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CHAPTER 4
AL-NISAA
(176 VERSES)
VERSES 22 to 41

VERSE 22

وَلَّ تَنَكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتٌ وَسَاءَ سَبِيلً

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]

Al Ayyashi, from Al Husayn Bin Zayd who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj the Exalted has Forbidden to us the wives of the Prophet sapphire by the Words of Allah azwj And you cannot marry from the women whom your fathers married [4:22].’

And as for what you have mentioned is that they have permitted for themselves to marry those women whom Allah azwj has Prohibited in His azwj Book, for they are thinking that it has only been Prohibited to us to marry the wives of the Prophet sapphire, so it is more rightful what is clear from it, the veneration of the Right of Allah azwj and the prestige of His azwj Rasool sapphire and the veneration of his sapphire state. And whatever Allah azwj has Prohibited upon his sapphire followers to marry his sapphire wives after His azwj Words, and it does not beheve 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].

1 تفسير العيّاشي: 1: 230/70.
And Allahazwj 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 heasws is a father to them. Then Heazwj 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].

VERSE 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]

Al Ayyashi, from Abu Hamza who said,

‘I asked Abu Ja’farasws about a man who married a woman and divorced her before he had copulated her, is her daughter Permissible to him?’ So heasws said: ‘Amir Al-Momineenasws had judged with regards to this. There is no problem in it, as Allahazwj 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

2 Basaair 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 Permisable to him’.  

I said, ‘Is this not the same?’ So he said: ‘No! This is not similar to this. Allah 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’.  

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 said to me: ‘O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan and Al-Husayn? I said, ‘They are denying us that the two of them are the sons of the Rasool Allah. He said: ‘So by which thing do you argue against them?’ I said, ‘We argue against them by the Statement of Allah regarding Isa Bin Maryam: 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 Made Isa Bin Maryam to be from the descendants of Noah.  

He 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 said: ‘So which argument do you argue against them with?’ I said, ‘We argue against them by the Statement of Allah to His Messenger, say: Come let us call our sons and our sons and our women and your women and ourselves and your selves [3:61]. He 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’.

3 Hadeeth No. 59
The narrator said, ‘Abu Ja'far-asws said: ‘O Abu Al-Jaroud! I-asws will give it (proof) from the Book of Allah-asws that the two of them-asws are from the progeny of the Rasool Allah-saww. None shall reject it except for the infidel’. I said, ‘May I be sacrificed for you-asws, and where is that?’ He-asws said: ‘Where Allah-aswj 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-saww to marry the wives of the two of them-asws? If they say, ‘Yes’, they lie, are mischievous, and if they say, ‘No’, so the two of them-asws are from his-saww seed’. 

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 Humeyr, from his father, from Al Rayan Bin Al Salt, who said,

‘Al Reza-asws 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-asws having said in it: ‘So Allah-aswj 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-asws. Is it correct for my-asws daughter or a daughter of my-asws daughter, and whatever is lineaged from my-asws lineage to Rasool-Allah-saww that he-saww could marry her if he-saww had been alive?’ They said, ‘No’. He-asws said: ‘Then inform me-asws, if it was a daughter of one of you, would it be correct for him-saww that he-saww marries her, if he-saww was alive?’ They said, ‘Yes’.

He-asws said: ‘Thus, in this is a clarification that we-asws are from his-saww Progeny-asws and you aren’t from his-saww Progeny-asws, or else your daughter would have been Prohibited unto him-saww just as my-asws daughters would have been Prohibited unto
him asws, because we asws are from his asws Progeny asws and you are from his asws community”. 4

و عنه، قال: حدثنا أبو أحمد هاني بن محمد بن مهود العبيدي (رضي الله عنه)، قال: حدثنا أبي بابا محمد بن مهود، بإسناد رفعه إلى موسي بن جعفر (عليه السلام). في حديثه (عليه السلام) مع الرشيد، قال (عليه السلام): «قلت له: يا أمير المؤمنين، هل تَنّى النبي (صلى الله عليه وآله) نشر فخطب إليك كرمتاك هل كنت تتبعه؟ فقال: سبا حان الله! و لا أحببه، بل افتخر على العرب و العجم و فريق 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 asws, in his asws Hadeeth with (Haroun) Al Rashid. He asws said: ﴿أُسْأَلْتُهُمُ الْقَافِلُونَ أَنْ يُحْدَى عَلَى نَفْسِهِمْ مِنْ نَذُوعٍ ضَبَّةً وَالْكُبْرَاءِ بِهِمْ عِنْدَ عِبَادٍ مُّسْأَلُونَ﴾ ﴿وَالْجُرْحُ رَجُلُ مِنْ أَيْنَ أَخَذْتُهَا فَقَالَ مِنْ قَوْلِ اللَّهِ عَزا وَ جَلَّ وَ رَبائِبُكُمُ اللاتِِ فِي حُجُورِكُمْ مِنْ نِسائِكُمُ اللاتِِ دَخَلْتُمْ بِهَا فَلَائِكُمْ مَنْ دَخَلْتُمْ بِهَا فَلَ جُناحَ عَلَيْكُمْ﴾ ﴿إِنَّ هَذِهِ مُسْتَثْنَاةٌ وَ هَذِهِ مُرْسَلَةٌ وَ أُماهاتُ نِسائِكُمْ﴾

So asws said to him: ‘He asws would neither address to me asws nor would I asws marry (my asws daughter) to him asws. He said, ‘And why not?’ So asws said: ‘Because he asws begot me asws and did not beget you’. He said, ‘Excellent, O Musa asws!’

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 asws, so a man came over to him asws and asked him asws about a man who married a woman, so she died before she had slept with her, can he be married with her mother?’ So Abu Abdullah asws said: ‘A man from us asws (a companion) had done it, so we asws did not see any problem’.

4 عيون أخبار الرضا (عليه السلام) 1: 239/1
5 عيون أخبار الرضا (عليه السلام) 1: 81/9
So I said, ‘May I be sacrificed for you asws! The Shias do not pride themselves except with a judgement of Ali asws regarding the Shamkiyya woman about whom Ibn Masoud had issued a Fatwa upon that there is no problem with that. Then he went over to Ali asws and asked him, so Ali asws said to him: ‘From where have you taken it?’ So he said, ‘From the Words of Allah azwj Mighty and Majestic and your stepdaughters 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 asws said: ‘This is an exclusion, and this is for copulation and mothers of your wives’.

فقال أبو عبد الله ( عليه السلم ) لِلراجُلِ أَ مَا تَسْمَعُ مَا يُرْوِي هَذَا عَنْ عَلِيٍّ ( عليه السلم ) فَلَمْ أَقُلمُ نَدِمْتُ وَ قَلْتُ أَيَّا شَيْءٍ صَنَعْتُ يَقُولُ هُوَ قَدْ فَعَلَهُ رَجُلٌ مِناا فَلَمْ نَرَبِهِ بَأْساَ وَ أَقُولُ أَنَّا فَضَى عَلَيْنِ ( عليه السلام ) فِي فَلِيقِيْنِ بَعْدَ ذَلِكُ فَذَلَّ فِي ذَلِكُ مَسْأَلَةُ الراجُلِ إِنَّماَا كَانَ الاذِي قَُلْتُ يَقُولُ كَانَ زَلاةَ مِنِّّ فَمَا تَقُولُ فِيهَا فَقَالَ يَا شَيْخُ تُُْبرُِنيِ أَنا عَلِيّا  ( عليه السلم ) قَضَى بَِا وَ تَسْأَلُنِِّ مَا تَقُولُ فِيهَا .

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

 علي بن إبراهيم، قال: فإن الخوارج زعمت أن الرجل إذا كانت لْهله بنت و مْ يربا، و مْ تكن في حجره حلت له لقول اتعالى: اللاتِِ فيِ حُجُورِكُمْ. قال الصادق (عليه السلم): «لَ 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 azwj the Exalted: who are in your care [4:23]. Al Sadiq asws said: ‘She is not Permissible for him’.

الشيباني في (نهج البيان): عن أبي عبد الله (عليه السلام)، قال: إِلَا ما قَدْ سَلَفَ في زمن يعقوب (عليه السلام .)

Al Shaybani in Nahj Al Bayan,

From Abu Abdullah asws having said: ‘except for what has passed [4:22] – during the era of Yaqoub asw.’.
From my father Awn who said, ‘I hear Abu Salih Al Hanafi saying,

‘Ali asws said one day, ‘Ask me asws!’ 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 asws 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 asws about what we do not know, and as for what we do not, we do not ask you asws about it’.

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

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 asws about was the people are reporting from Amir Al Momineen asws about certain things from the marriages, he neither happen to order with it nor prohibit from it, except himself asws and his asws sons. So we said, ‘How can that happen to be so?’ He asws said: ‘A Verse Permits it and another Verse Prohibits it’.

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 asws said: ‘He asws had clarified for them when he asws prohibited himself asws and his asws children’.

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

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9 تفسير العيّاشي: 1: 232/79

10 الاستبصار: 3: 173/629
In the book Al Illal Al Sharaie, by his chain up to Marwan Bin Dinar who said,

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

VERSE 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 is 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]

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

from Abu Abdullahasws 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]’.

11 Tafseer Noor Al Saqalayn – V 1 P 462 H 150
12 Tafseer Noor Al Saqalayn – V 1 P 467 H 172
Al Sadiq\textsuperscript{asws} said: ‘\textit{So the ones you enjoy with from them up to a specified term, give them their Obligatory recompense} [4:24].’ Al Sadiq\textsuperscript{asws} said: ‘Thus, this Verse evidences upon the Mut’a (temporary marriage).’\textsuperscript{13}

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\textsuperscript{asws}, so there came this answer from Abu Abdullah\textsuperscript{asws}:

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

It is happiness what Allah\textsuperscript{azwj} has Permitted from the women in the Book the (Umrah)\textit{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\textsuperscript{azwj} 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\textsuperscript{azwj} has Said \textit{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].

\textsuperscript{13} Tafseer Qummi – V 1 P 136
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 Allahazwj, and the one who exceeds the Limits of Allahazwj, so he has been unjust to himself.14

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

‘I asked Abu Ja’farasws 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]. Heasws 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’.15

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’farasws about the temporary marriage (المتعة), so heasws 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].’16

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

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14 Basaair Al Darajaat – P 10 Ch 21 H 1 (Extract)
15 الكافي : 5 / 481 / 2
16 الكافي : 5 / 448 / 1
Abdullah Bin Umeyr Al-Laysi came over to Abu Ja’far asws and said to him asws, ‘What are you asws saying regarding Mut’a of the women?’ So he asws said: ‘Allah azwj Permitted it in His azwj Book and upon the tongue of His asws Prophet saww, therefore it is Permissible up to the Day of Judgement’.

فَقَالَ يَا أَبَا جَعْفَرٍ مِثْلُكَ يَقُولُ هَذَا وَقَدْ حَرَّمَهَا عُمَرُ وَقَدْ حَرَّمَهَا أَنْ تُخْلِفَ قَالَ لَهُ وَإِنْ كَانَ فَعَلَ قَالَ سَأَلْتُ عَنْهَا وَأَنَا عَلَى قُولِ رَسُولِ اللَّهِ (صَلِّي اللَّهُ عَلَيْهِ وَآلهُ وَسَلَّمُ) فَهَلْ أُعِيذُكَ أَنْ تُخْلِفَ أَنْ أَجُرَّ النِّسَاءَ مَيْنَاءً وَالْبَاطِلَ مَا قَالَ صَاحِبُكَ (صَلاةُ اللَّهِ عَلَيْهِ وَآلهُ وَسَلَّمُ) فَهَلْ أُعِيذُكَ أَنْ تُخْلِفَ أَنْ أَجُرَّ النِّسَاءَ مَيْنَاءً وَالْبَاطِلَ مَا قَالَ صَاحِبُكَ (صَلاةُ اللَّهِ عَلَيْهِ وَآلهُ وَسَلَّمُ)

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

قَالَ فَأَقُبْلَ عَبْدُ اللَّهِ بْنُ عُمَيرٍ فَقَالَ يَسُرُّكَ أَنتَ نِسَاءَكَ وَبَنَاتِكَ وَأَخَوَاتِكَ وَبَنَاتِ عَمِّكَ يَفْعَلْنَ قَالَ فَأَعْرَََ عَنْهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامَ) حِينَ ذَكَرَ نِسَاءَهُ وَبَنَاتِ عَمِّهِ

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

وَعَنْهُ: عَنْ مُحَمَّدٍ بْنِ يَعْيَةٍ، عَنْ عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَبِي عُباَيْدَةَ عِنْدَ عَلِيٍّ بْنِ الْخَمِيسِ، عَنْ أَبَا بُكْرَةَ بْنِ أَبِي بُكْرَةَ (عَلَيْهِ السَّلَامَ)

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 asws having said: ‘The temporary marriage was Revealed with in the Quran and it flowed by the Sunnah from Rasool-Allah saww’.

وَعَنْهُ: عَنْ عَلِيٍّ بْنِ إِبْراهِيمٍ، عَنْ أَبِيَءِهِ، عَنْ أَبِي بُكْرَةَ عِنْدَ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ الْخَمِيسِ، عَنْ أَبَا بُكْرَةَ بْنِ أَبِي بُكْرَةَ (عَلَيْهِ السَّلَامَ)

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,

\[17\] Al Kafi – V 5 – The Book of Marriage Ch 93 H 4
\[18\] الكافي: 549/ 5
'I heard Abu Hanifa aswa ask Abu Abdullah asws about the Mut'a, so he asws said: ‘Which of the two Mut'a are you asking about?’ He asws said, ‘I am asking you about the Mut’a of the Hajj, therefore inform me about the Mut’a of the women, is it truth?’ So he asws said: ‘Glory be to Allah azwj! Have you not read the Book of Allah azimuth Mighty and Majestic So whatever (Women) you enjoy with, give them their Obligatory recompense [4:24]?’ So Abu Hanifa aswa said, ‘By Allah azwj! But it was a Verse which I had never read!’

Al Ayyashi, from Muhammad Bin Muslim,

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

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

‘I asked Abu Abdullah asws about the Words of Allah azwj 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.’

From Abu Baseer,

From Abu Ja’far asws 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 asws said: ‘There is no problem with if you were to increase her (term) and she increases your (term), when
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.22

عن عبد السلام، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما تقول في المتعة؟ قال: «فَمَا اسْتَمْتُ عَنْهُمْ مِنْ هِناَّ فَآتُوهُنَا أُجُورَهُنَا فِرِيضَةَ إِلَى أَحْلَ مُسْمَىٰ وَلَ جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدَ الْفِرِيضَةَ».

From Abdul Salam,

From Abu Abdullah asws, said, ‘I said to him asws, “What are you asws saying regarding the Mut’a (temporary marriage)”?’ He asws said: ‘The Words of Allah azwj: 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].’

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

So I said, ‘What is yourasws view if they intend the increase (of the term), and increase before the expiry of the term which current?’ He asws 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 asws said: ‘Its increase (addition) would be after the expiry of the term’.23

For detailed rules on temporary marriage, please refer to Al Kafi V 5 The book of marriage [233/86].

VERSES 25 - 28

وَمَنْ مَّنْ يَسْتَطِعْ مِنْكُمْ طَوْلَ أَنْ يُنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيمَانُكُمْ مِنْ فَوْقَيْكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِنِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَإِذَا أَهْلِهِنَّ أَوْتُوهُنَّ أَحْزٍمِ أَجْوَرَهُنَّ مَعْرُوفًا مُحْصِنَاتٌ عَيْبَ مُسَافِحَاتٍ وَلا مَتَجَذَّاتٍ أَخْدَانٍ فَإِذَا

22 تفسير العيّاشي 1: 233/86.
23 تفسير العيّاشي 1: 234/88.
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 if would be better for you, and Allah is Forgiving, Merciful [4:25]

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]

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]

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

Then (Ali Bin Ibrahim) said, ‘And in a report of Abu Al Jaroud, from Abu Ja’farالنص مكرر 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].’
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 asws:

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 asws.

And from him (Al Kulauny), from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays, from Abu Ja’far asws having said: 'Amir-Al-Momineen asws 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.'

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27. Al Kafi – V 5 – The Book of Marriage Ch 33 H 7
28. Al Kafi – V 5 – The Book of Marriage Ch 33 H 7
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 asws 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 asws would pay his price to his master, from the public treasury’. 29

And from him (Al Sadouq), by his chain, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob, from Al Haris, from Bureyd Al Ajaly, from Abu Ja’far asws regarding the slave girl who committed adultery. He asws said: ‘She should be whipped with fifty lashes, whether she had a husband or not’. 30

Al Ayyashi – ‘And Muhammad Bin Sadaqa Al Basri said, ‘I asked him asws about the (wife) of Mut’a (temporary marriage), ‘Isn’t she at the status of the slave girl?’ He asws said: ‘Yes. Have you not read the Words of Allah azwj: ‘And the ones from you who do not have the capacity to marry the free Maminaat - up to His azwj 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’. 31

From Abdullah Bin Sinan,
From Abu Abdullah\^\text{asws} regarding the Words of Allah\^\text{azwj} regarding the slave girl, \textbf{So when they are married [4:25]}. He\^\text{asws} 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\^\text{asws} said: ‘Yes, half the legal punishment. So if she commits adultery and she is married, then the stoning (would be applicable)’.\textsuperscript{32}

عند عباد بن صهيب، عن أبي عبد الله (عليه السلام)، قال: ‘لا ينبغي للمرأة أن تزوج من الإمام إلا من حيي الحنث، ولي لا يحل له من الإمام إلا واحدة’.

From Abad Bin Saheeb,

From Abu Abdullah\^\text{asws} 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’.\textsuperscript{33}

و عن عبدي بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن أبي بكر الحضرمي: [قال: سألك] أما عبد الله (عليه السلام) عن عبد مملوك قذف حرا؟ 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\^\text{asws} about an owned slave accusing a free woman?’ He\^\text{asws} 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\^\text{azwj} 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 خمرا، هذه من الحقوق التي يضرب عليها نصف الحد’.

I said, ‘That which is from the Rights of Allah\^\text{azwj} Mighty and Majestic, what is it?’ He\^\text{asws} 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’.\textsuperscript{34}

\textbf{VERSES 29 & 30}

\begin{align*}
\text{يَا أَيُّهَا الَّذِينَ آمَنُوا لَّتُؤْمِنُوا بِهِمْ إِلَّا أَنْ تَكُونُوا بِنَفْسِكُمْ طَالِئِيْنَ تُحْزَبُونَ عَنْ تَرَاضٍ مِّنْكُمْ ۛ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونُ تََِارَةً عَنْ تَرَاٍَمَ}
\end{align*}

وَإِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمٌ {29} وَقَالَ ﷺ {30} وَقَالَ ﷺ {31}

\[32\text{Tafseer al-Ubash: 1: 235/93.}\]
\[33\text{Tafseer al-Ubash: 1: 235/97.}\]
\[34\text{Al-Kafi: 7: 237/19.}\]
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 سامْ، قال: كنت عن أبي عبد الله (عليه السلام) فجاءه رجل، فقال له: أخبرني عن قول الله: يا أَي ُّهَا الاذِينَ آمَنُوا لَ تَأْكُلُوا أَمْوالَكُمْ بَيْنَكُمْ بِالْباطِلِ؟ قال: «نى عني بذلك القمار، و آمْنَوْا أنْفُسَكُمْ، عِنْ بِذَلِكَ الْرَّجُلِ مِنَ المُسْلِمِينَ يُشْدِكُ عَلَى المُشْرِكِينَ وَجَدَهُ، يَيْتَمِيُّهُمْ فِي مَنَازِهِمْ يَقْتِلُوهُ، فَنَهَاهُمُ اللَّهُ عَن ذلِكَ».

Al Ayyashi, from Asbaat Bin Saalim who said,

‘I was with Abu Abdullahasws when a man came up and said to himasws, ‘Inform me about the Words of Allahazwj O you who believe! Do not devour your property among yourselves by the falsehood [4:29]?’ Heasws said: ‘Allahazwj Means by that, the gambling. And as for Hisazwj 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, Allahazwj has Forbidden from that’.

عن إسحاق بن عبد الله بن محمد بن علي بن الحسين (عليه السلام)، قال: حدثني الحسن بن سام بن عبد الله بن عبيد الله بن قتادة، عن أبيه، عن علي بن أبي طالب (عليه السلام)، قال: «سألت رسول الله (صلى الله عليه و آله) عن الجائر تكون على الكسر، كيف يتوضأ صاحبها، و كيف يغتسل إذا أجنب? فقال: يَزيه المسح بالماء عليها في الْنابة و الوضوء».

From Is’haq Bin Abdullah Bin Muhammad Bin Ali Bin Al Husayn asws, from Al Hassan Bin Zayd, from his father,

from Aliasws Bin Abu Talibasws having said: ‘asws asked Rasool-Allahsaww 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?’ Heasws: ‘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 لَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كانَ بِكُمْ رَحِيما،»

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

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يا أَيّهَا الْذِّينَ آمَنُوا لَ تَأْكُلُوا أَمْوالَكُمْ بَيْنَكُمْ بِالْباطِلِ. قال: فَعِنَّى عَن القمار، و كانت فيش تقامر الرجل بأهله و ماله، فنهاهم الله عن ذلك».

From Muhammad Bin Ali,
from Abu Abdullah

The High O you who believe! Do not devour your property among yourselves by the falsehood [4:29]. He

asws said: ‘Forbidden from the gambling, and the Quraysh used to gamble with the man with his family members and his wealth, so Allah azwj has Forbidden from that’.

And I recited the Words of the High and do not kill your selves; Allah was always Merciful with you all [4:29]. He

asws 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 azwj Forbid them from entering upon them in the caves’.37

Ibn Babuwayh in Al Faqeeh said,

‘Al-Sadiq

asws said: ‘The one who kills a person intentionally so he would be in the Fire of Hell to abide therein eternally. Allah azwj 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]. 38

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

‘I said to Abu Abdullah asws, ‘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 azwj 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?’

He

asws said: ‘He should pay off his debts with whatever is with him, and he should not consume the wealth of the people except with him is what he can pay off their
rights. Allahazwj 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 ولي يقوم في عدته و دينه فيقضي عدته و دينه.

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 usasws a deceased who is dying except Allahazwj 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’. 39

و في (فتح البيان): عن الباقر و الصادق (عليهما السلام) أنه القمار، و السحت، و الربا، و الْيمان

And in Nahj Al Bayan,

From Al Baqirasws and Al Sadiqasws – (Re: falsehood [4:29]), it is the gambling, and the ill-gotten wealth, and the interest, and the (false) oaths” 40

علي بن إبراهيم، قال: كان الرجل إذا خرج مع رسول الله (صلى الله عليه و آله) في الغزو يَمل 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-Allahsaww during a military expedition, would attack upon the enemy alone from without Rasool-Allahsaww having ordered him. So Allahazwj Forbade from killing a soul from without the orders of Rasool-Allahsaww. 41

VERSE 31

إِنِّي تََْتَنِبُوا كَبَائِرَ مَا تُنُهْوُنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَل  كَرِيم ا

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]
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\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} 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\textsuperscript{azwj} Blessed and Exalted Said \textit{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].\textsuperscript{42}

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\textsuperscript{asws}, he\textsuperscript{asws} was leaning (on a stick) and after looking around at the people while we were at the door of the Clan of Shaeba, he\textsuperscript{asws} said: ‘O Fazeyl, this is how they used to perform \textit{Tawaaf} during the era of ignorance, not understanding the truth, nor having a Religion by our\textsuperscript{asws} Religion. O Fazeyl! Look at them falling down upon their faces (prostrating). May Allah\textsuperscript{azwj} Curse these ridiculed creatures falling down upon their faces’.

But this, by Allah\textsuperscript{azwj} O Fazeyl, There are no performers of Hajj for Allah\textsuperscript{azwj} 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: \textit{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?’\textsuperscript{43}

\textsuperscript{42}6/407 (Extract)
\textsuperscript{43}Al Kafi – H 14882
Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Faazaal, from Abu Jameela, from Al Halby, from Abu Abdullah asws 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 azwj Obligated the Fire upon’.44

from Abu Abdullah asws having said: ‘The most major of the major sins are seven – The association with Allah azwj the Magnificent, and killing of a person which Allah azwj 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 fleer from the war, and the denier of what Allah azwj has Revealed’.

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

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

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

الكافي: 2/211. 1.
And as for the devouring of the property of the orphans, so they were unjust to us regarding our Fey (Khums) and went away with it.

و أما عقوق الوالدين فإن عر و جل قال في كتابه: النبي اولى بأهل المؤمنين من أبنائهم و أرواح أبنائهم و هو أبهم. فعقوه في ذريته و في قراه.

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

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

And as for accusing the chaste women, so they accused Syeda Fatima upon their Pulpits.

وأما 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 willingly and without abhorrence, then they fled from it and abandoned him.

و أما إنكار ما أنزل الله عز و جل فانكروا حقنا و حملوا، و هذا مما لا يتعامج فيه أحد، و الله يقول: إِنْ تَنِبُوا كَبائِرَ ما صَنَعْتُونَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلَ كَرِيماً.

And as for denying what Allah Mighty and Majestic has Revealed, so they denied our rights and fought against it. And this is from what no one can hide from. Allah 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.

عِداةٌ مِنْ أَصْحَابِنَا عَنْ أَحمَّدَ بْنِ مَُُمادِ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللاهِ الحَْسَنِِّّّ قَالَ حَداثَنِِّ أَبُو جَعْفَرٍ ( صلوات الله عليه ) قَالَ سمَِعْتُ أَبيِ يقُولُ سمَِعْتُ أَبيِ مُوسَى بْنَ جَعْفَرٍ ( عليه السلم ) يقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبي عَبْدِ اللاهِ ( عليه السلم ) فَلَما سَلَمَ وَ جَلَسَ تَلَ هَذِهِ الْْيَةَ الاذِينَ يََْتَنِبُونَ كَبائِرَ الِْْثمِْ وَ الْفَواحِشَ ثمُا أَمْسَكَ ف َقَ لَهُ أَبُو عَبْدِ اللاهِ ( عليه السلم ) مَا أَسْكَتَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ عِداةٌ مِنْ أَصْحَابِنَا عَنْ أَحمَّدَ بْنِ مَُُمادِ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللاهِ الحَْسَنِِّّّّ قَالَ حَداثَنِِّ أَبُو جَعْفَرٍ ( صلوات الله عليه ) قَالَ سمَِعْتُ أَبيِ يقُولُ سمَِعْتُ أَبيِ مُوسَى بْنَ جَعْفَرٍ ( عليه السلم ) يقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبي عَبْدِ اللاهِ ( عليه السلم ) فَلَما سَلَمَ وَ جَلَسَ تَلَ هَذِهِ الْْيَةَ الاذِينَ يََْتَنِبُونَ كَبائِرَ الِْْثمِْ وَ الْفَواحِشَ ثمُا أَمْسَكَ فَقَلَّهُ أَبُو عَبْدِ اللاهِ ( عليه السلم ) ما أَسْكَتَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ عِداةٌ مِنْ أَصْحَابِنَا عَنْ أَحمَّدَ بْنِ مَُُمادِ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللاهِ الحَْسَنِِّّّّ قَالَ حَداثَنِِّ أَبُو جَعْفَرٍ ( صلوات الله عليه ) قَالَ سمَِعْتُ أَبيِ يقُولُ سمَِعْتُ أَبيِ مُوسَى بْنَ جَعْفَرٍ ( عليه السلم ) يقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبي عَبْدِ اللاهِ ( عليه السلم ) فَلَما سَلَمَ وَ جَلَسَ تَلَ هَذِهِ الْْيَةَ الاذِينَ يََْتَنِبُونَ كَبائِرَ الِْْثمِْ وَ الْفَواحِشَ ثمُا أَمْسَكَ فَقَلَّهُ أَبُو عَبْدِ اللاهِ ( عليه السلم ) ما أَسْكَتَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ عِداةٌ مِنْ أَصْحَابِنَا عَنْ أَحمَّدَ بْنِ مَُُمادِ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللاهِ الحَْسَنِِّّّّ قَالَ حَداثَنِِّ أَبُو جَعْفَرٍ ( صلوات الله عليه ) قَالَ سمَِعْتُ أَبيِ يقُولُ سمَِعْتُ أَبيِ مُوسَى بْنَ جَعْفَرٍ ( عليه السلم ) يقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبي عَبْدِ اللاهِ ( عليه السلم ) فَلَما سَلَمَ وَ جَلَسَ تَلَ هَذِهِ الْْيَةَ الاذِينَ يََْتَنِبُونَ كَبائِرَ الِْْثمِْ وَ الْفَواحِشَ ثمُا أَمْسَكَ فَقَلَّهُ أَبُو عَبْدِ اللاهِ ( عليه السلم ) ما أَسْكَتَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ عِداةٌ مِنْ أَصْحَابِنَا عَنْ أَحمَّدَ بْنِ مَُُمادِ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللاهِ الحَْسَنِِّّّّ قَالَ حَداثَنِِّ أَبُو جَعْفَرٍ ( صلوات الله عليه ) قَالَ سمَِعْتُ أَبيِ يقُولُ سمَِعْتُ أَبيِ مُوسَى بْنَ جَعْفَرٍ ( عليه السلم ) يقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبي عَبْدِ اللاهِ ( عليه السلم ) فَلَما سَلَمَ وَ جَلَسَ تَلَ هَذِهِ الْْيَةَ الاذِينَ يََْتَنِبُونَ كَبائِرَ الِْْثمِْ وَ الْفَواحِشَ ثمُا أَمْسَكَ فَقَلَّهُ أَبُو عَبْدِ اللاهِ ( عليه السلم ) ما أَسْكَتَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ}

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

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

So he\textsuperscript{asws} said: ‘Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} is Saying; “And the one who Associates with Allah\textsuperscript{azwj}, so Allah\textsuperscript{azwj} has Prohibited the Paradise unto him”, and after it is the despair from the Mercy of Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} 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].

Then is the security from the Plan of Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} 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].

And from it is the disobedience to the parents, because Allah\textsuperscript{azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah\textsuperscript{azwj} has Prohibited to kill except with the right to do so, because Allah\textsuperscript{azwj} 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.

And accusing the chaste woman, because Allah\textsuperscript{azwj} 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].

And the devourer of the wealth of the orphan, because Allah\textsuperscript{azwj} Mighty and Majestic is Saying (As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall arriving at the Blazing Fire [4:10].
And the fleer from the battlefield, because Allahazwj 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: الاذِينَ يَأْكُلُونَ الرِّبا لْنَ مُنَذِّهِمُهُ الذَّٰلِكَ اِلَّا كَمَا يَقُومُ الدُّجُدُ الذَّٰلِكُ الْمُدْنِيُّ، من النَّاسِ،

And the consumer of the usury (interest) because Allahazwj 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 غَلِبَ عَلَيْهِمُ الْمَسِّ، أنْ تَنْغَمَلَءْنَا لِحُبِّ الْإِثْمِ،

And the sorcery, because Allahazwj 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 ذلِكَ يَلْقَ أَثَامًا يُضاعَفْ لَهُ الْعَذابُ وَ يَخْلُدْ فِيهِ مُهاناً

And the adultery, because Allahazwj 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 الفاحرة، لأن الله عز و جل يقول: الْذِّٰلِكَ اِلَّا كَمَا يَقُومُ الدُّجُدُ الذَّٰلِكُ الْمُدْنِيُّ قَلِيلًا، أُولئِكَ لَ خَلقَ لهَجَمُصَا نُورًا،

The immersing oath in the immorality, because Allahazwj 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 بمِا غَلا يَوْمَ الْقِيامَةِ،

And the embezzlement, because Allahazwj 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: فَمَنْ يَكْتُمْهَا فَلَنْ يَخْلُصْهَا، وَ يَتَّخِذُونَهَا وَ ظُهُورَهُمْ،

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 فَإِنَّ اِلَّيْهَا،

And perjury and the concealment of the testimony, because Allahazwj 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 قلعن عنها، كما قلعن عن عبادة الأوثان، و ترك الصلاة متعمداً، أو شيئاً مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمداً فقد برىء من ذمة الله و ذمة رسوله، و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولئِكَ لهَُمُ اللاعْنَةُ وَ لْنَ رَُـبُّهُمْ سُوءُ الداَرِ.

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

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

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 asws merits and the Knowledge’.46

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

From Abu Khadeeja,

From Abu Abdullah asws having said: ‘The lying upon Allah azwj and upon His azwj Rasool saww and upon the successors asws is from the major sins’.48

46 Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24
47 من لا يحضره الفقيه 3: 376 /1781
48 تفسير العيّاشي 1: 238 /106.
From Abu Abdullah\textsuperscript{asws}, in another report from him\textsuperscript{asws}: ‘And the denial of what Allah\textsuperscript{azwj} Revealed, and denying our\textsuperscript{asws} rights, and rejecting us\textsuperscript{asws}, and this is (something) no one can argue with it’\textsuperscript{49}.

From Suleyman Al Ja'fary who said,

‘I said to Abu Al Hassan Al Reza\textsuperscript{asws}, ‘What are you\textsuperscript{asws} saying regarding the office bearers of the ruling authorities?’ So he\textsuperscript{asws} 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\textsuperscript{azwj} Made one to be deserving the Fire due to it’\textsuperscript{50}.

From Al Sakuny,

from Ja'far Bin Muhammad\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘The intoxication is from the major sins, and the injustice in the bequest is from the major sins’\textsuperscript{51}.

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 فقه إلا أنه يبأرك منك و من أصحابك على هذا الأمر؟».

‘Abu Abdullah Ja'far Bin Muhammad\textsuperscript{asws} said to me: ‘What are you saying regarding the one who does not disobey Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Commands and His\textsuperscript{azwj} 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 بحضورك؟ قال: «قل فإني أنا الذي أمرك أن تقول».

\textsuperscript{49} تفسير العيّاشي 1: 238/109
\textsuperscript{50} تفسير العيّاشي 1: 238/110
\textsuperscript{51} تفسير العيّاشي 1: 238/111
He (the narrator) said, 'I said, 'I wouldn’t (like to) be saying it while I am in your presence'. He said: ‘Say it, for I am the one who is ordering you that you should be saying it’.

He (the narrator) said, 'I said, 'He would be in the Fire'. He said: 'O Maysar! And what are you saying regarding the one who makes it a Religion of Allah 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’?

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

He (the narrator) said, 'I said, 'No'. He said: ‘Do not be hesitant, for he would (indeed) be in the Paradise. Allah Almighty 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]*.'

‘I asked Abu Abdullah about the major sins, so he said: ‘These are seven in the Book of Ali – the disbelief in Allah, 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)’.
He (the narrator) said, ‘I said, ‘So these are the greatest disobediences’. He\textsuperscript{asws} 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\textsuperscript{asws} said: ‘Neglecting the Salāt’. I said, ‘But you\textsuperscript{asws} did not number the neglecting of the Salāt in the major sins’. So he\textsuperscript{asws} said: ‘Which thing was the first of what I\textsuperscript{asws} said to you?’ I said, ‘The Kufr’. He\textsuperscript{asws} said: ‘So the neglector of the Salāt is a Kafir, meaning (neglecting) from without a (valid) reason’.\textsuperscript{53}

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

VERSE 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]

Ibn Shehr Ahsub,

‘Al-Baqir\textsuperscript{asws} and Al-Sadiq\textsuperscript{asws} regarding the Words of the Exalted: \textit{that is the Grace of Allah: He Gives it to whom He so Desires to} [57:21], from His\textsuperscript{asw} servants, and regarding the Words of the Exalted: \textit{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\textsuperscript{asw}’.\textsuperscript{54}

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

Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 8

\textsuperscript{53} Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 8

\textsuperscript{54} المناقب: 99
'I asked Abu Ja’far asws about the Words of Allah azwj 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).’

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 asws to teach me a supplication for the sustenance, so he asws taught me a supplication what I had not seen as more beneficial than it for the sustenance. He asws said: ‘Say:

اللهم ارزقني من فضلك الواسع الحلول الطيب، رقفاً وابعاً خالقاً طيباً بلاذباً للذين يعيبون، والآخرين صبياً ضعفاً، للذين يشتركون من غير الله ولا من من أحد خلقك، إلا سمعت من فضلك، انطلق فقلاً وسلوا الله من فضلك ف.isNotEmpty أسأل ومن عطياتك أسأل ومن يدك المليئ أسأل.’

'O Allah azwj Sustain me from Your azwj 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 azwj creatures except as being an extension from Your azwj Expansive Grace, for You azwj Said and ask Allah from His Grace [4:32]. Thus, it is from Your azwj Grace that I ask, and from Your azwj Gifts I ask, and from Your azwj Full Hands I ask’.

From Ismail Bin Kaseer,

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

فسأله عن ذلك الفضل ما هو؟ فقال رسول الله (صلى الله عليه و آله) ‘إن الله خلق خلقه، وقسمهم آزاقهم من حلها، وعرض لهم بالخمر، فمن انتهك حراماً نقص له من الخمر بقدر ما انتهك من الحمر، وحوبس به’.

56 Al Kafi V 2 – The Book Of Supplication CH 53 H 1
So he asked him about that Grace, ‘What is it?’ Rasool-Allah said: ‘Allah Created His 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’.  

**VERSE 33**

وَلِكُلٍّ جَعَلْنَا مَوالِّيَةً مَّا تَركَ الْوَالِدانِ وَالْأَقْرَبِينَ ۚ وَالَّذِينَ عَقَدتُّ أَيمَانَكُمْ فَأُوتُوهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {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]*

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

‘I asked Abu Al Hassan Al Reza about the Words of Allah 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 with whom Allah Mighty and Majestic has Contracted by your right hands (pledge of allegiance).*  

A number of our companions, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob who said,

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 about the Words of Allah 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 with whom Allah Mighty and Majestic has Contracted by your right hands (pledge of allegiance).*  

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57. تفسير العيّاشي 1: 239/116.
58. الكافي 1: 168/1.
one with the deceased is the nearest one to him from the womb relations which flows towards him'.

VERSE 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]

Ibn Babuway, from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah asws, 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,

59 Al Kafi – V 7 - H 12991 - The Book of Inheritances Ch 1b H 2
60 التهذيب 8:302/88.
from his grandfather Al-Hassan asws Bin Ali Bin Abu Talib asws having said: ‘A number of Jews came to Rasool-Allah saww and asked him asws certain questions, and from what they asked him asws was, ‘What is the excellence of the man over the woman?’

So the Prophet saww 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 azwj would not have Created the women. Allah azwj 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].

The Jew said, ‘By which thing is it like this?’ So the Prophet saww said: ‘Allah azwj Mighty and Majestic Created Adam as from clay, and Created Hawwa as from its remnant, and the first one who obeyed Adam as was the woman. So Allah azwj 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 saww have spoken the truth, O Muhammad saww.

الطرسسي، في معنى المحرر: روي عن أبي جعفر (عليه السلام)، قال: «يحلل ظهور إلهها»

Al Tabarsy,

regarding the Meaning of and forsake them [4:34] – It has been reported from Abu Ja’far asws having said: ‘He turns his back to her’.

و في معنى الضرب: روي عن أبي جعفر (عليه السلام): "أنا الضرب بالسواد".

And regarding the Meaning of and strike them [4:34] – It has been reported from Abu Ja’far asws having said: ‘It is the beating with the toothbrush (symbolically)

61 علل الشرائع: 512/1، أمالي الصدوق: 161/1
62 مجمع البيان: 69
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\textsuperscript{asws} wrote to him among what he\textsuperscript{asws} 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.

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\textsuperscript{azwj} Mighty and Majestic: \textit{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].}\textsuperscript{63}

\textbf{VERSE 35}

\textit{إِنْ خَافْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحٍ} ٣۵

\textit{وَإِنْ خَافْتُمْ} ٣۵

\textit{أَنْ خَفَفَ مِنْ أَهْلِهَا} ٣۵

\textit{وَرَبَّهُمْ} ٣۵

\textit{إِنَّ اللَّهَ بَيِّنَّهُمَا} ٣۵

\textit{وَإِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا} ٣۵

\textit{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]}

\textsuperscript{63} عال الشرائع: 705/1، عيون أخبار الرضا (عليه السلام): 8، 98 ذيل الحديث 1.
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 (7th Imam) about the Words of Allah 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 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'.

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 Abdullah about the Words of Allah Mighty and Majestic then appoint a judge from his family and a judge from her family [4:35], 'Do you 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 said: 'Yes, but it does not happen until the woman is clean from not having been copulated with from the spouse'.

It was said to him, 'Do you 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 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'.

و عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ جَبَّالَةَ وَ غَيْرِهِ عَنِ الْعَلَاءِ عَنْ مُُمادِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمْ (عليهم السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ ﺃَزْwj فَابْعَثُوا حَكَماً مِنْ أَهْلِهِ وَ حَكَماً مِنْ أَهْلِها قَالَ لَيْسَ لِلْحَكَمَيْنِ أَنْ يُفَرِّقَا حَتَّى اسْتَأْمِرَا .

الكافي 6: 146/1.

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 asws), said, 'I asked him asws about the Words of Allahazwj Mighty and Majestic then appoint a judge from his family and a judge from her family [4:35]. Heasws said: ‘It is not for the two judges that they effect separation until they are instructed for it’. 

From Zurara,

From Abu Ja’far asws 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’.

From Muhammad Bin Sareyr, from Ubeyda who said,

‘A man and a woman came over to Aliaws and with each one of them was a group of people. So Aliaws said: ‘Send for a judge from his family and a judge from her family’.

Then heasws 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’.

So the woman said, ‘I am pleased with the Book of Allahazwj against me and for me’. But the man said, ‘As for regarding the separation, so no’. So Aliaws said: ‘You will not depart until you accept with what she has accept with’.

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66 Al Kafi – V 7 – The Book of Divorce Ch 66 H 5
67 تفسير العيّاشي: 1:240/122
68 تفسير العيّاشي: 1:241/127
VERSE 36

وَاعْبُدُوا اللَّهَ وَلا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبىََٰ وَالْيَتَامَىَٰ وَالْمَسَاكِينِ وَالجَارِ ذِي الْقُرْنَىَ وَالجَارِ الْجَنِّبَ وَالصَّالِبَ بِالْجَنِّبِ وَابِنِ السَّبِيلِ وَما مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لا يُبْجِبُ مِنْ كَانَ فُؤْدِيًا فَخُورًا

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\textsuperscript{saww} and Ali\textsuperscript{asws} 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 الأخر" فقالت: أين موقع ذلك في كتاب الله؟ قال: "اقرأ And worship Allah and do not associate anything with Him and be good with the parents [4:36]."

Al Ayyashi, from Abu Baseer,

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

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

And Ibn Shehr Ashub reported as well that,\textsuperscript{70}

'He\textsuperscript{saww} said: 'I\textsuperscript{saww} and Ali\textsuperscript{asws} are two (spiritual) fathers of this community, so upon the ones disobedient to their parents is the Curse of Allah\textsuperscript{azwj}."

 ثم قال علي: "أو تقتربي ما هذه الزعم: أبى من وصلها وصلة الزعم، و منقطعها قطعة الزعم فقيل لنا أمير المؤمنين: خذ هذه كما قوم على أن يلبسوا أقحامهم و يعاملوا أخلاقهم.

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

\textsuperscript{69} تفسير العياشي: 1: 241/128.
\textsuperscript{70} مناقب ابن شهر أشوب: 3: 105.
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.’

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.’

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.

So woe and everyone’s woe be on the one who cuts it off, and woe upon woe be on the one 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 azwj Chooses where it is destined to be for He azwj is it’s Lord azwj, and that Bounty is compatible with him”.71

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

‘The Prophet s.a.w. said to Ali asws, ‘Go out and call out: ‘Indeed! The one who wrongs an employee of his wages, so upon him is the Curse of Allah azwj. Indeed! The one who follows other than his Master asws, so upon him is the Curse of Allah azwj. Indeed! The one who insults his two fathers asws, so upon him is the Curse of Allah azwj.

So he asws called out with that. Umar (Bin Al Khattab) and a group came over to the Prophet s.a.w. and they said, ‘Is it from an interpretation of what he asws called out?’ He asws said: ‘Yes. Allah azwj 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 asws, then upon him is the Curse of Allah azwj.

And He azwj is Saying: ‘The Prophet is foremost with the Momineen than their own selves [33:6]. And the one whose Master asws I s.a.w. was, so Ali asws is his Master asws. Therefore, the one who follows other than him asws, and other than his asws offspring, then upon him is the Curse of Allah azwj.

And I s.a.w. adjure you all! I s.a.w. and Ali asws are two fathers of the Momineen, therefore the one who insults one of us asws, then upon him is the Curse of Allah azwj.”

And I s.a.w. adjure you all! I s.a.w. and Ali asws are two fathers of the Momineen, therefore the one who insults one of us asws, then upon him is the Curse of Allah azwj.”

And I s.a.w. adjure you all! I s.a.w. and Ali asws are two fathers of the Momineen, therefore the one who insults one of us asws, then upon him is the Curse of Allah azwj.”

So when they went out, Umar said, ‘O companions of Muhammad s.a.w! The Prophet s.a.w was not more emphatic for the Wilayah of Ali asws at Ghadeer Khumm nor anywhere else, more intensely than his s.a.w. emphasis during this day of ours’.

قل علّف فيكم أبا حبيب عبد الله بن السّلام، ما أكده النبي لعلّه الولاء غدير خم وم لا غيره أشد من تأكيده في يومهم هذا.

And he was from the preceding ones, the former ones

Khabab Bin Al Aras

و هو من السلفيين الأولين إلى الإسلام، قال عليّ (عليه السلام): رحم الله خليبا أسلم، راغبًا، هاجر طائفًا، عاش مراهبا — And he was from the preceding ones, the former ones

71 Tafseer Imam Hassan Al Askari asws – S 12
to Al Islam, and Ali asws said: ‘May Allahazwj 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-Allahsaww by seventeen days’. 72

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

Yunus, from Abdullah Bin Sinan who said,

And it has been reported (from Abu Abdullahasws) that the biggest of the major sins is the association (Shirk) with Allahazwj. 73

from Abu Abdullahasws, ‘A man from Khas’am came over to the Prophet saww and he said, ‘Which of the deeds is the most Hated one to Allahazwj Mighty and Majestic?’ So heasws said: ‘The association (Shirk) with Allahazwj’. He said, ‘Then what?’ Heasws said: ‘Cutting off the relationship’. He said, ‘Then what?’ Heasws said: ‘Enjoining of the evil and forbidding from the good’.74

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’farasws having said: ‘The injustices are three – An injustice which Allahazwj Forgives, and an injustice which Allahazwj does not Forgive, and an injustice which Allahazwj does not Leave (Unpunished). So, as for the injustice which Heazwj does not Forgive, so it is the association (Shirk); and as for the injustice which Heazwj does Forgive, so it is the injustice of the man to himself (sin) in what is between him and Allahazwj; and as for the injustice which Heazwj does not Leave (Unpunished), so it is the claims between the servants’. 75

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

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73 Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 4
74 Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 4
75 Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 1
and be good with the parents [4:36]

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

‘I heard Abu Abdullah⁸⁷⁸⁸ saying: ‘A man came over to the Prophet⁸⁹ and he said, ‘O Rasool-Allah⁹⁰! Advise me’. So he⁹¹ said: ‘Do not associate anything with Allah⁹² 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’.⁹³

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

‘Abu Abdullah⁸⁷ 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 Allah⁹⁰ Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good’.⁹⁶

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 Ameira, from Abdullah Bin Muskan, from Ammar Bin Hayyan who said,

‘Once, I informed to Abu Abdullah⁸⁷ how kind my son Ismail was to me, so the Imam⁹⁰ said: ‘I⁸⁷ loved him before and this has increased my⁹⁰ love for him. A (step) sister of Rasool-Allah⁹¹ through breastfeeding came over to him⁹¹. So when he⁹¹ looked at her, he⁹¹ was joyful with her, and extended his⁹¹ own seat for her and seated her upon it.'
Then he faced discussing with her and smiling in her face. Then she arose and went away, and her brother came over. But, he did not behave with him what he had done with her. So, it was said to him, ‘O Rasool-Allah! You did with his sister what you did not do with him, and he is a man’. So he said: ‘Because she was more righteous with her parents than him’.78

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 having said: ‘A man came over and asked the Prophet about righteousness with the parents. So he 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’.79

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]

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

‘Abu Al-Hassan Al-Reza 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 Makes it to become thirty years, and Allah Does whatever He so Desires to’.80

And from him, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,
'Abu Ja’far asws 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’.  

And from him, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir, having said: 'Rasool-Allah asws said: ‘I hereby bequeath the present ones of my 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'.

From him, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al-Hassan Al-Reza asws 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'.

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]

And the Imam asws said: ‘And as for the Words of the Mighty and Majestic: and the orphans [2:83] – Rasool-Allah asww said: ‘Allahazwj Mighty and Majestic Urges upon the righteousness with the orphans – the ones cut off from their fathers.

81 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 4
82 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 5
83 Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 9
So the one who protects them, Allahazwj will Protect him, and the one who honours them, Allahazwj will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allahazwj 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.84

Al-Hassan Bin Aliasws said: 'The merit of a guarantor of an orphan of the Progenyasws of Muhammadaswsw, 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'.85

And Al-Husaynasws Bin Aliasws said: ‘The one who guarantees an orphan of oursasws, the one cut off from usasws by an ordeal being veiled from usasws, so he extends to him from ourasws teachings which have come to him – until he sets him right and guides him, Allahazwj 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!”86

and the needy [4:36]

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Rifa’at, from Abu Abdullahasws having said: ‘If Iasws were to feed a needy Momin, it would be more beloved to measws than if Iasws were to visit him; and if Iasws were to visit him, it would be more beloved to measws than if Iasws were to free ten necks’.87

84 Tafseer Imam Hassan Al Askariasws – S 213
85 Tafseer Imam Hassan Al Askariasws – S 217
86 Tafseer Imam Hassan Al Askariasws – S 218
87 Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 18
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 Al Ahnaf, from Abu Abdullah asws 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, Allahazwj 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 Allahazwj and Hisazwj Rasoolasws!’ Then he would be Commanded with to the Fire’. 88

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 Abdullahasws 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.

If the servant were to walk regarding a need of his Momin brother, Allahazwj 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 Lordazwj, and both supplicating for the fulfilment of his needs’. Then heasws said: ‘By Allahazwj! Rasool-Allahasws was more joyful with the fulfilment of a need of the Momin when it (news) arrived to himasws than the needy one was himself’. 89

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

88 Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 1
89 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\textsuperscript{asws} said: ‘Goodness with the relatives and goodness with the neighbours both build the houses (households) and increase in the lifespans’.\textsuperscript{90}

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\textsuperscript{asws}, and we mentioned the deeds. So I said, ‘How weak are my deeds’. So he\textsuperscript{asws} said: ‘Shh! Seek Forgiveness of Allah\textsuperscript{azwj}. Then he\textsuperscript{asws} 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\textsuperscript{asws} 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’.\textsuperscript{91}

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

\textit{and the fellow companion, and the wayfarer [4:36]}

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

from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{asws} said: ‘The most preferable ones of you is the one of the best manners as his greatest quality, the one who is getting

\textsuperscript{90} Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 14
\textsuperscript{91} Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 7
\textsuperscript{92} Kitab Al Momin – Ch 8 H 195
acquainted (with others), and they are getting acquainted with him modestly in their travels’.  

Undoubtedly among the companions of the Prophet (peace be upon him) was Abu Al-Hassan Musa (asws), and he (asws) looked at a slave of his (asws) 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 (asws), and I said, ‘May I be sacrificed for you (asws)! I found this one that this bunch (of dates)’. So he (asws) said to the slave: ‘O so and so!’ He said, ‘At your (asws) service!’ He (asws) said: ‘Are you hungry?’ He said, ‘Yes, my Master (asws)!’ He (asws) said: ‘So are you bare (need clothes)?’ He said, ‘Yes, my Master (asws)!’ He (asws) said: ‘So, for which thing (reason) did you take these?’ He said, ‘I desired that’. He (asws) said: ‘Go, for these are for you’. And he (asws) said: ‘Leave him alone’.  

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

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

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93 Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 16  
94 Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 16  
95 Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 7
He**saww** said: ‘One day, while Rasool-Allah**saww** was seated in the Masjid when a slave girl of one of the Helpers came over, and he**saww** was sitting upright. So she grabbed a side of his**saww** clothes. So the Prophet**saww** stood up for her, but she did not say anything, and the Prophet**saww** did not say anything to her, to the extent that she did that three times.

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

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

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

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**asws** said: ‘I**asws** 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’. 97

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96 Al Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15
97 Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 4
from Abu Abdullah\textsuperscript{asws} 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\textsuperscript{azwj} 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\textsuperscript{azwj}) it would be superior than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allah\textsuperscript{azwj}).'

VERSE 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]

Mütahhī Bin Sinan, from Mufazzal Bin Umar who said,

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

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

\textsuperscript{98} Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 5
\textsuperscript{99} Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3
from Ja'far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} 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 ‘الخوْسَج’ boxthorn’.\textsuperscript{100}

\textbf{VERSE 38}

\begin{verse}
\texttt{وَالذِّينَ يَتَفَقُّونَ أَموَاجَمَ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْخَرِّ}

\texttt{فَسَاءَ قَرِينِهِ} \textit{[4:38]}
\end{verse}

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]

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

‘Abu Abdullah\textsuperscript{asws} said: ‘Showing-off is Shirk (association with Allah\textsuperscript{azwj}). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah\textsuperscript{azwj}, his Reward would be upon Allah\textsuperscript{azwj}.\textsuperscript{101}

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

from Abu Abdullah\textsuperscript{asws} having said to Abbad Bin Kaseer Al-Basry in the Masjid: ‘Woe unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} will Allocate him to the one he worked for’.\textsuperscript{102}

\textsuperscript{100} Al Kafi – V 4 – The Book of Zakat Ch 76 H 3
\textsuperscript{101} Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3
\textsuperscript{102} 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 asws, said, ‘I asked him asws about the man who does something from the good works. So a person sees him, and that cheers him up’. So he asws 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’.  

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

VERSE 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]

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 asws 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’.  

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

VERSE 41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هؤُلَاءِ شَهِيداً 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]

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

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

106 الكافي 1: 146/1
Al Ayyashi, from Abu Baseer who said,

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

From Abu Mo’mar Al Sa’ady who said, ‘Ali Bin Abu Talib asws 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].

So the Rasool saww would stand and would be Questioned. So those are His aswj Words to Muhammad saww: 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 saww is the witness upon the witnesses, and the witnesses (of the former ones), they are the Rasools asw.¹⁰⁸

 حدثنا الحسين بن مُمد عن معلى بن مُمد قال حدثنى أبى الفضل المداينِّ عن ابى مريَ الَنصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلم يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاول من يسئلنه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نَا وان عجز عذباه

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 Habeysh who said:

‘I heard Ali asws 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 aswj, then about his Prophet saww, then about his Wali saww (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished’.

¹⁰⁷ تفسير العيّاشي 1: 242/2/1 131
¹⁰⁸ تفسير العيّاشي 1: 242/2/132
A man said to him **asws**, ‘For the one who recognises his Lord **azwj**, and his Prophet **saww**, and does not recognise his Guardian **asws**? ’ He **asws** said: ‘Not to these, and not to those, and the one whom Allah **azwj** Let’s to stray, that way will not be found for him, there will be no way for him.

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

Allah **azwj** Answered them. He **azwj** Said **awt**: 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 **as** until we end up recognising the Imam **asws**. So, due to that Allah **azwj** enabled them to recognise that. The successors **asws** are the Masters of the Bridge (Al-Siraat). They will be made to pause to them **asws**.

None will enter the Paradise except the one who recognises them **asws** and they **asws** recognise him, and none will enter the Fire except the one who denies them **asws** and they **asws** deny him, because they **asws** are the recognisers (**Urafaa**) of Allah **azwj** whom Allah **azwj** Made them **asws** to be recognised when the Covenant was taken with them, and has Described them in His **azwj** Book. The Mighty and Majestic Said And on the Heights are men who would be recognising everyone by their marks [7:46].
They are witnesses over their friends, and the Prophet is the witness over them, having taken a Covenant for them over the servants of their obedience to them, and the Prophet took a Covenant to them for their obedience to him.

فالتى نبوته عليهم وذلك قول الله فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلَء شهيدا يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بم الارض ولا يكتمون الله حديثًا.

His Prophet-hood flows through them, and these are the Words of Allah. 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].

109 Basaair Al Darajaat – P10 Ch 16 H 9