

## TABLE OF CONTENTS

Brief Introduction of Al-Talaaq (65): .....	2
MERITS .....	3
VERSE 1.....	4
The divorce upon the Sunnah and the divorce upon the waiting period .....	4
Invalidity of three (multiple) divorces in one sitting .....	6
The open immorality .....	8
The maintenance expenses.....	9
The spending of the waiting period in the husband's house .....	10
VERSE 2.....	11
Establishing testimony for the Sake of Allah <sup>-azwj</sup> .....	11
Two witnesses, or one witness and one swearing an oath? .....	12
The apparent sustenance.....	13
The esoteric sustenance .....	14
VERSE 3.....	15
VERSE 4.....	16
VERSES 5 & 6.....	18
VERSE 7.....	19
VERSES 8 - 11 .....	21
Zikr – A name for Rasool-Allah <sup>-saww</sup> .....	22
The Light and the Multiple darkness.....	24
VERSE 12.....	24

## CHAPTER 65

### AL-TALAAQ

#### (Divorce)

#### (12 VERSES)

#### VERSES 1 - 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Talaaq (65):

Sura Al-Talaaq (12 verses) was revealed in Madinah.<sup>1</sup>

In the interpretation of words of Allah<sup>-azwj</sup>: ***O Prophet, when you divorce women, divorce them for their prescribed waiting period and count the waiting period (65:1)***, Imam Sadiq<sup>-asws</sup> said: The Address is to the Prophet<sup>-saww</sup> but the meaning is the people. Al-Sadiq<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Send His<sup>-azwj</sup> Prophet<sup>-saww</sup> with meaning you and make the neighbour hear (meaning addressing the first person and meaning the second)'. In His<sup>-azwj</sup> Words: ***"Then divorce them for their waiting period (65:1)"*** Al-Sadiq<sup>-asws</sup> said: The waiting period is the period of purity from menstruation<sup>2</sup>

'Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) narrates: A group from the companions of Rasool-Allah<sup>-saww</sup>, when (the Verse ***And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon. [65:3]***, was Revealed, they locked their doors and diverted themselves towards the worship, and they were saying, 'Allah<sup>-azwj</sup> would Suffice for us'. That reached the Prophet<sup>-saww</sup>, so he<sup>-saww</sup> sent for them. He<sup>-saww</sup> said: 'What made you carry upon what you are doing?' They said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> guaranteed our livelihood for us, so we diverted ourselves towards the worship'. He<sup>-saww</sup> said: 'The one who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)'.<sup>3</sup>

Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) said regarding the statement of Allah<sup>-azwj</sup>, ***"And he whose provision is restricted - let him spend from what Allah has given him (65:7)"***, he<sup>-asws</sup> said: If

<sup>1</sup> تفسير القمي، ج2، ص: 373

<sup>2</sup> تفسير القمي، ج2، ص: 373

<sup>3</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 3 Ch 37 H 111

a man spends on his wife what will support her back (provisions), along with clothing, otherwise he will be asked to separate from her.<sup>4</sup>

## MERITS

ابن بابويه: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الطلاق و التحريم في فريضة، أعاده الله أن يكون يوم القيامة ممن يخاف أو يحزن، و عوفي من النار، و أدخله الله الجنة بتلاوته إياهما و محافظته عليهما، لأخما للنبي (صلى الله عليه و آله)».

Ibn Babuwayh, from Abu Baseer,

Abu Abdullah<sup>-asws</sup> having said: 'The one who recites *Surah* Al-Talaaq and *Surah* Al-Tahreem in the Obligatory (Salats), these would Invoke Allah<sup>-azwj</sup> for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allah<sup>-azwj</sup> would Make him Enter into the Paradise due to his recitation of these two and their memorisation, because these two (*Surahs*) are for the Prophet<sup>-saww</sup>'<sup>5</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله توبة نصوحا،

And from Khawas Al-Quran —

It has been reported from the Prophet<sup>-saww</sup> having said: 'The one who recites this *Surah* (Al-Talaaq), Allah<sup>-azwj</sup> would give him the (inclination for) sincere repentance.

و إذا كتبت و غسلت و رش ماؤها في منزل لم يسكن فيه أبدا، و إن سكن لم يزل فيه الشر إلى حيث يجلى».

And if it is written, and washed with, and its water sprinkled in a house which lacks tranquillity it will be in peace forever. And if there is already tranquillity, the evil would not come near it, until that place is evacuated'.<sup>6</sup>

و قال الصادق (عليه السلام): «إذا كتبت و رش بمائها في موضع لم يأمن من البغضاء، و إذا رش بمائها في موضع مسكون وقع القتال في ذلك الموضع و كان الفراق».

And Al-Sadiq<sup>-asws</sup> said: 'When it is written, and its water is sprinkled in a place, where there was no safety from the animosity, and when its water is sprinkled in a dwelled place where there the fighting occurs in that place, it would separate (go away)'.<sup>7</sup>

في مجمع البیان أبي بن كعب عن النبي صلى الله عليه و آله و سلم قال: و من قرأ سورة الطلاق مات على سنة رسول الله صلى الله عليه و آله.

In (the book) Majma Al Bayan, Abayy Bin Ka'ab.

'From the Prophet<sup>-saww</sup> having said: 'And one who recites *Surah* Al-Talaaq would die upon Sunnah of Rasool-Allah<sup>-saww</sup>'<sup>8</sup>

<sup>4</sup> تفسير القمي، ج2، ص: 373

<sup>5</sup> ثواب الأعمال: 119

<sup>6</sup> (خواص القرآن)

<sup>7</sup> خواص القرآن: 11 «مخطوط».

## VERSE 1

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا {1}

**O you, the Prophet! (Say): ‘When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, and fear Allah - your Lord! Do not expel them from their houses, nor should they go out from their houses except they come with an open immorality. And these are the Limits of Allah, and one who exceeds the Limits of Allah, so he has been unjust to himself. You don’t know, perhaps Allah would Bring about a new Command after that’ [65:1]**

### The divorce upon the Sunnah and the divorce upon the waiting period

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن ابن محمد، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن محبوب، عن علي بن رئاب، عن زرارة، عن أبي جعفر (عليه السلام)، أنه قال: «كل طلاق لا يكون على السنة أو طلاق على العدة فليس بشيء».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Ibn Muhammad, and Ali Bin Ibrahim, from his father, together, from Al-Hassan Bin Mahboub, from Ali Bin Ra’ib, from Zurara, who has said:

Abu Ja’far<sup>-asws</sup> has said: ‘Every divorce which does not take place in accordance to the Sunnah, or a divorce upon the waiting period, so it is nothing (invalid)’.

قال زرارة: فقلت لأبي جعفر (عليه السلام): فسر لي طلاق السنة و طلاق العدة؟

Zurara said, ‘So I said to Abu Ja’far<sup>-asws</sup>, ‘Will you<sup>-asws</sup> explain to me the divorce upon the Sunnah, and the divorce upon the waiting period?’

فقال: «أما طلاق السنة فإذا أراد الرجل أن يطلق امرأته فلينتظر بها حتى تطمث و تطهر، فإذا خرجت من طمثها طلقها تطليقة من غير جماع، و يشهد شاهدين على ذلك،

He<sup>-asws</sup> said: ‘As for the divorce upon the Sunnah, it is when the man intends to divorce his wife, so he waits until she menstruates and is clean from it. Then when she comes out from her menstruation, he divorces her ‘a divorce’ without having marital relations with her, and two witnesses testify upon that.

ثم يدعها حتى تطمث طمثن، فتقضى عدتها بثلاث حيض، و قد بانث منه، و يكون خاطبا من الخطاب إن شاءت تزوجته، و إن شاءت لم تنزوجه،

Then he leaves her until she menstruates twice. Her waiting period would be complete after three menstrual cycles, and she would have become clear from him, and he would have become a suitor from among the suitors. If she likes she can marry him, and if she likes she does not marry him.

و عليه نفقتها و السكنى ما دامت في عدتها، و هما يتوارثان حتى تنقضي العدة».

And upon him would be the burden of her expenses, and the dwelling for as long as she is in her waiting period. And they would both be eligible to inherit from each other (in case of death of either of them) until the waiting period is over’.

قال: «و أما طلاق العدة الذي قال الله تعالى: فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَخْصُوا الْعِدَّةَ فإذا أراد الرجل منكم أن يطلق امرأته طلاق العدة، فلينتظر بها حتى تحيض و تخرج من حيضها، ثم يطلقها تطليقة من غير جماع، و يشهد شاهدين عدلين،

He<sup>-asws</sup> said: ‘And as for the divorce upon the waiting period which Allah<sup>-azwj</sup> the Exalted Speaks of: **divorce them to their waiting period, and calculate the waiting period [65:1]**, so it is when the man from you divorces his wife the divorce upon the waiting period, he will be waiting with her until she menstruates and comes out from her menstruation. Then he divorces her without union with her, and two just witnesses testify.

و يراجعها من يومه ذلك إن أحب، أو بعد ذلك بأيام، قبل أن تحيض، و يشهد على رجعتها و يواقعها، و تكون معه حتى تحيض، فإذا حاضت و خرجت من حيضها طلقها تطليقة أخرى من غير جماع، و يشهد على ذلك،

And he can return to her from that day if he so wishes, or the days after that before she menstruates, and testify upon returning to her and union with her, and being with her until she menstruates. When she menstruates, and comes out from her menstruation, he divorces her again (another) divorce without union, and keeps witnesses upon that.

ثم يراجعها أيضا متى شاء، قبل أن تحيض، و يشهد على رجعتها و يواقعها، و تكون معه إلى أن تحيض الحيضة الثالثة، فإذا خرجت من حيضتها الثالثة طلقها التطليقة الثالثة بغير جماع، و يشهد على ذلك،

Then he returns to her again whenever he likes, before she menstruates, and testifies upon returning to her and union with her, and being with her until she menstruates for the third menstruation. When she comes out from her third menstruation, he divorces her for the third time without union, and he keeps witnesses upon that.

فإذا فعل ذلك فقد بانت منه، و لا تحل له حتى تنكح زوجا غيره».

Then when he has acted like that, then she would have become clear from him, and would not be Permissible unto him until she marries another husband’.

قيل له: فإن كانت ممن لا تحيض، قال: «مثل هذه تطلق طلاق السنة».

I said to him<sup>-asws</sup>, 'Supposing if she was from the ones who do not menstruate?' He<sup>-asws</sup> said: 'She would be divorced similar to this, the divorce upon the Sunnah'.<sup>9</sup>

ابن محبوب عن ابن بكير عن زُرارة قال سمعتُ أبا جعفر (عليه السلام) يقول أحبُّ للرجل الفقيه إذا أراد أن يطلق امرأته أن يطلقها طلاق السُّنَّةِ

Ibn Mahboub, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'I<sup>-asws</sup> would love it for the understanding man when he intends to divorce his wife that he should divorce her with a divorce of the Sunnah'.

قَالَ ثُمَّ قَالَ وَهُوَ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا يَعْنِي بَعْدَ الطَّلَاقِ وَانْقِضَاءِ الْعِدَّةِ التَّزْوِيجَ لَهَا مِنْ قَبْلِ أَنْ تَرْجُوَ زَوْجًا غَيْرَهُ

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'And it is that which Allah<sup>-azwj</sup> Mighty and Majestic Speaks of: **perhaps Allah would Bring about a new Command after that** [65:1] – Meaning, after the divorce and the fulfilling of the waiting period of their marriage before she marries another husband'.

قَالَ وَ مَا أَغْدَلَهُ وَ أَوْسَعَهُ لَهَا جَمِيعاً أَنَّ يُطَلِّقَهَا عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ تُطَلِّقُهُ بِشُهُودٍ ثُمَّ يَدْعُهَا حَتَّى يَخْلُوَ أَجْلُهَا ثَلَاثَةَ أَشْهُرٍ أَوْ ثَلَاثَةَ قُرُوءٍ ثُمَّ يَكُونُ خَاطِباً مِنَ الْخَطَّابِ .

He<sup>-asws</sup> said: 'How much justice there is, and leeway for both of them together, that he divorces her upon purity from without union with a divorce by witnesses, then leaves her until her term is free with three months, or three menstruations, then he becomes a proposer from the proposers'.<sup>10</sup>

## Invalidity of three (multiple) divorces in one sitting

عبد الله بن جعفر الحميري: بإسناده عن صفوان، قال: سمعته - يعني أبا عبد الله (عليه السلام) - و جاء رجل فسأله، فقال: إني طلقت امرأتي ثلاثاً في مجلس؟ فقال: «ليس بشيء».

Abdullah Bin Ja'far Al-Humeyri, by his chain from Safwan who said:

'I heard him<sup>-asws</sup> – meaning Abu Abdullah<sup>-asws</sup> – and a man came and asked him<sup>-asws</sup>, so he said, 'I have divorced by wife three times in one sitting'. He<sup>-asws</sup> said: 'It is nothing'.

ثم قال: «أما تقرأ كتاب الله تعالى: يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ؟

Then he<sup>-asws</sup> said: 'But, have you not read the Book of Allah<sup>-azwj</sup> the Exalted: **O you, the Prophet! (Say): 'When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, and fear Allah your Lord. Do not expel them from their houses, nor should they go out from their houses except they come with an open immorality [65:1]?'**

<sup>9</sup> الكافي 6: 2 / 65

<sup>10</sup> Al Kafi – V 7 – The Book of Divorce Ch 8 H 3

ثم قال: لا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا»

Then He<sup>-azwj</sup> Said: ***You don't know, perhaps Allah would Bring about a new Command after that' [65:1]***.

ثم قال: «كل ما خالف كتاب الله و السنة فهو يرد إلى كتاب الله و السنة».

Then he<sup>-asws</sup> said: 'Everything which opposes the Book of Allah<sup>-azwj</sup> and the Sunnah, it should be referred back to the Book of Allah<sup>-azwj</sup> and the Sunnah'.<sup>11</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ أَخْبَرَنِي سَمَاعَةُ بْنُ مِهْرَانَ قَالَ أَخْبَرَنِي الْكَلْبِيُّ النَّسَابَةُ قَالَ دَخَلْتُ الْمَدِينَةَ وَ لَسْتُ أَعْرِفُ شَيْئًا مِنْ هَذَا الْأَمْرِ فَأَتَيْتُ الْمَسْجِدَ فَإِذَا جَمَاعَةٌ مِنْ قُرَيْشٍ فَقُلْتُ أَخْبِرُونِي عَنْ عَالِمِ أَهْلِ هَذَا الْبَيْتِ فَقَالُوا عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Muhammad Bin Ali who said, 'Sama'at Bin Mihan informed me saying, Al Kalby the genealogist informed me saying,

'I entered Al-Medina and I did not recognise anything from this matter (Al-Wilayah). So I went over to the Masjid, and there was a group of Quraysh there. So I said, 'Inform me about the knowledgeable one of this Household (of Rasool-Allah<sup>-saww</sup>)'. So they said, 'Abd Allah son of Al-Hassan<sup>-asws</sup>'.

فَأَتَيْتُ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَخَرَجَ إِلَيَّ رَجُلٌ ظَنَنْتُ أَنَّهُ غُلَامٌ لَهُ قُلْتُ لَهُ اسْتَأْذِنْ لِي عَلَى مَوْلَاكَ فَدَخَلَ ثُمَّ خَرَجَ فَقَالَ لِي ادْخُلْ فَدَخَلْتُ فَإِذَا أَنَا بِشَيْخٍ مُعْتَكِفٍ شَدِيدِ الْجِتْهَادِ فَسَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَنْ أَنْتَ فَقُلْتُ أَنَا الْكَلْبِيُّ النَّسَابَةُ فَقَالَ مَا حَاجُّكَ فَقُلْتُ جِئْتُ أَسْأَلُكَ فَقَالَ أَمَرْتُ بِابْنِي مُحَمَّدٍ قُلْتُ بَدَأْتُ بِكَ فَقَالَ سَلْ

So I went over to his house and sought permission. So a man came out to me, and I thought he was a slave of his, I said to him, 'Get permission for me to see your master'. He entered (the house), then came out, and he said to me, 'Enter!' So I entered, and there I was with an old man who had secluded (himself) for intense striving. So I greeted upon him, and he said to me, 'Who are you?' I said, 'I am Al-Kalby the genealogist'. So he said to me, 'What is your need?' I said, 'I came over to question you'. So he said, 'Did you pass by my son Muhammad?' I said, 'I began with you'. So he said, 'Ask'.

فَقُلْتُ لَهُ أَخْبِرْنِي عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ أَنْتَ طَالِقٌ عَدَدَ نُجُومِ السَّمَاءِ فَقَالَ وَنَحَا أَمَا تَقْرَأُ سُورَةَ الطَّلَاقِ قُلْتُ بَلَى قَالَ فَأَفْرَأُ فَقَرَأْتُ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ وَ أَخْصُوا الْعِدَّةَ قَالَ أ تَرَى هَاهُنَا نُجُومُ السَّمَاءِ قُلْتُ لَا

I said to him<sup>-asws</sup>, 'Inform me about a man who says to his wife, 'You are divorced (as many times as) the number of the stars of the sky'. So he<sup>-asws</sup> said: 'Woe be unto you! Have you not read Surah Al-Talaaq?' I said, 'Yes'. He<sup>-asws</sup> said: 'So read'. So I read, '***When you divorce the women, then divorce them to their waiting period, and calculate the waiting period [65:1]***'. He<sup>-asws</sup> said: 'Do you see over here the stars of the sky (mentioned at all)?' I said, 'No'.

<sup>11</sup> قرب الإسناد: 30.

فُلْتُ فَرَجُلًا قَالَ لَا مَرَاتِهِ أَنْتِ طَالِقٌ ثَلَاثًا قَالَ تُرَدُّ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ( صلى الله عليه وآله ) ثُمَّ قَالَ لَا طَلَّاقَ إِلَّا عَلَى طَهْرٍ مِنْ غَيْرِ جِمَاعٍ بِشَاهِدَيْنِ مُقْبُولَيْنِ

I said, 'But a man says to his wife, 'You are divorced', three times'. He<sup>-asws</sup> said: 'You should refer it to the Book of Allah<sup>-azwj</sup> and the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>'. Then he<sup>-asws</sup> said: 'There is no divorce except upon cleanliness (menses-free period) from without a union, with two witnesses, both being acceptable'.<sup>12</sup>

## The open immorality

و عنه: عن بعض أصحابنا، عن علي بن الحسن الميثمي، عن علي بن أسباط، عن محمد بن علي بن جعفر، قال: سأل المأمون الرضا (عليه السلام) عن قول الله عز و جل: لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ، قال: «يعني بالفاحشة المبينة أن تؤذي أهل زوجها، فإذا فعلت، فإن شاء أن يخرجها من قبل أن تنقضي عدتها فعل».

And from him (Yaqoub Kulayni), from some of our companions, from Ali Bin Al-Hassan Al-Maysami, from Ali Bin Asbaat, from Muhammad Bin Ali Bin Ja'far who said:

'A Momin asked (Imam) Al-Reza<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Do not expel them from their houses, nor should they go out from their houses except they come with an open immorality [65:1]**, he<sup>-asws</sup> said: 'The meaning of 'open immorality' is that she harms the family of her husband. So if she were to do that, he can drive her out even before she has completed her term'.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الرِّضَا (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ قَالَ أَدَاهَا لِأَهْلِ الرَّجُلِ وَ سُوءُ خُلُقِهَا .

Ali Bin Ibrahim, from his father, from one of his companions,

'From Al-Reza<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Do not expel them from their houses, nor should they go out from their houses except they come with an open immorality [65:1]**. He<sup>-asws</sup> said: 'Her hurting the family of the man and her evil manners'.<sup>14</sup>

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ قَالَ سَأَلَ الْمَأْمُونُ الرِّضَا (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ قَالَ يَعْنِي بِالْفَاحِشَةِ الْمُبَيَّنَةِ أَنْ تُؤْذِيَ أَهْلَ زَوْجِهَا فَإِذَا فَعَلَتْ فَإِنْ شَاءَ أَنْ يُخْرِجَهَا مِنْ قَبْلِ أَنْ تَنْقُضِيَ عِدَّتَهَا فَعَلَّ .

One of our companions, from Ali Bin Al Hassan Al Taymuly, from Ali Bin Asbaat, from Muhammad Bin Ali Bin Ja'far who said,

'Al-Mamoun asked Al-Reza<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Do not expel them from their houses, nor should they go out from their houses except they come**

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 81 H 6

<sup>13</sup> الكافي 6: 97 / 2.

<sup>14</sup> Al Kafi – V 7 – The Book of Divorce Ch 29 H 1



**with an open immorality [65:1]**, he<sup>-asws</sup> said: 'It Means by the 'open immorality', if she hurts the family of her husband. So when she does that, so if he so desires to expel her from before the completion of her waiting period, he can do it'.<sup>15</sup>

و عنه: بإسناده عن سعد بن عبد الله القمي، عن القائم (عليه السلام)، قال: قلت له: فأخبرني عن الفاحشة المبينة التي إذا أتت المرأة بها في أيام عدتها حل لزوجها أن يخرجها من بيته.

And from him (Sheykh Al-Sadouq), by his chain, from Sa'd Bin Abdullah Al-Qummi,

(It has been narrated) from Al-Qaim<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, 'Inform me about the 'open immorality' which if the woman commits it during the days of her waiting period, it becomes Permissible for her husband to drive her out from his house'.

قال: «الفاحشة المبينة هي السحق دون الزنا، فإن المرأة إذا زنت و أقيم عليها الحد ليس لمن أرادها أن يمتنع بعد ذلك من التزوج بها لأجل الحد،

He<sup>-asws</sup> said: 'The 'open immorality' – It is the lesbian act besides the adultery. So if the woman commits adultery, and the Legal punishment is applied on her, it would not be possible for the one who wants to marry her to be able to prevent from the marriage for the reason of the legal punishment.

فإذا سحقت وجب عليها الرجم، و الرجم خزي، و من قد أمر الله برجمه فقد أخزاه، و من أخزاه فقد أبعدته، و من أبعدته فليس لأحد أن يقربه».

But if she has committed the lesbian act, it would Obligate stoning upon her. And the stoning is a disgrace, and the one for whom Allah<sup>-azwj</sup> has Commanded for the stoning, so He<sup>-azwj</sup> has disgraced him, and the one whom He<sup>-azwj</sup> has Disgraces, then he is remote from Him<sup>-azwj</sup>, and the one who is remote, it is not for anyone that he should go near to him'.<sup>16</sup>

## The maintenance expenses

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عليه السلام) عَنْ شَيْءٍ مِنَ الطَّلَاقِ فَقَالَ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ طَلَاقًا لَا يَمْلِكُ فِيهِ الرَّجْعَةَ فَقَدْ بَانَتْ مِنْهُ سَاعَةٌ طَلَّقَهَا وَ مَلَكَتْ نَفْسَهَا وَ لَا سَبِيلَ لَهُ عَلَيْهَا وَ تَعْتَدُ حَيْثُ شَاءَتْ وَ لَا نَفَقَةَ لَهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from sa'ad Bin Abu Khalaf who said,

'I asked Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> about something from the divorce. So he<sup>-asws</sup> said: 'When the man divorces his wife with a divorce in which he has no control regarding the reversion, so she is irrevocably divorced from him the moment he divorces her, and she is in control of herself, and there is no way for him upon her, and she would wait wherever she so desires to, and there are no (maintenance) expenses for her'.

قَالَ قُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لَا يَخْرُجْنَ

<sup>15</sup> Al Kafi – V 7 – The Book of Divorce Ch 29 H 2

<sup>16</sup> كمال الدين و تمام النعمة: 21 / 459.

He (the narrator) said: 'Is not Allah<sup>-azwj</sup> Mighty and Majestic Saying: ***Do not expel them from their houses, nor should they go out [65:1]?***'

قَالَ فَقَالَ إِنَّمَا عَنِ بَذْلِكَ الَّذِي تُطَلِّقُ تَطْلِيقَةً بَعْدَ تَطْلِيقَةٍ فَبِذَلِكَ الَّذِي لَا تُخْرُجُ وَلَا تُخْرَجُ حَتَّى تُطَلِّقَ الثَّالِثَةَ فَإِذَا طَلَّقْتَ الثَّالِثَةَ فَقَدْ بَانَ مِنْهُ وَلَا نَفَقَةَ لَهَا

He (the narrator) said, 'He<sup>-asws</sup> said: 'But rather it Means by that who is divorced with a divorce after a divorce, so she is the one who should not be driven out nor go out until she is divorced by the third divorce. When she is divorced with the third, then she is irrevocably divorced from him, and there would be no (maintenance) expenses for her.

وَالْمَرْأَةُ الَّتِي يُطَلِّقُهَا الرَّجُلُ تَطْلِيقَةً ثُمَّ يَدْعُهَا حَتَّى يَخْلُوَ أَجْلُهَا فَهَذِهِ أَيْضاً تَقْعُدُ فِي مَنْزِلِ زَوْجِهَا وَ لَهَا النَّفَقَةُ وَ السُّكْنَى حَتَّى تَنْقَضِيَ عِدَّتُهَا .

And the woman who the man divorces with a divorce, then leaves her until she is free from her term, so this one as well should sit a house of her husband, and for her would be the (maintenance) expenses, and the dwelling until she fulfils her waiting period'.<sup>17</sup>

### The spending of the waiting period in the husband's house

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) فِي الْمُطَلَّاقَةِ تَعْتَدُ فِي بَيْتِهَا وَ تُظَهِّرُ لَهُ زِينَتَهَا لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا .

Humeyd Bin Ziyad, from Ibn Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

'From one of the two (5th or 6th Imam<sup>-asws</sup>): 'Regarding the divorced woman, she should wait in her house and manifest her adornments for him, ***perhaps Allah would Bring about a new Command after that***' [65:1].<sup>18</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْمُطَلَّاقَةُ تَكْتَحِلُ وَ تَخْتَضِبُ وَ تَطِيبُ وَ تَلْبَسُ مَا شَاءَتْ مِنَ الثِّيَابِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا لَعَلَّهَا أَنْ تَقَعَ فِي نَفْسِهِ فَيُراجِعَهَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Zurara,

'From Abu Abdullah<sup>-asws</sup> having said: 'The divorced woman should apply Kohl, and hair dye, and perfume, and wear whatsoever she so desires to from the clothes, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying: ***perhaps Allah would Bring about a new Command after that***' [65:1]. Perhaps she would occur in his self and he would revert back to her'.<sup>19</sup>

<sup>17</sup> Al Kafi – V 7 – The Book of Divorce Ch 28 H 5

<sup>18</sup> Al Kafi – V 7 – The Book of Divorce Ch 28 H 10

<sup>19</sup> Al Kafi – V 7 – The Book of Divorce Ch 28 H 14



## Two witnesses, or one witness and one swearing an oath?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ دَخَلَ الْحَكَمُ بْنُ عُتَيْبَةَ وَ سَلَمَةُ بْنُ كَهَيْلٍ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَسَأَلَاهُ عَنْ شَاهِدٍ وَ يَمِينٍ فَقَالَ قَضَى بِهِ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ قَضَى بِهِ عَلِيٌّ ( عَلَيْهِ السَّلَام ) عِنْدَكُمْ بِالْكُوفَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘Al-Hakm Bin Uteyba and Salmat Bin Kuheyl came over to Abu Ja’far<sup>-asws</sup>, and they asked him about a witness and an oath, so he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> had judged by it, and Ali<sup>-asws</sup> had judged by it in your presence at Al-Kufa’.

فَقَالَا هَذَا خِلَافُ الْقُرْآنِ فَقَالَ وَ أَتَيْنَ وَجَدْنَاهُ خِلَافَ الْقُرْآنِ فَقَالَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ أَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ فَقَالَ لَهُمَا أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقَوْلُهُ وَ أَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ هُوَ أَنْ لَا تَقْبَلُوا شَهَادَةَ وَاحِدٍ وَ يَمِيناً

But they said, ‘This is opposing the Quran!’ So he<sup>-asws</sup> said: ‘And where did you find it to be opposing the Quran?’ They both said, ‘Allah<sup>-azwj</sup> Blessed and Exalted is Saying: **and two just ones from you should bear witness [65:2]**’. So Abu Ja’far said to them: ‘So His<sup>-azwj</sup> Words: **and two just ones from you should bear witness [65:2]**, it is that you should accept the testimony of one and an oath’.

ثُمَّ قَالَ إِنَّ عَلِيّاً ( عَلَيْهِ السَّلَام ) كَانَ قَاعِداً فِي مَسْجِدِ الْكُوفَةِ فَمَرَّ بِهِ عَبْدُ اللَّهِ بْنُ قُفْلٍ التَّمِيمِيُّ وَ مَعَهُ دِرْعٌ طَلْحَةَ فَقَالَ عَلِيٌّ ( عَلَيْهِ السَّلَام ) هَذِهِ دِرْعُ طَلْحَةَ أُخِذَتْ غُلُولاً يَوْمَ الْبَصْرَةِ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ قُفْلٍ فَاجْعَلْ بَيْنِي وَ بَيْنَكَ قَاضِيكَ الَّذِي رَضِيْتَهُ لِلْمُسْلِمِينَ فَجَعَلَ بَيْنَهُ وَ بَيْنَهُ شُرَحّاً

Then he<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> was seated in Masjid of Al-Kufa, and there passed by him<sup>-asws</sup> Abdullah Bin Fuql Al-Tameemy, and with him was a shield of Talha. So Ali<sup>-asws</sup> said to him: ‘This a shield of Talha. It was taken deceptively (from war booty) on the day of Al-Basra (Battle of the camel)’. But Abdullah Bin Fuql said to him<sup>-asws</sup>, ‘So make a judge to be in between me and you<sup>-asws</sup>, one whom you<sup>-asws</sup> are pleased with for the Muslims’. So he<sup>-asws</sup> made Shurayh to be between himself<sup>-asws</sup> and him.

فَقَالَ عَلِيٌّ ( عَلَيْهِ السَّلَام ) هَذِهِ دِرْعُ طَلْحَةَ أُخِذَتْ غُلُولاً يَوْمَ الْبَصْرَةِ فَقَالَ لَهُ شُرَيْحٌ هَاتِ عَلَيَّ مَا تَقُولُ بَيْنَهُ فَأَتَاهُ بِالْحَسَنِ ( عَلَيْهِ السَّلَام ) فَشَهِدَ أَنَّهَا دِرْعُ طَلْحَةَ أُخِذَتْ غُلُولاً يَوْمَ الْبَصْرَةِ فَقَالَ شُرَيْحٌ هَذَا شَاهِدٌ وَاحِدٌ فَلَا أَقْضِي بِشَهَادَةِ شَاهِدٍ حَتَّى يَكُونَ مَعَهُ آخَرُ

Then Ali<sup>-asws</sup> said: ‘This is a shield of Talha. I<sup>-asws</sup> had seized it on the day of Al-Basra’. Shurayh said to him<sup>-asws</sup>, ‘Come with a proof upon what you<sup>-asws</sup> are saying’. So he<sup>-asws</sup> came with Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> testified that this is a shield of Talha taken deceptively (from war booty) on the day of Al-Basra’. So Shurayh said, ‘This is one witness, and I shall not judge with the testimony of one witness until there happens to be another one with him’.

فَدَعَا قَنْبَرًا فَشَهِدَ أَنَّهَا دِرْعُ طَلْحَةَ أُخِذَتْ غُلُولاً يَوْمَ الْبَصْرَةِ فَقَالَ شُرَيْحٌ هَذَا مَمْلُوكٌ وَ لَا أَقْضِي بِشَهَادَةِ مَمْلُوكٍ

So he<sup>-asws</sup> called Qanbar, and he testified that it was a shield of Talha taken deceptively (from war booty) on the day of Al-Basra. Shurayh said, ‘This is an owned slave, and I will not judge with a testimony of an owned slave’.

قَالَ فَغَضِبَ عَلَيَّ ( عليه السلام ) فَقَالَ خُذُوهَا فَإِنَّ هَذَا قَضَى بِجَوْرِ ثَلَاثَ مَرَّاتٍ قَالَ فَتَحَوَّلَ شُرَيْحٌ ثُمَّ قَالَ لَا أَقْضِي بَيْنَ اثْنَيْنِ حَتَّى تُخْبِرَنِي مِنْ أَيْنَ قَضَيْتُ بِجَوْرِ ثَلَاثَ مَرَّاتٍ

He (the narrator) said, 'So Ali<sup>-asws</sup> was furious and he<sup>-asws</sup> said: 'Take it, for this one had judged with inequity', three times. Shurayh turned around, then said, 'I will not judge between two until you<sup>-asws</sup> inform me from where I have judged with inequity, three times'.

فَقَالَ لَهُ وَيْلَكَ أَوْ وَيْحَكَ إِنِّي لَمَّا أَخْبَرْتُكَ أَنَّهَا دِرْعٌ طَلْحَةَ أَخَذْتَ غُلُولًا يَوْمَ الْبَصْرَةِ قُلْتَ هَاتِ عَلَيَّ مَا تَقُولُ بَيِّنَةً وَقَدْ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) حَيْثُمَا وَجِدَ غُلُولٌ أَخَذَ بِغَيْرِ بَيِّنَةٍ قُلْتُ رَجُلٌ لَمْ يَسْمَعْ الْحَدِيثَ فَهَذِهِ وَاحِدَةٌ

So, he<sup>-asws</sup> said to him: 'Woe be unto you!' or 'Fie be on you!', When I<sup>-asws</sup> informed you that it was a shield of Talha taken deceptively (from war booty) on the day of Al-Basra, you said, 'Come with proof upon what you<sup>-asws</sup> are saying', and Rasool-Allah<sup>-saww</sup> had said: 'Wherever a stolen (war booty) is found, it would be retrieved without proof'. So I<sup>-asws</sup> said: 'A man has not heard the Hadeeth'. So this is once.

ثُمَّ أَتَيْتُكَ بِالْحَسَنِ فَشَهِدَ فَقُلْتَ هَذَا وَاحِدٌ وَلَا أَقْضِي بِشَهَادَةِ وَاحِدٍ حَتَّى يَكُونَ مَعَهُ آخَرُ وَقَدْ قَضَى رَسُولُ اللَّهِ ( صلى الله عليه وآله ) بِشَهَادَةِ وَاحِدٍ وَبَيْنَ فَهَذِهِ ثِنْتَانِ

Then I<sup>-asws</sup> came to you with Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> testified, but you said, 'This is one, and I will not judge with the testimony of one until there happens to be another one with him<sup>-asws</sup>', and Rasool-Allah<sup>-saww</sup> had judged with the testimony of one and an oath. So this is twice'.

ثُمَّ أَتَيْتُكَ بِقَنْبَرٍ فَشَهِدَ أَنَّهَا دِرْعٌ طَلْحَةَ أَخَذْتَ غُلُولًا يَوْمَ الْبَصْرَةِ قُلْتَ هَذَا مَمْلُوكٌ وَلَا أَقْضِي بِشَهَادَةِ مَمْلُوكٍ وَمَا بَأْسُ بِشَهَادَةِ الْمَمْلُوكِ إِذَا كَانَ عَدْلًا

Then I<sup>-asws</sup> came over with Qanbar, and he testified that it was a shield of Talha taken by deception (from war booty) on the day of Al-Basra, so you said, 'This is an owned slave, and I will not judge with the testimony of an owned slave'. And what is wrong with the testimony of the owned slave when it was just?'

ثُمَّ قَالَ وَيْلَكَ أَوْ وَيْحَكَ إِمَامُ الْمُسْلِمِينَ يُؤْمَنُ مِنْ أُمُورِهِمْ عَلَى مَا هُوَ أَعْظَمُ مِنْ هَذَا

Then he<sup>-asws</sup> said: 'Woe be unto you!', or 'Fie be upon you! An Imam<sup>-asws</sup> of the Muslims is trusted upon their affairs upon what is greater than this'.<sup>21</sup>

## The apparent sustenance

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عليه السلام ) مَا فَعَلَ عُمَرُ بْنُ مُسْلِمٍ قُلْتُ جَعَلْتُ فِدَاكَ أَقْبَلَ عَلَى الْعِبَادَةِ وَتَرَكَ التِّجَارَةَ فَقَالَ وَيْحُهُ أَمَا عَلِمَ أَنَّ تَارِكَ الطَّلَبِ لَا يُسْتَجَابُ لَهُ

From him, from Muhammad Bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said,

<sup>21</sup> Al Kafi – V 7 – The Book of Testimonies Ch 8 H 5

'Abu Abdullah<sup>-asws</sup> said to me: 'What does Umar Bin Muslim do?' I said, 'May I be sacrificed for you<sup>-asws</sup>! He has diverted towards the worship and neglects the business'. So he<sup>-asws</sup> said: 'Woe be unto him! The neglecter of the seeking does not get his supplications Answered for him.

إِنَّ قَوْمًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) لَمَّا نَزَلَتْ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَغْلَقُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا قَدْ كُفِينَا

A group from the companions of Rasool-Allah<sup>-saww</sup>, when (the Verse): **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon [65:3]**, was Revealed, they locked their doors and diverted themselves towards the worship, and they were saying, 'Allah<sup>-azwj</sup> would Suffice for us'.

فَبَلَغَ ذَلِكَ النَّبِيَّ ( صلى الله عليه وآله ) فَأَرْسَلَ إِلَيْهِمْ فَقَالَ مَا حَمَلَكُمْ عَلَى مَا صَنَعْتُمْ قَالُوا يَا رَسُولَ اللَّهِ تُكْفِلُ لَنَا بِأَرْزَاقِنَا فَأَقْبَلْنَا عَلَى الْعِبَادَةِ فَقَالَ إِنَّهُ مَنْ فَعَلَ ذَلِكَ لَمْ يُسْتَجَبْ لَهُ عَلَيْهِمْ بِالطَّلَبِ .

So that reached the Prophet<sup>-saww</sup>, so he<sup>-saww</sup> sent for them. He<sup>-saww</sup> said: 'What made you carry upon what you are doing?' They said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> guaranteed our livelihood for us, so we diverted ourselves towards the worship'. He<sup>-saww</sup> said: 'The one who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)'.<sup>22</sup>

علي بن إبراهيم، قال: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد، عن محمد بن زياد، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ قال: «في دنياه».

Ali Bin Ibrahim, from Muhammad in Ahmad Bin Sabit, from Al-Hassan Bin Muhammad, from Muhammad Bin Ziyad, from Abu Ayoub, from Muhammad Bin Muslim who said:

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>, Mighty and Majestic: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon [65:3]**, said; 'Regarding his worldly matters'.<sup>23</sup>

## The esoteric sustenance

عَلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْكُنَاسِيِّ قَالَ حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَكَبَّرَ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Ali, from Ali Bin Al-Husayn, from Muhammad Al-Kunary who said:

'It was narrated to us with an unbroken chain going up to Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Statement, Mighty is His<sup>-azwj</sup> Mention: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon [65:3]**.

<sup>22</sup> Al Kafi – V 5 – The Book of Subsistence Ch 8 H 5

<sup>23</sup> تفسير القمي 2: 375

قَالَ هَؤُلَاءِ قَوْمٌ مِنْ شِيعَتِنَا ضَعَفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَفْتَسِبُونَ مِنْ عَلَمِنَا فَيَرْحَلُ قَوْمٌ فَوْفَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُتَعَبُونَ أَبْدَانَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْفُلُونَهُ إِلَيْهِمْ فَيَعْبِيهِ هَؤُلَاءِ وَ تُضَاعِفُهُ هَؤُلَاءِ فَأُولَئِكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرُهُ لَهُمْ خَزَائِنًا وَ يَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ

He<sup>-asws</sup> said: 'These are our<sup>-asws</sup> weak Shias who do not have the means in order to take it (directly) from us<sup>-asws</sup>. So they hear our<sup>-asws</sup> Hadeeth and they try to accumulate from our<sup>-asws</sup> Knowledge. A people who are higher than them, (are those) who spend their wealth, tiring their bodies to the extent that they came up to us<sup>-asws</sup>, hear our<sup>-asws</sup> Hadeeth and transmit these to them. So those ones (the weak) preserve them, while these ones waste them. So they are the ones for whom Allah<sup>-azwj</sup> Mighty is His<sup>-azwj</sup> Mention Makes an outlet for them and Gives them Sustenance (Ahadeeth) from a source which they had not even considered beforehand".<sup>24</sup>

### VERSE 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا {3}

**And He would Sustain him from where he does not reckon. And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُبَيْدِ بْنِ إِسْحَاقَ عَنْ وَاجِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ عَمْرِو بْنِ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكَّلْ عَلَى اللَّهِ دَرَجَاتٍ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتُ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيصِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, said, 'I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And one who relies upon Allah, so He would Suffice him [65:3]**. So he<sup>-asws</sup> said: 'The reliance upon Allah<sup>-azwj</sup> has levels – from it is that you rely upon Allah<sup>-azwj</sup> in your matters, all of them. So whatever He<sup>-azwj</sup> Does with you, you should be satisfied from Him<sup>-azwj</sup>. You should know that He<sup>-azwj</sup> would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him<sup>-azwj</sup>. Therefore, rely upon Allah<sup>-azwj</sup> by delegating that to Him<sup>-azwj</sup>, and trust in Him<sup>-azwj</sup> regarding it, and in other such matters'.<sup>25</sup>

<sup>24</sup> Al Kafi – V 8 H 14649 (Extract)

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5



عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يَمْنَعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَمَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَمَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكَفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

‘From Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah<sup>-asws</sup> having said: ‘The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient’.

ثُمَّ قَالَ أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he<sup>-asws</sup> said: ‘Did you recite the Book of Allah<sup>-azwj</sup> Mighty and Majestic: **And one who relies upon Allah, so He would Suffice him [65:3]?**’ And he<sup>-asws</sup> said: **If you are grateful, I would Increase it for you [14:7].** And He<sup>-azwj</sup> Said: **“Supplicate to Me, I will Answer you [40:60]”**.<sup>26</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن صفوان، عن محمد بن أبي الهزاهز، عن علي بن السري، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز و جل جعل أرزاق المؤمنين من حيث لا يحتسبون، و ذلك أن العبد إذا لم يعرف وجه رزقه كثر دعاؤه».

And from him (Yaqooub Kulayyni), from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Safwaan, from Muhammad Bin Abu Hazhaaz, from Ali Bin Al-Sarayy who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying that: ‘Allah<sup>-azwj</sup> Mighty and Majestic Sustains the Momineen from (a source) they had not considered, and that the servant would frequently supplicate for it when he does not know the direction of his sustenance’.<sup>27</sup>

## VERSE 4

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا {4}

**And those from your women despaired from the menstruation, if you doubt, then their waiting period is of three months, and of those who have yet to menstruate; and those who are pregnant, their term is that they should place their burden (give birth). And one who fears Allah, He will Make ease for him in his matter [65:4]**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «عدة المرأة التي لا تحيض، و المستحاضة التي لا تطهر ثلاثة أشهر، و عدة التي تحيض و يستقيم حيضها ثلاثة قروء».

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

<sup>27</sup> الكافي 5: 84 / 4.



Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al-Halby:

‘Abu Abdullah<sup>-asws</sup> having said: ‘The waiting period of the woman who does not menstruate, and the menstruating woman who is not clean (from it) is of three months. And the waiting period of the one who menstruates and her menstruation is established, is of three periods’.

و سألته عن قول الله عز و جل: إِنْ ارْتَبْتُمْ، مَا الرِّبَّةُ؟ فقال: «ما زاد على شهر فهو ربيّة، فلتعتد ثلاثة أشهر، و لتترك الحيض، و ما كان في الشهر لم ترد في الحيض عليه ثلاث حيض فعدتها ثلاث حيض».

And I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>, Mighty and Majestic: **if you doubt [65:4]**, what is the doubt?’ So he<sup>-asws</sup> said: ‘What is more than one month, so it is doubtful. Thus, her waiting period is of three months, and if she misses the menstruation, and what was in the month, it will not increase with regards to the menstruation upon her more than three periods. Thus, her waiting period would be of three menstruations’.<sup>28</sup>

و عنه: عن علي بن ابراهيم، عن أبيه عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «الحامل أجلها أن تضع حملها، و عليه نفقتها بالمعروف حتى تضع حملها».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays:

Abu Ja’far<sup>-asws</sup> having said: ‘The pregnant woman, her term is that she should lay down her burden (give birth), and for her would be her (maintenance) expenses with goodness until she gives birth’.<sup>29</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عِدَّةُ الْمَرْأَةِ الَّتِي لَا تَحِيضُ وَ الْمُسْتَحَاضَةِ الَّتِي لَا تَطْهُرُ ثَلَاثَةَ أَشْهُرٍ وَ عِدَّةُ الَّتِي تَحِيضُ وَ يَسْتَقِيمُ حَيْضُهَا ثَلَاثَةُ قُرُوءٍ

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The waiting period of the woman who does not menstruate, and the woman suffering from post-childbirth bleeding and is not pure, is of three months; and the waiting period of the menstruating woman, and her menstruation is regular, is of three *Quroo* (pure periods)’.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنْ ارْتَبْتُمْ مَا الرِّبَّةُ فَقَالَ مَا زَادَ عَلَى شَهْرٍ فَهُوَ رِبَّةٌ فَلْتَعْتَدْ ثَلَاثَةَ أَشْهُرٍ وَ لَتَتْرُكِ الْحَيْضَ وَ مَا كَانَ فِي الشَّهْرِ لَمْ تَرِدْ فِي الْحَيْضِ عَلَيْهِ ثَلَاثَ حَيْضٍ فَعِدَّتُهَا ثَلَاثُ حَيْضٍ .

He (the narrator) said, ‘And I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **if you doubt [65:4]** – what is the doubt?’ So he<sup>-asws</sup> said: ‘What is increased upon a month, so it is a doubtful, therefore let her wait three months, and neglects the

<sup>28</sup> الكافي 6: 8 / 100

<sup>29</sup> الكافي 6: 1 / 103

menstruation, and whatever was in the month does not exceed in the menstruation upon it for three menstruation, so her waiting period is of three menstruations'.<sup>30</sup>

## VERSES 5 & 6

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا {5}

***That is a Command of Allah Revealed to you, and fears Allah, He would Remove his evil deeds from him and Magnify the Recompense for him [65:5]***

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَأَمَّا رِءُوسُكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُمْ فَمُتْرَضِعٌ لَهُ أُخْرَىٰ {6}

***Lodge them where you lodge from your means, and do not harm them in order to straiten upon them. And if they happen to be pregnant, then spend upon them until they place their burden. So, if they were to breastfeed for you, then give them their recompense, and enjoin between yourselves with kindness. And if you disagree, then another one should breastfeed for him [65:6]***

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام)، قال: «إذا طلق الرجل المرأة و هي حبلى، أنفق عليها حتى تضع حملها، فإذا وضعت أعطاهما أجرها و لا يضارها إلا أن يجد من هي أرخص أجرا منها، فإن رضيت بذلك الأجر فهي أحق بابنها حتى تطفمه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Sabah Al-Kanany:

Abu Abdullah<sup>-asws</sup> having said: 'If the man divorces a woman when she is pregnant, she would be entitled to (maintenance) expenses until such time as she gives birth. So when she has done that, there would be recompense for her, and he should not harm her, unless if he finds a cheaper way to recompense her from it. So if she is happy with that recompense, then she would be more rightful with her baby until she weans it'.<sup>31</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «لا يضار الرجل امرأته إذا طلقها فيضيق عليها حتى تنتقل قبل أن تنقضي عدتها، فإن الله عز و جل قد نهي عن ذلك، فقال: وَ لَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Al-Halby:

<sup>30</sup> Al Kafi – V 7 – The Book of Divorce Ch 33 H 8

<sup>31</sup> الكافي 6: 2 / 103

Abu Abdullah<sup>-asws</sup> having said: 'The man should not harm his wife if he divorces her, so he would put her in straitened circumstances until she moves before the ending of her waiting period, for Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited from that, so He<sup>-azwj</sup> Said: **and do not harm them in order to straiten upon them [65:6]**'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُضَارُّ الرَّجُلُ امْرَأَتَهُ إِذَا طَلَّقَهَا فَيُضَيِّقُ عَلَيْهَا حَتَّى تَنْتَقِلَ قَبْلَ أَنْ تَنْقُضِيَ عِدَّتَهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ هَمَى عَنْ ذَلِكَ فَقَالَ وَ لَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ .

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

'From Abu Abdullah<sup>-asws</sup> having said: 'The man must not harm his wife when he divorces her, so he (financially) straitens upon her until she moves before the fulfilment of her waiting period, for Allah<sup>-azwj</sup> Mighty and Majestic has Forbidden from that, so He<sup>-azwj</sup> Said: **and do not harm them in order to straiten upon them [65:6]**'.<sup>33</sup>

و عنه: عن حميد بن زياد، عن جعفر بن سماعة، عن علي بن عمران السقا، عن ربعي بن عبد الله، عن عبد الرحمن بن أبي عبد الله البصري، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل طلق امرأته و هي حبلى، و كان في بطنها اثنان، فوضعت واحدا و بقي واحد. فقال: «تبين بالأول، و لا تحل للأرواح حتى تضع ما في بطنها».

And from him, from Hameed Bin Ziyad, from Ja'far Bin Sama'at, from Ali Bin Umran Al-Saqaa, from Rabie Bin Abdullah, from Abdul Rahman Bin Abu Abdullah Al-Basry:

'I asked Abu Abdullah<sup>-asws</sup> about a man who divorces his wife and she is pregnant with twins, so she gives birth to one, and one remains'. So he<sup>-asws</sup> said: 'She becomes clear of the first one, and it is not permissible for her to marry until she gives birth to the second one'.<sup>34</sup>

## VERSE 7

لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا {7}

**Let the one with abundance spend from his abundance, and one whose sustenance is straitened upon him, let him spend from what Allah has Given him. Allah does not Encumber a soul except what He has Given it. Allah will Make ease to be after difficulty [65:7]**

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ الْمُوسِرِ يَتَّخِذُ الْبَيَّابَ الْكَثِيرَةَ الْجَيَادَ وَ الطَّيَالَسَةَ وَ الْمُفْصَصَ الْكَثِيرَةَ يَصُونُ بَعْضُهَا بَعْضًا يَتَجَمَّلُ بِهَا أَيْ يَكُونُ مُسْرِفًا قَالَ لَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ .

From him, from Nuh Bin Shuayb, from one of his companions,

<sup>32</sup> الكافي 6: 123 / 1

<sup>33</sup> Al Kafi – V 7 – The Book of Divorce Ch 49 H 1

<sup>34</sup> الكافي 6: 82 / 10

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the man affluent man taking many clothes, new ones, and the pallium, and an abundance of shirts making each other last longer, beautifying by these, would he happen to be an extravagant?' He<sup>-asws</sup> said: 'No, because Allah<sup>-azwj</sup> Mighty and Majestic Saying: **Let the one with abundance spend from his abundance [65:7]**'.<sup>35</sup>

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ، قال: «إذا أنفق الرجل على امرأته ما يقيم ظهرها مع الكسوة، و إلا فرق بينهما».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer:

Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and one whose sustenance is straitened upon him, let him spend from what Allah has Given him [65:7]**, said: 'When the man spends upon his wife, what he covers her back with the clothes, or else there would be a separation between them'.<sup>36</sup>

وَ يَحْتَدِ الْإِسْنَادِ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصْلَحَكَ اللَّهُ هَلْ جُعِلَ فِي النَّاسِ أَدَاةٌ يَتَأَلَوْنَ بِهَا الْمَعْرِفَةَ قَالَ فَقَالَ لَا قُلْتُ فَهَلْ كُفِّلُوا الْمَعْرِفَةَ قَالَ لَا عَلَى اللَّهِ الْبَيِّنَاتُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا وَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا

And by this chain, from Yunus, from Hammad, from Abdul A'ala who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Has there Made to be in the people a tool by which they can attain the recognition?' So he<sup>-asws</sup> said: 'No'. He said, 'So is He<sup>-azwj</sup> Encumbering the recognition?' He<sup>-asws</sup> said: 'No. Upon Allah<sup>-azwj</sup> is the Clarification. **(Allah Said): "Allah does not Encumber a soul except to its capacity [2:286]. Allah does not Encumber a soul except what He has Given it [65:7]"**'.<sup>37</sup>

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز و جل: وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا، قال: «القوام هو المعروف، عَلَى الْمَوْسِعِ قَدْرُهُ وَ عَلَى الْمُقْتَرِ قَدْرُهُ عَلَى قَدْرِ عِيَالِهِ، وَ مَوْنَتُهُمُ الَّتِي هِيَ صِلَاحُ لَهُ وَ لَهَا وَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا».

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

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **and are moderate between that [25:67]**, he<sup>-asws</sup> 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]**'.<sup>38</sup>

<sup>35</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 12

<sup>36</sup> تفسير القمي 2: 375.

<sup>37</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 32 H 5 (Extract)

<sup>38</sup> الكافي 4: 8 / 56

في من لا يحضره الفقيه باسناده إلى النبي صلى الله عليه وآله قال: واعلم ان مع العسر يسرا وان مع الصبر النصر وان الفرج مع الكرب وان مع العسر يسرا ان مع العسر يسرا.

In Man La Yahzar Al-Faqih,

by his (Sheykh Al-Sadouq)'s chain going up to the Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> said: 'And know that with the difficulty there is ease, and that with the patience is the Help, and that relief is with the affliction, and that with the difficulty there is ease, surely with difficulty there is ease'.<sup>39</sup>

## VERSES 8 - 11

وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكَرًا  
{8}

***And how many a town rebelled against the Command of its Lord and His Messengers, so We Reckoned them with a severe Reckoning, and Punished them with a terrible Punishment [65:8]***

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا {9}

***So it tasted the scourge of its affairs and the evil consequences of its affair was a loss [65:9]***

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا  
{10}

***Allah has Prepared for them a severe Punishment, therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Zikr [65:10]***

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا {11}

***A Rasool reciting to you Clarifying Verses of Allah in order to extract those who are believing and are doing righteous deeds, from the multiple darkness to the Light. And one who believes in Allah and does righteous deeds, He would Enter him into Gardens from***

<sup>39</sup> Tafseer Noor Al Saqalayn – CH 94 H 13

***beneath which the rivers flow, abiding therein for ever! Allah has been excellent to him in Grace [65:11]***

### **Zikr – A name for Rasool-Allah<sup>-sawww</sup>**

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو و قد اجتمع في مجلسه جماعة من علماء العراق و خراسان، و ذكر الحديث إلى أن قال فيه الرضا (عليه السلام): «نحن أهل الذكر الذين قال الله في كتابه: فَسُئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَنَحْنُ أَهْلُ الذِّكْرِ، فَاسْأَلُونَا إِنْ كُنْتُمْ لَا تَعْلَمُونَ».

Ibn Babuwayh said, 'Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayaana Bin Al Salt who said,

'Al-Reza<sup>-asws</sup> was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, from the scholars of Al Iraq and Khurasan', and he mentioned the Hadeeth until Al Reza<sup>-asws</sup> said: 'We<sup>-asws</sup> are the People<sup>-asws</sup> of the Zikr whom Allah<sup>-azwj</sup> has Mentioned in His<sup>-azwj</sup> Book: ***therefore ask the people of Al Zikr if you don't know [16:43]***. So we<sup>-asws</sup> are the People<sup>-asws</sup> of the Zikr, and you all should be asking us<sup>-asws</sup> if you do not know'.

فقالت العلماء: إنما عني الله بذلك اليهود و النصارى. فقال أبو الحسن (عليه السلام): «سبحان الله، و هل يجوز ذلك؟ إذن يدعوننا إلى دينهم، و يقولون: هو أفضل من دين الإسلام».

The scholars said, 'But rather, what Allah<sup>-azwj</sup> has Meant by that are the Jews and the Christians!' So Abu Al-Hassan<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup>! And is that possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!'

فقال المأمون: فهل عندك في ذلك شرح بخلاف ما قالوا، يا أبا الحسن؟

Al-Mamoun said, 'So is there an explanation with you<sup>-asws</sup> which is different from what they are saying, O Abu Al-Hassan<sup>-asws</sup>?'

فقال (عليه السلام): «نعم، الذكر: رسول الله (صلى الله عليه و آله) و نحن أهله، و ذلك بين في كتاب الله تعالى حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَاذْكُرُوا: رسول الله، و نحن أهله».

He<sup>-asws</sup> said: 'Yes. The Zikr (الذكر) is Rasool-Allah<sup>-sawww</sup>, and we<sup>-asws</sup> are its People<sup>-asws</sup>. And that is explained in the Book of Allah<sup>-azwj</sup> where He<sup>-azwj</sup> is Saying in Surah Al Talaaq: ***therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Reminder [65:10] A Rasool [65:11]***. So the Zikr is Rasool-Allah<sup>-sawww</sup>, and we<sup>-asws</sup> are its People<sup>-asws</sup>'.<sup>40</sup>

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيفي عن الكلبي عن ابي عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

<sup>40</sup> عيون أخبار الرضا (عليه السلام) 1: 228 / 1

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah<sup>-asws</sup> said to me: 'How many names are there in the Quran for (name of) Muhammad<sup>-saww</sup>? I said, 'Two names or three'. He<sup>-asws</sup> said: 'O Kalby, for him<sup>-saww</sup> there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

***And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].***

ومبشرا برسول يأتي من بعدى اسمه احمد

And: ***giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6]***

ولما قام عبد الله كادوا يكونون عليه ليدا

And: ***surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]***

وطه ما انزلنا عليك القرآن لتشتقى

And: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

And: ***Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]***

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: ***Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]***

ويا ايها المزمّل

And: ***O Muzzammil! [73:1]***

ويا ايها المدثر

And: ***O Muddasar! [74:1]***

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad<sup>-saww</sup>. We<sup>-asws</sup> are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah<sup>-azwj</sup>, the Quran, all of it, and I could not recall a sentence I could ask him<sup>-asws</sup> about'.<sup>41</sup>

## The Light and the Multiple darkness

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعاً في الميثاق، فقال: فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah<sup>-asws</sup> related the story of the two groups (good and evil) together during the Covenant, then he<sup>-asws</sup> said: 'So **the Light (Noor) [65:11]**, they<sup>-asws</sup> are the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> (being one Light), and the: **multiple darkness [65:11]**, are their<sup>-asws</sup> enemies''.<sup>42</sup>

في مجمع البيان نوراً مبيناً و قيل: النور ولاية علي بن أبي طالب عن أبي عبد الله عليه السلام.

In Majma Al Bayan –

'And it is said, '**The Light (Noor) [65:11]** is the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>' – from Abu Abdullah<sup>-asws</sup>'.<sup>43</sup>

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي بن أبي طالب- عليهم السلام- قال: المؤمن يتقلب في خمسة من النور: مدخله نور، و مخرجه نور، و علمه نور، و كلامه نور، و منظره يوم القيامة إلى النور.

And in the book Al-Khisaal – from Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'The Momin fluctuates in five of the lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light''.<sup>44</sup>

## VERSE 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا {12}

<sup>41</sup> Basaair Al Darajaat – P 10 Ch 18 H 26

<sup>42</sup> (Extract) تفسير العياشي 1: 461 / 138.

<sup>43</sup> Tafseer Noor Al Saqalayn – V 1 P 579 H 698

<sup>44</sup> (2) الخصال 1/ 277، ح 20.



**Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these for you to know that Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12]**

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And (by) the sky with the orbital pathways [51:7]**'. He<sup>-asws</sup> said: 'Linked to the earth' – and clasped his<sup>-asws</sup> fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِعَمَلٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِعَمَلٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

I said, 'How can it become linked to the earth, and Allah<sup>-azwj</sup> is Saying: **Allah is the One Who Raised the skies without a pillar you can see [13:2]?**' So he<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup>! Isn't Allah<sup>-azwj</sup> Saying: **without any pillars that you can see?**' I said, 'Yes'. So he<sup>-asws</sup> said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة،

I said, 'May I be sacrificed for you<sup>-asws</sup>, how is that?' He<sup>-asws</sup> extended his<sup>-asws</sup> left hand and placed his<sup>-asws</sup> right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky.

و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Allah is the One Who Created the skies, and from the earth similar to these. The Command descends between these [65:12]**.

فأما صاحب الأمر فرسول الله (صلى الله عليه وآله)، و الوصي بعد رسول الله (صلى الله عليه وآله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

So, as for the Master of the Command, so it is Rasool-Allah<sup>-saww</sup> and the successor<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup>, standing upon the surface of the earth. But rather, the Command Descends upon him<sup>-asws</sup> from above the sky, from between the (seven) skies and the (seven) earths (firmaments)'.<sup>45</sup>

قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لمن فوقنا».

I said, 'But there is nothing beneath us except for one earth?' So he<sup>-asws</sup> said: 'There is nothing underneath us except for one earth, and six of these are above us'.<sup>45</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hammaad, from Al-Husayn Bin Zayd Al-Hashimy,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعُطَارَةُ الْخَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْنَا طَابَتْ بَيُوتُنَا فَقَالَتْ بِيُوتُنَا بِرِيحِكَ أَطِيبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بَعْتَ فَأَحْسِنِي وَ لَا تَغِيْبِي فَإِنَّهُ أَتَقَى وَ أَبْقَى لِلْمَالِ

From Abu Abdullah<sup>-asws</sup> having said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet<sup>-saww</sup>, and she used to sell the perfume to them. The Prophet<sup>-saww</sup> came over while she was among them. So he<sup>-saww</sup> said: 'You bring aroma to our<sup>-saww</sup> house'. She said, 'Your<sup>-saww</sup> house is better in aroma due to your<sup>-saww</sup> fragrance, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'.

فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عِظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَحْدِثُكَ عَنْ بَعْضِ ذَلِكَ

She said, 'O Rasool-Allah<sup>-saww</sup>, I did not come to sell anything, but rather I came to ask you<sup>-saww</sup> about the Magnificence of Allah<sup>-azwj</sup> Mighty and Majestic'. So he<sup>-saww</sup> said: 'Majestic is the Majesty of Allah<sup>-azwj</sup>. I<sup>-saww</sup> shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ اللَّهِ تَحْتَهَا كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ بِمَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ اللَّهِ تَحْتَهَا كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

Then he<sup>-saww</sup> said: 'This earth with the ones upon it, compared to that which is below it, is like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'.

وَتَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعُ الْأَرْضِينَ بَيْنَ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدَّيْكِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدَّيْكِ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدَّيْكِ بَيْنَ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

And he<sup>-saww</sup> recited this Verse: **He Created seven skies and of the earth, their like [65:12]**. And the seven earths along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (earths) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بَيْنَ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحَوْتِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدَّيْكِ وَ الصَّخْرَةُ وَ الْحَوْتِ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الدَّاهِبِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (earths), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert.

وَ السَّبْعُ وَ الدَّيْكِ وَ الصَّخْرَةُ وَ الْحَوْتِ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ

And the seven (earths), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Saray) like a ring thrown in the desert’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى ثُمَّ انْقَطَعَ الْحَبْرُ عِنْدَ الثَّرَى

Then he<sup>-saww</sup> recited this Verse: **For Him is whatever is in the skies, and whatever is in the earth, and whatever is in between the two, and whatever is beneath the soil [20:6]**. Then the information is terminated, at (the mention of) the soil’.

وَ السَّبْعُ وَ الدَّيْكِ وَ الصَّخْرَةُ وَ الْحَوْتِ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بَيْنَ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَخَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And the seven (earths), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert.

وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بَيْنَ عَلَيْهَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَخَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert.

وَ هَاتَانِ السَّمَاوَاتِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهُمَا عِنْدَ الَّتِي فَوْقَهُمَا كَخَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert.

و هَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

و هُنَّ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert.

و هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرْدِ كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert’.

و تَلَا هَذِهِ الْآيَةَ وَ يُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And he<sup>-saww</sup> recited this Verse: **And He Sends down of the sky, from the mountains wherein is hail [24:43]**. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert.

And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

و هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ عِنْدَ الْكُرْسِيِّ كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

And he<sup>-saww</sup> recited this Verse: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**.

و هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ وَ الْكُرْسِيُّ عِنْدَ الْعَرْشِ كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert’. And he<sup>-saww</sup> recite this Verse: **The Beneficent is established upon the Throne [20:5]’**.

[و فِي رِوَايَةِ الْحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ.

(And in the report of Al-Hassan) – ‘The veils before (compared to the) the air is that about which the hearts are confused’.<sup>46</sup>

ابن بابويه، قال: حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي، قال: حدثنا أبي، قال: حدثنا علي بن موسى الرضا (عليه السلام)، قال: حدثنا أبي موسى بن جعفر، قال: حدثنا أبي جعفر بن محمد، قال: حدثنا أبي محمد بن علي، قال: حدثنا أبي علي بن الحسين، قال: حدثنا أبي الحسين بن علي (عليهم السلام)، قال: «كان علي بن أبي طالب (عليه السلام) [بالكوفة] في الجامع، إذ قام إليه رجل من أهل الشام، فقال: يا أمير المؤمنين، إني أسألك عن أشياء.

Ibn Babuwayh said, ‘Abu Al-Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al-Basry Baylaq narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabalat Al-Waiz, from Abu Al-Qasim Abdullah Bin Ahmad Bin Aamir Al-Ta’i, from his father who said:

‘Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> narrated to us saying: ‘My<sup>-asws</sup> father Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> father Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was at Al-Kufa among a group, when a Syrian man stood up, so he said, ‘O Amir-ul-Momineen<sup>-asws</sup>, I would like to ask you<sup>-asws</sup> about (certain) things’.

فقال: سل تفقها و لا تسأل تعنتا، فأحذق الناس بأبصارهم،

So he<sup>-asws</sup> said: ‘Ask, to understand, and do not ask to be intransigent, for the people are surrounding you with their eyes’.

فقال: أخبرني عن أول ما خلق الله تعالى؟ قال: خلق النور. قال: فمم خلقت السماوات؟ قال (عليه السلام): من بخار الماء.

So he said, ‘Inform me about the first of what Allah<sup>-azwj</sup> the Exalted Created?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Created ‘النور’ the Light’. He asked, ‘From what did He<sup>-azwj</sup> Created the skies?’ He<sup>-asws</sup> said: ‘From the water vapour’.

قال: فمم خلقت الأرض؟ قال (عليه السلام): من زبد الماء. قال: فمم خلقت الجبال؟ قال (عليه السلام): من الأمواج. قال: فلم سميت مكة أم القرى؟ قال (عليه السلام): لأن الأرض دحيت من تحتها.

He asked, ‘From what did He<sup>-azwj</sup> Create the earth?’ He<sup>-asws</sup> said: ‘From the froth of the water’. He asked, ‘From what did He<sup>-azwj</sup> Create the mountains?’ He<sup>-asws</sup> said: ‘From the waves’. He asked, ‘So why has Makkah been called the Mother City (أم القرى)?’ He said, ‘Because the ground was spread (solidified) from underneath it’.

و سألته عن سماء الدنيا، فمم هي؟ قال (عليه السلام): من موج مكفوف.

And he asked him<sup>-asws</sup> about the sky of the world, ‘So from what is it?’ He<sup>-asws</sup> said: ‘From the waves’.

<sup>46</sup> Al Kafi – H 14590

و سألّه عن ألوان السماوات السبع و أسمائها. فقال له: اسم السماء الدنيا رفيع، و هي من ماء و دخان، و اسم السماء الثانية قيدوم، و هي على لون النحاس،

And he asked him<sup>-asws</sup> about the colours of the seven skies and their names, so he<sup>-asws</sup> said to him: 'The name of the sky of the world is Rafi'e (رفيع) and it is from the water and smoke. And the name of the second sky is Qaydoum (قيدوم) and it is of the colour of copper.

و السماء الثالثة اسمها الماروم و هي على لون الشبه، و السماء الرابعة اسمها أرفلون، و هي على لون الفضة، و السماء الخامسة اسمها هيعون، و هي على لون الذهب،

And the third sky, its name is Al-Maroum (الماروم) and it is of the colour of iron. And the fourth sky, its name is Arfaloun (أرفلون) and it is of the colour of silver. And the fifth sky, its name is Hayown (هيعون), and it is of the colour of gold.

و السماء السادسة اسمها عروس، و هي ياقوتة خضراء، و السماء السابعة اسمها عجماء، و هي درة بيضاء».

And the sixth sky, its name is Arous (عروس), and it is of green ruby'. And the seventh sky, its name is Ajma'a (عجماء), and it is of the colour of white pearl'.<sup>47</sup>