, lest you supplicate to Allah<sup>azwj</sup> for something, perhaps in it is your destruction and you think that therein is your salvation. Allah<sup>azwj</sup> the Exalted Said: **And the human being supplicates [17:11]** – the Verse’<sup>18</sup>

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «لما خلق الله آدم و نفخ فيه من روحه، وثب ليقوم قبل أن يتم خلقه فسقط، فقال الله عز و جل: وَ كَانَ الْإِنْسَانُ عَجُولًا».

From Hisham Bin Salim,

‘Abu Abdullah<sup>asws</sup> has said: ‘When Allah<sup>azwj</sup> Created Adam<sup>as</sup>, and Blew into him<sup>as</sup> from His<sup>azwj</sup> Spirit, he<sup>as</sup> leapt up to stand before his<sup>as</sup> creation was complete, so he<sup>as</sup> fell down. So Allah<sup>azwj</sup> Said: **and the human being was always hasty [17:11]**’<sup>19</sup>

## VERSE 12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ ۖ فَمَحْوُنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَا تَفْصِيلًا {12}

<sup>17</sup> الكافي 5: 13 / 1.

<sup>18</sup> تفسير الصافي، ج3، ص: 181

<sup>19</sup> تفسير العياشي 2: 27 / 283

***And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, for you to seek Grace from your Lord and for you to know the number of the years and the calculation. And all things, We have Explained it in detail [17:12]***

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر [محمد بن] عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه وآله)، فقال له: فما بال الشمس والقمر لا يستويان في الضوء والنور؟

Ibn babuwayh said, 'Al Husayn Bin Yahya Bin Zareys Al Bajaly narrated to us, from his father, from Abu Ja'far Muhammad Bin Amarat Al Sakry Al-Siryani, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah slave of Rasool-Allah<sup>saww</sup>, from Abu Abdullah Bin Yazeed,

(It has been narrated) from Yazeed Bin Salaam who asked Rasool-Allah<sup>saww</sup>, so he said to him<sup>saww</sup>: 'What is the matter the sun and the moon are not equal in the radiance and the light?'

قال: «لما خلقهما الله عز وجل أطاعا ولم يعصيا شيئا، فأمر الله عز وجل جبرئيل (عليه السلام) أن يححو [ضوء] القمر فمحاه، فأثر الححو في القمر خطوطا سوداء، ولو أن القمر ترك على حاله بمنزلة الشمس لم يحح، لما عرف الليل من النهار، ولا النهار من الليل، ولا علم الصائم كم يصوم، ولا عرف الناس عدد السنين والحساب،

He<sup>saww</sup> said: 'When Allah<sup>azwj</sup> Mighty and Majestic Created these two, they both obeyed did not disobey anything. So Allah<sup>azwj</sup> Mighty and Majestic Command Jibraeel<sup>as</sup> to erase the radiance of the moon, so he<sup>as</sup> erased it. Thus the effect of the erasure in the moon is (reflected through its) black lines, and had the moon been left upon its condition of the status of the sun by not being erased, the night would not have been recognised from the day, nor the day from the night, nor would the Fasting one (have recognised) how many he has Fasted, nor would the people have recognised the number of the years and the accounting.

و ذلك قول الله عز وجل: وَ جَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ».

And that is in the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, for you to seek Grace from your Lord and for you to know the number of the years and the accounting [17:12]***.<sup>20</sup>

و قال سلام بن المستنير: قلت لأبي جعفر (عليه السلام): لم صارت الشمس أحر من القمر؟

And Salaam Bin Al Mustaneer said,

<sup>20</sup> (Extract) علل الشرائع: 33 / 470

'I said to Abu Ja'far<sup>asws</sup>, 'Why did the sun come to be hotter than the moon?'

قال: «إن الله خلق الشمس من نور النار و صفو الماء، طبقا من هذا، و طبقا من هذا، حتى إذا صارت سبعة أطباق ألبسها لباسا من نار، فمن هنالك صارت الشمس أحر من القمر».

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created the sun from the light of the fire and radiance of the water, a layer from this, and a layer from this until it came to be seven layers, Covered it by a covering of fire. So that is where the sun came to be hotter than the moon'.

قلت: فالقمر؟ قال: «إن الله خلق القمر من ضوء النار و صفو الماء، طبقا من هذا، و طبقا من هذا، حتى إذا صارت سبعة أطباق ألبسها الله لباسا من ماء، فمن هنالك صار القمر أبرد من الشمس».

I said, 'And the moon?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created the moon from radiance of the fire and the purity of the water, a layer from this, and a layer from this, until it came to be seven layers, Allah<sup>azwj</sup> Covered it by a covering from water. So that is where the moon came to be colder than the sun'.<sup>21</sup>

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) فَمَحَوْنَا آيَةَ اللَّيْلِ، قال: «هو السواد الذي في جوف القمر».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding: **then We Erased the Sign of the night [17:12]**, he<sup>asws</sup> said: 'It is the darkness which is in the interior of the moon'.<sup>22</sup>

عن أبي الطفيل، قال: كنت في مسجد الكوفة، فسمعت عليا (عليه السلام) و هو على المنبر، و ناداه ابن الكواء و هو في مؤخر المسجد، فقال: يا أمير المؤمنين، أخبرني عن هذا السواد في القمر؟ فقال: «هو قول الله: فَمَحَوْنَا آيَةَ اللَّيْلِ».

From Abu Tufayl who said,

'I was in Masjid Al-Kufa, so I heard Ali<sup>asws</sup>, and he<sup>asws</sup> was upon the Pulpit, and Ibn Kawa called out to him<sup>asws</sup>, and he was at the back of the Masjid, so he said, 'O Amir-Al-Momineen<sup>asws</sup>! Inform me about this darkness in the moon?' So he<sup>asws</sup> said: 'It is in the Words of Allah<sup>azwj</sup>: **then We Erased the Sign of the night [17:12]**'.<sup>23</sup>

عن أبي الطفيل، قال: قال علي بن أبي طالب (عليه السلام): «سلوني عن كتاب الله، فإنه ليس من آية إلا و قد عرفت بليل نزلت أم بنهار، في سهل أو في جبل».

From Abu Tufayl who said,

<sup>21</sup> تفسير القمّي 2: 17

<sup>22</sup> تفسير العبّاشي 2: 28 / 283

<sup>23</sup> تفسير العبّاشي 2: 30 / 283

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said : 'Ask me<sup>asws</sup> about the Book of Allah<sup>azwj</sup>, for there is none from the Verses except that I<sup>asws</sup> recognise whether it was Revealed at night or in the day, at the coast or on a mountain'.

فقال له ابن الكواء: فما هذا السواد في القمر؟

So Ibn Al-Kawa said to him<sup>asws</sup>, 'So what is this darkness in the moon?'

فقال: «أعمى سأل عن عمياء، أما سمعت الله يقول: وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً فَذَلِكَ مَحْوُهَا».

So he<sup>asws</sup> said: 'A blind (man) asking about the blindness (darkness). Have you not heard Allah<sup>azwj</sup> Saying: **And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible [17:12]?** So that is its Erasure'.<sup>24</sup>

و عنه، قال: حدثني أبي، عن الحسن بن محبوب، عن عبد الله بن سنان، عن معروف بن خربوذ، عن الحكم بن المستنير، عن علي بن الحسين (عليهما السلام) قال: «إن [من] الأوقات التي قدرها الله للناس مما يحتاجون إليه، البحر الذي خلقه الله بين السماء والأرض،

From him (Ali Bin Ibrahim) who said, 'My father narrated to me from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz, from Al Hakam Bin Al Mustaneer,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Surely, from the timings which Allah<sup>azwj</sup> Measured out for the people from what they would be needy to, is the ocean which Allah<sup>azwj</sup> Created to be between the sky and the earth.

فإن الله قدر فيه مجاري الشمس و القمر و النجوم و الكواكب، ثم قدر ذلك كله على الفلك، ثم وكل بالفلك ملكا معه سبعون ألف ملك يديرون الفلك، فإذا دارت الشمس و القمر و النجوم و الكواكب معه نزلت في منازلها التي قدرها الله فيها ليومها و ليلتها.

So Allah<sup>azwj</sup> Measured out in it the flowings of the sun, and the moon, and the stars, and the planets. Then He<sup>azwj</sup> Measured that, all of it upon the orbits. Then He<sup>azwj</sup> Allocated an Angel with the orbits, with him are seventy thousand Angels circling the orbits. So when the sun, and the moon, and the stars, and the planets circle with him, descends it in its descents which Allah<sup>azwj</sup> had Measured it out wherein are its days and its nights

و إذا كثرت ذنوب العباد، و أراد الله أن يستعذبهم بآية من آياته، أمر الملك الموكل بالفلك أن يزيل الفلك الذي عليه مجاري الشمس و القمر و النجوم و الكواكب، فيأمر الملك أولئك السبعين ألف ملك أن يزيلوا الفلك عن مجاريه - قال - فيزيلونه، فتصير الشمس في ذلك البحر الذي يجري فيه الفلك، فيطمس حرها و يتغير لونها.

<sup>24</sup> تفسير العياشي 2: 31 / 283.



And the sins of the servants become numerous and Allah<sup>azwj</sup> Intends to Blame them by a Sign from His<sup>azwj</sup> Signs, Commands the Angel Allocated with the orbits that he declines the orbits upon which are the flows of the sun, and the moon, and the stars, and the planets. So the Angel orders those seventy thousand Angels that they should decline the orbits from its flows. So they decline it, and the sun comes to be in that ocean in which the planets orbit, so it blurs its heat and changes its colour.

و إذا أراد الله أن يعظم الآية طمست الشمس في البحر على ما يجب الله أن يخوف خلقه بالآية، فذلك عند شدة انكساف الشمس، و كذلك يفعل بالقمر، فإذا أراد الله أن يخرجها و يردّها إلى مجراها، أمر الملك الموكل بالفلك أن يرد الشمس إلى مجراها، فيرد الملك الفلك إلى مجراه، فتخرج من الماء و هي كدرة، و القمر مثل ذلك».

And when Allah<sup>azwj</sup> Intends to Magnify the Sign, He<sup>azwj</sup> Blanks out the sun in the ocean upon what Allah<sup>azwj</sup> Loves to Scare His<sup>azwj</sup> creatures by the Sign. So that is during the intensity of the eclipse of the sun. And like that He<sup>azwj</sup> Deals with the moon. So when Allah<sup>azwj</sup> Intends to Extract them both and Return them to their respective flows, Commands the Angel Allocated with the orbit that he returns the sun to its flow. So the Angel returns the orbit to its flow, and it comes out from the water and it is turbid, and the moon is similar to that’.

ثم قال علي بن الحسين (عليهما السلام): «إنه لا يفزع لهما و لا يرهب إلا من كان من شيعتنا، فإذا كان ذلك فافزعوا إلى الله و ارجعوا».

Then Ali Bin Al-Husayn<sup>asws</sup> said: ‘It is so that he would not panic to these two nor be terrified except the one who was from our<sup>asws</sup> Shias. So when he was like that, he would panic to Allah<sup>azwj</sup> and be hopeful’.

قال: «و قال أمير المؤمنين (عليه السلام): الأرض مسيرة خمسمائة عام، الخراب منها مسيرة أربعمائة عام، و العمران منها مسيرة مائة عام، و الشمس ستون فرسخا في ستين فرسخا، و القمر أربعون فرسخا في أربعين فرسخا، بطونهما يضيئان لأهل السماء، و ظهورهما يضيئان لأهل الأرض، و الكواكب كأعظم جبل على الأرض، و خلق الشمس قبل القمر».

He<sup>asws</sup> said: ‘And Amir Al-Momineen<sup>asws</sup> said: ‘The earth is a travel distance of five thousand years, the desolation from it is a travel distance of four hundred years, and the built up from it is a travel distance of one hundred years, and the sun is sixty Farsakhs by sixty Farsakhs, and the moon is forty Farsakhs by forty Farsakhs. Their interiors are radiant for the inhabitants of the sky, and its exteriors are radiant for the inhabitants of the earth, and the planets are like great mountains upon the earth. And the sun was Created before the moon’.<sup>25</sup>

عن نصر بن قابوس، عن أبي عبد الله (عليه السلام) قال: «السواد الذي في القمر: محمد رسول الله (صلى الله عليه و آله)».

From Nasr Bin Qaboos,

<sup>25</sup> تفسير القمّي 2: 14.

'From Abu Abdullah<sup>asws</sup> having said: 'The darkness (shadows, lines etc.) which are in the moon – Muhammad Rasool-Allah<sup>saww</sup>'.<sup>26</sup>

## VERSES 13 & 14

وَكُلِّإِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا {13}

**And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13]**

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا {14}

**Read your book! Your own self will suffice against you today as a reckoner [17:14]**

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ كُلِّإِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ، يقول: «خيره و شره معه حيث كان، لا يستطيع فراقه، حتى يعطى كتابه يوم القيامة بما عمل».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And every human, We Fastened to him his fate in his neck [17:13]**, he<sup>asws</sup> said: 'His good (deeds) and his evil (deeds) would be with him wherever he may be. He would not be able to separate from it until he is Given his book on the Day of Judgement with what he has done'.<sup>27</sup>

ابن بابويه: بإسناده عن سدير الصيرفي، قال: دخلت أنا و المفضل بن عمر و أبو بصير و أبان بن تغلب على مولانا أبي عبد الله جعفر بن محمد (عليهما السلام) - و ذكر الحديث - و قال فيه: «قال الله تقدس ذكره: وَ كُلِّإِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ يعني الولاية».

Ibn Babuwayh, from Sudeyr Al Sayrafi who said,

'I and Al-Mufazzal Bin Umar, and Abu Baseer, and Aban Bin Taghlub came up to our Master<sup>asws</sup> Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> – and mentioned the Hadeeth – and in it he<sup>asws</sup> said: 'Allah<sup>azwj</sup>, Holy is His<sup>azwj</sup> Mention, Said: **And every human, We Fastened to him his fate in his neck [17:13]** – Meaning Al-Wilayah'.<sup>28</sup>

<sup>26</sup> تفسير العياشي 2: 29 / 283.

<sup>27</sup> تفسير القمي 2: 17.

<sup>28</sup> كمال الدين و تمام النعمة: 50 / 354، ينابيع المودة: 45.

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) عن قوله: وَ كُلُّ إِنْسَانٍ أَلْرَمْنَاهُ طَائِرُهُ فِي عُنُقِهِ، قال: «قدره الذي قدر عليه».

Al Ayyashi, from Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> about His<sup>azwj</sup> Words: **And every human, We Fastened to him his fate in his neck [17:13].** He<sup>asws</sup> said: 'His fate which has been Ordained upon him'<sup>29</sup>.

الحسين بن سعيد في كتاب (الزهد): عن القاسم، عن علي، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن المؤمن يعطى يوم القيامة كتابا منشورا مكتوبا فيه: كتاب الله العزيز الحكيم، أدخلوا فلانا الجنة».

Al Hassan Bin Saeed in the book Al Zohad, from Al Qasim, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Momin would be Given his book on the Day of Judgement, spread wide open. In it would be Inscribed: 'The Book of Allah<sup>azwj</sup>, the Mighty, the Wise – Enter such and such into the Paradise!'<sup>30</sup>

العياشي: عن خالد بن نجیح عن أبي عبد الله (عليه السلام) في قوله: اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَسِيًّا، قال: «يذكر العبد جميع ما عمل و ما كتب عليه، حتى كأنه فعله تلك الساعة، فذلك قالوا: يا وَيْلَتَنَا ما لِهَذَا الْكِتَابِ لا يُعَادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصَاهَا».

Al Ayyashi, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Read your book! Your own self will suffice against you today as a reckoner [17:14],** he<sup>asws</sup> said: 'The servant would remember all of what he had done and what has been written against him as if he had done in that very moment, and that is why he would be saying: **'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?'** [18:49]<sup>31</sup>.

(بستان الواعظين): روي عن النبي (صلى الله عليه و آله)، أنه قال: «الكتب كلها تحت العرش، فإذا كان يوم القيامة بعث الله تبارك و تعالى ريحا تطيرها بالأيمان و الشمائل، أول حرفه: اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَسِيًّا».

(The book) Bustan Al Waizeen –

'It is reported from the Prophet<sup>saww</sup> having said: 'The books, all of these are beneath the Throne. So when it would be the Day of Judgment, Allah<sup>azwj</sup> Blessed and Exalted will Send a wind flying with the Eman and the virtues. It's first phrase would be: **Read your book! Your own self will suffice against you today as a reckoner [17:14]**'<sup>32</sup>.

<sup>29</sup> تفسير العياشي 2: 32 /284

<sup>30</sup> كتاب الزهد: 247 /92.

<sup>31</sup> تفسير العياشي 2: 33 /284.

<sup>32</sup> Tafseer Burhan - [5] /6290

## VERSE 15

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ  
 ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا {15}

**One who accepts Guidance, rather he accepts it for his own self, and one who strays, so rather he strays against it; and no bearer will bear the burden of another; and We do not Punish until We Send a Rasool [17:15]**

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'What would you<sup>asws</sup> say regarding a Hadeeth which is being reported from Al-Sadiq<sup>asws</sup> that, when Al-Qaim<sup>asws</sup> rises, he<sup>asws</sup> would kill the descendants of the killers of Al-Husayn<sup>asws</sup>, for the actions of their forefathers?' So he<sup>asws</sup> said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ما معناه؟

So I said, 'And the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and no bearer will bear the burden of another [17:15]**, what does it mean?'

قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئاً كان كمن أتاه، و لو أن رجلاً قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القتال، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is True in all of His<sup>azwj</sup> Words, but the descendants of the killers of Al-Husayn<sup>asws</sup> would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah<sup>azwj</sup> Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim<sup>asws</sup> would kill them when he<sup>asws</sup> rises, due to them being pleased with the actions of their forefathers'.

« قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him<sup>asws</sup>, 'With what thing will Al-Qaim<sup>asws</sup> from you, begin with?' He<sup>asws</sup> said: 'He<sup>asws</sup> will begin with the clan of Shayba, and he<sup>asws</sup> will cut off their hands, because they are thieves in the House of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>33</sup>

رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: لَا تُجَنِّ بِمَيْمَنِكَ عَنْ شِمَالِكَ، وَ هَذَا مَثَلٌ ضَرَبَهُ عَلَيْهِ السَّلَامُ وَ فِي هَذَا دَلَالَةٌ وَاضِحَةٌ عَلَى بُطْلَانِ قَوْلِ مَنْ يَقُولُ: إِنَّ أَطْفَالَ الْكُفَّارِ يُعَذَّبُونَ مَعَ آبَائِهِمْ فِي النَّارِ، انْتَهَى.

It is reported from the Prophet<sup>saww</sup> having said: 'Do not incriminate your right about your left, and this is an example of one the greeting is struck upon, and in this (**and no bearer will bear the burden of another [17:15]**) there is clear evidence upon the invalidation of the words of the one who is saying, 'The children of the Kafirs would be Punished along with their fathers in the Fire'. Desist!"<sup>34</sup>

## VERSES 16 & 17

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا  
{16}

**And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, but they transgress therein, so the Word is proven true against it, then We Destroy it destructively [17:16]**

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا {17}

**And how many of the generations did We Destroy after Noah! And Sufficient is your Lord with the sins of His servants as Informed, Insightful [17:17]**

العياشي: عن حمران، عن أبي جعفر (عليه السلام) في قوله: «و إذا أردنا أن نهلك قرية أمرنا مترفيها» مشددة منصوبة: «تفسيرها: كثرنا- و قال- لا قرأتها مخففة».

Al-Ayyashi, from Hamran,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones [17:16]** – It is (a matter which is) strict and set. Its explanation is – We<sup>azwj</sup> Multiply it (its Punishment)'. And he<sup>asws</sup> said: 'Do not read it lightly'.<sup>35</sup>

<sup>33</sup> عيون أخبار الرضا (عليه السلام) 1: 273 / 5، علل الشرائع: 1 / 229، ينابيع المودة: 424

<sup>34</sup> تفسير نور الثقلين، ج3، ص: 144

<sup>35</sup> التوحيد: 382 ذيل حديث 28.

عن حمران، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا، قَالَ: «تفسيرها أمرنا أكابرها».

From Hamran,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the Exalted: **And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones [17:16].** He<sup>asws</sup> said: 'Its explanation is – We<sup>azwj</sup> Send our Commandment to its great ones'.<sup>36</sup>

## VERSES 18 - 22

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا {18}

**One who wanted the current (life), We Hasten for him therein whatever We so Desire to for one We Want, then We Make Hell for him to arrive to it Condemned, Rejected [17:18]**

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا {19}

**And one who wants the Hereafter and strives for it with a striving, and he is a Momin, then those are such, their striving would be thankfully Appreciated [17:19]**

كُلًّا نُمِدُّ هُنَّا وَهُنَّا مِن عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا {20}

**We Extend to both – these and those – from the Grants of your Lord; and the Grants of your Lord would not be restricted [17:20]**

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۗ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا {21}

**Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21]**

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا {22}

<sup>36</sup> الاحتجاج: 414.

**Do not make another god to be with Allah, lest you be seated Condemned, Abandoned [17:22]**

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلِيهَا مَذْمُومًا مَدْحُورًا وَ رَوَى ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ:

**One who wanted the current (life), We Hasten for him therein whatever We so Desire to for one We Want, then We Make Hell for him to arrive to it Condemned, Rejected [17:18]** - And it is reported by Ibn Abbas that the Prophet<sup>saww</sup> said:

مَعْنَى الْآيَةِ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا بِعَمَلِهِ الَّذِي افْتَرَضَهُ اللَّهُ عَلَيْهِ لَا يُرِيدُ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ عَجَّلَ لَهُ فِيهَا مَا يَشَاءُ اللَّهُ مِنْ عَرْضِ الدُّنْيَا، وَ لَيْسَ لَهُ ثَوَابٌ فِي الْآخِرَةِ، وَ ذَلِكَ أَنَّ اللَّهَ سُبْحَانَهُ يُؤْتِيهِ ذَلِكَ لِيَسْتَعِينَ بِهِ عَلَى الطَّاعَةِ فَيَسْتَعْمِلُهُ فِي مَعْصِيَةِ اللَّهِ فَيُعَاقِبُهُ اللَّهُ عَلَيْهِ.

‘The meaning of the Verse is that the one who wants the rewards of the world by his deeds which Allah<sup>azwj</sup> has Obligated upon him, not intending the Face of Allah<sup>azwj</sup> and the House of the Hereafter, We<sup>azwj</sup> Hasten for him therein whatever Allah<sup>azwj</sup> so Desires from the displays of the world, and there wouldn’t be for him any Rewards in the Hereafter, and that is because Allah<sup>azwj</sup>, Glorious is He<sup>azwj</sup>, Gives him that in order to Assist him upon the obedience, but he utilises it in disobedience to Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> Punished him upon it’.<sup>37</sup>

فِي رُؤْيَا الوَاعِظِينَ لِلْمُفِيدِ (ره) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: وَ مَنْ أَرَادَ الْآخِرَةَ فَلْيُتْرِكْ زِينَةَ الْحَيَاةِ الدُّنْيَا.

In (the book) Rowzat Al Qaizeen of Al Mufeed –

‘Rasool-Allah<sup>saww</sup> said: ‘**And one who wants the Hereafter [17:19]**, so let him neglect the adornments of the life of the world’.<sup>38</sup>

**VERSES 23 & 24**

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا {23}

**And your Lord has Decreed that you shall not worship except Him, and goodness with the parents. If they reach old age with you, one of them or both of them, then do not (even) say ‘Ugh’ to them nor chide them, and say gracious words to them [17:23]**

<sup>37</sup> H 114 – تفسير نور الثقلين، ج3، ص: 146

<sup>38</sup> H 115 – تفسير نور الثقلين، ج3، ص: 146

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا {24}

**And lower to them the wings of humbleness from the mercy and say, 'Lord! Mercy them just as they nourished me (when I was) little' [17:24]**

فِي أُصُولِ الْكَافِي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ مِيمُونٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: ثُمَّ بَعَثَ اللَّهُ مُحَمَّدًا وَهُوَ بِمَكَّةَ عَشْرَ سِنِينَ، فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَّا أَدْخَلَهُ الْجَنَّةَ بِإِقْرَارِهِ، وَ هُوَ إِيمَانُ التَّصَدِيقِ

In Usool Al Kafi – Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Al Razzaq Bin Mihran, from Al Hassan Bin Maymoun, from Muhammad Bin Salih,

'From Abu Ja'far<sup>asws</sup>, a lengthy Hadeeth, in it he<sup>asws</sup> is saying: 'Then Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup>, and he<sup>saww</sup> was in Makkah for ten years. So there did not die in Makkah during those ten years, anyone who testified that there is no god except Allah<sup>azwj</sup> and that Muhammad is Rasool-Allah<sup>saww</sup>, except Allah<sup>azwj</sup> Entered him into the Paradise due to his acknowledgment, and it is Eman and the ratification.<sup>39</sup>

وَ لَمْ يُعَذِّبِ اللَّهُ أَحَدًا مِمَّنْ مَاتَ وَ هُوَ مُتَّبِعٌ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى ذَلِكَ إِلَّا مَنْ أَشْرَكَ بِالرَّحْمَنِ وَ تَصَدِيقٌ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ «وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِنَاءَهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا»

And Allah<sup>azwj</sup> did not Punish anyone from the ones who died while he was a follower of Muhammad<sup>saww</sup> upon that, except one who associated with the Beneficent, and the verification of that is that Allah<sup>azwj</sup> Mighty and Majestic Revealed in *Surah Bani Israeel* (Chapter 17) at Makkah **And your Lord has Decreed that you shall not worship except Him, and goodness with the parents [17:23]**.<sup>40</sup>

الطبرسي في (الاحتجاج): عن يزيد بن عمير بن معاوية الشامي، قال: دخلت على علي بن موسى الرضا (عليه السلام) بمرو، فقلت له: يا بن رسول الله، روي لنا عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «لا جبر و لا تفويض، بل أمر بين أمرين» ما معناه؟

Al Tabarsy in Al Ihtijaj, from Yazeed Bin Umeyr Bin Muawiya Al Shamy who said,

'I came up to Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> at Merv, so I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! It has been reported to us from Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'There is neither compulsion nor delegation, but it is a matter in between the two matters'. What is the meaning of it?'

فقال: «من زعم أن الله يفعل أفعالنا ثم يعذبنا عليها فقد قال بالجبر، و من زعم أن الله فوض أمر الخلق و الرزق إلى حججه (عليهم السلام) فقد قال بالتفويض، و القائل بالجبر كافر، و القائل بالتفويض مشرك».

<sup>39</sup> H 185 – تفسير نور الثقلين، ج3، ص: 160

<sup>40</sup> تفسير نور الثقلين، ج3، ص: 160



So he<sup>asws</sup> said: 'The one who alleges that Allah<sup>azwj</sup> Does our deeds, then Punishes us over it, so he had spoken of the compulsion. And the one who alleges that Allah<sup>azwj</sup> had Delegated the matter of the creation and the sustenance to His<sup>azwj</sup> Divine Authorities<sup>asws</sup>, so he has spoken of the delegation. And the speaker of the compulsion is a Kafir, and the speaker of the delegation is a Mushrik (Polytheist)'.

فقلت: يا بن رسول الله، فما أمر بين أمرين؟ فقال: «وجود السبيل إلى إتيان ما أمروا به، و ترك ما نھوا عنه».

So I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So what is the matter between the two matters?' So he<sup>asws</sup> said: 'Finding a way to indulge in what He<sup>saww</sup> has Commanded for, and leaving what He<sup>azwj</sup> has Prohibited from'.

قلت له: و هل لله مشيئة و إرادة في ذلك؟ فقال: «أما الطاعات فإرادة الله تعالى و مشيئته فيها الأمر بها، و الرضا لها، و المعاونة عليها، و إرادته و مشيئته في المعاصي النهي عنها، و السخط لها، و الخذلان عليها».

I said to him<sup>asws</sup>, 'Is there for Allah<sup>azwj</sup> a Desire and an Intention regarding that?' So he<sup>asws</sup> said: 'As for the obedience, so the Intention of Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Desire in it is the Commanding with it and the Pleasure to it and the Assisting upon it. And His<sup>azwj</sup> Intention and His<sup>azwj</sup> Desire in the disobedience is the Forbidding from it, and the Anger to it, and the Forsaking upon it'.

قلت: فله عز و جل [فيها] القضاء؟ قال: «نعم، ما من فعل يفعل العباد من خير أو شر إلا و لله فيه قضاء». قلت: فما معنى هذا القضاء؟ قال: «الحكم عليهم بما يستحقونه من الثواب و العقاب في الدنيا و الآخرة».

I said, 'So is there a Decree of the Mighty and Majestic in it?' He<sup>asws</sup> said: 'Yes. There is none from the servants who does a deed, good or evil, except that, by Allah<sup>azwj</sup>, in it is a Decree'. I said, 'So what is the meaning of this Decree?' He<sup>asws</sup> said: 'The Decision upon them due to what they are deserving from the Reward and the Punishment, in the world and the Hereafter'.<sup>41</sup>

و عنه بإسناده عن يحيى بن إبراهيم بن أبي البلاد، عن أبيه، عن جده، عن أبي عبد الله (عليه السلام) قال: «لو علم الله شيئاً أدنى من أف لنهى عنه و هو من أدنى العقوق، و من العقوق أن ينظر الرجل إلى والديه فيحد النظر إليهما».

And from him (Yaqoub Al Kulayni), from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Had there been in the Knowledge of Allah<sup>azwj</sup> anything smaller than 'Ugh' (that a person could say), He<sup>azwj</sup> would have Prohibited from it, and it (Saying of 'Ugh') is the least of the disobedience. And from the disobedience is that the man looks at his parents, so he looks slightly away from them'.<sup>42</sup>

<sup>41</sup> الاحتجاج: 414.

<sup>42</sup> الكافي 2: 7 / 261.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي وَوَلَادِ الْحَنَاطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْوَالِدَيْنِ إِحْسَانًا مَا هَذَا الْإِحْسَانُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahbooub, from Abu Wallad Al Hannat who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and goodness with the parents [17:23]**. What is this goodness?'

فَقَالَ الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا وَ أَنْ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَاكَ شَيْئاً مِمَّا يَخْتَاجَانِ إِلَيْهِ وَ إِنْ كَانَا مُسْتَغْنَيْنِ أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

So he<sup>asws</sup> said: 'The goodness is that you are good in their company, and that you do not encumber them if they were to ask you from what they are both needy to, and even if they were both self-sufficient. Isn't Allah<sup>azwj</sup> Mighty and Majestic Saying: **You will never attain to righteousness until you are spending from what you are loving; and whatever you are spending from anything, so Allah is more Knowing with it [3:92]**.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) وَ أَمَّا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفَّ وَ لَا تَنْهَرُهُمَا قَالَ إِنْ أَضْحَرَكَ فَلَا تَقُلْ لَهُمَا أُفَّ وَ لَا تَنْهَرُهُمَا إِنْ ضَرَبَكَ قَالَ وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا قَالَ إِنْ ضَرَبَكَ فَقُلْ لَهُمَا غَفَرَ اللَّهُ لَكُمْ فَذَلِكَ مِنْكَ قَوْلٌ كَرِيمٌ

He (the narrator) said, 'Then Abu Abdullah<sup>asws</sup> said: 'And as for the Words of Allah<sup>azwj</sup> Mighty and Majestic: **If they reach old age with you, one of them or both of them, then do not (even) say 'Ugh' to them [17:23]**, if they were to bore you so neither say 'Ugh' to them nor chide them if they were to hit you, **and say gracious words to them [17:23]**. If they do strike you, so say to them both, 'May Allah<sup>azwj</sup> Forgive you both', so that would constitute a gracious word from you'.

قَالَ وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ قَالَ لَا تَمَلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَ رِقَّةٍ وَ لَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا وَ لَا يَدَكَ فَوْقَ أَيْدِيهِمَا وَ لَا تَقْدَمْ قُدَامَهُمَا .

He<sup>asws</sup> said: '**And lower to them the wings of humbleness from the mercy [17:24]**. He<sup>asws</sup> said: 'Do not fill your eyes from looking towards them, except with mercy and kindness, and do not raise your voice above their voices, and let not your hand be above their hands, and do not walk in front of them'.<sup>43</sup>

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا العباس بن بكار الضبي، قال: حدثنا أبو بكر الهذلي، عن عكرمة، عن ابن عباس، عن أمير المؤمنين (عليه السلام) - في حديث - قال الشيخ: يا أمير المؤمنين، فما القضاء و القدر اللذان ساقانا، و ما هبطنا واديا و لا علونا لثة إلا بما؟

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 1

Ibn Babuwayh, from Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Sakary, from Muhammad Bin Zakariyya Al Jowhary, from Al Abbas Bin Bakar Al Zaby, from Abu Bakr Al Hazly, from Ikrama, from Ibn Abbas,

‘From Amir Al-Momineen<sup>asws</sup>, in a Hadeeth, the sheikh said, ‘O Amir Al Momineen<sup>asws</sup>! So, what is the Decree and the Ordainment, those that are ushering us, and we do not descend a valley nor ascend a hill except by these two?’

فقال أمير المؤمنين (عليه السلام): «الأمر من الله و الحكم- ثم تلا هذه الآية:- وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا أَي أمر ربك ألا تعبدوا إلا إياه و بالوالدين إحساناً».

So Amir Al-Momineen<sup>asws</sup> said: ‘The Command is from Allah<sup>azwj</sup>, and (so is) the Decision’. Then he<sup>asws</sup> recited this Verse: ***And your Lord has Decreed that you shall not worship except Him, and goodness with the parents [17:23]*** – i.e., your Lord<sup>azwj</sup> Commanded that you will not worship except Him<sup>azwj</sup> and goodness with the parents”.<sup>44</sup>

## VERSE 25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا {25}

***Your Lord is more Knowing with what is within your selves; if you become righteous, then He would always be Forgiving to the penitent [17:25]***

### The penitent people

الطبرسي: عن أبي عبد الله (عليه السلام) «الأواب: التواب المتعبد، الراجع عن ذنبه».

Al Tabarsy –

‘From Abu Abdullah<sup>asws</sup>: ***the penitent [17:25]*** – the repentant worshipper, the retract from his sins”.<sup>45</sup>

### The Salat of the penitent

و عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «من صلى أربع ركعات، فقرأ في كل ركعة خمسين مرة قل هو الله أحد كانت صلاة فاطمة (عليها السلام)، و هي صلاة الأوابين».

<sup>44</sup> التوحيد: 382 ذيل حديث 28.

<sup>45</sup> مجمع البيان 6: 632

And from Hisham Bin Salim,

'Abu Abdullah<sup>asws</sup> having said: 'The one who prays four Cycles of Salat, reciting in every Cycle 50 times: **Say: 'He, Allah, is One [112:1]** (Surah Al-Ikhlaas), would have prayed the Salat of (Syeda) Fatima<sup>asws</sup>, and it is the Salat of **the penitent [17:25]**.<sup>46</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «يا أبا محمد، عليكم بالورع والاجتهاد، و أداء الأمانة، و صدق الحديث، و حسن الصحبة لمن صحبتكم، و طول السجود، كان ذلك من سنن الأوّابين».

From Abu Baseer,

(It was narrated) from Abu Abdullah<sup>asws</sup> having said: 'O Abu Muhammad! It is upon you all to be with the piety, and the striving, and the fulfilment of the trusts, and the ratification of the Hadeeth, and the goodness for the ones who are in your company, and the prolongation of the Sajdahs. That was from the Sunnah of the penitent ones'.<sup>47</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ أَبِي أُتُوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا دَخَلَ وَكُنْتُ الْفَرِيضَةَ أَتَنَقَّلُ أَوْ أَبْدَأُ بِالْفَرِيضَةِ فَقَالَ إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ وَ إِنَّمَا أُخِّرَتِ الظُّهُرُ ذِرَاعًا مِنْ عِنْدِ الرَّوَالِ مِنْ أَجْلِ صَلَاةِ الْاَوَّابِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'When the time for the Obligatory (*Salāt*) enters, shall I pray the Optional or begin with the Obligatory?' So he<sup>asws</sup> said: 'It is preferred that you begin with the Obligatory, and rather delay Al-Zohr from the midday due to the reason of a *Salāt* of **the penitent [17:25]**'.<sup>48</sup>

أَبُو دَاوُدَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ بِإِسْنَادِهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَلَاةُ الْاَوَّابِينَ الْحَمْسُونَ كُلُّهَا بِقُلِّ هُوَ اللَّهُ أَحَدٌ .

Abu Dawood, from Ali Bin Mahziyar, by his chain, from Safwan Al Jammal who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The *Salāts* of **the penitent [17:25]** are fifty (Cycles), all of them being with 'Say He<sup>azwj</sup> Allah<sup>azwj</sup> is One' (Chapter 112)'.<sup>49</sup>

عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ عَنِ ابْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) صَلَاةُ الرَّوَالِ صَلَاةُ الْاَوَّابِينَ .

<sup>46</sup> تفسير العيّاشي 2: 44 / 286.

<sup>47</sup> تفسير العيّاشي 2: 43 / 286.

<sup>48</sup> Al Kafi V 3 – The Book of Salāt CH 11 H 5

<sup>49</sup> Al Kafi V 3 – The Book of Salāt CH 21 H 13

From him, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The midday *Salāt* is the *Salāt* of **the penitent [17:25]**'.<sup>50</sup>

## The innovation of the forenoon Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ الْفُضَيْلِ بْنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( صلوات الله عليهما ) أَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) قَالَ صَلَاةُ الضُّحَى بِدْعَةٌ .

Ali Bin Ibrahim, from his father, from Hammad Bin Ibsa, from Hareyz, from Zurara, and Al-Fuzayl,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: 'The *Salāt* at forenoon is an innovation'.<sup>51</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن إسماعيل القمي، عن علي بن الحكم، عن سيف بن عميرة، رفعه، قال: «مر أمير المؤمنين (عليه السلام) برجل يصلي الضحى في مسجد الكوفة، فغمز جنبه بالدرّة، و قال: نحرّت صلاة الأوابين نحرّك الله. قال: فأترکہا؟- قال- فقال: أ رأيت الذي ينهى عبداً إذا صلّى».

Muhamamad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Ismail Al Qummy, from Ali Bin Al Hakam, from Sayf Bin Ameyra, raising it, said,

'Amir Al-Momineen<sup>asws</sup> by a man who was praying the forenoon Salat in Masjid Al-Kufa. So he<sup>asws</sup> pressed his side with the whip and said: 'You slaughtered the Salat of **the penitent [17:25]**, may Allah<sup>azwj</sup> Slaughter you!' He said, 'So, shall I leave it?' He<sup>asws</sup> said: '**Have you seen the one who forbids [96:9] A servant when he prays Salat? [96:10]**'.

فقال أبو عبد الله (عليه السلام): «و كفى بإنكار علي (عليه السلام) نهباً».

So Abu Abdullah<sup>asws</sup> said: 'And it suffices by the denial of Ali<sup>asws</sup> as its forbiddance'.<sup>52</sup>

العياشي: عن الأصمغ، قال: خرجنا مع علي (عليه السلام) فتوسط المسجد، فإذا ناس يتنفلون حين طلعت الشمس، فسمعتة يقول: «نحروا صلاة الأوابين نحروهم الله»

Al Ayyashi, from Al Asbagh Bin Nabata who said,

'We went out with Ali<sup>asws</sup>, and were in the middle of the Masjid, when the people were praying Salat (more than necessary), when the sun had emerged, and I heard

<sup>50</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 10

<sup>51</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 9

<sup>52</sup> الكافي 3: 452 / 8.

him<sup>asws</sup> saying: 'They are slaughtering the Salat of **the penitent [17:25]**, may Allah<sup>azwj</sup> Slaughter them!'

قال: قلت: فما نحروها؟ قال: «عجلوها».

He (the narrator) said, 'I said, 'So what is 'slaughtering it'?' He<sup>asws</sup> said: 'Hastening it'.

قال: قلت: يا أمير المؤمنين، ما صلاة الأوابين؟ قال: «ركعتان».

He (the narrator) said, 'I said, 'O Amir Al-Momineen<sup>asws</sup>! What is the Salat of **the penitent [17:25]**?' He<sup>asws</sup> said: 'Two Cycles'<sup>53</sup>.

## Forgiveness for the penitent Shias

عن عبد الله بن عطاء المكي، قال: قال أبو جعفر (عليه السلام): «أنطلق بنا إلى حائط لنا» فدعا بحمار و بغل، فقال: «أيهما أحب إليك؟» فقلت: الحمار، فقال: «إني أحب أن تؤثرني بالحمار» فقلت: البغل أحب إلي، فركب الحمار و ركبت البغل.

From Abdullah Bin Ata'a Al Makky who said,

'Abu Ja'far<sup>asws</sup> said: 'Come with us to an orchard of ours<sup>asws</sup>'. So he<sup>asws</sup> called for a donkey and a mule and he<sup>asws</sup> said: 'Which of the two is more beloved to you (for riding)?' I said, 'The donkey'. He<sup>asws</sup> said: 'I<sup>asws</sup> would love it if you could prefer me<sup>asws</sup> with the donkey'. I said, 'The mule is more beloved to me'. So he<sup>asws</sup> rode the donkey and I rode the mule.

فلما مضينا اختال الحمار في مشيته حتى هز منكبي أبي جعفر (عليه السلام) فلزم قربوس السرج، فقلت: جعلت فداك، كأني أراك تشتكي بطنك، قال: «و فطنت إلى هذا مني؟»

So when we went, the donkey wavered in its walking until Abu Ja'far<sup>asws</sup> shook my shoulder, and the stirrups of the saddle crossed over. I said, 'May I be sacrificed for you<sup>asws</sup>! It is as if I see you<sup>asws</sup> have stomach complaint'. He<sup>asws</sup> said: 'And you have discerned this from me<sup>asws</sup>?'

إن رسول الله (صلى الله عليه و آله) كان له حمار يقال له: عفير، إذا ركبته اختال في مشيته سرورا برسول الله (صلى الله عليه و آله) حتى يهز منكبيه فيلزم قربوس السرج، فيقول: اللهم ليس مني و لكن ذا من عفير و إن حماري من سروري اختال في مشيه فلزمت قربوس السرج، و قلت: اللهم هذا ليس مني و لكن هذا من حماري».

Rasool-Allah<sup>saww</sup> had a donkey for him<sup>saww</sup> called Afeer. When he<sup>saww</sup> rode it, it wavered in its walking in joyfulness with Rasool-Allah<sup>saww</sup> until it shook his<sup>saww</sup> shoulders, and he<sup>saww</sup> crossed over the stirrups of the saddle, and he<sup>saww</sup> was saying: 'O Allah<sup>azwj</sup>! This isn't from me<sup>saww</sup>, but that is from Afeer', and my<sup>asws</sup> donkey

<sup>53</sup> تفسير العياشي 2: 40 / 285.

(as well) wavered in its walking, so I<sup>asws</sup> crossed over the stirrups of the saddle, and I<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! This isn't from me<sup>asws</sup>, but this is from my<sup>asws</sup> donkey'.

قال: فقال: «يا ابن عطاء، ترى زاغت الشمس؟» فقلت: جعلت فداك، و ما علمي بذلك و أنا معك؟ فقال: «لا، لم تفعل و أوشكت» قال: فسرنا، قال: فقال: «قد فعلت». قلت: هذا المكان الأحمر؟ قال: «ليس يصلى ها هنا، هذه أودية و ليس يصلى».

He (the narrator) said, 'He<sup>asws</sup> said: 'O Bin Ata'a! Do you see the turning of the sun?' So I said, 'May I be sacrificed for you<sup>asws</sup>! And what is my knowledge with that and I am with you<sup>asws</sup>?' He<sup>asws</sup> said: 'No, don't do so (Pray Salat), and you are close'. So we travelled. He<sup>asws</sup> said: 'I<sup>asws</sup> have done it'. I said, '(In) this red place?' He<sup>asws</sup> said: 'The Salat isn't (to be done) over here. This is a valley, and it isn't for praying Salat'.

قال: فمضينا إلى أرض بيضاء، قال: «هذه سيخة، و ليس يصلى بالسباح»

He (the narrator) said, 'So we went on to a white land. He<sup>asws</sup> said: 'This is boggy, and it isn't for Salat, the marshland'.

قال: فمضينا إلى أرض حصباء، قال: «ها هنا» فنزل و نزلت. فقال: «يا ابن عطاء، أتيت العراق فرأيت القوم يصلون بين تلك السواري في مسجد الكوفة؟» قال: قلت: نعم، فقال: «أولئك شيعة أبي علي، هذه صلاة الأوابين، إن الله يقول: فَإِنَّهُ كَانَ لِلْأَوَابِينَ غُفُورًا».

He (the narrator) said, 'So we went on to a gravel land. He<sup>asws</sup> said: 'Over here'. So he<sup>asws</sup> descended and I descended. He<sup>asws</sup> said: 'O Ibn Ata'a! Do you go to Al-Iraq and see the people praying Salat between those masts in Masjid Al-Kufa?' I said, 'Yes'. So he<sup>asws</sup> said: 'Those are the Shias of my<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup>. This is the Salat of the penitent. Allah<sup>azwj</sup> is Saying: **He would always be Forgiving to the penitent [17:25]**'<sup>54</sup>.

## VERSES 26 & 27

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا {26}

**And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26]**

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {27}

<sup>54</sup> تفسير العياشي 2: 41 / 285.

## **Surely the squanderers were always the brethren of the Satans and the Satan was always ungrateful to his Lord [17:27]**

### **The kinship is the kinship of Rasool-Allah<sup>saww</sup>**

و عنه، قال: حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى البصري، قال: حدثنا محمد بن زكريا، قال: حدثنا أحمد بن محمد بن يزيد، قال: حدثني أبو نعيم، قال: حدثني حاجب عبيد الله بن زياد، عن علي بن الحسين (عليهما السلام) أنه قال لرجل من أهل الشام: «أما قرأت و آتِ ذَا الْقُرْبَى حَقَّهُ؟» قال: بلى. قال: «فنحن أولئك».

From him (Al Sadouq), said, 'It was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abdul Aziz Bin Yahya Al Basry, from Muhammad Bin Zakariyya, from Ahmad Bin Muhammad Bin Yazeed, from Abu Naeem, from Hajib Ubeydullah Bin Ziyad,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said to a man from the people of Syria: 'Have you not read: **And give to the one with kinship his right [17:26]?**' He said, 'Yes'. He<sup>asws</sup>: 'So we<sup>asws</sup> are they'.<sup>55</sup>

و من طريق المخالفين: ما رواه الثعلبي، عن السدي، عن ابن الديلمي، قال: قال علي بن الحسين (عليهما السلام) لرجل من أهل الشام: «أقرأت القرآن؟» قال: نعم، قال: «فما قرأت في بني إسرائيل و آتِ ذَا الْقُرْبَى حَقَّهُ؟» قال: و إنكم القرابة التي أمر الله تعالى أن يؤتى حقه؟ قال: «نعم».

And from the way of the adversaries, is what is reported by Al Sa'alby, from Al Sady, from Ibn Al Daylami who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to a man from the people of Syria: 'Have you read the Quran?' He said, 'Yes'. He<sup>asws</sup> said: 'So have you not read in (Surah) Bani Israeel (Chapter 17): **And give to the one with kinship his right [17:26]?**' He said, 'And you<sup>asws</sup> are the relative which Allah<sup>azwj</sup> the Exalted Commanded that his right be given to?' He<sup>asws</sup> said: 'Yes'.<sup>56</sup>

### **The (estate of) Fadak was Granted by Allah<sup>azwj</sup> to (Syeda) Fatima<sup>asws</sup>**

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): كان رسول الله (صلى الله عليه و آله) أعطى فاطمة فدك؟ قال: «كان وقفها، فأنزل الله و آتِ ذَا الْقُرْبَى حَقَّهُ فَأَعْطَاهَا رَسُولُ اللَّهِ (صلى الله عليه و آله) حَقَّهَا».

From Aban Bin Taghlab who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Did Rasool-Allah<sup>saww</sup> Give (the estate of) Fadak to Fatima<sup>asws</sup>?' He<sup>asws</sup> said: 'It was dedicated for her<sup>asws</sup>, so Allah<sup>azwj</sup> Revealed: **And**

<sup>55</sup> الأمالي: 3 / 141

<sup>56</sup> تفسير الطبري 15: 53. الدر المنثور 5: 271.



**give to the one with kinship his right [17:26].** So Rasool-Allah<sup>saww</sup> gave her<sup>asws</sup>, her<sup>asws</sup> right'.

قلت: رسول الله (صلى الله عليه و آله) أعطها؟ قال: «بل الله أعطها».

I said, 'Rasool-Allah<sup>saww</sup> gave it to her<sup>asws</sup>?', He<sup>asws</sup> said: 'But, Allah<sup>azwj</sup> Gave it to her<sup>asws</sup>',<sup>57</sup>

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): أكان رسول الله أعطى فاطمة فذك؟ قال: «كان لها من الله».

From Aban Bin Tablugh who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Was it Rasool-Allah<sup>saww</sup> who gave Fadak to Fatima<sup>asws</sup>?', He<sup>asws</sup> said: 'It was for her<sup>asws</sup> from Allah<sup>azwj</sup>',<sup>58</sup>

### The fulfilment of the Verse by Rasool-Allah<sup>saww</sup>

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، عن محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) قال: «قوله تعالى: وَ آتِ ذَا الْقُرْبَى حَقَّهُ خصوصية خصهم الله العزيز الجبار بما، و اصطفاهم على الامة-

Ibn Babuwayh, from Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayan Bin Al Salt, who says:

'Al-Reza<sup>asws</sup> has said: 'The Words of the Exalted: **And give to the one with kinship his right [17:26]** – Allah<sup>azwj</sup> the Mighty, the Compeller has Specialised them in particular over the community.

قال- فلما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قال: ادعوا لي فاطمة فدعيت له، فقال: يا فاطمة. قالت: لبيك يا رسول الله. فقال (صلى الله عليه و آله): هذه فذك و هي مما لم يوجف عليه بخيل و لا ركاب، و هي لي خاصة دون المسلمين، و قد جعلتها لك لما أمرني الله تعالى به، فخذها لك و لولدك».

He<sup>asws</sup> said: 'So when this Verse was Revealed unto Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> said: 'Call Fatima<sup>asws</sup> for me<sup>saww</sup>!' So she<sup>asws</sup> was called over for him<sup>saww</sup>, and he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>!' She<sup>asws</sup> said: 'Here I<sup>asws</sup> am, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'This here is (the estate of) Fadak, and it is from what no battle was fought for with the horses nor with the camels, and it is for me<sup>saww</sup> exclusively without any share for the Muslims, and I<sup>saww</sup> have made it to be for you<sup>asws</sup> when Allah<sup>azwj</sup> the Exalted

<sup>57</sup> تفسير العياشي 2: 47 / 287.

<sup>58</sup> تفسير العياشي 2: 48 / 287.

Commanded me<sup>saww</sup> for it. Therefore, take it for yourself<sup>asws</sup> and your<sup>asws</sup> children<sup>asws</sup>.<sup>59</sup>

العياشي: عن عبد الرحمن، عن أبي عبد الله (عليه السلام) قال: «لما أنزل الله تعالى وَ آتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمِسْكِينَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): يَا جَبْرَائِيلَ، قَدْ عَرَفْتَ الْمَسْكِينَ، فَمَنْ ذُو الْقُرْبَى؟ قَالَ: هُمْ أَقَارِبُكَ، فَدَعَا حَسَنًا وَ حُسَيْنًا وَ فَاطِمَةَ، فَقَالَ: إِنَّ رَبِّي أَمَرَنِي أَنْ أُعْطِيَكُمْ مِمَّا أَفَاءَ عَلَيَّ - قَالَ - أُعْطَيْتُكُمْ فَدَاكَ».

Al Ayyashi, from Abdul Rahman, who has said:

'Abu Abdullah<sup>asws</sup> has said: 'When Allah<sup>azwj</sup> the Exalted Revealed: **And give to the one with kinship his right, and (to) the needy [17:26]**, Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>, I<sup>saww</sup> recognised the needy, so who are the near of kin?' He<sup>as</sup> said: 'They<sup>asws</sup> are your<sup>saww</sup> near of kin, Hassan<sup>asws</sup>, and Husayn<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>. So he<sup>asws</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should give to them<sup>asws</sup> from what has been Bestowed upon me<sup>saww</sup>'. He<sup>asws</sup> said: 'Then he<sup>saww</sup> gave them<sup>asws</sup>, Fadak'.<sup>60</sup>

عن عطية العوفي، قال: لما فتح رسول الله (صلى الله عليه و آله) خيبر، و أفاء الله عليه فدك، و أنزل عليه وَ آتِ ذَا الْقُرْبَى حَقَّهُ قال: «يا فاطمة، لك فدك».

From Atiya Al Awfy who said,

'When Allah<sup>azwj</sup> Granted victory over Khyber to Rasool-Allah<sup>saww</sup>, and Allah<sup>azwj</sup> Bestowed Fadak upon him<sup>saww</sup>, and Revealed unto him<sup>saww</sup>: **And give to the one with kinship his right [17:26]**, he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! For you<sup>asws</sup> is Fadak'.<sup>61</sup>

## The boundaries of the estate of Fadak

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا أَظْنُهُ السَّيَّارِيُّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى (عليه السلام) عَلَى الْمَهْدِيِّ رَأَى يُرَدُّ الْمَطْلَمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَالُ مَظْلَمَتِنَا لَا تُرَدُّ فَقَالَ لَهُ وَ مَا ذَاكَ يَا أبا الْحَسَنِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَتَحَ عَلَيَّ نَبِيِّهِ (صلى الله عليه وآله) فَدَاكَ وَ مَا وَالَاهَا لَمْ يُوجِفْ عَلَيَّ بِحَيْلٍ وَ لَا رِكَابٍ

Ali Bin Muhammad Bin Abdullah, from one of our companions, it think it was Al Sayyari, from Ali Bin Asbat who said,

'When Abu Al-Hassan Musa<sup>asws</sup> arrived to Al-Mahdi (the Caliph), he<sup>asws</sup> saw him paying compensation for the injustices. So he<sup>asws</sup> said: 'O commander of the faithful! What is the matter the injustices upon us<sup>asws</sup> are not being compensated for?' So he said to him<sup>asws</sup>, 'And what is that, O Abu Al-Hassan<sup>asws</sup>? He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted, When He<sup>azwj</sup> Granted victory to His<sup>azwj</sup> Prophet<sup>saww</sup>, (the estate of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

<sup>59</sup> عيون أخبار الرضا (عليه السلام) 1: 233 / 1.

<sup>60</sup> تفسير العياشي 2: 287 / 46.

<sup>61</sup> تفسير العياشي 2: 287 / 50.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ( صلى الله عليه وآله ) وَ آتَ ذَا الْقُرْبَى حَقَّهُ فَلَمْ يَدْرِ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ هُمْ فَرَاجَعَ فِي ذَلِكَ جَبْرَيْلَ وَ رَاجَعَ جَبْرَيْلُ ( عليه السلام ) رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَدْفَعْ فَدَكَ إِلَى فَاطِمَةَ ( عليها السلام ) فَدَعَاهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَدْفَعَ إِلَيْكَ فَدَكَ فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنَ اللَّهِ وَ مِنْكَ

So Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: **And give to the one with kinship his right [17:26]**, and Rasool-Allah<sup>saww</sup> did not know who they were. So he<sup>saww</sup> referred that back to Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> referred it back to his<sup>as</sup> Lord<sup>azwj</sup>. So Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup> that he<sup>saww</sup> should hand over (the estate of) Fadak to Fatima<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> called her<sup>asws</sup> over and said to her<sup>asws</sup>: ‘O Fatima<sup>asws</sup>! Allah<sup>azwj</sup> Commanded me<sup>saww</sup> that I<sup>saww</sup> should hand over Fadak to you<sup>asws</sup>’. She<sup>asws</sup> said: ‘I<sup>asws</sup> have accepted, O Rasool-Allah<sup>saww</sup>, as being from Allah<sup>azwj</sup> and from you<sup>saww</sup>’.

فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَلَمَّا وُيُّ أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وَكَلَاءَهَا فَأَتَتْهُ فَسَأَلَتْهُ أَنْ يَرُدَّهَا عَلَيْهَا فَقَالَ لَهَا اثْبِينِي بِأَسْوَدٍ أَوْ أَحْمَرَ يَشْهَدُ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) وَ أُمِّ أَيْمَنَ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِتَرْكِ التَّعْرُضِ

Thus, her<sup>asws</sup> agents did not cease to be therein during the lifetime of Rasool-Allah<sup>saww</sup>. But when Abu Bakr became the ruler, he threw her<sup>asws</sup> agents out from it. So she<sup>asws</sup> went over to him asking him to return it to her<sup>asws</sup>, but he said to her<sup>asws</sup>, ‘Come to me with either a black (man) or a red (man) to testify for you<sup>asws</sup> with that’. So she<sup>asws</sup> came over with Amir Al-Momineen<sup>asws</sup> and Umm Ayman and they both testified for her<sup>asws</sup>. So he wrote it to be for her<sup>asws</sup> to be left alone from interference.

فَخَرَجَتْ وَ الْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكَ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبَهُ لِي ابْنُ أَبِي قُحَافَةَ قَالَ أَرِنِيهِ فَأَبَتْ فَأَنْتَرَعَهُ مِنْ يَدِهَا وَ نَظَرَ فِيهِ ثُمَّ تَقَلَّ فِيهِ وَ حَاهُ وَ خَرَفَهُ فَقَالَ لَهَا هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكَ بِخَيْلٍ وَ لَا رِكَابٍ فَضَعِي الْحِيَالَ فِي رِقَابِنَا

Then she<sup>asws</sup> went out and the letter was with her<sup>asws</sup>, and Umar met her<sup>asws</sup>, and he said, ‘What is this with you<sup>asws</sup>, O daughter<sup>asws</sup> of Muhammad<sup>saww</sup>?’ She<sup>asws</sup> said: ‘A letter written out for me<sup>asws</sup> by Ibn Abu Qohafa’ He said, ‘Show it to me’. But she<sup>asws</sup> refused. So he snatched it from her<sup>asws</sup> hand and looked into it, then spat in it, and deleted it, and shredded it, and he said to her<sup>asws</sup>, ‘This (land) was not captured upon by your<sup>asws</sup> father<sup>saww</sup> without a cavalry or an infantry so the ropes could be tied in our necks’.

فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحُسَيْنِ حَدِّثْ لِي حَدًّا مِنْهَا جَبَلٌ أَوْ حَدٌّ مِنْهَا عَرِيشٌ مِصْرٌ وَ حَدٌّ مِنْهَا سَيْفُ الْبَحْرِ وَ حَدٌّ مِنْهَا دَوْمَةُ الْجَنْدَلِ فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا كُلُّهُ مِمَّا لَمْ يُوجِفْ عَلَى أَهْلِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ أَنْظَرُ فِيهِ .

Al-Mahdi said to him<sup>asws</sup>, ‘O Abu Al-Hassan<sup>asws</sup>! Define its boundary for me’. So he<sup>asws</sup> said: ‘A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal’. So he said, ‘All of this?’ He<sup>asws</sup> said: ‘Yes, O commander of the faithful, all of this. All of this is from what was not captured upon from its owners by

Rasool-Allah<sup>saww</sup>, neither by a cavalry nor an infantry'. So he said, 'It is a lot, and I shall look into it'.<sup>62</sup>

## The apparent squandering

عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَ لَا تُبَدِّرْ تَبْدِيرًا. قال: «من أنفق شيئاً في غير طاعة الله فهو مبذر، و من أنفق في سبيل الخير فهو مقتصد».

From Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah<sup>asws</sup> about His<sup>azwj</sup> Words: **and do not squander wastefully [17:26]**. So he<sup>asws</sup> said: 'The one who spends anything in other than the obedience of Allah<sup>azwj</sup>, so he is a squanderer. And the one who spends in the way of good; so, he is an economiser'.<sup>63</sup>

عن عامر بن جذاعة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «اتق الله و لا تسرف و لا تقتِر، و كن بين ذلك قواماً، إن التبذير من الإسراف، و قال الله: وَ لَا تُبَدِّرْ تَبْدِيرًا إِنْ لَمْ يَكُنْ عَلَى الْقَصْدِ».

From Aamir Bin Jaza'at who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup> and do not be extravagant nor be stingy, but be in between that. The squandering is from the waste, and Allah<sup>azwj</sup> Says: **and do not squander wastefully [17:26]**. Surely, Allah<sup>azwj</sup> does not Punish upon the economising'.<sup>64</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ مَالِكِ بْنِ عَطِيَّةَ عَنْ عَامِرِ بْنِ جُدَاعَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَرَضُ إِلَى مَيْسَرَةٍ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى غَلَّةٍ تُدْرِكُ فَقَالَ الرَّجُلُ لَا وَاللَّهِ قَالَ فَإِلَى تِجَارَةٍ تُؤَبُّ قَالَ لَا وَاللَّهِ قَالَ فَإِلَى عُقْدَةٍ تُبَاعُ فَقَالَ لَا وَاللَّهِ

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Aamir Bin Juza'at who said,

'A man came over to Abu Abdullah<sup>asws</sup>, and he said to him<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! Lend me (some money) up to (my) financial ease'. So Abu Abdullah<sup>asws</sup> said to him: 'Up to you realising a harvest?' So the man said, 'No, by Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'So up to your profit in a trade?' He said, 'No, by Allah<sup>azwj</sup>'. He<sup>asws</sup>: 'So up to a contract being fulfilled?' So he said, 'No, by Allah<sup>azwj</sup>'.

<sup>62</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 5

<sup>63</sup> تفسير العياشي 2: 53 / 288.

<sup>64</sup> تفسير العياشي 2: 55 / 288.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَأَنْتَ مِمَّنْ جَعَلَ اللَّهُ لَهُ فِي أَمْوَالِنَا حَقًّا ثُمَّ دَعَا بِكَيْسٍ فِيهِ دَرَاهِمٌ فَأَدْخَلَ يَدَهُ فِيهِ فَنَآوَلَهُ مِنْهُ قَبْضَةً ثُمَّ قَالَ لَهُ اتَّقِ اللَّهَ وَلَا تُسْرِفْ وَلَا تَقْتُرْ وَلَا تَكُنْ بَيْنَ ذَلِكَ قَوَامًا إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَا تُبَذَّرْ تَبْذِيرًا .

So Abu Abdullah<sup>asws</sup> said: 'Thus, you are from the ones for whom, in our<sup>asws</sup> wealth, there is a right'. Then he<sup>asws</sup> called for a bag wherein were some Dirhams, and he<sup>asws</sup> inserted his<sup>asws</sup> hand in it and took out a handful from it, then said to him: 'Fear Allah<sup>azwj</sup> and neither be extravagant nor be stingy, but be upright in between that. The squandering is from the extravagance. Allah<sup>azwj</sup> Mighty and Majestic Said: **and do not squander wastefully [17:26]** .

الْحُسَيْنُ بْنُ مَجْبُوبٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَ ذَلِكَ .

Al Hassan Bin Mahboub, from Sa'dan Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> – similar to that'.<sup>65</sup>

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) في قوله «و لا تُبذَّرُ تَبْذِيرًا»، قال: «بذل الرجل ماله، و يقعد ليس له مال». قال: فيكون تبذير في حلال؟ قال: «نعم».

From Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **and do not squander wastefully [17:26]**. He<sup>asws</sup> said: 'The man spends his wealth, and sits back with there being no wealth left for him'. He (the narrator) said, 'So can the squandering happen to be in Permissible (ways of spending)?' He<sup>asws</sup> said: 'Yes'.<sup>66</sup>

عن بشر بن مروان، قال: دخلنا على أبي عبد الله (عليه السلام) فدعا برطب، فأقبل بعضهم يرمي بالنوى، قال: فأمسك أبو عبد الله (عليه السلام) يده، فقال: «لا تفعل، إن هذا من التبذير، و إن الله لا يحب الفساد».

From Bashr Bin Marwan who said,

'We went over to Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> called for the dates. So one of them went on to throw away the cores, but Abu Abdullah<sup>asws</sup> withheld his hand and he<sup>asws</sup> said: 'Do not do so. This is from the squandering, and surely Allah<sup>azwj</sup> does not Love the spoilage'.<sup>67</sup>

<sup>65</sup> Al Kafi V 3 – The Book Of Zakaat CH 1 H 14

<sup>66</sup> تفسير العياشي 2: 54 / 288.

<sup>67</sup> تفسير العياشي 2: 58 / 288.

## The esoteric squandering

عنه، عن أبيه، عن علي بن حديد، عن منصور بن يونس، عن إسحاق بن عمار، عن أبي عبد الله (ع) في قول الله: " ولا تبذر تبذيرا " قال: لا تبذروا ولاية علي (ع).

From him, from his father, from Ali Bin hadeed, from Mansour Bin Yunus, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **and do not squander wastefully [17:26]**. He<sup>asws</sup> said: 'Do not squander wastefully the Wilayah of Ali<sup>asws</sup>,<sup>68</sup>

## VERSE 28

وَأَمَّا تَعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا {28}

**And if you turn from them seeking Mercy from your Lord which you hope for, then speak to them gentle words [17:28]**

## Politeness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ جَعْفَرًا (عليه السلام) يَقُولُ جَاءَ جِبْرَائِيلُ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ دَارِ خَلْقِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Al Hassan who said,

'I heard Ja'far<sup>asws</sup> saying: 'Jibraeel<sup>as</sup> came over to the Prophet<sup>saww</sup> and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the greetings to you<sup>as</sup>, and is Saying to you<sup>saww</sup>: "Be polite with My<sup>azwj</sup> creatures"<sup>69</sup>.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ حَمَزَةَ بْنِ بَزِيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَمَرَنِي رَبِّي بِمَدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِأَدَاءِ الْفَرَائِضِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail Bin Bazie, from Abdullah Bin Sinan,

<sup>68</sup> Al Mahaasin – V 1 Bk 5 H 298

<sup>69</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 2

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'My<sup>azwj</sup> Lord<sup>azwj</sup> Commanded me with being polite with the people just as He<sup>azwj</sup> Commanded with the fulfilment of the Obligations'.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مُدَارَاةُ النَّاسِ نِصْفُ الْإِيمَانِ وَ الرَّفْقُ بِهِمْ نِصْفُ الْعَيْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Politeness with the people is half the *Emān*, and kindness with them is half the life'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) خَالِطُوا الْأَبْرَارَ سِرًّا وَ خَالِطُوا الْفُجَّارَ جَهَارًا وَ لَا تَمِيلُوا عَلَيْهِمْ فَيَظْلِمُوكُمْ فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلَّا مَنْ ظَنُّوا أَنَّهُ أَيْدِيهِمْ وَ صَبَرَ نَفْسُهُ عَلَى أَنْ يُقَالَ [لَهُ] إِنَّهُ أَيْدِيهِمْ لَا عَقْلَ لَهُ .

Then Abu Abdullah<sup>asws</sup> said: 'Mingle with the righteous secretly and mingle with the immoral superficially (in public), but do not be attracted to them as they would oppress you. There will come a time, when, from the religious people, only those will be safe who are thought of as fools, and they would patience so much so that they will be called silly i.e. there is no intellect for him'.<sup>71</sup>

## VERSES 29 & 30

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا {29}

**And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]**

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {30}

**Surely, your Lord Extends and Straits sustenance to one He so Desires to. He would always be Informed, Insightful with His servants [17:30]**

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَجَاءَ سَائِلٌ فَقَامَ إِلَىٰ مِكَتَلٍ فِيهِ تَمْرٌ فَمَلَأَ يَدَهُ فَنَاولَهُ ثُمَّ جَاءَ آخَرَ فَسَأَلَهُ فَقَامَ فَأَخَذَ بِيَدِهِ فَنَاولَهُ ثُمَّ جَاءَ آخَرَ فَسَأَلَهُ فَقَامَ فَأَخَذَ بِيَدِهِ فَنَاولَهُ

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Musa Bakr, from Ajlan who said,

<sup>70</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 4

<sup>71</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 57 H 5

'I was in the presence of Abu Abdullah<sup>asws</sup>, when a beggar came over. So he<sup>asws</sup> reached to a basket in which were some dates, filled his<sup>asws</sup> hand and gave it to him. Then another came over and begged him<sup>asws</sup>. So he<sup>asws</sup> stood, grabbed a handful and gave it to him. Then another came over and begged him<sup>asws</sup>, so he<sup>asws</sup> stood, grabbed a handful and gave it to him. Then another came over and begged him<sup>asws</sup>. So he<sup>asws</sup> stood, grabbed a handful and gave it to him.

ثُمَّ جَاءَ آخَرُ فَقَالَ اللَّهُ زَارِفْنَا وَإِيَّاكَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئاً إِلَّا أَعْطَاهُ فَأَرْسَلَتْ إِلَيْهِ امْرَأَةٌ ابْنًا لَهَا فَقَالَتْ انْطَلِقْ إِلَيْهِ فَاسْأَلْهُ فَإِنْ قَالَ لَكَ لَيْسَ عِنْدَنَا شَيْءٌ فَقُلْ أَعْطَيْتُ فَمِيصَكَ قَالَ فَأَخَذَ فَمِيصَهُ فَرَمَى بِهِ إِلَيْهِ

Then another one came over, so he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Grace us<sup>asws</sup> and you'. Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was such that no one asked him<sup>saww</sup> from something of the world except that he<sup>saww</sup> gave it to him. So, a woman sent her son over to him<sup>asws</sup> saying, 'Go to him<sup>saww</sup> and ask him. So, if he<sup>saww</sup> says: 'There is nothing with us<sup>saww</sup>', so he said, 'Give me your<sup>saww</sup> shirt'. He<sup>asws</sup> said: 'So he<sup>saww</sup> took off his shirt and threw it at him'.

وَ فِي نُسخَةٍ أُخْرَى فَأَعْطَاهُ فَأَدَّبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى الْقَصْدِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَحْسُوراً .

And in another copy, 'So he<sup>saww</sup> gave him (his<sup>saww</sup> shirt) and Allah<sup>azwj</sup> Blessed and High Educated him<sup>saww</sup> upon the moderation, so He<sup>azwj</sup> Said: **And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]**.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَحْسُوراً قَالَ الْإِحْسَارُ الْفَاقَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]**. He<sup>asws</sup> said: 'The 'insolvency' is the destitution'.<sup>73</sup>

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: «ثم علم الله عز و جل نبيه (صلى الله عليه و آله) كيف ينفق، و ذلك أنه كانت عنده اوقية من الذهب، فكره أن تبيت عنده فتصدق بها،

And from him (Al Kulayni), from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Abu Abdullah<sup>asws</sup> having said: 'Then Allah<sup>azwj</sup> Mighty and Majestic Taught His<sup>azwj</sup> Prophet<sup>saww</sup> how he<sup>saww</sup> should spend, and that is because, when there was

<sup>72</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 7

<sup>73</sup> Al Kafi – V 4 – The Book of Zakat Ch 81 H 6



an ounce of gold with him, so he<sup>saww</sup> disliked it that it should be with him<sup>saww</sup> overnight, so he<sup>saww</sup> gave charity with it.

فأصبح و ليس عنده شيء، و جاءه من يسأله، فلم يكن عنده ما يعطيه، فلامه السائل، و اغتم هو حيث لم يكن عنده ما يعطيه، و كان رحيماً رقيقاً،

So the morning came and there wasn't anything with him<sup>saww</sup>, and there came one who begged him<sup>saww</sup>, but there did not happen to be with him<sup>saww</sup> what he<sup>saww</sup> could give him. So the beggar blamed him<sup>saww</sup> and he<sup>saww</sup> was gloomy when there did not happen to be with him<sup>saww</sup> what he<sup>saww</sup> could give him, and he<sup>saww</sup> was merciful, tender-hearted.

فأدب الله عز و جل نبيه (صلى الله عليه و آله) بأمره فقال: وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا يقول: إن الناس قد يسألونك و لا يعذرونك، فإذا أعطيت جميع ما عندك من المال كنت قد حسرت «1» من المال.»

So Allah<sup>azwj</sup> Mighty and Majestic Educated His<sup>azwj</sup> Prophet<sup>saww</sup> with his<sup>saww</sup> matter, and He<sup>azwj</sup> Said: **And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29].** He<sup>azwj</sup> was Saying: "Surely the people would be asking you<sup>saww</sup> and will not be excusing you<sup>saww</sup> (from giving). So, when you<sup>saww</sup> give the entirety of what is with you<sup>saww</sup> from the wealth, you<sup>saww</sup> would be destitute from the wealth".<sup>74</sup>

عن ابن سنان، عن أبي عبد الله (عليه السلام)، في قوله وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ، قال: فضم يده و قال: «هكذا» فقال: وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فبسط راحته و قال: «هكذا».

From Ibn Sinan,

'From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And do not make your hand to be shackled to your neck [17:29].** He (the narrator) said, 'So he<sup>asws</sup> clasped his<sup>asws</sup> hands and said: 'Like this!' Then he<sup>asws</sup> said: **nor extend it with every extension [17:29]**, so he<sup>asws</sup> extended his<sup>asws</sup> palm and said: 'Like this!'<sup>75</sup>

## VERSE 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا  
{31}

<sup>74</sup> الكافي 5 / 67 / 1 .

<sup>75</sup> تفسير العياشي 2: 60 / 289 .

**And do not kill your children for fear of destitution. We sustain them and you. Surely your killing them was a major mistake [17:31]**

العياشي: عن إسحاق بن عمار، عن أبي إبراهيم (عليه السلام)، قال: «لا يملق حاج أبدا»، قال: قلت: و ما الإملاق؟ قال: «الإفلاس» ثم قال: «قول الله: وَ لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ».

Al Ayyashi, from Is'haq Bin Amaar,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The Pilgrim would never be a destitute, ever'. I said, 'And what is the 'destitution'?' He<sup>asws</sup> said: 'Bankruptcy'. Then he<sup>asws</sup> said: '**And do not kill your children for fear of destitution [17:31]**'.<sup>76</sup>

**VERSE 32**

وَلَا تَقْرُبُوا الزِّنَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا {32}

**And do not go near the adultery; it was always an immorality and an evil way [17:32]**

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ لَا تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً. يقول: «معصية و مقتا، فإن الله يمقته و يبغضه، و قوله: وَ سَاءَ سَبِيلًا و هو أشد الناس عذابا، و الزنا من أكبر الكبائر».

Then he (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And do not go near the adultery; it was always an immorality**. He<sup>asws</sup> said: 'A disobedience and an abomination, for Allah<sup>azwj</sup> Abhors it and Hates it. And His<sup>azwj</sup> Words: **and an evil way** - and it (deserves) the harshest of the Punishment for the people. And the adultery is the biggest of the major sins'.<sup>77</sup>

و في الفقيه و الخصال عن الصادق عليه السلام عن أبيه عن جدّه عن عليّ عليهم السلام عن النبيّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سلم في وصيّته له: يا عليّ في الزنا ست خصال ثلاث منها في الدنيا و ثلاث في الآخرة

And in (the books) Al Faqeeh and Al Khisaal –

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> in a bequest to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! In the adultery there are six characteristics, three from these are in the world and three in the Hereafter.

<sup>76</sup> تفسير العياشي 2: 62 / 289.

<sup>77</sup> تفسير القمي 2: 19.

فَأَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ بِهَا بَهَاءٌ وَيَعْجَلُ الْفَنَاءُ وَيَقْطَعُ الرِّزْقَ وَأَمَّا الَّتِي فِي الْآخِرَةِ فَسُوءُ الْحِسَابِ وَسَخَطُ الرَّحْمَنِ وَالْخُلُودُ فِي النَّارِ

So as for which are in the world, it is does away with the glamour, and hastens the annihilation, and cuts off the sustenance. And as for which are in the Hereafter, so it is the evil Reckoning, and Wrath of the Beneficent, and eternity in the Fire”.<sup>78</sup>

يُؤْتِسُّ عَنْ حَمَّادٍ عَنْ نُعْمَانَ الرَّازِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ رَزِيَ خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا خَرَجَ مِنَ الْإِيمَانِ .

Yunus, from Hammad, from Nu'man Al Razy who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘The one who commits adultery exits from the *Emān*, and the one who drinks the wine exits from the *Emān*, and the one who breaks the Fast for a day from the Month of Ramazan deliberately, exits from the *Emān*’.<sup>79</sup>

For detailed Ahadeeth on adultery, see *Al Kafi Vol 2 The Book of Eman and Kufr, Chapter 112 – The major sins –*

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

## VERSE 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنْصُورًا {33}

***And do not kill the soul which Allah has Forbidden, except with the right; and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]***

<sup>78</sup> تفسير الصافي، ج3، ص: 190

<sup>79</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 5

## Prohibition of excessive killing

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ أَبِي الْعَبَّاسِ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اجْتَمَعَتِ الْعِدَّةُ عَلَى قَتْلِ رَجُلٍ وَاحِدٍ حَكَمَ الْوَالِي أَنْ يُقْتَلَ أَتَاهُمْ شَاءُوا وَ لَيْسَ لَهُمْ أَنْ يَقْتُلُوا أَكْثَرَ مِنْ وَاحِدٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُثَوِّلُ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Urwa, from Abu Al Abbas and someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When a number gather upon killing one man, the guardians (of the deceased) decide which one of them they would like to kill, and it is not for them that they kill more than one. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing [17:33]**.<sup>80</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُثَوِّلُ فِي كِتَابِهِ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا فَمَا هَذَا الْإِسْرَافُ الَّذِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ قَالَ نَهَى أَنْ يُقْتَلَ غَيْرَ قَاتِلِهِ أَوْ يُمْتَلَّ بِالْقَاتِلِ

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Suleyman, from Sayf Bin Umeyra, from Is'haq Bin Ammar who said,

'I said to Abu Al-Hassan<sup>asws</sup> that Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: **And do not kill the soul which Allah has Forbidden, except with the right; and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**. So what is this excessiveness which Allah<sup>azwj</sup> Mighty and Majestic has Forbidden from?' He<sup>asws</sup> said: 'Forbidden that he should kill anyone other than his killer, or dismembering the killer'.

قُلْتُ فَمَا مَعْنَى قَوْلِهِ إِنَّهُ كَانَ مَنْصُورًا قَالَ وَ أَيُّ نُصْرَةٍ أَعْظَمُ مِنْ أَنْ يُدْفَعَ الْقَاتِلُ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَيَقْتُلُوهُ وَ لَا تَبِعَهُ تَلْزُمُهُ مِنْ قَتْلِهِ فِي دِينٍ وَ لَا دُنْيَا .

I said, 'So what is the Meaning of His<sup>azwj</sup> Words: **surely he would always be Aided**. He<sup>asws</sup> said: 'And which Aid is greater than that the killer should be handed over to the guardians of the killed-one, so they can kill him and there would be no follow-up (consequences) from killing him (the killer), neither in Religion nor in the world'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَضَى أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي حَائِطِ اشْتَرَكِ فِي هَدْمِهِ ثَلَاثَةَ نَفَرٍ فَوَقَعَ عَلَى وَاحِدٍ مِنْهُمْ فَمَاتَ فَصَمَّنَ الْبَاقِينَ دَيْتَهُ لِأَنَّ كُلَّ وَاحِدٍ مِنْهُمْ ضَامِنٌ صَاحِبِهِ .

<sup>80</sup> Al Kafi – V 7 – The Book of Wergilds Ch 6 H 9

<sup>81</sup> Al Kafi – V 7 – The Book of Wergilds Ch 54 H 7

Ali Bin Ibrahim, from his father, from one of his companions, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> judged regarding three who had participated in demolishing it upon one of them, so he died, and the remaining ones had to take the responsibility for his wergild because each one of them was responsible for his companion'.<sup>82</sup>

### Exception in the case of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>

عَنْهُ عَنْ صَالِحٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ قَالَ نَزَلَتْ فِي الْحُسَيْنِ (عليه السلام) لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفًا.

From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported:

I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing [17:33]**. He<sup>asws</sup> said: 'It was Revealed regarding Al-Husayn<sup>asws</sup>. Even if all the people of the earth were to be killed for it, it would not be excessive'.<sup>83</sup>

شرف الدين النجفي، قال: روى بعض الثقات، بإسناده عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا. قال: «نزلت في الحسين (عليه السلام)، لو قتل وليه أهل الأرض [به] ما كان مسرفاً، و وليه القائم (عليه السلام)».»

Sharaf Al Deen Al Najafy said, 'It has been reported by one of the trustworthy ones, from one of our companions,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**. He<sup>asws</sup> said: 'It was Revealed regarding Al-Husayn<sup>asws</sup>. Even if his<sup>asws</sup> guardian (Appointed Authority) kills all the inhabitants of the earth for it, it would not be excessive. And his<sup>asws</sup> guardian (Appointed Authority) is Al-Qaim<sup>asws</sup>'.<sup>84</sup>

عن سلام بن المستنير، عن أبي جعفر (عليه السلام) في قوله: وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا. قال: «هو الحسين بن علي (عليه السلام) قتل مظلوماً و نحن أولياؤه، و القائم منا إذا قام طلب بئار الحسين، فيقتل حتى يقال: قد أسرف في القتل

From Salaam Bin Mustaneer,

<sup>82</sup> Al Kafi – V 7 – The Book of Wergilds Ch 6 H 8

<sup>83</sup> Al Kafi – V 8 H 14812

<sup>84</sup> تأويل الآيات 1: 10 / 280.

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33].** He<sup>asws</sup> said: 'He<sup>asws</sup> is Al-Husayn Bin Ali<sup>asws</sup>, being killed unjustly, and we<sup>asws</sup> are his<sup>asws</sup> guardians (Appointed Authorities), and Al-Qaim<sup>asws</sup> from us<sup>asws</sup>, when he<sup>asws</sup> rises, would seek revenge for Al-Husayn<sup>asws</sup>, so he<sup>asws</sup> would kill to the extent that it would be said, 'He<sup>asws</sup> has exceeded in the killing'.

- و قال - المقتول: الحسين (عليه السلام) و وليه: القائم، و الإسراف في القتل: أن يقتل غير قاتله إِنَّهُ كَانَ مَنْصُوراً فإنه لا يذهب من الدنيا حتى ينتصر برجل من آل الرسول (صلى الله عليهم) يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً».

And he<sup>asws</sup> said: 'The killed – Al-Husayn<sup>asws</sup>, and his<sup>asws</sup> guardian (Appointed Authority) is Al-Qaim<sup>asws</sup>. And the excessiveness in the killing, is that one kills other than the killer, **He would always be Helped [17:33].** So he<sup>asws</sup> would not go away from the world until he<sup>asws</sup> is helped by a man from the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> who would fill the earth with equity and justice just as it had been filled with injustice and inequity'.<sup>85</sup>

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن الحسن بن أحمد، عن محمد بن الحسن الصفار، عن العباس بن معروف، عن محمد بن سنان، عن رجل، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَاناً فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُوراً.

Abu Al Qasim Ja'far Bin Muhammad Bin Qawlaqiya, from Muhammad Bin Al Hassan Bin Ahmad, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Sinan, from a man who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Exalted: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33].**

قال: «ذلك قائم آل محمد (عليه و عليهم السلام)، يخرج فيقتل بدم الحسين (عليه السلام)، فلو قتل أهل الأرض لم يكن مسرفاً.

He<sup>asws</sup> said: 'That is Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. He<sup>asws</sup> would rise and he<sup>asws</sup> would kill for (avenging) the blood of Al Husayn<sup>asws</sup>. So, if he<sup>asws</sup> were to kill (all) the inhabitants of the earth, it would not happen to be excessive.

و قوله: فَلَا يُسْرِفُ فِي الْقَتْلِ أي لم يكن ليصنع شيئاً يكون سرفاً»

And His<sup>azwj</sup> Words: **but he should not be excessive in the killing [17:33]**, i.e. there is nothing he<sup>asws</sup> would do which would happen to be excessive'.

ثم قال أبو عبد الله (عليه السلام): «يقتل - و الله - ذراري قتلة الحسين (عليه السلام) بفعال آياتها».

<sup>85</sup> تفسير العياشي 2: 67 / 290، ينابيع المودة: 425.

Then Abu Abdullah<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! He<sup>asws</sup> would kill the offspring of those who killed Al-Husayn<sup>asws</sup> due to the deeds of their forefathers (whom they were in agreement with)'.<sup>86</sup>

عن حمران، عن أبي جعفر (عليه السلام) قال: قلت له: يا بن رسول الله، زعم ولد الحسن (عليه السلام) أن القائم منهم، و أنهم أصحاب الأمر، و يزعم ولد ابن الحنفية مثل ذلك،

From Humran,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! The sons of Al-Hassan<sup>asws</sup> claim that Al-Qaim<sup>asws</sup> would be from them and they are the masters of the Command, and the sons of Ibn Al-Hanafiyya claim similar to that'.

فقال: «رحم الله عمي الحسن (عليه السلام)، لقد أعمد أربعين ألف سيف حين أصيب أمير المؤمنين (عليه السلام) و أسلمها إلى معاوية، و محمد بن علي سبعين ألف سيف قاتله، لو خطر عليهم خطر ما خرجوا منها حتى يموتوا جميعاً،

So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on my<sup>asws</sup> uncle Al Hassan<sup>asws</sup>. He<sup>asws</sup> had sheathed forty thousand swords when Amir Al-Momineen<sup>asws</sup> was hit and submitted these to Muawiya. And Muhammad (Al-Hanafiyya) son of Ali<sup>asws</sup>, seventy thousand swords fought him. Had he exposed against them with an exposure, they would not have come out from it until they would have all died in their entirety.

و خرج الحسين (عليه السلام) فعرض نفسه على الله في سبعين رجلاً، من أحق بدمه منا؟ نحن- و الله- أصحاب الأمر، و فينا القائم، و من السفاح و المنصور، و قد قال الله: وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا نحن أولياء الحسين بن علي (عليهما السلام)، و على دينه».

And Al-Husayn<sup>asws</sup> came out, and he<sup>asws</sup> displayed his<sup>asws</sup> self to Allah<sup>azwj</sup> among seventy men. Who is more rightful with his<sup>asws</sup> blood than us<sup>asws</sup>? By Allah<sup>azwj</sup>! We<sup>asws</sup> are the Masters<sup>asws</sup> of the Command, and among us<sup>asws</sup> would be Al-Qaim<sup>asws</sup>, and from the fighters and the Helped ones. And Allah<sup>azwj</sup> has Said: '**and one who is killed unjustly, so We have Made an authority to be for his guardian [17:33]. We<sup>asws</sup> guardians of Al-Husayn Bin Ali<sup>asws</sup> and are upon his<sup>asws</sup> Religion**'.<sup>87</sup>

العياشي: عن المعلی بن خنيس، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «من قتل النفس التي حرم الله فقد قتل الحسين في أهل بيته (عليهم السلام)».

Al Ayyashi, from Al Moalla Bin Khunays,

<sup>86</sup> كامل الزيارات: 5 / 63.

<sup>87</sup> تفسير العياشي 2: 69 / 291.

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: 'One who kills **the soul which Allah has Forbidden [17:33]**, so Al-Husayn<sup>asws</sup> has been killed among the people of his<sup>asws</sup> household'.<sup>88</sup>

## VERSE 34

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ  
كَانَ مَسْئُولًا {34}

**And do not approach the wealth of the orphan except by which is best until he reaches maturity; and fulfil the oath, surely the oath would always be questioned about [17:34]**

## The wealth of the orphans

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: «من عال يتيماً حتى ينقطع يتمه، أو يستغني بنفسه، أوجب عز و جل له الجنة كما أوجب النار لمن آكل مال اليتيم».

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

'I asked Abu Abdullah<sup>asws</sup> about consuming the wealth of the orphans. So he<sup>asws</sup> said: '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<sup>azwj</sup> has Obligated the Fire for the one who devours the wealth of the orphans'.<sup>89</sup>

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 قوما تقذف في أفواههم النار و تخرج من أدهانهم. 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<sup>asws</sup> has said that Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> was ascended to the sky, I<sup>saww</sup> saw a people and Fire was being thrown into their mouths and it was

<sup>88</sup> تفسير العياشي 2: 64 / 290.

<sup>89</sup> الكافي 5: 2 / 128.



coming out from their backs. So I<sup>saww</sup> said: 'Who are they, O Jibraeel<sup>as?</sup>' So he<sup>as</sup> said: 'They are the ones who were devouring the wealth of the orphans unjustly'.<sup>90</sup>

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

From Muhammad Bin Muslim,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), 'I asked, 'Regarding, how much wealth of the orphans consumed (unjustly) Obligates the Fire?' The Imam<sup>asws</sup> said: 'Regarding two Dirhams'.<sup>91</sup>

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

(It has been narrated) from Ubeyd Bin Zarara, who says 'I asked Abu Abdullah<sup>asws</sup> about the major sins, so he<sup>asws</sup> 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<sup>azwj</sup>'.<sup>92</sup>

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 يردّه؟ فقال: «لا ينبغي له أن يأكل إلا بقصد، و لا يسرف».

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<sup>asws</sup> 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<sup>asws</sup> said: 'It is not befitting for him that he consumes except with the moderation and should not be extravagant'.<sup>93</sup>

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<sup>asws</sup>: 'In the book of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> (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'.<sup>94</sup>

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «إذا بلغ أشده: الاحتلام، ثلاث عشرة سنة».

<sup>90</sup> تفسير القمّي 1: 132.

<sup>91</sup> تفسير العيّاشي 1: 40 / 223.

<sup>92</sup> تفسير العيّاشي 1: 46 / 225.

<sup>93</sup> الكافي 5: 128 / 3.

<sup>94</sup> تفسير العيّاشي 1: 39 / 223.

From Abdullah Bin Sinan,

'Abu Abdullah<sup>asws</sup> having said: '**until he reaches maturity [17:34]** - The wet dreams, at the age of thirteen years'.<sup>95</sup>

## The actual orphans

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<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! What is the least of which makes the servant enter the Fire?' He<sup>asws</sup> said: 'The one who devours one Dirham from the wealth of the orphans (unjustly). And we<sup>asws</sup> are the orphans'.<sup>96</sup>

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

(Imam Hassan Al-Askari<sup>asws</sup> said): 'And the most severely orphaned is this orphan, the one orphaned (cut off) from his Imam<sup>asws</sup>, not being able upon arriving to him<sup>asws</sup>, and he does not know how his<sup>asws</sup> decision is regarding what he is involved with from the Laws of his Religion.

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

Indeed! So the one who was from our<sup>asws</sup> Shias, a knower of our<sup>asws</sup> teachings, and this (other one) is the ignorant one with our<sup>asws</sup> Laws, the one cut off from witnessing us<sup>asws</sup>, is an orphan in his lap. Indeed! So the one who guides him and set him on the right path, and teaches him our<sup>asws</sup> Laws – would be with us<sup>asws</sup> among the lofty friends. My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> with that, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Rasool-Allah<sup>saww</sup>,<sup>97</sup>

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيِّ ع مَنْ كَفَلَ لَنَا يَتِيمًا قَطَعْتُهُ عَنَّا مَحْتَسِنًا بِاسْتِئْزَارِنَا فَوَاسَاهُ مِنْ عُلُومِنَا الَّتِي سَقَطَتْ إِلَيْهِ- حَتَّى أَرَشَدَهُ وَ هَدَاهُ، قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ .: " يَا أَيُّهَا الْعَبْدُ الْكَرِيمُ الْمُوَاسِي - إِيَّيَّيْ أَوْلَى بِالْكَرِيمِ اجْعَلُوا لَهُ يَا مَلَائِكَتِي فِي الْجَنَانِ بَعْدَ كُلِّ حَرْفٍ عَلَّمَهُ أَلْفَ أَلْفِ قَصْرٍ، وَ ضَمُّوا إِلَيْهَا مَا يَلِيْقُ بِهَا مِنْ سَائِرِ النَّعَمِ "

(Imam Hassan Al Askari<sup>asws</sup> said: 'And Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'The one who guarantees an orphan of ours<sup>asws</sup>, the one cut off from us<sup>asws</sup> by an ordeal being

<sup>95</sup> تفسير العياشي 2: 73 / 292.

<sup>96</sup> تفسير العياشي 1: 48 / 225.

<sup>97</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 214

veiled from us<sup>asws</sup>, so he extends to him from our<sup>asws</sup> teachings which have come to him – until he sets him right and guides him, Allah<sup>azwj</sup> Mighty and Majestic would Say to him: “O you benevolent servant, the consoling one! I<sup>azwj</sup> am foremost with the Benevolence! O My Angels! Make for him in the Gardens by the number of every letter he taught, a million castles, and incorporate to these whatever is suitable with these from the rest of the Bounties!”<sup>98</sup>

## Fulfilling the oath

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنِ الْأَيْمَانِ وَ التُّدْوِيرِ وَ الْيَمِينِ الَّتِي هِيَ لِلَّهِ طَاعَةٌ فَقَالَ مَا جَعَلَ لِلَّهِ فِي طَاعَةٍ فَلْيَقْضِهِ فَإِنْ جَعَلَ لِلَّهِ شَيْئًا مِنْ ذَلِكَ ثُمَّ لَمْ يَفْعَلْهُ فَلْيَكْفُرْ بِمِينَهُ وَ أَمَا مَا كَانَتْ يَمِينٌ فِي مَعْصِيَةٍ فَلَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Faalat Bin Ayoub, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim, who said,

‘I asked Abu Ja’far<sup>asws</sup> about the oaths, and the vows, and the oath in which there is obedience for Allah<sup>azwj</sup>. So he<sup>asws</sup> said: ‘Whatever is made for the Sake of Allah<sup>azwj</sup> in obedience, so let it be fulfilled. So if something from that is made for the Sake of Allah<sup>azwj</sup>, then he does not do it, so his oath would have expiation; and but whatever oath was in disobedience, so it is not with anything’.<sup>99</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ كُلُّ مَنْ عَجَزَ عَنْ نَذْرٍ نَذَرَهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, form Jameel Bin Salih,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: ‘Everyone who is frustrated from fulfilling his vow, so his expiation is an expiation of an oath’.<sup>100</sup>

## VERSE 35

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {35}

**And fulfil the measure when you measure out and weigh with the straight scale; that is good and of excellent interpretation [17:35]**

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «القسطاس المستقيم فهو الميزان الذي له لسان».

<sup>98</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 218

<sup>99</sup> Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 7

<sup>100</sup> Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 17

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

'Abu Ja'far<sup>asws</sup> having said: '**the straight scale [17:35]** – so it is the Scale which has a tongue for it'.<sup>101</sup>

ابن طاووس (ره) نقلًا عن كتاب محمد بن العباس (ره)، عن محمد ابن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر، عن أبيه عليهما السلام في قول الله عزوجل \* (وأوفوا بالعهد إن العهد كان مسئولًا وأوفوا الكيل إذا كلتم وزنوا بالقسطاس المستقيم) \*

Ibn Tawoos copied from the book of Muhammad Bin Al Abbas, from Muhammad Ibn Haman Bin Saheyl, from Muhammad Bin Ismail Al Alawy, from Isa bin Dawood Al Najjar,

'From Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and fulfil the oath, surely the oath would always be questioned about [17:34] And fulfil the measure when you measure out and weigh with the straight scale [17:35].**

قال (العهد) ما أخذ النبي صلى الله عليه وآله على الناس في مودتنا، وطاعة أمير المؤمنين أن يخالفوه ولا يتقدموه ولا يقطعوا رحمته، وأعلمهم أنهم مسؤولون عنه وعن كتاب الله عزوجل،

He<sup>asws</sup> said: 'The oath is what the Prophet<sup>saww</sup> took upon the people regarding our<sup>asws</sup> cordiality and obedience to Amir Al-Momineen<sup>asws</sup> that they should not oppose him<sup>asws</sup>, nor precede him<sup>asws</sup>, nor cut off his<sup>asws</sup> relationship, and he<sup>saww</sup> let them know that they would be Questioned about it and about the Book of Allah<sup>azwj</sup> Mighty and Majestic.

فأما (القسطاس) فهو الامام، وهو العدل من الخلق أجمعين وهو حكم الائمة، وقال الله عزوجل: \* (ذلك خير وأحسن تأويلاً) \* قال: هو أعرف بتأويل القرآن وما يحكم ويقضي.

So, as for **the straight scale [17:35]**, so he<sup>asws</sup> is the Imam<sup>asws</sup>, and he<sup>asws</sup> is the justice from the creatures in their entirety, and it is the decision of the Imams<sup>asws</sup>. And Allah<sup>azwj</sup> Mighty and Majestic Said: **that is good and of excellent interpretation [17:35].** He<sup>asws</sup> is more understanding with the interpretation of the Quran and what to decide and judge".<sup>102</sup>

<sup>101</sup> تفسير القمّي 2: 19.

<sup>102</sup> Taweel Al Ayaat Al Zahira – P 281 H 11