

## The Fools in the Fifth Verse of Surat An-Nisa Between Al-Thaalbi and Al-Tusi

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### Abstract

*For the holy saying of Allah “Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them” has many different implications for the word “the fools” among the interpreters. Does Allah mean women? Why did He who said women singled them out, or does it mean orphans? What is their evidence? Or both? Or do you call every fool? What is the reason that called for calling every fool? All of these aspects have been presented by commentators, and which of the aspects is the closest? What is the evidence for that? When we search for the word in Quranic verses, what result do we reach, and if we say either of them, what is the result of this statement? All of these questions show the importance of the topic, and we will try to answer them as much as possible, either explicitly or implicitly through research.*

**Keywords:** *Surat An-Nisa, Thaalbi, The Fools, Quranic Verses.*

### INTRODUCTION

The Holy Qur’an has enriched us with its great abundance and has shown us the important and necessary points for the uprightness of life. It came as a complement to the rest of the religions, but it contains details that are not found in other religions. However, what has reached us from the Qur’anic verses requires research and investigation in order to know what God Almighty intends. With this knowledge, life will be straightened out, and when we do not reach an accurate knowledge of what God Almighty intends, a defect will occur somewhere. Among the important verses that show the way to manage the affairs of Muslims is His Almighty’s saying: Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them”. God Almighty forbade giving money to fools, but what is meant by fools? Do we understand it from its apparent meaning, or do we need to explain its inner meaning?

### RESEARCH OBJECTIVES

The research aims to reach the true meaning of the fools in the blessed verse that God Almighty wants. The meaning has occupied many researchers, and each of them has his own evidence that he considers correct from his point of view? But as long as the singular has more than one explanation and interpretation, the meaning remains inconclusive until conclusive evidence is established that the intended meaning is correct? It is not reasonable to say such and such meaning without any conclusive factual evidence.

### METHODOLOGY

In this research, we presented the opinions of the commentators, both Al-Thalabi and Al-Tusi, and the opinions they mentioned regarding the vocabulary, and then we presented the vocabulary to linguistic books to explain the origin of the meaning in the language, then we presented the vocabulary to the terminological books, and then we presented the vocabulary to the books of jurisprudence and Sharia, and we compared what the commentators said and what the people of other sciences said. We arrived at the intended meaning according to the evidence mentioned by the specialists. Allah has said “Give not unto the foolish (what is in) your (keeping

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of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them”.

## **First. The Meaning of The Fools in Language and Terminology:**

### **Firstly. in Language**

#### **Foolishness**

Ibn Manzur said: “Foolishness, foolishness, and foolishness: lightness of dreaming, and it was said: the opposite of dreaming, and its origin is lightness and movement, and it was said: ignorance, and it is close to one another” . Al-Farahidi said: That is, the opposite of a dream.

#### **Foolish**

Ibn Manzur said: The foolish, ignorant one. Abraham said: (The ignorant. (c) foolish, and foolish. And she is foolish. (c) foolish, and foolish, and foolish.) Saeed said: (It is (foolish) (c) sfihat, sfihat, sfaha, sufha, and (foolish garment) of poor weaving, and (foolish reins), i.e., confused, and the saying of Dhul-Rimah: “Next to the latch of a foolish person is its braid,” meaning: its reins are light and (A camel with loose reins) meaning: it is restless and light.).

Mukhtar said: (He foolishly, foolishly, foolishly, so he is foolish, and the object is foolish. He made himself foolish: he attributed it to foolishness, i.e., lightness and recklessness. He destroyed it, attributed it to foolishness. He foolishly, foolishly, so he is foolish. The person’s foolishness: ignorance and recklessness, foolishness of mind He, he became a fool ...foolishness; extravagance and extravagance. “He wasted his wealth through his foolishness.” A lack of mind, foolishness, and ignorance.

### **Terminologically**

Al-Raghib Al-Isfahani said: (Foolishness: lightness in the body, and from it was said: the reins of a foolish person: a lot of disorder, and the garment of a foolishness: poorly woven, and it was used in lightness of soul due to a deficiency in the mind, and in worldly and hereafter matters, so it was said: (he made himself foolish)) Al-Baqarah/130, and its origin is “He made himself foolish,” so the verb was inflected from it, like: “Her livelihood was ruined.” Al-Qasas/58, he said about worldly foolishness “Give not unto the foolish (what is in) your (keeping of their) wealth” And he said in the eschatological statement: “And indeed our foolish people used to say against God a mistake” (Al-Jinn: 4). This is foolishness in religion, and he said: “Do we believe as the foolish people believe? Indeed, they are the fools Fāha’ (Al-Baqarah) / 13, so he pointed out that they are the foolish in naming the believers Fools, and so he said, “The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path." Ibn al-Jawzi said: The rational person’s diligence in what is best for him is necessary for him in accordance with Sharia law and reason, and this includes preserving money and the desire to increase it and seek its development, because money is considered one of the reasons for human survival, and God Almighty has forbidden the squandering of money, so God Almighty said: (And do not go to the foolish. Your money), so know that it is a reason for its survival. And God Almighty said: (In which God has made for you a means of subsistence), meaning He has made it a means of sustenance for you. It was said that the foolish person is light-minded, and Mujahid said that the foolish person is the weak, the ignorant, and the foolish. Ibn Arafah said that the foolish person is the one who is ignorant of rulings and the one who is not good at dictating and does not know how he is. And the Almighty’s saying: (And do not give your wealth to fools) means the woman and the child. The woman is called a fool because of her weak mind and because she does not manage her money well. Likewise, children are fools unless they are guided to their senses. Al-Himyari said: The foolish person is the one who is ignorant of the value of money and cannot refrain from wasting money and does not desire to invest the money. Al-Sha’bi and Al-Shafi’i said: He is the one who wastes his money and corrupts his religion. And God Almighty says: (And do not give your money to the foolish.) It was said that what is meant by the foolish is women, children and slaves, and it was said. The fool is everyone who deserves his money.

Ibn al-Haym said: What is meant by the Almighty's saying: (And do not give your wealth to the foolish) is meant by the foolish women and boys, and then he said it means the women among them who are not rational, and the foolish in language was said to be lightness, and it was said to be lightness in the dream. It was said that foolishness exists in three things: foolishness in the tongue, foolishness in opinion, and foolishness in money, which is that a person destroys or wastes it. God Almighty said: (And do not give your wealth to the foolish) meaning for fear of damage or loss.

### **Third. The verses that contain the meaning of the fools, and how they were interpreted by Al-Thaalabi and Al-Tusi:**

**God Almighty Said:** (They said, "Shall we believe as the fools have believed?" Indeed, it is they who are the fools, but they do not know.) Al-Thaalabi said that what is meant by the fools here in the two places are the ignorant, and Al-Tusi said that the fool here is the one who has weak opinion, and he is the ignorant person who has little knowledge of the matters of harm and benefit.

**God Almighty Said:** (The foolish among the people will say), Al-Thaalabi said that the foolish here are the ignorant, and Al-Tusi said that the foolish here is the ignorant and the stupid.

**God Almighty Said:** (Will you destroy us for what the foolish among us did?) Al-Thaalabi said that what is meant by the foolish among us is that they are worshipers of the calf, and Al-Tusi said that what is meant is: "Do not destroy us because of what the foolish among us did," and here he did not clarify what is meant by the foolish.

**God Almighty Said:** (And whoever turns away from the religion of Abraham except he who fools himself) Al-Tha'labi said foolishness and foolishness is lightness, weak opinion and ignorance, and Al-Tusi said the first interpreted the verse as a question and it means denial, and the second means "that which is as if God Almighty said, 'except the one who fools himself,'" and Abu Ubaidah said that he made himself foolish. Meaning he destroyed himself and saved himself, and Abu Zaid said it means someone who wronged himself.

**God Almighty Said:** (And if he who owes the truth is foolish or weak), Al-Thaalabi said that the meaning of foolish, as Mujahid said, is ignorant, and as Al-Dahhak and Al-Suddi said, meaning a small child, and Al-Tusi said, "Foolish" is ignorant because he is light-minded due to his deficiency.

**God Almighty Said:** (Those who killed their children foolishly without knowledge have lost.) Al-Thaalabi said: They are those who buried their daughters alive for fear of captivity and poverty. Al-Tusi said that foolishness here is lightness in dreaming, meaning haste in what one should not rush into.

**God Almighty Said:** (And indeed, our foolish one used to speak negligently against God). Al-Tha'labi said, "Our foolish one" here, meaning "our ignorant one," and Al-Tusi said that Mujahid and Qatada said, "And they said that what is meant by their foolish person is Iblis."

### **Fourth. The Meaning of The Fools in the Verse According to Al-Thaalabi**

#### **Al-Thaalabi Said: They Differed Regarding the Meaning of the Fools Based on Several Opinions**

**The First:** He said, "A people are women," and it was said by Al-Hadrami, and his evidence was that a man had given his money to his wife, but she had misplaced it unlawfully, and that is why God Almighty revealed this verse. Mujahid said, "God Almighty forbade men from giving their money to women," and among the foolish ones were those who were wives or mothers. Or girls, and Judaizer said that women are unfortunately foolish. Al-Thaalabi mentioned that evidence of the validity of this interpretation is what Ali bin Zaid narrated on the authority of Al-Qasim on the authority of Abu Umamah, that the Messenger (may God bless him and grant him peace) said: (Indeed, Hell was created only for the foolish. He says it three times. Indeed, the foolish are women, except for a woman who obeyed her ruler.)

Al-Thaalabi mentioned a narration on the authority of Aban, on the authority of Ibn Ayyash, on the authority of Anas ibn Malik, who said: (A black woman with bold logic and salt came to the Messenger of God, may

God bless him and grant him peace, and said: May my father and mother be sacrificed for you, O Messenger of God, speak good about us once, for I have heard that you say There is all evil in us. He said: "What did you say?" She said: "You have called us fools in his book and you have called us deficient ones." He said: "It is enough of a deficiency that you miss five days every month in which you do not pray. Isn't it enough for one of you to get pregnant if she gets a reward as a reward?" She is stationed for the sake of God, and when she gives birth, she is like one who is drenched in his own blood for the sake of God, and if she breastfeeds, her reward for every dose is like freeing a slave from the offspring of Ishmael, and if she stays awake, her reward for every evening she stays up is like freeing a slave from the offspring of Ishmael, and that is for the humble, patient believing women who do not disbelieve. In the tenth." The black woman said: What a blessing, if not for the condition that followed it.

Likewise, Asim narrated on the authority of Mawriq that he said: (A woman of honor and prestige passed by Abdullah bin Omar, and Ibn Omar said to her: And do not give your money to fools. And Muawiyah bin Qurra said: Accustom your wives, for they are fools. If you obey the woman, she will destroy you.)

**Second:** Others said: They are the children, and this is Attiya's narration on the authority of Ibn Abbas. Al-Zuhri, Abu Malik, and Ibn said: (Do not give your foolish child your money, which is your sustenance after God, lest he spoil it.)

**Third:** A group of people said: They are women and children. Al-Hasan said, meaning your foolish wife and your foolish son. Qatada said: God Almighty has commanded that this money be stored and stored well, and it is not permissible for a foolish woman or a foolish boy to possess it and waste it. And God Almighty said: (And do not eat up your wealth. among you with falsehood." (Al-Baqarah: 188). Ubaid said on the authority of Al-Dahhak: Do not give your women or your children your money, lest they become lords over you

Al-Thaalabi mentioned a saying on the authority of Ibn Abbas: Do not seek your wealth, which God Almighty has made a livelihood for you and your authority over it, so you give it to your wife and your children, and they stand up to you, and you look at what is in their hands, and you must keep it and fix it and be the ones to spend on their livelihood, clothing, and supplies.

He also mentioned a saying on the authority of Al-Kalbi: If a man knows that his wife is foolish and corrupt and his son is foolish and corrupt, then it is not permissible for either of them to control his money and spoil it. Al-Suddi said: It is not permissible to give a woman her money until she gets married, and it is not permissible to give a boy his money until he reaches puberty. Saeed bin Jubair and Ikrimah said: What is meant by it is the orphan's money, so it remains with you and you do not give it to him, and you spend on it. And if it is said then according to this statement, then how did he add the money to the saints and say: (your money) which is the money of the foolish? It was said that the reason for adding them to them is because they are the type that God Almighty has made wealth for people, as in the Almighty's saying: (Indeed there has come to you a messenger from among yourselves, dear to him) (Al-Tawbah: 128). And God Almighty said: (So kill yourselves) Al-Baqarah / 54, so he referred it to the kind, meaning the kind that is your kind, and Muhammad bin Jarir said: Since the rulers are the guardians and administrators of it, it has been added to them, and what is meant by the foolish one to whom it is not permissible for his guardian to give him his money is the one who deserves to be quarantined by wasting it. His money and spoiling it through mismanagement. Al-Sha'bi narrated on the authority of Abu Burdah, on the authority of Abu Musa Al-Ash'ari, who said: When three people call upon God Almighty, He does not respond to them: a man who does not divorce his wife of bad character, a man who owes a debt to another man and does not bear witness against it, and a man who gives his money to a fool, and God Almighty said: (And do not give The foolish are your wealth.) What is meant by the foolish are those who are ignorant of the truth. That is, those who are ignorant of the position of truth. Al-Thaalabi did not explicitly state which of the opinions he chose for the meaning of the fool, but from observing his statement in the commentary after the words of those he mentioned who chose the wording to mean women, he said that what indicates the validity of this interpretation is what was narrated on the authority of Zaid, on the authority of Al-Qasim, on the authority of Abu Imam, that he said , " It appears to us that he favored this statement". What supports the opinions put forward by Al-Thaalabi is Al-Suyuti.

### **Fifth. The Meaning of the Fools in the Verse According to Al-Tusi:**

As for the meaning of the fools according to Sheikh al-Tusi, he said that the people of interpretation have differed regarding the meaning of the meaning of the fools based on several opinions:

*The first: Ibn Abbas, Saeed bin Jubayr, Al-Sadi, Al-Dabbak, Al-Hasan, Qatadah, Mujahid, and Abu Malik said that what is meant by the foolish people is women and boys, and this is what Abu Al-Jaroud narrated on the authority of Abu Jaafar (peace be upon him).*

The second: Saeed bin Jubair, Al-Hasan and Qatadah said in another narration reported from them: What is meant by the foolish ones are boys who have not yet reached puberty, and Abu Malik said what it means: Do not give your foolish child your money, lest he spoil it, which is your rise.

Third: And in another narration on the authority of Ibn Abbas: The verse was revealed about the foolish, but the orphans had nothing to do with it. This is what Ibn Zaid said, and Abu Musa Al-Ash'ari said: There are three people who supplicate and God Almighty does not respond to them: a man who has a wife of bad character but does not divorce her, and a man who gives money to a fool. And God Almighty said: (And do not give your property to the foolish.) And a man owed a debt to another man, but he did not bear witness about it.

**Fourth:** In a narration on the authority of Abu Abdullah (peace be upon him), the fool is the one who drinks alcohol and who follows his path.

Fifth: On the authority of Al-Mu'tazz bin Sulaiman, on the authority of his father, that he said: Hadhrami claimed that what is meant by the foolish is women in particular, and this was narrated on the authority of Mujahid, Ibn Omar, and Al-Dahhak, and it is better to interpret the verse in its generality in prohibiting giving money to the foolish, whether it is a man or woman, adult or not. Adult.

Al-Tusi said: The foolish person is the one who deserves to be quarantined for wasting his money and putting it in a place other than its proper place, because God Almighty said after these descriptions (And test the orphans until when they have reached the age of marriage, then if you find of them of sound mind, give over to them their property), so he commanded God Almighty grants money to the orphans When they reach the age of majority, and it may include male and female orphans, then it must be applied to all of them. As for applying the verse to women in particular, that is not correct because fa'ilyah does not pluralize fa'ilahs, but rather pluralizes fa'ils and fa'ils, such as gharib, gharibiyat, and gharibiyat, and it came: poor and poor, and Al-Rummani mentioned it. Strangers is a strange plural.

We find that al-Tusi relied on what he said when he said, "Whoever means that the verse is specific to women" is incorrect. He based it on al-Tabari's statement: Whoever says that "al-sufha'a" means specifically women is incorrect because he made the language different from its meaning, because the Arabs do not combine "verbs" with "afala" except in the masculine plural. Or in the plural of males and females, and when they want to pluralize females, especially without males, they combine them into objects and objects, such as gharib, which is the plural of gharibiyat and gharibiyat, and as for gharibah, it is the plural of gharib.

### **Sixth. The Fools in The Fourth Verse of Surat An-Nisa in Other Books**

#### **The Meaning of The Verse in Interpretations**

Al-Allamah Tabatabai mentioned: Foolishness is lightness in the mind, and the basic meaning of its meaning is absolute lightness in what would not be frightened, and the word "foolishness" is applied to one who is very disturbed, and a poorly woven garment is said to be "foolish" clothing, and the meaning of "foolishness" has varied depending on the purposes. And the purposes intended for it, and the word "foolish" is applied to one who has a weak opinion in worldly matters, and it is also applied to the immoral person who is indifferent to matters of his religion, and the verse means in its apparent meaning that God Almighty has forbidden excessive spending on the foolish and has given them more money than they need it, but the context of the verse speaks about the money of orphans, so there must be guardians who are in charge of its management and development, and this shows that what is meant by the foolish are the orphans, and God Almighty added their money to the

guardian's money (your money). Here God Almighty added their money to the guardian's money in it is a kind of care, and if What is meant by foolish people is orphans and non-orphans, but the first is more likely.

As the scholar Al-Tabatabai explained: What was mentioned is not far-fetched from the fact that the benefit of the verse is the general guardianship of those under interdiction, because God Almighty does not approve of us neglecting the affairs of these people, and the Islamic community must take care of them. If they have one of the guardians closest to them, such as a father or grandfather, then he must take charge of them. Their matter, and if no one is close to them, then the legitimate government or all believers must undertake the matter for them.

Ibn Ashour said: (By the foolish, it is permissible to mean orphans, because childhood is the predominant state of foolishness, so it is equivalent to his saying: And they gave to the orphans, to clarify the difference between giving in the sense of preservation and giving in the sense of empowerment, and moving away from expressing them with the word orphans to expressing it here with the foolish, in order to clarify. The reason for the prevention. It is permissible to mean the absolute person who is proven to be foolish, whether it was due to minors or improper conduct. Thus, the verse has been subjected to prohibition against the major foolish person, as a continuation of the occasion, and this is the most apparent because it has a broader meaning and a broader scope and provides an explanation of the meanings of foolishness When God Almighty says: "Except him who fools himself" in Surah Al-Baqarah [130]).

### **The Meaning of the Verse in Jurisprudence**

Al-Baji said: The addition to the word has five positions: possession, lineage, action, specialization, and (hand and disposition). Examples of the hand and disposition are: such as the saying: Money belongs to the trustee, meaning it is in the hand and disposition. God Almighty said: (And do not give to the foolish your wealth which God has made for you a means of protection.) So here he added. God Almighty gives the money to the guardians, and they have the right to take care of it and dispose of it for the orphans.

It was said that the blessed verse shows the legitimacy of confiscating the wealth of fools. It was said about the Almighty's saying: (And do not give your wealth to the foolish.) There is no fool more regretful than the one who drinks alcohol. Al-Ta'an said: Imam Al-Sadiq (peace be upon him) was asked about the Almighty's saying: (And do not give your wealth to the foolish) and he said: They are orphans. Foolishness: It is a lightness that befalls a person that causes him to dispose of money contrary to the dictates of reason, despite the presence of reason. It is said: (The fool is not qualified to dispose of money). It does not contradict the two qualifications: the competence to be obligatory and the competence to perform it, in that the foolish person is faced with the costs of the existence of the mind, but it affects his disposal of money, and it necessitates interdiction for him, so he is not able to dispose of it as long as he is of this description. God said, "Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them".

Abu Jaib said: (Whoever squanders his wealth in what is not appropriate, and in the Holy Qur'an: (And do not give to the foolish your wealth which God has appointed for you as a means of protection, but provide for them therein and clothe them and speak to them A well-known word) (An-Nisa: 5) - According to the Hanafi school of thought: the spendthrift, the extravagant. - According to the Hanbalis: weak minded and ill-behaved. According to the Jaafariyyah: the spendthrift, the weak, the old man, and: he who spends his money for purposes other than the proper ones. - In the words of Al-Zamakhshari: He is the one who wastes his money, who spends it on things that are not appropriate, and does not guide him to correct it, make it profitable, or dispose of it. - In Al-Majallah (M. 946): He is the one who spends his money in the wrong place, is wasteful in his spending, wastes his money, and wastes it with extravagance, who are still negligent in taking and giving them, and who do not know the way of their trade and enjoyment according to their foolishness. With their hearts empty, they are also considered fools.)

## **The Meaning of the Verse According to Sufis**

Al-Ghazali said: When God Almighty said: (And do not give your property to the foolish), God Almighty pointed out the necessity of preserving knowledge, and it is better to give it to those who do not corrupt it. **And When God Almighty Said:** (Then if you find from them of sound judgment, then give over to them their money), God Almighty pointed out that whoever becomes sound in science must give science facts and advance.

**Rozbahan Said:** What is meant by money here is the truths of knowledge that only the divine know, and what is meant by the Almighty's saying is not to show these truths to beginners so as not to corrupt their beliefs.

Al-Jilani said: The foolish are those who have gone beyond the stage of reason and the level of responsibility and management, whether they are among your descendants or what belongs to you.

## **THE RESULT**

We find a review of the meaning of the foolish in the Qur'anic verses. We did not find a single piece of evidence or a single meaning that indicates that the foolish is women. Rather, it is an adjective applied to everyone who belittles someone who is light-minded and foolish, and does not have steadfastness or sobriety in thinking. This is what Mujahid mentioned in Al-Tusi's interpretation that the foolish is ignorant. If the interpretation according to Al-Thaalabi indicates that the fools are women, then it is more appropriate for it to be interpreted (as the fools believed) to mean women. There is nothing mentioned in the language, linguistic dictionaries, conventional meanings, or in all the vocabulary in the Qur'anic verses that indicates that the fools are women, so if the context is the general meaning of the surah refers to women, so the verse does not necessarily refer to women, especially since foolishness is an adjective applied to everyone who is characterized by it, whether men or women, old or young, orphans or non-orphans.

In the verse before it, God Almighty indicated that it is necessary to give women their dowries, that is, the marriage is not valid and will not be legitimate if the man does not give a dowry to the women, and this is evidence that women have the full right to dispose of their dowries. Whatever of it you may like, then eat of it in a pleasant and bitter manner." (An-Nisa': 4) As for orphans, God Almighty decreed in the second verse of the same surah that they must be given their full right. God Almighty said: "Give the orphans the mother." And do not exchange what is evil for what is good, and do not consume their wealth in exchange for your wealth. Indeed, it was "A great hope" (An-Nisa'/2). God Almighty urged giving the orphan his money.

## **This Supports What We Have Said By**

Al-Tabari said: God Almighty did not single out one fool without another fool. God Almighty has made it clear that it is not permissible to give a fool his money, whether he is a young boy or an old man, male or female, and that the foolish person to whom it is not permissible for his guardian to give him his money is one who is deserving of interdiction because of his wasting his money. And his corruption and mismanagement.

Makarem Al-Shirazi said that the verse was talking about the money of orphans, but it contains a comprehensive ruling that clarifies that foolishness is the lack of maturity and the inability of a person to manage his economic affairs and financial transactions.

## **CONCLUSION**

The foolish in language is the one who is light-minded and is the one who is ignorant of the value of money. As for Al-Thaalabi, he mentioned many opinions, and one of the opinions he supported was women. As for Sheikh Al-Tusi, he explained that the fool is everyone who deserves to be quarantined for wasting his money, and he said that the statement of those who said that the verse is specific is invalid with women. And in the Holy Qur'an, the fools in the Qur'anic verses, even according to Al-Thaalabi and Al-Tusi, indicate the ignorant and light-minded, and even in the place where the fools were interpreted as worshipping the calf, it shows that they worshiped the calf due to the ignorance of their beliefs, that is, and when we went to the interpretations, Al-Tabataba'i said after explaining it that the verse is in the position of Explaining not to give orphans their money, it clarifies that the fool is a light-minded person, and it refers to the one who is light-hearted, and it is

obligatory to generalize the guardianship of quarantine over the foolish. Ibn Ashour said, just as it is permissible for what is meant by it to be orphans, it is permissible for what is meant by it to be absolute, whoever is proven to be foolish, whether male or female, whether young or old, and Al-Jilani said that the foolish are those who have departed from the stage of reason and the level of responsibility. Upon research, another opinion appeared to us, and this opinion has been clarified that The meaning of the verse is to preserve knowledge and not give it to the foolish so that their beliefs are not corrupted until the fool becomes rational. Rozbahan said that money here means the absolute truths.

As for jurisprudence, Al-Baji explained that the addition of money here is to the guardians because they have the right to take charge and dispose of the orphans' money, and here he explained that what is meant by the foolish in this situation are the orphans, and it was said that what is meant by the foolish are those who drink alcohol, and Al-Ta'an said in a narration on the authority of Imam Al-Sadiq (upon him Peace be upon you. The foolish people here are the orphans, and some scholars of jurisprudence said that foolishness is a lightness of mind that befalls a person and causes him to spend money contrary to what reason requires.

According to the Hanafi school of thought, what is meant by "foolish people" is the spendthrift, and according to the Hanbali school of thought, what is meant is the weak-minded and those who misbehave, and according to the Ja'fari school, what is meant by the foolish person is the spendthrift, the old man, and the weak young person, who is the one who spends his money in a wrong way. Everything mentioned shows that what is meant by the foolish is anyone who has poor disposition and is ignorant of the value of money, who does not spend it in its proper place and does not develop it, whether he is young or old, male or female, orphan or not, so his guardian must protect his money until he manages it well.

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