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CHAPTER 107

AL-MA'OUN

(Alms Giving)

(7 VERSES)

VERSES 1 - 7

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

Brief Introduction of 107:

Sura Al-Maoun (7 verses) was revealed in Makkah. ***In the name of Allah, the Most Gracious, the Most Merciful. Have you seen the one who denies the Judgment?*** In Tafseer e Qumi, it is said that it was revealed about Abu Jahl and the infidels of Quraysh. That is the one who repels the orphan, meaning he pushes him away from his right, and does not encourage the feeding of the poor, meaning he does not desire to feed the poor. Regarding ***so woe to those who pray but are heedless of their prayer***, Abu Abdullah-asws (6th Imam) said: Delaying prayer from its first time without an excuse and ***Those who show off in what they do*** and prevent the means from others, i.e., the lamp, fire, and yeast - and the like of that which people need - and in another narration it is the Khums and Zakat.[1]

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة غفر الله له ما دامت الزكاة مؤداة،

And from Khawaas Al Quran –

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

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

And one who recites it a hundred times after the Morning Salat, would be Protected by Allah-azwj up to the (next) Morning Salat'.[2]

[1] تفسير نور الثقلين، ج5، ص: 717 – H 12
[2] Tafseer Al Burhan – H 11918

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

And Al-Sadiq-asws said: 'The one who recites it (107) after the Al-Asr Salat would be in the Safety of Allah-azwj and His-azwj Protection up to its time on the second day'.[3]

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

And Rasool-Allah-saww said: 'One who recites it (107) after the last Al-Isha (Salat), Allah-azwj would Forgive (his sins) for him, and Protect him up to the morning Salat''.[4]

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

Ibn Babuwayh, by his chain from Amro Bin Sabit,

(It has been narrated) from Abu Ja'far-asws having said: 'The one who recites the Surah: ***Have you seen the one who belies the Religion? [107:1]*** (Al-Ma'oun) in his Obligatory and his optional (Salas), he would be the one from whom Allah-azwj Accepted his Salat, and his Fast, and would not Reckon him with what was from him, in the life of the world'.[5]

VERSE 1

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ {1}

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

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

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

(It has been narrated) from Ali-asws Bin Musa-asws Bin Ja'far-asws, from his-asws father-asws, from his-asws grandfather-asws, regarding the Words of the Mighty and Majestic: ***Have you seen the one who belies the Religion? [107:1]***, he-asws said: '(Belies) the Wilayah of Amir Al-Momineen-asws'.[6]

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية.

[3] Tafseer Al Burhan – H 11920
[4] Tafseer Al Burhan – H 11919
[5] (ثواب الأعمال: 126.)
[6] (تأويل الآيات 2: 855/ 1.)

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

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

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

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

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

Had it not been for *Al-Wilayah*, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah-azwj the Glorious have been Pleased for us with the Religion of Al-Islam. For that purpose *Al-Wilayah* became the Religion. So attach with it, (and) you would become from its people, the *Al-Mawaleen* (those with *Al-Wilayah*), and say during that, 'The Praise is for Allah-azwj, Lord-azwj of the worlds''.[7]

Who are 'أَوْلِيَاءُ اللَّهِ' (the friends of Allah-azwj)

Allah-azwj Says:

أَلا إِنَّ أَوْلِياءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ (10:62)

Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving

وَ الَّذينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِياءَ اللَّهُ حَفيظٌ عَلَيْهِمْ وَ ما أَنْتَ عَلَيْهِمْ بِوَكيلٍ (42:6)

And (as for) those who take guardians besides Him, Allah is a Protector over them, and you are not an agent for them.

العياشي: عن عبد الرحمن بن سالم الأشل، عن بعض الفقهاء، قال: قال أمير المؤمنين (عليه السلام): أَلا إِنَّ أَوْلِياءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ، ثم قال: «تدرون من أولياء الله؟» قالوا: من هم، يا أمير المؤمنين؟ فقال: «هم نحن و أتباعنا فمن تبعنا من بعدنا، طوبى لنا و طوبى لهم، و طوباهم أفضل من طوبانا».

Al Ayyashi, from Abdul Rahman Bin Saalim Al Ashal, from one of the jurists who said,

[7] Taweel Al Ayaat Al Zahira – CH 107 H 2

'Amir Al-Momineen-asws said: '***[10:62] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving***'.

Then he (the Imam-asws) asked: 'Do you all know who the friends of Allah-azwj are?' They said, 'Who are they, O Amir Al-Momineen-asws?' So he-asws said: 'They are us-asws, and the ones who follow us-asws. So the ones who follow us-asws from after us-asws (Shia to come later) Blessings are for us-asws all and Blessings are for them, and their Blessings are higher than our Blessings'.

قيل: يا أمير المؤمنين، ما شأن طوباهم أفضل من طوبانا؟ ألسنا نحن و هم على أمر؟ قال: «لا، لأنهم حملوا ما لم تحملوا، و أطاقوا ما لم تطيقوا

It was said, 'O Amir Al-Momineen-asws! What is the matter that their Blessings are higher than ours? Is it not that us and them are upon one matter?' He-asws said: 'No! Because they would be carrying what you cannot endure, and they would be tolerating that which you cannot tolerate'.[8]

What is Religion?

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن علي بن عقبة، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا عقبة، لا يقبل الله من العباد يوم القيامة إلا هذا الأمر الذي أنتم عليه، و ما بين أحدكم و بين أن يرى ما تقربه عينه إلا أن تبلغ نفسه إلى هذه». ثم أهوى بيده إلى الوريد، ثم اتكأ.

Muhammad Bin Yaqoub, from A number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah-asws said to me: 'O Uqba! Allah-azwj will not Accept (anything) from the servant on the Day of Judgement except this matter (Al-Wilayah) which you are upon, and what is between one of you and between what would delight his eyes except that his soul reaches up to here'. Then he-asws extended his-asws hand to the jugular (vein). Then he-asws reclined.

و كان معي المعلى فغمزني أن أسأله، فقلت: يا بن رسول الله، فإذا بلغت نفسه هذه، أي شيء يرى؟ فقلت له بضع عشرة مرة: أي شيء؟ فقال في كلها: «يرى»، و لا يزيد عليها، ثم جلس في آخرها، فقال: «يا عقبة». فقلت: لبيك و سعديك. فقال: «أبيت إلا أن تعلم؟» فقلت: نعم- يا بن رسول الله- إنما ديني مع دينك، فإذا ذهب ديني كان ذلك، كيف لي بك- يا بن رسول الله- كل ساعة؟ و بكيت، فرق لي، فقال: «يراهما، و الله». فقلت: بأبي و أمي، من هما؟ قال: «ذلك رسول الله (صلى الله عليه و آله)، و علي (عليه السلام)- يا عقبة- لن تموت نفس مؤمنة أبدا حتى تراهما

And with me was Al-Moala, so he winked at me that I should ask him-asws. I said, 'O son-asws of Rasool-Allah-saww! When his soul reaches over here, which thing does one see?' I said to him-asws some ten times, 'Which thing?' He-asws said to me: 'One sees'. And he-asws did not elaborate on it. Then he-asws sat at the end of it, so he-asws said: 'O Uqba!' I said, 'At your-asws service, and disposal!' The Imam-asws said: 'You only want to learn?' I said, 'Yes – O son-asws of Rasool-Allah-saww – but rather my Religion is with your-asws Religion. If my Religion goes, how (bad) that would be. How would I be with you-asws – O son-asws of Rasool-Allah-saww – at that time?' And I cried, so he-asws feared for me, he-asws said: 'He sees both of them-asws, by Allah-azwj!' I said, 'May my father and my mother be sacrificed for you-asws, who both?' He-asws said:

[8] تفسير العيّاشي 2: 124/ 30.

'That is Rasool-Allah-saww, and Ali-asws – O Uqba – a soul of a Believer never dies ever until he sees them both-asws'.

قلت: فإذا نظر إليهما المؤمن، أ يرجع إلى الدنيا؟ فقال: «لا، يمضي أمامه، إذا نظر إليهما». فقلت له: يقولان شيئا؟ قال: «نعم، يدخلان جميعا على المؤمن، فيجلس رسول الله (صلى الله عليه و آله) عند رأسه، و علي (عليه السلام) عند رجليه، فيكب عليه رسول الله (صلى الله عليه و آله)، فيقول: يا ولي- الله، أبشر، أنا رسول الله، إني خير لك مما تركت من الدنيا. ثم ينهض رسول الله (صلى الله عليه و آله) فيقوم علي (عليه السلام) حتى يكب عليه، فيقول: يا ولي الله، أبشر أنا علي بن أبي طالب الذي كنت تحب أما لأنفعنك

I said, 'when the Believer looks at them-asws, does he return to the world?' So he-asws said: 'No! He passes away before it, when he looks at both of them-asws'. I said to him-asws, 'Do they both-asws say anything?' He-asws said: 'Yes! They both come up to the Believer together. Rasool-Allah-saww sits by his head, and Ali-asws by his feet. So Rasool-Allah-saww addresses him saying: 'O friend of Allah-azwj! Receive good news, I-saww am Rasool-Allah-saww. I-saww am better for you than what you have left from the world'. Then Rasool-Allah-saww rises, so Ali-asws stands up until he-asws addresses him saying: 'O friend of Allah-azwj! Receive good news, I-asws am Ali-asws Bin Abu Talib-asws whom you used to love, and it would be of benefit for you'.

ثم قال: «إن هذا في كتاب الله عز و جل». فقلت: أين- جعلني الله فداك- هذا من كتاب الله؟ قال: «في يونس، قول الله عز و جل ها هنا: الَّذِينَ آمَنُوا وَ كانُوا يَتَّقُونَ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ لا تَبْدِيلَ لِكَلِماتِ اللَّهِ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Then he-asws said: 'This is in the Book of Allah-azwj Mighty and Majestic'. I said, 'May Allah-azwj Make me to be sacrificed for you-asws – this is from the Book of Allah-azwj?' He-asws said: 'In (Surah) Yunus-as, the Words of Allah-azwj Mighty and Majestic over here ***[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement***'.[9]

VERSE 2

فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ {2}

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

The Two fathers of Believers

قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ جَرِيرٍ الطَّبَرِيُّ عَنْ يُوسُفَ بْنِ عَلِيٍّ الْبَلْخِيِّ عَنْ أَبِي سَعِيدٍ الْأَدَمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَخْرُجَ فَأُنَادِيَ فِي النَّاسِ أَلَا مَنْ ظَلَمَ أَجِيراً أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا وَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ

Al Seyyid Ibn Tawoos said, 'It is reported by Muhammad Bin jareer Al Tabari, from yusuf Bin Al iAl Balkhy, from Abu Saeed Al Adamy, from Abdul Kareem Bin Hilal,

'From Al-Husayn son of Musa-asws Bin Ja'far-asws, from his-asws father-asws, from his-asws grandfather-asws: 'Amir Al-Momineen-asws said: 'Rasool-Allah-saww instructed me-asws to go out and call out among the people: 'Indeed! One who is unjust to a worker of his recompense,

[9] الكافي 3: 128/ 1

upon him is the Curse of Allah-azwj. Indeed! One who follows other than his Master-asws, upon him is the Curse of Allah-azwj. Indeed! One who reviles his parents, upon him is the Curse of Allah-azwj'.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَخَرَجْتُ فَنَادَيْتُ فِي النَّاسِ كَمَا أَمَرَنِي النَّبِيُّ ص فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ هَلْ لِمَا نَادَيْتَ بِهِ مِنْ تَفْسِيرٍ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Ali-asws Bin Abu Talib-asws said: 'I-asws went out and called out among the people just as the Prophet-saww had instructed me-asws. Umar Bin Al-Khattab said to me-asws, 'Is there any interpretation to what you-asws called out with?' I-asws said: 'Allah-azwj and His-azwj Rasool-saww are more knowing'.

قَالَ فَقَامَ عُمَرُ وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَدَخَلُوا عَلَيْهِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ هَلْ لِمَا نَادَى عَلِيٌّ مِنْ تَفْسِيرٍ

He-asws said: 'So, Umar and a group from the companions of the Prophet-saww stood up and entered to see him-saww. Umar said, 'O Rasool-Allah-saww! Is there any interpretation of what Ali-asws called out with?'

قَالَ نَعَمْ أَمَرَتْهُ أَنْ يُنَادِيَ أَلَا مَنْ ظَلَمَ أَجِيراً أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى فَمَنْ ظَلَمَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

He-saww said: 'Yes, I-saww instructed him-asws to call out: 'Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah-azwj', and Allah-azwj is Saying: '***Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]***. So, the one who is unjust to us-asws, then upon him is the Curse of Allah-azwj.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَمَنْ تَوَالَى غَيْرَ عَلِيٍ فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I-saww instructed him-asws to call out: 'One who follows other than his Master-asws, upon him is the Curse of Allah-azwj', and Allah-azwj is Saying: ***The Prophet is foremost with the Momineen than their own selves, [33:6]***, and the one whose Master I-saww was, so Ali-asws is his Master. Thus, the one who follows other than Ali-asws, upon him is the Curse of Allah-azwj.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أُشْهِدُ اللَّهَ وَ أُشْهِدُكُمْ أَنِّي وَ عَلِيّاً أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I-saww instructed him-asws to call out: 'One who reviles his parents, upon him is the Curse of Allah-azwj', and I-saww keep Allah-azwj as Witness and keep you all as witness that I-saww and Ali-asws are two fathers of the Momineen, so the one who reviles one of us-asws, upon him is the Curse of Allah-azwj'.

فَلَمَّا خَرَجُوا قَالَ عُمَرُ يَا أَصْحَابَ مُحَمَّدٍ مَا أَكَّدَ النَّبِيُّ لِعَلِيٍّ فِي الْوَلَايَةِ فِي غَدِيرِ خُمٍّ وَ لَا فِي غَيْرِهِ أَشَدَّ مِنْ تَأْكِيدِهِ فِي يَوْمِنَا هَذَا

When they went out, Umar said, 'O companions of Muhammad-saww! Muhammad-saww was not so devoted to Ali-asws regarding the Wilayah in Ghadeer Khumm among others more intensely than his-saww emphasising during this day of ours'.

قَالَ خَبَّابُ بْنُ الْأَرَتِّ كَانَ هَذَا الْحَدِيثُ قَبْلَ وَفَاةِ النَّبِيِّ ص بِتِسْعَةَ عَشَرَ يَوْماً.

Khabbab Bin Al-Art said, 'This Hadeeth was before the expiry of the Prophet[saww] by nineteen days''.[10]

Honouring the orphans

وَ قَالَ الْإِمَامُ ع رَسُولَ اللَّهِ ص قَالَ: حَثَّ اللَّهُ عَزَّ وَ جَلَّ عَلَى بِرِّ الْيَتَامَى- لِانْقِطَاعِهِمْ عَنْ آبَائِهِمْ.

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

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

So the one who protects them, Allah[azwj] will Protect him, and the one who honours them, Allah[azwj] will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah[azwj] would Make for him a castle in the Paradise, for every hair which passed under his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.[11]

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

In Majma Al-Bayaan –

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

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

And he[asws] has said: 'I[asws] and the one who takes care of an orphan are like these two' – and he[asws] gestured by his[asws] index and middle finger'.[12]

The most orphaned

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

[10] Bihar Al Anwaar – V 22, The book of our Prophet[saww], P 5 Ch 1 H 35

[11] Tafseer Imam Hassan Al Askari[asws] – S 213

[12] Tafseer Noor Al Saqalayn – CH 89 H 17

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

أَلَا فَمَنْ كَانَ مِنْ شِيعَتِنَا عَالِماً بِعُلُومِنَا، وَ هَذَا الْجَاهِلُ بِشَرِيعَتِنَا- الْمُنْقَطِعُ عَنْ مُشَاهَدَتِنَا يَتِيمٌ فِي حِجْرِهِ، أَلَا فَمَنْ هَدَاهُ وَ أَرْشَدَهُ وَ عَلَّمَهُ شَرِيعَتَنَا- كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى. حَدَّثَنِي بِذَلِكَ أَبِي، عَنْ آبَائِهِ، عَنْ رَسُولِ اللَّهِ ص.

Indeed! The one who was from our[asws] Shias, a knower of our[asws] teachings, and this (other one) is the ignorant one with our[asws] Laws, the one cut off from witnessing us[asws], is an orphan in his lap. Indeed! The one who guides him and set him on the right path, and teaches him our[asws] Laws – would be with us[asws] among the lofty friends. My[asws] father[asws] narrated to me[asws] with that, from his[asws] forefathers[asws], from Rasool-Allah[saww].[13]

VERSE 3

وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ {3}

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

صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَإِطْعَامُ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِتْقِ عَشْرِ رِقَابٍ وَ عَشْرِ حِجَجٍ قَالَ قُلْتُ عَشْرِ رِقَابٍ وَ عَشْرِ حِجَجٍ

Salih Bin Uqba, from Nasr Bin Qabous,

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

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

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

يَا نَصْرُ مَنْ أَحْيَا مُؤْمِناً فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمَتُّمُوهُ وَ إِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ .

O Nasr! The one who revives a *Momin*, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to died, and if you do feed him, so you have revived him'.[14]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمِنْقَرِيِّ عَنْ هِشَامٍ الصَّيْدَلَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا هِشَامُ إِنْ رَأَيْتَ الصَّفَّيْنِ قَدِ الْتَقَيَا فَلَا تَدَعْ طَلَبَ الرِّزْقِ فِي ذَلِكَ الْيَوْمِ

[13] Tafseer Imam Hassan Al Askari[asws] – S 214
[14] Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 20

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Muhammad Al Minqary, from Hisham Al Saydalany who said,

'Abu Abdullah-asws said: 'O Hisham! Even if you were to see the two swords having met (in battle), so do not leave seeking the livelihood during that day'.[15]

عنه عليه السلام قال: كلّما ازداد العبد إيماناً ازداد ضيقاً في معيشته

Imam Sadiq-asws said: "As a servant's degree of Eman (belief) increases, his difficulties to provide for his living expenses will (also) increase (correspondingly)."[16]

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جِنَانٍ فِي مَلَكُوتِ السَّمَاوَاتِ الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُوبَى [وَ] شَجَرَةٍ تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ غَرَسَهَا رَبُّنَا بِيَدِهِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'The one who feeds three persons from the Muslims, Allah-azwj would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lord-azwj Planted it with His-azwj own Hands''.[17]

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

Rizq is not only a Worldly Income but also Gains for the Spiritual Elevation:

Rizq is generally related to the worldly income but it is more important to relate it to the religious gains as per the above Hadith, so that our spiritual level is elevated for the best rewards and recompensed in the Hereafter.

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً قَالَ يَعْنِي بِهِ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer, from

Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic:

[15] Al Kafi – V 5 – The Book of Subsistence Ch 5 H 7

[16] **MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 637**

[17] Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 3

And whoever ignores My Guidance will live a woeful life [20:124]. He-asws said: 'It Means ignoring the Wilayah of Amir Al-Momineen-asws'.

قُلْتُ وَ نَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ وَ هُوَ مُتَحَيِّرٌ فِي الْقِيَامَةِ يَقُولُ لِمَ حَشَرْتَنِي أَعْمى وَ قَدْ كُنْتُ بَصِيراً قالَ كَذلِكَ أَتَتْكَ آياتُنا فَنَسِيتَها قَالَ الْآيَاتُ الْأَئِمَّةُ (عليهم السلام) فَنَسِيتَها وَ كَذلِكَ الْيَوْمَ تُنْسى يَعْنِي تَرَكْتَهَا وَ كَذَلِكَ الْيَوْمَ تُتْرَكُ فِي النَّارِ كَمَا تَرَكْتَ الْأَئِمَّةَ (عليهم السلام) فَلَمْ تُطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

'***and We will Resurrect him on the Day of Judgement, blind [20:124]***.' He-asws said: 'It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen-asws. And he would be confused on the Day of Judgment.

[20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you. The Signs are the Imams-asws, ***but you forgot them; even thus shall you be Forsaken this Day***. He-asws said: You forgot, meaning neglected them-asws, and similarly you will be neglected in the Fire just as you neglected the Imams-asws. So you did not obey their-asws orders and did not listen to their-asws speech'.

قُلْتُ وَ كَذلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآياتِ رَبِّهِ وَ لَعَذابُ الْآخِرَةِ أَشَدُّ وَ أَبْقى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) غَيْرَهُ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ تَرَكَ الْأَئِمَّةَ مُعَانَدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَ لَمْ يَتَوَلَّهُمْ

I said, '***[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting***'. He-asws said: 'It Means the one who associates with the Wilayah of Amir Al-Momineen-asws someone else and does not believe in the Signs of his Lord-azwj, and deliberately neglects the Imams-asws. So he neither follows their-asws Ahadeeth, nor acknowledges their-asws Wilayah'.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبادِهِ يَرْزُقُ مَنْ يَشاءُ قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قُلْتُ مَنْ كانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَئِمَّةِ نَزِدْ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَ مَنْ كانَ يُرِيدُ حَرْثَ الدُّنْيا نُؤْتِهِ مِنْها وَ ما لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ

I said, '***[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to***'. He-asws said: 'Wilayah of Amir Al-Momineen-asws'. I said, '***[42:20] Whoever desires the gain of the Hereafter***'. He-asws said: 'Recognition of Amir Al-Momineen-asws and the Imams-asws, ***We will give him more of that gain***. He-asws said: 'We-azwj shall Increase him from it'. He-asws said: 'He would be fulfilled his share from their-asws government. ***and whoever desires the gain of***

this world, We give him of it, and in the Hereafter he has no portion. He-asws said: 'There wouldn't be a share for him, in the government of the truth along with Al-Qaim-asws'.[18]

VERSE 4

فَوَيْلٌ لِلْمُصَلِّينَ {4}

So woe be unto the Musalleen [107:4]

Explanation of the Musalleen from Chapter 74

علي بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يُصَلُّونَ عَلَيْهِمْ

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

(It has been narrated) from Abu Al-Hassan Al-Maazy-asws (7th Imam-asws), said, 'I asked Him-asws about the Words of Allah-azwj Mighty and Majestic: ***They shall say, 'We were not from the Musalleen [74:43]***'. He-asws said: '(They would be saying), 'We did not (have) the Wilayah of the successor-asws of Muhammad-saww and the successors-asws from after him-asws, nor did we send *Salawat* upon them-asws'. [19]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ الْقُمِّيِّ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ ما سَلَكَكُمْ فِي سَقَرَ. قالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنَى بِهَا لَمْ نَكُ مِنْ أَتْبَاعِ الْأَئِمَّةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أُولئِكَ الْمُقَرَّبُونَ

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

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

أَ مَا تَرَى النَّاسَ يُسَمُّونَ الَّذِي يَلِي السَّابِقَ فِي الْحَلْبَةِ مُصَلِّي فَذَلِكَ الَّذِي عَنَى حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ

But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the '*Musalleen*', i.e., we were not the ones who followed the foremost one-asws'.[20]

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18 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

19 (الكافي 1: 360 /91) - Extract

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

VERSE 5

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

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

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

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

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

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

And send *Salawāts* upon Muhammad-saww and the Progeny-asws of Muhammad-saww ten times, and Glorify (Subhan-Allah-azwj) thirty five times, and Extol the Oneness (La Ilaha Illa Allah-azwj) thirty five times, and Praise Allah-azwj (Al Hamd Lil Allah-azwj) thirty five times, would not be Written during that morning as being from the neglectful ones. And when he says it during the evening, he would not be Written during that night as being from the neglectful ones'.[21]

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

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

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

[21] Al Kafi V 2 – The Book Of Supplication CH 48 H 35

would be Written as being from the successful ones; and the one who recites five hundred Verses would be Written as being from the strivers.

وَ مَنْ قَرَأَ أَلْفَ آيَةٍ كُتِبَ لَهُ قِنْطَارٌ مِنْ تِبْرٍ الْقِنْطَارُ خَمْسَةَ عَشَرَ أَلْفَ مِثْقَالٍ مِنْ ذَهَبٍ وَ الْمِثْقَالُ أَرْبَعَةٌ وَ عِشْرُونَ قِيرَاطاً أَصْغَرُهَا مِثْلُ جَبَلِ أُحُدٍ وَ أَكْبَرُهَا مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ .

And the one who recites a thousand Verses, there would be Written for him a *Qintar* of gold nuggets. The *Qintar* is fifteen thousand *Misqaal* of gold, and the *Misqaal* is twenty four *Qiraat*, the smallest of it being like the mountain of Ohad, and the largest of it being what is between the sky to the earth'.[22]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُ عَبْداً صَالِحاً (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ قَالَ هُوَ التَّضْيِيعُ .

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

'I asked Abd Al-Salih[asws] (7th Imam[asws]) about the Words of Allah[azwj] Mighty and Majestic: ***Those who are neglectful of their Salats [107:5]***. He[asws] said: 'It is the wasting (of the Salāt)'.[23]

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

Ibn Babuwayh,

(It has been narrated) from Abu Ja'far having said; 'My[asws] father[asws] narrated to me[asws], from his[asws] forefathers, from Amir Al-Momineen[asws] having said: 'There is no deed more beloved to Allah[azwj] Mighty and Majestic than the Salat. So do not let anything from the affairs of the world preoccupy you from its (Prescribed) times, for Allah[azwj] Mighty and Majestic has Condemned people: ***Those who are neglectful of their Salats [107:5]***, Meaning they are oblivious, underestimating its (Prescribed) timings'.[24]

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

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

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about His[azwj] Words: ***Those who are neglectful of their Salats [107:5]***, is it the whispering of the Satan[la]?' So he[-]

[22] Al Kafi V 2 – The Book Of Merits of the Quran CH 7 H 5
[23] Al Kafi V 3 – The Book of Salāt CH 2 H 5
[24] (الخصال: 621 /10)

asws said: 'No. Everyone gets affected by this, but if you overlook it, return and pray (Salat) it in its first (exact) time'.[25]

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

And from Abu Asama Zayd Al Shahaam who said,

'I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic: ***Those who are neglectful of their Salats [107:5]***, he-asws said: 'It is the leaving of it, and slackening from it'.[26]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا يُبَالِي النَّاصِبُ صَلَّى أَمْ زَنَى وَ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzaal, from Hanaan, who has narrated the following:

Abu Abdullah-asws said: 'It does not matter whether the Hostile one (Nasibi) prays (Salat) or commits adultery (it's the same), and this is the Verse which has been Revealed regarding them: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***''.[27]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من خالفكم- و إن تعبد و اجتهد- منسوب إلى هذه الآية: وُجُوهٌ يَوْمَئِذٍ خاشِعَةٌ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah -asws saying: 'The ones who oppose you (Shias) – and they worshipped and work hard – are attributed to this Verse: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***''.[28]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمرو بن أبي المقدام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كل ناصب- و إن تعبد و اجتهد- منسوب إلى هذه الآية عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً، و كل ناصب مجتهد فعمله هباء

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

'I heard Abu Abdullah-asws saying: 'Every Nasibi (Hostile to Holy Masomeen-asws) – who worshipped and worked hard – is attributed to this Verse: ***(Of the) toiling Nasibis (Hostile***

[25] (مجمع البيان 10: 834)
[26] (مجمع البيان 10: 834)
[27] Al Kafi – V 8 H 14610

[28] (تفسير القمي 2: 419.)

ones) [88:3] Arriving to a scorching Fire [88:4], and every striving Nasibi, so his work is in vain (wasted)'.[29]

VERSE 6

الَّذِينَ هُمْ يُرَاءُونَ {6}

Those who are showing off [107:6]

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

And his-asws words: 'The one who prays the five congregational (Salats) and he thinks by it as (having done) every good'.[30]

The showing-off

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

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

(It has been narrated) from Abu Abdullah-asws having said to Abd Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah-azwj. Allah-azwj will Allocate him to the one he worked for'.[31]

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

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

'Abu Abdullah-asws said: 'Showing-off is Shirk (association with Allah-azwj). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah-azwj, his Reward would be upon Allah-azwj'.[32]

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

And by his chain,

[29] (الكافي 8: 213/ 259.)
[30] Tafseer Noor Al Saqalayn – CH 107 H 11
[31] Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1
[32] Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3

'He-asws said: 'Amir Al-Momineen-asws said: 'There are three signs for the show-off – He is active when he sees the people (around him), and he is lazy when he is alone, and he loves to be praised in the entirety of his affairs'.[33]

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

https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(9).pdf

VERSE 7

وَيَمْنَعُونَ الْمَاعُونَ {7}

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

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

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

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

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا عَلَيْنَا فِي أَمْوَالِنَا غَيْرُ الزَّكَاةِ فَقَالَ سُبْحَانَ اللَّهِ أَ مَا تَسْمَعُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ الَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ. لِلسَّائِلِ وَ الْمَحْرُومِ إلى قوله وقوله عزوجل: " ويمنعون الماعون " هو القرض يقرضه والمعروف يصنعه ومتاع البيت يعيره ومنه الزكوة،

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

فقلت له: ان لنا جيرانا إذا أعرناهم متاعا كسروه وأفسدوه، فعلينا جناح أن نمنعهم ؟

[33] Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 8

I said to him-asws; 'We have a neighbour, if we give him any household item he breaks it and spoils it, so do we have a reason to withhold it from him?'

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

He-asws said: 'No, that is not a reason for you to withhold it from him, even if that is what he does'.[34]

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

In (the book) Man La Yahzar Al-Faiqh –

And Rasool-Allah-saww prohibited anyone from withholding the necessities (of life) from his neighbour, and said: 'The one who withholds the necessities from his neighbour, Allah-azwj will Withhold his good on the Day of Judgement. And he should take the responsibility upon himself for it, for the one who takes the responsibility upon himself would not be in a bad condition'.[35]

For additional Ahadith on Zakat, see:

Zakat | Hubeali

[34] Tafseer Noor Al Saqalayn – CH 107 H 19
[35] Tafseer Noor Al Saqalayn – CH 107 H 20