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CHAPTER 65

AL-TALAAQ

(12 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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، لأنهما للنبي (صلى الله عليه و آله)».

Ibn Babuwayh, from Abu Baseer,

Abu Abdullah^{asws} having said: 'The one who recites Surah Al-Talaaq (CH 65) and Surah Al-Tahreem (CH 66) in the obligatory (Prayers) these would Invoke Allah^{azwj} 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^{azwj} would Make him Enter into the Paradise by recitation of these two and their memorisation, because these two (Chapters) are for the Prophet^{saww}, 1

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

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (65), Allah^{azwj} would give him the sincere repentance. And if it is written, and (it is recited on) water, 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'.²

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^{asws} 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 is fighting it would be taken away'.³

¹ ثواب الأعمال: 119

² (خواص القرآن)

³ خواص القرآن: 11 «مخطوط».

VERSE 1

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

[65:1] O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

علي بن إبراهيم، قال: المخاطبة للنبي (صلى الله عليه وآله) و المعنى للناس، و هو ما قال الصادق (عليه السلام): «إن الله عز و جل بعث نبيه بياك أعني و اسمعي يا جارة».

Ali Bin Ibrahim said,

‘(Although in the Verse) The Addressee is the Prophet^{saww} but it is the people who are Meant by it, and this is what Al-Sadiq^{asws} said: ‘Allah^{azwj} Mighty and Majestic Sent His^{azwj} Prophet^{saww} onto you and Allah^{asws} Meant by it, and (it’s like) Making a neighbour listen to it’.⁴

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، جميعاً، 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^{asws} has said: ‘Every divorce (طلاق) which does not take place upon the Sunnah, or a divorce upon the waiting period (العدة), so it is nothing (invalid)’.

قال زرارة: فقلت لأبي جعفر (عليه السلام): فسر لي طلاق السنة و طلاق العدة؟ فقال: «أما طلاق السنة فإذا أراد الرجل أن يطلق امرأته فلينتظر بها حتى تطمئ و تطهر، فإذا خرجت من طمئتها طلقها تطليقة من غير جماع، و يشهد شاهدين على ذلك، ثم يدعها حتى تطمئ طمئتين، فتنقضي عدتها بثلاث حيض، و قد بانث منه، و يكون خاطباً من الخطاب إن شاءت تزوجته، و إن شاءت لم تنزوجه، و عليه نفقتها و السكنى ما دامت في عدتها، و هما يتوارثان حتى تنقضي العدة».

Zurara said, ‘So I said to Abu Ja’far^{asws}, ‘Will you^{asws} explain to me the divorce upon the Sunnah, and the divorce upon the waiting period?’ So he^{asws} said: ‘As for the divorce upon the Sunnah, so it is when the man intends to divorce his wife, so he waits until she menstruates and is clean from it. So when she comes out from her menstruation, he divorces her ‘a divorce’ without having marital relations with her, and two witnesses testify upon that. Then he leaves her until she menstruates twice. Her waiting period would be complete after three menstrual cycles, and has become

⁴ تفسير القمي 2: 373.

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. 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 until the waiting period is over’.

قال: «و أما طلاق العدة الذي قال الله تعالى: فَطَلُّوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ فَإِذَا أَرَادَ الرَّجُلُ مِنْكُمْ أَنْ يُطَلِّقَ امْرَأَتَهُ طَلَّاقَ الْعِدَّةِ، فَلْيَنْتَظِرْ بِهَا حَتَّى تَحِيضَ وَ تَخْرُجَ مِنْ حَيْضِهَا، ثُمَّ يُطَلِّقْهَا تَطْلِيقَةً مِنْ غَيْرِ جَمَاعٍ، وَ يَشْهَدُ شَاهِدَيْنِ عَدْلَيْنِ، وَ يَرِاجِعُهَا مِنْ يَوْمِهِ ذَلِكَ إِنْ أَحَبَّ، أَوْ بَعْدَ ذَلِكَ بِأَيَّامٍ، قَبْلَ أَنْ تَحِيضَ، وَ يَشْهَدُ عَلَى رَجْعَتِهَا وَ يَوَاقِعُهَا، وَ تَكُونُ مَعَهُ حَتَّى تَحِيضَ، فَإِذَا حَاضَتْ وَ خَرَجَتْ مِنْ حَيْضِهَا طَلَّقَهَا تَطْلِيقَةً أُخْرَى مِنْ غَيْرِ جَمَاعٍ، وَ يَشْهَدُ عَلَى ذَلِكَ، ثُمَّ يَرِاجِعُهَا أَيْضًا مَتَى شَاءَ، قَبْلَ أَنْ تَحِيضَ، وَ يَشْهَدُ عَلَى رَجْعَتِهَا وَ يَوَاقِعُهَا، وَ تَكُونُ مَعَهُ إِلَى أَنْ تَحِيضَ الْحَيْضَةَ الثَّلَاثَةَ، فَإِذَا خَرَجَتْ مِنْ حَيْضَتِهَا الثَّلَاثَةَ طَلَّقَهَا التَّطْلِيقَةَ الثَّلَاثَةَ بِغَيْرِ جَمَاعٍ، وَ يَشْهَدُ عَلَى ذَلِكَ، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ بَانَتْ مِنْهُ، وَ لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ».

He^{asws} said: ‘And as for the divorce upon the waiting period which Allah^{azwj} the High has Spoken of **divorce them for their prescribed time, and calculate the number of the days prescribed**, so it is when the man from among 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 copulating with her, and two just witnesses testify. 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 copulating with her, and being with her until she menstruates. So when she menstruates, and comes out from her menstruation, he divorces her again (another) divorce without copulation, and testifies upon that. Then he returns to her again whenever he likes, before she menstruates, and testifies upon returning to her and copulating with her, and being with her until she menstruates for the third menstruation. So when she comes out from her third menstruation, he divorces her for the third time without copulation, and he testifies upon that. So when he acts like that, so she has become clear from him, and is not 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^{asws}, ‘So if she was from the ones who does not menstruate?’ He^{asws} said: ‘She would be divorced similar to this, the divorce upon the Sunnah’.⁵

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». ثم قال: «أما تقرأ كتاب الله تعالى: يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلُّوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَ اتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ؟ ثُمَّ قَالَ: لَا تُدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا» ثم قال: «كل ما خالف كتاب الله و السنة فهو يرد إلى كتاب الله و السنة».

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

‘I heard him^{asws} – meaning Abu Abdullah^{asws} – and a man came and asked him^{asws}, so he said, ‘I have divorced by wife three times in one sitting’. So he^{asws} said: ‘It is nothing’. Then he^{asws} said: ‘But, have you not read the Book of Allah^{azwj} the High [65:1] **O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your**

⁵ الكافي 6: 2 / 65

duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency?’ Then Said **You do not know that Allah may after that bring about reunion’**. Then he^{asws} said: ‘Everything which opposes the Book of Allah^{azwj} and the Sunnah, so it should be referred back to the Book of Allah^{azwj} and the Sunnah’.⁶

و عنه: عن بعض أصحابنا، عن علي بن الحسن الميثمي، عن علي بن أسباط، عن محمد بن علي بن جعفر، قال: سألت المأمون الرضا (عليه السلام) عن قول الله عز و جل: لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا 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 Believer asked (Imam) Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic [65:1] **Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency**, he^{asws} said: ‘The meaning of ‘open indecency’ 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’.⁷

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 بيتها. 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، فإذا سحقت و جب 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».

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

from Al-Qaim (a.s.), said, ‘I said to him (a.s.), ‘Inform me about the ‘open indecency’ 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’. He (a.s.) said: ‘The ‘open indecency’ – It is the Al-Sahaq (السحق) apart from the adultery. So if the woman commits adultery, and the Limits are applied on her, it would not be possible for the one who wants to marry her to be able to prevent from the term of the Limit. So if she has committed ‘Al-Sahaq’, it would obligate stoning upon her. And the stoning is a disgrace, and the one for whom Allah (s.w.t.) has Commanded for the stoning, so He (s.w.t.) has disgraced him, and the one whom He (s.w.t.) has Disgraced, so he is remote from Him (s.w.t.), and the one who is remote, it is not for anyone that he should go near to him’.⁸

علي بن إبراهيم: في معنى الآية، قال: لا يحل لرجل أن يخرج امرأته إذا طلقها و كان له عليها رجعة من بيته، و هي أيضا لا يحل لها أن تخرج من بيتها إلا أن يأتين بفاحشة مبينة و معنى الفاحشة أن تزني أو تسرق على الرجل، و من الفاحشة أيضا السلاطة على زوجها، فإن فعلت شيئا من ذلك حل له أن يخرجها.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Meaning of the Verse, said, ‘it is not permissible for the man to drive out his wife from his house, when he divorces her, and there is for him (the leeway) to return to her. And for her as well, it is not permissible for her to go out from her

⁶ قرب الإسناد: 30.

⁷ الكافي 6: 2 / 97.

⁸ كمال الدين و تمام النعمة: 21 / 459.

house **unless they commit an open indecency**, and the Meaning of the 'open indecency' it that she would commit adultery, or steal from the man. And from the 'open indecency' as well is harshness against her husband. So if she were to do anything from that, it would be permissible for him to drive her out'.⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن زرارة، عن أبي عبد الله (عليه السلام)، قال: «المطلقة تكتحل و تختضب و تطيب و تلبس ما شاءت من الثياب، لأن الله عز و جل يقول: لَعَلَّ اللَّهُ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا لعلها أن تقع في نفسه فيراجعها».

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Urwat, from Zurara, who has narrated:

Abu Abdullah^{asws} has said, 'The divorced woman can apply Kohl, and dye her hair, and apply perfume, and wear whatsoever clothes she likes to, because Allah^{azwj} Mighty and Majestic is Saying **[65:1] Allah may after that bring about reunion.** Maybe it would occur in his self, so he would return to her'.¹⁰

VERSE 2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا {2}

[65:2] So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and establish the testimony for the sake of Allah. With that is admonished the one who believed in Allah and the latter Day; and whoever is fearful of Allah, He will make for him an outlet.

علي بن إبراهيم، قوله تعالى: فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ يعني إذا انقضت عدتها، إما أن يراجعها، وإما أن يفارقها، يطلقها ويمتعها، على الموسع قدره، و على المقتر قدره.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[65:2] So when they have reached their prescribed time, then retain them with kindness or separate them with kindness** – Meaning, when she completes her waiting period, either he returns to her, or he separates from her, divorces her and pleases her, upon the increased amount, and upon the (initially) proposed amount'.¹¹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن محمد بن أبي نصر، قال: سألت أبا الحسن (عليه السلام) عن رجل طلق امرأته بعد ما عشيها، بشهادة عدلين. فقال: «ليس هذا بطلاق». فقلت: جعلت فداك، كيف طلاق السنة؟ فقال: «يطلقها إذا طهرت من حيضها، قبل أن يغشاها، بشهادة عدلين، كما قال الله عز و جل في كتابه، فإن خالف ذلك رد إلى كتاب الله عز و جل».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr who said,

⁹ تفسير القمّي 2: 374.

¹⁰ الكافي 6: 14 / 92.

¹¹ تفسير القمّي 2: 374.

'I asked Abu Al-Hassan^{asws} about a man who divorced his wife after overwhelmed by two just witnesses'. So he^{asws} said: 'This is not a divorce'. So I said, 'May I be sacrificed for you^{asws}, how is the divorce upon the Sunnah?' So he^{asws} said: 'He divorces her when she is clean from her menstruation. Before he overwhelms her by two just witnesses, just as Allah^{azwj} Mighty and Majestic Says in His^{azwj} Book, so if it opposes that, refer back to the Book of Allah^{azwj} Mighty and Majestic'.

فقلت له: فإن طلق على طهر من غير جماع بشاهد و امرأتين؟ فقال: «لا تجوز شهادة النساء في الطلاق، و قد تجوز شهادتهن مع غيرهن في الدم إذا حضرته». فقلت: إذا أشهد رجلين ناصبيين على الطلاق، أ يكون طلاقاً؟ فقال: «من ولد على الفطرة أحيزت شهادته على الطلاق بعد أن يعرف منه خير».

So I said, 'So if he divorces, when she is clean, without copulation, by two women witnesses?' So he^{azwj} said: 'It is not permissible, the testimony of a woman regarding the divorce, and her testimony may be permissible with others regarding the blood, if she is present. So I said, 'If two Nasibi (Hostile) men testify upon the divorce, would it become a divorce?' So he^{asws} said: 'The one who is born upon the nature (الفطرة), his testimony upon the divorce is permissible, after good is recognised from him'.¹²

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن عبد الرحمن بن أبي نجران، و محمد بن علي، عن أبي جميلة، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله): «من كتم شهادة أو شهدها ليهدر بها دم امرئ مسلم، أو يزوي مال امرئ مسلم، أتى يوم القيامة و لوجهه ظلمة مد البصر، و في وجهه كدوح، تعرفه الخلائق باسمه و نسبه، و من شهد شهادة حق ليحيي بها حق امرئ مسلم، أتى يوم القيامة و لوجهه نور مد البصر تعرفه الملائكة «4» باسمه و نسبه». ثم قال أبو جعفر (عليه السلام): «ألا ترى أن الله تبارك و تعالى يقول: وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ؟».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Abu Najran, and Muhammad Bin Ali, from Abu Jameela, from Jabir:

Abu Ja'far^{asws} has said: 'Rasool-Allah^{saww} said: 'The one who conceals a testimony, or testifies it, due to which the blood of a Muslim person is shed, or the wealth of a Muslim person is wasted, would come on the Day of Judgement and there would be darkness upon his face as far as the eye can see, and upon his face would be scratches. The creatures would recognise him by his name and his lineage. And the one who testifies the true testimony due to which the rights of a Muslim person is revived, would come on the Day of Judgement and there would be light emanating from his face for as far as the eye can see. The Angels would recognise him by his name and his lineage'. The Abu Ja'far^{asws} said: 'Have you not seen Allah^{azwj} Blessed and High Saying [65:2] and establish the testimony for the sake of Allah'.¹³

VERSE 3

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

[65:3] And He provides for him from (sources) he never could imagine; and whoever relies upon Allah, He is sufficient for him; surely Allah Attains His purpose; Allah has appointed a measure for everything.

¹² الكافي 6: 67 / 6.

¹³ الكافي 7: 380 / 1.

عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ الْكُنَاسِيِّ قَالَ حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ ذِكْرُهُ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ شِيَعَتِنَا ضَعَفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَتَّقِبُونَ مِنْ عِلْمِنَا فَيَرْحَلُ قَوْمٌ قَوْفَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُعْبُونَ أَسْبَابَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَقُولُونَ إِلَيْهِمْ فَبِعِيهِ هَؤُلَاءِ وَ نُضِيعُهُ هَؤُلَاءِ فَأُولَئِكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرُهُ لَهُمْ مَخْرَجًا وَ يَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ

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^{asws} regarding His^{azwj} Statement, Mighty is His^{azwj} Mention: “[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine”. He^{asws} said: ‘These are our^{asws} weak Shias who do not have the means in order to take it (directly) from us^{asws}. So they hear our^{asws} Ahadeeth and they try to accumulate from our^{asws} Knowledge. A people who are higher than them, who spend their wealth, tiring their bodies to the extent that they come up to us^{asws}, hear our^{asws} Hadeeth and transmit these to them. So these ones preserve them, whilst those ones waste them. So they are the ones for whom Allah^{azwj} Mighty is His^{azwj} Mention Makes an outlet for them and Gives them Sustenance (Ahadeeth) from a source which they had not even considered beforehand.

وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ قَالَ الَّذِينَ يَغْتَشُونَ الْإِمَامَ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ لَا يُسْمِنُ وَ لَا يُغْنِي مِنْ جُوعٍ قَالَ لَا يَنْفَعُهُمْ وَ لَا يُغْنِيهِمْ لَا يَنْفَعُهُمُ الدُّحُولُ وَ لَا يُغْنِيهِمُ الْفُجُودُ.

And with regards to the Statement of Allah^{azwj} Mighty and Majestic: “[88:1] Has not there come to you the news of the overwhelming calamity?” he^{asws} said; ‘These are the ones who have cheated the Imam^{asws} – up to the Statement of the Mighty and Majestic: “[88:7] Which will neither nourish nor satisfy hunger”, said: ‘It will neither benefit them, nor free them from needs, nor will it benefit them with the marital relationships, nor free them from the need of sitting down (from begging for more)’.¹⁴

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن صفوان، عن محمد بن أبي الهذاهز، 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^{asws} saying that: ‘Allah^{azwj} Mighty and Majestic Sustains the believers 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’.¹⁵

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن غير واحد، عن علي بن أسباط، عن أحمد بن عمر الحلال، عن علي بن سويد، عن أبي الحسن الأول (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، فقال: «التوكل على الله درجات، منها أن تتوكل على الله في أمورك كلها، فما فعل بك كنت عنه راضيا، تعلم أنه لا يألوك خيرا و فضلا، و تعلم أن الحكم في ذلك له، فتوكل على الله بتفويض ذلك [إليه] وثق [به] فيها و في غيرها».

¹⁴ Al Kafi – H 14649

¹⁵ الكافي 5: 84 / 4.

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al-Hilal, from Ali Bin Suweyd,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[65:3] and whoever relies upon Allah, He is sufficient for him**, so he^{asws} said: 'The reliance upon Allah^{azwj} has (different) levels. From these is that you should rely upon Allah^{azwj} in all your affairs. So whatever He^{azwj} Does with you, you should be pleased with it, knowing that He^{azwj} will not Leave out good and excellent from you, and knowing that the Decision with regards to that is His^{azwj}. So reply upon Allah^{azwj} and have confidence in Him^{azwj} with regards to it and other matters'.¹⁶

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعاً، عن يحيى ابن المبارك، عن عبد الله بن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من أعطي ثلاثاً لم يمنع ثلاثاً، من أعطي الدعاء أعطي الإجابة، و من أعطي الشكر أعطي الزيادة، و من أعطي التوكل أعطي الكفاية».

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, together, from Yahya Ibn Al-Mubarak, from Abdullah Bin Jabalat, from Muawiya Bin Wahab,

Abu Abdullah^{asws} having said: 'The one who gives three, is not denied from (the other) three. The one who recites a supplication is given the Answer (Fulfilment); and the one who gives the thanks is given the increase; and the one who gives the reliance is given the sufficiency'.

[ثم] قال: «أ تلو كتاب الله عز و جل: و مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، و قال: لئن شكرتم لأزيدنكم ، و قال: ادعوني أستجب لكم؟».

Then he^{asws} said: 'Have you not recited the Book of Allah^{azwj} Mighty and Majestic **[65:3] and whoever relies upon Allah, He is sufficient for him**, and Said **[14:7] If you are grateful, I would certainly give to you more**, and Said **[40:60] And your Lord says: Call upon Me, I will answer you**'.¹⁷

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن محمد بن علي، عن هارون بن حمزة، عن علي بن عبد العزيز، قال: قال لي أبو عبد الله (عليه السلام): «ما فعل عمر بن مسلم؟». فقلت: جعلت فداك، أقبل على العبادة و ترك التجارة. فقال: «ويحه! أما [علم] أن تارك الطلب لا يستجاب له، إن قوماً من أصحاب رسول الله (صلى الله عليه و آله) لما نزلت و مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً و يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أغلقوا الأبواب و أقبلوا على العبادة، و قالوا: قد كفيينا.

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said:

'Abu Abdullah^{asws} said to me: 'What was the deed of Umar Bin Muslim?' So I said, 'May I be sacrificed for you^{asws}, turning towards the worship and leaving the business'. So he^{asws} said: 'Woe be upon him! Do you not know that the avoider of the seeking (of livelihood) does not get (his supplications) Answered? When the Verse **“[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine”**, a group from the companions of Rasool-Allah^{saww} locked the doors (of their shops) and turned towards the worship, and said, 'We are satisfied'.

¹⁶ الكافي 2: 5 / 53

¹⁷ الكافي 2: 6 / 53

فبلغ ذلك النبي (صلى الله عليه وآله)، فأرسل إليهم، فقال: ما حملكم على ما صنعتم؟ فقالوا: يا رسول الله، تكفل لنا بأرزاقنا، فأقبلنا على العبادة. فقال: إنه من فعل ذلك لم يستجب له دعاؤه، عليكم بالطلب».

So that reached the Prophet^{saww}, so he^{saww} sent for them and said: 'What made you to do what you did?' So they said, 'O Rasool-Allah^{saww}! We have been ensured of our sustenance, so we have turned towards worship'. So he^{saww} said: 'The one who does that, will not get his supplications Answered. It is upon you to seek (the sustenance)'.¹⁸

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 وجل: وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ قَالَ: «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^{asws} about the Words of Allah^{azwj}, Mighty and Majestic "[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he never could imagine", said; 'Regarding his worldly matters'.¹⁹

VERSE 4

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

[65:4] And (as for) those of your women who have doubts about their menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their menstruation; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is fearful of Allah He will make easy for him his affair.

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».

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

'Abu Abdullah (a.s.) 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 وجل: إِنْ ارْتَبْتُمْ، ما الريبة؟ فقال: «ما زاد على شهر فهو ريبة، فلتعد ثلاثة أشهر، و لتترك الحيض، و ما كان في الشهر لم تزد في الحيض عليه ثلاث حيض فعدتها ثلاث حيض».

¹⁸ الكافي 5: 84 / 5.

¹⁹ تفسير القمي 2: 375.

And I asked him^{asws} about the Words of Allah^{azwj}, Mighty and Majestic **[65:4] doubts about their menstruation**, what is the doubt?' So he^{asws} said: 'What is more than one month, so it is doubtful. Thus her waiting period is of three month, 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. So her waiting period would be of three menstruations'.²⁰

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^{asws} having said: 'The pregnant woman, her term is that she should lay down her burden (give birth), and for her is her expenses with goodness until she gives birth'.²¹

VERSE 5 TO 7

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَلَئِنَّ اللَّهَ لَهُ دَلِيلٌ عَلَى مَن يَتَّقِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {5} وَأَسْكُنُوا مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُوا مَن يُضَيِّقُ عَلَيْكُمْ وَإِنْ كُنَّ أُولَاتٍ حَمْلًا فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا بِبَيْنِكُمْ بِالْمَعْرُوفِ وَإِنْ نَعَسْتُمْ فَسَرَّضْ لَهُ أُخْرَى {6} لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْتَفِ اللَّهُ نَفْسًا إِلَّا مِمَّا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا {7}

[65:5] That is the Command of Allah which He has Revealed to you, and whoever is fearful of Allah, He will remove from him his evil and give him a big Reward. [65:6] Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him. [65:7] Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has Given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

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 حبل، أنفق عليها حتى تضع حملها، فإذا وضعت أعطها أجرها و لا يضارها إلا أن يجد من هي أرخص أجرا منها، فإن رضيت بذلك الأجر فهي أحق بابنها حتى تظمه».

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^{asws} having said: 'If the man divorces a woman when she is pregnant, she would be entitled to 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,

²⁰ الكافي 6: 8 / 100

²¹ الكافي 6: 1 / 103

except if he finds a cheaper way to recompense her from it. So if she is happy with that recompense, so she would be deserving for her baby until she weans it'.²²

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 نهى عن ذلك، فقال: وَ لَا تُضَارُّوهُنَّ لِضَيِّقُوا عَلَيْنَّ».

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

Abu Abdullah^{asws} 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^{azwj} Mighty and Majestic has Prohibited from that, so He^{azwj} Said: **[65:6] and do not injure them in order that you may straiten them**'.²³

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 قَدَّرَ عَلَيْهِ رِزْقَهُ 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^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[65:7] whoever has his means of subsistence straitened to him, let him spend out of that which Allah has Given him**, said: 'When the man spends upon his wife, what he covers her back with the clothes, or a difference among them'.²⁴

علي بن إبراهيم: في قوله تعالى: أَسْكُتُوهُنَّ مِنْ حَيْثُ سَكُنْتُمْ مِنْ وُجُوهُكُمْ، قال: المطلقة التي لزوجها عليها رجعة، لها عليه سكنى و نفقة ما دامت في العدة، فإن كانت حاملا ينفق عليها حتى تضع حملها.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[65:6] Lodge them where you lodge according to your means**, said, 'The divorcee who has for her husband, the right of return, for her would be the right of accommodation, and expenses for as long as she is in her waiting period. So if she was pregnant, he has to bear her expenses until she gives birth'.²⁵

و عنه: عن حميد بن زياد، عن جعفر بن سماعة، عن علي بن عمران السقا، عن ربيعي 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 أثنان، فوضعت واحدا و بقي واحد. فقال: «تبيين بالأول، و لا تحل للأزواج 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:

²² الكافي 6: 2/103

²³ الكافي 6: 1/123

²⁴ تفسير القمّي 2: 375.

²⁵ تفسير القمّي 2: 374

'I asked Abu Abdullah^{asws} about a man who divorces his wife and she is pregnant with twins, so she gives birth to one, and one remains'. So he^{asws} 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'.²⁶

VERSES 8 TO 11

وَكَايِّنَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَدَّبْنَاهَا عَذَابًا نُكَرًا {8} فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا {9} أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا {10} رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا {11}

[65:8] And how many a town which rebelled against the Commandment of its Lord and His Messengers, so We called them to account severely and We Punished them (with) a stern Punishment. [65:9] So they tasted the evil result of their conduct, and the end of their affair was perdition. [65:10] Allah has Prepared for them severe Punishment, therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will Cause him to enter Gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly Sustenance.

علي بن إبراهيم، في قوله تعالى: وَ كَايِّنَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَ عَدَّبْنَاهَا عَذَابًا نُكَرًا. قوله تعالى: قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا قَالَ: ذكر: اسم رسول الله (صلى الله عليه و آله). قالوا: نحن أهل الذكر.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[65:8] And how many a town**, said, 'People of the town' **which rebelled against the Commandment of its Lord and His Rasools so We called them to account severely and We Punished them (with) a stern Punishment.** The Words of the High **[65:10] Allah has Sent down to you a Reminder, [65:11] a Rasool**, said, 'Zikr – is a name of Rasool-Allah^{saww}. They^{asws} said: 'We^{asws} are the People of The Reminder (Ahl Al-Zikr)'.²⁷

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، عن الرضا (عليه السلام)، قال في حديث مجلس المأمون، قال: «الذكر: رسول الله (صلى الله عليه و آله)، و نحن أهله، و ذلك بين في كتاب الله عز و جل حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ». قال: «فالذكر: رسول الله (صلى الله عليه و آله)، و نحن أهله».

Ibn Babuwayh, from Ali Bin Al-Husyan Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayyan Bin Al-Salt:

²⁶ الكافي 6: 10 / 82

²⁷ تفسير القمي 2: 375.

'Al-Reza^{asws} having said in a session with Al-Ma'moun: 'The Reminder (الذكر) is Rasool-Allah^{saww}, and we^{asws} are its people (Family), and that is what is Clarified in the Book of Allah^{azwj} Mighty and Majestic where He^{azwj} is Saying in Surah Al-Talaaq (CH 65) **[65:10] Allah has Prepared for them severe Punishment, therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Rasool who recites to you the clear communications of Allah**'. He^{asws} said: 'So the Reminder (الذكر) is Rasool-Allah^{saww} and we^{asws} are its People^{asws}'.²⁸

ابن شهر آشوب: عن ابن عباس، في قوله تعالى: ذَكَرًا رَسُولًا نَبِيًّا ذَكَرَهُ مِنَ اللَّهِ، وَ عَلِيٌّ ذَكَرَ مِنْ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، كَمَا قَالَ اللَّهُ: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ.

Ibn Shehr Ashub:

Ibn Abbas regarding the Words of the High **[65:10] a Reminder, [65:11] A Rasool**, 'The Prophet^{saww} is a Reminder from Allah^{azwj} and Ali^{asws} is a Reminder from Muhammad^{saww}, just as Allah^{azwj} Said **[43:44] And most surely it is a Reminder for you and your people**'.²⁹

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}

[65:12] Allah is He Who Created seven skies, and of the earth the like of them; the Command continues to descend among them, that you may know that Allah has Power over all things and that Allah Encompasses all things in (His) Knowledge

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز وجل: وَالسَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

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

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic **[51:7] I swear by the sky full of ways**'. He^{asws} said: 'Linked to the earth' – and clasped his^{asws} fingers together. So I said, 'How can it become linked to the earth, and Allah^{azwj} is Saying **[13:2] Allah is He Who raised the skies without any pillars that you see?**' So he^{asws} said: 'Glory be to Allah^{azwj}! Is Allah^{azwj} not Saying **without any pillars that you see?**' I said, 'Yes'. So he^{asws} said: 'Then there are pillars, but you cannot see them'.

²⁸ عيون أخبار الرضا (عليه السلام) 1: 1/239

²⁹ المناقب 3: 97.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فيسط 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، و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و السماء الخامسة فوقها قبة، و السماء السادسة فوقها قبة، و السماء السابعة فوقها قبة، و السماء السابعة فوقها قبة، و السماء السادسة، و السماء السابعة فوقها قبة،

I said, 'May I be sacrificed for you^{asws}, how is that?' He^{asws} extended his^{asws} left hand and placed his^{asws} 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. 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 تعالی فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ **طَبَاقًا** وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فَأَمَّا صَاحِبُ الْأَمْرِ فَرَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَ الْوَصِيِّ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَائِمٌ عَلَى وَجْهِ الْأَرْضِ، فَإِنَّمَا يَتَنَزَّلُ الْأَمْرُ إِلَيْهِ مِنَ فَوْقِ السَّمَاءِ مِنْ بَيْنِ السَّمَاوَاتِ وَ الْأَرْضِيِّينَ». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah^{azwj} Mighty and Majestic **[65:12] Allah is He Who Created seven skies, in layers and of the earth the like of them the Command continues to descend among them.** So as for the Master of the Command, so it is Rasool-Allah^{saww}, and the successor^{asws} after Rasool-Allah^{saww}, established upon the face of the earth. So the Command Descends upon him^{asws} from above the sky of the (seven) skies and the (seven) earths (firmaments). I said, 'So what is underneath us except for one earth?' So he^{asws} said: 'There is nothing underneath us except for one earth, and the six of these are above it'.³⁰

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 ابن 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، إنني أسألك عن أشياء. فقال: سل تفقها و لا تسأل تعنتا، فأحذق الناس بأبصارهم،

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'ai, from his father who said:

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

³⁰ تفسير القمي 2: 328

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

So he said, ‘Inform me about the first of what Allah^{azwj} the High, Created?’ He^{asws} said: ‘He^{azwj} Created ‘النور’ the Light’. He asked, ‘From what did He^{azwj} Created the skies?’ He^{asws} said: ‘From the water vapour’. He asked, ‘From what did He^{azwj} Created the earth?’ He^{asws} said: ‘From the froth of the water’. He asked, ‘From what did He^{azwj} Create the mountains?’ He^{asws} 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 سأله عن سماء الدنيا، فم هي؟ قال (عليه السلام): من موج مكفوف.

And he asked him^{asws} about the sky of the world, ‘So from what is it?’ He^{asws} said: ‘From the waves’.

و سأله عن ألوان السماوات السبع و أسمائها. فقال له: اسم السماء الدنيا رفيع، و هي من ماء و دخان، و اسم السماء الثانية قيدوم «2»، و هي على لون النحاس، 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، و السماء السادسة اسمها عروس، و هي ياقوتة خضراء، و السماء السابعة اسمها عجماء، و هي درة بيضاء».

And he asked him^{asws} about the colours of the seven skies and their names, so he^{asws} 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. 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. 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’.³¹

³¹ عيون أخبار الرضا (عليه السلام) 1: 1/240