

## Vastness and Ease in Islam

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وَسَلَّمَ تَسْلِيمًا، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ الْجَمِيعَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ فَرِحَّهُمْ وَأَعْنِ أَعْدَاهُمْ أَعْجَمِينَ

## Vastness and Ease in Islam

### Summary:

The beauty of Islam is that it comprehensively encompasses minor to major issues of our lives (i.e., 6:38, 6:59) and, at the same time, offers vastness (and leeway) and ease for believers when they have an excuse, eliminating coercion and compulsion.

As for the comprehensiveness, see for example:

الْحَسَنِيُّ بْنُ حُمَّادٍ الْأَشْعَرِيُّ عَنْ مَعْلَى بْنِ حُمَّادٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سُلَيْمَانَ ابْنِ أَخِي حَسَانِ الْعِجْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا خَلَقَ اللَّهُ حَلَالًا وَلَا حَرَامًا إِلَّا وَلَهُ حُدُودٌ كَحُدُودِ دَارِي هَذِهِ مَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَرْشُ الْخَدْشِ فَمَا سِوَاهُ وَالْجَلْدَةُ وَنِصْفُ الْجَلْدَةِ .

Al Husayn Bin Muhammad Al Ashary, from Moala Bin Muhammad, from Aban Bin Usman, from Suleyman cousin of Hassan Al Ajaly who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> did not Create a Permissible nor a Prohibition except for it is a Limit like the limits (boundaries) of this house of mine<sup>-asws</sup>. Whatever was from the road, so it is from the road, and whatever was from the house, so it is from the house, to the extent of the compensation of the scratch, and whatever is besides it, and the lashing and half of the lashing'.<sup>1</sup>

When it comes to the conditions of faith (how to connect with Allah<sup>-azwj</sup>), there is no leeway, e.g.,

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ لَحْنُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَنَا لَا يَسْعُ النَّاسُ إِلَّا مَعْرِفَتَنَا وَلَا يُغَذِّرُ النَّاسُ بِمَا لَمْ يَعْرِفُنَا وَمَنْ مِنَ الْكَرِّنَا كَانَ كَافِرًا وَمَنْ مِنَ الْيَكْرِنَا كَانَ ضَالًّا حَتَّى يَرْجِعَ إِلَى الْهَدَى الَّذِي أَفْرَضَ اللَّهُ عَلَيْهِ مِنْ طَاعَتِنَا الْوَاجِبَةِ فَإِنْ يَمْتَنَعْ عَلَى ضَلَالِهِ يَنْعَلِمُ اللَّهُ بِهِ مَا يَشَاءُ

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abu Salma,

(The narrator says) I heard Imam Abu Abdullah<sup>-asws</sup> saying: 'We<sup>-asws</sup> are those, obedience to whom Allah<sup>-azwj</sup> has necessitated. The people have no leeway except recognising us<sup>-asws</sup>, nor are the people excused of being ignorant of us<sup>-asws</sup>. The one who recognises us<sup>-asws</sup> would be a *Momin*, and the one who denies us<sup>-asws</sup> would be a disbeliever, and the one who does not recognise us<sup>-asws</sup> and does not deny us<sup>-asws</sup>, would be a strayer until he returns to the guidance which Allah<sup>-azwj</sup> has Necessitated

<sup>1</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 1 H 9

upon him, from being obedient to us<sup>-asws</sup>, the Obligatory. So if he was to die upon his straying, Allah<sup>-azwj</sup> will Do with him whatever He<sup>-azwj</sup> so Desires to'.<sup>2</sup>

As for the vastness and ease when there is an excuse,

فَالْأَبُو بَصِيرٌ أَيْضًا سُئِلَ عَنْ ذَلِكَ فَقَالَ مَنْ جَعَلَ اللَّهَ عَلَىٰ تَقْسِيمِ شَيْءًا فَبَلَغَ مِنْهُوَهُ فَلَا شَيْءٌ عَلَيْهِ وَكَانَ اللَّهُ أَعْذَرَ لِعَبْدِهِ.

Abu Baseer narrates, '6<sup>th</sup> Imam<sup>-asws</sup> was asked about that (when one takes a vow to do something for Allah<sup>-azwj</sup>). He<sup>-asws</sup> said: 'One who makes something for Allah<sup>-azwj</sup> upon himself, so he strives extensively (but cannot accomplish it), there is nothing upon him, and Allah<sup>-azwj</sup> is more Excusing for His<sup>-azwj</sup> servant'.<sup>3</sup>

Also, those who interpret the Holy Verses of the Quran from their opinion and apply logic are far from enjoying the vastness of Islam, e.g., Imam Ali<sup>-asws</sup> describes their grave situation as:

وَمِنْهُ، يَحْدُثُ الْإِسْنَادُ قَالَ: سَأَلَهُ عَنِ الْجُبْنِ الْفَرَاءُ يَأْتِي الرَّجُلُ السُّوقَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ فَيَسْتَرِي الْجُبْنَ لَا يَذْرِي أَهْمَّ دَكِيَّةً أَمْ لَا يُصْلِي فِيهَا

And from him, by this chain, said,

'I asked him<sup>-asws</sup> (6<sup>th</sup> Imam), about the fur coat. A man comes to the market from the markets of Muslims. He buys the coat. He does not know whether it is a purified (slaughtered animal) or not. He prays Salat in it.

فَالَّذِي نَعْمَمْ إِنَّ أَبَا جَعْفَرٍ عَكَانَ يَقُولُ إِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَىٰ أَنفُسِهِمْ بِجَهَنَّمِهِمْ إِنَّ الدِّينَ أَوْسَعُ مِنْ ذَلِكَ إِنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ عَكَانَ يَقُولُ إِنَّ شَيْعَتَنَا فِي أَوْسَعِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ أَنْتُمْ مَعْفُورُ لَكُمْ.

He<sup>-asws</sup> said: 'Yes. Abu Ja'far<sup>-asws</sup> (5<sup>th</sup> Imam) had said: 'The Kharijites (those who interpreted religion by opinion) have constricted upon themselves due to their ignorance. The religion is vaster than that. Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had said: 'Our<sup>-asws</sup> followers are in more vastness than what is between the sky and the earth. You (the followers of Ahl Al-Bayt<sup>-asws</sup>) are Forgiven for (when with an excuse due to the vastness of Islam).<sup>4</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ مُنْتَيٍ عَنْ إِسْتَاعِيلَ الْجَعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الدِّينِ الَّذِي لَا يَسْعُ الْعِنَادُ جَهَنَّمُ فَقَالَ الدِّينُ وَاسِعٌ وَلَكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَىٰ أَنفُسِهِمْ مِنْ جَهَنَّمِهِمْ

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Ismail Al Ju'fy who said,

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 11

<sup>3</sup> Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 128 H 28

<sup>4</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 6

'I asked Abu Ja'far<sup>-asws</sup> about the Religion which there is no leeway for the servants to be ignorant of it. So he<sup>-asws</sup> said: 'The Religion is vast but the Kharijites narrowed it upon themselves due to their ignorance' (an extract).<sup>5</sup>

Therefore, those who do not learn from Ahadith the true explanations and interpretations of the Holy Verses are drifting away from the vastness and ease of Islam each day. With the above short background, we try to understand more about the topic from the Holy Quran and Ahadith:

### **The Meanings of Allah<sup>-azwj</sup> has not Neglected anything in the Book:**

Allah<sup>-azwj</sup> Says in Holy Quran:

.... مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ۚ إِنَّ رَبَّهُمْ يُخْشِيُونَ {38}

**..We have not neglected in the Book of anything; then to their Lord they shall be gathering [6:38]**

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام)، قال: «إِنَّ اللَّهَ عَزَّ وَجَلَ لَمْ يَقْبَضْ نَبِيَّنَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) حَتَّىٰ أَكْمَلْنَا لَهُ الدِّينَ، وَأَنْزَلْنَا عَلَيْهِ الْقُرْآنَ فِيهِ تَبْيَانُ كُلِّ شَيْءٍ، بَيْنَ فِيهِ الْحَلَالُ وَالْحَرَامُ، وَالْمَحْدُودُ وَالْأَحْكَامُ، وَجَمِيعُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كُمَّلَ، فَقَالَ عَزَّ وَجَلَ: مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ».

Muhammad Bin Yaqoub, from Abu Muhammad Al Qasim Bin Al A'ala, raising it, from Abdul Aziz Bin Muslim,

'From Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic did not Capture (the soul of) a Prophet<sup>-as</sup> until He<sup>-azwj</sup> Completed the Religion for him<sup>-as</sup>, and the Quran was Revealed unto him<sup>-saww</sup> wherein is an explanation of all things. Therein is explained the Permissible, the Prohibition, and the legal punishments, and the ordinances, and the entirety of whatever the people could be needy to, completely. So, Allah<sup>-azwj</sup> Mighty and Majestic Said: **We have not neglected in the Book of anything [6:38]**'.<sup>6</sup>

أَبُو مُحَمَّدِ الْقَاسِمِ بْنِ الْعَلَاءِ رَحْمَةُ اللَّهِ رَعَاهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرِّضا (عَلَيْهِ السَّلَامُ) يَمْرُرُ فَاجْتَمَعْنَا فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ فِي بَنْيِ مَقْدِمَةٍ فَأَذَارُوا أَمْرَ الْإِمَامَةِ وَذَكَرُوا كَثِيرًا اختِلافَ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عَلَيْهِ السَّلَامُ) فَأَعْلَمْتُهُ خُوضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

'We were with Al-Reza<sup>-asws</sup> at Merv. So, we attended a gathering in the central Masjid on the day of Friday at the beginning of our arrival. They (people) had circled around the matter of the Imamate, and they mentioned the numerous differences among people with regard to it. I went to my Master<sup>-asws</sup> and informed him<sup>-asws</sup> of the arguments of the people regarding it.

<sup>5</sup> Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 2 H 2 (Chapters on uncleanness and its purifiers)

<sup>6</sup> الكافي 1: 1/154

فَبَسَّمَ (عليه السلام) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهَلَ الْقَوْمُ وَ حُدُّعُهُمْ عَنْ آزِانِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَنْبِضْ شَيْءٌ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى أَكْمَلَ لَهُ الَّذِينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ بَيْنَ فِيهِ الْحَلَالُ وَ الْحَرَامُ وَ الْحُدُودُ وَ الْأَحْكَامُ وَ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كَمَّا فَعَالَ عَزَّ وَ جَلَّ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

The Imam<sup>-asws</sup> smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah<sup>-azwj</sup> Mighty and Majestic did not Capture (the soul) of His<sup>-azwj</sup> Prophet<sup>-saww</sup> until He<sup>-azwj</sup> Completed the Religion for him<sup>-saww</sup>, and Revealed the Quran unto him<sup>-saww</sup> wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. The Mighty and Majestic Said **We have not neglected in the Book of anything [6:38]**.

وَ أَنْزَلَ فِي حَجَّةِ الْوَدَاعِ وَ هِيَ آخِرُ عُمُرِهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ أَمْمَتُ عَلَيْكُمْ يَعْمَلِيَّ وَ رَضِيَّتُ لَكُمُ الْإِسْلَامَ دِيْنِاً وَ أَمْرَ الْإِمَامَةَ مِنْ تَكَامَ الدِّينِ وَ لَمْ يَنْبِضْ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى بَيْنَ لَأْمَتِهِ مَعَالِمَ دِيْنِهِمْ وَ أَوْضَحَ لَهُمْ سَبِيلَهُمْ وَ تَرَكَهُمْ عَلَى فَصَدِّ سَبِيلِ الْحَقِّ وَ أَقَامَ لَهُمْ عَلَيْهَا (عليه السلام) عَلَمًا وَ إِمَامًا

And He<sup>-azwj</sup> Revealed regarding the Farewell Hajj, and it is at the end of his<sup>-saww</sup> age **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**. And the matter of the Imamate is from the completion of the Religion. And he<sup>-asws</sup> did not pass away until he<sup>-as</sup> clarified to his<sup>-saww</sup> community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he<sup>-saww</sup> established Ali<sup>-asws</sup> for them as a flag and an Imam<sup>-asws</sup>.

وَ مَا تَرَكَ لَهُمْ شَيْئاً يَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيْتَهُ فَمَنْ رَعَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُكْمِلْ دِيْنَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ وَ مَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ بِهِ

And he<sup>-saww</sup> did not neglect anything for them that the community would be needy to, except that he<sup>-saww</sup> clarified it. So, the one who claims that Allah<sup>-azwj</sup> Mighty and Majestic did not Perfect His<sup>-azwj</sup> Religion, so he has rejected the Book of Allah<sup>-azwj</sup>, and the one who rejects the Book of Allah<sup>-azwj</sup>, so he is a disbeliever in it.

هَلْ يَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحْلَهَا مِنْ الْأُمَّةِ فَيَحْجُرُونَ فِيهَا احْتِيَارُهُمْ إِنَّ الْإِمَامَةَ أَجَلٌ قَدْرًا وَ أَعْظَمُ شَانًا وَ أَعْلَى مَكَانًا وَ أَمْنَعُ جَانِيًّا وَ أَبْعَدُ عَوْرًا مِنْ أَنْ يَبْلُغُهَا النَّاسُ بِعُوْلَمِهِمْ أَوْ يَتَأَلَّوْهَا بِأَزِانِهِمْ أَوْ يُقْبِلُونَ إِمَامًا بِاحْتِيَارِهِمْ

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.<sup>7</sup>

In the Holy Verse 59 of the same chapter (6), Allah<sup>-azwj</sup> Says:

<sup>7</sup> 1 /154 : Extract (الكافي)

وَعِنْدَهُ مَقَابِعُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ {59}

***And with Him are the keys of the unseen - none knows it except Him, and He Knows what is in the land and the sea, and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]***

عن الحسين بن خالد، قال: سألت أبا الحسن (عليه السلام) عن قول الله: وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ لَا رَطْبٌ وَ لَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ، فقال: «الورقة: السقط، يسقط من بطن امه من قبل أن يهلي الولد».

From Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>: ***and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]***, so he<sup>-asws</sup> said: 'The leaf – the falling, is the falling from the womb of its mother before it appears for the birth'.

قال: فقلت: و قوله و لا حبّة؟ قال: «يعني الولد في بطن امه إذا هل و يسقط من قبل الولادة».

I said, 'And His<sup>-azwj</sup> Words ***nor a seed?*** He<sup>-asws</sup> said: 'It Means the birth from the womb of its mother when it appears and falls, just before the birth'.

قال: قلت: قوله و لا رطب؟ قال: «يعني المضعة إذا أُسْكِنَت في الرحم قبل أن يتم خلقها، قبل أن ينتقل».

I said, 'His<sup>-azwj</sup> Words ***nor any wet?*** He<sup>-asws</sup> said: 'It Means the embryo when it dwells in the womb before its creation is completed, before it is transferred'.

قال: قلت: قوله و لا يابس؟ قال: «الولد النام».

I said, 'His<sup>-azwj</sup> Words ***nor dry?*** He<sup>-asws</sup> said: 'The complete birth'.

قال: قلت: في كتاب مبين؟ قال: «في إمام مبين».

I said, 'كتاب مبين' 'in an apparent Book?' The Imam<sup>-asws</sup> said: 'With an apparent Imam<sup>-asws</sup>'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ حَمِيعاً عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْحَنْشَعِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

<sup>8</sup> تفسير العياشي 1: 361 / 29

فَالَّذِي وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَيَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ قَالَ فَقَالَ الْوَرَقَةُ السَّقُطُ وَالْحَيَّةُ الْوَلْدُ وَظُلُمَاتُ الْأَرْضِ الْأَرْحَامُ وَالرَّطْبُ مَا يَحْيِي مِنَ النَّاسِ وَالْيَأْسُ مَا يُفْيِضُ وَكُلُّ ذَلِكَ فِي إِيمَانٍ مُّبِينٍ

He (the narrator) said, 'And I asked him<sup>-asws</sup> (Abu Abdullah<sup>-asws</sup>) about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]**. He<sup>-asws</sup> said: 'The fallen leaf (is the miscarried child) and the seed is the child, and the darkness of the earth is the womb, and the wet is one who lives from the people, and the dry is who has been Captured (died), and all that is in an apparent Imam<sup>-asws</sup>'.<sup>9</sup>

الطبرسي في كتاب (الاحتجاج): روي عن محمد بن أبي عمير، عن عبد الله بن الوليد السمان، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في أولي العزم، و عن صاحبكم؟» يعني أمير المؤمنين (عليه السلام). قال: قلت: ما يقدرون على أولي العزم أحدا.

Al Tabarsy, in the book Al Ihtijaj – 'It has been reported from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Waleed Al Samaan who said,

'Abu Abdullah<sup>-asws</sup> having said: 'What are the people saying regarding The Determined Ones (أولي العزم) (Prophets<sup>-as</sup>) and with regards to your Master<sup>-asws</sup>?' Meaning Amir Al-Momineen<sup>-asws</sup>. I said (they say), 'He<sup>-asws</sup> is not ahead of any of the Determined Ones'.

قال: فقال: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ عَنْ مُوسَى: وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَلَمْ يَقُلْ: كُلُّ شَيْءٍ. وَقَالَ عَنْ عِيسَى: وَلَأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ وَلَمْ يَقُلْ: كُلُّ الَّذِي تَخْتَلِفُونَ».

He<sup>-asws</sup> said: 'Surely, Allah<sup>-azwj</sup> Said about Musa<sup>-as</sup> **And We Wrote for him in the Tablets from everything, being an Advice [7:145]**, and did not Say "Everything". And Said about Isa<sup>-as</sup>: **and I shall clarify to you part of what you are differing in [43:63]**, and did not say 'Everything which you are differing in'.

و قال عن صاحبكم - يعني أمير المؤمنين (عليه السلام) -: فَلَنْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ وَقَالَ اللَّهُ عَزَّ وَجَلَّ: وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ وَعِلْمُ هَذَا الْكِتَابِ عِنْهُ». .

And Said about your Master<sup>-asws</sup> – Meaning Amir Al-Momineen<sup>-asws</sup>: **Say: Suffice with Allah as a Witness between me and you and the one with whom is Knowledge of the Book [13:43]**. And Allah<sup>-azwj</sup> Mighty and Majestic Said: **nor any wet nor dry except it is in an apparent Book [6:59]**. And the Knowledge of this Book is with him<sup>-asws</sup>.<sup>10</sup>

<sup>9</sup> Al Kafi – H 14797 (Extract)

<sup>10</sup> الاحتجاج: 375.

## Leeway for those who are Absent Minded/forgetful

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُطَهَّرٍ قَالَ كَبَّتُ إِلَى أَيِّ الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عَلَيْهِ السَّلَامُ) أَيْنَ تَرَوَجْتُ بِأَرْبَعِ نِسَوَةٍ مُّأْسَأً عَنْ أَمْمَائِهِنَّ ثُمَّ إِلَيْيَ أَرْدَثُ طَلَاقَ إِلَخَافَهُنَّ وَ تَرْوِيجُ امْرَأَةٍ أُخْرَى فَكَتَبَ انْظُرْ إِلَى عَلَامَةٍ إِنْ كَانَتْ بِوَاحِدَةٍ مِنْهُنَّ فَتَقُولُ اسْتَهْدُوا أَنَّ فُلَانَةَ الَّتِي بِهَا عَلَامَةٌ كَذَا وَ كَذَا هِيَ طَالِقٌ ثُمَّ تَرَوَجُ الْأُخْرَى إِذَا افْقَضْتِ الْعِدَةَ .

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Muhammad Bin Ahmad Bin Mutahhar who said,

'I wrote to Abu Al-Hassan Sahib Al-Askar<sup>-asws</sup>, 'I am married to four wives, not having even asked about their names. Then I wanted to divorce one of them and marry another woman'. So, he<sup>-asws</sup> wrote: 'Look at a sign which was with one of them, and you should be saying, 'So and so woman who is with such and such a sign, she is divorced'. Then marry another one, when the waiting period expires'.<sup>11</sup>

## The Knowledge and the Ease

تَفْسِيرُ الْعَمَلَاتِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِنْ قَوْلِهِ تَعَالَى وَ لَا تُنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْ وَ لَأَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ لَوْ أَعْجَبْتُكُمْ وَ لَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُو وَ لَعِبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَ لَوْ أَعْجَبْكُمْ

(The book) 'Tafseer Al Numani' –

By the previous chain in 'Kitab Al Quran', from Amir Al Momineen<sup>-asws</sup> regarding Words of the Exalted: **And do not marry the Mushrik women until they believe, and a Momina maid is better than a Mushrik woman, and even if she fascinates you; and do not marry the Mushrik men until they believe, and a Momin slave is better than a Mushrik man, and even if he fascinates you [2:221].**

وَ ذَلِكَ أَنَّ الْمُسْلِمِينَ كَانُوا يُنْكِحُونَ فِي أَهْلِ الْكِتَابِ مِنَ الْيَهُودِ وَ النَّصَارَى وَ يُنْكِحُوهُنَّ حَتَّىٰ نَزَّلَتِ الْآيَةُ كَمَّىٰ أَنْ يُنْكِحَ الْمُسْلِمُ مِنْ الْمُشْرِكِ أَوْ يُنْكِحُهُنَّ

'And that is because the Muslims were marrying among People of the Book, from the Jews and the Christians, and they were giving in marriage to them until the Verse was Revealed Prohibiting the Muslims from marrying the Polytheist, or marrying to him'.

ثُمَّ قَالَ تَعَالَى فِي سُورَةِ الْمَائِدَةِ مَا نَسْخَ هَذِهِ الْآيَةَ فَقَالَ وَ طَعَامُ الَّذِينَ أَوْتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَ طَعَامُكُمْ حِلٌّ لَّهُمْ وَ الْمُخْصَنَاتُ مِنِ الْمُؤْمِنَاتِ وَ الْمُخْصَنَاتُ مِنِ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

Then the Exalted Said in Surah Al Maidah what Abrogated this Verse. He<sup>-azwj</sup> Said: **and the food of those Given the Book is Permissible for you, and your food is Permissible for them; and the chaste (protective) ones from the believing women and the chaste (protective) ones from those Given the Book from before you [5:5].**

<sup>11</sup> Al Kafi – V 5 – The Book of Marriage Ch 184 H 26

فَأَطْلَقَ عَزَّ وَ جَلَّ مُنَاكِحَتَهُنَّ بَعْدَ أَنْ كَانَتِي وَ تَرَكَ فَوْلَهُ وَ لَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا عَلَىٰ حَالَةٍ لَمْ يَنْسَخْهُ.

Thus, the Mighty and Majestic Permitted marrying them after having Prohibited, and Left His<sup>-azwj</sup> Words: **And do not marry the Mushrik women until they believe [2:221]** upon its state, not Abrogating it.<sup>12</sup>

### Leniency observed by Rasool Allah<sup>-saww</sup> and Imams<sup>-asws</sup>:

- ين، كتاب حسين بن سعيد و التوادر عثمان بن عيسى عن سطاعة قال: سأله عن مناكحتهم و الصلاة معهم فقال هذا أمر ممدوح إن يسعطهم رجلا قد أنكح رسول الله ص و صلى على وراءهم.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Sama'at who said,

'I asked him<sup>-asws</sup> about marrying them and (praying) the Salat behind them (general Muslims). Imam<sup>-asws</sup> said: **'This is a lenient matter, if you are able to do that (to avoid it) or (else) Rasool-Allah<sup>-saww</sup> had married them, and Ali<sup>-asws</sup> had prayed Salat behind them'**'.<sup>13</sup>

<sup>12</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 79 H 19

<sup>13</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 79 H 10