

TABLE OF CONTENTS

VERSES 226 & 227	2
Allah ^{-azwj} is Forgiving, Merciful	5
And if the divorce is determined	6
Allah ^{-azwj} is Hearing, Knowing	7
VERSE 228	9
Al-Qurou (menses-free period)	10
VERSE 229	11
VERSE 230	14
VERSES 231 & 232	16
Reconciliation between two (husband and wife)	17
Not retaining for Injury	19
VERSE 233	20
VERSE 234	22
VERSE 235	25
VERSE 236	27
VERSE 237	28
VERSE 238	31
VERSE 239	33
VERSE 240	35
VERSES 241 & 242	36
VERSE 243	38
VERSES 244 & 245	40
VERSES 246 - 248	43
VERSES 249 - 251	48
VERSES 252 & 253	51
VERSES 254	55
There will be no intercession for the Kafirs & the Nasibis	55

CHAPTER 2

AL-BAQARAH

(The Cow)

(286 VERSES)

PART TEN – VERSES 226 - 254

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 226 & 227

لِّلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {226}

Those who are solemnly swearing (abstention) from their wives should wait four months; so if they return, then Allah is surely Forgiving, Merciful [2:226]

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {227}

And if they have determined the divorce, then Allah is surely Hearing, Knowing [2:227]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ آَلَ مِنْ امْرَأَتِهِ بَعْدَ مَا دَخَلَ بِهَا فَقَالَ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ وَقِفَ وَإِنْ كَانَ بَعْدَ حِينٍ فَإِنْ فَاءَ فَلَيْسَ بِشَيْءٍ وَ هِيَ امْرَأَتُهُ وَإِنْ عَزَمَ الطَّلَاقَ فَقَدْ عَزَمَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

‘I asked Abu Abdullah^{-asws} about a man who solemnly takes an oath from his wife after having slept with her. So he^{-asws} said: ‘When four months pass by, he pauses, even if it was after a while. So if he returns (to his wife) so it isn’t with anything, and she is (still) his wife, but if he is determined upon the divorced, so it is determined’.

وَقَالَ الْإِيْلَاءُ أَنْ يَقُولَ الرَّجُلُ لِامْرَأَتِهِ وَ اللَّهِ لَا أَعْضِظَنَّكَ [لَأَغِيظَنَّكَ] وَ لَأَسُوءَنَّكَ ثُمَّ يَهْجُرَهَا وَ لَا يُجَامِعُهَا حَتَّى تَمُضِيَ أَرْبَعَةُ أَشْهُرٍ فَإِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ فَقَدْ وَقَعَ الْإِيْلَاءُ وَ يَنْبَغِي لِلْإِمَامِ أَنْ يُخْبِرَهُ عَلَى أَنْ يَقِيءَ أَوْ يُطَلِّقَ فَإِنْ فَاءَ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَإِنْ عَزَمَ الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ.

And he said, ‘The solemn oath is that the man is saying to his wife, ‘By Allah^{-azwj}, I shall constrict you (due to my anger with you), and worsen you’. Then he abandons her and does not go

near her until four months pass by. When four months pass by, then the solemn oath has occurred, and it is befitting for the Imam^{-asws} that he^{-asws} compels him upon that he either returns (to his wife) or divorces. ***So if they return, then Allah is surely Forgiving, Merciful [2:226] And if they have determined the divorce, then Allah is surely Hearing, Knowing [2:227]***.¹

وَرُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ بَنَى حَظِيرَةً مِنْ قَصَبٍ - وَ جَعَلَ فِيهَا رَجُلًا [رَجُلًا] آتَى مِنْ امْرَأَتِهِ بَعْدَ أَرْبَعَةِ أَشْهُرٍ - وَ قَالَ لَهُ [مَا] أَنْ تَرْجِعَ إِلَيَّ الْمَنَاحَةَ أَوْ أَنْ تُطَلِّقَ - وَ إِلَّا أَحْرَقْتُ عَلَيْكَ الْحَظِيرَةَ.

And it is reported from Amir Al-Momineen^{-asws} that he had built an enclosure out of sticks and made a man to be in it who had solemnly sworn (abstention) from his wife after four months (having passed by), and he^{-asws} said to him: 'Either you return to the marriage or you divorce, or else I^{-asws} will burn down the enclosure upon you'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman,

عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَتْ عِدَّةُ الْمُطَلَّقةِ ثَلَاثَ جِيضٍ أَوْ ثَلَاثَةَ أَشْهُرٍ وَ صَارَتْ عِدَّةُ الْمُتَوَتَّى عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا

(It has been narrated) from Abu Ja'far^{-asws} the 2nd, said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! How come the waiting period of the divorced woman is three menstruations, or three months, and the waiting period of the woman widowed from her husband came to be four months and ten (days)?'

فَقَالَ أَمَّا عِدَّةُ الْمُطَلَّقةِ ثَلَاثَةُ قُرُوءٍ فَلَا شَيْءَ الرَّجْمِ مِنَ الْوَلَدِ وَ أَمَّا عِدَّةُ الْمُتَوَتَّى عَنْهَا زَوْجُهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ شَرَطَ لِلنِّسَاءِ شَرْطًا وَ شَرَطَ عَلَيْهِنَّ شَرْطًا فَلَمْ يَخْأَ بِهِنَّ فِيمَا شَرَطَ لَهُنَّ وَ لَمْ يَجْزُ فِيمَا اشْتَرَطَ عَلَيْهِنَّ

He^{-asws} said: 'As for the waiting period of the divorced woman being three *Quroos* (menses-free pure periods), so it is for the freeing of the womb from the child, and as for the waiting period of the woman widowed from her husband, Allah^{-azwj} Mighty and Majestic Stipulated a condition for the women, and Stipulated a condition against them. He^{-azwj} did not Seize them with regards to what He^{-azwj} stipulated for them, and was not Unjust with regards to what He^{-azwj} Stipulated against them.

شَرَطَ لَهُنَّ فِي الْإِبِلَاءِ أَرْبَعَةَ أَشْهُرٍ إِذْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرْتِيصُ أَرْبَعَةَ أَشْهُرٍ فَلَمْ يُجْزَ لِأَحَدٍ أَكْثَرَ مِنْ أَرْبَعَةِ أَشْهُرٍ فِي الْإِبِلَاءِ لِعِلْمِهِ تَبَارَكَ وَ تَعَالَى أَنَّهُ غَايَةُ صَبْرِ الْمَرْأَةِ مِنَ الرَّجُلِ

A condition for them regarding the solemn oath (of abstention) is four months as Allah^{-azwj} Mighty and Majestic is Saying: ***Those who are solemnly swearing (abstention) from their wives should wait four months [2:226]***. Thus, it is not allowed for anyone, more than four

¹ Al Kafi – V 7 – The Book of Divorce Ch 56 H 7

² تفسير القمي، ج 1، ص: 74

months regarding the oath, for the Blessed and High Knows that it is the limit of the patient of the woman from the man.

وَأَمَّا مَا شَرَطَ عَلَيْهِمْ فَإِنَّهُ أَمَرَهَا أَنْ تَعْتَدَ إِذَا مَاتَ عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَأَخَذَ مِنْهَا لَهُ عِنْدَ مَوْتِهِ مَا أَخَذَ لَهَا مِنْهُ فِي حَيَاتِهِ عِنْدَ إِيلَافِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَمْ يَذْكُرِ الْعَشْرَةَ إِلَّا فِي الْعِدَّةِ إِلَّا مَعَ الْأَرْبَعَةِ أَشْهُرٍ وَعَلِمَ أَنَّ غَايَةَ صَبْرِ الْمَرْأَةِ الْأَرْبَعَةَ أَشْهُرَ فِي تَرْكِ الْجَمَاعِ فَمِنْ ثَمَّ أَوْجَبَهُ عَلَيْهَا وَ لَهَا .

And as for what He^{-azwj} Stipulated against them, so He^{-azwj} Commanded her that she should wait, when her husband dies from her, for four months and ten (days). Thus, He^{-azwj} Took from her for him during his death, what he Took for her from him during his lifetime with taking of the oath. Allah^{-azwj} Says: ***They should keep themselves in waiting for four months and ten (days) [2:234]***, and did not Mention the ‘ten days’ in the waiting period except with the four months, and Knows that the limit of the patience of the woman is four months regarding the neglect of the copulation, So from then it Obligates against her and for her’.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْمُضْطَلِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ آتَى مِنْ امْرَأَتِهِ بَعْدَ مَا دَخَلَ بِهَا فَقَالَ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ وَقِفْتَ وَ إِنْ كَانَ بَعْدَ جِئِ فَإِنْ فَاءَ فَلَيْسَ بِشَيْءٍ وَ هِيَ امْرَأَتُهُ وَ إِنْ عَزَمَ الطَّلَاقَ فَقَدْ عَزَمَ

‘I asked Abu Abdullah^{-asws} about a man who solemnly oaths (an abstention) from his wife after having slept with her. So he^{-asws} said: ‘When four months pass by, he pause, even if it was after a while. So if he meets (reconciles) so it is not with anything, and she is (still) his wife, and if he is determined upon the divorced, so it is established’.

وَ قَالَ الْإِيلَافُ أَنْ يَقُولَ الرَّجُلُ لِامْرَأَتِهِ وَ اللَّهُ لَأَغِيظَنَّكَ [لَأَغِيظَنَّكَ] وَ لَأُسُوئَنَّكَ ثُمَّ يَهْجُرَهَا وَ لَا يُجَامِعُهَا حَتَّى تَمُضِيَ أَرْبَعَةُ أَشْهُرٍ فَإِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ فَقَدْ وَقَعَ الْإِيلَافُ وَ يَنْبَغِي لِلْإِمَامِ أَنْ يُجِيرَهُ عَلَى أَنْ يَقِيءَ أَوْ يُطَلِّقَ فَإِنْ فَاءَ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَ إِنْ عَزَمَ الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ.

And he said, ‘The solemn oath is that the man is saying to his wife, ‘By Allah^{-azwj}, I shall constrict you (due to my anger with you), and worsen you’. Then he abandons her and does not go near her until four months pass by. So when four months pass by, so the solemn oath has occurred, and it is befitting for the Imam^{-asws} that he^{-asws} compels him upon that he either meets (reconciles) or divorces. ***So if they return, then Allah is surely Forgiving, Merciful [2:226] And if they have determined the divorce, then Allah is surely Hearing, Knowing [2:227]***’.⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبير،

³ Al Kafi – V 7 – The Book of Divorce Ch 43 H 1

⁴ Al Kafi – V 7 – The Book of Divorce Ch 56 H 7

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amo Al Zubeyri,

عن أبي عبد الله (عليه السلام) - في حديث طويل - قال فيه: «فما رجع إلى مكانه من قول أو فعل فقد فاء مثل قول الله عز وجل: فَإِنْ فَاؤُ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ أَي رجعوا، ثم قال: وَ إِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ».

(It has been narrated) from Abu Abdullah^{-asws} – in a lengthy Hadeeth – said in it: ‘So whatever he retracts from words or deeds, so he has returned, similar to the Words of Allah^{-azwj} Mighty and Majestic: ***So if they return, then Allah is surely Forgiving, Merciful [2:226]***. Then he^{-asws} said: ***‘And if they have determined the divorce, then Allah is surely Hearing, Knowing [2:227]’***.⁵

Allah^{-azwj} is Forgiving, Merciful

في محاسن البرقي عنه عن أبيه ومحمد بن عيسى عن صفوان بن يحيى عن اسحاق بن عمار عن عباد بن زياد قال: قال لي أبو عبد الله عليه السلام: يا عباد ما على ملة إبراهيم أحد غيركم، وما يقبل الله إلا منكم، ولا يغفر الذنوب إلا لكم.

In Mahasin of Al-Barqy – From him, from his father and Muhammad Bin Isa, from Safwan Bin Yahya, from Is’haq Bin Amaar, from Abaad Bin Ziyad who said,

‘Abu Abdullah^{-asws} said to me: ‘O Abaad! There is no one upon the Nation of Ibrahim apart from you all (Shias), and Allah^{-azwj} Will not Accept (anything) except from you all (Shias), and will not Forgive the sins except for yours (Shias)’.⁶

وعن أبي عبد الله عليه السلام قال: أول ما يتحلف به المؤمن في قبره أن يغفر لمن تبع جنازته.

And from Abu Abdullah^{-asws} having said: ‘The first of what the *Momin* would be Gifted with in his grave is that there would be Forgiveness for the ones who followed his funeral’.⁷

قَالَ الْإِمَامُ عَ وَ أَمَّا قَوْلُهُ تَعَالَى «الرَّحِيمِ» (فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: رَحِيمٌ بِعِبَادِهِ الْمُؤْمِنِينَ، وَ مِنْ رَحْمَتِهِ أَنَّهُ خَلَقَ مِائَةَ رَحْمَةٍ، وَ جَعَلَ مِنْهَا رَحْمَةً وَاحِدَةً فِي الْخَلْقِ كُلِّهِمْ، فَبِهَا يَتَرَحَّمُ النَّاسُ، وَ تَرَحَّمُ الْوَالِدَةُ وَلَدَهَا، وَ تَحْنُو الْأُمَّهَاتُ مِنَ الْحَيَوَانَاتِ عَلَى أَوْلَادِهَا.

The Imam (Hassan Al-Askari^{-asws}) said: ‘And as for the Words of Allah^{-azwj} ***The Merciful*** - Amir Al-Momineen^{-asws} said: ‘He^{-azwj} is Merciful to His^{-azwj} *Momin* servants. And from His^{-azwj} Mercy He^{-azwj} Created a hundred Mercies and He^{-azwj} Allocated one of it to all of the creatures, and from that people are merciful towards each other, and the mother is merciful to her child, and the mothers of the animals are merciful to their young ones.’

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ [الْوَاحِدَةَ] إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ص، ثُمَّ يُسْتَعْفَفُ فِيْمَنْ يُجِبُونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ حَتَّى أَنْ الْوَاحِدَ لَيَجِيءُ إِلَى مُؤْمِنٍ مِنَ الشَّيْعَةِ، فَيَقُولُ: اشْفَعْ لِي.

⁵ الكافي 5: 1 / 16

⁶ Tafseer Noor Al Saqalayn – CH 39 H 78

⁷ Kitab Al Momin – Ch 7 H 168

When it will be the Day of Judgement, He^{-azwj} will Incorporate this One Mercy to the other ninety nine parts and be Merciful by it upon the community of Muhammad^{-saww} and will Accept the intercession for those that they love to intercede with to the extent that one will come to a *Momin* from the Shias and will be saying, 'Intercede for me'.

فَيَقُولُ: وَ أَيُّ حَقٍّ لَكَ عَلَيَّ فَيَقُولُ: سَقَيْتَكَ يَوْمًا مَاءً. فَيَذْكُرُ ذَلِكَ، فَيَشْفَعُ لَهُ، فَيُشْفَعُ فِيهِ، وَ يَحْيِيهِ آخِرُ - فَيَقُولُ: إِنَّ لِي عَلَيْكَ حَقًّا، فَأَشْفَعُ لِي. فَيَقُولُ: وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ: اسْتَظَلَلْتُ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارٍّ. فَيَشْفَعُ لَهُ، فَيُشْفَعُ فِيهِ، وَ لَا يَزَالُ يَشْفَعُ حَتَّى يُشْفَعَ فِي حِرَانِهِ وَ خُلَطَائِهِ وَ مَعَارِفِهِ، فَإِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ مِمَّا تَظُنُّونَ.

He will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' He will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it covers his neighbours and familiar people, for the *Momin* is more prestigious in the Presence of Allah^{-azwj} than what you can imagine'.⁸

And if the divorce is determined

عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ آتَى مِنْ امْرَأَتِهِ فَمَضَتْ أَرْبَعَةَ أَشْهُرٍ قَالَ يُوقَفُ - فَإِنْ عَزَمَ الطَّلَاقَ بَانَتْ مِنْهُ وَ عَلَيْهَا عِدَّتُهُ الْمُطَلَّاقَةِ، وَ إِلَّا كَفَّرَ بِمِيقِنِهِ وَ أَمْسَكَهَا.

From Mansour Bin Hazim who said,

'I asked Abu Abdullah^{-asws} about a man who solemnly swore (abstention) from his wife, and four months had passed by. He^{-asws} said: 'He would pause, so if he determines the divorce, she would become irrevocably divorced from him (a stranger), and upon her would be the waiting period of the divorced woman, or else he would expiate for his oath and withhold her''.⁹

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ إِذَا آتَى مِنْ امْرَأَتِهِ - فَمَضَتْ أَرْبَعَةَ أَشْهُرٍ وَ لَمْ يَنْتَهِ فَيَكُنْ مُطَلَّاقَةً، ثُمَّ يُوقَفُ فَإِنْ فَاءَ فَهِيَ عِنْدَهُ عَلَى تَطْلِيقَتَيْنِ، وَ إِنْ عَزَمَ فَهِيَ بَائِنَةٌ مِنْهُ.

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man when he solemnly swears (abstention) from his wife, and four months pass by and he does not fulfil (his marriage commitment), so she is divorced. Then he pauses. So if he returns (back to her), so she would be with him upon two (more) divorces, and if he determines (the divorce), so she would be irrevocably divorced from him''.¹⁰

⁸ Tafseer Imam Hassan Al Askari-asws – S 13

(4) - البحار ج 23: 133. البرهان ج 1: 218-219. الوسائل (ج 3) كتاب الإيلاء باب 12.

(3) - الوسائل (ج 3) كتاب الإيلاء باب 11 و باب 12. البحار ج 23: 133. البرهان ج 1: 219.

Allah^{-azwj} is Hearing, Knowing

و في كتاب التوحيد، حديث طويل عن أبي عبد الله - عليه السلام - و قد سأله بعض الزنادقة عن الله - تعالى - .

Andin Kitab Al-Tawheed, a lengthy Hadeeth from Abu Abdullah^{-asws}, and one of the atheists had asked him^{-asws} about Allah^{-azwj} the Exalted : -

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ بَعْدَ جَارِحَةٍ وَ بَصِيرٌ بَعْدَ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ يَسْمَعُ بِنَفْسِهِ وَ بَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرُ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مُسْتَوْلاً وَ إِفْهَاماً لَكَ إِذْ كُنْتُ سَائِلاً

The questioner said to him^{-asws}, ‘So you^{-asws} are saying that He^{-azwj} is Hearing, Seeing’. He^{-asws} said: ‘He^{-azwj} is Hearing, Seeing. He^{-azwj} Sees without an organ and Sees without an instrument, but He^{-azwj} is Seeing by Himself^{-azwj} and is Hearing by Himself^{-azwj}. My^{-asws} words that ‘He^{-azwj} is Seeing by Himself^{-azwj} and is Hearing by Himself^{-azwj}’ is not that He^{-azwj} is a thing and His^{-azwj} Self is another thing. But, I^{-asws} intend as an idiom from myself^{-asws} when I^{-asws} was asked and as an understanding for you when you asked.

فَأَقُولُ إِنَّهُ سَمِيعٌ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْيِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلَا اخْتِلَافٍ الذَّاتِ وَ لَا اخْتِلَافٍ الْمَعْنَى

Thus, I^{-asws} am saying that He^{-azwj} Hears by all of Him^{-azwj}, not that for the ‘all’ of Him^{-azwj} there are parts, but I^{-asws} intend to make you understand and as an idiom from myself^{-asws} and I^{-asws} do not re-iterate in that except that He^{-azwj} is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning’. ¹¹

و عن الرضا - عليه السلام - حديث طويل، يقول فيه: و سَمِّي رَبَّنَا سَمِيعاً لَا يَجْزُءُ فِيهِ يَسْمَعُ بِهِ الصَّوْتُ وَ لَا يَبْصُرُ بِهِ، كَمَا أَنَّ جِزْءَنَا الَّذِي بِهِ نَسْمَعُ لَا نَقْوَى عَلَى التَّنَظُّرِ بِهِ، وَ لَكِنَّهُ أَخْبَرَنَا لَا تَخْفَى عَلَيْهِ الْأَصْوَاتُ، لَيْسَ عَلَى حَدٍّ مَا سَمِينَا نَحْنُ،

From Al-Reza^{-asws} – a lengthy Hadeeth in which he^{-asws} is saying: ‘And our^{-asws} Lord^{-azwj} is Named as ‘Hearing’, it is not by a body part that He^{-azwj} Hears the sound, nor Sees with it, just as our body parts which we hear with, not being able upon look with it (the same body part). But, I^{-asws} am informing you that the sounds are not concealed upon Him^{-azwj}, it is unlike our limitations of what is heard by us.

فقد جمعنا الاسم بالسَّمِيعِ و اختلف المعنى. [و هكذا البصر لا يَجْزُءُ، به أبصر، كما أننا نبصر بجزء مما لا ننتفع به في غيره، و لكن الله بصير لا يجهل شخصا منظورا إليه، فقد جمعنا الاسم و اختلف المعنى].

We are together with the Name (i.e., we and Allah^{-azwj} are both hearing), and the meaning is different. And, similar to this is the Seeing, it is not by a body part that He^{-azwj} Sees, just as we tend to do so with a body part of ours, not benefiting by it for something else (like hearing etc.). But Allah^{-azwj} is Seeing, not being unaware of the person being looked at. We are together in the name (i.e., we and Allah^{-azwj} are both seeing), but the meaning is different”.¹²

¹¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{-azwj}) CH 2 H 6 (Extract)

¹² تفسير كنز الدقائق و بحر الغرائب، ج7، ص: 352

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ فِي صِفَةِ الْقَدِيمِ إِنَّهُ وَاحِدٌ صَمَدٌ أَحَدِي الْمَعْنَى لَيْسَ بِمَعَانِي كَثِيرَةٍ مُخْتَلِفَةٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ أَنَّهُ يَسْمَعُ بِغَيْرِ الَّذِي يُبْصِرُ وَ يُبْصِرُ بِغَيْرِ الَّذِي يَسْمَعُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Hammad, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Regarding the Attribute of the eternality, He^{-azwj} is One, Solid (not hollow), is in one meaning. It is not with many different meanings'. I said, 'May I be sacrificed for you^{-asws}! A group from the people of Al-Iraq are alleging that He^{-azwj} is Hearing with other than what He^{-azwj} is Seeing (with), and He^{-azwj} is Seeing with other than what He^{-azwj} is Hearing (with)?'

قَالَ فَقَالَ كَذَبُوا وَ الْخُدُوا وَ شَبَّهُوا تَعَالَى اللَّهُ عَنْ ذَلِكَ إِنَّهُ سَمِيعٌ بَصِيرٌ يَسْمَعُ بِمَا يُبْصِرُ وَ يُبْصِرُ بِمَا يَسْمَعُ

He^{-asws} said: 'They are lying! They are limiting and resembling (with Allah^{-azwj}) Exalted is Allah^{-azwj} from that. He^{-azwj} is Hearing, Seeing. He^{-azwj} Hears with what He^{-azwj} Sees, and Sees with what He^{-azwj} Hears'.

قَالَ قُلْتُ يَزْعُمُونَ أَنَّهُ بَصِيرٌ عَلَى مَا يَغْفِلُونَهُ قَالَ فَقَالَ تَعَالَى اللَّهُ إِنَّمَا يَغْفِلُ مَا كَانَ بِصِفَةِ الْمَخْلُوقِ وَ لَيْسَ اللَّهُ كَذَلِكَ .

He (the narrator) said: 'I said, 'They are alleging that He^{-azwj} is Seeing upon what they are comprehending (hearing and seeing to be)'. So he^{-asws} said: 'Exalted is Allah^{-azwj}! But rather, they are (trying to) comprehend with that which is a quality of the creatures, and Allah^{-azwj} is not like that'.¹³

و بإسناده إلى الحسين بن خالد قال:

And by his chain going up to Al Husayn Bin Khalid who said,

سمعت الرضا- عليه السلام- يقول: لم يزل الله- عز و جل- عليهما قادرا حيا قديما سميعا بصيرا. فقلت له: يا ابن رسول الله، إن أقواما يقولون: لم يزل الله عالما بعلم، و قادرا بقدره، و حيا بحياة [و قديما بقدم]، و سميعا بسمع، و بصيرا ببصر.

'I heard Al-Reza^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic did not cease to be Knowing, Able, Alive, Eternal, Hearing, Seeing'. I said to him^{-asws}, 'O son^{-asws} of Rasool Allah^{-saww}! There are people who are saying, 'Allah^{-azwj} did not cease to be a Knower with Knowledge, and Able with Power, and Alive with life, and eternal with eternity, and Hearing with hearing, and Seeing with sight'.

فقال- عليه السلام-: من قال ذلك و دان به، فقد اتخذ مع الله آلهة أخرى، و ليس من ولايتنا على شيء.

He^{-asws} said: 'The one who says that and makes a Religion with it, so he has taken, along with Allah^{-azwj}, another god, and he isn't upon anything from our^{-asws} Wilayah'.

¹³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 13 H 1

ثم قال - عليه السلام - لم يزل الله عليهما قادرا حيا قديما سميعا بصيرا لذاته، تعالى عما يقول المشركون و المشبهون علوا كبيرا.

Then he^{-asws} said: 'Allah^{-azwj} did not cease to be a Knower, Able, Alive, Eternal, Hearing, Seeing of by His-Self. He^{-azwj} is Exalted from what they Polytheists and the ressembler are saying, Loftier, Greater'.¹⁴

VERSE 228

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ
إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ
الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ {228}

And the divorced women should keep themselves in waiting for three menses-free periods; and it is not Permissible for them that they should conceal what Allah has Created in their wombs, if they were believers in Allah and the Last Day; and their husbands are more rightful with their return regarding that if they are intending reconciliation; and for them is the like of that which is upon them with the reasonableness; and for the men is a degree upon them; and Allah is Mighty, Wise [2:228]

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله: وَ الْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَ لَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ: «يعني لا يحل لها أن تكتُم الحمل إذا طلقت و هي حبلى، و الزوج لا يعلم بالحمل، فلا يحل لها أن تكتُم حملها، و هو أحق بما في ذلك الحمل ما لم تضع».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And the divorced women should keep themselves in waiting for three menses-free periods; and it is not Permissible for them that they should conceal what Allah has Created in their wombs [2:228]** – It mean, it is not Permissible for her that she conceals the pregnancy when she is divorced while she is pregnant, and the husband does not know of the pregnancy. Therefore, it is not Permissible for her that she conceals her pregnancy, and he is more rightful with her during that pregnancy for as long as she has not placed (given birth)".¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَتْ يَا رَسُولَ اللَّهِ مَا حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ فَقَالَ لَهَا أَنْ تُطِيعَهُ وَ لَا تَعْصِيَهُ وَ لَا تَصَدَّقَ مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ وَ لَا تَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِهِ وَ لَا تَمْتَنِعَ نَفْسَهَا وَ إِنْ كَانَتْ عَلَى ظَهْرٍ فَتَبِّ وَ لَا تَخْرُجَ مِنْ بَيْتِهَا إِلَّا بِإِذْنِهِ وَ إِنْ خَرَجَتْ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِهِ لَعَنَتْهَا مَلَائِكَةُ السَّمَاءِ وَ مَلَائِكَةُ الْأَرْضِ وَ مَلَائِكَةُ الْعُصْبِ وَ مَلَائِكَةُ الرَّحْمَةِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا

¹⁴ تفسير كنز الدقائق و بحر الغرائب، ج7، ص: 354

¹⁵ تفسير العياشي 1: 356 / 115

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Muhammad Bin Muslim,

Abu Ja'far^{-asws} has said: 'A woman came over to the Prophet^{-saww}, so she said, 'O Rasool Allah^{-saww}! What are the rights of the husband upon the wife?' He^{-saww} said: 'For her is that she obeys him and does not disobey him, nor give charity from his house except by his permission, nor Fast voluntarily except by his permission, nor prevent him from herself even though it may be upon the back of a hump (camel), nor go out from her house except by his permission, and if she does go out from her house without his permission, the Angels of the sky curse her as well as the Angels of the earth, and the Angels of the Wrath and the Angels of the Mercy until she returns to her house'.

فَقَالَتْ يَا رَسُولَ اللَّهِ مَنْ أَكْبَرُ النَّاسِ حَقًّا عَلَى الرَّجُلِ قَالَ وَالِدُهُ فَقَالَتْ يَا رَسُولَ اللَّهِ مَنْ أَكْبَرُ النَّاسِ حَقًّا عَلَى الْمَرْأَةِ قَالَ زَوْجُهَا قَالَتْ فَمَا لِي عَلَيْهِ مِنَ الْحَقِّ مِثْلُ مَا لَهُ عَلَيَّ قَالَ لَا وَلَا مِنْ كُلِّ مِائَةٍ وَاحِدَةً قَالَ فَقَالَتْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا يَمْلِكُ رَقَبَتِي رَجُلٌ أَبَدًا .

She said, 'O Rasool Allah^{-saww}! Who from the people is with the greatest right upon the man?' He^{-saww} said: 'His father'. She said, 'O Rasool Allah^{-saww}! Who from the people is with the greatest right upon the woman?' He^{-saww} said: 'Her husband'. She said, 'So what is for me upon him (my husband), from the rights, similar to what is for him upon me?' He^{-saww} said: 'No, and not even one from every hundred'. She said, 'By the One Who Sent you^{-saww} with the Truth as a Prophet^{-saww}, I will not let a man own my neck, ever'.¹⁶

عنه: بإسناده عن أحمد بن محمد، عن الحسين بن سعيد، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «العدة و الحيض للنساء».

From him, by his chain from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Jameel Bin Daraaj, from Zarara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The waiting period, and the menstruation are for the women'.¹⁷

Al-Qurou (menses-free period)

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير و عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نصر، جميعا، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «القرء ما بين الحيضتين».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, altogether, from Jameel Bin Daraaj, from Zarara,

(It has been narrated) from Abu Ja'far^{-asws} having said: "Al Qurou (menses-free period)' (القرء) – is what is in between the two menstruations'.¹⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة،

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 144 H 1

¹⁷ التهذيب 1: 1243 / 398.

¹⁸ الكافي 6: 89 / 2

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zarara,

عن أبي جعفر (عليه السلام)، قال: قلت له: أصلحك الله، رجل طلق امرأته على طهر من غير جماع بشهادة عدلين؟ فقال: «إذا دخلت في الحيضة الثالثة فقد انقضت عدتها، وحلت للأزواج».

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! A man divorces his wife upon purity without having slept with her, by two just witnesses?' He^{-asws} said: 'When she enters the third menstruation, she has fulfilled her waiting period, and is allowed for the marriage'.

قلت له: أصلحك الله، إن أهل العراق يروون عن علي (صلوات الله عليه)، [أنه] قال: هو أحق برجعتها ما لم تغتسل من الحيضة الثالثة؟ فقال: «كذبوا».

I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! The people of Iraq are reporting from Ali^{-asws} that he^{-asws} said: 'He (the husband) has more right for returning to her, if she has not done her bathing from her third menstruation?' He^{-asws} said: 'They are lying!'¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ رَبِيعَةَ الرَّايِّ يَقُولُ مِنْ رَأْيِي أَنَّ الْأَقْرَاءَ الَّتِي سَمَّى اللَّهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ إِنَّمَا هِيَ الطُّهُرُ فِيمَا بَيْنَ الْحَيْضَتَيْنِ فَقَالَ كَذَبَ لَمْ يَقُلْهُ بِرَأْيِهِ وَ لَكِنَّهُ إِنَّمَا بَلَغَهُ عَنْ عَلِيٍّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَقُلْتُ أَصْلَحَكَ اللَّهُ أَكَانَ عَلِيٌّ (عَلَيْهِ السَّلَام) يَقُولُ ذَلِكَ فَقَالَ نَعَمْ إِنَّمَا الْقُرْءُ الطُّهُرُ يَقْرِي فِيهِ الدَّمُ فَيَجْمَعُهُ فَإِذَا جَاءَ الْمَحِيضُ دَفَعَهُ .

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

'I heard Rabi'at Al-Raiy saying, 'It is from my opinion that *Al-Quroo* is that which Allah^{-azwj} Mighty and Majestic Specified in the Quran, but rather it is the clean period in what is between the two menstruations'. He^{-asws} said: 'He lied! He did not say it by his own opinion, but rather it reached him from Ali^{-asws}'. I said, 'May Allah^{-azwj} Keep you^{-asws} well! Ali^{-asws} was saying that?' So he^{-asws} said: 'Yes, rather *Al-Quroo* is the pure, during which the blood stops, so it coagulates. When the menstruation comes, it streams out'.²⁰

VERSE 229

الطَّلَاقُ مَرَّتَانٍ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
{229}

The divorce is twice, then either keep them with reasonableness or release with the goodness; and it is not Permissible for you that you should be taking anything from what you have given them, unless if they both fear that they cannot stay upon the Limits of Allah. So if you fear that they cannot keep to the Limits of Allah, then there is no blame upon them

¹⁹ الكافي 6: 86 / 1

²⁰ Al Kafi – V 7 – The Book of Divorce Ch 27 H 1

in what she ransoms with it. These are the Limits of Allah, therefore do not exceed these; and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229]

ابن بابويه في (الفتاوى): بإسناده عن علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن العلة التي من أجلها لا تحل المطلقة للعدة لزوجها حتى تنكح زوجا غيره. فقال: «إن الله عز وجل إنما أذن في الطلاق مرتين، فقال عز وجل: الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ يعني في التطليقة الثالثة، و لدخوله فيما كره الله عز وجل له من الطلاق الثالث حرمها عليه، فلا تحل له حتى تنكح زوجا غيره، لئلا يقع الناس في الاستخفاف بالطلاق، و لا تضار النساء، فالمطلقة للعدة إذا رأت أول قطرة من الدم الثالث بانتهى به من زوجها، و لم تحل له حتى تنكح زوجا غيره».

Ibn Babuwah, in Al Faqeeh, by his chain, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza^{-asws} about the cause for which the divorced wife is not permissible for her husband until she marries another husband. So he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has Permitted two divorces, so the Mighty and Majestic Said: ***The divorce is twice, then either keep them with reasonableness or release with the goodness [2:229]*** – Meaning during the second divorce, and he would be entering into the third divorce which Allah^{-azwj} Mighty and Majestic Disliked for him, so He^{-azwj} Prohibited it upon him. So she is not Permissible unto him until she marries another husband, perhaps the people may end up belittling divorce. And do not hurt the women. So, for the divorced woman is the waiting period when she sees the first drop from the third bleeding (menstruation), by which it would be irrevocable from her husband, and she would not be Permissible for him until she marries another husband'.²¹

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «المرأة التي لا تحل لزوجها حتى تنكح زوجا غيره: التي تطلق، ثم تراجع، ثم تطلق، ثم تراجع، ثم تطلق الثالثة، فلا تحل له حتى تنكح زوجا غيره إن الله جل وعز يقول: الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ و التسريح: هو التطليقة الثالثة».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The woman who is not Permissible for her husband until she marries another husband – the one who divorces her, then returns back to her, then divorces her, then returns back to her, then divorces her – so she would not be Permissible for him until she marries another husband. Allah^{-azwj} Mighty and Majestic is Saying ***The divorce is twice, then either keep them with reasonableness or release with the goodness [2:229]*** – and the releasing – it is the third divorce'.²²

عن أبي القاسم الفارسي، قال: قلت للرضا (عليه السلام): جعلت فداك، إن الله يقول في كتابه: فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ما يعني بذلك؟ قال: «أما الإمساك بالمعروف فكف الأذى و إحياء النفقة، و أما التسريح بإحسان فالطلاق على ما نزل به الكتاب».

From Abu Al Qasim Al Farsy who said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! Allah^{-azwj} is Saying in His^{-azwj} Book: ***Then either keep them with reasonableness or release with the goodness [2:229]***, what does He^{-azwj} Mean by that?' He^{-asws} said: 'As for the keeping with reasonableness, so it is the refraining

²¹ من لا يحضره الفقيه 3: 1570 / 324.

²² تفسير العياشي 1: 361 / 116.

from hurting, and the gifting of the expenses; and as for releasing with the goodness, so it is the divorce upon what is Revealed in the Book'.²³

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ. فقال: «إن الله غضب على الزاني فجعل له مائة جلدة، فمن غضب عليه فردا، فأنا إلى الله منه بريء فذلك قوله تعالى: تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Blessed and High: ***These are the Limits of Allah, therefore do not exceed these; and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229]***. So he^{-asws} said: 'Allah^{-azwj} is Angry upon the adulterer (who exceeds) so He^{-azwj} Made (the penalty of) a hundred lashes for him. So the one upon whom He^{-azwj} is Angered against, so it increases (the Anger), therefore we^{-asws} are disavowed from him to Allah^{-azwj}. These are the Words of the High: ***These are the Limits of Allah, therefore do not exceed these [2:229]***'.²⁴

قَالَ وَ قَالَ أَبُو بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الطَّلَاقُ مَرَّتَانِ فإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ التَّطْلِيقُ الثَّانِيَةُ التَّسْرِيحُ بِإِحْسَانٍ .

He (the narrator) said, 'And Abu Baseer, from Abu Abdullah^{-asws} (having said): 'These are the Words of Allah^{-azwj} Mighty and Majestic: ***The divorce is twice, then either keep them with reasonableness or release with the goodness [2:229]***. (In) the second divorce is the letting go with kindness'.²⁵

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ أَبِي مَرْيَمَ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Abu Maryam,

عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْمُؤَلَّى يُوقَفُ بَعْدَ الْأَرْبَعَةِ الْأَشْهُرِ فَإِنْ شَاءَ إِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ فَإِنْ عَزَمَ الطَّلَاقَ فَهِيَ وَاحِدَةٌ وَ هُوَ أَمْلَكَ بِرَجْعَتِهَا .

From Abu Ja'far^{-asws} having said: 'The one with solemn oath is paused after the four months, so if he so desires to he ***then either keep them with reasonableness or release with the goodness [2:229]***. So, if the divorce is determined, so it is the one, and he is more in control with reverting back to her'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍ عَنِ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا أَرَادَ الرَّجُلُ أَنْ يَتَزَوَّجَ الْمَرْأَةَ فَلْيُفْلِلْ أَقْرَبَتْ بِالْمِيثَاقِ الَّذِي أَخَذَ اللَّهُ إِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ .

²³ تفسير العياشي 1: 365 / 117.

²⁴ تفسير العياشي 1: 368 / 117.

²⁵ Al Kafi – V 7 – The Book of Divorce Ch 8 H 1

²⁶ Al Kafi – V 7 – The Book of Divorce Ch 56 H 8

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban, from Abdul Rahman Bin Ayn who said,

'I heard Abu Abdullah^{-asws} saying: 'Whenever the man intends to get marry the woman, so let him say, 'I accept with the Covenant which Allah^{-azwj} has Taken: **Then either keep them with reasonableness or release with the goodness [2:229]**'.²⁷

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن الحسن بن محبوب، عن علي بن رثاب، عن زرار، عن أبي عبد الله (عليه السلام)، قال: «لا يرجع الرجل فيما يهب لامرأته، ولا المرأة فيما تهب لزوجها، حيز أو لم يحز، أليس الله تعالى يقول: وَ لَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئاً، و قال: فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً؟ و هذا يدخل في الصداق و الهبة».

The Sheykh in Al Tehzeeb, by his chain from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The man cannot take back whatever he has gifted to his wife, nor can the woman (take back) whatever she has gifted to her husband, whether they have it or do not have it. Isn't Allah^{-azwj} the Exalted Saying: **And it is not Permissible for you that you should be taking anything from what you have given them, [2:229]**. And He^{-azwj} Said: **But if they remit to you from their own good selves, then consume it enjoyably, welcomingly [4:4]**? And this is inclusive of the dowry and the gifts'.²⁸

VERSE 230

فَإِنْ طَلَّقَهَا فَلَا حِلَّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۖ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ {230}

So if he divorces her (for a third time), she would not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other, if they think that they can keep within the Limits of Allah. And these are the Limits of Allah. He Clarifies these for a people who are knowing [2:230]

مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ أُبَيِّ بْنِ نُوحٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ حُمَيْدُ بْنُ زَيْدٍ عَنِ ابْنِ سِنَاعَةَ كُلُّهُمْ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْمَرْأَةُ الَّتِي لَا حِلَّ لِرُجُوعِهَا حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ قَالَ هِيَ الَّتِي تُطَلَّقُ ثُمَّ تُرَاجَعُ ثُمَّ تُطَلَّقُ ثُمَّ تُرَاجَعُ ثُمَّ تُطَلَّقُ فَهِيَ الَّتِي لَا حِلَّ لِرُجُوعِهَا حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ وَ يَدُوقُ عُسَيْلَتَهَا .

Muhammad Bin Ja'far Al Razzaz, from Ayoub Bin Nuh, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Humejd Bin Ziyad, from Ibn Sama'at, all of them from Safwan, from Ibn Muskan, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'The woman who is not Permission for her husband until she marries another husband'. He^{-asws} said: 'She is the one who is divorced, then reverted to, then divorced, then reverted to, then divorced for the third (divorce), so she is (the one) who is not

²⁷ Al Kafi – V 5 – The Book of Marriage Ch 139 H 5

²⁸ التهذيب 9: 624 / 152

Permissible for her husband until she marries another husband, and he tastes her sweetness'.²⁹

عنه: بإسناده عن علي بن الحسن بن فضال، عن أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن مسكان، عن الحسن الصيقل، عن أبي عبد الله (عليه السلام)، قال: قلت له: رجل طلق امرأته، طلاقاً لا تحل له حتى تنكح زوجاً غيره، فتزوجها و جل متعة، أ تحل للأول؟ قال: «لا، لأن الله تعالى يقول: فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا وَ الْمُتْعَةُ لَيْسَ فِيهَا طَلَاقٌ».

From him, by his chain from Ali Bin Al Hassan Bin Fazal, from Ayoub Bin Nuh, from Safwaan Bin Yahya, from Abdullah Bin Muskaan, from Al Hassan Al Sayqal,

(It has been narrated) from Abu Abdullah^{-asws} 'I said to him^{-asws}, 'A man divorces his wife with a divorce and she is not Permissible unto him until she marries another husband. So, she marries and does a temporary marriage (Mut'a), is she then Permissible for the first (husband)?' He^{-asws} said: 'No, because Allah^{-azwj} the High is Saying: ***So if he divorces her (for a third time), she would not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other [2:230] –*** and the temporary marriage (Mut'a), there is no divorce in it'.³⁰

الشيخ في (التهذيب): بإسناده عن علي بن الحسن بن فضال، عن محمد بن عبد الله بن زرارة، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في رجل تزوج امرأة ثم طلقها فبانت، ثم تزوجها رجل آخر متعة، هل تحل لزوجها الأول؟ قال: «لا، حتى تدخل فيما خرجت منه».

Al Sheykh in Al Tehzeeb, by his chain from Ali Bin Al Hassan Bin Fazal, from Muhammad Bin Abdullah Bin Zurara, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who married a woman, then divorced her (irrevocably). So she became a stranger (irrevocably divorced). Then she married another man Mut'a (temporary marriage). Would she be Permissible for her former husband?' He^{-asws} said: 'No, until she enters into what she exited from (Nikah)'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي بَصِيرٍ قَالَ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الطَّلَاقِ الَّذِي لَا يَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَقَالَ أَخْبِرْكَ بِمَا صَنَعْتُ أَنَا بِامْرَأَةٍ كَانَتْ عِنْدِي وَ أَرَدْتُ أَنْ أَطْلُقَهَا فَتَرَكْتُهَا حَتَّى إِذَا طَمِثَتْ وَ طَهَّرْتُ طَلَّقْتُهَا مِنْ غَيْرِ جِمَاعٍ وَ أَشْهَدْتُ عَلَى ذَلِكَ شَاهِدَيْنِ

'I asked Abu Ja'far^{-asws} about the divorce which results in her not being Permissible for him unless she marries another husband. So he^{-asws} said: 'I^{-asws} hereby inform you with what I^{-asws} did with a woman who was with me, and I^{-asws} intended to divorce her. So I^{-asws} left her until when she menstruated and was pure, I^{-asws} divorced her from without touching her, and I^{-asws} had witnesses upon that, two witnesses.

²⁹ Al Kafi – V 7 – The Book of Divorce Ch 17 H 3

³⁰ التهذيب 8: 103 / 34.

³¹ التهذيب 8: 102 / 33.

ثُمَّ تَرَكَتْهَا حَتَّى إِذَا كَادَتْ أَنْ تَنْقُضِيَ عِدَّتَهَا رَاجِعْتُهَا وَ دَخَلْتُ بِهَا وَ تَرَكَتْهَا حَتَّى إِذَا طَمِئْتُ وَ طَهَّرْتُ ثُمَّ طَلَّقْتُهَا عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ بِشَاهِدَيْنِ

Then I^{-asws} left her until she very nearly fulfilled her waiting period, I^{-asws} reverted back to her, and slept with her, and left her until when she menstruated and was pure. Then I^{-asws} divorced her upon purity from without touching her, with two witnesses.

ثُمَّ تَرَكَتْهَا حَتَّى إِذَا كَانَ قَبْلُ أَنْ تَنْقُضِيَ عِدَّتَهَا رَاجِعْتُهَا وَ دَخَلْتُ بِهَا حَتَّى إِذَا طَمِئْتُ وَ طَهَّرْتُ طَلَّقْتُهَا عَلَى طَهْرٍ بِغَيْرِ جَمَاعٍ بِشُهُودٍ وَ إِنَّمَا فَعَلْتُ ذَلِكَ بِهَا إِنَّهُ لَمْ يَكُنْ لِي بِهَا حَاجَةٌ .

Then I^{-asws} left her until when she was facing the fulfilment of her waiting period, I^{-asws} reverted back to her and slept with her until when she menstruated and was pure, I^{-asws} divorced her upon purity without touching her, with witnesses; and, but rather I^{-asws} did that with her, (because) there did not happen to be any need for me^{-asws}, with her'.³²

أحمد بن محمد بن أبي نصر، عن المثني، عن إسحاق بن عمار، قال سألت أبا عبد الله (عليه السلام) عن رجل طلق امرأته طلاقاً لا تحل له حتى تنكح زوجاً غيره، فتزوجها عبد ثم طلقها، هل يهدم الطلاق؟ قال: «نعم، لقول الله عز و جل في كتابه: حَتَّى تَنْكَحَ زَوْجاً غَيْرَهُ».

Ahmad Bin Muhammad Bin Abu Nasr, from Al Masny, from Is'haq Bin Amar who said,

'I asked Abu Abdullah^{-asws} about a man who divorced his wife with a divorce (after) which she would not be Permissible for him until she marries another husband. So she married a person, then he divorced her. Does it demolish the (previous irrevocable) divorce?' He^{-asws} said: 'Yes, due to the Words of Allah Mighty and Majestic in His^{-azwj} Book **until she marries another husband [2:230]**'.³³

VERSES 231 & 232

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنِ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {231}

And when you divorce the women and they reach their prescribed time, then either retain them with reasonableness or release them with reasonableness; and do not retain them for injury, for you would be exceeding. And the one who does that, so he has been unjust to himself. And do not take Verses of Allah as a mockery, and remember the Bounties of Allah upon you, and what He Revealed upon you from the Book and the Wisdom, Advising you with it; and fear Allah, and know that Allah is Knower of all things [2:231]

³² Al Kafi – V 7 – The Book of Divorce Ch 17 H 1

³³ الكافي 5: 425 / 3

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {232}

And when you divorce the women and they reach their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves with the reasonableness; that (is what) he is Advised with, the one from you who was a believer in Allah and the Last Day; that is purer for you and cleaner; and Allah Knows and you are not knowing [2:232]

Reconciliation between two (husband and wife)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَدَقَةٌ يُجِبُهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَتَقَارُبُ بَيْنِهِمْ إِذَا تَبَاعَدُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

‘I heard Abu Abdullah^{-asws} saying: ‘A charity which Allah^{-azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant’.³⁴

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُصْلِحُ لَيْسَ بِكَاذِبٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The reconciliation is not (supposed to be) with lies’.³⁵

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا دُعِيَ لِصُلْحٍ بَيْنَ اثْنَيْنِ فَلَا تَقُلْ عَلَيَّ يَمِينٌ وَلَا أَفْعَلُ .

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{-asws}, he^{-asws} said: ‘Whenever you are called to effect reconciliation between two, so do not say, ‘Upon me there is an oath. I will not do it’.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْكَلَامُ ثَلَاثَةٌ صِدْقٌ وَكَذِبٌ وَإِصْلَاحٌ بَيْنَ النَّاسِ

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 5

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The speech are three (types) – a truth, and a lie, and a reconciliation between the people'.

قَالَ قِيلَ لَهُ جُعِلَتْ فِدَاكَ مَا الْإِصْلَاحُ بَيْنَ النَّاسِ قَالَ تَسْمَعُ مِنَ الرَّجُلِ كَلَاماً يَبْلُغُهُ فَتَحْبِثُ نَفْسُهُ فَتَلْقَاهُ فَتَقُولُ سَمِعْتُ مِنْ فُلَانٍ قَالَ فَبِكَ مِنَ الْخَيْرِ كَذَا وَكَذَا خِلَافَ مَا سَمِعْتَ مِنْهُ .

He (the narrator) said, 'It was said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is the reconciliation between the people?' He^{-asws} said: 'You hear speech from the man, had it reached him (the other one), it would have made him feel bad. Then you meet him, so you are saying, 'I heard from so and so saying regarding you, such and such from the goodness', opposite to what you had actually heard from him'.³⁷

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَقَالَ هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ فَيَكْرَهُهَا فَيَقُولُ لَهَا إِنِّي أُرِيدُ أَنْ أَطْلُقَكَ فَتَقُولُ لَهُ لَا تَفْعَلْ إِنِّي أَكْرَهُ أَنْ تُشْمَتَ بِي وَ لَكِنْ أَنْظُرْ فِي لَيْلَتِي فَاصْنَعْ بِهَا مَا شِئْتَ وَ مَا كَانَ سِوَى ذَلِكَ مِنْ شَيْءٍ فَهُوَ لَكَ وَ دَغْنِي عَلَى حَالَتِي فَهُوَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَ هُوَ هَذَا الصُّلْحُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **And if a woman fears from her husband, either cruelty or desertion [4:128]**, so he^{-asws} said: 'She is the woman who happens to be with the man, so they both dislike each other. He is saying to her, 'I want to divorce you'. So she is saying to him, 'Do not do it. I dislike it that I would be gloated with, but I would waive my night, so do with it whatever you so desire to, and whatever is besides that from anything, so it is for you, and leave me upon my state'. These are the Words of the Blessed and High **there is not blame on them both, if they effect a reconciliation between them [4:128]**, so it is this reconciliation'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ حُجُبٍ عَنْ أَبِي أَيُّوبَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَابْتَغُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا أَرَأَيْتَ إِنْ اسْتَأْذَنَ الْحَكَمَانِ فَقَالَ لِلرَّجُلِ وَ الْمَرْأَةِ أَلَيْسَ قَدْ جَعَلْتُمَا أَمْرَكُمَا إِلَيْنَا فِي الْإِصْلَاحِ وَ التَّفْرِيقِ فَقَالَ الرَّجُلُ وَ الْمَرْأَةُ نَعَمْ فَأَشْهَدَا بِذَلِكَ شُهَدَاءَ عَلَيْهِمَا أَوْ يَجُوزُ تَفْرِيفُهُمَا عَلَيْهِمَا قَالَ نَعَمْ وَ لَكِنْ لَا يَكُونُ إِلَّا عَلَى طَهْرٍ مِنَ الْمَرْأَةِ مِنْ غَيْرِ جَمَاعٍ مِنَ الزَّوْجِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **then appoint a judge from his family and a judge from her family [4:35]**, 'What is your^{-asws} view if the two judges seek permission, so they both say to the man and the woman, 'Is it not that you have both made your matter to us regarding the reconciliation, and the separation?' So the man and the woman say, 'Yes'. So witnessed bear witness with that upon them both. Is their

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 16

³⁸ Al Kafi – V 6 – The Book of Divorce Ch 65 H 2

separating them allowed?’ He^{-asws} said: ‘Yes, but it does not happen except upon purity from the woman, from without copulation from the husband’.

قِيلَ لَهُ أَرَأَيْتَ إِنْ قَالَ أَحَدُ الْحَكَمَيْنِ قَدْ فَرَّقْتُ بَيْنَهُمَا وَ قَالَ الْآخَرُ لَمْ أَفَرِّقْ بَيْنَهُمَا فَقَالَ لَا يَكُونُ تَفْرِيقٌ حَتَّى يَجْتَمِعَا جَمِيعًا عَلَى التَّفْرِيقِ فَإِذَا اجْتَمَعَا عَلَى التَّفْرِيقِ جَازَ تَفْرِيقُهُمَا .

It was said to him^{-asws}, ‘What is your^{-asws} view if one of the two judges has effected separation between the two, and the other one says, ‘I will not affect separation between them both’. He^{-asws} said: ‘Separation does not happen until they both agree upon the separation. So when they are both gathered upon the separation, their separation is allowed’.³⁹

Not retaining for Injury

ابن بابويه في (القيه): بإسناده عن المفضل بن صالح، [عن الحلبي]، عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله تعالى: وَ لَا تُسْكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا. قال: «الرجل يطلق، حتى إذا كاد أن يخلو أجلها راجعها، ثم يطلقها، يفعل ذلك ثلاث مرات [فنهى الله عز و جل عن ذلك]».

Ibn Babuwayh in Al Faaqeh, by his chain from Al Mufazzal Bin Salih, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked about the Words of Allah^{-azwj} the High: **And do not retain them for injury [2:231]**. He^{-asws} said: ‘The man divorces until she very nearly comes to the end of her term, returns to her, then he divorces her. He does that three times. Therefore, Allah^{-azwj} Mighty and Majestic has Forbidden from that’.⁴⁰

عنه: بإسناده عن البزنطي، عن عبد الكريم بن عمرو، عن الحسن بن زياد، عن أبي عبد الله (عليه السلام)، قال: «لا ينبغي للرجل أن يطلق امرأته ثم يراجعها، و ليس له فيها حاجة، ثم يطلقها، فهذا الضرر الذي نهى الله عز و جل عنه، إلا أن يطلق ثم يراجع و هو ينوي الإمساك».

From him, by his chain from Al Bazanty, from Abdul Kareem Bin Amro, from Al Hassan Bin Ziyad,

(It has been narrated) from Abdullah^{-asws} having said: ‘It is not befitting that the man should divorce his wife then returns to her, and there is no need for him in that, then he divorces her. So this is the hurting which Allah^{-azwj} Mighty and Majestic has Forbidden from, except that he divorces her, then returns, and he intends on holding (staying with her)’.⁴¹

العباشي: عن عمرو بن جميع، رفعه إلى أمير المؤمنين (عليه السلام)، قال: «مكتوب في التوراة: من أصبح على الدنيا حزينا، فقد أصبح لقضاء الله سائطا، و من أصبح يشكو مصيبة نزلت به، فقد أصبح يشكو الله، و من أتى غنيا فتواضع لغناه، ذهب الله بثلثي دينه،

Al Ayyashi, from Amro Bin Jami’e,

Amir Al-Momineen^{-asws} having said: ‘It is Written in the Torah – The one who becomes grieving upon the world, so he has become one who is angry at Allah^{-azwj}’s Judgement; and the one who becomes complaining about the difficulties, they would descend upon him. Thus, he would have become complaining to Allah^{-azwj}. And the one who comes to a rich person and is

³⁹ Al Kafi – V 6 – The Book of Divorce Ch 66 H 4

⁴⁰ من لا يحضره الفقيه 3: 1567 / 323.

⁴¹ من لا يحضره الفقيه 3: 1567 / 323.

humbled by that person's richness, Allah^{-azwj} would Cause two thirds of his Religion to go away.

و من قرأ القرآن من هذه الامة ثم دخل النار، فهو ممن كان يتخذ آيات الله هزوا. و من لم يستشتر يندم، و الفقر الموت الأكبر».

And the one from the community who recites the Quran, then enters the Fire, so he is from the ones who used to **take the Verses of Allah as a mockery [2:231]**. And the one who did not consult, would regret; and the poverty is the greatest death'.⁴²

VERSE 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّ الرِّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ

وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {233}

And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding; and upon the new-born, for him is their sustenance and their clothing with reasonableness; no soul is encumbered with except as per its capacity; neither the mother is to be harmed by her child, nor a father by his child. And upon the heir is similar to that. But, if they both want the replacement (weaning) by mutual consent from them both and they consult each other, so there would be no blame upon them; and if you intend that your children be breastfed (by a wet-nurse), so there would be no blame upon you when you submit what you give them, with the reasonableness [2:233]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، قال:

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan who said,

سمعت أبا عبد الله (عليه السلام) يقول: «لا رضاع بعد فطام». قال: قلت: جعلت فداك، و ما الفطام؟ قال: «الحولان اللذان قال الله عز و جل».

'I heard Abu Abdullah^{-asws} saying: 'There is no breastfeeding after the weaning'. I said, 'May I be sacrificed for you^{-asws}! And what is the weaning?' He^{-asws} said: 'The two years which Allah^{-azwj} Mighty and Majestic Speaks of'.⁴³

⁴² تفسير العياشي 1: 379 / 120

⁴³ الكافي 5: 443 / 3

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ قَالَتْ مَا دَامَ الْوَلَدُ فِي الرِّضَاعِ فَهُوَ بَيْنَ الْأَبَوَيْنِ بِالسَّوِيَّةِ فَإِذَا فُطِمَ فَأَلَّابُ أَحَقُّ بِهِ مِنَ الْأُمِّ فَإِذَا مَاتَ الْأَبُ فَأَلَّامُ أَحَقُّ بِهِ مِنَ الْعَصْبَةِ

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Dawood Bin Al Husayn,

(It has been narrated) from Abu Abdullah^{-asws} having said: **'And the mothers should breastfeed their children [2:233]**, for as long as the child is in the breast-feeding. So he would be between the two parents with the equality. So when it weans, then for the father is more right with him than the mother. So when the father dies, so the mother would be more rightful with him than the relatives.

فَإِنْ وَجَدَ الْأَبُ مَنْ يُرْضِعُهُ بِأَرْبَعَةِ دِرْهَمٍ وَ قَالَتِ الْأُمُّ لَا أُضِيعُهُ إِلَّا بِخَمْسَةِ دِرْهَمٍ فَإِنَّ لَهُ أَنْ يَنْزِعَهُ مِنْهَا إِلَّا أَنْ ذَلِكَ خَيْرٌ لَهُ وَ أَرْزُقُ بِهِ أَنْ يُتْرَكَ مَعَ أُمِّهِ .

So, if the father finds one who would breast-feed it for four Dirhams, and the mother says, 'No, I will breast-feed it, except for five Dirhams, so it would be up to him if he snatches it from her, except if that is better for it, and she is more kind with it, if he were to leave it with its mother'.⁴⁴

عنه: عن علي، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الحبلى المطلقة ينفق عليها حتى تضع حملها، و هي أحق بولدها إن ترضعه بما تقبله امرأة أخرى إن الله عز و جل يقول: لَا تُضَارَّ وَالِدَةُ بِوَلَدِهَا وَ لَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ».

From him (Al Kulayni), from Ali, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The pregnant divorced Woman (is entitled to the) expenses until she places her burden (gives birth), and she had more right that she should breastfeed it than another woman. Allah^{-azwj} Mighty and Majestic is Saying **neither the mother is to be harmed by her child nor a father by his child. And upon the heir is similar to that [2:233]**.

قال: «كانت امرأة منا ترفع يدها إلى زوجها، إذا أراد مجامعتها، تقول: لا أدعك، لأني أخاف أن أحمل على ولدي. و يقول الرجل: لا أجامعك، إني أخاف أن تعلقي فأقتل ولدي. فنهى الله عز و جل أن تضار المرأة الرجل، و أن يضار الرجل المرأة».

He^{-asws} said: 'A woman from us used to raise her hand to her husband (to prevent) him from copulating with her by saying, 'I will not let you, because I fear that I would become pregnant with a child'. And the man was saying, 'I will not copulate with you for fear that I would make you pregnant, so I would kill my child'. So Allah^{-azwj} Mighty and Majestic Forbid from that, that the woman would hurt the man, and the man would hurt the woman.

و أما قوله: وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنَّهُ نَهَى أَنْ يَضَارَ بِالصَّبِيِّ، أَوْ يَضَارَ أُمُّهُ فِي الرِّضَاعَةِ، وَ لَيْسَ لَهَا أَنْ تَأْخُذَ فِي رِضَاعِهِ فَوْقَ حَوْلَيْنِ كَامِلَيْنِ، وَ إِنْ أَرَادَ فَصَالًا عَنْ تَرْضَاعٍ مِنْهُمَا قَبْلَ ذَلِكَ، كَانَ حَسَنًا، وَ الْفَصَالُ: هُوَ الْفُطَامُ».

And as for His^{-azwj} Words **And upon the heir is similar to that [2:233]**, so He^{-azwj} Prevented him to be hurt by the boy, or hurt its mother from the breastfeeding. And it is not for her that she

⁴⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 31 H 4

should take for his breastfeeding, over the two complete years. And if they both intend the replacement before that, so that is good. And the replacement – it is the weaning’.⁴⁵

عن العلاء، عن محمد بن مسلم، عن أحدهما، قال: سألته عن قوله: وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ. قال: «هو في النفقة، على الوارث مثل ما على الولد».

From Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two Imam^{-asws} about His^{-azwj} Words: **And upon the heir is similar to that [2:233]**. He^{-asws} said: ‘It is regarding the expense monies – upon the heir is similar to what was (being spent) upon the child’.⁴⁶

عن أبي الصباح، قال: سئل أبو عبد الله (عليه السلام) عن قول الله: وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ. قال: «لا ينبغي للوارث أيضاً أن يضار المرأة، فيقول: لا أدع ولدها يأتيها، و يضار ولدها إن كان لهم عنده شيء، و لا ينبغي له أن يقتل عليه».

From Abu Al Sabah who said,

‘Abu Abdullah^{-asws} was asked about the Words of Allah^{-azwj}: **And upon the heir is similar to that [2:233]**. He^{-asws} said: ‘It is not befitting for the heir as well that he does not harm the woman, so he would be saying, ‘I shall not let her child go to her’, and he harms her child if there was something with him, for them, not is it befitting for him that he should be constraining upon him’.⁴⁷

VERSE 234

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {234}

And those of you who are dying and leaving wives (as widows), they shall wait with themselves for four months and ten (days); so when they reach their (end of) term, then there is no blame upon you regarding what they do with regards to themselves with the reasonableness; and Allah is Informed of what you are doing [2:234]

حُمَيْدٌ عَنْ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ أَبِي حَزْمَةَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ جَاءَتْ امْرَأَةٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) تَسْتَفْتِيهِ فِي الْمَيِّتِ فِي غَيْرِ بَيْتِهَا وَ قَدْ مَاتَ زَوْجُهَا فَقَالَ إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانَ إِذَا مَاتَ زَوْجُ الْمَرْأَةِ أَخَذَتْ عَلَيْهِ امْرَأَتُهُ اثْنِي عَشَرَ شَهْرًا فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) رَحِمَ ضَعْفَهُمْ فَجَعَلَ عِدَّتَهُمْ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَ أَنْتُمْ لَا تَصْبِرُونَ عَلَى هَذَا.

Humeyd, from Ibn Sama’at, from Muhammad Bin Abu Hamza, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘A woman who came over to Abu Abdullah^{-asws} to seek a verdict regarding the spending of a night in other than her own house, and her husband had died. So he^{-asws} said: ‘In the Pre-

⁴⁵ الكافي 6: 103 / 3.

⁴⁶ تفسير العياشي 1: 383 / 121.

⁴⁷ تفسير العياشي 1: 384 / 121.

Islamic period, when a husband of a woman died, his wife would mourn over him for twelve months. So when Allah^{-azwj} Sent Muhammad^{-saww}, He^{-azwj} was Merciful on their weak ones, so He^{-azwj} Made their waiting period being of four months and ten (days), and you all are not being patient upon this!?'⁴⁸

العياشي: عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت هذه الآية: وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا جئن النساء يخاصمن رسول الله (صلى الله عليه وآله)، و قلن: لا نصبر. فقال لهن رسول الله (صلى الله عليه وآله): كانت إحداكن إذا مات زوجها، أخذت بعة فألقته خلفها في دويرتها، في خدرها، ثم قعدت، فإذا كان مثل ذلك اليوم من الحول، أخذتها ففتتها، ثم اكتحلت بها، ثم تزوجت، فوضع الله عنكن ثمانية أشهر».

Al Ayyashi – from Abu Bakr Al Hazramy,

From Abu Abdullah^{-asws} having said: 'When this Verse was Revealed - **And those of you who are dying and leaving wives (as widows), they shall wait with themselves for four months and ten (days) [2:234]** – the women came over disputing to Rasool Allah^{-saww}, and they said, 'We cannot be patient (for so long)'. So Rasool Allah^{-saww} said to them: 'It was so that one of you (women), when her husband died, she took (animal) dung and threw it behind her in her surroundings, in her coverings, then she would sit (waiting). So when it was like that (same) day from the year (death anniversary), she would take it and she would fragment it, then she would apply kohl (in her eyes) with it, then she would get married. So Allah^{-azwj} has Dropped away from you all, the eight months (reduced the waiting period from one year)''⁴⁹

علي بن إبراهيم عن أبيه عن ابن محبوب عن علي بن رباب عن أبي بصير عن أبي عبد الله (عليه السلام) قال سألت عن المرأة يتوفا عنها زوجها و تكون في عديتها أخرجني في حق فقال إن بعض نساء النبي (صلى الله عليه وآله) سألت فقالت إن فلانة توفيت عنها زوجها فتخرجني في حق يتوفا فقال لها رسول الله (صلى الله عليه وآله) أف لك كن قد كُنْتِ مِنْ قَبْلِ أَنْ أُبْعَثَ فَيَكُنَّ وَأَنَّ الْمَرْأَةَ مِنْكِ إِذَا تُوفِيَتْ عَنْهَا زَوْجُهَا أَخَذَتْ بَعْرَةً فَرَمَتْ بِهَا خَلْفَ ظَهْرِهَا

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the woman widowed from her husband, and she happens to be in her waiting period, can she go out regarding a right?' So he^{-asws} said: 'One of the wives of the Prophet^{-saww} asked him^{-saww} saying, 'So and so woman has been widowed from her husband, and she wants to go out regarding a right on his behalf'. So Rasool Allah^{-saww} said to her: 'Uff! You (women), before I^{-saww} was Sent, whenever a woman from you was widowed from her husband, would take cow dung and, so she would throw it behind her back.

ثُمَّ قَالَتْ لَا أَمْتَشِيطُ وَلَا أَكْتَحِلُ وَلَا أَخْتَضِبُ حَوْلًا كَامِلًا وَإِنَّمَا أَمْرُكِ بِأَرْبَعَةِ أَشْهُرٍ وَعَشْرًا ثُمَّ لَا تَصْبِرِينَ لَا تَمْتَشِيطُ وَلَا تَكْتَحِلُ وَلَا تَخْتَضِبُ وَلَا تَخْرُجُ مِنْ بَيْتِهَا حَرَارًا وَلَا تَبِثُ عَنْ بَيْتِهَا

Then she said, 'I shall neither comb (hair), nor apply Kohl, nor dye, for a whole year. But rather, I^{-saww} have ordered you all (women) with four months and ten (days), then she is not being

⁴⁸ Al Kafi – V 7 – The Book of Divorce Ch 45 H 10

⁴⁹ تفسير العياشي 1: 386 / 121

patient from not combing, nor applying Kohl, nor dye, nor going out from her house during the day, nor spending a night away from her house?’

فَقَالَتْ يَا رَسُولَ اللَّهِ فَكَيْفَ تَصْنَعُ إِنْ عَرَضَ لَهَا حَقٌّ فَقَالَ تَخْرُجُ بَعْدَ زَوَالِ اللَّيْلِ وَتَرْجِعُ عِنْدَ الْمَسَاءِ فَتَكُونُ لَمْ تَبْتَ عَنْ بَيْتِهَا

She said, ‘O Rasool Allah^{-saww}! So how should she act if a right presented itself to her?’ So he^{-saww} said: ‘She can go out after the decline of the night (midnight), and return during the evening, thus she would become not having spent a night away from her house’.

قُلْتُ لَهُ فَتَخْرُجُ قَالَ نَعَمْ .

I said to him^{-asws}, ‘Can she perform Hajj?’ He^{-asws} said: ‘Yes’.⁵⁰

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: مَتَاعاً إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ. قال: «منسوخة، نسختها: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَ نَسَخْتُهَا آيَةَ الْمِيرَاثِ».

From Abu Baseer,

(It has been narrated) from Abu Ja’far^{-asws}, said, ‘I asked him^{-asws} about His^{-azwj} Words: **A provision to the year without expulsion [2:240]**. He^{-asws} said: ‘It is Abrogated. It is Abrogated by **they shall wait with themselves for four months and ten (days) [2:234]**. And the Verse of the inheritance Abrogates it (as well)’.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَتْ عِدَّةُ الْمُطَلَّاقَةِ ثَلَاثَ حَيَضٍ أَوْ ثَلَاثَةَ أَشْهُرٍ وَ صَارَتْ عِدَّةُ الْمُتَوَتَّى عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَقَالَ أَمَّا عِدَّةُ الْمُطَلَّاقَةِ ثَلَاثَةٌ فُرُوءٌ فَلَا سِتْرَاءَ الرَّجْمِ مِنَ الْوَلَدِ وَأَمَّا عِدَّةُ الْمُتَوَتَّى عَنْهَا زَوْجُهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ شَرَطَ لِلنِّسَاءِ شَرْطًا وَ شَرَطَ عَلَيْهِنَّ شَرْطًا فَلَمْ يَجَأْ بَيْنَ فِيمَا شَرَطَ لَهُنَّ وَ لَمْ يَجَزْ فِيمَا اشْتَرَطَ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman,

(It has been narrated) from Abu Ja’far^{-asws} the 2nd, said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! How come the waiting period of the divorced woman is three menstruations, or three months, and the waiting period of the woman widowed from her husband came to be four months and ten (days)?’ So he^{-asws} said: ‘As for the waiting period of the divorced woman being three *Quroos* (pure periods), so it is for the freeing of the womb from the child, and as for the waiting period of the woman widowed from her husband, so Allah^{-azwj} Mighty and Majestic Stipulated a condition for the women, and Stipulated a condition against them. So He^{-azwj} did not Seize them with regards to what He^{-azwj} stipulated for them, and was not Unjust with regards to what He^{-azwj} Stipulated against them.

شَرَطَ لَهُنَّ فِي الْإِيلَاءِ أَرْبَعَةَ أَشْهُرٍ إِذْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَلَمْ يُجْزَ لِأَحَدٍ أَكْثَرَ مِنْ أَرْبَعَةِ أَشْهُرٍ فِي الْإِيلَاءِ لِعِلْمِهِ تَبَارَكَ وَ تَعَالَى أَنَّهُ غَايَةُ صَبْرِ الْمَرْأَةِ مِنَ الرَّجُلِ

⁵⁰ Al Kafi – V 7 – The Book of Divorce Ch 45 H 13

⁵¹ تفسير العياشي 1: 388 / 122.

A condition for them regarding the oath (by the husband not to copulate) is four months as Allah^{-azwj} Mighty and Majestic is Saying: **Those who are swearing (abstention) from their wives should wait four months [2:226]**. Thus, it is not allowed for anyone, more than four months regarding the oath, for the Blessed and High Knows that it is the limit of the patient of the woman from the man.

وَأَمَّا مَا شَرَطَ عَلَيْهِنَّ فَإِنَّهُ أَمَرَهَا أَنْ تَعْتَدَ إِذَا مَاتَ عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَأَخَذَ مِنْهَا لَهُ عِنْدَ مَوْتِهِ مَا أَخَذَ لَهَا مِنْهُ فِي حَيَاتِهِ عِنْدَ إِيلَاقِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَمْ يَذْكُرِ الْعَشْرَةَ إِلَّا فِي الْعِدَّةِ إِلَّا مَعَ الْأَرْبَعَةِ أَشْهُرٍ وَعَلِمَ أَنَّ غَايَةَ صَبْرِ الْمَرْأَةِ الْأَرْبَعَةُ أَشْهُرٌ فِي تَرْكِ الْجِمَاعِ فَمِنْ ثَمَّ أُوجِبَتْ عَلَيْهَا وَ لَهَا .

And as for what He^{-azwj} Stipulated against them, so He^{-azwj} Commanded her that she should wait, when her husband dies from her, for four months and ten (days). Thus, He^{-azwj} Took from her for him during his death, what he Took for her from him during his lifetime with the oathing. Allah^{-azwj} Says: **They shall wait with themselves for four months and ten (days) [2:234]**, and did not Mention the 'ten days' in the waiting period except with the four months, and Knows that the limit of the patience of the woman is four months regarding the neglect of the copulation, So from then it Obligates against her and for her'.⁵²

VERSE 235

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ فَحَلِيمٌ {235}

And there is no blame upon you regarding what you display with from addressing the women or you conceal within yourselves; Allah Knows you would be mentioning to them, but do not promise them in secret unless if you are saying reasonable words; and do not determine the tie of marriage until the writing reaches its (end of) term; and know that Allah Knows what is within yourselves, therefore be cautious of Him, and know that Allah Is Forgiving, Forbearing [2:235]

عَلَيْ بِنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا قَالَ هُوَ الرَّجُلُ يَقُولُ لِلْمَرْأَةِ قَبْلَ أَنْ تَنْقُضِيَ عِدَّتَهَا أَوْاعِدُكِ بَيْتَ آلِ فُلَانٍ لِيُعْرِضَ لَهَا بِالْخِطْبَةِ وَ يَعْني يَقُولُهُ إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا التَّعْرِضُ بِالْخِطْبَةِ وَ لَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **But do not promise them in secret unless if you are saying**

⁵² Al Kafi – V 7 – The Book of Divorce Ch 43 H 1

reasonable words [2:235]. He^{-asws} said: 'He is the man who is saying to the woman before the expiration of her waiting period, 'I promise you a house of the family of so and so, in order to introduce her with the proposal; and the Meaning of His^{-azwj} Words: **Unless if you are saying reasonable words**, is the introduction with the proposal, **and do not determine the tie of marriage until the writing reaches its (end of) term [2:235]**'.⁵³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ وَاحِدٍ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا قَالَ يَلْقَاهَا فَيَقُولُ إِنِّي فِيكَ لِرَاغِبٍ وَإِنِّي لِلنِّسَاءِ لَمُكْرِمٌ فَلَا تَسْبِقْنِي بِنَفْسِكَ وَالسِّرُّ لَا يَخْلُو مَعَهَا حَيْثُ وَعَدَهَا .

Humeid Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Word of Allah^{-azwj} Mighty and Majestic **unless if you are saying reasonable words [2:235]**. He^{-asws} said: 'He meets her, so he is saying, 'I have a desire in you, and I am honourable to the women, so do not precede me (before someone else) with yourself', and the **secret** is that he should not be alone with her when he promises her'.⁵⁴

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قول الله: لا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا. قال: «المرأة في عدتها تقول لها قولاً جميلاً ترغبها في نفسك، و لا تقول: إني أصنع كذا، و أصنع كذا. القبيح من الأمر في البضع، و كل أمر قبيح».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **but do not promise them in secret unless if you are saying reasonable words [2:235]**. He^{-asws} said: 'The woman in her waiting period, speak to her beautiful words to incline her to yourself, and do be saying, 'I shall do such and such, and shall do such and such'. The ugliness of the matter with regards to promotion (promoting yourself to her during her waiting period), and every ugly matter'.⁵⁵

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا. قال: «يقول الرجل للمرأة و هي في عدتها: يا هذه، لا أحب إلا ما أسرك، و لو قد مضى عدتك لا تفوتيني إن شاء الله، فلا تسبقيني بنفسك. و هذا كله من غير أن يعزموا عقدة النكاح».

From Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **Unless if you are saying reasonable words [2:235]**. He^{-asws} said: 'The man says to the woman while she is in her waiting period, 'O you! I do not love except what brings you joy, and if your waiting period passes by do not miss me out (to consider me for a marriage), if Allah^{-azwj} so Desires, therefore do not precede me with yourself'. And all this is not from him but intending the bond of marriage'.⁵⁶

⁵³ Al Kafi – V 5 – The Book of Marriage Ch 84 H 1

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 84 H 4

⁵⁵ تفسير العياشي 1: 394 / 123

⁵⁶ تفسير العياشي 1: 395 / 123

VERSE 236

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ {236}

There is no blame upon you if you divorce the women when you have not touched them or necessitated for them a necessity (dowry), and their provision upon the affluent is in accordance to him, and upon the (financially) straitened is in accordance to him, a provision with the reasonableness, being a right upon the good doers [2:236]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في الرجل يطلق امرأته، أ يمتنعها؟ قال: «نعم، أما يجب أن يكون من المحسنين، أما يجب أن يكون من المتقين؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who divorces, should he provide (sustenance) for her?' The Imam^{-asws} said: 'Yes. Would you not like to be from **the good doers [2:236]**? Would you not like to be from the pious?'⁵⁷

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن رجل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: سألت عن الرجل يريد أن يطلق امرأته قبل أن يدخل. قال: «يتمتعها قبل أن يطلقها، فإن الله تعالى قال: وَ مَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ».

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from a man, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the man who intended to divorce his wife before he had slept with her'. He^{-asws} said: 'He should provide for her before he divorces her, for Allah^{-azwj} the High Said: **And their provision upon the affluent is in accordance to him, and upon the (financially) straitened is in accordance to him, [2:236]**'.⁵⁸

عن ابن بكير، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: وَ مَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ ما قدر الموسع و المقتتر؟ قال: «كان علي بن الحسين (عليهما السلام) يمتع براحلته» يعني حملها الذي عليها.

From Ibn Bakeyr who said,

'I asked Abu Abdullah^{-asws} about the Words of the High: **And their provision upon the affluent is in accordance to him, and upon the (financially) straitened is in accordance to him [2:236]**', what is the measurement for the affluent and the (financially) straitened one?' The Imam^{-asws} said: 'Ali^{-asws} Bin Husayn^{-asws} used to provide with the camel'. It means, to carry for her that which is with her'.⁵⁹

⁵⁷ الكافي 6: 104 / 1

⁵⁸ التهذيب 8: 489 / 141

⁵⁹ تفسير العياشي 1: 400 / 124

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز وجل: «وَكَانَ بَيْنَ ذَلِكَ قَوَامًا»، قال: «القوام هو المعروف، عَلَى الْمَوْسِعِ قَدْرُهُ وَ عَلَى الْمُقْتَرِ قَدْرُهُ عَلَى قَدْرِ عِيَالِهِ، وَ مُؤْتَتِهِمُ الَّتِي هِيَ صِلَاحٌ لَهُ وَ لَهُمْ وَ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا».

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Sنان,

(It has been narrated) from Abu Al-Hassan^{-asws} regarding the Words of the Mighty and Majestic: **And they happen to be moderate between that [25:67]**, he^{-asws} said: 'The moderate – It is the reasonable **the affluent is in accordance to him, and upon the (financially) straitened is in accordance to him [2:236]** - in accordance with his dependants. And their provision is that which is correct for him and for them. And **Allah does not Encumber a soul except what He has Given it [65:7]**'.⁶⁰

VERSE 237

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {237}

And if you divorce them before having touched them and you have necessitated for them the necessity (dowry), so it would be half of whatever you necessitated, except if they are excusing, or he excuses, the one in whose hand is the tie of marriage; and if you are excusing, it would be closer for the piety; and do not forget the favours between you; Allah is Seeing what you are doing [2:237]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ حُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ جَمِيعًا عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Abu Al Abbas Muhammad Bin Ja'far Al Razzaz, from Ayoub Bin Nuh, and Humejd Bin Ziyad, from Ibn Sama'at, altogether from Safwan, from Ibn Muskan, from Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ قَبْلَ أَنْ يَدْخُلَ بِهَا فَقَدْ بَانَتْ مِنْهُ وَ تَتَزَوَّجُ إِنْ شَاءَتْ مِنْ سَاعَتِهَا وَ إِنْ كَانَ فَرَضَ لَهَا مَهْرًا فَلَهَا نِصْفُ الْمَهْرِ وَ إِنْ لَمْ يَكُنْ فَرَضَ لَهَا مَهْرًا فَلِئِمَّتِهَا .

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man divorces his woman before he sleeps with her, so she is irrevocably divorced from him, and she can marry if she so desires to from that very moment; and if a dower was Obligated for her, so for her would be half the dower; and if a dower was not Obligated for her, so let him provide for her'.⁶¹

⁶⁰ الكافي 4: 8 / 56

⁶¹ Al Kafi – V 7 – The Book of Divorce Ch 39 H 1

صفوان، عن ابن مسكان، عن أبي بصير، و علي بن إبراهيم، عن أبيه و عدة من أصحابنا، عن أحمد بن محمد بن خالد، عثمان بن عيسى، عن سماعة، جميعاً،

Safwan, from Ibn Muskaan, from Abu Baseer, and Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, Usman Bin Isa, from Sama'at, altogether,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: «وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ مَا فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَبِصْغَةٍ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ. قَالَ: «هو الأب أو الأخ أو الرجل يوصى إليه، و الذي يجوز أمره في مال المرأة، فيبتاع لها فتجير، فإذا عفا فقد جاز».

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And if you divorce them before having touched them and you have necessitated for them the necessity (dowry), so it would be half of whatever you necessitated, except if they are excusing, or he excuses, the one in whose hand is the tie of marriage [2:237].*** He^{-asws} said: 'He is the father, or the brother, or a man she has recommended, and the one whose authority is allowed in the wealth of the woman. He takes for her, so it is better, and if he were to forego, it is allowed'.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ نَحْيَةِ الْعَطَّارِ قَالَ سَافَرْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) إِلَى مَكَّةَ فَأَمَرَ غُلَامَهُ بِشَيْءٍ فَخَالَفَهُ إِلَى غَيْرِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَاللَّهِ لَا ضَرِيَّتَكَ يَا غُلَامُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Najiyya Al Attar who said,

'I travelled along with Abu Ja'far^{-asws} to Makkah. So he^{-asws} ordered his^{-asws} slave with something, but he opposed him^{-asws} to something else. So Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! I^{-asws} will strike you, O slave!'

قَالَ فَلَمْ أَرَهُ ضَرِبَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّكَ حَلَفْتَ لِتَضْرِبَنِّي غُلَامَكَ فَلَمْ أَرَكَ ضَرَبْتَهُ فَقَالَ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ أَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى .

He (the narrator) said, 'But I did not see him^{-asws} strike him, so I said, 'May I be sacrificed for you^{-asws}! You^{-asws} had sworn to strike your^{-asws} slave, but I did not see you strike him'. So he^{-asws} said: 'Is Allah^{-azwj} Mighty and Majestic not Saying: ***And if you are excusing, it would be closer for the piety [2:237]***'.⁶³

و عنه: بإسناده عن محمد بن أبي عمير، عن غير واحد من أصحابنا، عن أبي عبد الله (عليه السلام)، في رجل قبض صداق ابنته من زوجها، ثم مات، هل لها أن تطالب زوجها بصداقها أو قبض أبيها قبضها؟

And from him, by his chain from Muhammad Bin Abu Umeyr, from someone else from our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who grabs the dowry of his daughter from her husband, then dies. Is it for her that she should seek her dowry from her husband or her father has already grabbed her possession?'

⁶² الكافي 6: 106 / 2.

⁶³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 4

فقال (عليه السلام): «إن كانت و كلته يقبض صداقها من زوجها، فليس لها أن تطالبه، و إن لم تكن و كلته فلها ذلك، و يرجع الزوج على ورثة أبيها بذلك، إلا أن تكون صبية في حجره،

He^{-asws} said: 'If she had allocated the possession of her dowry from her husband, so it isn't for her that she seeks it (from her husband), but if she did not happen to have allocated it, so that would be for her; and the husband would have recourse upon the heir of her father with that, except if she happens to be a child in his lap (care).

فيجوز لأبيها أن يقبض عنها، و متى طلقها قبل الدخول بها، فلا يبيها أن يعفو عن بعض الصداق، و يأخذ بعضها، و ليس له أن يدع ذلك كله، و ذلك قول الله عز و جل: إِلَّا أَنْ يُعْفُوا أَوْ يُعْفُوا الَّذِي يَبْدِيهِ عُقْدَةُ الْكَاحِ يعني الأب و الذي توكله المرأة و توليه أمرها من أخ أو قرابة أو غيرهما».

So it would be allowed for her father to take it on her behalf, and when he divorces her before the consummation with her, then it would be for her father that he foregoes from part of the dowry, and take part of it, and it isn't for him that leaves that, all of it; and that is in the Words of Allah^{-azwj} Mighty and Majestic: **Except if they are excusing, or he excuses, the one in whose hand is the tie of marriage [2:237]**, meaning the father and the one whom the woman allocates (the responsibility to) and makes him in charge of her affairs, from a brother, or a relative, or someone else".⁶⁴

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: أَوْ يُعْفُوا الَّذِي يَبْدِيهِ عُقْدَةُ الْكَاحِ. قال: «هو الأخ و الأب و الرجل يوصى إليه، و الذي يجوز أمره في مال بقيمته «2»». قلت له: أ رأيت إن قالت: لا أجز. ما يصنع؟ قال: «ليس ذلك لها، أ تجيز بيعه في مالها، و لا تجيز هذا؟!».

From Abu Baseer,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **or he excuses, the one in whose hand is the tie of marriage [2:237]**. He^{-asws} said: 'He is the brother, and the father, and the man bequeathed to, and the one whose instructions are allowed regarding the wealth by his evaluation'. I said to him^{-asws}, 'What is your^{-asws} view if she says, 'I do not allow', what would be done?' He^{-asws} said: 'That isn't for her. Is she allowing him to sell her belongings and she does not allow this!?'".⁶⁵

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): يأتي على الناس زمان عضوض، يعرض كل امرئ على ما في يديه، و ينسون الفضل بينهم قال الله: وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ».

From Abu Hamza, from Abu Ja'far^{-asws} having said: 'Rasool Allah^{-saww} said: 'There would come an acrimonious time upon the people .Every person would devour what is in his hands, and he would be forgetting the grave between them. Allah^{-azwj} Said: **And do not forget the favours between you [2:237]**'.⁶⁶

⁶⁴ التهذيب 6: 507 / 215

⁶⁵ تفسير العياشي 1: 408 / 125

⁶⁶ تفسير العياشي 1: 414 / 126

الشيخ بإسناده عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن معاوية بن وهب، عن أبي أيوب، عن أبي عبد الله (عليه السلام) قال: «يأتي على الناس زمان عضوض، يعرض كل امرئ على ما في يده، وينسى الفضل، وقد قال الله عز وجل: وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ وَلَا يَنْبِرِي فِي ذَلِكَ الزَّمان أقوام، يبائعون المضطرين، أولئك هم شرار الناس».

Al Sheykh, by his chain from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Muawiya Bin Wahab, from Abu Ayoub,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There will come upon a time upon the people which would be most hurtful. Each person would bite his hands, and he would forget the favours. And Allah^{-azwj} Mighty and Majestic Said: **And do not forget the favours between you [2:237]**. And no (group of) people would be able to face up to it. They would be (taking the) pledges of their allegiances by force. They would be the most evil of the people'.⁶⁷

VERSE 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ {238}

Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَقَالَ خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ فَقُلْتُ فَهَلْ سَمَّاهُنَّ وَ بَيَّنَّهِنَّ فِي كِتَابِهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ (صلى الله عليه وآله) أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ ذُلُوكِهَا زَوَالِهَا فَفِيهَا بَيِّنٌ ذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَ بَيَّنَّهِنَّ وَ وَقَّتَّهِنَّ وَ غَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Ismail, from Al-Fazl Bin Shazan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I asked Abu Ja'far^{-asws} about what Allah^{-azwj} Mighty and Majestic had Obligated from the *Salāt*. So he^{-asws} said: 'Five (sets of) *Salāt* during the night and the day'. So I said, 'So has He^{-azwj} Named these and Clarified these in His^{-azwj} Book?' He^{-asws} said: 'Yes. Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-saww} **Establish the Prayer from the declining of the sun till the darkness of the night [17:78]**. So in what is between the (start of the) decline of the sun up to the darkness of the night are four Rak'at *Salāt*. Allah^{-azwj} Named these and Clarified these and their timings; and the darkness of the night, it is its mid-point.

ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَهَذِهِ الْخَامِسَةُ وَ قَالَ اللَّهُ تَعَالَى فِي ذَلِكَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ طَرَفَهُ الْمَغْرِبِ وَ الْعِدَّةُ وَ زُلْفَا مِنَ اللَّيْلِ وَ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ وَ قَالَ تَعَالَى حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ هِيَ صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هِيَ وَسْطُ النَّهَارِ وَ وَسْطُ الصَّلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْعِدَّةِ وَ صَلَاةُ الْعَصْرِ

Then the Blessed and High Said **and the Quran (recitation) at dawn; surely the Quran (recitation) at dawn would always be witnessed [17:78]**. So this is the fifth one. And Allah⁻

azwj the Exalted Says regarding that **And establish the Salat in the two ends of the day** - the Maghrib and the morning, **and in the first hours of the night [11:114]** - it is the last Isha. And the Exalted Said **Maintain your Salat(s) and (in particular) the middle Salat [2:238]** – and it is the Zohr *Salāt*, and it is the first *Salāt* which Rasool Allah^{-saww} prayed, and it is in the middle of the day. And the middle two *Salāts* by the day is the morning *Salāt* and *Salāt* Al-Asr’.

و فِي بَعْضِ الْقِرَاءَةِ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى صَلَاةَ الْعَصْرِ وَ قُومُوا لِلَّهِ قَانِتِينَ

(He the narrator said), ‘And in some recitations (of the Quran, the Verse is as) **Maintain your Salat(s) and (in particular) the middle Salat, *Salāt* Al-Asr, and be standing obedient to Allah [2:238]**’.

قَالَ وَ نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي سَفَرِهِ فَقَنَّتَ فِيهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ تَزَكَّاهَا عَلَى خَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ لِلْمُقِيمِ رُكْعَتَيْنِ وَ إِنَّمَا وَضِعَتِ الرُّكْعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ (صلى الله عليه وآله) يَوْمَ الْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ الْحُطْبَتَيْنِ مَعَ الْإِمَامِ فَمَنْ صَلَّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعَ رُكْعَاتٍ كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ .

He^{-asws} said: ‘And this Verse was Revealed on the day of Friday, and Rasool Allah^{-saww} was in his^{-saww} journey. So Rasool Allah^{-saww} taught it and left it upon its state during the journey and not travelling, and increased two *Rak’at* for the non-traveller. And rather, the two *Rak’at* which the Prophet^{-saww} increased on the day of Friday was in place of the two sermons with the prayer-leader. So the one who prays *Salāt* on the day of Friday in other than a *Jam’at*, so let him pray it as four *Rak’at*, like the Zohr *Salāt* during the rest of the days’.⁶⁸

ابن بابويه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي المغرا حميد بن المنثري العجلي، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «صلاة الوسطى صلاة الظهر، و هي أول صلاة أنزل الله على نبيه (صلى الله عليه وآله)».

Ibn Babuwayh said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Yaquoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Al Magra Hameed Bin Al Masny Al Ajaly, from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: **‘the Middle Salat [2:238]** – it is the Midday *Salat* (Al-Zohr) (صلاة الظهر), and it is the first *Salat* which Allah^{-azwj} Revealed upon His^{-azwj} Prophet^{-saww}’.⁶⁹

عن زرارة، و محمد بن مسلم، أنهما سألا أبا جعفر (عليه السلام) عن قول الله: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى. قال: «صلاة الظهر و فيها فرض الله الجمعة، و فيها الساعة التي لا يوافقها عبد مسلم فيسأل خيرا إلا أعطاه الله إياه».

From Zurara and Muhammad Bin Muslim –

They both asked Abu Ja’far^{-asws} about the Words of Allah^{-azwj} **Maintain your Salat(s) and (in particular) the middle Salat [2:238]**. He^{-asws} said: ‘*Salat* Al-Zohr, and in it Allah^{-azwj} Necessitated the (*Salat*) Al-Jum’a, and during it is the moment in which no Muslim servant would harmonise with it, and he would ask for goodness, except Allah^{-azwj} would Grant it to him’.⁷⁰

⁶⁸ Al Kafi V 3 – The Book of *Salāt* CH 3 H 1

⁶⁹ معاني الأخبار: 1 / 331.

⁷⁰ تفسير العياشي 1: 417 / 127

عن عبد الله بن سنان: عن أبي عبد الله (عليه السلام)، قال: «الصلاة الوسطى: الظهر وَ قُومُوا لِلَّهِ قَانِتِينَ إقبال الرجل على صلاته، و محافظته على وقتها حتى لا يلهيه عنها و لا يشغله شيء».

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: '**The middle Salat [2:238] – Al-Zohr, and be standing obedient to Allah [2:238]** – the attentiveness of the man upon his *Salat*, and preserving it upon its timings until he is not distracted from it and nothing (else) pre-occupies him'.⁷¹

و في رواية سماعة: وَ قُومُوا لِلَّهِ قَانِتِينَ قال: «هو الدعاء».

And in another report of Sama'at –

(Regarding) **and be standing obedient to Allah [2:238]**, he^{-asws} said: 'It is the supplication'.⁷²

أبو علي الطبرسي، قال: القنوت: هو الدعاء في الصلاة حال القيام. و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

Abu Ali Al-Tabarsy said, 'The obedience (Qunout), it is the supplication during the *Salat* in the state of standing. And it is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}'.⁷³

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: حافظوا على الصلوات وَ الصَّلَاةُ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ. قال: «الصلوات: رسول الله (صلى الله عليه وآله) و أمير المؤمنين و فاطمة و الحسن و الحسين (سلام الله عليهم)، و الوسطى: أمير المؤمنين وَ قُومُوا لِلَّهِ قَانِتِينَ طائعين للأئمة».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words **Maintain your Salat(s) and (in particular) the middle Salat [2:238]**. He^{-asws} said: 'The *Salats* are – Rasool Allah^{-saww}, and Amir Al-Momineen^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. And the middle (*Salat*) – Amir Al-Momineen^{-asws}, **and be standing obedient to Allah** – (obedient) to the Imams^{-asws}'.⁷⁴

VERSE 239

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ {239}

But if you are fearing, then (perform your Salat) on foot or riding; So when you are secure, then remember Allah, as He has Taught you what you did not happen to be knowing [2:239]

⁷¹ تفسير العياشي 1: 418 / 127

⁷² تفسير العياشي 1: 420 / 128

⁷³ مجمع البيان 2: 600

⁷⁴ تفسير العياشي 1: 421 / 128.

محمد بن يعقوب: بإسناده، عن أحمد بن محمد، عن علي بن الحكم، عن أبان، عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا كَيْفَ يَصْلِي، و ما يقول إذا خاف من سبع أو لص، كيف يصلي؟ قال: «يكبر و يومئ إيماء برأسه».

Muhammad Bin Yaqoub, by his chain, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abaan, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **But if you are fearing, then (perform your Salat) on foot or riding [2:239]**, how should one pray *Salat*, and what are you^{-asws} saying when there is fear from a lion or a thief, how should one pray *Salat*? He^{-asws} said: 'He would exclaim *Takbeer*, and make gestures with his head'.⁷⁵

العياشي: عن زرارة،

Al Ayyashi, from Zarara,

عن أبي جعفر (عليه السلام)، قال: قلت له: أخبرني عن صلاة الموافقة. فقال: «فإذا لم يكن النصف من عدوك صليت إيماء، راجلاً كنت أو راكباً، فإن الله يقول: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا تقول في الركوع: لك ركعت و أنت ربي. و في السجود: لك سجدت و أنت ربي. أينما توجهت بك دابتك، غير أنك توجه حين تكبر أول تكبيرة».

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'Inform me about the *Salat* (during the) battle. So he^{-asws} said: 'If there is no fairness from your enemy, pray *Salat* by gestures, either on foot or riding, for Allah^{-azwj} is Saying: **But if you are fearing, then (perform your Salat) on foot or riding [2:239]** saying in your *Ruku*, 'To You^{-azwj} I bow and You^{-azwj} are my Lord^{-azwj}'. And during *Sajdah*, 'To You^{-azwj} I do *Sajdah* and You^{-azwj} are my Lord^{-azwj}'. Whichever direction your animal may be headed, you face towards where you first Exclaimed the *Takbeer*'.⁷⁶

فِي جَمْعِ النَّبِيِّ وَ يُدَوَّى أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ صَلَّى لَيْلَةَ الْهَرِيرِ خَمْسَ صَلَوَاتٍ بِالْإِمَاءِ وَ قِيلَ بِالتَّكْبِيرِ، وَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ صَلَّى يَوْمَ الْأَخْزَابِ إِمَاءً.

In Majma Al Bayan –

And it is reported that Ali^{-asws} prayed *Salat* during 'Laylat Al-Hareer' (in the battle of Siffeen), five *Salats* by gestures, and said (exclaimed) with the *Takbeers*, and that the Prophet^{-saww} prayed *Salat* on the day of (the battle of) Ahzaab by gestures".⁷⁷

عن أبان بن منصور،

From Aban Bin Mansour,

عن أبي عبد الله (عليه السلام)، قال: «فات أمير المؤمنين (عليه السلام) و الناس يوماً [بصفتين] - يعني صلاة الظهر و العصر و المغرب و العشاء - فأمرهم أمير المؤمنين (عليه السلام) أن يسبحوا و يكبروا و يهللوا

⁷⁵ تفسير العياشي 1: 424 / 128

⁷⁶ تفسير العياشي 1: 425 / 129

⁷⁷ Tafseer Noor Al Saqalayn H 950

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} and the people missed a day (at Siffeen) – meaning the *Salats*: Al-Zohr, and Al-Asr, and Al-Magrib and Al-Isha – So Amir Al-Momineen^{-asws} ordered them that they should Glorify (Do Tasbeeh), and Exclaim the Greatness (of Allah^{-azwj}) (*Takbeer*), and Extol (His^{-azwj} Oneness) (Say, 'There is no god except Allah^{-azwj}).

قال: و قال الله: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَأَمْرُهُمْ عَلَيَّ (عليه السلام) فصنعوا ذلك ركباناً و رجالاً».

He^{-asws} said: And Allah^{-azwj} Said: ***But if you are fearing, then (perform your Salat) on foot or riding [2:239]***. Thus Ali^{-asws} ordered them to do that either on foot or riding⁷⁸.

عن عبد الرحمن، عن أبي عبد الله (عليه السلام)، في صلاة الزحف، قال: «يكبر و يهلل يقول: الله أكبر. يقول الله: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا».

From Abdul Rahman,

(It has been narrated) from Abu Abdullah^{-asws} regarding the *Salat* Al-Zohf (During the march of the army). He^{-asws} said: 'He would exclaim *Takbeer*, and he would extol the Oneness (There is no god except Allah^{-azwj}). He would be saying, 'Allah^{-azwj} is the Greatest! (beyond description)' Allah^{-azwj} is Saying: ***But if you are fearing, then (perform your Salat) on foot or riding [2:239]***'⁷⁹.

VERSE 240

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۖ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {240}

And those of you who are dying and leaving wives (as widows), should bequeath to their wives a provision to the year without expulsion. But, if they exit, then there is no blame upon you regarding what they do with regards to themselves from reasonableness; and Allah is Mighty, Wise [2:240]

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ. قال: «منسوخة، نسختها: يَرَبِّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا، و نسختها آية الميراث».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about His^{-azwj} Words: ***A provision to the year without expulsion [2:240]***. He^{-asws} said: 'It is Abrogated. It is Abrogated by ***they shall wait with themselves for four months and ten (days) [2:234]***. And the Verse of the inheritance Abrogates it (as well)'⁸⁰.

⁷⁸ تفسير العياشي 1: 423 / 128

⁷⁹ تفسير العياشي 1: 425 / 129

⁸⁰ تفسير العياشي 1: 388 / 122

عن أبي بصير، قال: سألته عن قول الله: وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَ يَذَرُونَ أَزْوَاجاً وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعاً إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ. قال: «هي منسوخة».

From Abu Baseer who said,

'I asked about the Words of Allah^{-azwj} ***And those of you who are dying and leaving wives (as widows), should bequeath to their wives a provision to the year without expulsion [2:240].*** He^{-asws} said: 'It is Abrogated'.

قلت: وكيف كانت؟ قال: «كان الرجل إذا مات أنفق على امرأته من صلب المال حولا، ثم أخرجت بلا ميراث، ثم نسخنها آية الربع و الثمن، فالمرأة ينفق عليها من نصيبها».

I said, 'And how was it happening?' He^{-asws} said: 'It was so that the man, when he died, spent upon his wife from the centre of the wealth for the year, then she would be expelled without an inheritance. Then the Verse of the fourth and the eight (inheritance share for the wife) Abrogated it. so, the woman, would be spent upon from her share"⁸¹.

VERSES 241 & 242

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ {241}

And for the divorced women there should be a provision with the reasonableness being a right upon the pious [2:241]

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {242}

Like that, Allah Clarifies His Verses for you all, perhaps you may be minding [2:242]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في الرجل يطلق امرأته، أ يمنعها؟ قال: «نعم، أما يحب أن يكون من المحسنين، أما يحب أن يكون من المتقين؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who divorces, should he provide for her?' He^{-asws} said: 'Yes. Would you not like to be from the do-gooders? Would you not like to be from the pious?'⁸²

الشيخ: بإسناده عن صفوان بن يحيى، عن عبد الله، عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ما أدنى ذلك المتاع، إذا كان الرجل معسرا لا يجد؟ قال: «الخمار و شبهه».

Al Sheykh, by his chain from Safwan Bin Yahya, from Abdullah, from Abu Baseer who said,

⁸¹ تفسير العياشي 1: 427 / 129

الكافي 6: 104 / 1 ⁸²

'I said to Abu Ja'far^{-asws}, **'And for the divorced women there should be a provision with the reasonableness being a right upon the pious [2:241]**. What is the least of that provision, when there is a man who is (financially) constrained and cannot find it?' He^{-asws} said: 'The head scarf and its like'.⁸³

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ جَمِيعاً

Humejd Bin Ziyad, from Ibn Sama'at, from Muhammad Bin Ziyad, from Abdullah Bin Sinan, and Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at, altogether,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ قَالَ مَتَاعُهَا بَعْدَ مَا تَنْقُضِي عِدَّتَهَا عَلَى الْمُوسِعِ قَدْرُهُ وَ عَلَى الْمُقْتِرِ قَدْرُهُ

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the Words of Allah^{-azwj} Mighty and Majestic: **And for the divorced women there should be a provision with the reasonableness, being a right upon the pious [2:241]**, he^{-asws} said: 'Her provision is the expiry of her waiting period, upon the affluent in accordance to his ability, and upon the poor according to his ability'.

قَالَ كَيْفَ يَمْتَنِعُهَا فِي عِدَّتِهَا وَ هِيَ تَرْجُوهُ وَ يَرْجُوها وَ يُحْدِثُ اللَّهُ مَا يَشَاءُ أَمَا إِنَّ الرَّجُلَ الْمُوسِعَ يَمْتَنِعُ الْمَرْأَةَ بِالْعَبْدِ وَ الْأَمَةِ وَ يَمْتَنِعُ الْفَقِيرُ بِالْخِنْطَةِ [بِالتَّمْرِ] وَ الزَّيْبِ وَ التَّوْبِ وَ الدَّرَاهِمِ وَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ (عليه السلام) مَتَّعَ امْرَأَةً طَلَّقَهَا بِأَمَةٍ وَ لَمْ يَكُنْ يُطَلِّقُ امْرَأَةً إِلَّا مَتَّعَهَا .

He^{-asws} said: 'How can he provide for her during her waiting period and she is hoping for him and Allah^{-azwj} would Bring about whatever He^{-azwj} so Desires to. As for the affluent man, he should provide with the slave and the maid, and the poor should provide with the wheat, and the dates, and the raisins, and the clothes, and the Dirhams; and Al-Hassan^{-asws} Bin Ali^{-asws} provided a woman he^{-asws} divorced with a slave girl, and he^{-asws} did not divorce a woman except that he^{-asws} provided for her'.

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ إِلَّا أَنَّهُ قَالَ وَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ (عليه السلام) يَمْتَنِعُ نِسَاءَهُ بِالْأَمَةِ .

Humejd Bin Ziyad, from Ibn Sama'at, from Muhammad Bin Ziyad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws}, similar to it except that he^{-asws} said: 'And Al-Hassan^{-asws} Bin Ali^{-asws} used to provide his^{-asws} women with the maid'.⁸⁴

و عنه: عن الحسن بن زياد، عن أبي عبد الله (عليه السلام)، عن رجل طلق امرأته قبل أن يدخل بها. قال: فقال: «إن كان سمى لها مهرًا، فلها نصف المهر، و لا عدة عليها، و إن لم يكن سمى لها مهرًا، فلا مهر لها و لكن يمتنعها فإن الله يقول في كتابه: وَ لِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ».

And from him, from Al Hassan Bin Ziyad,

⁸³ التهذيب 8: 486 / 140.

⁸⁴ Al Kafi – V 7 – The Book of Divorce Ch 38 H 4

(It has been narrated) from Abu Abdullah^{-asws} about a man who divorced his wife before he consummated with her. So he^{-asws} said: 'If he had specified a dowry for her, then for her would be half the dowry, and there would be no waiting period upon her. And if he had not specified a dowry for her, then there would be no dowry for her, but he should provide for her, for Allah^{-azwj} is Saying in His^{-azwj} Book: **And for the divorced women should be a provision with the reasonableness, being a right upon the pious [2:241]**'.⁸⁵

VERSE 243

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {243}

Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; surely Allah is Gracious upon the people, but most of the people are not grateful [2:243]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ زَيْدٍ وَغَيْرِهِ عَنْ بَعْضِهِمْ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Umar Bin Yazeed and someone else, from some of them, who have narrated:

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَبَعْضِهِمْ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ فَقَالَ إِنَّ هَؤُلَاءِ أَهْلُ مَدِينَةٍ مِنْ مَدَائِنِ الشَّامِ وَكَانُوا سَبْعِينَ أَلْفَ بَيْتٍ وَكَانَ الطَّاعُونَ يَقَعُ فِيهِمْ فِي كُلِّ أَوَانٍ فَكَانُوا إِذَا أَحْسَسُوا بِهِ خَرَجَ مِنَ الْمَدِينَةِ الْأَغْنِيَاءُ لِقُوتِهِمْ وَبَقِيَ فِيهَا الْفُقَرَاءُ لِضَعْفِهِمْ

From Abu Abdullah^{-asws}, and of them from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them [2:243]**. These were city folk from the cities of Syria, and there were seventy thousand households, and plague used to occur among them every time. So whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness.

فَكَانَ الْمَوْتُ يَكْثُرُ فِي الَّذِينَ أَقَامُوا وَ يَقَلُّ فِي الَّذِينَ خَرَجُوا فَيَقُولُ الَّذِينَ خَرَجُوا لَوْ كُنَّا أَقَمْنَا لَكُنَّا فِيْنَا الْمَوْتُ وَ يَقُولُ الَّذِينَ أَقَامُوا لَوْ كُنَّا خَرَجْنَا لَقَلَّ فِيْنَا الْمَوْتُ

The death occurred mostly among those who would remain and less among those who went out. So those who left said, 'Had we been of those who remained, death would have been frequent among us'. And those who remained said, 'Had we been of those who went out, death would have been less among us'.

تفسير العياشي 1: 432 / 130⁸⁵

قَالَ فَاجْتَمَعَ رَأْيُهُمْ جَمِيعاً أَنَّهُ إِذَا وَقَعَ الطَّاعُونُ فِيهِمْ وَ أَحْسُوا بِهِ خَرَجُوا كُلُّهُمْ مِنَ الْمَدِينَةِ فَلَمَّا أَحْسُوا بِالطَّاعُونِ خَرَجُوا جَمِيعاً وَ تَنَحَّوْا عَنِ الطَّاعُونِ خَذَرِ الْمَوْتِ

He^{-asws} said: ‘They formed a consensus of their opinions that whenever they would sense the plague occurring among them, all of them would go out from the city. When they sensed the plague affecting them, all of them went out and took precaution against the death.

فَسَارُوا فِي الْبِلَادِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُمْ مَرُّوا بِمَدِينَةٍ خَرِبَةٍ قَدْ جَلَا أَهْلُهَا عَنْهَا وَ أَفْنَاهُمْ الطَّاعُونُ فَتَزَلُّوا بِهَا فَلَمَّا حَطُّوا رِحَالَهُمْ وَ اطمأنوا بِهَا قَالَ لَهُمُ اللَّهُ عَزَّ وَ جَلَّ مُوتُوا جَمِيعاً فَمَاتُوا مِنْ سَاعَتِهِمْ وَ صَارُوا رَمِيمًا يُلُوحُ وَ كَانُوا عَلَى طَرِيقِ الْمَارَةِ فَكَنَسَتْهُمْ الْمَارَةُ فَتَحَوُّهُمْ وَ جَمَعُوهُمْ فِي مَوْضِعٍ

They travelled in the countryside for as long as Allah^{-azwj} so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. They encamped there, and settled their belongings being reassured by it. Allah^{-azwj} Said to them: “All of you die!” They all died at that instant and became decayed. The passers-by passed by and collected their ashes (remains) and gathered them in one place.

فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ يُقَالُ لَهُ حَزْقِيلُ فَلَمَّا رَأَى تِلْكَ الْعِظَامَ بَكَى وَ اسْتَعْبَرَ وَ قَالَ يَا رَبِّ لَوْ شِئْتَ لَأَحْيَيْتَهُمُ السَّاعَةَ كَمَا أَمَتَهُمْ فَعَمَرُوا بِلَادَكَ وَ وَلَدُوا عِبَادَكَ وَ عَبْدُوكَ مَعَ مَنْ يَعْْبُدُكَ مِنْ خَلْقِكَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَ فَتُحِبُّ ذَلِكَ قَالَ نَعَمْ يَا رَبِّ فَأَحْيِهِمْ قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ قُلْ كَذَا وَ كَذَا فَقَالَ الَّذِي أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَقُولَهُ

A Prophet^{-as} from the Prophets^{-as} of the Children of Israel passed by them, whose^{-as} name was Hizkeel^{-as}. When he^{-as} saw those bones, he^{-as} wept and reflected upon it and said: ‘O Lord^{-azwj}! If You^{-azwj} so Wish, You^{-azwj} can Revive them instantly, just as You^{-azwj} Caused them to die, so they would then inhabit Your^{-azwj} Country, and bear Your^{-azwj} servants who would worship You^{-azwj} along with those from Your^{-azwj} creatures who worship You^{-azwj}’. Allah^{-azwj} the High Revealed unto him^{-as}: “Is that what you^{-as} would like to happen?’ He^{-as} said: ‘Yes, O Lord^{-azwj}! Revive them”. Allah^{-azwj} Revealed unto him^{-as}; “Say such and such”. He^{-as} said that which Allah^{-azwj} Mighty and Majestic had Commanded him^{-as} to say’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ الْإِسْمُ الْأَعْظَمُ فَلَمَّا قَالَ حَزْقِيلُ ذَلِكَ الْكَلَامَ نَظَرَ إِلَى الْعِظَامِ يَطِيرُ بَعْضُهَا إِلَى بَعْضٍ فَعَادُوا أَحْيَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ يُسَبِّحُونَ اللَّهَ عَزَّ ذِكْرُهُ وَ يُكَبِّرُونَهُ وَ يُهَلِّلُونَهُ فَقَالَ حَزْقِيلُ عِنْدَ ذَلِكَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Abu Abdullah^{-asws} said: ‘And it was the Great Name (Al-Ism Al-Aazam). So when Hizkeel^{-as} said that Word, he^{-as} saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allah^{-azwj} and Exclaiming His^{-azwj} Greatness and Extolling His^{-azwj} Holiness. So Hizkeel^{-as} said during that: ‘I^{-as} hereby testify that Allah^{-azwj} has Power over all things’.

قَالَ عُمَرُ بْنُ الْيَزِيدِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ.

Umar Bin Yazeed (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘This Verse was Revealed regarding them’.⁸⁶

⁸⁶ Al Kafi – H 15685

العياشي: عن حران بن أعين، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني عن قول الله: أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ قلت: أحياهم حتى نظر الناس إليهم، ثم أماتهم من يومهم، أو ردهم إلى الدنيا حتى سكنوا الدور، و أكلوا الطعام، و نكحوا النساء؟

Al Ayyashi, from Hamran Bin Ayn,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'Narrated to me about the Words of Allah^{-azwj}: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them [2:243].** I said, 'Revived them until the people looked at them, then killed them the same day, or Returned them to the world until they settled in the houses, and ate the food, and married the women?'

قال: بل ردهم الله حتى سكنوا الدور، و أكلوا الطعام، و نكحوا النساء، و لبثوا بذلك ما شاء الله، ثم ماتوا بآجالهم».

He^{-asws} said: 'But, Allah^{-azwj} Returned them until they settled in the houses, and ate the food, and married the women, and remained with that for as long as Allah^{-azwj} so Desired, then Caused them to die with their term'.⁸⁷

VERSES 244 & 245

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {244}

And fight in the Way of Allah, and know that Allah is Hearing, Knowing [2:244]

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ {245}

Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? And Allah Straitsens and Amplifies, and to Him you shall be returning [2:245]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن عيسى بن سليمان النحاس، عن المفضل بن عمر، عن الخيري و يونس بن ظبيان، قال:

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Isa Bin Suleyman Al Nahaas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zibyan who both said,

سمعنا أبا عبد الله (عليه السلام) يقول: «ما من شيء أحب إلى الله من إخراج الدراهم إلى الإمام، و إن الله ليجعل له الدرهم في الجنة مثل جبل أحد- ثم قال-: إن الله تعالى يقول في كتابه: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً- قال-: هو- و الله- في صلة الإمام».

'We heard Abu Abdullah^{-asws} saying: 'There is none from the things more Beloved to Allah^{-azwj} than the taking out of the Dirhams (money) to the Imam^{-asws}, and that Allah^{-azwj} would Make

تفسير العياشي 1: 433 / 130. ⁸⁷

for him the Dirham in the Paradise to be like the mountain of Ohad'. Then he^{-asws} said: 'Allah^{-azwj} the High is Saying in His^{-azwj} Book **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]**. He^{-asws} said: 'By Allah^{-azwj}! It is the helping (maintenance of the goodly relations) with the Imam^{-asws}'.⁸⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَيْسَى بْنِ سُلَيْمَانَ النَّخَّاسِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الْحَبَرِيِّ وَ يُؤْنَسُ بْنُ طَبَّيَّانَ قَالَ سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِخْرَاجِ الدَّرَاهِمِ إِلَى الْإِمَامِ وَ إِنَّ اللَّهَ لَيَجْعَلُ لَهُ الدَّرَاهِمَ فِي الْجَنَّةِ مِثْلَ جَبَلٍ أُحُدٍ

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Isa Bin Suleyman Al Nahhas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zabyan both said,

'We both heard Abu Abdullah^{-asws} saying: 'There is none from the things more beloved to Allah^{-azwj} than the extraction of the Dirhams to (give to) the Imam^{-asws}, and that Allah^{-azwj} would Make for him in the Paradise a mountain like Ohad, due to his making the Dirham to him^{-asws}.

ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً قَالَ هُوَ وَ اللَّهُ فِي صَلَهِ الْإِمَامِ خَاصَّةً .

Then he^{-asws} said: 'Allah^{-azwj} the Exalted is Saying in His^{-azwj} Book **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]**. He^{-asws} said: 'By Allah^{-azwj}! It is regarding helping the Imam^{-asws} in particular'.⁸⁹

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال حدثنا محمد بن يحيى العطار، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز، قال:

Ibn babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, from Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaz who said,

سمعت أبا عبد الله (عليه السلام) يقول: «لما نزلت هذه الآية على النبي (صلى الله عليه و آله): مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا قال رسول الله (صلى الله عليه و آله): اللهم زدني،

'I heard Abu Abdullah^{-asws} saying: 'When this Verse was Revealed unto the Prophet^{-saww} **The one comes with the good deed, so for him would be better than it [27:89]**, Rasool Allah^{-saww} said: 'O Allah^{-azwj}! Increase it for me^{-saww}.

فأنزل الله و تعالى عليه: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، فقال رسول الله (صلى الله عليه و آله): اللهم زدني.

Allah^{-azwj} the Exalted Revealed unto him^{-saww}: **The one who comes with the good deed, so for him would be ten like it [6:160]**. So Rasool Allah^{-saww} said: 'O Allah^{-azwj}! Increase it for me^{-saww}.

فأنزل الله تبارك و تعالى: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً فعلم رسول الله (صلى الله عليه و آله) أن الكثير من الله عز و جل لا يحصى، و ليس له منتهى».

Allah^{-azwj} Blessed and Exalted Revealed: **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]**. Thus, Rasool Allah^{-saww} knew that the

⁸⁸ الكافي 2 / 45 : 1

⁸⁹ Al Kafi V 1 – The Book Of Divine Authority CH 129 H 2

‘manifold’ from Allah^{-azwj} Mighty and Majestic is beyond counting, and there isn’t an end-point for it’.⁹⁰

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى ابن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بجلول، عن أبيه، عن أبي الحسن العبدى، عن سليمان بن مهران،

Ibn Babuwayh, from Ahmad Bin Muhamad Bin Al Haysam Al Ajaly, from Ahmad Bin Yahya Ibn Zakariya Al Qataan, from Bakar Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abady, from Suleyman Bin Mahran,

عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ اللَّهُ يَفْضُ وَ يَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ: «يعني يعطي و يمنع».

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the Words of the High: **And Allah Straitens and Amplifies, and to Him you shall be returning [2:245]: ‘Gives and Prevents’.**⁹¹

عن حمران،

From Humran,

عن أبي جعفر (عليه السلام)، قال: قلت له: أ رأيت المؤمن له فضل على المسلم في شيء من الموارث و القضايا و الأحكام حتى يكون للمؤمن أكثر مما يكون للمسلم في الموارث أو غير ذلك؟

From Abu Ja’far^{-asws}, said, ‘I said to him^{-asws}, ‘What is your^{-asws} view of the Momin. Is there a merit for him over the Muslim regarding anything from the inheritances, and the judgments, and the Ordinances until there happens to be for the Momin, more than what would happen to be for the Muslim regarding the inheritances or other than that?’

قال: «لا، هما يجريان في ذلك مجرى واحدا إذا حكم الإمام عليهما، و لكن للمؤمن فضلا على المسلم في أعمالهما، و ما يتقربان به إلى الله تعالى».

He^{-asws} said: ‘No. Both of them would be flowing in that with one flow, when the Imam^{-asws} judges upon them. But, for the Momin is a merit upon the Muslim with regards to their deeds and whatever they would be offering with to Allah^{-azwj} the Exalted’.

قال: فقلت: أ ليس الله يقول: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْنَاهَا، و زعمت أنهم مجتمعون على الصلاة و الزكاة و الصوم و الحج من المؤمن؟ قال: فقال: «أليس الله قد قال: وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ أَضْعَافًا كَثِيرَةً؟

He (the narrator) said, ‘I said, ‘Isn’t Allah^{-azwj} Saying: **[6:160] Whoever comes with a good deed, he shall have ten like it**, and it is alleged that these (multiples) are gathered together upon the *Salat*, and the *Zakat*, and the *Soam* (Fasts), and the *Hajj* from the Momin (only)?’ So he^{-asws} said: ‘Hasn’t Allah^{-azwj} Said: **So He will Multiply it for him manifold?**

⁹⁰ معاني الأخبار: 397 / 54.

⁹¹ التوحيد: 161 / 2.

فالمؤمنون هم الذين يضاعف الله لهم الحسنات، لكل حسنة سبعين ضعفاً، فهذا من فضلهم، ويزيد الله المؤمن في حسناته على قدر صحة إيمانه أضعافاً مضاعفة كثيرة، و يفعل الله بالمؤمن ما يشاء».

The *Momineen*, they are those for whom Allah^{-azwj} would Multiply the good deeds, for every good deed, seventy multiple. Thus, this is from their merits, and Allah^{-azwj} would Increase for the *Momin* in his good deeds upon a measurement of the correctness of the *Eman*, a manifold multiple, and Allah^{-azwj} Deals with the *Momin* whatever He^{-azwj} so Desires to".⁹²

VERSES 246 - 248

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {246}

Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: 'Appoint for us a king; we would fight in the Way of Allah'. He said: 'Perhaps you would not fight if fighting is Prescribed for you?' They said: 'And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?' But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246]

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ {247}

And their Prophet said to them: 'Allah has Appointed Talut to be a king over you'. They said: 'How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?' He said: 'Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247]

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {248}

تفسير العياشي 1: 479 / 146 ⁹²

And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; surely in that, is a Sign for you all, if you were Momineen [2:248]

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خازجة، عن أبي بصير،

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

عن أبي جعفر (عليه السلام): «أن بني إسرائيل من بعد موسى (عليه السلام) عملوا بالمعاصي، وغيروا دين الله، وعتوا عن أمر ربه، وكان فيهم نبي يأمرهم وينهاهم فلم يطيعوه، وروي أنه إرميا النبي (عليه السلام)، فسلط الله عليهم جالوت، وهو من القبط، فأذهم، وقتل رجالهم، وأخرجهم من ديارهم وأموالهم، واستعبد نساءهم، ففرعوا إلى نبيهم، وقالوا: سل الله أن يعث لنا ملكا، نقاتل في سبيل الله.

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Children of Israel from after Musa^{-as} used to act in disobedience, and changed the Religion of Allah^{-azwj} and were arrogant about the Command of their Lord^{-azwj}. And there was a Prophet^{-as} among them, ordering them and forbidding them, but they did not obey him^{-as}. And it is narrated that he^{-as} was Irmiah^{-as} the Prophet^{-as}. Therefore Allah^{-azwj} Caused Goliath to Empower over them, and he was a Coptic. He humiliated them, and killed their men, and threw them out from their houses and their wealth, and made their women as slaves. So they were frightened and came to their Prophet^{-as} and said, 'Ask Allah^{-azwj} that He^{-azwj} **Appoint for us a king, we would fight in the Way of Allah [2:246].**

وكانت النبوة في بني إسرائيل في بيت، والمملكة والسلطان في بيت آخر، لم يجمع الله تعالى لهم النبوة والمملكة في بيت واحد، فمن ذلك قالوا لنبي لهم: ابعث لنا ملكا نقاتل في سبيل الله.

And the Prophet-hood among the Children of Israel used to be in one household, while the kingdom and the authority used to be in another. Allah^{-azwj} did not Gather for them the Prophet-hood and the kingdom in one household. So it is from that, that they said to their Prophet^{-as}, **Appoint for us a king, we would fight in the Way of Allah [2:246].**

فقال لهم نبيهم: هَلْ عَسَيْتُمْ إِنْ كُنِبْ عَلَيْكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَ مَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَ أَنْبَاءِنَا وَ كَانَ كَمَا قَالَ اللَّهُ: فَلَمَّا كُنِبْ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

Their Prophet^{-as} said to them, '**Perhaps you would not fight if fighting is Prescribed for you?**' They said: '**And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?**' [2:246]. And it happened just as Allah^{-azwj} Said: **But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246].**

فقال لهم نبيهم: إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا. فغضبوا من ذلك: و قالوا: أَيْ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ

Their Prophet^{-as} said to them: **And their Prophet said to them: 'Allah has Appointed Talut to be a king over you'. [2:247].** But they were angered from that and they said, '**How can he**

hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?'

وكانت النبوة في ولد لاوي، و الملك في ولد يوسف، و كان طالوت من ولد بنيامين أخي يوسف لأمه، لم يكن من بيت النبوة، و لا من بيت المملكة.

And the Prophet-hood used to be among the Children of Awayy, and the kingdom among the Children of Yousuf^{-as}, and Talut was from the Children of Benyamin^{-as}, a step-brother of Yousuf^{-as}, neither being from the Household of the Prophet-hood nor from the Household of the kingdom (authority).

فقال لهم نبيهم: إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بِسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ وَ كان أعظمهم جسما، و كان شجاعا قويا، و كان أعلمهم، إلا أنه كان فقيرا، فعابوه بالفقر، فقالوا: لم يؤت سعة من المال،

Their Prophet^{-as} said to them: ***'Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].*** And he had a well-built physique, and was brave and strong, and was their most knowledgeable one, except that he was poor. So they refused due to his poverty. So they said, 'He has not been Given an abundance of wealth'.

وَ قَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ.

And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248].

و كان التابوت الذي أنزل الله على موسى، فوضعت فيه أمه و ألقته في اليم، فكان في بني إسرائيل معظما، يتبركون به، فلما حضرت موسى الوفاة وضع فيه الألواح، و درعه، و ما كان عنده من آيات النبوة، و أودعه يوشع وصيه، فلم يزل التابوت بينهم حتى استخفوا به، و كان الصبيان يلعبون به في الطرقات.

And the chest (Taboot) which Allah^{-azwj} Sent down upon Musa^{-as} was the one in which his^{-as} mother had placed him^{-as} in when she cast him^{-as} into the sea. So it was a great thing with the Children of Israel. They used to consider themselves to be Blessed by it. So when death presented itself to Musa^{-as}, he^{-as} placed the Tablets, and his^{-as} armour, and whatever was with him^{-as} from the Signs of the Prophet-hood, and left it with Yoshua^{-as}, his^{-as} successor^{-as}. And the chest did not cease to be with them until such time as they belittled it, and the young boys used to play with it in the streets.

فلم يزل بنو إسرائيل في عز و شرف ما دام التابوت عندهم، فلما عملوا بالمعاصي، و استخفوا بالتابوت، رفعه الله عنهم، فلما سألوا النبي بعث الله تعالى طالوت عليهم ملكا، يقاتل معهم، فرد الله عليهم التابوت كما قال: إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ - قال:- البقية ذرية الأنبياء».

The honour and nobility did not cease to be among the Children of Israel so long as the chest was with them. So when they acted with the disobedience, and belittled the chest, Allah^{-azwj} Raised it from them. So when they asked the Prophet^{-as}, Allah^{-azwj} Appointed Talut over them as a king. They fought alongside him, Allah^{-azwj} Returned the chest back to them, just as he^{-as}

said: **The sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. He^{-asws} said: 'The remnants (is a reference to) the offspring of the Prophets^{-as}'.⁹³

ابن بابويه، عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن هارون بن خازجة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ**. قال: «كان القليل ستين ألفاً».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ali No'man, from Haroun Bin Kharajat, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **But when fighting was Prescribed upon them, they turned back, except a few of them [2:246]**. He^{-asws} said: 'The few of them were sixty thousand'.⁹⁴

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

قلنا: ما السكينة أصلحك الله؟ قال: «ريح تخرج من الجنة لها صورة كصورة الإنسان، و رائحة طيبة، و هي التي نزلت على إبراهيم، فأقبلت تدور حول أركان البيت، و هو يضع الأساطين». قيل له: هي من التي قال الله عز و جل: **فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ؟**

'We said (to Abu Al-Hassan Al-Reza^{-asws}), 'What is the Tranquillity (السكينة)? May Allah^{-azwj} Keep you well!' He^{-asws} said: 'A breeze which comes out from the Paradise, which has an image for it like the image of the human being, and it has a good aroma, and it is which descended upon Ibrahim^{-as}. So it came and circled around the corners of the House, and it placed the authorities'. It was said to him^{-as}, 'Is it from which Allah^{-azwj} Mighty and Majestic Says **wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left [2:248]**?'

قال: «تلك السكينة في التابوت، و كانت في طست يغسل فيها قلوب الأنبياء، و كان التابوت يدور في بني إسرائيل مع الأنبياء».

He^{-asws} said: 'That is the Tranquillity in the chest (التابوت), and it was in a container in which the hearts of the Prophets^{-as} were washed. And the chest revolved among the Children of Israel with the Prophets^{-as}'.⁹⁵

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم بن هاشم، عن إسماعيل بن مرار، عن يونس بن عبد الرحمن، عن أبي الحسن (عليه السلام)، قال: سألته فقلت: جعلت فداك، ما كان تابوت موسى (عليه السلام)، و كم كانت سعته؟ قال: «ثلاثة أذرع في ذراعين». قلت: ما كان فيه؟ قال: «عصا موسى و السكينة».

⁹³ تفسير القمي 1: 81

⁹⁴ معاني الأخبار: 1/151.

⁹⁵ (Extract) الكافي 3: 471/5.

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman,

From Abu Al-Hassan^{-asws}, said, 'I asked him^{-asws}, so I said, 'May I be sacrificed for you^{-asws}! What was the chest (Taboot) of Musa^{-as}, and how much was its capacity?' He^{-asws} said: 'Three cubits by two cubits'. I said, 'What was in it?' He^{-asws} said: 'Staff of Musa^{-as} and the tranquillity'.

قلت: و ما السكينة؟ قال: «روح الله يتكلم، كانوا إذا اختلفوا في شيء كلمهم وأخبرهم ببيان ما يريدون».

I said, 'And what is the tranquillity?' He^{-asws} said: 'A speaking Spirit of Allah^{-azwj}. Whenever they differed regarding something, it spoke to them and informed them with the explanation of what they were wanting'⁹⁶.

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال:

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

خرج علينا علي بن أبي طالب (عليه السلام)، ونحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقاتل مقالا، ولا يعلم تأويله إلا الله والراسخون في العلم، و ليسوا بواحد،

'Ali^{-asws} Bin Abu Talib^{-asws} came out to us, and we were in the Masjid, so we went to him^{-asws}. He^{-asws} said: 'Ask me^{-asws} before you lose me! Ask me^{-asws} about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and is not with anyone (else).

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool Allah^{-saww} was one of them (firmly rooted in the Knowledge). Allah^{-azwj} the Glorious had Taught him^{-saww}, and Rasool Allah^{-saww} learnt it. Then it will not cease to be in his^{-saww} posterity up to the Day of Judgement'. Then he^{-asws} recited **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. So I^{-asws} am of the status with Rasool Allah^{-saww} which Haroun^{-as} had from Musa^{-as} except for the Prophet-hood, and the Knowledge will be in our^{-asws} posterity until the Establishment of the Hour'.

ثم قرأ: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ثُمَّ قَالَ: «كان رسول الله (صلى الله عليه و آله) عقب إبراهيم (عليه السلام)، و نحن أهل البيت عقب إبراهيم، و عقب محمد (صلى الله عليه و آله)».

معاني الأخبار: 2 / 284 96

Then he^{-asws} recited: **And He Made it a Word to continue in his posterity [43:28]**, then said: 'Rasool Allah^{-saww} was from the posterity of Ibrahim^{-as}, and we^{-asws} are the People^{-asws} of the Household of the posterity of Ibrahim^{-as}, and posterity of Muhammad^{-saww}'.⁹⁷

VERSES 249 - 251

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُوا اللَّهَ كَمِ مِنْ فِتْنَةٍ قَلِيلَةً ۖ غَلَبَتْ فِتْنَةٌ كَثِيرَةً بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ {249}

So when Talut departed with the forces, he said: 'Surely Allah will Test you with a river; so the one who drinks from it, he isn't from me, and the one who does not taste of it, he is from me, except for the one who scoops out a scoop with his hand'; but they drank from it except for a few of them. So when he had crossed it, he and those who believed were with him, they (drinkers) said: 'There is no strength for us today with (confronting) Goliath and his army'. Those who were thinking that they would be meeting Allah said, 'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ حَسَّانَ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي هَاشِمٍ عَنْ عَلِيٍّ بْنِ أَبِي هَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَصْحَابَ طَالُوتَ ابْتَلَوْا بِالنَّهْرِ الَّذِي قَالَ اللَّهُ تَعَالَى - مُبْتَلِيكُمْ بِنَهَرٍ ⁹⁸ وَ إِنْ أَصْحَابَ الْفَائِزِ ع يُبْتَلُونَ بِمِثْلِ ذَلِكَ.

Ali ibn Al-Husayn narrated: Muhammad ibn Yahya al-Attar narrated from Muhammad ibn Hassan al-Razi from Muhammad ibn Ali al-Kufi who narrated: Abd al-Rahman ibn Abi Hashim narrated from Ali ibn Abi Hamza from Abu Basir from:

(Imam) Abu Abdullah^{-asws} who said: The companions of Talut were tested by the river about which Allah^{-azwj} the Most High said: "I am testing you." By a river, and the companions of the Qa'im^{-ajfj} will be tested with the same.⁹⁹

⁹⁷ تأويل الآيات 2: 555 / 10

⁹⁸ (4). مضمون مأخوذ من قوله تعالى «إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ» E\ في سورة البقرة: 249.

⁹⁹ الغيبة للنعماني، النص، ص: 316

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
{250}

And when they went out to duel Goliath and his army, they said: ‘O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250]

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ {251}

So they defeated them by the Permission of Allah. And Dawood killed Goliath and Allah Gave him the kingdom and the Wisdom, and Taught him from whatever He so Desired to; and had it not been for Allah Repelling the people, some with the others, the earth would be corrupted, but, Allah is with Grace upon the worlds [2:251]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Sa'd, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has narrated:

عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ قَالَ اللَّهُ جَلَّ ذِكْرُهُ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَ مَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي فَشَرِبُوا مِنْهُ إِلَّا ثَلَاثَةً وَ ثَلَاثَةٌ عَشَرَ رَجُلًا مِنْهُمْ مَنْ اغْتَرَفَ وَ مِنْهُمْ مَنْ لَمْ يَشْرَبْ فَلَمَّا بَرَزُوا قَالَ الَّذِينَ اغْتَرَفُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَ جُنُودِهِ وَ قَالَ الَّذِينَ لَمْ يَغْتَرِفُوا كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ عَلَبْتُ فِتْنَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ.

From Abu Ja'far^{-asws}: 'And Allah^{-azwj} Said: **'Surely Allah will Test you with a river; so the one who drinks from it, he isn't from me, and the one who does not taste of it, he is from me [2:249].** So they (all) drank from it except for three hundred and thirteen men. From them were those who drank, and those who did not drink. So when it was time for duel, the ones who had drunk, **they (drinkers) said: 'There is no strength for us today with (confronting) Goliath and his army'**. And those who did not drink **'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]'**.¹⁰⁰

و روي عن أبي عبد الله (عليه السلام) أنه قال: «القليل الذين لم يشربوا و لم يغترفوا ثلاثمائة و ثلاثة عشر رجلا، فلما جاوزوا النهر و نظروا إلى جنود جالوت قال الذين شربوا منه: لا طاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَ جُنُودِهِ وَ قال الذين لم يشربوا: رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

And it has been reported from Abu Abdullah^{-asws} having said: 'The few who neither drank (from the river) nor scooped from it were three hundred and thirteen men. So when they crossed the river and saw the army of Goliath, the ones who had drunk from it said **'There is no strength for us today with (confronting) Goliath and his army'. [2:249]** And the ones who had not drunk from it said: **And when they went out to duel Goliath and his army, they said:**

¹⁰⁰ Al Kafi – H 14946

‘O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250]’.

فجاء داود حتى وقف بخذاء جالوت، وكان جالوت على الفيل، و على رأسه التاج، و في جبهته ياقوتة، يلمع نورها، و جنوده بين يديه. فأخذ داود من تلك الأحجار حجرا، فرمى به في ميمنة جالوت، فمر في الهواء و وقع عليهم فانهمزموا، و أخذ حجرا آخر، فرمى به في ميسرة جالوت، فوقع عليهم فانهمزموا، و رمى جالوت بحجر ثالث فصلك الياقوتة في جبهته، و وصل إلى دماغه، و وقع إلى الأرض ميتا».

Dawood^{-as} went until he^{-as} paused by the feet of Goliath, and Goliath was upon the elephant, and on his head was the crown, and Sapphire was imbedded into it at the front of it, and its light was shining, and his army was in front of him. Dawood^{-as} grabbed three stones from there, and threw it on the right hand side of Goliath. They flew into the air and struck them, and they were defeated. And he^{-as} grabbed another stone, so he^{-as} threw it on the left hand side of Goliath. It struck them, and defeated them. And he^{-as} threw at Goliath, the third stone, and the Sapphire pierced his forehead, and entered his brain, and he fell down to the earth, dead’.¹⁰¹

الطبرسي في (الاحتجاج): عن أبي بصير، عن أبي جعفر الباقر (عليه السلام)، و قد سأله طاوس اليماني، قال: فأخبرني عن شيء قليله حلال و كثيره حرام، ذكره الله عز و جل في كتابه؟ قال: «نهر طالوت قال الله عز و جل: إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ». «نهر طالوت قال الله عز و جل: إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ».

Al Tabarsy, in Al Ihtijaj, from Abu Baseer,

(It has been narrated) from Abu Ja’far Al-Baqir^{-asws}, and Tawoos Al-Yamaani had asked him^{-asws}, ‘Inform me about a thing, a little of it is Permissible, and a lot of it is Prohibited, and Allah^{-azwj} has Mentioned it in His^{-azwj} Book?’ He^{-asws} said: ‘The river of Talut. Allah^{-azwj} Mighty and Majestic Says **except for the one who scoops out a scoop with his hand [2:249]**’.¹⁰²

العياشي: عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «إن الله يدفع بمن يصلي من شيعتنا عمن لا يصلي من شيعتنا، و لو اجتمعوا على ترك الصلاة لهلكوا».

Al Ayyashi, from Yunus Bin Zibyan,

(It has been narrated) from Abu Abdullah^{-asws} having said: “Abu Abdullah^{-asws} said: ‘Surely Allah^{-azwj} Repels (Afflictions) by the ones who Prays *Salat* from our^{-asws} Shias, from the ones from our^{-asws} Shias who do not Pray *Salat*, and had they got together upon neglecting of the *Salat*, they would have been destroyed.

و إن الله يدفع بمن يصوم منهم عمن لا يصوم من شيعتنا، و لو اجتمعوا على ترك الصيام لهلكوا».

Surely Allah^{-azwj} Repels (Afflictions) by the ones who Fasts from our^{-asws} Shias, from the ones from our^{-asws} Shias who do not Fast, and had they got together upon neglecting of the Fasting, they would have been destroyed.

¹⁰¹ تفسير القمي 1: 83.

¹⁰² الاحتجاج: 329.

وإن الله يدفع بمن يركي من شيعتنا عمن لا يركي، و لو اجتمعوا على ترك الزكاة لهلكوا.

And surely Allah^{-azwj} Repels (Afflictions) by the ones from our^{-asws} Shias who give the Zakat, from the ones from our Shias who do not give the Zakat, and had they got together upon neglecting of the Zakat, they would have been destroyed.

وإن الله يدفع بمن يحج من شيعتنا عمن لا يحج منهم، و لو اجتمعوا على ترك الحج لهلكوا

And surely Allah^{-azwj} Repels (Afflictions) by the ones from our^{-asws} Shias who perform the Hajj, from the ones from our^{-asws} Shias who do not perform the Hajj, and had they got together upon neglecting of the Hajj, they would have been destroyed’.

و هو قول الله تعالى: وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ، فو الله ما نزلت إلا فيكم، و لا عنى بها غيركم».

And these are the Words of Allah^{-azwj} Mighty and Majestic: **and had it not been for Allah Repelling the people, some with the others, the earth would be corrupted, but, Allah is with Grace upon the worlds [2:251]**. By Allah^{-azwj}! It was not Revealed except for you (Shias), and it does not Mean others by it'.¹⁰³

VERSES 252 & 253

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ {252}

These are the Verses of Allah: We Recite these upon you with the Truth; and verily you are from the Rasools [2:252]

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {253}

Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]

تفسير العياشي 1: 446 / 135 103

ابن محبوب عن عمرو بن أبي المقدام عن أبيه قال

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا لِلَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيُفَيِّنَ أُمَّةَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ بَعْدِهِ

I said to Abu Ja'far^{-asws} that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered, was with the Pleasure of Allah^{-azwj}, Majestic is His^{-azwj} Mention and it was not for Allah^{-azwj} to let there be strife (Fitna) in the community of Muhammad^{-saww} after him^{-saww}.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَوْ مَا يَقْرَأُونَ كِتَابَ اللَّهِ أَوْ لَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Abu Ja'far^{-asws} said: 'Have you not recited the Book of Allah^{-azwj}? Has not Allah^{-azwj} said: **And Muhammad is not except a Rasool. There have passed away, the Rasools from before him. So if he was to die or be killed, you would turn back upon your heels? And the one who turns back upon his heels, so he will never (be able to) harm Allah by anything; and Allah will Recompense the grateful ones [3:144]**

قَالَ قُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَى وَجْهِ آخَرَ فَقَالَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ حَيْثُ قَالَ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَتَيْنَاهُ بُرُوحَ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّاوْا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

He (the narrator) said, 'I said to him^{-asws}, 'They are explaining it upon another perspective'. So he^{-asws} said: 'Has not Allah^{-azwj} Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He^{-azwj} Said: **And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253].**

وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ (صلى الله عليه وآله) قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

And in this is the evidence against the companions of Muhammad^{-saww} who had differed among (themselves) after him^{-saww}. **so from them was one who expressed belief, and from them was one who committed Kufr [2:253].**¹⁰⁴

الشيخ في (أماله): قال: أخبرنا محمد بن محمد - يعني المفيد - قال: حدثنا أبو الحسن علي بن بلال، [قال: حدثنا محمد بن الحسين بن حميد بن الربيع اللخمي، قال: حدثنا سليمان بن الربيع النهدي، قال: حدثنا نصر بن مزاحم المنقري قال أبو الحسن علي بن بلال:] و حدثني علي بن عبد الله بن أسد

¹⁰⁴ Al Kafi – H 14846

بن منصور الأصفهاني، قال: حدثنا إبراهيم بن محمد بن هلال الثقفي، قال: حدثني محمد بن علي، قال: حدثنا نصر بن مزاحم، عن يحيى بن يعلى الأسلمي، عن علي بن الحزور، عن الأصيب بن نباتة، قال:

Al Sheykh in his Amaali, from Muhammad Bin Muhammad – meaning Al Mufeed – from Abu Al Hassan Ali Bin Bilal, from Muhammad Bin Al Husayn Bin Hameed Bin Al Rabi'e Al Khamy, from Suleyman Bin Al Rabi'e Al Nahdy, from Nasr Bin Mazahim Al Manqary, from Al Hassan Bin Bilal, and Ali Bin Abdullah Bin Asad Bin Mansour Al Isfahany, from Ibrahim Bin Muhammad Bin Hilal Al Saqafy, from Muhammad Bin Ali, from Nasr Bin Mazahim, from Yahya Bin Ya'la Al Aslamy, from Ali Bin Hazour, from Al Asbagh Bin Nabata who said,

جاء رجل إلى علي (عليه السلام)، فقال: يا أمير المؤمنين، هؤلاء القوم الذين نقاتلهم الدعوة واحدة، و الرسول واحد، و الصلاة واحدة، و الحج واحد، فبم نسميهم؟ فقال: «بما سماهم الله تعالى في كتابه».

'A man came to Ali^{-asws}, so he said, 'O Amir Al-Momineen^{-asws}! These people who we are fighting against (the battle of the Camel), the call is one, and the Rasool^{-saww} is one, and the *Salat* is one, and the Hajj is one, so by what it is that we should be Naming them?' He^{-asws} said: 'By what Allah^{-azwj} the High has Named them in His^{-azwj} Book'.

فقال: ما كل ما في كتاب الله أعلمه. قال: «أما سمعت الله تعالى يقول في كتابه: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ،

He said, 'Teach me all what is in the Book of Allah^{-azwj} (about them)'. So he^{-asws} said: 'Have you not heard Allah^{-azwj} the High Saying in His^{-azwj} Book: ***Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. [2:253]?***'

فلما وقع الاختلاف كنا نحن أولى بالله عز و جل، و بالنبي (صلى الله عليه و آله)، و بالكتاب، و بالحق، فنحن الذين آمنوا، و هم الذين كفروا، و شاء الله قتالهم بمشيئته و إرادته».

When the differing occurred, we^{-asws} were the closest with Allah^{-azwj} Mighty and Majestic, and with the Prophet^{-saww}, and with the Book, and with the Truth. So we^{-asws} are the ones ***who expressed belief***, and they are the ones ***who committed Kufr***, and Allah^{-azwj} Desires that we fight against them by His^{-azwj} Desire and His^{-azwj} Intention'.¹⁰⁵

علي بن إبراهيم، قال: جاء رجل إلى أمير المؤمنين (عليه السلام) يوم الجمل، فقال: يا علي، علام تقاتل أصحاب رسول الله (صلى الله عليه و آله) و من شهد أن لا إله إلا الله، و أن محمدا رسول الله؟ قال: «على آية في كتاب الله، أباحت لي قتالهم». فقال: و ما هي؟

Ali Bin Ibrahim –

'A man came to Amir Al-Momineen^{-asws} on the Day of the (battle of the Camel), so he said, 'O Ali^{-asws}! For what reason are we fighting against the companions of Rasool Allah^{-saww}, and the

الأُمالي 1: 200، شرح نهج البلاغة لابن أبي الحديد 5: 258. ¹⁰⁵

ones who testify that there is no god except for Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} Rasool^{-saww}?’ He^{-asws} said: ‘Upon a Verse in the Book of Allah^{-azwj} which has Legalised my^{-asws} fighting against them’.

قال: «قوله تعالى: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا لَكِنْ اللَّهُ يُفَعِّلُ مَا يُرِيدُ».

So he said, ‘And what is it?’ He^{-asws} said: ‘The Words of the Exalted: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]**’.

فقال الرجل: كفر- و الله- القوم.

So the man said, ‘By Allah^{-azwj}! The people have **committed Kufr**’.¹⁰⁶

العياشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «بالزيادة بالإيمان يتفاضل المؤمنون بالدرجات عند الله». قلت: و إن للإيمان درجات و منازل يتفاضل بها المؤمنون عند الله؟ قال: «نعم».

Al Ayashi, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘It is by the increase of the *Eman* that the *Momin* is Preferred by the Levels in the Presence of Allah^{-azwj}’. I said, ‘And for the *Eman* there are Levels and the Ranks by which the Believer is Preferred in the Presence of Allah^{-azwj}?’ He^{-asws} said: ‘Yes’.

قلت: صف لي ذلك- رحمك الله- حتى أفهمه. قال: «ما فضل الله به أوليائه بعضهم على بعض فقال: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ، الآية،

I said, ‘Describe that to me – may Allah^{-azwj} have Mercy on you^{-asws} – until I understand it’. He^{-asws} said: ‘What Allah^{-azwj} has Preferred His^{-azwj} Guardians, some of them over the others, so He^{-azwj} Said: **We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks [2:253]** – the Verse;

و قال: وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ، و قال: انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ، و قال: هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ، فهذا ذكر درجات الإيمان و منازل عند الله».

And He^{-azwj} Said: **And We have Preferred some of the prophets above others [17:55]; and Said: See how We have Made some Preferable to others, and for the Hereafter there are**

تفسير القمي 1: 84. ¹⁰⁶

greater Levels [17:21]; and He^{-azwj} Said: **There are (varying) Levels in the Presence of Allah [3:163]**. So this is the Mention of the Levels of the *Eman* and its status in the Presence of Allah^{-azwj}.¹⁰⁷

VERSES 254

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ {254}

O you those who believe! Spend out of what We have Given you, before the Day comes in which there would neither be any bargaining, nor any friendship nor intercession; and the Kafirs they are the unjust ones [2:254]

فُراتٌ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عَلِيٍّ بْنِ نَجِيحٍ قَالَ حَدَّثَنَا الْحَسَنُ يَعْنِي ابْنَ الْحُسَيْنِ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ السُّلَمِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ [ع] قَالَ: مَا نَزَلَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلَيَّ أَمِيرُهَا وَ شَرِيفُهَا.

Furat said, 'It was narrated to us by Ja'far Bin Ali Bin Najeeh, from Al Hassan, meaning Ibn Al Husayn, from Ismail Bin Ziyad Al Sulmy,

From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'There has not been Revealed **O you those who believe! [2:254]**, except and Ali^{-asws} is their Emir and their noble one'¹⁰⁸.

الأمايلي للشيخ الطوسي بإسنادٍ أحسنٍ دُعِيْلٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: فِي قَوْلِهِ تَعَالَى أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ قَالَ بِمَّا رَزَقَكُمْ اللَّهُ عَلَى مَا فَرَضَ اللَّهُ عَلَيْكُمْ فِيمَا مَلَكَتْ أَيْمَانُكُمْ وَ أَنْفِقُوا اللَّهَ فِي الضَّعِيفِينَ يَعْنِي الْيَسَاءَ وَ الْيَتِيمَ فَإِنَّمَا هُمْ عَوْرَةٌ.

Al Amaaly of Al Sheykh al Toosy, by a chain of the brother of Deobel,

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Baqir^{-asws} having said regarding the Words of the Exalted: **Spend out of what We have Given you [2:254]**, said: 'From what Allah^{-azwj} has Imposed upon you regarding what your right hands possess, and fear Allah^{-azwj} regarding the weak ones, meaning the women and the orphans, for rather, they are the exposed ones'¹⁰⁹.

There will be no intercession for the Kafirs & the Nasibis

وَ بِهِ قَالَ: أَخْبَرَنَا أَبُو سَهْلٍ سَعِيدُ بْنُ أَبِي سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ رَاشِدٍ حَدَّثَنَا عِمْرَانُ بْنُ عَبْدِ الرَّحِيمِ الْبَاهِلِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ بِشْرِ حَدَّثَنَا يَعْقُوبُ بْنُ مُوسَى الْهَاشِمِيُّ وَ كَانَ يَسْكُنُ إِنْشِيشَةَ عَنْ ابْنِ أَبِي وَادَانَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ:

And by him, said, 'It was informed to us by Abu Sahl Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Ruhmat, from Ahmad Bin Muhammad Bin Ahmad Bin Rashid, from Imran Bin Abdul Raheem Al Bahily, from

¹⁰⁷ تفسير العياشي 1: 447 / 135

¹⁰⁸ Tafseer Furat – H 100 ; 128 ص 36 ج 7 في البحار

¹⁰⁹ Al Amaaly of Al Toosy 6

Is'haq Bin Bishr, from Yaqoub Bin Musa Al Hashimy, and he had settled in Armenia, from Ibn Abu Wadin, from Ismail Bin Amayya, from Ikrama, from Ibn Abbas,

قَالَ رَسُولُ اللَّهِ ص: مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مَوْتِي وَ يَسْكُنَ جَنَّةَ عَدْنٍ فَلْيَتَوَالَ عَلِيًّا مِنْ بَعْدِي وَ لْيَقْتَدِ بِأَهْلِ بَيْتِي فَإِنَّهُمْ عَثَرِي لِحُلُوفِ مِنْ طِينِي وَ زُرُقُوا فَهَمِي وَ عَلِمِي فَوَيْلَ لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ مِنْهُمْ صِلَتِي لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

'Rasool Allah^{-saww} said: 'The one whom it joys that he lives my^{-saww} life and dies my^{-saww} passing away, and settles in the Garden of Eden, so let him befriend Ali^{-asws} from after me^{-saww}, and let him be guided by the People^{-asws} of my^{-saww} Household, for they^{-asws} are my^{-saww} family, having been Created from my^{-saww} clay and have been Graced my^{-saww} understanding and my^{-saww} knowledge. So woe be unto the beliers from my^{-saww} community of their^{-asws} merits, the ones from them cutting off my^{-saww} relationship. Allah^{-azwj} will not let them attain my^{-saww} intercession'.¹¹⁰

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ الْخَازِنُ رَحِمَهُ اللَّهُ فِي شَوَّالٍ مِنْ شَهْرِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الْبُرْسِيِّ قَالَ: أَخْبَرَنَا الشَّرِيفُ الرَّاهِدِيُّ أَبُو هَاشِمٍ مُحَمَّدُ بْنُ حَمْرَةَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ مُوسَى الْكَاطِمِ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوئِهِ بِالْكُوفَةِ فِي جَامِعِهَا يَوْمَ الْإِثْنَيْنِ لِأَرْبَعِ عَشْرَةِ لَيْلَةً خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَمَانٍ وَ سَبْعِينَ وَ ثَلَاثِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحْوِيُّ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ طَيْبٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَدِيثِهِ بْنِ مَنْصُورٍ قَالَ:

It was informed to us by the trustworthy Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, during Shawwal from the months of the year five hundred and twelve, reading upon it at the location of our Master^{-asws} Amir Al Momineen Ali Bin Abu Talib^{-asws}, from Abu Abdullah Muhammad Bin Muhammad Bin Al Husayn, well known as Ibn Al Bursy, from the noble, the ascetiv Abu Hashim Muhammad Bin Hamza Bin Al Husayn Bin Muhammad Bin Muhammad Bin Ibrahim Bin Muhammad son of Musa Al Kazim^{-asws}, from Abu Abdullah Al usayn Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh at Al Kufa during the second day of his gathering on the fourteenth night of Zilhijaj of the year three hundred and seventy eight, from Abu Ja'far Muhammad Bin Al Husayn Al Nahwy, from Abu Al Qasim Sa'ad Bin Abdullah Al Ashary, from Abdullah Bin Ahmad Bin Tayyib, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeyfa Bin Mansour who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي أَخًا لَا يُؤَيُّ مِنْ مَحَبَّتِكُمْ وَ إِجْلَالِكُمْ وَ تَعْظِيمِكُمْ غَيْرَ أَنَّهُ يَشْرَبُ الْخَمْرَ فَقَالَ الصَّادِقُ إِنَّهُ لَعْظِيمٌ أَنْ يَكُونَ مُحِبًّا بِهَذِهِ الْحَالَةِ وَ لَكِنْ أَلَا أَنْتُمْ بِشَرِّ مِنْ هَذَا النَّاصِبِ لَنَا شَرُّ مِنْهُ

'I was in the presence of Abu Abdullah^{-asws} when a man came over to him^{-asws} and he said, 'May I be sacrificed for you^{-asws}! There is a brother of mine who is close to your^{-asws} love and your^{-asws} majesty and your^{-asws} reverence, apart from that, he drinks the wine'. So Al-Sadiq^{-asws} said: 'It is grievous (matter) that one who loves us^{-asws} would be in this state! But, shall I^{-asws} inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us^{-asws} is more evil than him.

وَ إِنَّ أَذَى الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ دَرِيٌّ لِيَشْفَعَ فِي مَائَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبَحَارِ السَّبْعَ تَشَفَّعُوا فِي نَاصِي مَا شَفَّعُوا فِيهِ إِلَّا أَنَّ هَذَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَتُوبَ أَوْ يَبْتَلِيَهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ فَيَكُونَ تَحِيضًا لِحَطَايَاهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِنَّ شَيْعَتَنَا عَلَى السَّبِيلِ الْأَفْقُومِ

¹¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 25

And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He^{-azwj} would not Intercede regarding him. This one would not exit from the world until he repents or Allah^{-azwj} Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah^{-azwj} Mighty and Majestic and there would be no sin upon him. Our^{-asws} Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيرًا مَا يَقُولُ أَحِبُّ حَبِيبَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ مَوْفِقًا زَيْلًا [مُرْتَقًا دَيَّالًا] وَ أَبْغَضُ بَغِضَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَّامًا قَوَّامًا.

Then he^{-asws} said: 'My^{-asws} father^{-asws} was frequently saying: 'I^{-asws} love the one who loves the Progeny^{-asws} of Muhammad^{-saww} and even if his attitude was rubbish (annoying, troublesome) and I^{-asws} hate the one who hates the Progeny^{-asws} of Muhammad^{-saww}, and even if he was Fasting and standing (for *Salat*)'.¹¹¹

¹¹¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 3