

Al-Isra (The Journey by Night) [17:27]

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا



Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

MUHAMMAD HUSAIN TABA TABAI (AR)

Spend not wastefully in the manner of a spendthrift. Verily spendthrifts are the brothers of Satan and he is ever ungrateful to his Lord.

Majmaul Bayan says that the meaning of the word “Altabzir” is wasteful expenditure and is dropped the way semen is dropped, but it relates to women only. If it is for reformation then Tabzir will not be termed as a wasteful expenditure no matter how much is spent.

God says, *Verily spendthrifts are the brothers of Satan*

The verse warns against wasteful expenditure because those who do so will be counted among the wasters and they are the brothers of Satan. They reflect each other and are a necessity for each other so in verse 25 of Surah Ha Mim Sajda God says, “ And we assigned them (Satans) as their intimate companions”. In Surah Saffat verse 22 God says, “(It will be said to the angels) “assemble those who did wrong together with their companions and what they used to worship”. Verse 202 of Surah A’raf says, “ But their brothers (devils) plunge them deeper into and they never stop short.”

Now the verse says that such people are companions of Satan but this is better than the explanation that says, that they are the companions of Satan who adopt his ways. When the verse says, “And Satan is ever ungrateful to his Lord”, it means Iblis, who is the father of Satan, and they are all (Satan) his progeny. They deny the grace of God . The power that he has been given is spent on waylaying people, urging them towards sin and deny the grace of God.

At one stage the verse speaks in plural about Satan and then talks about sins so every spendthrift is a brother of the Satan who misguides him . Then there is the great Satan the Iblis who is the father of all Satans.

In Tafsir Ayyashi Abu Umar Zuberi quotes Imam Ja'far Sadiq who said,

Indeed God has made belief compulsory on the parts of human beings. There is no part of the human body that has not been entrusted to believe and each part has a separate of belief to perform.

Both the eyes through which he sees and both his legs have different sets of compulsory deeds to perform. The eyes have been trusted that they should not see deeds banned by God for He says, "And follow not that of which you have no knowledge. Verily the hearing, the sight and the heart of each of those you will be questioned..."

This is what he should not see compulsorily (all that has been banned by God) and this is their belief.

God has made it compulsory for the legs not to be active in taking a person to sin and so He says, "And walk not earth with conceit and arrogance. Verily you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains."

Abu Jafar says, "He again says, "This has been mentioned in Mofussil"s Hadith and in Kafi through Umru Zuberi.

Abu Jafar says,

One day I was with Imam Jafar Sadiq when a person said, *May my parents be sacrificed upon you, I have a neighbor whose has many female slaves, who sing and play the tambourine and often I sit late in the toilet with a desire to hear them sing.*

Hazrat said, "Do not do this." He said, "By God I do not visit their house it is just a voice that I hear." Hazrat said, "Have you not heard the verse, "Verily the hearing, the sight and the heart of each of those you will be questioned." The man said, "Why not! It is I have not heard this verse from either an Arab or non Arab. Insha Allah I will never return to it (Or that I will not do this again). I repent to God."

Hazrat asked him to go and have a bath and pray about what has been revealed to him. He had sinned greatly and had he died without repenting his fate would have been bad. He was asked to praise God and repent from repeating this sinful deed again because each action has a doer.

Shaykh has quoted the Imam in Tahzeeb and Kulayni has narrated this through Masa'da bin Ziyad in Al Kafi. A tradition has been quoted from Imam Sadiq by Husain bin Harun about this verse. The ears will be questioned about the things they have heard, the eyes will be asked about the sins they have seen and the heart will be asked about the belief stored in them.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This verse provides a firm justification and emphasizes once again the negation of squandering. It implies that those who engage in over consumption are accomplices to the Satan, for they tend to spoil Allah's blessings, and 'the Satan' was most ungrateful to Allah. Allah had bestowed upon him an exceptional potentiality intelligence, as well as extraordinary capability, which he utilized for objectives other than what all of them were destined for. He employed all towards seduction of the people. The verse says:

" Verily, the squanderers are the brethren (accomplices) of the Satans and the Satan was very ungrateful to his Lord. "

Incidentally, the term/ 'akh/ in Arabic often denotes both 'brother', as well as one's 'companion', and one's company, as in the case of/ 'ikhwassafar/ which refers to the person who is constantly engaged in traveling and in the case of/ 'ikhwal karam/ which refers to the person who is 'generous'.

'Brotherhood' is sometimes a hereditary issue which is established as a result of one's familial relationship and at times it is the consequence of one's political affiliation. The squanderers are thus, in a sense, the politically affiliated brothers of the Satan, that is, they are those who follow in the track of the Satan and keep his company.

There are frequent references made in the Qur'an to the 'Satanical temptations' or his mastership over individuals. But, the only occasion on which the phrase/ 'ikhwan- u- ayatin/ has been used is this verse, which means the squanderers are as the 'collaborators' of the Satan, and not under his domination. As can be seen, one has here not only been overtaken by his temptations, but he has arrived at a stage of collaboration and assistance of the Satan.

The act of 'squander' is mostly used in the sphere of financial matters. However, it might also refer to other blessings such as 'wasting of one's youth', or of his 'life- time' or utilizing of one's thinking, eyes, ears and tongue in incorrect ways, assigning of responsibilities to indecent people, acceptance of responsibilities without having the proper qualifications and over and above one's capacities and limitations, instructing and learning of unessential and useless matters, etc. (Tafsir- i- Atyab- ul- Bayan, and Furqan).