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## CHAPTER 4

## AL-NISAA

## (176 VERSES)

## VERSES 22 to 41

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSE 22

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا {22}

***And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22]***

العباشي: عن الحسين بن زيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تعالى قد حرم علينا نساء النبي (صلى الله عليه وآله) بقول الله: وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ».

Al Ayyashi, from Al Husayn Bin Zayd who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> the Exalted has Forbidden to us the wives of the Prophet<sup>saww</sup> by the Words of Allah<sup>azwj</sup> ***And you cannot marry from the women whom your fathers married [4:22].***<sup>1</sup>

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما

(Al-Sadiq<sup>asws</sup>) said: 'And as for what you have mentioned is that they have permitted for themselves to marry those women whom Allah<sup>azwj</sup> has Prohibited in His<sup>azwj</sup> Book, for they are thinking that it has only been Prohibited to us to marry the wives of the Prophet<sup>saww</sup>, so it is more rightful what is clear from it, the veneration of the Right of Allah<sup>azwj</sup> and the prestige of His<sup>azwj</sup> Rasool<sup>saww</sup> and the veneration of his<sup>saww</sup> state. And whatever Allah<sup>azwj</sup> has Prohibited upon his<sup>saww</sup> followers to marry his<sup>saww</sup> wives after His<sup>azwj</sup> Words, ***and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah [33:53].***

<sup>1</sup> تفسير العياشي 1: 70 / 230.

وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنحكوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

And Allah<sup>azwj</sup> Blessed and High has Said: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]**, and he<sup>saww</sup> is a father to them. Then He<sup>azwj</sup> Said **And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22]**.<sup>2</sup>

## VERSE 23

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

**Prohibited unto you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and daughters of the brother and daughters of the sister, and your mothers who breast-fed you, and your sisters from the breast-feeding, and mothers of your wives, and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you; and the wives of your sons who are from your loins, and from gathering between the two sisters (in marriage) except for what has passed; surely Allah was always Forgiving, Merciful [4:23]**

[ العياشي ] عن أبي حمزة قال: سألت أبا جعفر (عليه السلام) عن رجل تزوج امرأة وطلقها قبل أن يدخل بها أتخل له ابنتها ؟ قال: فقال: قد قضى في هذا أمير المؤمنين (عليه السلام) لا بأس به ان الله يقول: \* (وربكم التي في حجوركم من نسآلكم التي دخلتم بهن فإن لم تكونوا دخلتم بهن فلا جناح عليكم) \*. لكنه لو تزوج الابنة ثم طلقها قبل أن يدخل بها لم تخل له امها.

Al Ayyashi, from Abu Hamza who said,

'I asked Abu Ja'far<sup>asws</sup> about a man who married a woman and divorced her before he had copulated her, is her daughter Permissible to him?' So he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> had judged with regards to this. There is no problem in it, as Allah<sup>azwj</sup> is Saying **and your step-daughters whom are in your care from the women whom you entered with, but, if you did not enter into them, then there is no**

<sup>2</sup> Basaaair Al Darajaat – P 10 CH 21 H 1 (Extract)

**blame upon you [4:23].** But, if he were to marry her daughter, then divorce her before having copulated with her, her mother would not be Permissible to him’.

قال: قلت: أليس هي سواء؟ فقال: لا ليس هذه مثل هذه، ان الله يقول \* (وأمهت نسآلكم) \* لم يستثن في هذه كما اشترط في تلك هذه هاهنا مبهمة ليس فيها شرط وتلك فيها شرط.

I said, ‘Is this not the same?’ So he<sup>asws</sup> said: ‘No! This is not similar to this. Allah<sup>azwj</sup> is Saying **and mothers of your wives** (Forbidden). There is no exclusion in this just as a condition having been stipulated in that. This one here is vague, there is no stipulated condition in it, and in that there is a stipulated condition’.<sup>3</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [إِي] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحُسَيْنِ وَ الْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيَّ شَيْءٍ اخْتَجَحْتُمْ عَلَيْهِمْ قُلْتُ اخْتَجَحْنَا عَلَيْهِمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى فَجَعَلَ عِيسَى ابْنُ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوحٍ (عليه السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated the following:

Abu Ja'far<sup>asws</sup> said to me: ‘O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>?’ I said, ‘They are denying us that the two of them<sup>asws</sup> are the sons<sup>asws</sup> of the Rasool Allah<sup>saww</sup>’. He<sup>asws</sup> said: ‘So by which thing do you argue against them?’ I said, ‘We argue against them by the Statement of Allah<sup>azwj</sup> regarding Isa Bin Maryam<sup>as</sup>: **and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:84] And Zakarriya and Yahya and Isa [6:85].** So He<sup>azwj</sup> Made Isa Bin Maryam<sup>as</sup> to be from the descendants of Noah<sup>as</sup>’.

قَالَ فَأَيَّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الْإِنْتَةِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيَّ شَيْءٍ اخْتَجَحْتُمْ عَلَيْهِمْ قُلْتُ اخْتَجَحْنَا عَلَيْهِمْ يَقُولُ اللَّهُ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ قَالَ فَأَيَّ شَيْءٍ قَالُوا قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَ آخَرُ يَقُولُ أَبْنَاؤُنَا

He<sup>asws</sup> said: ‘So what is it that they say to you?’ I said, ‘They say, ‘The sons of a daughter can be from the sons, but they still are not from the lineage’. He<sup>asws</sup> said: ‘So which argument do you argue against them with?’ I said, ‘We argue against them by the Statement of Allah<sup>azwj</sup> to His<sup>azwj</sup> Messenger<sup>saww</sup>: **say: Come let us call our sons and your sons and our women and your women and ourselves and your selves [3:61].** He<sup>asws</sup> said: ‘So what do they say?’ I said, ‘They say that in the speech of the Arabs a man may say ‘our sons’ for the sons of another man’.

<sup>3</sup> Hadeeth No. 59

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُ وَ أَيْنَ ذَلِكَ جُعِلَتْ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةُ إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ حَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلُّهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) نِكَاحُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَ فَحَرُّوا وَ إِنْ قَالُوا لَا فَهُمَا ابْنَاهُ لِصُلْبِهِ.

(The narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'O Abu Al-Jaroud! I<sup>asws</sup> will give it (proof) from the Book of Allah<sup>azwj</sup> that the two of them<sup>asws</sup> are from the progeny of the Rasool Allah<sup>saww</sup>. None shall reject it except for the infidel'. I said, 'May I be sacrificed for you<sup>asws</sup>, and where is that?' He<sup>asws</sup> said: 'Where Allah<sup>azwj</sup> Says: **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** - the Verse until it ends with the Words of the Blessed and High **and the wives of your sons who are of your own loins**. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah<sup>saww</sup> to marry the wives of the two of them<sup>asws</sup>? If they say, 'Yes', they lie, are mischievous, and if they say, 'No', so the two of them<sup>asws</sup> are from his<sup>saww</sup> seed'.

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو، و قد اجتمع إليه في مجلسه جماعة من أهل العراق، و ذكر الحديث بطوله، إلى أن قال فيه الرضا (عليه السلام): «فيقول الله عز و جل في آية التحريم: حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ إِلَى آخِرِهَا فَأَخْبِرُونِي هَلْ تَصْلَحُ ابْنَتِي أَوْ ابْنَةُ ابْنَتِي وَ مَا تَنَاسَلُ مِنْ صُلْبِي لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا: لَا. [قال: «فأخبروني هل كانت ابنة أحدكم تصلح له أن يتزوجها لو كان حيا»؟ قالوا: نعم.]

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Al Husayn Bin Shazawiya Al Mowdib, and Ja'far Bin Muhammad Bin Masrour who both said, 'It was narrated to us by Muhammad bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayan Bin Al Salt, who said,

'Al Reza<sup>asws</sup> attended a gathering of Al Mamoun at Merv, and he had gathered to him in his gathering a group from the people of Al Iraq' - and he mentioned the Hadeeth in its length up Al Reza<sup>asws</sup> having said in it: 'So Allah<sup>azwj</sup> Mighty and Majestic is Saying **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** – up to its end. So Inform me<sup>asws</sup>. Is it correct for my<sup>asws</sup> daughter or a daughter of my<sup>asws</sup> daughter, and whatever is lineaged from my<sup>asws</sup> lineage to Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> could marry her if he<sup>saww</sup> had been alive?' They said, 'No'. He<sup>asws</sup> said: 'Then inform me<sup>asws</sup>, if it was a daughter of one of you, would it be correct for him<sup>saww</sup> that he<sup>saww</sup> marries her, if he<sup>saww</sup> was alive?' They said, 'Yes'.

قال: «ففي هذا بيان أننا من آله و لستم من آله، و إلا لحُرِّمَتْ عليه بناتكم كما حُرِّمَتْ عليه بناتي، لأننا من آله و أنتم من أمته».

He<sup>asws</sup> said: 'Thus, in this is a clarification that we<sup>asws</sup> are from his<sup>saww</sup> Progeny<sup>asws</sup> and you aren't from his<sup>saww</sup> Progeny<sup>asws</sup>, or else your daughter would have been Prohibited unto him<sup>saww</sup> just as my<sup>asws</sup> daughters would have been Prohibited unto

him<sup>saww</sup>, because we<sup>asws</sup> are from his<sup>saww</sup> Progeny<sup>asws</sup> and you are from his<sup>saww</sup> community".<sup>4</sup>

و عنه، قال: حدثنا أبو أحمد هاني من محمد بن محمود العبدي (رضي الله عنه)، قال: حدثنا أبي محمد بن محمود، بإسناد رفعه إلى موسى بن جعفر (عليه السلام)، في حديثه (عليه السلام) مع الرشيد، قال (عليه السلام): «قلت له: يا أمير المؤمنين، لو أن النبي (صلى الله عليه وآله) نشر فخطب إليك كرميتك هل كنت تجيبه؟» فقال: سبحان الله! و لم لا أجيبه، بل افتخر على العرب و العجم و قريش بذلك.

And from him (Al Sadouq), said, 'It was narrated to us by Abu Ahmad Hany, from Muhammad Bin Mahmoud Al Abdy, from Abu Muhammad Bin Mahmoud, by a chain,

raising it to Musa Bin Ja'far<sup>asws</sup>, in his<sup>asws</sup> Hadeeth with (Haroun) Al Rashid. He<sup>asws</sup> said: 'I<sup>asws</sup> said to him, 'O commander of the faithful! If the Prophet<sup>saww</sup> was to be Resurrected and addresses to you for your prestige (hand of your daughter), would you answer him?' So he said, 'Glory be to Allah<sup>azwj</sup>! And why should I not answer (accept) him<sup>saww</sup>. But I would pride upon the Arabs and the non-Arabs, and the Quraysh due to that'.

فقلت له: «لكنه (عليه السلام) لا يخطب إلي و لا أزوجه». فقال: و لم؟ فقلت: «لأنه (صلى الله عليه وآله) ولدني و لم يلدك». فقال: أحسنت، يا موسى.

So I<sup>asws</sup> said to him: 'He<sup>saww</sup> would neither address to me<sup>asws</sup> nor would I<sup>asws</sup> marry (my<sup>asws</sup> daughter) to him<sup>saww</sup>. He said, 'And why not?' So I<sup>asws</sup> said: 'Because he<sup>saww</sup> begot me<sup>asws</sup> and did not beget you'. He said, 'Excellent, O Musa<sup>asws</sup>!'<sup>5</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَتَانَهُ رَجُلٌ فَسَأَلَهُ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَتْ قَبْلَ أَنْ يَدْخُلَ بِهَا أَيْتَزَوَّجُ بِأُمِّهَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَدْ فَعَلَهُ رَجُلٌ مِنَّا فَلَمْ نَرِ بِهِ بَأْسًا

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, so a man came over to him<sup>asws</sup> and asked him<sup>asws</sup> about a man who married a woman, so she died before he had slept with her, can he be married with her mother?' So Abu Abdullah<sup>asws</sup> said: 'A man from us<sup>asws</sup> (a companion) had done it, so we<sup>asws</sup> did not see any problem'.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا تَفْخَرُ الشَّيْبَةَ إِلَّا بِقَضَاءِ عَلِيٍّ (عليه السلام) فِي هَذِهِ الشَّمْخِيَّةِ الَّتِي أَفْتَاهَا ابْنُ مَسْعُودٍ أَنَّهُ لَا بَأْسَ بِذَلِكَ ثُمَّ أَتَى عَلِيًّا (عليه السلام) فَسَأَلَهُ فَقَالَ لَهُ عَلِيٌّ (عليه السلام) مِنْ أَيْنَ أَخَذْتَهَا فَقَالَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رَبَّائِكُمُ اللَّائِي فِي حُجُورِكُم مِّنْ نِّسَائِكُمُ اللَّائِي دَخَلْتُم بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ فَقَالَ عَلِيٌّ (عليه السلام) إِنَّ هَذِهِ مُسْتَنْتَاهُ وَ هَذِهِ مُرْسَلَةٌ وَ أُمّهَاتُ نِسَائِكُم

<sup>4</sup> عيون أخبار الرضا (عليه السلام) 1: 239 / 1.

<sup>5</sup> عيون أخبار الرضا (عليه السلام) 1: 81 / 9.

So I said, 'May I be sacrificed for you<sup>asws</sup>! The Shias do not pride themselves except with a judgement of Ali<sup>asws</sup> regarding the Shamkhiyya woman about whom Ibn Masoud had issued a Fatwa upon that there is no problem with that. Then he went over to Ali<sup>asws</sup> and asked him, so Ali<sup>asws</sup> said to him: 'From where have you taken it?' So he said, 'From the Words of Allah<sup>azwj</sup> Mighty and Majestic **and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you [4:23]**'. So Ali<sup>asws</sup> said: 'This is an exclusion, and this is for copulation **and mothers of your wives**'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِلرَّجُلِ أَمَا تَسْمَعُ مَا يَرْوِي هَذَا عَنْ عَلِيٍّ (عليه السلام) فَلَمَّا قُمْتُ نَدِمْتُ وَ قُلْتُ أَيُّ شَيْءٍ صَنَعْتُ يَقُولُ هُوَ قَدْ فَعَلَهُ رَجُلٌ مِنَّا فَلَمْ نَرِ بِهِ بَأْسًا وَ أَقُولُ أَنَا قَضَى عَلِيٍّ (عليه السلام) فِيهَا فَلَقِيْتُهُ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ مَسْأَلَةُ الرَّجُلِ إِنَّمَا كَانَ الَّذِي قُلْتُ يَقُولُ كَانَ زَلَّةً مِنِّي فَمَا تَقُولُ فِيهَا فَقَالَ يَا شَيْخُ تُخْبِرُنِي أَنَّ عَلِيًّا (عليه السلام) قَضَى بِهَا وَ تَسْأَلُنِي مَا تَقُولُ فِيهَا .

So Abu Abdullah<sup>asws</sup> said to the man: 'Did you hear what this one is reporting from Ali<sup>asws</sup>? So when I stood up, I was remorseful, and I said (to myself), 'What have I done? He<sup>asws</sup> was saying, "A man from us<sup>asws</sup> (a companion) had done it, so we<sup>asws</sup> did not see any problem', and I was saying, 'Ali<sup>asws</sup> had judged with regards to it'. So I met him<sup>asws</sup> after that, so I said, 'May I be sacrificed for you<sup>asws</sup>! The question of the man, that which I had said was a slip from me, so what are you<sup>asws</sup> saying with regards to it?' So he<sup>asws</sup> said: 'O Sheykh! You inform me<sup>asws</sup> that Ali<sup>asws</sup> has judged with it, and you are (still) asking me<sup>asws</sup> what I<sup>asws</sup> am saying with regards to it?'<sup>6</sup>

علي بن إبراهيم، قال: فإن الخوارج زعمت أن الرجل إذا كانت لأهله بنت و لم يربها، و لم تكن في حجره حلت له لقول الله تعالى: اللَّاتِي فِي حُجُورِكُمْ. قال الصادق (عليه السلام): «لا تحل له».

Ali Bin Ibrahim said, The Khawarijites are alleging that the man, when there was a daughter of his wife and he had not nourished her, and she did not happen to be in his care, she would be Permissible for him due to the Words of Allah<sup>azwj</sup> the Exalted: **who are in your care [4:23]**. Al Sadiq<sup>asws</sup> said: 'She is not Permissible for him'.<sup>7</sup>

الشييباني في (نهج البيان): عن أبي عبد الله (عليه السلام)، قال: إِلَّا مَا قَدْ سَلَفَ فِي زَمَنِ يَعْقُوبَ (عليه السلام)».

Al Shaybani in Nahj Al Bayan,

From Abu Abdullah<sup>asws</sup> having said: '**except for what has passed [4:22]** – during the era of Yaqub<sup>as</sup>'<sup>8</sup>.

عن أبي عون، قال: سمعت أبا صالح الحنفي، قال: قال علي (عليه السلام) ذات يوم: «سلوني» فقال ابن الكواء: أخبرني عن بنت الاخت من الرضاعة، و عن المملوكتين الأخنتين. فقال: «إنك لذهاب في التيه، سل عما يعنيك أو ما ينفعك». فقال ابن الكواء: إنما نسألك عما لا نعلم، فأما ما نعلم فلا نسألك عنه،

<sup>6</sup> Al Kafi – V 5 – The Book of Marriage Ch 77 H 4

<sup>7</sup> تفسير القمّي 1: 135.

<sup>8</sup> نهج البيان 1: 86 (مخطوط).

From my father Awn who said, 'I hear Abu Salih Al Hanafi saying,

'Ali<sup>asws</sup> said one day, 'Ask me<sup>asws</sup>!' So Ibn Al Kawa said, 'Inform me about a daughter of the sister from the breast-feeding, and about the two sisters (who are) owned slaves'. He<sup>asws</sup> said: 'You are gone astray in the maze. Ask about what concerns you or what would benefit you'. Ibn Al Kawa said, 'But rather we ask you<sup>asws</sup> about what we do not know, and as for what we do not, we do not ask you<sup>asws</sup> about it'.

ثم قال: «أما الأختان المملوكتان أحلتها آية، و حرمتها آية و لا أحله و لا احرمه، و لا أفعله أنا، و لا واحد من أهل بيتي».

Then he<sup>asws</sup> said: 'As for the two sisters (who are) owned slaves, a Verse Permits them, and a Verse Prohibits them, and I<sup>asws</sup> neither Permit it nor Prohibit it, nor do I<sup>asws</sup> do it, nor anyone from my<sup>asws</sup> family'.<sup>9</sup>

و عنه: بإسناده عن علي بن الحسن بن فضال، عن محمد و أحمد ابني الحسن، عن أبيهما، عن ثعلبة بن ميمون، عن معمر بن يحيى بن سام «1»، قال: سألتنا أبا جعفر (عليه السلام) عما تروي الناس عن أمير المؤمنين (عليه السلام)، عن أشياء من الفروج لم يكن يأمر بها و لا ينهى عنها إلا نفسه و ولده، فقلنا: كيف يكون ذلك؟ قال: «أحلتها آية، و حرمتها آية أخرى».

And from him (Al Toosi), from Ali Bin Al Hassan Bin Fazal and Ahmad, two sons of Al Hassan, from their father, from Sa'alba Bin Maymoun, from Mo'mar Bin Yahya Bin Sala, who said,

'We asked Abu Ja'far<sup>asws</sup> about was the people are reporting from Amir Al Momineen<sup>asws</sup>, about certain things from the marriages, he neither happen to order with it nor prohibit from it, except himself<sup>asws</sup> and his<sup>asws</sup> sons. So we said, 'How can that happen to be so?' He<sup>asws</sup> said: 'A Verse Permits it and another Verse Prohibits it'.

فقلنا: هل إلا أن يكون إحداها نسخت الاخرى، أم هما محكمتان ينبغي أن يعمل بهما؟ فقال: «قد بين لهم إذ نهي نفسه و ولده».

So we said, 'It is except that one of the two happens to Abrogate the other, or are they both Decisive, being proper that one acts in accordance with them both?' He<sup>asws</sup> said: 'He<sup>asws</sup> had clarified for them when he<sup>asws</sup> prohibited himself<sup>asws</sup> and his<sup>asws</sup> children'.

قلنا: ما منعه أن يبين ذلك للناس؟ قال: «خشى ألا يطاع، فلو أن أمير المؤمنين (عليه السلام) ثبت قدماء أقام كتاب الله كله، و الحق كله».

We said, 'What prevented him that he<sup>asws</sup> clarifies that to the people?' He<sup>asws</sup> said: 'Fearing that he<sup>asws</sup> would not be obeyed. So, if Amir Al Momineen<sup>asws</sup> had affirmed his<sup>asws</sup> feet, he<sup>asws</sup> would have established the Book of Allah<sup>azwj</sup>, all of it, and the Truth, all of it'.<sup>10</sup>

<sup>9</sup> تفسير العياشي 1: 79 / 232.

<sup>10</sup> الاستبصار 3: 629 / 173.



فِي كِتَابِ عَلِيِّ الشَّرَائِعِ بِإِسْنَادِهِ إِلَى مَرْوَانَ بْنِ دِينَارٍ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لِأَيِّ عِلَّةٍ لَا يَجُوزُ لِلرَّجُلِ أَنْ يَجْمَعَ بَيْنَ الْأُخْتَيْنِ فِي عَقْدٍ وَاحِدٍ؟ فَقَالَ لِتَحْصِينَ الْإِسْلَامَ وَ فِي سَائِرِ الْأَدْيَانِ تَرَى ذَلِكَ.

In the book Al Illal Al Sharaie, by his chain up to Marwan Bin Dinar who said,

'I said to Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), 'For which reason is it no allowed for the man to gather between the two sisters in one (marriage) tie?' So he<sup>asws</sup> said: 'It order to fortify Al Islam and in the rest of the religions you see that'.<sup>11</sup>

## VERSE 24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {24}

**And (Prohibited are) the married ones from the women except what your right hands possess, being an Ordinance of Allah upon you all; and Permissible to you are what is behind that, of you are seeking with your wealth, for marriage not for fornication. So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); surely Allah was always most-Knowing, Wise [4:24]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ، إِنَّمَا نَزَلَتْ «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

from Abu Abdullah<sup>asws</sup> having said: 'But rather it was Revealed as: **So whatever (Women) you enjoy with up to a specified term, give them their Obligatory recompense [4:24]**'.<sup>12</sup>

قَالَ الصَّادِقُ ع: «فَمَنْ اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى - فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً» قَالَ الصَّادِقُ ع فَهَذِهِ الْآيَةُ دَلِيلٌ عَلَى الْمُتَعَةِ.

<sup>11</sup> Tafseer Noor Al Saqalayn – V 1 P 462 H 150

<sup>12</sup> Tafseer Noor Al Saqalayn – V 1 P 467 H 172

Al Sadiq<sup>asws</sup> said: '**So the ones you enjoy with from them up to a specified term, give them their Obligatory recompense [4:24].** Al Sadiq<sup>asws</sup> said: 'Thus, this Verse evidences upon the Mut'a (temporary marriage)'.<sup>13</sup>

حدثنا علي بن ابراهيم بن هاشم قال حدثنا القسم بن الربيع الوراق عن محمد بن سنان عن صباح المدائني عن المفضل انه كتب إلى ابي عبد الله عليه السلام فجاءه هذا الجواب من ابي عبد الله عليه السلام

It has been narrated to us by Ali Bin Ibrahim Bin Hashaam, from Al-Qasim Bin Al-Rabi'e Al-Waraaq, from Muhammad Bin Sinan, from Sabaah Al-Madaainy, from Al-Mufazzal, who has narrated:

He wrote to Abu Abdullah<sup>asws</sup>, so there came this answer from Abu Abdullah<sup>asws</sup>:

واما ما ذكرت ان الشيعة يتزادفون المرأة الواحدة فاعوذ بالله ان يكون ذلك من دين الله ورسوله انما دينه ان يحل ما احل الله ويحرم ما حرم الله

And as for your mentioning that the Shias are synonymously marrying one woman, so I<sup>asws</sup> seek refuge with Allah<sup>azwj</sup> for that to be from the Religion of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, but rather their Religion is to permit what Allah<sup>azwj</sup> has Made Permissible, and to prohibit that which Allah<sup>azwj</sup> has Made Prohibited.

سواء؟؟ ان ما احل الله من النساء في كتاب المتعة في الحج اجلهما ثم لم يحرمهما فإذا اراد الرجل المسلم ان يتمتع من المرأة فعلى كتاب الله وسنته نكاح غير سفاح تراضيا على ما احبا من الاجرة والاجل كما قال الله فما استمتعتم به منهن فاتوهن اجورهن ولا جناح عليكم فيما تراضيتن به من بعد الفريضة

It is happiness what Allah<sup>azwj</sup> has Permitted from the women in the Book the (Umrah) *Tamatto* during the Hajj, for the reasons of these two then not Prohibiting them. So if a Muslim man intends to enjoy (Mut'a) the woman in accordance with the Book of Allah<sup>azwj</sup> and the Sunnah, then it is a marriage and not fornication, both of them being in agreement upon whatever they like from the recompense and the term, as Allah<sup>azwj</sup> has Said **So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24].**

ان هما احبا ان يمدا في الاجل على ذلك الاجر فاخر يوم من اجلها قبل ان ينقضى الاجل قبل غروب الشمس مدا فيه وزادا في الاجل ما احبا فان مضى آخر يوم منه لم يصلح الا ما امر مستقبل وليس بينهما عدة من سواه فانه اتحدت سواه اعتدت خمسة و الاربعين يوما وليس بينهما ميراث

If both of them would like to increase the term on that same dowry, they can do so up until one day before the term runs out, and before sun has set they can increase the term whatsoever they like. If the last day from it has passed, it would not be correct except there would be no waiting period in between these days. And if they would like to do it again or with someone else then the woman would have to wait forty-five days, and there would be no inheritance issues between them.

<sup>13</sup> Tafseer Qummi – V 1 P 136

ثم ان شئت تمتعت من آخر فهذا حلال لهما إلى يوم القيمة ان هي شئت من سبعة وان هي شئت من عشرين ان ما بقيت في الدنيا كل هذا حلال لهما على حدود الله ومن يتعد حدود الله فقد ظلم نفسه

Then if she likes, she can enjoy (Mut'a) with someone else. So this is Permissible for them both up to the Day of Judgement. And if she likes then she can do it with seven (different men) and if she likes she can do it twenty (different men) as long as they remain in the world. All this is Permissible for them both upon the Limits of Allah<sup>azwj</sup>, and the one who exceeds the Limits of Allah<sup>azwj</sup>, so he has been unjust to himself.<sup>14</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قوله عز وجل: وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ. قال: «هو أن يأمر الرجل عبده و تحته أمتة، فيقول له: اعتزل امرأتك و لا تقربها، ثم يحبسها عنه حتى تحيض، ثم يمسه، فإذا حاضت بعد مسه إياها ردها عليه بغير نكاح».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of the Mighty and Majestic **And (Prohibited are) the married ones from the women except what your right hands possess [4:24]**. He<sup>asws</sup> said: 'It is what the man orders his slave who is under him, so he says to him, 'Withdraw from your wife and do not go near her. Then he withholds her from him until she menstruates, then he touches her. So when she menstruates after his touching her, returns her without having copulated with her'.<sup>15</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد و علي بن إبراهيم، عن أبيه، جميعا عن ابن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن المتعة. فقال: «نزلت في القرآن: فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the temporary marriage (المتعة), so he<sup>asws</sup> said: 'It was Revealed in the Quran **So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24]**'.<sup>16</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَيْرٍ اللَّيْثِيُّ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ لَهُ مَا تَقُولُ فِي مُتْعَةِ النِّسَاءِ فَقَالَ أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ (صلى الله عليه وآله) فَهِيَ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ

Ali, from his father, from Ibn Abu Umeyr, from Umar in Azina, from Zurara who said,

<sup>14</sup> Basaair Al Darajaat – P 10 Ch 21 H 1 (Extract)

<sup>15</sup> الكافي 5: 481/2.

<sup>16</sup> الكافي 5: 448/1.

'Abdullah Bin Umeyr Al-Laysi came over to Abu Ja'far<sup>asws</sup> and said to him<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding *Mut'a* of the women?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Permitted it in His<sup>azwj</sup> Book and upon the tongue of His<sup>azwj</sup> Prophet<sup>saww</sup>, therefore it is Permissible up to the Day of Judgement'.

فَقَالَ يَا أَبَا جَعْفَرٍ مِثْلُكَ يَقُولُ هَذَا وَ قَدْ حَرَّمَهَا عُمَرُ وَ نَهَى عَنْهَا فَقَالَ وَ إِنْ كَانَ فَعَلَ قَالَ إِنِّي أُعِيدُكَ بِاللَّهِ مِنْ ذَلِكَ أَنْ تُحِلَّ شَيْئاً حَرَّمَهُ عُمَرُ قَالَ فَقَالَ لَهُ فَأَنْتَ عَلَى قَوْلِ صَاحِبِكَ وَ أَنَا عَلَى قَوْلِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَهَلُمَّ أَلَا عِنَّا أَنْ الْقَوْلَ مَا قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ أَنَّ الْبَاطِلَ مَا قَالَ صَاحِبُكَ

So he said, 'O Abu Ja'far<sup>asws</sup>! The likes of you<sup>asws</sup> is saying this, and Umar has prohibited from it?' So he<sup>asws</sup> said: 'And even if he did so' He said, 'I seek Refuge with Allah<sup>azwj</sup> from that, that I should permit something which Umar has prohibited'. So he<sup>asws</sup> said to him: 'So you are upon the words of your companions, and I<sup>asws</sup> am upon the words of Rasool-Allah<sup>saww</sup>. So come, I<sup>asws</sup> shall curse you if the words are what Rasool-Allah<sup>saww</sup> said and that the falsehood is what your companion said'.

قَالَ فَأَقْبَلَ عَبْدُ اللَّهِ بْنُ عُمَيْرٍ فَقَالَ يَسُرُّكَ أَنَّ نِسَاءَكَ وَ بَنَاتِكَ وَ أَخَوَاتِكَ وَ بَنَاتِ عَمِّكَ يَفْعَلْنَ قَالَ فَأَعْرَضَ عَنْهُ أَبُو جَعْفَرٍ ( عليه السلام ) حِينَ ذَكَرَ نِسَاءَهُ وَ بَنَاتِ عَمِّهِ .

He (the narrator) said, 'So Abdullah Bin Umeyr accepted, and he said, 'It would make you cheerful if your<sup>asws</sup> wives, and your<sup>asws</sup> daughters, and your<sup>asws</sup> sisters, and daughters of your<sup>asws</sup> paternal uncle do it'. So Abu Ja'far<sup>asws</sup> turned away from him when he mentioned his<sup>asws</sup> wives and the daughters of his<sup>asws</sup> paternal uncle'.<sup>17</sup>

و عنه: عن محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان بن عثمان، عن أبي مریم، عن أبي عبد الله (عليه السلام)، قال: «المتعة نزل بها القرآن، و جرت بها السنة من رسول الله (صلى الله عليه و آله)».

And from him, from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abu Maryam,

from Abu Abdullah<sup>asws</sup> having said: 'The temporary marriage was Revealed with in the Quran and it flowed by the Sunnah from Rasool-Allah<sup>saww</sup>',<sup>18</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن الحسن بن رباط، عن حريز، عن عبد الرحمن بن أبي عبد الله، قال: سمعت أبا حنيفة يسأل أبا عبد الله (عليه السلام) عن المتعة، فقال: «عن أي المتعتين تسأل؟» قال: سألتك عن متعة الحج، فأنبئتني عن متعة النساء، أحق هي؟ فقال: «سبحان الله! أما قرأت كتاب الله عز و جل فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً». فقال أبو حنيفة: و الله لكأنها آية لم أقرأها قط.

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Al Hassan Bin Rabaat, from Hareez, from Abdul Rahman Bin Abu Abdullah who said,

<sup>17</sup> Al Kafi – V 5 – The Book of Marriage Ch 93 H 4

<sup>18</sup> الكافي 5/ 449 .

'I heard Abu Hanifa<sup>la</sup> ask Abu Abdullah<sup>asws</sup> about the Mut'a, so he<sup>asws</sup> said: 'Which of the two Mut'a are you<sup>la</sup> asking about?' He<sup>la</sup> said, 'I<sup>la</sup> am asking you<sup>asws</sup> about the Mut'a of the Hajj, therefore inform me about the Mut'a of the women, is it truth?' So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! Have you<sup>la</sup> not read the Book of Allah<sup>azwj</sup> Mighty and Majestic **So whatever (Women) you enjoy with, give them their Obligatory recompense [4:24]**?' So Abu Hanifa<sup>la</sup> said, 'By Allah<sup>azwj</sup>! But it was a Verse which I<sup>la</sup> had never read!'<sup>19</sup>

العباشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «قال جابر بن عبد الله عن رسول الله (صلى الله عليه و آله) أنهم غزوا معه فأحل لهم المتعة و لم يحرمها، و كان علي (عليه السلام) يقول: لولا ما سبقني به ابن الخطاب ما زنى إلا شقي.

Al Ayyashi, from Muhammad Bin Muslim,

from Abu Ja'far<sup>asws</sup> having said: 'Jabir Bin Abdullah said, from Rasool-Allah<sup>saww</sup>, that he was on a military expedition with him<sup>saww</sup>, and he<sup>saww</sup> Permitted the temporary marriage for them, and did not Prohibit it. And Ali<sup>asws</sup> was saying: 'Had the son of Khattab (Umar) not preceded me<sup>asws</sup>, none would have committed the adultery except for the wretched'.<sup>20</sup>

عن عدة من أصحابنا عن سهل بن زياد عن ابن محبوب عن ابن رباب عن محمد بن مسلم قال سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل و لا جناح عليكم فيما تراضيتُم به من بعد الفريضة فقال ما تراضوا به من بعد النكاح فهو جائز و ما كان قبل النكاح فلا يجوز إلا برضاها و بشيء يُعطِيها فتَرْضَى به .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **and there is no blame upon you regarding what you make them agreeable with [4:24]** from after the marriage, so it is allowed, and whatever was from before the marriage, so it is not allowed except by her agreement, and by something being given to her, so she would be pleased with it'.<sup>21</sup>

عن أبي بصير، عن أبي جعفر (عليه السلام)، في المتعة، قال: نزلت هذه الآية فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً و لا جناح عليكم فيما تراضيتُم به من بعد الفريضة قال: «لا بأس بأن تزيدا و تزيدك إذا انقطع الأجل فيما بينكما، يقول: استحللتك بأجل آخر، برضى منها، و لا تحل لغيرك حتى تنقضي عدتها، و عدتها حيضتان».

From Abu Baseer,

From Abu Ja'far<sup>asws</sup> regarding the Mut'a (temporary marriage), said: 'This Verse was Revealed **So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24]**. He<sup>asws</sup> said: 'There is no problem with if you were to increase her (term) and she increases your (term), when

<sup>19</sup> الكافي 5: 449/6

<sup>20</sup> تفسير العباسي 1: 233/85.

<sup>21</sup> Al Kafi – V 5 – The Book of Marriage Ch 98 H 2

the term has termination in what is between you two, saying, 'I hereby make you Permissible with another term', by an agreement from her, and she would not be Permissible for someone else until her waiting period expires, and her waiting period is of two menstruations'.<sup>22</sup>

عن عبد السلام، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما تقول في المتعة؟ قال: «قول الله: فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً - إلى أجل مسمى - وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَايَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ».

From Abdul Salam,

From Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the Mut'a (temporary marriage)?' He<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup>: **So whatever (Women) you enjoy with, give them their Obligatory recompense** – up to a specified term, **and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24]**.'

قال: قلت: جعلت فداك، أ هي من الأربع؟ قال: «ليست من الأربع، إنما هي إجارة».

He (the narrator) said, 'I said, 'May I be sacrificed for you! Is she from the four (allowed wives)?' He<sup>asws</sup> said: 'She isn't from the four. But rather, she is hired'.

فقلت: أ رأيت إن أراد أن يزداد، و تزداد قبل انقضاء الأجل الذي اجل؟ قال: «لا بأس أن يكون ذلك برضى منه و منها بالأجل و الوقت - و قال - يزيد لها بعد ما يمضي الأجل».

So I said, 'What is your<sup>asws</sup> view if they intend the increase (of the term), and increase before the expiry of the term which current?' He<sup>asws</sup> said: 'There is no problem if that happens to be in agreement with him and from her, with the term and the timing'. And he<sup>asws</sup> said: 'Its increase (addition) would be after the expiry of the term'.<sup>23</sup>

For detailed rules on temporary marriage, please refer to Al Kafi V 5 The book of marriage <https://hubeali.com/books/English-Books/AlKafiVol5> (Chapter 93).

## VERSES 25 - 28

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُم مِّنْ بَعْضٍ ۚ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا

<sup>22</sup> تفسير العياشي 1: 86 / 233.

<sup>23</sup> تفسير العياشي 1: 88 / 234.

أُحْصِنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {25}

**And the ones from you who do not have the capacity to marry the free Mominaat, then from what your right hands possess from your youthful Mominaat, and Allah is more Knowing with your Eman, you being from each other. So marry them with the permission of their families and give them their recompense with the reasonableness, as they are marrying, nor fornicating, nor being taken as paramours. So when they are married and then come with an immorality, upon them would be half of the punishment of what is upon the married women. That is for the one who fears the sin from among you. And if you were to be patient it would be better for you, and Allah is Forgiving, Merciful [4:25]**

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {26}

**Allah Intends to Clarify to you and Guide you to the ways of the ones before you, and to Turn (Mercifully) to you, and Allah is most-Knowing, Wise [4:26]**

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا {27}

**And Allah Intends that He should Turn to you (Mercifully), and those who are following the lustful desires intend to deviate you a great deviation [4:27]**

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا {28}

**Allah Intends to Lighten (the burdens) from you, and He Created the human being as weak [4:28]**

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية منسوخة، نسختها فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ».

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

from Abu Ja'far<sup>asws</sup> having said: 'This Verse (Chapter 24 Verse 33) is Abrogated. It has been Abrogated by **and then come with an immorality, upon them would be half of the punishment of what is upon the married women [4:25]**'.<sup>24</sup>

الطبرسي: وَ مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَيْ مَنْ لَمْ يَجِدْ مِنْكُمْ غَنًى. قال: و هو المروي عن أبي جعفر (عليه السلام).

<sup>24</sup> تفسير القمي 2: 102

Al Tabarsy –

**‘And the ones from you who do not have the capacity [4:25],** i.e., the one from among you who is not self-sufficient (financially).’ And it is reported from Abu Ja’far<sup>asws</sup>,<sup>25</sup>

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن داود بن الحصين، عن أبي العباس البقباق، قال: قلت لأبي عبد الله (عليه السلام): يتزوج الرجل الأمة بغير علم أهلها؟ قال: «هو زنا، إن تعالى يقول: فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ».

Al Sheykh in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Haseyn, from Abu Al Abbas Al Baqbaaq who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘The man marries a slave girl without the knowledge (permission) of her family (owner)?’ He<sup>asws</sup> said: ‘It is the adultery. Allah<sup>azwj</sup> the Exalted is Saying **So marry them with the permission of their families [4:25]**.’<sup>26</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي أَنْ يَتَزَوَّجَ الرَّحْلُ الْخُرَّ الْمَمْلُوكَةَ الْيَوْمَ إِنَّمَا كَانَ ذَلِكَ حَيْثُ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا وَ الطَّوْلُ الْمَهْرُ وَ مَهْرُ الْخُرَّةِ الْيَوْمَ مَهْرُ الْأَمَةِ أَوْ أَقَلُّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from libn Fazal, from Ibn Bukeyr, from one of our companions,

from Abu Abdullah<sup>asws</sup> having said: ‘It is not befitting that the free man marries the slave woman today. But rather, that was where Allah<sup>azwj</sup> Mighty and Majestic Says **And the ones from you who do not have the capacity [4:25]**, and the capacity is the dower, and a dower of the free woman today is a dower of the slave girl or even less’.<sup>27</sup>

و عنه: عن علي، عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قضى أمير المؤمنين (عليه السلام) في العبيد و الإماء إذا زنا أحدهم أن يجلد خمسين جلدة إن كان مسلماً أو كافراً أو نصرانياً، و لا يرحم و لا ينفى».

And from him (Al Kulayni), from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays,

from Abu Ja’far<sup>asws</sup> having said: ‘Amir-Al-Momineen<sup>asws</sup> judged regarding the slave man and the slave girl, when one of them commits adultery that they should be whipped with fifty lashes, whether they are Muslims, or Kafirs, or Christians, and neither be stoned (to death) nor exiled’.<sup>28</sup>

<sup>25</sup> مجمع البيان 3: 54.

<sup>26</sup> التهذيب 7: 1424 / 348.

<sup>27</sup> Al Kafi – V 5 – The Book of Marriage Ch 33 H 7

<sup>28</sup> الكافي 7: 23 / 234.



و عنه: بإسناده عن علي بن إبراهيم، عن أبيه، [عن ابن أبي نصر] ، عن جميل، عن بريد، عن أبي عبد الله (عليه السلام)، قال: «إذا زنا العبد ضرب خمسين، فإن عاد ضرب خمسين، فإن عاد ضرب خمسين إلى ثمان مرات، فإن زنا ثمان مرات قتل، و أدى الإمام قيمته إلى مواليه من بيت المال».

And from him (Al Sadouq), by his chain, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Jameel, from Bureyd,

from Abu Abdullah<sup>asws</sup> having said: 'When the slave commits adultery he should be whipped with fifty lashes. So if he repeats it, he is whipped with fifty lashes, and if he repeats it, he is whipped with fifty lashes, to the extent that he repeats it eight times, so he should be killed. And the Imam<sup>asws</sup> would pay his price to his master, from the public treasury'.<sup>29</sup>

و عنه: بإسناده عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن الحارث، عن بريد العجلي، عن أبي جعفر (عليه السلام) في الأمة تزني. قال: «تجلد نصف الحد، كان لها زوج أو لم يكن».

And from him (Al Sadouq), b his chain from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob, from Al Haris, from Bureyd Al Ajaly,

from Abu Ja'far<sup>asws</sup> regarding the slave girl who committed adultery. He<sup>asws</sup> said: 'She should be whipped with fifty lashes, whether she had a husband or not'.<sup>30</sup>

العياشي: و قال محمد بن صدقة البصري: سألته عن المتعة أليس هي بمنزلة الإمام؟ قال: «نعم، أما تقرأ قول الله: وَ مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ إِلَى قَوْلِهِ: وَ لَا تُتَّخَذَاتِ أَخْدَانٍ، فكما لا يسع الرجل أن يتزوج الأمة و هو يستطيع أن يتزوج الحرة، فكذلك لا يسع الرجل أن يتمتع بالأمة و هو يستطيع أن يتزوج بالحرة».

Al Ayyashi – 'And Muhammad Bin Sadaqa Al Basri said,

'I asked him<sup>asws</sup> about the (wife) of Mut'a (temporary marriage), 'Isn't she at the status of the slave girl?' He<sup>asws</sup> said: 'Yes. Have you not read the Words of Allah<sup>azwj</sup>: **'And the ones from you who do not have the capacity to marry the free Mominaat** - up to His<sup>azwj</sup> Words: **nor being taken as paramours [4:25]**. So, just as the man has not leeway to marry the slave girl while he does have the capacity to marry the free woman, similar to that, there is no leeway for the man that he does Mut'a with the slave girl while he does have the capacity to marry with the free woman'.<sup>31</sup>

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الله في الإمام فإذا أُحصِنَ، قال: «إحصان أن يدخل بمن». قلت: فإن لم يدخل بمن فأحدث حدثاً، هل عليهن حد؟ قال: «نعم، نصف الحد، فإن زنت و هي محصنة فالرجم».

From Abullah Bin Sinan,

<sup>29</sup> التهذيب 10: 87 / 28.

<sup>30</sup> التهذيب 10: 82 / 27.

<sup>31</sup> تفسير العياشي 1: 90 / 234.

From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> regarding the slave girl, **So when they are married [4:25]**. He<sup>asws</sup> said: 'Their being married is that he copulates with them'. I said, 'So if he does not copulate with them, and an even occurs, would be a legal punishment upon them?' He<sup>asws</sup> said: 'Yes, half the legal punishment. So if she commits adultery and she is married, then the stoning (would be applicable)'.<sup>32</sup>

عن عباد بن صهيب، عن أبي عبد الله (عليه السلام)، قال: «لا ينبغي للرجل المسلم أن يتزوج من الإماء إلا من خشي العنت»<sup>1</sup>، و لا يحل له من الإماء إلا واحدة».

From Abad Bin Saheyb,

From Abu Abdullah<sup>asws</sup> having said: 'It is not befitting for the Muslim man that he married from the slave girl except the one who fears the sin, and it is not Permissible for him from the slave girls, except for one'.<sup>33</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن سيف بن عميرة، عن أبي بكر الحضرمي [قال: سألت] أبا عبد الله (عليه السلام) عن عبد مملوك قذف حراً؟ قال: «يجلد ثمانين، هذا من حقوق الناس، فأما ما كان من حقوق الله عز و جل فإنه يضرب نصف الحد».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah<sup>asws</sup> about an owned slave accusing a free woman?' He<sup>asws</sup> said: 'He would be whipped eighty (lashes). This is from the rights of the people. But, as for what was from the Rights of Allah<sup>azwj</sup> Mighty and Majestic, so he would be whipped half the legal punishment'.

قلت: الذي من حقوق الله عز و جل، ما هو؟ قال: «إذا زنا أو شرب خمرًا، فهذا من الحقوق التي يضرب عليها نصف الحد».

I said, 'That which is from the Rights of Allah<sup>azwj</sup> Mighty and Majestic, what is it?' He<sup>asws</sup> said: 'When he commits adultery or drinks wine, so this is from the Rights for which he would be struck upon with half the legal punishment'.<sup>34</sup>

## VERSES 29 & 30

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {29} وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {30}

<sup>32</sup> تفسير العياشي 1: 93 / 235.

<sup>33</sup> تفسير العياشي 1: 97 / 235.

<sup>34</sup> الكافي 7: 19 / 237.

***O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you; and do not kill your selves; Allah was always Merciful with you all [4:29] And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]***

العياشي: عن أسباط بن سالم، قال: كنت عن أبي عبد الله (عليه السلام) فجاءه رجل، فقال له: أخبرني عن قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ؟ قال: «عنى بذلك القمار، و أما قوله: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ، عنى بذلك الرجل من المسلمين يشد على المشركين وحده، يجيء في منازلهم فيقتل، فنهاهم الله عن ذلك».

Al Ayyashi, from Asbaat Bin Saalim who said,

'I was with Abu Abdullah<sup>asws</sup> when a man came up and said to him<sup>asws</sup>, 'Inform me about the Words of Allah<sup>azwj</sup> ***O you who believe! Do not devour your property among yourselves by the falsehood [4:29]?***' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Means by that, the gambling. And as for His<sup>azwj</sup> Words ***and do not kill your selves***, it Means by that the man from the Muslims who is strong over the Polytheists on his own, so he goes to their houses and kills. Thus, Allah<sup>azwj</sup> has Forbidden from that'.<sup>35</sup>

عن إسحاق بن عبد الله بن محمد بن علي بن الحسين (عليه السلام)، قال: حدثني الحسن بن زيد، عن أبيه، عن علي بن أبي طالب (عليه السلام)، قال: «سألت رسول الله (صلى الله عليه و آله) عن الجائر تكون على الكسير، كيف يتوضأ صاحبها، و كيف يغتسل إذا أجنب؟ قال: يجزيه المسح بالماء عليها في الجنابة و الوضوء.

From Is'haq Bin Abdullah Bin Muhammad Bin Ali Bin Al Husayn<sup>asws</sup>, from Al Hassan Bin Zayd, from his father,

from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup> about the splint which comes to be upon the broken (bones), how shall he perform the ablution, and how shall he wash when in need of major ablution?' He<sup>asws</sup>: 'He is allowed to do the wiping with the water over it during the major ablution and the ablution'.

قلت: فإن كان في برد يخاف على نفسه إذا أفرغ الماء على جسده؟ فقرأ رسول الله (صلى الله عليه و آله) وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

I said, 'So if it was during the cold (weather) and he fears upon himself of placing the water upon his body?' So Rasool-Allah<sup>saww</sup> recited ***and do not kill your selves; Allah was always Merciful with you all [4:29]***.<sup>36</sup>

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ. قال: «نهي عن القمار، و كانت قريش تقامر الرجل بأهله و ماله، فنهاهم الله عن ذلك».

From Muhammad Bin Ali,

<sup>35</sup> تفسير العياشي 1: 98 / 235.

<sup>36</sup> تفسير العياشي 1: 102 / 236.

from Abu Abdullah<sup>asws</sup> regarding the Words of the High **O you who believe! Do not devour your property among yourselves by the falsehood [4:29]**. He<sup>asws</sup> said: 'Forbidden from the gambling, and the Quraysh used to gamble with the man with his family members and his wealth, so Allah<sup>azwj</sup> has Forbidden from that'.

و قرأ قوله تعالى: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً. قال: «كان المسلمون يدخلون على عدوهم في المغارات، فيتمكن منهم عدوهم فيقتلهم كيف شاء، فنهاهم الله أن يدخلوا عليهم في المغارات».

And I recited the Words of the High **and do not kill your selves; Allah was always Merciful with you all [4:29]**. He<sup>asws</sup> said: 'The Muslims used to enter upon their enemies in the caves, and whoever was able to from among them so he would be killing them howsoever he so desired to. So Allah<sup>azwj</sup> Forbid them from entering upon them in the caves'.<sup>37</sup>

ابن بابويه في (الفتاوى): قال الصادق (عليه السلام): «من قتل نفسه متعمدا فهو في نار جهنم خالدا فيها، قال الله تعالى: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً وَ مَنْ يَفْعَلْ ذَلِكَ عُذْواناً وَ ظُلْماً فَسَوْفَ نُصْلِيهِ نَاراً وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً».

Ibn Babuwayh in Al Faqeeh said,

'Al-Sadiq<sup>asws</sup> said: 'The one who kills a person intentionally so he would be in the Fire of Hell to abide therein eternally. Allah<sup>azwj</sup> the High Says **and do not kill your selves; Allah was always Merciful with you all [4:29]** And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]'.<sup>38</sup>

الشيخ في (التهذيب): بإسناده عن الحسن بن محبوب، عن أبي أيوب، عن سلمة، قال: قلت لأبي عبد الله (عليه السلام): الرجل منا يكون عنده الشيء يتبلغ به و عليه دين، أ يطعمه عياله حتى يأتي الله عز و جل بميسرة فيقضي دينه، أو يستقرض على ظهره في خبث الزمان و شدة المكاسب، أو يقبل الصدقة؟

Al Sheykh in Al Tehzeeb, by his chain, from Al Hassan Bin Mahboub, from Abu Ayoub, from Salma, said,

'I said to Abu Abdullah<sup>asws</sup>, 'The man from us happens to have the thing with him to reach by it (meet his expenses), and upon him is a debt. Should he feed his dependants until Allah<sup>azwj</sup> Mighty and Majestic Makes him affluent, so he can pay off his debt, or should he borrow on the back of it during bad times and difficult earnings, or should he accept the charity?'

قال: «يقضي بما عنده دينه، و لا يأكل أموال الناس إلا و عنده ما يؤدي إليهم حقوقهم، إن الله تعالى يقول: لا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ، و لا يستقرض على ظهره إلا و عنده وفاء،

He<sup>asws</sup> said: 'He should pay off his debts with whatever is with him, and he should not consume the wealth of the people except and with him is what he can pay off their

<sup>37</sup> تفسير العياشي 1: 103 / 236.

<sup>38</sup> من لا يحضره الفقيه 3: 1767 / 374.

rights. Allah<sup>azwj</sup> the Exalted is Saying: ***Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you [4:29]***, and he should not borrow upon the back of it except with him is a fulfilment (means to pay it back).

و لو طاف على أبواب الناس فردوه باللقمة و اللقمتين و التمرة و التمرتين، إلا أن يكون له ولي يقضي من بعده، و ليس منا من ميت يموت إلا و جعل الله عز و جل له وليا يقوم في عدته و دينه فيقضي عدته و دينه». 39

And if he was to circle the doors of the people, they would return him with the morsel and the two morsels, and the date and the two dates, except if there happens to be a guardian for him who can pay it back from after him. And there isn't from us<sup>asws</sup> a deceased who is dying except Allah<sup>azwj</sup> Mighty and Majestic Makes a guardian for him who would stand regarding his promises made and his debts, so he would fulfil his promises made and his debts'.<sup>39</sup>

و في (نهج البيان): عن الباقر و الصادق (عليهما السلام) أنه القمار، و السحت، و الربا، و الأيمان.

And in Nahj Al Bayan,

From Al Baqir<sup>asws</sup> and Al Sadiq<sup>asws</sup> – (Re: ***falsehood [4:29]***), it is the gambling, and the ill-gotten wealth, and the interest, and the (false) oaths".<sup>40</sup>

علي بن إبراهيم، قال: كان الرجل إذا خرج مع رسول الله (صلى الله عليه و آله) في الغزو يحمل على العدو و حده من غير أن يأمره رسول الله (صلى الله عليه و آله)، فنهى الله أن يقتل نفسه من غير أمر رسول الله (صلى الله عليه و آله).

Ali Bin Ibrahim,

'It was so that the man, when he went out along with Rasool-Allah<sup>saww</sup> during a military expedition, would attack upon the enemy alone from without Rasool-Allah<sup>saww</sup> having ordered him. So Allah<sup>azwj</sup> Forbade from killing a soul from without the orders of Rasool-Allah<sup>saww</sup>'.<sup>41</sup>

## VERSE 31

إِنْ تَحْتَبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا {31}

***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***

<sup>39</sup> التهذيب 6: 383 / 185

<sup>40</sup> نهج البيان 1: 87 (مخطوط).

<sup>41</sup> تفسير القمي 1: 136.

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: سمعت موسى بن جعفر (عليهما السلام) يقول: «لا يخلد الله في النار إلا أهل الكفر والجحود و أهل الضلال و أهل الشرك، و من اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تبارك و تعالى: **إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا**».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'I heard Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying: 'Allah<sup>azwj</sup> will not Keep eternally in the Fire anyone except for the people of Kufr, and the (people of) ingratitude, and the people of misguidance, and the people of association (الشرك). And the ones from the Momineen who keep away from the major sins, would not be questioned about the minor sins. Allah<sup>azwj</sup> Blessed and Exalted Said **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**.<sup>42</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِئٌ عَلَيَّ فَتَنَظَّرَ إِلَى النَّاسِ وَ نَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فَضَيْلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَ لَا يَدِينُونَ دِينًا يَا فَضَيْلُ انْظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far<sup>asws</sup>, he<sup>asws</sup> was leaning (on a stick) and after looking around at the people while we were at the door of the Clan of Shaeba, he<sup>asws</sup> said: 'O Fazeyl, this is how they used to perform *Tawaaf* during the era of ignorance, not understanding the truth, nor having a Religion by our<sup>asws</sup> Religion. O Fazeyl! Look at them falling down upon their faces (prostrating). May Allah<sup>azwj</sup> Curse these ridiculed creatures falling down upon their faces'.

هَذَا أَمَّا وَ اللَّهُ يَا فَضَيْلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرُكُمْ وَ لَا يَعْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَقْبَلُ إِلَّا مِنْكُمْ وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا يَا فَضَيْلُ أَمَا مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُمُوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ.

But this, by Allah<sup>azwj</sup> O Fazeyl, There are no performers of Hajj for Allah<sup>azwj</sup> apart from you (Shias), and there would be no Forgiveness of sins except for you (Shias), and no Acceptance except from you (Shias), and it is you all that are mentioned in this Verse: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**. O Fuzeyl! Are you (Shias) not pleased that you are establishing the Salat and are giving the Zakat, and are restraining your tongues, and you would be entering the Paradise?"<sup>43</sup>

<sup>42</sup> التوحيد: 6 /407 (Extract)

<sup>43</sup> Al Kafi – H 14882

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا**، قال: «الكبائر: التي أوجب الله عليها النار».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Al Halby,

from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***, said: 'The major sins which Allah<sup>azwj</sup> Obligated the Fire upon'.<sup>44</sup>

الشيخ في (التهذيب): بإسناده عن أبي العباس أحمد بن محمد بن سعيد بن عقدة الحافظ الممداني، عن أبي جعفر محمد بن الفضل بن إبراهيم الأشعري، قال: حدثنا الحسن بن علي بن زياد - وهو الوشاء الخزاز، وهو ابن بنت إلياس، وكان قد وقف ثم رجع فقطع - عن عبد الكريم بن عمرو الخثعمي، عن عبد الله ابن أبي يعفور و معلى بن خنيس، عن أبي الصامت،

Al Shekh in Al Tehzeeb, by his chain from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Aqada I Hafiz Al Hamdany, from Abu Ja'far Muhammad Bin Al Mufazzal Bin Ibrahim Al Ashary, from Al Hassan Bin Ali Bin Ziyad - and he is Al Washa Al Khazaz, and he is the son of the daughter of Ilyas - from Abdul Kareem Bin Amro Al Khash'amy, from Abdullah Ibn Abu Yafour and Moala Bin Khunays, from Abu Al Saamit,

عن أبي عبد الله (عليه السلام)، قال: «أكبر الكبائر سبع: الشرك بالله العظيم، و قتل النفس التي حرم الله عز و جل إلا بالحق، و أكل مال اليتيم، و عقوق الوالدين، و قذف المحصنات، و الفرار من الزحف، و إنكار ما أنزل الله.

from Abu Abdullah<sup>asws</sup> having said: 'The most major of the major sins are seven - The association with Allah<sup>azwj</sup> the Magnificent, and killing of a person which Allah<sup>azwj</sup> Mighty and Majestic has Forbidden except with the right, and the consuming of the property of the orphan, and disobedience to the parents, and accusing the chaste women, and the flee from the war, and the denier of what Allah<sup>azwj</sup> has Revealed'.

فأما الشرك بالله العظيم فقد بلغكم ما أنزل الله فينا، و ما قال رسول الله (صلى الله عليه و آله)، فردوه على الله و على رسوله.

So as for the association with Allah<sup>azwj</sup> the Magnificent is concerned, it has reached you what Allah<sup>azwj</sup> has Revealed with regards to us<sup>asws</sup>, and what Rasool-Allah<sup>saww</sup> has said, therefore refer to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>.

و أما قتل النفس الحرام فقتل الحسين (عليه السلام) و أصحابه.

And as for the killing of the forbidden person, so they killed Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions.

و أما أكل أموال اليتامى فقد ظلمنا فينا و ذهبوا به.

<sup>44</sup> الكافي 2: 211 / 1.

And as for the devouring of the property of the orphans, so they were unjust to us<sup>asws</sup> regarding our<sup>asws</sup> Fey (Khums) and went away with it.

و أما عقوق الوالدين فإن عز و جل قال في كتابه: النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ، وَهُوَ أَبَ لَهُمْ، فَعَقَوْهُ فِي ذَرْبِهِ وَ فِي قَرَابَتِهِ.

And as for the disobedience to the parents, so Allah<sup>azwj</sup> Mighty and Majestic has Said in His<sup>azwj</sup> Book ***The Prophet is foremost with the Believers than their own selves, and his wives are their mothers [33:6]***, and he<sup>saww</sup> was a (spiritual) father to them, but they disobeyed him<sup>saww</sup> regarding his<sup>saww</sup> offspring and regarding his<sup>saww</sup> near of kin.

و أما قذف المحصنات فقد قذفوا فاطمة (عليها السلام) على منابريهم.

And as for accusing the chaste women, so they accused Syeda Fatima<sup>asws</sup> upon their Pulpits.

و أما الفرار من الزحف فقد أعطوا أمير المؤمنين (عليه السلام) البيعة طائعين غير مكرهين، ثم فروا عنه و خذلوه.

And as for the flee from the battlefield, so they had given the pledge of allegiance to Amir-Al-Momineen<sup>asws</sup> willingly and without abhorrence, then they fled from it and abandoned him<sup>asws</sup>.

و أما إنكار ما أنزل الله عز و جل، فقد أنكروا حقنا و جحدوه، و هذا مما لا يتعاجم فيه أحد، و الله يقول: إِنَّ بَخِيلِيُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفَرُ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُذْخِلُكُمْ مُدْخَلًا كَرِيمًا.

And as for denying what Allah<sup>azwj</sup> Mighty and Majestic has Revealed, so they denied our<sup>asws</sup> rights and fought against it. And this is from what no one can hide from. Allah<sup>azwj</sup> is Saying ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***.<sup>45</sup>

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

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

'Abu Ja'far<sup>asws</sup> narrated to me saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying: 'Amro Bin Ubeyd came over to Abu Abdullah<sup>asws</sup>. So when he greeted and was seated, recited this Verse ***Those***

<sup>45</sup> التهذيب 4: 417 / 149.



**who shun the great sins and the immoralities [53:32]**, then held back. So Abu Abdullah<sup>asws</sup> said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah<sup>azwj</sup> Mighty and Majestic'.

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَائِرِ الْإِشْرَافُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِيَّاسُ مِنْ رُوحِ اللَّهِ  
لَأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّهُ لَا يَنَاسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he<sup>asws</sup> said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying; "And the one who Associates with Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **and do not despair from Allah's Mercy; surely none despairs from Allah's Mercy except the Kafir people [12:87]**.

ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Then is the security from the Plan of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **What! do they then feel secure from Allah's Plan? But none feels secure from Allah's plan except the people who lose out [7:99]**.

وَ مِنْهَا عُقُوبُ الْوَالِدَيْنِ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَّ جَبَّاراً شَقِيئاً وَ قَتَلَ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ  
فَجَزَاءُ جَهَنَّمَ خَالِداً فِيهَا إِلَى آخِرِ الْآيَةِ

And from it is the disobedience to the parents, because Allah<sup>azwj</sup>, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah<sup>azwj</sup> has Prohibited to kill except with the right to do so, because Allah<sup>azwj</sup> the Mighty and Majestic is Saying **And whoever kills a Momin intentionally, his Punishment is Hell; he shall abide in it [4:93]** – up to the end of the Verse.

وَ قَذَفَ الْمُحْصَنَةَ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment [24:23]**.

وَ أَكَلَ مَالَ الْيَتِيمِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلَوْنَ سَعِيرًا،

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

وَ الْفِرَارُ مِنَ الزَّحْفِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ مَنْ يُؤْهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفاً لِقِتَالٍ أَوْ مُتَحَيِّراً إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بُئْسَ الْمَصِيرُ،

And the flee from the battlefield, because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the Wrath of Allah, and his abode is Hell - an evil refuge (indeed)! [8:16]***

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise [2:275].***

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،

And the sorcery, because Allah<sup>azwj</sup> Mighty and Majestic ***And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter [2:102].***

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَلَّدُ فِيهِ مُهَانًا،

And the adultery, because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***and whosoever does this shall pay the penalty [25:68] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy [25:68].***

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***(As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter [3:77].***

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***and the one who embezzles will bring what he had embezzled with him on the Day of Judgement [3:161].***

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (non-payment) of the Obligatory Zakat ***then their foreheads and their sides and their backs shall be branded with it [9:35].***

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah<sup>azwj</sup> Mighty and Majestic is Saying ***and do not conceal testimony, and whoever conceals it, his heart is surely sinful [2:283].***

و شرب الخمر، لأن الله عز و جل نهى عنها، كما نهى عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah<sup>azwj</sup> Mighty and Majestic has Prohibited from it just as He<sup>azwj</sup> has Prohibited from worshipping the idols. And the deliberate avoidance of the Salat, or anything from what Allah<sup>azwj</sup> has Obligated, because Rasool-Allah<sup>saww</sup> said: 'The one who deliberately leaves the Salat, so he is remote from the Guarantee of Allah<sup>azwj</sup> and the guarantee of His<sup>azwj</sup> Rasool<sup>saww</sup>'.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **For them is the Curse and theirs the ill abode [13:25]**.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>asws</sup> merits and the Knowledge'.<sup>46</sup>

ابن بابويه في (الفقيه): بإسناده عن الصادق (عليه السلام): «من اجتنب الكبائر كفر الله عنه جميع ذنوبه، و ذلك قول الله عز و جل: إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا».

Ibn Babuwayh in Al Faqeeh, by his chain from Al Sadiq<sup>asws</sup>: 'The one who shuns the major sins, Allah<sup>azwj</sup> would Remove from him the entirety of his sins, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**'.<sup>47</sup>

عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: «الكذب على الله و على رسوله و على الأوصياء (عليهم السلام) من الكبائر».

From Abu Khadeeja,

From Abu Abdullah<sup>asws</sup> having said: 'The lying upon Allah<sup>azwj</sup> and upon His<sup>azwj</sup> Rasool<sup>saww</sup> and upon the successors<sup>asws</sup> is from the major sins".<sup>48</sup>

عن أبي عبد الله (عليه السلام)، في رواية أخرى عنه: «و إنكار ما أنزل الله، أنكروا حقنا، و جحدونا، و هذا لا يتعاجم فيه أحد».

<sup>46</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

<sup>47</sup> من لا يحضره الفقيه 3: 1781 / 376.

<sup>48</sup> تفسير العياشي 1: 106 / 238.

From Abu Abdullah<sup>asws</sup>, in another report from him<sup>asws</sup>: 'And the denial of what Allah<sup>azwj</sup> Revealed, and denying our<sup>asws</sup> rights, and rejecting us<sup>asws</sup>, and this is (something) no one can argue with it'.<sup>49</sup>

عن سليمان الجعفري، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في أعمال الديوان؟ فقال: «يا سليمان، الدخول في أعمالهم، و العون لهم، و السعي في حوائجهم عديل الكفر، و النظر إليهم على العمد من الكبائر التي يستحق بها النار».

From Suleyman Al Ja'fary who said,

'I said to Abu Al Hassan Al Reza<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the office bearers of the ruling authorities?' So he<sup>asws</sup> said: 'O Suleyman! They are included in their deeds, and the assisting to them, and the striving regarding their needs equates to the Kufr, and looking at them upon the deliberation is from the major sins which Allah<sup>azwj</sup> Made one to be deserving the Fire due to it'.<sup>50</sup>

عن السكوني، عن جعفر بن محمد، عن أبيه، عن علي (عليهم السلام)، قال: «السكر من الكبائر، و الحيف في الوصية من الكبائر».

From Al Sakuny,

from Ja'far Bin Muhammad<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'The intoxication is from the major sins, and the injustice in the bequest is from the major sins'.<sup>51</sup>

المفيد في، (أماليه)، قال: أخبرني أبو القاسم جعفر بن محمد (رحمه الله)، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن سنان، عن عبد الكريم بن عمرو و إبراهيم بن داحة البصري، جميعاً قالوا: حدثنا ميسر، قال:

Al Mufeed in his Amaaly, said, 'Abu Al Qasim Ja'far Bin Muhammad informed me, from his father, from Sa'ad Bin Abdullah, from Ahmad bin Muhammad, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro and Ibrahim Bin Ahat Al Nasry, both together said, 'It was narrated to us by Maysar who said,

قال لي أبو عبد الله جعفر بن محمد (عليهما السلام): «ما تقول فيمن لا يعصي الله في أمره و نهيه إلا أنه يبرأ منك و من أصحابك على هذا الأمر؟».

'Abu Abdullah Ja'far Bin Muhammad<sup>asws</sup> said to me: 'What are you saying regarding the one who does not disobey Allah<sup>azwj</sup> in His<sup>azwj</sup> Commands and His<sup>azwj</sup> Prohibitions, except that he disavows from you and from your companions (who are) upon this matter (Al Wilayah)?

قال: قلت: و ما عسيت أن أقول و أنا بحضرتك؟ قال: «قل، فإني أنا الذي آمرك أن تقول».

<sup>49</sup> 109 تفسير العياشي 1: 238/

<sup>50</sup> 110 تفسير العياشي 1: 238/

<sup>51</sup> 111 تفسير العياشي 1: 238/

He (the narrator) said, 'I said, 'I wouldn't (like to) be saying it while I am in your<sup>asws</sup> presence'. He<sup>asws</sup> said: 'Say it, for I<sup>asws</sup> am the one who is ordering you that you should be saying it'.

قال: قلت: هو في النار. قال: «يا ميسر، و ما تقول في من يدين الله بما تدينه به، و فيه من الذنوب ما في الناس إلا أنه محتجب الكبائر؟».

He (the narrator) said, 'I said, 'He would be in the Fire'. He<sup>asws</sup> said: 'O Maysar! And what are you saying regarding the one who makes it a Religion of Allah<sup>azwj</sup> with what you are making with it (a Shia), and he is in it from the sins what the people are in, except that he shuns the major sins?'

قال: قلت: و ما عسيت أن أقول و أنا بحضرتك؟ قال: «قل، فإنني أنا الذي آمرك أن تقول»

He (the narrator) said, 'I said, 'And I wouldn't (like to) be saying it while I am in your<sup>asws</sup> presence'. He<sup>asws</sup> said: 'Say it, for I<sup>asws</sup> am the one who is ordering you that you should be saying it'.

قال: قلت: في الجنة، قال: «فلعلك تخرج أن تقول: هو في الجنة؟»

He (the narrator) said, 'I said, 'In the Paradise'. He<sup>asws</sup> said: 'So perhaps you are hesitant from saying that he would be in the Paradise?'

قال: قلت: لا. قال: «فلا تخرج فإنه في الجنة، إن الله عز و حل يقول: إِنَّ بَحْتَبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفَرُ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلُكُمْ مُدْخَلًا كَرِيمًا».

He (the narrator) said, 'I said, 'No'. He<sup>asws</sup> said: 'Do not be hesitant, for he would (indeed) be in the Paradise. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31].**<sup>52</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْكِبَائِرِ فَقَالَ هُنَّ فِي كِتَابِ عَلِيِّ (عليه السلام) سَبْعُ الْكُفْرِ بِاللَّهِ وَ قَتْلُ النَّفْسِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ الْفِرَازُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah<sup>asws</sup> about the major sins, so he<sup>asws</sup> said: 'These are seven in the Book of Ali<sup>asws</sup> – the disbelief in Allah<sup>azwj</sup>, and killing the soul (unjustly), and disloyalty to the parents, and consuming the usury after the clarification, and consuming the wealth of the orphans unjustly, and fleeing from the battle field, and the adoption of pre-Islamic practices after the emigration (Hijra)'.

<sup>52</sup> الأمايلي: 4 / 152.

قَالَ فَقُلْتُ فَهَذَا أَكْبَرُ الْمَعَاصِي قَالَ نَعَمْ قُلْتُ فَأَكُلُ دِرْهَمٍ مِنْ مَالِ الْيَتِيمِ ظُلْمًا أَكْبَرُ أَمْ تَرْكُ الصَّلَاةِ قَالَ تَرْكُ الصَّلَاةِ قُلْتُ فَمَا عَدَدْتُ تَرْكُ الصَّلَاةِ فِي الْكِبَائِرِ فَقَالَ أَيُّ شَيْءٍ أَوَّلُ مَا قُلْتُ لَكَ قَالَ قُلْتُ الْكُفْرُ قَالَ فَإِنَّ تَارِكَ الصَّلَاةِ كَافِرٌ يَعْنِي مَنْ غَيَّرَ عِلَّةً .

He (the narrator) said, 'I said, 'So these are the greatest disobediences'. He<sup>asws</sup> said: 'Yes'. I said, 'So is the consuming of one Dirham of the wealth of an orphan unjustly is more grievous or the neglecting the *Salāt*?' He<sup>asws</sup> said: 'Neglecting the *Salāt*'. I said, 'But you<sup>asws</sup> did not number the neglecting of the *Salāt* in the major sins'. So he<sup>asws</sup> said: 'Which thing was the first of what I<sup>asws</sup> said to you?' I said, 'The Kufr'. He<sup>asws</sup> said: 'So the neglecter of the *Salāt* is a Kafir, meaning (neglecting) from without a (valid) reason'.<sup>53</sup>

For detailed Ahadeeth on major sins, please refer to Al Kafi V 2 The Book of Eman and Kufr Ch 112 - [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(9\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(9).pdf)

## VERSE 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {32}

***And do not be coveting what Allah have Graced with some of you above the others. For the men there is a share from what they earn, and for the women there is a share from what they earn, and ask Allah from His Grace. Allah would always be Knowing with everything [4:32]***

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، و في قوله تعالى: وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ: «إنهما نزلتا في أمير المؤمنين (عليه السلام)». »

Ibn Shehr Ahsab,

'Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding the Words of the Exalted: ***that is the Grace of Allah: He Gives it to whom He so Desires to [57:21]***, from His<sup>azwj</sup> servants, and regarding the Words of the Exalted: ***And do not be coveting what Allah have Graced with some of you above the others [4:32]***, said: 'Both of these were Revealed regarding Amir-Al-Momineen<sup>asws</sup>'.<sup>54</sup>

العباشي: عن عبد الرحمن بن أبي نجران، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ. قال: «لا يتمنى الرجل امرأة الرجل و لا ابنته، و لكن يتمنى مثلهما».

Al Ayyashi, from Abdul Rahman Bin Abu Najran who said,

<sup>53</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 8

<sup>54</sup> المناقب 3: 99

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **And do not be coveting what Allah have Graced with some of you above the others [4:32]**, said: 'The man should not covet the wife of (another) man nor his sons (for that would be envy), but he can covet similar to it (to be for himself)'.<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ عُزُوَةَ عَنْ أَبِي جَمِيلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنْ يُعَلِّمَنِي دُعَاءً لِلرِّزْقِ فَعَلَّمَنِي دُعَاءً مَا رَأَيْتُ أَجْلِبَ مِنْهُ لِلرِّزْقِ قَالَ قُلْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether from Al Qasim Bin Urwa, from Abu Jameela, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> to teach me a supplication for the sustenance, so he<sup>asws</sup> taught me a supplication what I had not seen as more beneficial than it for the sustenance. He<sup>asws</sup> said: 'Say:

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ الْحَلَالِ الطَّيِّبِ رِزْقاً وَاسِعاً حَالِلاً طَيِّباً بَلَغاً لِلدُّنْيَا وَ الْآخِرَةِ صَبّاً هَنِيئاً مَرِيئاً مِنْ غَيْرِ كَدٍّ وَ لَا مَنٍّ مِنْ أَحَدٍ خَلَقَكَ إِلَّا سَعَةً مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ قُلْتَ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ فَمِنْ فَضْلِكَ أَسْأَلُ وَ مِنْ عَطِيَّتِكَ أَسْأَلُ وَ مِنْ يَدِكَ الْمَالَى أَسْأَلُ .

'O Allah<sup>azwj</sup>! Sustain me from Your<sup>azwj</sup> Grace, the extensive, the Permissible, the goodly sustenance, extensive, Permissible, goodly, adequate for the world and the Hereafter, attained, achieved, welcoming, wholesome, from without a toil nor from anyone from Your<sup>azwj</sup> creatures except as being an extension from Your<sup>azwj</sup> Expansive Grace, for You<sup>azwj</sup> Said **and ask Allah from His Grace [4:32]**. Thus, it is from Your<sup>azwj</sup> Grace that I ask, and from Your<sup>azwj</sup> Gifts I ask, and from Your<sup>azwj</sup> Full Hands I ask'.<sup>56</sup>

عن إسماعيل بن كثير، رفع الحديث إلى النبي (صلى الله عليه و آله)، قال: لما نزلت هذه الآية وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ، قال: فقال أصحاب النبي: ما هذا الفضل؟ أيكم يسأل رسول الله (صلى الله عليه و آله) عن ذلك؟ قال: فقال علي بن أبي طالب (عليه السلام): «أنا أسأله»

From Ismail Bin Kaseer,

Raising the Hadeeth to the Prophet<sup>saww</sup>, said: 'When this Verse was Revealed **and ask Allah from His Grace [4:32]**, the companions of the Prophet<sup>saww</sup> said, 'What is this Grace? Which one of you will ask Rasool-Allah<sup>saww</sup> about that?' So Ali Bin Abu Talib<sup>asws</sup> said: 'I<sup>asws</sup> shall ask him<sup>saww</sup>'.

فسأله عن ذلك الفضل ما هو؟ فقال رسول الله (صلى الله عليه و آله): «إن الله خلق خلقه و قسم لهم أرزاقهم من حلها، و عرض لهم بالحرام، فمن انتهك حراماً نقص له من الحلال بقدر ما انتهك من الحرام، و حوسب به».

<sup>55</sup> تفسير العياشي 1: 115 / 239.

<sup>56</sup> Al Kafi V 2 – The Book Of Supplication CH 53 H 1

So he<sup>asws</sup> asked him<sup>saww</sup> about that Grace, 'What is it?' Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Created His<sup>azwj</sup> creatures and Distributed the sustenance's for them from its Permissible, and Displayed for them with the Prohibited. Thus, the one who transgressed a Prohibition, there would be a reduction for him from the Permissible by a measurement of what he transgressed from the Prohibition, and he would be Reckoned with it'.<sup>57</sup>

## VERSE 33

وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {33}

***And for everyone We have appointed heirs of what is left by the parents and near relatives; and those with whom your rights hands have agreements, give them their share; surely Allah would always be a Witness over all things [4:33]***

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله عز و جل: وَ لِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَ الْأَقْرَبُونَ وَ الَّذِينَ عَقَدَتْ أَيْمَانُكُمْ، قال: «إنما عنى بذلك الأئمة (عليهم السلام) بهم عقد الله عز و جل أيمانكم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob who said,

'I asked Abu Al Hassan Al Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic ***And for everyone We have appointed heirs of what is left by the parents and near relatives; and those with whom your rights hands have agreements [4:33]*** – but rather, it Means by that the Imams<sup>asws</sup> with whom Allah<sup>azwj</sup> Mighty and Majestic has Contracted by your right hands (pledge of allegiance)'.<sup>58</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ قَالَ أَخْبَرَنِي ابْنُ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَ لِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَ الْأَقْرَبُونَ قَالَ إِنَّمَا عَنَى بِذَلِكَ أُولَى الْأَرْحَامِ فِي الْمَوَارِيثِ وَ لَمْ يَعْزِ أَوْلِيَاءَ النِّعْمَةِ فَأُولَاهُمْ بِالْمَيِّتِ أَقْرَبُهُمْ إِلَيْهِ مِنَ الرَّحِمِ الَّتِي بَحَرُهُ إِلَيْهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Bakeyr, from Zurara who said,

'I heard Abu Abdullah<sup>asws</sup> saying: '***And for everyone We have appointed heirs of what is left by the parents and near relatives [4:33]***. He<sup>asws</sup> said: 'But rather, it Means by that is the (priority of) entitlement of the womb relationships regarding the inheritances, and it does not mean the guardians of the bounties. Thus, the closest

<sup>57</sup> تفسير العياشي 1: 116 / 239.

<sup>58</sup> الكافي 1: 168 / 1.



one with the deceased is the nearest one to him from the womb relations which flows towards him'.<sup>59</sup>

## VERSE 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ  
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّا تِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ  
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ  
كَانَ عَلِيمًا كَبِيرًا {34}

**Men are guardians of the women due to what Allah has Made some of them to excel others and because they are spending from their wealth. So the righteous women are the obedient, guarding the hidden with what Allah has Guarded. And for those whom you are fearing desertion, advise them and forsake them in the beds and strike them. So if they obey you, then do not see a way against them; Allah was always Exalted, Great [4:34]**

الشيخ في (التهذيب): بإسناده عن علي بن الحسن بن فضال، عن محمد و أحمد ابني الحسن، عن علي بن يعقوب، عن مروان بن مسلم، عن إبراهيم بن محرز، قال: سألت أبا جعفر (عليه السلام) رجل و أنا عنده، فقال: قال رجل لامرأته: أملك بيدك. قال: «أني يكون هذا و الله يقول: الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ! ليس هذا بشيء».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain from Ali Bin Al Hassan Bin Fazaal, from Muhammad and Ahmad the son of Al Hassan, from Ali Bin Yaqoub, from Marwaan Bin Muslim, from Ibrahim Bin Mahraz who said,

'A man asked Abu Ja'far<sup>asws</sup> and I was in his<sup>asws</sup> presence, 'A man says to his wife, 'Your affairs are in your hands'. He<sup>asws</sup> said: 'How can this be, and Allah<sup>azwj</sup> is Saying **Men are guardians of the women [4:34]**. This is with nothing (no effect)'.<sup>60</sup>

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه، عن أحمد بن أبي عبد الله، عن أبيه، عن أبي الحسن البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب (عليهم السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله) فسأله أعلمهم عن مسائل، فكان فيما سأله. قال له: ما فضل الرجال على النساء؟

Ibn Babuway, from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah<sup>asws</sup>, from his father, from Abu Al Hassan Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his forefathers,

<sup>59</sup> Al Kafi – V 7 - H 12991 - The Book of Inheritances Ch 1b H 2

<sup>60</sup> التهذيب 8: 302 / 88.

from his grandfather Al-Hassan<sup>asws</sup> Bin Ali Bin Abu Talib<sup>asws</sup> having said: 'A number of Jews came to Rasool-Allah<sup>saww</sup> and asked him<sup>asws</sup> certain questions, and from what they asked him<sup>asws</sup> was, 'What is the excellence of the man over the woman?'

فقال النبي (صلى الله عليه و آله): كفضل السماء على الأرض، و كفضل الماء على الأرض، فالماء يحيي الأرض [و بالرجال تحيا النساء] و لولا الرجال ما خلق الله النساء، يقول الله عز و جل: الرَّجُلُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ.

So the Prophet<sup>saww</sup> said: 'Like the excellence of the sky over the earth, and like the water over the earth, for the water revives the earth, and by the men, the women are revived. And had it not been for the men, Allah<sup>azwj</sup> would not have Created the women. Allah<sup>azwj</sup> is Saying **Men are guardians of the women due to what Allah has Made some of them to excel others and because they are spending from their wealth [4:34]**.

قال اليهودي: لأي شيء كان هكذا؟ فقال النبي (صلى الله عليه و آله): خلق الله عز و جل آدم من طين، و من فضله و بقيته خلقت حواء، و أول من أطاع النساء آدم، فأنزله الله عز و جل من الجنة، و قد بين فضل الرجال على النساء في الدنيا، ألا ترى إلى النساء كيف يحضن و لا يمكنهن العبادة من القذارة، و الرجال لا يصيبهم شيء من الطمث؟!'

The Jew said, 'By which thing is it like this?' So the Prophet<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created Adam<sup>as</sup> from clay, and Created Hawwa<sup>as</sup> from its remnant, and the first one who obeyed Adam<sup>as</sup> was the woman. So Allah<sup>azwj</sup> Mighty and Majestic Made them descend from the Garden, and Explained the excellence of the man over the woman in the world. Have you not seen the women how they menstruate and it is not possible for them to worship due to the filth, and the men are not affected with anything from the menstruation?'

قال اليهودي: صدقت، يا محمد».

The Jew said, 'You<sup>saww</sup> have spoken the truth, O Muhammad<sup>saww</sup>'.<sup>61</sup>

الطبرسي، في معنى الحجر: روي عن أبي جعفر (عليه السلام)، قال: «يحول ظهره إليها»

Al Tabarsy,

regarding the Meaning of **and forsake them [4:34]** – It has been reported from Abu Ja'far<sup>asws</sup> having said: 'He turns his back to her'.

و في معنى الضرب: روي عن أبي جعفر (عليه السلام): «أنه الضرب بالسواك».

And regarding the Meaning of **and strike them [4:34]** – It has been reported from Abu Ja'far<sup>asws</sup> having said: 'It is the beating with the toothbrush (symbolically)'.<sup>62</sup>

<sup>61</sup> علل الشرائع: 1/ 512، أمالي الصدوق: 1/ 161  
<sup>62</sup> مجمع البيان: 3: 69

و عنه: عن علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان، أن أبا الحسن الرضا (عليه السلام) كتب إليه فيما كتب إليه من جواب مسأله: «علة إعطاء النساء نصف ما يعطى الرجال من الميراث، لأن المرأة إذا تزوجت أخذت، و الرجل يعطي، فلذلك وفر على الرجال.

And from him, from Ali Bin Ahmad, from Muhammad bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan that,

Abu Al Hassan Al Reza<sup>asws</sup> wrote to him among what he<sup>asws</sup> wrote from the answer to his questions: 'The reasons for the women been give half of what the men are given from the inheritance, is because the woman, when she gets married, she takes, and the men give, therefore due to that it is secured upon the men.

و علة اخرى، في إعطاء الذكر مثلي ما تعطى الأنثى، لأن الأنثى من عيال الذكر إن احتاجت، و عليه أن يعولها، و عليه نفقتها، و ليس على المرأة أن تعول الرجل، و لا تؤخذ بنفقتها إن احتاج، فوفر على الرجال لذلك، و ذلك قول الله عز و جل: الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ».

And another reason regarding the male being given double of what is given to the female, is because the female is from the dependants of the male if she is needy, and upon him is that he supports her, and upon him is her expenditure, and it isn't upon the woman that she supports the man, nor can he take his expenditure (from her) if he is needy. So it is secured upon the men due to that, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Men are guardians of the women due to what Allah has Made some of them to excel others and because they are spending from their wealth. So the righteous women are the obedient, guarding the hidden with what Allah has Guarded [4:34].**<sup>63</sup>

## VERSE 35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا {35}

**And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; if they both desire reconciliation, Allah will Harmonise between them; Allah was always most-Knowing, Aware [4:35]**

علل الشرائع: 1/ 570، عيون أخبار الرضا (عليه السلام) 2: 98 ذيل الحديث 1. <sup>63</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي ابن أبي حمزة، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: **وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا**، قال: «يشترط الحكمان إن شاءا فرقا، و إن شاءا جمعا، ففرقا أو جمعا جاز».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Al-Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic **And if you fear a breach between the two, then appoint a judge from his family and a judge from her family [4:35]**. He<sup>asws</sup> said: 'The two judges are required, if they so desire, they (effect) separation, and if they so desire they (effect) togetherness. Thus, separation or togetherness, it is allowed'.<sup>64</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن سماعة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا**، أ رأيت إن استأذن الحكمان، فقالا للرجل و المرأة: أليس قد جعلتما أمركما إلينا في الإصلاح و التفريق؟ فقال الرجل و المرأة: نعم. و أشهدا بذلك شهدوا عليهما، أ يجوز تفريقهما؟ قال: «نعم، و لكن لا يكون إلا على طهر من المرأة من غير جماع من الزوج».

And from him (Al Kulyani), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **then appoint a judge from his family and a judge from her family [4:35]**, 'Do you<sup>asws</sup> think that the two judges are allowed, so they say to the man and the woman, 'Have you not made both of your matters to us regarding the reconciliation and the separation?' So the man and the woman says, 'Yes'. So both of their witnesses testify to that, is it permissible for them to effect a separation?' He<sup>asws</sup> said: 'Yes, but it does not happen until the woman is clean from not having been copulated with from the spouse'.

قيل له: أ رأيت إن قال أحد الحكمين: قد فرقت بينهما، و قال الآخر: لم افرق بينهما، فقال: «لا يكون تفريق حتى يجتمعا جميعا على التفريق، فإذا اجتمعا على التفريق جاز تفريقهما».

It was said to him<sup>asws</sup>, 'Do you<sup>asws</sup> see that if one of the two judges were to say, 'I have decided for the separation between the two of them', and the other one says, 'I do not effect a separation between the two of them?' So he<sup>asws</sup> said: 'The separate does not come about until there is consensus between the two judges upon the separation. So if they were to coincide upon the separation, their separation is permitted'.<sup>65</sup>

وَ عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ وَ غَيْرِهِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ **فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا** قَالَ لَيْسَ لِلْحَكَمَيْنِ أَنْ يُفَرَّقَا حَتَّى يَسْتَأْمِرَا .

<sup>64</sup> الكافي 6: 146 / 1.

<sup>65</sup> الكافي 6: 146 / 4.

And from him, from Abdullah Bin Jabala, and someone else, from Al A'ala, from Muhammad Bin Muslim,

from one of the two (5th or 6th Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **then appoint a judge from his family and a judge from her family [4:35]**. He<sup>asws</sup> said: 'It is not for the two judges that they effect separation until they are instructed for it'.<sup>66</sup>

عن زرارة، عن أبي جعفر (عليه السلام)، قال: «إذا نشزت المرأة على الرجل فهي الخلعة، فليأخذ منها ما قدر عليه، و إذا نشز الرجل مع نشوز المرأة فهو الشقاق».

From Zurara,

From Abu Ja'far<sup>asws</sup> having said: 'When the woman deserts upon the man, so it is the 'Khul'a' (divorce), then let him take from her whatever he is able upon. And when the man deserts along with the desertion of the woman, so it is the 'breach'.<sup>67</sup>

عن محمد بن سيرين، عن عبيدة، قال: أتى علي بن أبي طالب (عليه السلام) رجل و امرأة مع كل واحد منهما فقام من الناس «1»

From Muhammad Bin Sareyr, from Ubeyda who said,

'A man and a woman came over to Ali<sup>asws</sup> and with each one of them was a group of people. So Ali<sup>asws</sup> said: 'Send for a judge from his family and a judge from her family'.

فقال علي (عليه السلام): «فابعثوا حكما من أهله، و حكما من أهلها» ثم قال للحكمين: «هل تدريان ما عليكما! إن رأيتما أن تجمعا جمعتما، و إن رأيتما أن تفرقا ففرقتما»

Then he<sup>asws</sup> said to the two judges: 'Do you two know what is upon you (your responsibilities)? If you both view that they should be together, gather them, and if you two see that there should both separate, separate them'.

فقالت المرأة: رضيت بكتاب الله علي ولي. فقال الرجل: أما في الفرقة فلا. فقال علي (عليه السلام): «ما تبرح حتى تقر بما أقرت به».

So the woman said, 'I am pleased with the Book of Allah<sup>azwj</sup> against me and for me'. But the man said, 'As for regarding the separation, so no'. So Ali<sup>asws</sup> said: 'You will not depart until you accept with what she has accept with'.<sup>68</sup>

<sup>66</sup> Al Kafi – V 7 – The Book of Divorce Ch 66 H 5

<sup>67</sup> تفسير العياني 1: 122 / 240.

<sup>68</sup> تفسير العياني 1: 127 / 241.

## VERSE 36

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ  
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ  
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا {36}

**And worship Allah and do not associate anything with Him and be good with the parents, and with the near of kin, and the orphans, and the needy, and your neighbourly relative and the alien neighbour, and the fellow companion, and the wayfarer, and those whom your right hands possess; surely Allah does not Love the one who was boastful, proud [4:36]**

### Muhammad<sup>saww</sup> and Ali<sup>asws</sup> are the two fathers of the community

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) أحد الوالدين، و علي الآخر» فقلت: أين موضع ذلك في كتاب الله؟ قال: «اقرأ و اعبدوا الله و لا تشركوا به شيئا و بالوالدين إحسانا».

Al Ayyashi, from Abu Baseer,

from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> is one of the parents, and Ali<sup>asws</sup> is the other'. So I said, 'Where is that Stated in the Book of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'Recite **And worship Allah and do not associate anything with Him and be good with the parents [4:36]**'.<sup>69</sup>

و روى ابن شهر آشوب أيضا عنه (عليه السلام): «أنا و علي أبوا هذه الامة، فعلى عاق والديه لعنة الله».

And Ibn Shehr Ashub reported as well that,

'He<sup>saww</sup> said: 'I<sup>saww</sup> and Ali<sup>asws</sup> are two (spiritual) fathers of this community, so upon the ones disobedient to their parents is the Curse of Allah<sup>azwj</sup>'.<sup>70</sup>

ثُمَّ قَالَ عَلِيٌّ ع: أَوْ تَدْرِي مَا هَذِهِ الرَّحْمُ - الَّتِي مَنْ وَصَلَهَا وَصَلَهُ الرَّحْمَنُ، وَ مَنْ قَطَعَهَا قَطَعَهُ الرَّحْمَنُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ: حَتَّى هَذَا كُلُّ قَوْمٍ عَلَى أَنْ يُكْرِمُوا أَقْرَبَاءَهُمْ وَ يَصِلُوا أَرْحَامَهُمْ.

Then Ali<sup>asws</sup> said: 'Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?' They said: 'O Amir-Al-Momineen<sup>asws</sup>! 'Every community has been urged by this to honour their relatives and maintain good relations with them.'

<sup>69</sup> تفسير العياشي 1: 128/241.

<sup>70</sup> مناقب ابن شهر آشوب 3: 105.

فَقَالَ لَهُمْ: أَيْحُتُّهُمْ عَلَى أَنْ يَصِلُوا أَرْحَامَهُمُ الْكَافِرِينَ، وَ أَنْ يُعَظِّمُوا مَنْ حَقَّرَهُ اللَّهُ، وَ أَوْجِبَ احْتِقَارَهُ مِنَ الْكَافِرِينَ قَالُوا: لَا، وَ لَكِنَّهُ حَتُّهُمْ عَلَى صِلَةِ أَرْحَامِهِمُ الْمُؤْمِنِينَ. قَالَ: فَقَالَ: أَوْجِبَ حُقُوقَ أَرْحَامِهِمْ، لِاتِّصَالِهِمْ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ. قَالَ: فَهُمْ إِذَنْ إِنَّمَا يَقْضُونَ فِيهِمْ حُقُوقَ الْآبَاءِ وَ الْأُمَّهَاتِ.

So he<sup>asws</sup> said to them: 'Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom He<sup>azwj</sup> Has Belittled, and Enjoined the contempt of the Kafirs?' They said: 'No, but we have been urged to have good relations with the *Momineen*.' He<sup>asws</sup> said: 'Has He<sup>azwj</sup> not has Enjoined this due to their connection with their fathers and mothers?' They said: Yes, O brother<sup>asws</sup> of the Rasool-Allah<sup>saww</sup>. He<sup>asws</sup> said: 'Understand then, that by doing this they are making up the rights of their mothers and fathers.'

قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ ص. قَالَ: فَأَبَاؤُهُمْ وَ أُمَّهَاتُهُمْ - إِنَّمَا غَدَّوْهُمْ فِي الدُّنْيَا - وَ وَقَوْهُمْ مَكَارِهِهَا، وَ هِيَ نِعْمَةٌ زَائِلَةٌ، وَ مَكْرُوهٌ يَنْقُضِي، وَ رَسُولُ رَبِّهِمْ سَاقَهُمْ إِلَى نِعْمَةٍ دَائِمَةٍ لَا تَنْقُضِي، وَ وَقَاهُمْ مَكْرُوهًا مُؤَبَّدًا لَا يَبِيدُ، فَأَيُّ النِّعَمَتَيْنِ أَعْظَمُ قُلْتُ: نِعْمَةُ رَسُولِ اللَّهِ ص أَعْظَمُ وَ أَجَلٌ وَ أَكْبَرُ.

They said: 'Yes O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.' He<sup>asws</sup> said: 'Their fathers and mothers provide them with sustenance in this world and prevent them from the abhorrent, and this is a declining bounty, while the Rasool-Allah<sup>saww</sup> gave them everlasting bounties and saved them from eternal difficulties, so which is a greater bounty?'. I said, 'The bounty of the Rasool-Allah<sup>saww</sup> is greater and larger.'

قَالَ: فَكَيْفَ يَجُوزُ أَنْ يَحْتَ عَلَى قَضَاءِ حَقٍّ - مَنْ صَعَّرَ [اللَّهُ] حَقَّهُ، وَ لَا يَحْتَ عَلَى قَضَاءِ حَقٍّ مَنْ كَبَّرَ [اللَّهُ] حَقَّهُ قُلْتُ: لَا يَجُوزُ ذَلِكَ. قَالَ: فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَعْظَمُ مِنْ حَقِّ الْوَالِدَيْنِ، وَ حَقُّ رَجْمِهِ أَيْضًا أَعْظَمُ مِنْ حَقِّ رَجْمِهِمَا، فَرَجَمَ رَسُولُ اللَّهِ ص أَوْلَى بِالصَّلَةِ، وَ أَعْظَمُ فِي الْقَطِيعَةِ.

He<sup>asws</sup> said: 'How can it be that He<sup>azwj</sup> should Urge the fulfilment of a smaller right and does not Urge the fulfilment of a greater right? That is not possible. The right of the Rasool Allah<sup>saww</sup> is greater than the right of the parents and the right of his<sup>saww</sup> relatives also is greater than the right of their own relatives. So, the maintenance of relations with the relatives of the Rasool Allah<sup>saww</sup> is greater and more highly prohibited to be cut off.

قَالُوا كُلُّ الْوَيْلِ لِمَنْ قَطَعَهَا، وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَمْ يُعَظِّمْ حُرْمَتَهَا. أَوْ مَا عَلِمْتَ أَنَّ حُرْمَةَ رَجْمِ رَسُولِ اللَّهِ ص حُرْمَةُ رَسُولِ اللَّهِ، وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ حُرْمَةُ اللَّهِ تَعَالَى، وَ أَنَّ اللَّهَ أَعْظَمُ حَقًّا مِنْ كُلِّ مُنْعِمٍ سِوَاهُ، وَ أَنَّ كُلَّ مُنْعِمٍ سِوَاهُ إِنَّمَا أَنْعَمَ حَيْثُ قَيَّضَهُ لِذَلِكَ رَبُّهُ، وَ وَفَّقَهُ لَهُ.

So woe and everyone's woe be on the one who cuts it off, and woe upon woe be on the one who does not respect his<sup>saww</sup> relatives. Do you not know that the sanctity of the relatives of the Rasool Allah<sup>saww</sup> is the sanctity of the Rasool Allah<sup>saww</sup> and that the sanctity of the Rasool Allah<sup>saww</sup> is the sanctity of Allah<sup>azwj</sup>? Surely, Allah<sup>azwj</sup>'s Right is greater than all, even from all the Bounties of His<sup>azwj</sup>, and every bounty apart from it.

But rather, He<sup>azwj</sup> Chooses where it is destined to be for He<sup>azwj</sup> is it's Lord<sup>azwj</sup>, and that Bounty is compatible with him".<sup>71</sup>

و روي عن محمد بن جرير برحاله في كتاب (المناقب): أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): «أخرج فناد: ألا من ظلم أجيرا أجره فعليه لعنة الله، ألا من توالى غير مواليه فعليه لعنة الله، ألا من سب أبويه فعليه لعنة الله».

And it is reported from Muhammad Bin Jareer by his men in the book Al Manaqib:

'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'Go out and call out: 'Indeed! The one who wrongs an employee of his wages, so upon him is the Curse of Allah<sup>azwj</sup>. Indeed! The one who follows other than his Master<sup>asws</sup>, so upon him is the Curse of Allah<sup>azwj</sup>. Indeed! The one who insults his two fathers<sup>asws</sup>, so upon him is the Curse of Allah<sup>azwj</sup>.

فنادى بذلك، فدخل عمر و جماعة على النبي (صلى الله عليه وآله)، و قالوا: هل من تفسير لما نادى؟ قال: «نعم، إن الله يقول: لَا اسْتَلْكُم عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ فَمَن ظَلَمْنَا فَعَلَيْهِ لعنة الله،

So he<sup>asws</sup> called out with that. Umar (Bin Al Khattab) and a group came over to the Prophet<sup>saww</sup> and they said, 'Is it from an interpretation of what he<sup>asws</sup> called out?' He<sup>saww</sup> said: 'Yes. Allah<sup>azwj</sup> is Saying: **Say: I do not ask of you a recompense upon it except the cordiality regarding the relatives [42:23].** So the one who wrongs us<sup>asws</sup>, then upon him is the Curse of Allah<sup>azwj</sup>.

و يقول: النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ. و من كنت مولاه فعلي مولاه، فمن والى غيره و غير ذريته فعليه لعنة الله،

And He<sup>azwj</sup> is Saying: '**The Prophet is foremost with the Momineen than their own selves [33:6].** And the one whose Master<sup>asws</sup> I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>. Therefore, the one who follows other than him<sup>asws</sup>, and other than his<sup>asws</sup> offspring, then upon him is the Curse of Allah<sup>azwj</sup>.

و أشهدكم أنا و علي أبو المؤمنين، فمن سب أحدا فاعليه لعنة الله».

And I<sup>saww</sup> adjure you all! I<sup>saww</sup> and Ali<sup>asws</sup> are two fathers of the Momineen, therefore the one who insults one of us<sup>asws</sup>, then upon him is the Curse of Allah<sup>azwj</sup>.

فلما خرجوا قال عمر: يا أصحاب محمد، ما أكد النبي لعلي الولاية بغدير خم و لا غيره أشد من تأكيده في يومنا هذا.

So when they went out, Umar said, 'O companions of Muhammad<sup>saww</sup>! The Prophet<sup>saww</sup> was not more emphatic for the Wilayah of Ali<sup>asws</sup> at Ghadeer Khumm nor anywhere else, more intensely than his<sup>saww</sup> emphasis during this day of ours'.

قال خباب بن الأرت: كان ذلك قبل وفاة رسول الله (صلى الله عليه وآله) بسبعة عشر يوما.

و هو من السابقين الأولين إلى الإسلام، و قال علي (عليه السلام): رحم الله خبابا أسلم ( Khabab Bin Al Aras ) – And he was from the preceding ones, the former ones

<sup>71</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 12



to Al Islam, and Ali<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on Khabab. He embraced Islam desirously, and emigrated willingly, and lived as a Holy warrior'.), said, 'And that happened before the passing away of Rasool-Allah<sup>saww</sup> by seventeen days'.<sup>72</sup>

**And worship Allah and do not associate anything with Him [4:36]**

يُونُسُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ قَدْ رُوِيَ أَنَّ أَكْبَرَ الْكِبَائِرِ الشِّرْكَ بِاللَّهِ .

Yunus, from Abdullah Bin Sinan who said,

And it has been reported (from Abu Abdullah<sup>asws</sup>) that the biggest of the major sins is the association (Shirk) with Allah<sup>azwj</sup>.<sup>73</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَجُلًا مِنْ خَتَنِمِ جَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ أَيُّ الْأَعْمَالِ أْبْعَضُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَ الشِّرْكَ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ قَطِيعَةُ الرَّحِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمُنْكَرِ وَ النَّهْيُ عَنِ الْمَعْرُوفِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

from Abu Abdullah<sup>asws</sup>, 'A man from Khas'am came over to the Prophet<sup>saww</sup> and he said, 'Which of the deeds is the most Hated one to Allah<sup>azwj</sup> Mighty and Majestic?' So he<sup>asws</sup> said: 'The association (Shirk) with Allah<sup>azwj</sup>'. He said, 'Then what?' He<sup>asws</sup> said: 'Cutting off the relationship'. He said, 'Then what?' He<sup>asws</sup> said: 'Enjoining of the evil and forbidding from the good'.<sup>74</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الظُّلْمُ ثَلَاثَةٌ ظُلْمٌ يَغْفِرُهُ اللَّهُ وَ ظُلْمٌ لَا يَغْفِرُهُ اللَّهُ وَ ظُلْمٌ لَا يَدْعُهُ اللَّهُ فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشِّرْكَ وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدْعُهُ فَالْمَدَائِنَةُ بَيْنَ الْعِبَادِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa'ad Bin Tareyf,

from Abu Ja'far<sup>asws</sup> having said: 'The injustices are three – An injustice which Allah<sup>azwj</sup> Forgives, and an injustice which Allah<sup>azwj</sup> does not Forgive, and an injustice which Allah<sup>azwj</sup> does not Leave (Unpunished). So, as for the injustice which He<sup>azwj</sup> does not Forgive, so it is the association (Shirk); and as for the injustice which He<sup>azwj</sup> does Forgive, so it is the injustice of the man to himself (sin) in what is between him and Allah<sup>azwj</sup>; and as for the injustice which He<sup>azwj</sup> does not Leave (Unpunished), so it is the claims between the servants'.<sup>75</sup>

For detailed Ahadeeth on Shirk please refer to - Al Kafi V 2 – The Book Of Belief and Disbelief CH 169

<sup>72</sup> عنه في غايه المرام: 9/306.

<sup>73</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 4

<sup>74</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 4

<sup>75</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 1

**and be good with the parents [4:36]**

ابْنُ مُحَبُّوبٍ عَنْ خَالِدِ بْنِ نَافِعٍ الْبَحْلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ حُرِّقْتَ بِالنَّارِ وَغُذِّبْتَ إِلَّا وَ قَلْبُكَ مُطْمَئِنٌّ بِالْإِيمَانِ وَ وَالِدَيْكَ فَأَطِعْهُمَا وَ بَرَّهُمَا حَيًّا كَانَا أَوْ مَيِّتَيْنِ وَ إِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَ مَالِكَ فَأَفْعَلْ فَإِنَّ ذَلِكَ مِنَ الْإِيمَانِ .

Ibn Mahboub, from Khalid Bin Nafi'e Al Bajaly, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'A man came over to the Prophet<sup>as</sup> and he said, 'O Rasool-Allah<sup>saww</sup>! Advise me'. So he<sup>saww</sup> said: 'Do not associate anything with Allah<sup>azwj</sup> and even if you are burnt in the fire and punished, except your heart should be at rest with the *Emān*; and (as for your) parents, so feed them and be righteous with them be they alive or dead; and if they were to order you go out from your family and your wealth, do so, for that would be from the *Emān*'.<sup>76</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبْرَّ وَالِدَيْهِ حَيًّا وَ مَيِّتَيْنِ يُصَلِّيَ عَنْهُمَا وَ يَتَصَدَّقَ عَنْهُمَا وَ يَخُجَّ عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونَ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدَهُ اللَّهُ عَزَّ وَ جَلَّ بِرَّهِ وَ صَلَاتِهِ خَيْرًا كَثِيرًا .

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

'Abu Abdullah<sup>asws</sup> said: 'What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray *Salāt* on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allah<sup>azwj</sup> Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good'.<sup>77</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعًا عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ حَيَّانَ قَالَ خَبَّرْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) بِرَّ إِسْمَاعِيلَ ابْنِي بِي فَقَالَ لَقَدْ كُنْتُ أُحِبُّهُ وَ قَدْ اِزْدَدْتُ لَهُ حُبًّا إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ فَلَمَّا نَظَرَ إِلَيْهَا سَرَّ بِهَا وَ بَسَطَ مِلْحَفَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, and a number of our companions, from Ahmad Bin Abu Abdullah, from ismail Bin Mihran, altogether from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan who said,

'Once, I informed to Abu Abdullah<sup>asws</sup> how kind my son Ismail was to me, so the Imam<sup>asws</sup> said: 'I<sup>asws</sup> loved him before and this has increased my<sup>asws</sup> love for him. A (step) sister of Rasool-Allah<sup>azwj</sup> through breastfeeding came over to him<sup>saww</sup>. So when he<sup>saww</sup> looked at her, he<sup>saww</sup> was joyful with her, and extended his<sup>saww</sup> own seat for her and seated her upon it.

<sup>76</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 2

<sup>77</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

ثُمَّ أَقْبَلَ يُحَدِّثُهَا وَ يَضْحَكُ فِي وَجْهِهَا ثُمَّ قَامَتْ وَ دَهَبَتْ وَ جَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأُخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَ هُوَ رَجُلٌ فَقَالَ لِأَنَّهَا كَانَتْ أُمِّ بَوَالِدِيهَا مِنْهُ .

Then he<sup>saww</sup> faced discussing with her and smiling in her face. Then she arose and went away, and her brother came over. But, he<sup>saww</sup> did not behave with him what he<sup>saww</sup> had done with her. So, it was said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> did with his sister what you did not do with him, and he is a man'. So he<sup>saww</sup> said: 'Because she was more righteous with her parents than him'.<sup>78</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ (صلى الله عليه وآله) عَنْ بَرِّ الْوَالِدَيْنِ فَقَالَ ابْرَزْ أُمَّكَ ابْرَزْ أُمَّكَ ابْرَزْ أَبَاكَ ابْرَزْ أَبَاكَ وَ بَدَأَ بِالْأُمِّ قَبْلَ الْأَبِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja Salim Bin Mukarram, from Moalla Bin Khunays,

from Abu Abdullah<sup>asws</sup> having said: 'A man came over and asked the Prophet<sup>saww</sup> about righteousness with the parents. So he<sup>saww</sup> said: 'Be righteous with your mother, be righteous with your mother, be righteous with your mother, be righteous with your father, be righteous with your father, be righteous with your father, and begin with the mother before the father'.<sup>79</sup>

*For detailed Ahadeeth on righteousness with the parents please refer to - Al Kafi V 2 – The Book Of Belief and Disbelief CH 69*

### **and with the near of kin [4:36]**

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ قَالَ أَبُو الْحُسَيْنِ الرِّضَا (عليه السلام) (يَكُونُ الرَّجُلُ يَصِلُ رَحْمَهُ فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثَ سِنِينَ فَيُصَيِّرُهَا اللَّهُ ثَلَاثِينَ سَنَةً وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ).

And from him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza<sup>asws</sup> said: 'The man happens to maintain goodly relations with his relatives, and it so happens that there remains three years from his life, and Allah<sup>azwj</sup> Makes it to become thirty years, and Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to'.<sup>80</sup>

وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَطَّابِ الْأَعْوَرِ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) (صِلْهُ الْأَرْحَامَ تُرْكِي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبُلُوَى وَ تُيسِّرُ الْحِسَابَ وَ تُنْسِي فِي الْأَجَلِ).

From him, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,

<sup>78</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 12

<sup>79</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 17

<sup>80</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 3

'Abu Ja'far<sup>asws</sup> said: 'Goodly relationships with the relatives purifies the deeds, and increases the wealth, and repels the afflictions, and eases the Reckoning, and delays the death'.<sup>81</sup>

وَعَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَوْصِي الشَّاهِدَ مِنْ أُمَّتِي وَالْعَائِبَ مِنْهُمْ وَمَنْ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَ إِنْ كَانَتْ مِنْهُ عَلَى مَسِيرَةِ سَنَةٍ فَإِنَّ ذَلِكَ مِنَ الدِّينِ .

And from him, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam,

from Jabir, from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> hereby bequeath the present ones of my<sup>saww</sup> community and the absent ones from them, and the ones in the backbones of the men and the wombs of the women up to the Day of Judgement that they should maintain goodly relationships with the relatives, and even if there was one from them upon a travel distance of a year, for that is from the Religion'.<sup>82</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَلِّ رَحِمَكَ وَ لَوْ بِشَرْيَةٍ مِنْ مَاءٍ وَ أَفْضَلُ مَا تَوْصَلُ بِهِ الرَّحِمُ كَفُّ الْأَذَى عَنْهَا وَ صَلَّةُ الرَّحِمِ مَنْسَأَةٌ فِي الْأَجَلِ مُحَبَّبَةٌ فِي الْأَهْلِ .

From him, from Ahmad Bin Muhammad Bin Abu Nasr,

from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Be good to your relatives and even if it is by a drink of water; and the most superior of what you can be good with the relative is restraining the harm from them; and goodly relationships with the relatives is a delayer regarding the death, and brings about love in the family'.<sup>83</sup>

*For detailed Ahadeeth on being good to the near of kin please refer to - Al Kafi V 2 – The Book Of Belief and Disbelief CH 68*

### **and the orphans [4:36]**

وَقَالَ الْإِمَامُ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ الْيَتَامَى فَإِنَّ رَسُولَ اللَّهِ ص قَالَ: حَثَّ اللَّهُ عَزَّ وَ جَلَّ عَلَى بِرِّ الْيَتَامَى - لِإِنْقِطَاعِهِمْ عَنْ آبَائِهِمْ.

And the Imam<sup>asws</sup> said: 'And as for the Words of the Mighty and Majestic: **and the orphans [2:83]** – Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Urges upon the righteousness with the orphans – the ones cut off from their fathers.

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

<sup>81</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 4

<sup>82</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 5

<sup>83</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 9

So the one who protects them, Allah<sup>azwj</sup> will Protect him, and the one who honours them, Allah<sup>azwj</sup> will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah<sup>azwj</sup> would Make for him a castle in the Paradise, for every hair which passed under his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.<sup>84</sup>

217 قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ فَضْلُ كَافِلٍ يَتِيمٍ آلِ مُحَمَّدٍ، الْمُنْقَطِعِ عَنْ مَوَالِيهِ النَّاشِئِ فِي تِيهِ الْجَهْلِ - يُخْرِجُهُ مِنْ جَهْلِهِ، وَ يُوضِحُ لَهُ مَا اشْتَبَهَ عَلَيْهِ - عَلَى [فَضْلٍ] كَافِلٍ يَتِيمٍ يُطْعِمُهُ وَ يَسْقِيهِ - كَفَضْلِ الشَّمْسِ عَلَى السُّهَى.

Al-Hassan Bin Ali<sup>asws</sup> said: 'The merit of a guarantor of an orphan of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the one cut off from his guardians, the one languishing in the desert of ignorance, and he clarifies for him what was ambiguous upon him – over the merits of a guarantor of an orphan he feeds and quenches – is like the merit of the sun over the stars'.<sup>85</sup>

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ مَنْ كَفَلَ لَنَا يَتِيمًا قَطَعَتْهُ عَنَّا مُحِشَّنًا بِاسْتِئْزَارِنَا فَوَاسَاهُ مِنْ غُلُومِنَا الَّتِي سَقَطَتْ إِلَيْهِ - حَتَّى أَرْشَدَهُ وَ هَدَاهُ، قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ .: " يَا أَيُّهَا الْعَبْدُ الْكَرِيمُ الْمُوَاسِي - إِنِّي أَوَّلَى بِالْكَرَمِ اجْعَلُوا لَهُ يَا مَلَائِكَتِي فِي الْجَنَانِ بَعْدَ كُلِّ حَرْفٍ عِلْمَهُ أَلْفَ أَلْفِ قَصْرِ، وَ ضَمُّوا إِلَيْهَا مَا يَلِيْقُ بِهَا مِنْ سَائِرِ النِّعَمِ "

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 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 (s.w.t.) 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>86</sup>

### **and the needy [4:36]**

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَأَنْ أُطْعِمَ مُؤْمِنًا مُتَحَاجًّا أَحَبُّ إِلَيَّ مِنْ أَنْ أُزَوِّدَهُ وَ لَأَنْ أُزَوِّدَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ .

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Rifa'at,

from Abu Abdullah<sup>asws</sup> having said: 'If I<sup>asws</sup> were to feed a needy *Momin*, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to visit him; and if I<sup>asws</sup> were to visit him, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to free ten necks'.<sup>87</sup>

<sup>84</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 213

<sup>85</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 217

<sup>86</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 218

<sup>87</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 18

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ فُرَاتِ بْنِ أَخْنَفَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ أَتَمَّا مُؤْمِنٍ مَنَعَ مُؤْمِناً شَيْئاً مِمَّا يَخْتِاجُ إِلَيْهِ وَ هُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ مُزْرَقَةً عَيْنَاهُ مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ فَيَقَالُ هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَ رَسُولَهُ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ .

A number of our companions, from Ahmad Bin Muhammad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

from Abu Abdullah<sup>asws</sup> having said: 'Whichever *Momin* prevents a *Momin* something what he is needy to, although he is able upon it from his presence or from the presence of someone else, Allah<sup>azwj</sup> would Make him to stand on the Day of Judgment, his face being black, and his eyes being blue, his hands tied up to his neck, and it would be said: 'This is the betrayer who betrayed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!' Then he would be Commanded with to the Fire'.<sup>88</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْحَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَلَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'Compete with each other regarding the good works to your brethren, and become from its deserving ones, for the Paradise has a Door called 'The good works', none shall enter it except the one who did the good works during the life of the world.

فَإِنَّ الْعَبْدَ لَيَمَشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُؤَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكََيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَّهُ وَ يَدْعُوَانِ بِقَضَائِهِ ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَسْرُ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ .

So if the servant were to walk regarding a need of his *Momin* brother, Allah<sup>azwj</sup> Mighty and Majestic would Allocate two Angels to him, one on his right and the other on his left, both seeking Forgiveness for him from his Lord<sup>azwj</sup>, and both supplicating for the fulfilment of his needs'. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> was more joyful with the fulfilment of a need of the *Momin* when it (news) arrived to him<sup>saww</sup> than the needy one was himself'.<sup>89</sup>

#### **and your neighbourly relative and the alien neighbour [4:36]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْحَنَاطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) صَلَّةُ الرَّحِمِ وَ حُسْنُ الْجَوَارِ يَعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ .

<sup>88</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 1

<sup>89</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 83 H 10

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Ibn Abu Umeyrs, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Hannat who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans’.<sup>90</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُقْصِلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَذَكَرْنَا الْأَعْمَالَ فَقُلْتُ أَنَا مَا أَضَعَفَ عَمَلِي فَقَالَ مَهْ اسْتَغْفِرِ اللَّهَ ثُمَّ قَالَ لِي إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوَى قُلْتُ كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوَى قَالَ نَعَمْ مِثْلُ الرَّجُلِ يُطْعِمُ طَعَامَهُ وَ يَرْفُقُ جِيرَانَهُ وَ يُوْطِئُ رَحْلَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ فَهَذَا الْعَمَلُ بِلَا تَقْوَى وَ يَكُونُ الْآخَرُ لَيْسَ عِنْدَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin isa, from Mufazzal Bin Umar who said,

‘I was in the Presence of Abu Abdullah<sup>asws</sup>, and we mentioned the deeds. So I said, ‘How weak are my deeds’. So he<sup>asws</sup> said: ‘Shh! Seek Forgiveness of Allah<sup>azwj</sup>’. Then he<sup>asws</sup> said to me: ‘The few deeds performed with the piety are better than the abundant deeds performed without piety’. I said, ‘How can a lot happen to be without piety?’ He<sup>asws</sup> said: ‘Yes, like the man who feeds the food, and is kind to his neighbours, and uses his belongings (for others). So when the door of the Prohibition is raised for him (an opportunity of committing sins presents itself to him), he enters into it. So this is the deed performed without piety; and another one can happen to be such that this is not with him, but when the door of the Prohibition is raised for him, he does not enter into it’.<sup>91</sup>

عن محمد بن مسلم عن أحدهما عليهما السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ليس بمؤمن من لم يأمن جاره بوائقه، قال: غشمه وأضله و غشمه وأضله و غشمه.

From Muhammad Bin Muslim, from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: ‘Rasool-Allah<sup>saww</sup> said: ‘He isn’t a *Momin*, the one whose neighbour is not safe from his actions’. He<sup>asws</sup> said: ‘(It means) his prejudices (unfairness), and his leading him astray, and his leading him astray and his unfairness’.<sup>92</sup>

### **and the fellow companion, and the wayfarer [4:36]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبِ الْحُثَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَفْاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقًا الْمُؤْتَفُونَ أَكْنَافًا الَّذِينَ يَأْلَفُونَ وَ يُؤْلَفُونَ وَ تُوْطَأُ رِحَالُهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Habeeb Al Khash’amy,

from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The most preferable ones of you is the one of the best manners as his greatest quality, the one who is getting

<sup>90</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 14

<sup>91</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 7

<sup>92</sup> Kitab Al *Momin* – Ch 8 H 195

acquainted (with others), and they are getting acquainted with him modestly in their travels'.<sup>93</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَرًا أَنْ يُعْلِمَ إِخْوَانَهُ وَحَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'A right upon the Muslim is that whenever he intends to travel, he should let his brethren know, and it is a right upon his Muslim brother to visit him when he returns from the journey'.<sup>94</sup>

### **and those whom your right hands possess [4:36]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَعْدَانَ عَنْ مُعْتَبِرٍ قَالَ كَانَ أَبُو الْحَسَنِ مُوسَى (عليه السلام) فِي حَائِطٍ لَهُ يَصْرُمُ فَنَظَرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ فَرَمَى بِهَا وَرَاءَ الْحَائِطِ فَأَتَيْتُهُ وَأَخَذْتُهُ وَدَهَبْتُ بِهِ إِلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي وَجَدْتُ هَذَا وَهَذِهِ الْكَارَةُ فَقَالَ لِلْغُلَامِ يَا فُلَانُ قَالَ لَبَيْكَ قَالَ أَتَجُوعُ قَالَ لَا يَا سَيِّدِي قَالَ فَتَغْرَى قَالَ لَا يَا سَيِّدِي قَالَ فَلَايَ شَيْءٍ أَخَذْتُ هَذِهِ قَالَ اسْتَهَيْتُ ذَلِكَ قَالَ اذْهَبْ فِيهِ لَكَ وَ قَالَ خَلُّوا عَنْهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Sa'dan, from Mo'tab who said,

'It was so that Abu Al-Hassan Musa<sup>asws</sup> was by a (garden) wall of his<sup>asws</sup>, and he<sup>asws</sup> looked at a slave of his<sup>asws</sup> who had taken a bunch of dates, and he threw it behind the wall. So I went over to him, and seized it and went with him to him<sup>asws</sup>, and I said, 'May I be sacrificed for you<sup>asws</sup>! I found this one that this bunch (of dates)'. So he<sup>asws</sup> said to the slave: 'O so and so!' He said, 'At your<sup>asws</sup> service!' He<sup>asws</sup> said: 'Are you hungry?' He said, 'Yes, my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'So are you bare (need clothes)?' He said, 'Yes, my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'So, for which thing (reason) did you take these?' He said, 'I desired that'. He<sup>asws</sup> said: 'Go, for these are for you'. And he<sup>asws</sup> said: 'Leave him alone'.<sup>95</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ بَحْرِ السَّقَاءِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا بَحْرُ حُسْنُ الْخُلُقِ يُسْرُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيَّ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ بَلَى

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

'Abu Abdullah<sup>asws</sup> said to me: 'O Bahr! Good manners are an affluence'. Then he<sup>asws</sup> said: 'Shall I<sup>asws</sup> inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?' I said, 'Yes'.

<sup>93</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 16

<sup>94</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 16

<sup>95</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 7



قَالَ نَبِيَّ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِيَعْضِ الْأَنْصَارِ وَ هُوَ قَائِمٌ فَأَخَذَتْ بِطَرَفِ ثَوْبِهِ فَقَامَ لَهَا النَّبِيُّ ( صلى الله عليه وآله ) فَلَمْ تَقُلْ شَيْئاً وَ لَمْ يَقُلْ لَهَا النَّبِيُّ ( صلى الله عليه وآله ) شَيْئاً حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثَ مَرَّاتٍ

He<sup>asws</sup> said: 'One day, while Rasool-Allah<sup>saww</sup> was seated in the Masjid when a slave girl of one of the Helpers came over, and he<sup>saww</sup> was sitting upright. So she grabbed a side of his<sup>saww</sup> clothes. So the Prophet<sup>saww</sup> stood up for her, but she did not say anything, and the Prophet<sup>saww</sup> did not say anything to her, to the extent that she did that three times.

فَقَامَ لَهَا النَّبِيُّ فِي الرَّابِعَةِ وَ هِيَ خَلْفُهُ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَلَ اللَّهُ بِكَ وَ فَعَلَ حَبَسَتْ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكَ شَيْئاً مَا كَانَتْ حَاجَتُكَ إِلَيْهِ

So the Prophet<sup>saww</sup> stood up for her during the fourth attempt, and she was behind him<sup>saww</sup>, so she took an edge of his<sup>saww</sup> cloth, then retracted. So the people said to her, 'May Allah<sup>azwj</sup> Deal with you and Do (whatever He<sup>azwj</sup> may)! You withheld Rasool-Allah<sup>saww</sup> three times, neither did you say anything to him nor did he<sup>saww</sup> say anything to you. What was your need to him<sup>saww</sup>?'

قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِأَخْذِ هُدْبَةٍ مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَخْذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرُهُ فِي أَخْذِهَا فَأَخَذْتُهَا .

She said, 'For us there is a sick one. So my people sent me to take an edge from his<sup>saww</sup> cloth in order to heal him by it. So whenever I wanted to take it, he<sup>saww</sup> saw me, and stood up. So I was too embarrassed from him<sup>saww</sup> to take it while he<sup>saww</sup> sees me, and I disliked to demand him<sup>saww</sup> with regards to taking it, therefore I took it'.<sup>96</sup>

### **surely Allah does not Love the one who was boastful, proud [4:36]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عِيسَى بْنِ الصَّخَالِكِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عليه السلام ) عَجَباً لِلْمُخْتَالِ الْفَخُورِ وَ إِنَّمَا خُلِقَ مِنْ تُطْفَةِ ثُمَّ يَعُودُ جِيفَةً وَ هُوَ فِيمَا بَيْنَ ذَلِكَ لَا يَدْرِي مَا يُصْنَعُ بِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Isa Bin Al Zahhak who said,

'Abu Ja'far<sup>asws</sup> said: 'I<sup>asws</sup> wonder at the boastful, the proud, and rather he was Created from a seed, then he would return to be a carcass, and he is, during what is between that, not knowing what would be done with him'.<sup>97</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَصْرِ بْنِ قِرَوَاشٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ أَتَى عَامِلٌ عَابِداً فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَ كَذَا قَالَ فَكَيْفَ بُكَاءُكَ قَالَ

<sup>96</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15

<sup>97</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 4

أَبْكِي حَتَّى تَجْرِي دُمُوعِي فَقَالَ لَهُ الْعَالَمُ فَإِنَّ ضَحِكَكَ وَ أَنْتَ خَائِفٌ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ إِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nazar Bin Qirwashi, from Is'haq Bin Ammar,

from Abu Abdullah<sup>asws</sup> having said: 'A scholar came to a worshipper and said to him, 'How is your *Salāt*?' So he said, 'The like of me is been questioned about his *Salāt*, and I have been worshipping Allah<sup>azwj</sup> since such and such (time)?' He said, 'So how is your weeping?' He said, 'I tend to weep until my tears flow upon me'. So the scholar said to him, 'So if you were to laugh while you are fearful (of Allah<sup>azwj</sup>) it would be superior than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allah<sup>azwj</sup>)'.<sup>98</sup>

## VERSE 37

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {37}

**Those who are niggardly and enjoining people to be niggardly and are concealing what Allah has Given them out from His Grace; and We have Prepared for the Kafirs an abasing Punishment [4:37]**

مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُقْصِلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنَعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَأَيْكَتِي أَبْخَلَ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا وَ عَزَّتِي وَ جَلَالِي لَا يَشْكُنُ جَنَانِي أَبَدًا .

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who had a house for him and a *Momin* needed to dwell in it, but he prevents it to him, Allah<sup>azwj</sup> Mighty and Majestic Says: "O My<sup>azwj</sup> Angels! Is My<sup>azwj</sup> servant being stingy upon My<sup>azwj</sup> servant of dwelling in the house of the world? By My<sup>azwj</sup> Honour and My<sup>azwj</sup> Majesty! He shall not dwell in My<sup>azwj</sup> Gardens, ever!"'.<sup>99</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ السَّخِيُّ مُحَبَّبٌ فِي السَّمَاوَاتِ مُحَبَّبٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةٍ عَذْبَةٍ وَ خُلِقَ مَاءٌ عَيْنِيهِ مِنْ مَاءِ الْكَوْثَرِ وَ الْبَحِيلُ مُبْعَضٌ فِي السَّمَاوَاتِ مُبْعَضٌ فِي الْأَرْضِ خُلِقَ مِنْ طِينَةٍ سَبِيحَةٍ وَ خُلِقَ مَاءٌ عَيْنِيهِ مِنْ مَاءِ الْعُوسَجِ .

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

<sup>98</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 5

<sup>99</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3

from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: 'The generous one is loved in the skies and loved in the earth, having been Created from the essence of fresh water, and the water of his eyes having been Created from the water of Al-Kawser, and the stingy is hated in the skies and hated in the earth, having been Created from the marshy water, and the water of his eyes been Created from the water of 'العوسج' boxthorn'.<sup>100</sup>

## VERSE 38

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا {38}

***And those who are spending their wealth to show the people and they are not believing in Allah nor in the Last Day; and the one for whom the Satan was an associate, so he is an evil associate [4:38]***

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

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

'Abu Abdullah<sup>asws</sup> said: 'Showing-off is Shirk (association with Allah<sup>azwj</sup>). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah<sup>azwj</sup>, his Reward would be upon Allah<sup>azwj</sup>'.<sup>101</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَتِلْكَ يَا عَبَادُ إِتَاكَ وَ الرِّئَاءَ فَإِنَّهُ مَنْ عَمِلَ لِعَبْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

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

from Abu Abdullah<sup>asws</sup> having said to Abbad Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah<sup>azwj</sup>. Allah<sup>azwj</sup> will Allocate him to the one he worked for'.<sup>102</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ فَيَرَاهُ إِنْسَانٌ فَيَسُرُّهُ ذَلِكَ فَقَالَ لَا تَأْسَ مَا مِنْ أَحَدٍ إِلَّا وَهُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ .

<sup>100</sup> Al Kafi – V 4 – The Book of Zakat Ch 76 H 3

<sup>101</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3

<sup>102</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

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

from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who does something from the good works. So a person sees him, and that cheers him up'. So he<sup>asws</sup> said: 'There is no problem. There is no one except that he loves it that the goodness be made apparent for him among the people, so long as he did not do that, for that'.<sup>103</sup>

*For detailed Ahadeeth on showing-off, please refer to - Al Kafi V 2 – The Book Of Belief and Disbelief CH 116*

## VERSE 39

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ  
عَلِيمًا {39}

***And what would be against them if they were to believe in Allah and the Last Day and spent (benevolently) from what Allah has Given them? And Allah was always Knowing with them [4:39]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَقِصِ بْنِ فَرْطٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ صَلَهِ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ وَ تُسَمِّحُ الْكَفَّ وَ تُطَيِّبُ النَّفْسَ وَ تَزِيدُ فِي الرِّزْقِ وَ تُنْسِي فِي الْأَجَلِ.

A number of our companions, from Ahmad Bin Muhammad bin Khalid, from his father, from Ibn Abu Umeyr, from Hafs Bin Qurti, from Abu Hamza,

from Abu Ja'far<sup>asws</sup> having said: 'Goodly relations with the relatives improves the manners, and allows the palm (to be generous), and betters the self, and increases in the sustenance, and delays in the death'.<sup>104</sup>

## VERSE 40

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا  
{40}

***Surely Allah does not do injustice to the weight of a particle; and if you do a good deed He Multiplies it and Gives from Himself a great Recompense [4:40]***

<sup>103</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 18

<sup>104</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 12

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ قَالَ الْمُؤْمِنُونَ هُمْ الَّذِينَ يُضَاعَفُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ حَسَنَاتِهِمْ لِكُلِّ حَسَنَةٍ سَبْعُونَ ضِعْفًا فَهَذَا فَضْلُ الْمُؤْمِنِ وَ يَزِيدُهُ اللَّهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيْمَانِهِ أَضْعَافًا كَثِيرَةً وَ يَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: So, the *Momineen* (plural of *Momin*), they are those for whom Allah<sup>azwj</sup> would Multiply their good deeds, for every good deed, a multiple of seventy. Thus, this is the superiority of the Believer, and Allah<sup>azwj</sup> will Increase for him with regards to the good deeds, upon a measurement of the health of his *Emān*, a manifold multiple, and Allah<sup>azwj</sup> Does with the *Momineen* whatever He<sup>azwj</sup> so Desires to, from the goodness'.<sup>105</sup>

## VERSE 41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا {41}

***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن سماعة، قال: قال أبو عبد الله (عليه السلام) في قول الله عز و جل: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا. قال: «نزلت في أمة محمد (صلى الله عليه و آله) خاصة، في كل قرن منهم إمام منا شاهد عليهم، و محمد (صلى الله عليه و آله) في كل قرن شاهد علينا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***. He<sup>asws</sup> said: 'It was Revealed regarding the community of Muhammad<sup>saww</sup> in particular. In every generation from them would be an Imam<sup>asws</sup> from us<sup>asws</sup> as a witness upon them, and Muhammad<sup>saww</sup>, in every generation, would be a witness over us<sup>asws</sup>'.<sup>106</sup>

<sup>105</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)

<sup>106</sup> الكافي 1: 146 / 1.

العباشي: عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً؟ قال: «يأتي النبي (صلى الله عليه و آله) يوم القيامة من كل أمة بشهيد، بوصي نبيها، و أوتي بك - يا علي - شهيدا على امتي يوم القيامة».

Al Ayyashi, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** He<sup>asws</sup> said: 'On the Day of Judgement, they would bring a witness from every community and with the successor<sup>as</sup> of its Prophet<sup>as</sup>, and they would bring you<sup>asws</sup> - O Ali<sup>asws</sup> - as a witness over my<sup>saww</sup> community on the Day of Judgement'.<sup>107</sup>

عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في صفة يوم القيامة: «يُجْتَمَعُونَ فِي مَوْطِنٍ يَسْتَنْقِطُ فِيهِ جَمِيعُ الْخَلْقِ فَلَا يَتَكَلَّمُ أَحَدٌ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَاباً

From Abu Mo'mar Al Sa'ady who said, 'Ali Bin Abu Talib<sup>asws</sup> said regarding the description of the Day of Judgment: 'They would be gathering in a place in which the entirety of the creatures would be Questioned, but no one would speak **except the one whom the Beneficent would Permit for him and he would speak the right thing [78:38].**

فتقام الرسل فتسأل، فذلك قوله لمحمد (عليه السلام): فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ هو الشهيد على الشهداء، و الشهداء هم الرسل (عليهم السلام)».

So the Rasool<sup>saww</sup> would stand and would be Questioned. So those are His<sup>azwj</sup> Words to Muhammad<sup>saww</sup>: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** And he<sup>saww</sup> is the witness upon the witnesses, and the witnesses (of the former ones), they are the Rasools<sup>as</sup>.<sup>108</sup>

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثني أبو الفضل المدايني عن أبي مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاوّل من يسألانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذابه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal-Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysy who said:

'I heard Ali<sup>asws</sup> say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord<sup>azwj</sup>, then about his Prophet<sup>saww</sup>, then about his Wali<sup>asws</sup> (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

<sup>107</sup> تفسير العبّاشي 1: 131 / 242

<sup>108</sup> تفسير العبّاشي 1: 132 / 242.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا ذلك لاسبيل له

A man said to him<sup>asws</sup>, 'For the one who recognises his Lord<sup>azwj</sup>, and his Prophet<sup>saww</sup>, and does not recognise his Guardian<sup>asws</sup>?' He<sup>asws</sup> said: 'Not to these, and not to those, and the one whom Allah<sup>azwj</sup> Let's to stray, that way will not be found for him, there will be no way for him.

وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتاج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا تتبع آياتك من قبل ان نذل ونخزي تمام ضالالتهم جهالتهم بالايات وهم الاوصياء

And it was said to the Prophet<sup>saww</sup>, 'Who is the Guardian<sup>asws</sup> O Prophet<sup>saww</sup>?' He<sup>saww</sup> said: 'Your Guardian in this era is Ali<sup>asws</sup>, and the one<sup>asws</sup> after him<sup>asws</sup>, his<sup>asws</sup> successor<sup>asws</sup>; and for every era there is a knowledgeable one<sup>asws</sup> that Allah<sup>azwj</sup> Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets<sup>as</sup>, 'Our Lord<sup>azwj</sup>, If only You<sup>azwj</sup> had Sent to us a Rasool<sup>as</sup> so that we could have follow Your<sup>azwj</sup> Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors<sup>as</sup> (of their Prophets<sup>as</sup>)

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما نعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه

Allah<sup>azwj</sup> Answered them. He<sup>azwj</sup> Said ***Await: So you will come to know who is the follower of the even path and who goes right [20:135]***. So, their waiting was that they said, 'We are at the moment waiting to recognise the successor<sup>as</sup> until we end up recognising the Imam<sup>asws</sup>. So, due to that Allah<sup>azwj</sup> enabled them to recognise that. The successors<sup>asws</sup> are the Masters of the Bridge (Al-Siraat). They will be made to pause to them<sup>asws</sup>.

لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكروهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

None will enter the Paradise except the one who recognises them<sup>asws</sup> and they<sup>asws</sup> recognise him, and none will enter the Fire except the one who denies them<sup>asws</sup> and they<sup>asws</sup> deny him, because they<sup>asws</sup> are the recognisers (*Urafaa*) of Allah<sup>azwj</sup> whom Allah<sup>azwj</sup> Made them<sup>asws</sup> to be recognised when the Covenant was taken with them, and has Described them in His<sup>azwj</sup> Book. The Mighty and Majestic Said ***And on the Heights are men who would be recognising everyone by their marks [7:46]***.

هم الشهداء على اوليائهم والنبي الشهيد عليهم اخذ لهم مواثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم المواثيق بالطاعة

They<sup>asws</sup> are witnesses over their<sup>asws</sup> friends, and the Prophet<sup>saww</sup> is the witness over them<sup>asws</sup>, having taken a Covenant for them<sup>asws</sup> over the servants of their obedience to them<sup>asws</sup>, and the Prophet<sup>saww</sup> took a Covenant to them<sup>asws</sup> for their<sup>asws</sup> obedience to him<sup>saww</sup>.

فجرت نبوته عليهم وذلك قول الله فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا.

His<sup>saww</sup> Prophet-hood flows through them<sup>asws</sup>, and these are the Words of Allah<sup>azwj</sup>  
***How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42].***<sup>109</sup>

<sup>109</sup> Basaair Al Darajaat – P10 Ch 16 H 9