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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 12 – OBLIGATION OF ZAKAT OF ‘AL FITR’ AND ITS MERIT

الآيات الأعلى فذ أفلح من تزكى و ذكر اسم ربه فصلّى.

The Verses – (Surah) Al A’ala: *He has succeeded, the one who purifies himself [87:14] And does Zikr of a Name of his Lord, so he sends Salawat [87:15].*

1- يد، التوحيد مع، معاني الأخبار لي، الأمالي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن زياد الأزدي عن أبان و غيره عن الصادق جعفر بن محمد ع قال: مَنْ خَتَمَ صِيَامَهُ بِقَوْلٍ صَالِحٍ أَوْ عَمَلٍ صَالِحٍ تَقَبَّلَ اللَّهُ مِنْهُ صِيَامَهُ

(The books) 'Al Tawheed', (and) 'Al Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from his father, from Muhammad Bin Ziyad Al Azdy, from Aban and someone else,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who ends his fasts with a righteous word or a righteous deed, Allah^{-azwj} will Accept his fasts from him'.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا الْقَوْلُ الصَّالِحُ

It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is the righteous word?'

قَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْعَمَلُ الصَّالِحُ إِخْرَاجُ الْفِطْرَةِ.

He^{-asws} said: 'Testimony that there is no god except Allah^{-azwj}, and the righteous deed is extracting the 'Fitra' (Zakat)'.¹

2- فس، تفسير القمي قال الصادق ع في قوله وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ قَالَ زَكَاةُ الرُّؤُوسِ لِأَنَّ كُلَّ النَّاسِ لَيْسَتْ لَهُمْ أَمْوَالٌ وَ إِنَّمَا الْفِطْرَةُ عَلَى الْفَقِيرِ وَ الْعَنِيِّ وَ الصَّغِيرِ وَ الْكَبِيرِ.

Tafseer Al Qummi –

'Al-Sadiq^{-asws} said regarding His^{-azwj} Words: **and He has Enjoined upon me with the Salat and the Zakat [19:31]**. He^{-asws} said: 'Zakat of the heads, because all the people haven't got wealth for them, and rather the 'Fitra' is upon the poor and the rich, and the young and the old'.²

3- فس، تفسير القمي قَدْ أَفْلَحَ مَنْ تَزَكَّى قَالَ زَكَاةُ الْفِطْرِ فَإِذَا أَخْرَجَهَا قَبْلَ صَلَاةِ الْعِيدِ

Tafseer Al Qummi –

'**He has succeeded, the one who purifies himself [87:14]**, he said, 'Zakat 'Al-Fitra', when he extracts it before the Eid Salat.

وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى قَالَ صَلَاةُ الْفِطْرِ وَ الْأَضْحَى.

And does Zikr of a Name of his Lord, so he sends Salawat [87:15]. He^{-asws} said: 'Salat of Al-Fitr and Al-Az'ha'.³

4- ب، قرب الإسناد علي عن أخيه ع قال: سَأَلْتُهُ عَنْ فِطْرَةِ شَهْرِ رَمَضَانَ عَلَى كُلِّ إِنْسَانٍ هِيَ أَوْ عَلَى مَنْ صَامَ وَ عَرَفَتِ الصَّلَاةُ

(The book) 'Qurb Al Isnaad' –

¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 1

² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 2

³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 3

'Ali, from his brother (Musa Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about 'Fitra' of the month of Ramazan, 'Is it upon every person or upon the one who fasts and recognises the Salat?'

قَالَ هِيَ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ مِمَّنْ يَغُوثُ.

He^{-asws} said: 'It is upon every young and old, from the ones he supports'.⁴

5- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ ابْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُعْتَبِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذْهَبَ فَأَعْطَى عَنْ عِيَالِي الْفِطْرَةَ وَ أَعْطَى عَنْ الرَّقِيقِ بِأَجْمَعِهِمْ وَ لَا تَدَعُ مِنْهُمْ أَحَدًا فَإِنَّكَ إِنْ تَرَكْتَهُ مِنْهُمْ إِنْسَانًا تَخَوَّفْتَ عَلَيْهِ الْفُوتَ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Moattab,

'From Abu Abdullah^{-asws} having said: 'Go, give the 'Fitra' on behalf of dependants, and give on behalf of the slaves, all of them, not leaving any one of them, for if you were to leave out a person from them, you will be fearing the expiry upon him'.

فَقُلْتُ وَ مَا الْفُوتُ

I said, 'And what is the expiry?'

قَالَ الْمَوْتُ.

He^{-asws} said: 'The death'.⁵

6- شي، تفسير العياشي عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ قَالَ هِيَ الْفِطْرَةُ الَّتِي افْتَرَضَ اللَّهُ عَلَى الْمُؤْمِنِينَ.

Tafseer Al Ayyashi – from Is'haq Bin Ammar who said,

'I asked about Abu Abdullah^{-asws} about Words of Allah^{-azwj}: '**And establish the Salat, and give the Zakat, [73:20]**. He^{-asws} said: 'It is the 'Fitra' which Allah^{-azwj} has Imposed upon the Momineen'.⁶

7- شي، تفسير العياشي عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنْ صَدَقَةِ الْفِطْرَةِ أَوْاجِبَةٌ هِيَ بِمَنْزِلَةِ الزَّكَاةِ

Tafseer Al Ayyashi – From Ibrahim Bin Abdul Hameen,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I asked him^{-asws} about charity of 'Al-Fitra', 'Is it obligatory at the status of the Zakat?'

فَقَالَ هِيَ بِمَا قَالَ اللَّهُ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ هِيَ وَاجِبَةٌ.

⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 4

⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 5

⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 6

He^{-asws} said: 'It is from what Allah^{-saww} Said: **And establish the Salat, and give the Zakat, [73:20].** It is obligatory'.⁷

8- شي، تفسير العياشي عن هشام بن الحكم عن أبي عبد الله ع قال: نزلت الزكاة و ليس للناس الأموال وإنما كانت الفطرة.

Tafseer Al Ayyashi – From Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'The Zakat was Revealed and there wasn't the wealth for the people, and rather it was 'Al-Fitra''.⁸

9- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّى زَكَاةَ الْفِطْرِ تَمَّمَ اللَّهُ لَهُ مَا نَقَصَ مِنْ زَكَاتِهِ.

(The book) 'Nawadir' of Al Rawandy –

'From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who pays Zakat 'Al-Fitra', Allah^{-azwj} will Complete for him what is deficient from his Zakat''.⁹

⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 7

⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 8

⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 12 H 9

باب 13 قَدْرُ الْفِطْرَةِ وَ مَنْ يَجِبُ عَلَيْهِ وَ أَنْ [مَنْ] يُؤَدِّي عَنْهُ وَ مُسْتَحَقُّ الْفِطْرَةِ

CHAPTER 13 – MEASUREMENT OF AL-FITRA AND WHO IT IS OBLIGATED UPON, AND THE ONE TO BE PAID ON HIS BEHALF, AND DESERVING (RECEIPT) OF AL-FITRA

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن المكاتب هل عليه فطرة شهر رمضان أو على من كاتبه و هل يجوز شهادته

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim^{asws}), he said, 'I asked him^{asws} about the contracted slave, 'Is it upon him 'Fitra' of month of Ramazan, or upon the one he contracts, and its his testimony allowed?'

قال لا يجوز شهادته و الفطرة عليه.

He^{asws} said: 'His testimony is not allowed and the 'Fitra' is upon him''¹⁰

2- ل، الخصال في خبر الأعمش عن الصادق ع قال: زكاة الفطرة واجبة على كل رأس صغير أو كبير حر أو عبد ذكر أو أنثى أربعة أمداد من الحنطة و الشعير و التمر و الزبيب و هو صاع تام و لا يجوز دفع ذلك إلا إلى أهل الولاية و المعرفة.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq^{asws} having said: 'Zakat 'Al-Fitra' is obligatory upon every head, young or old, free or slave, male or female, four 'Mudd's' of wheat, and barley, and dates, and raisins, and it is a complete 'Sa'a', and it is not allowed to hand over that except to people of Al-Wilayah and the recognition (Shias)''¹¹

Note – A "Mudd" is an ancient Islamic unit of measure that was traditionally used to measure grains and other food items. Its size can vary slightly depending on the region and context, but it is generally accepted to be equivalent to the volume that can be held in two cupped hands. In more precise terms, a Mudd is typically considered to be approximately: 0.75 litres (750 millilitres) or 750 grams of a given substance, although this can vary depending on the density of the substance being measured (e.g., grains, dates, etc.).

For practical purposes, when measuring for religious obligations like Zakat al-Fitr (alms given at the end of Ramadan), it is often converted to a more standardized measure depending on local practices.

3- ع، علل الشرائع أبي عن عليّ بن إبراهيم عن أبي بصير عن إسحاق عن أبي إبراهيم ع قال: سألتُه عن صدقة الفطرة أعطيها غير أهل ولايتي من فقراء جيراني

'Ilal Al Sharaie' – My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Is'haq,

¹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 1

¹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 2

‘From Abu Ibrahim^{-asws} (Musa Al-Kazim^{-asws}), he (the narrator) said, ‘I asked him about charity of ‘Al-Fitra’, ‘Can I give it to other than the people of my wilayah (friends), my poor neighbours?’

قَالَ نَعَمْ الْجِيرَانُ أَحَقُّ بِهَا لِمَكَانِ الشُّهُرَةِ.

He^{-asws} said: ‘Yes, the neighbour is more rightful with it due to the place of the familiarity’.¹²

4- ع، علل الشرائع ابنُ الوليدِ عَنِ ابْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَصَّالٍ عَنِ عَبَّادِ بْنِ يَعْقُوبَ عَنِ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ: إِنَّ أَوَّلَ مَنْ جَعَلَ مُدَّةً مِنَ الْبُرِّ عَدَلَ صَاعٍ مِنْ تَمْرٍ عَثْمَانُ.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ali Bin Al-Hassan Bin Fazal, from Abbad Bin Yaquoub, from Ibrahim Bin Abu Yahya,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘The first one to equate making two ‘Mudd’s’ equating to one ‘Sa’a’ of dates, was Usman’.¹³

5- ع، علل الشرائع ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ يَاسِرِ الْقُمِّيِّ عَنِ الرِّضَا ع قَالَ: الْفِطْرَةُ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ وَ إِنَّمَا خَفَّفَ الْحِنْطَةَ مُعَاوِيَةَ.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Yasir Al Qummi,

‘From Al-Reza^{-asws} having said: ‘The ‘Fitra’ is a ‘Sa’a’ of wheat, or a ‘Sa’a’ of dates, or a ‘Sa’a’ of raisins, and rather Muawiya had lightened the wheat’.¹⁴

6- ع، علل الشرائع ابنُ الوليدِ عَنِ ابْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَصَّالَةَ عَنِ أَبِي الْمَعْرَاءِ عَنِ الْحُسَيْنِ الْحَدَّاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ذَكَرَ صَدَقَةَ الْفِطْرَةِ أَنَّمَا عَلَى كُلِّ صَغِيرٍ وَ كَبِيرٍ مِنْ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْثَى صَاعٌ مِنْ زَبِيبٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ صَاعٌ مِنْ ذُرَّةٍ

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Fazala, from Abu Al Magra’a, from Al-Husayn Al Haza’a,

‘From Abu Abdullah^{-asws}, he^{-asws} mentioned charity ‘Al-Fitra’: ‘It is upon every young and old, from free one or slave, male or female – a Sa’a of raisings, or a Sa’a of barley, or a Sa’a of corn’.

قَالَ فَلَمَّا كَانَ زَمَنُ مُعَاوِيَةَ وَ حَصَبَ النَّاسُ عَدَلَ النَّاسُ [عَنْ] ذَلِكَ إِلَى نِصْفِ صَاعٍ مِنْ حِنْطَةٍ.

He^{-asws} said: ‘When it was the era of Muawiya and the people prospered, the people turned away from that to half a Sa’a of wheat’.¹⁵

¹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 3

¹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 4

¹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 5

¹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 6

7- ع، علل الشرائع ابنُ الوليدِ عَنِ ابْنِ أَبِي بَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي الْفِطْرَةِ جَزَتْ السَّنَةُ بِصَاعٍ مِنْ تَمْرٍ أَوْ صَاعٍ مِنْ زَبِيبٍ أَوْ صَاعٍ مِنْ شَعِيرٍ فَلَمَّا كَانَ فِي زَمَنِ عُثْمَانَ كَثُرَتِ الْحِنْطَةُ وَقَوْمُهُ النَّاسُ فَقَالَ نَصْفُ صَاعٍ مِنْ بَرٍّ بِصَاعٍ مِنْ شَعِيرٍ .

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Muawiya Bin Wahb who said,

'I heard Abu Abdullah^{asws} saying: 'In the 'Fitra' the Sunnah flowed with a Sa'a of dates, or a Sa'a of raisins, or a Sa'a of barley. When it was the era of Usman, the wheat was abundant and the people evaluated it. He said, 'Half a Sa'a of wheat for half a Sa'a of barley'.¹⁶

8- ع، علل الشرائع ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ وَ أُيُوبَ بْنِ نُوحٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ ابْنِ يَزِيدَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: التَّمْرُ فِي الْفِطْرَةِ أَفْضَلُ مِنْ غَيْرِهِ لِأَنَّهُ أَسْرَعُ مُنْفَعَةً وَ ذَلِكَ أَنَّهُ إِذَا وَقَعَ فِي يَدِ صَاحِبِهِ أَكَلَ مِنْهُ

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, and Ayoub Bin Nuh, and Muhammad Bin Abdul Jabbar and Ibn Yazeed together, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{asws} having said: 'The dates in the 'Fitra' are superior to something else because it is of swiftest benefit, and that is because when it falls in the hand of its recipient, he can eat from it'.

وَ قَالَ نَزَلَتْ هَذِهِ الرُّكَاةُ وَ لَيْسَ لِلنَّاسِ أَمْوَالٌ وَ إِنَّمَا كَانَتْ الْفِطْرَةُ.

And he^{asws} said: 'This Zakat was Revealed and there wasn't wealth for the people, and rather it was the 'Fitra'.¹⁷

9- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنْ مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعاً عَنِ الْأَشْعَرِيِّ عَنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْمُهَنْدَائِيِّ وَ كَانَ مَعَنَا حَاجِجاً قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع عَلَى يَدِ أَبِي جُعَلْتُ فِدَاكَ إِنَّ أَصْحَابَنَا اخْتَلَفُوا فِي الصَّاعِ بَعْضُهُمْ يَقُولُ الْفِطْرَةُ بِصَاعِ الْمَدِينَةِ وَ بَعْضُهُمْ يَقُولُ بِصَاعِ الْعِرَاقِ

(The book) 'Ma'any Al Akhbaar', (and) 'Uyoun Al Akhbaar Al-Reza^{asws}', may the greeting be upon him^{asws} – My father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ash'ary, from Ja'far Bin Ibrahim Bin Muhammad Al Hamdany, and they were both with us as pilgrims,

'I wrote to Abu Al-Hassan^{asws} (delivered) upon the hand of my father, 'May I be sacrificed for you^{asws}! Our companions are differing regarding the 'Sa'a'. Some of them are saying, 'The Fitra is with a Sa'a of Al-Medina', and some of them are saying with 'Sa'a' of Al-Iraq'.

فَكَتَبْتُ إِلَيْ الصَّاعِ سِتَّةَ أَزْطَالٍ بِالْمَدِينَةِ وَ تِسْعَةَ أَزْطَالٍ بِالْعِرَاقِ

He^{asws} wrote to me: 'The 'Sa'a' is of six 'Ratls' of Al-Medina, and nine 'Ratls' of Al-Iraq'.

قَالَ وَ أَحْبَبْتَنِي فَقَالَ بِالْوَزْنِ يَكُونُ أَلْفًا وَ مِائَةً وَ سَبْعِينَ دِرْهَمًا.

¹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 7

¹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 8

He (the narrator) said, 'And he^{-asws} informed me. He^{-asws} said: 'By weight it would be one thousand one hundred and seventy Dirhams''¹⁸

10- مع، معاني الأخبار بهذا الإسناد عن الأشعري عن محمد بن عبد الجبار عن أبي القاسم الكوفي أنه جاء بمُدٍّ و ذكر أن ابن أبي عمير أعطاه ذلك المُدَّ و قال أعطانيه فلان رجل من أصحاب أبي عبد الله ع و قال أعطانيه أبو عبد الله ع و قال هذا مُدُّ النَّبِيِّ ص

(The book) 'Ma'any Al Akhbaar' – By this chain from Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Abu All Qasim Al Kufi,

'He came with a 'Mudd' and mentioned that Ibn Abu Umeyr had given him that 'Mudd', and said it had been given to him by so and so man from companions of Abu Abdullah^{-asws}, and he said Abu Abdullah^{-asws} had given it to him and had said: 'This is a 'Mudd' of the Prophet^{-saww}'.

فَعَيْرِنَاهُ فَوَجَدْنَاهُ أَرْبَعَةَ أَمْدَادٍ وَ هُوَ قَفِيزٌ وَ رُبْعٌ بِقَفِيزِنَا هَذَا.

We measured it and found it as being four 'Mudds', and it is a 'Qafeer' and a quarter by this 'Qafeer' of ours''¹⁹

Note - A "Qafiz" (or "Kafiz") is an ancient unit of measure used in various Islamic and Middle Eastern contexts. The exact size of a Qafiz could vary by region and historical period, but it is generally understood to be a unit for measuring volume, particularly for dry goods like grains.

In more specific terms: A Qafiz was often considered to be equivalent to 12 Sa's. One Sa' is traditionally equal to four Mudds. Given this, a Qafiz could be understood as: 12 Sa's x 4 Mudds per Sa' = 48 Mudds.

However, the precise conversion could differ based on local customs and historical changes in measurement standards.

11- ضا، فقه الرضا عليه السلام اذفع زكاة الفطر عن نفسك و عن كل من نعوّل من صغير أو كبير حرّ و عبد ذكّر و أنثى و اعلم أنّ الله تبارك و تعالّى فرضها زكاة للفطرة قبل أن يكثر الأموال فقال أقيموا الصلاة و اتوا الزكاة

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Hand over Zakat 'Al-Fitra' on behalf of yourself and every one you support, from young or old, free or slave, male or female; and know that Allah^{-azwj} Blessed and Exalted had Imposed it as Zakat of 'Al-Fitra' before the wealth's were abundant. He^{-azwj} Said: **And establish the Salat, and give the Zakat, [73:20].**

وَ إِخْرَاجِ الْفِطْرَةِ وَاجِبٌ عَلَى الْعَبْدِ وَ الْحُرِّ وَ عَلَى الذُّكْرَانِ وَ الْإِنَاثِ وَ الصَّغِيرِ وَ الْكَبِيرِ وَ الْمُنَافِقِ وَ الْمُخَالِفِ لِكُلِّ رَأْسٍ صَاعٌ مِنْ تَمْرٍ وَ هُوَ تِسْعَةُ أَرْطَالٍ بِالْعِرَاقِيِّ أَوْ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ أَوْ فِيمَهُ ذَلِكَ

And extraction of 'Al-Fitra' is obligatory upon the rich and the poor, and the slave and the free, and upon the males and the females, and the young and the old, and the hypocrite and

¹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 9

¹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 10

the adversary, for each head, a Sa'a of dates. He is of nine Iraqi Ratls (by weight), or a Sa'a of wheat, or a Sa'a of barley, or a Sa'a of raisins, or value of that.

وَمَنْ أَحَبَّ أَنْ يُخْرِجَ مِمَّا فُلْيُخْرِجَ مَائَتَيْنِ وَ ثَلَاثِينَ دِرْهَمًا إِلَى دِرْهَمٍ وَ الثُّلُثَانَ أَقْلُ مَا رُوِيَ وَ الدِّرْهَمُ أَكْثَرُ مَا رُوِيَ وَ قَدْ رُوِيَ ثَمَنُ تِسْعَةِ أَرْطَالٍ تَمْرٍ وَ رُوِيَ مَنْ لَمْ يَسْتَطِعْ يَدَهُ لِإِخْرَاجِ الْفِطْرَةِ أَخَذَ مِنَ النَّاسِ فِطْرَتَهُمْ وَ أَخْرَجَ مَا يَجِبُ عَلَيْهِ مِنْهَا

And one who loves to extract a price (cash), let him extract two hundred and thirty Dirhams to a Dirham and two-third, less than what is reported, and the Dirham is more than what is reported, and it has been reported the price is nine Ratls of dates, and it is reported one who is not capable of hand (means) to extract the Fitra, he can take from the people their Fitra and extract what is obligated upon him from it.

وَ لَا تَأْسَ بِإِخْرَاجِ الْفِطْرَةِ إِذَا دَخَلَ الْعَشْرَ الْأَوَّلُ ثُمَّ إِلَى يَوْمِ الْفِطْرِ قَبْلَ الصَّلَاةِ فَإِنْ أَخْرَجَهَا إِلَى أَنْ تَزُولَ الشَّمْسُ صَارَتْ صَدَقَةً وَ لَا يُدْفَعُ الْفِطْرُ إِلَّا إِلَى مُسْتَحِقٍّ وَ أَفْضَلُ مَا يُعْمَلُ بِهِ فِيهَا أَنْ يُخْرِجَ إِلَى الْفَقِيهِ لِيَصْرِفَهَا فِي وَجْهِهَا بِهَذَا جَاءَتِ الرَّوَايَاتُ

And there is no problem with extracting the 'Fitra' when the last ten (days) enter, then up to the day of (Eid) Al-Fitr before the Salat. If delays it up to decline of the sun (midday), it would become charity; and the Fitra cannot be given except to a deserving one; and the best of what can be worked with regarding it is that you should extract it to (be given to) the jurist so he would distribute it in its aspects. The reports have come with this.

وَ رُوِيَ الْفِطْرَةُ نِصْفُ صَاعٍ مِنْ بُرٍّ وَ سَائِرُهُ صَاعًا صَاعًا وَ لَا يَجُوزُ أَنْ يُدْفَعَ مَا يَلْزَمُهُ وَاحِدٌ إِلَى نَفْسَيْنِ فَإِنْ كَانَ لَكَ مَمْلُوكٌ مُسْلِمٌ أَوْ ذِمِّيٌّ فَادْفَعْ عَنْهُ وَ إِنْ وُلِدَ لَكَ مَوْلُودٌ يَوْمَ الْفِطْرِ قَبْلَ الزَّوَالِ فَادْفَعْ عَنْهُ الْفِطْرَةَ وَ إِنْ وُلِدَ بَعْدَ الزَّوَالِ فَلَا فِطْرَةَ عَلَيْهِ وَ كَذَلِكَ إِذَا أَسْلَمَ الرَّجُلُ قَبْلَ الزَّوَالِ أَوْ بَعْدَهُ فَعَلَى هَذَا

And reported that the 'Fitra' is a Sa'a of wheat, and rest of it is a Sa'a, a Sa'a, and it is not allowed to give what necessitates one person, to two people. If there was a Muslim slave for you or a 'Zimmy', give on his behalf, and if there is new-born for you on the day of (Eid) Al-Fitr before the midday, give the Fitra on his behalf, and if he is born after the midday, there is no Fitra upon him, and like that, when the man becomes a Muslim before the midday or after it, it is based upon this.

وَ لَا تَأْسَ بِإِخْرَاجِ الْفِطْرَةِ فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ إِلَى آخِرِهِ وَ هِيَ الزَّكَاةُ إِلَى أَنْ تُصَلَّى صَلَاةُ الْعِيدِ فَإِنْ أَخْرَجَهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ وَ أَفْضَلُ وَ قَبْلَهَا آخِرُ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ.

And there is no problem with extracting the Fitra in beginning of a day of a month of Ramazan up to its end, and it is the Zakat up to your praying the Eid Salat. If it is extracted after the Salat, it is charity, and the best of its timing is last day of a month of Ramazan".²⁰

12- شي، تفسير العياشي عن زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع وَ لَيْسَ عِنْدَهُ غَيْرُ ابْنِهِ جَعْفَرٍ عَنْ زَكَاةِ الْفِطْرَةِ

Tafseer Al Ayyashi – From Zurara who said,

²⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 11

'I asked Abu Ja'far^{-asws}, and there wasn't anyone in his^{-asws} presence apart from his^{-asws} son^{-asws} Ja'far^{-asws}, about Zakat of the Fitra.

فَقَالَ يُؤَدِّي الرَّجُلُ عَنْ نَفْسِهِ وَ عِيَالِهِ وَ عَنْ رَقِيقِهِ الذَّكَرِ مِنْهُمْ وَ الْأُنثَى وَ الصَّغِيرِ مِنْهُمْ وَ الْكَبِيرِ صَاعاً مِنْ تَمْرٍ عَنْ كُلِّ إِنْسَانٍ أَوْ نِصْفَ صَاعٍ مِنْ حِنْطَةٍ وَ هِيَ الزَّكَاةُ الَّتِي فَرَضَهَا اللَّهُ عَلَى الْمُؤْمِنِينَ مَعَ الصَّلَاةِ عَلَى الْغَنِيِّ وَ الْفَقِيرِ مِنْهُمْ وَ هُمْ جُلُ النَّاسِ وَ أَصْحَابُ الْأَمْوَالِ أَجْلِ النَّاسِ (أَقْل النَّاسِ)

He^{-asws} said: 'The man should pay on his own behalf, and his dependants, and his slave, the male from them and the female, and the young from them and the old, a Sa'a of dates on behalf of every person, or half a Sa'a of wheat, and it is the Zakat which Allah^{-azwj} has Imposed upon the Momineen along with the Salat, upon the rich and the poor from them, and they are majority of the people, and owners of the wealth are minority of the people'.

قَالَ وَ قُلْتُ عَلَى الْفَقِيرِ الَّذِي يُتَصَدَّقُ عَلَيْهِمْ

He (the narrator) said, 'And I said, 'Upon the poor, those we give charity to?'

قَالَ نَعَمْ يُعْطَى مَا يُتَصَدَّقُ بِهِ عَلَيْهِ.

He^{-asws} said: 'Yes. It would be given to him that he can give charity with'.²¹

13- شي، تفسير العياشي عن سالم بن مكرم الجمال عن أبي عبد الله ع قال: أعط الفطرة قبل الصلاة و هو قول الله و أقيموا الصلاة و اتوا الزكاة و الذي يأخذ الفطرة عليه أن يؤدي عن نفسه و عن عياله و إن لم يعطها حتى ينصرف من صلاته فلا يعد له فطرة.

Tafseer Al Ayyashi – From Salim Bin Mukram Al Jammal,

'From Abu Abdullah^{-asws} having said: 'Give the Fitra before the (Eid) Salat, and it is Word of Allah^{-azwj}: **And establish the Salat, and give the Zakat, [73:20]**, and the one who takes the Fitra, upon him is that he should pay on his own behalf and on behalf of his dependants, and if he has not paid it until he finishes from his Salat, it is not counted for him as 'Fitra'.²²

14- الهداية، قال الصادق ع ادفع زكاة الفطرة عن نفسك و عن كل من تعول من صغير أو كبير و حر و عبد و ذكر و أنثى صاعاً من تمر أو صاعاً من زبيب أو صاعاً من تير أو صاعاً من شعير و أفضل ذلك التمر

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'Give Zakat 'Al-Fitra' on your own behalf, and on behalf of every one you support, from young or old, and free and slave, and male and female, a Sa'a of dates, or a Sa'a or raising, or a Sa'a of wheat, or a Sa'a of barley, and best of that is the date (as it can be eaten immediately).

وَ لَا تَأْسَ بِأَنْ تَدْفَعَ عَنْ نَفْسِكَ وَ عَنْ مَنْ تَعُولُ إِلَى أَحَدٍ وَ لَا يَجُوزُ أَنْ يَدْفَعَ وَاحِدٌ إِلَى نَفْسَيْنِ.

²¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 12

²² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 13

And there is no problem with giving on behalf of yourself, and on behalf of ones you support, to anyone, and it is not allowed to give one (portion) to two persons”.²³

وَمِنْهُ، قَالَ الصَّادِقُ ع لَا بَأْسَ بِإِخْرَاجِ الْفِطْرَةِ فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ إِلَى آخِرِهِ وَ هِيَ زَكَاةٌ إِلَى أَنْ يُصَلِّيَ الْعِيدَ فَإِنْ أَخْرَجَهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ وَ أَفْضَلُ وَ قَتَبَهَا آخِرَ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ.

And from it, ‘Al-Sadiq^{-asws} said: ‘There is no problem with extracting the Fitra in beginning of a day of a month of Ramazan up to its end, and it is Zakat up to his praying the Eid Salat, and it is (classified as) Zakat until he prays the Eid Salat. If he extracts it after the Salat, it is (classified as) charity, and best of its timing is last day of a month of Ramazan’.²⁴

وَمِنْهُ، قَالَ الصَّادِقُ ع إِذَا كَانَ لِلرَّجُلِ عَبْدٌ مُسْلِمٌ أَوْ ذِمِّيٌّ فَعَلَيْهِ أَنْ يَدْفَعَ عَنْهُ الْفِطْرَةَ وَ إِذَا كَانَ الْمَمْلُوكُ بَيْنَ نَقَرَيْنِ فَلَا فِطْرَةَ عَلَيْهِ إِلَّا أَنْ يَكُونَ لِلرَّجُلِ وَاحِدًا.

And from it, ‘Al-Sadiq^{-asws} said: ‘When there were to be for the man a Muslim slave or a Zimmy, upon him is to give the Fitra on his behalf, and when the slave was (owned) between two persons, there is no Fitra upon him except if he happens to be for one man’.²⁵

وَمِنْهُ، قَالَ الصَّادِقُ ع لَا تُدْفَعُ الْفِطْرَةُ إِلَّا إِلَى أَهْلِ الْوِلَايَةِ.

And from it, ‘Al-Sadiq^{-asws} said: ‘Do not give the Fitra except to people of Al-Wilayah’.²⁶

وَمِنْهُ، قَالَ الصَّادِقُ ع مَنْ حَلَّتْ لَهُ الْفِطْرَةُ لَمْ تَحِلَّ عَلَيْهِ.

And from it, ‘Al-Sadiq^{-asws} said: ‘One the Fitra is Permissible for (i.e., he is entitled to it), it is not Permissible (obligatory) upon him (to pay it)’.²⁷

وَمِنْهُ، قَالَ الصَّادِقُ ع الْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ فَمَنْ لَمْ يُخْرِجْهَا خِيفَ عَلَيْهِ الْمَوْتُ

And from it, ‘Al-Sadiq^{-asws} said: ‘The ‘Fitra’ is obligatory upon every Muslim. The one who does not extract it, the expiry would be feared upon him’.

فَقِيلَ لَهُ وَ مَا الْمَوْتُ

It was said to him^{-asws}, ‘And what is the expiry?’

قَالَ الْمَوْتُ.

He^{-asws} said: ‘The death’.²⁸

²³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 a

²⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 b

²⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 c

²⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 d

²⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 e

²⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 f

وَمِنْهُ، سُئِلَ الصَّادِقُ عَ عَنِ الْفِطْرَةِ عَلَى أَهْلِ الْبَوَادِي فَقَالَ عَلَى كُلِّ مَنْ أَقْتَاتَ قُوْنَا أَنْ يُؤَدِّيَ مِنْ ذَلِكَ

And from it, ‘Al-Sadiq^{asws} was asked about the ‘Fitra’ upon people of the valleys. He^{asws} said: ‘Upon every one having daily subsistence, he should give from that’.

وَسُئِلَ عَنْ رَجُلٍ بِالْبَادِيَةِ لَا يُمْكِنُهُ الْفِطْرَةُ فَقَالَ يَصَدَّقُ بِأَرْبَعَةِ أَرْطَالٍ مِنْ لَبَنٍ.

And he^{asws} was asked about a man of the valleys unable to pay the Fitra. He^{asws} said: ‘He should donate four Ratls of milk’.²⁹

15- الإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي أَنْ يُؤَدِّيَ الْفِطْرَةَ قَبْلَ أَنْ يُخْرَجَ النَّاسُ إِلَى الْجُبَّانَةِ فَإِنْ أَدَّاهَا بَعْدَ مَا يُخْرَجُ فَإِنَّمَا هِيَ صَدَقَةٌ وَ لَيْسَتْ فِطْرَةً.

(The book) ‘Al Iqbal’ –

‘We are reporting by our chain up to Abu Abdullah^{asws}, he^{asws} said: ‘It is befitting to give the ‘Fitra’ before the people go out to the graveyard. If he pays it after their having gone out (returned), so rather it is charity and it isn’t ‘Fitra’.³⁰

16- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ قَدْ أَفْلَحَ مَنْ تَرَكَ قَالَ أَدَى زَكَاةَ الْفِطْرِ

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{asws} Bin Muhammad^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, he^{asws} said regarding Words of Allah^{azwj}: ‘**He has succeeded, the one who purifies himself [87:14]**, he said, ‘He pays Zakat ‘Al-Fitra’.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بِعَنِي صَلَاةَ الْعِيدِ فِي الْجُبَّانَةِ.

And does Zikr of a Name of his Lord, so he sends Salawat [87:15]. He^{asws} said: ‘Salat of Al-Fitra in the graveyard’.³¹

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنْ زَكَاةِ الْفِطْرِ قَالَ هِيَ الزَّكَاةُ الَّتِي فَرَضَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى جَمِيعِ الْمُؤْمِنِينَ مَعَ الصَّلَاةِ بِقَوْلِهِ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ عَلَى الْغَنِيِّ وَ الْفَقِيرِ وَ الْفُقَرَاءُ هُمْ أَكْثَرُ النَّاسِ وَ الْأَغْنِيَاءُ أَقْلُهُمْ فَأَمَرَ كَافَّةَ النَّاسِ بِالصَّلَاةِ وَ الزَّكَاةِ.

And from Abu Ja’far Muhammad Bin Ali^{asws}, he^{asws} was asked about Zakat of the ‘Fitra’. He^{asws} said: ‘It is the Zakat which Allah^{azwj} Mighty and Majestic has Imposed upon entirety of the Momineen along with the Salat, by His^{azwj} Words: **And establish the Salat, and give the Zakat, [73:20]**, upon the rich and the poor. The poor, they are majority of the people and the rich are their minority. He^{azwj} Commanded all the people with (praying) the Salat and (giving) the Zakat’.³²

²⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 14 g

³⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 15

³¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 a

³² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 b

وَعَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَجِبُ صَدَقَةُ الْفِطْرِ عَلَى الرَّجُلِ عَنْ كُلِّ مَنْ فِي عِيَالِهِ مِمَّنْ يَمُونُ مِنْ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنتَى عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ طَعَامٍ.

And from Ali^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Charity of the ‘Fitra’ is obligated upon the man on behalf of every one of his dependants, from the ones he provides, from young or old, free or slave, male or female, a Sa’a of food on behalf of every person’.³³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَلْزَمُ الرَّجُلَ أَنْ يُؤَدِّيَ صَدَقَةَ الْفِطْرِ عَنْ نَفْسِهِ وَ عَنِ عِيَالِهِ الذَّكَرِ مِنْهُمْ وَ الْأُنثَى الصَّغِيرِ وَ الْكَبِيرِ الْحُرِّ وَ الْعَبْدِ وَ يُعْطِيهَا عَنْهُمْ وَ إِنْ كَانُوا أَغْنِيَاءَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘It necessitates the man to give charity of the ‘Fitra’ on behalf of himself, and on behalf of his dependants, the male from them and the female, the young and the old, the free and the slave, and he should give it on their behalf and even if they were rich’.³⁴

5 وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ سُئِلَ هَلْ عَلَى الْفَقِيرِ الَّذِي يُتَصَدَّقُ عَلَيْهِ زَكَاةُ الْفِطْرِ؟

And from it, from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}, he^{-asws} was asked, ‘The poor one whom charity is given to, is it upon him to pay the Zakat of the ‘Fitra’?’

قَالَ نَعَمْ يُعْطَى بِمَا يُتَصَدَّقُ بِهِ عَلَيْهِ.

He^{-asws} said: ‘Yes, from what is donated with upon him’.³⁵

وَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: زَكَاةُ الْفِطْرِ عَلَى كُلِّ حَاضِرٍ وَ بَادِي [بَادٍ].

And from Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘Zakat of the ‘Fitra’ is upon every one present and distant’.³⁶

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يُؤَدِّي الرَّجُلُ زَكَاةَ الْفِطْرِ عَنْ عَبْدِهِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ كُلِّ مَنْ أَغْلَقَ عَلَيْهِ بَابَهُ وَ عَنْ رَقِيقِ امْرَأَتِهِ إِذَا كَانُوا فِي عِيَالِهِ وَ تُؤَدِّي هِيَ عَنْهُمْ إِنْ لَمْ يَكُونُوا فِي عِيَالِ زَوْجِهَا وَ كَانُوا يَعْمَلُونَ فِي مَالِهَا دُونَهُ وَ إِنْ لَمْ يَكُنْ لَهَا زَوْجٌ أَذَتْ عَنْ نَفْسِهَا وَ عَنْ عِيَالِهَا وَ عِبِيدِهَا وَ مَنْ يَلْزَمُهَا تَقَطُّهُ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The man should pay Zakat of the ‘Fitra’ on behalf of his Jewish slave and Christian, and every one he locks his door upon (under his care), and on behalf of slave of his wife when they were in his dependency, and she should pay it on their behalf, and if they do not happen to be among dependants of her husband and they were working in her wealth apart from him, and if there does not happen to be a husband

³³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 c

³⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 d

³⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 e

³⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 f

for her, she should pay on her own behalf, and on behalf of her dependants, and her slaves, and the one who expenses necessitate her".³⁷

وَعَنِ الْحُسَيْنِ وَ الْحُسَيْنِ عَ أَكْثَمًا كَانَا يُؤَدِّيَانِ زَكَاةَ الْفِطْرِ عَنْ عَلِيٍّ عَ حَتَّى مَاتَا وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ يُؤَدِّيهَا عَنْ الْحُسَيْنِ عَ حَتَّى مَاتَ وَ كَانَ أَبُو جَعْفَرٍ عَ يُؤَدِّيهَا عَنْ عَلِيٍّ عَ حَتَّى مَاتَ

And from Al-Hassan^{-asws} and Al-Husayn^{-asws}, they^{-asws} were both paying Zakat Al Fitr on behalf of Ali^{-asws} until they^{-asws} passed away, and Ali^{-asws} Bin Al-Husayn^{-asws} paid it on behalf of Al-Husayn^{-asws} until he^{-asws} passed away, and Abu Ja'far^{-asws} was paying on behalf of Ali^{-asws} (Bin Al-Husayn^{-asws}) until he^{-asws} passed away'.

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ وَ أَنَا أُؤَدِّيهَا عَنْ أَبِي عَ.

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'And I^{-asws} am paying it on behalf of my^{-asws} father^{-asws}'.³⁸

و هذا و الله أعلم من التطوع في الصدقة عن الموتى لا على أنه شيء يلزم.

Note – And this, and Allah^{-azwj} is more Knowing, is from the voluntary regarding the charity on behalf of the deceased, not upon that it is something necessary.

وَ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ: زَكَاةُ الْفِطْرِ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ.

And from Ali^{-asws} having said: 'Zakat of the 'Fitra' is a Sa'a from wheat, or a Sa'a from barley, or a Sa'a from dates, or a Sa'a from raisins'.³⁹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: مَنْ لَمْ يَجِدْ حِنْطَةً وَ لَا شَعِيرًا وَ لَا تَمْرًا وَ لَا زَبِيبًا يُخْرِجُهُ مِنْ صَدَقَةِ الْفِطْرِ فَلْيُخْرِجْ عِوَضَ ذَلِكَ مِنَ الدَّرَاهِمِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who can neither find wheat, nor barley, nor dates, nor raisins to extract from charity of 'Al-Fitra', let him extract from the Dirhams instead of that'.⁴⁰

وَ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ: إِخْرَاجُ صَدَقَةِ الْفِطْرِ قَبْلَ الْفِطْرِ مِنَ السُّنَّةِ.

And from Ali^{-asws} having said: 'Extraction of charity of the 'Fitra' before (Salat of Eid) Al-Fitr is from the Sunnah'.⁴¹

³⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 g

³⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 h

³⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 i

⁴⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 j

⁴¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 13 H 16 k

أبواب الصدقة

CHAPTERS ON THE CHARITY

باب 14 فضل الصدقة و أنواعها و آدابها

CHAPTER 14 – MERIT OF THE CHARITY AND ITS TYES AND ITS ETIQUETTES

الآيات

The Verses –

البقرة وَ آتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينَ وَ ابْنَ السَّبِيلِ وَ السَّائِلِينَ وَ فِي الرِّقَابِ

(Surah) Al Baqarah: **and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), [2:177].**

وَ قَالَ تَعَالَىٰ وَ أَنْفِقُوا فِي سَبِيلِ اللَّهِ

And the Exalted Said: **And spend in the Way of Allah [2:195].**

وَ قَالَ تَعَالَىٰ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَ اللَّهُ يَقْبِضُ وَ يَبْصُطُ وَ إِلَيْهِ تُرْجَعُونَ

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

وَ قَالَ تَعَالَىٰ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَ لَا حُلَّةَ وَ لَا شَفَاعَةَ

And the Exalted Said: **O you those who believe! Spend out of what We have Given you, before the Day comes in which there would neither be any bargaining, nor any friendship nor intercession; [2:254].**

وَ قَالَ سُبْحَانَهُ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٍ وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And the Glorious Said: **The example of those who are spending their wealth in the Way of Allah is like the example of a grain growing seven ears, in every ear being a hundred grains; and Allah Multiplies for the one He so desires to; and Allah is Capacious, Knowing [2:261].**

وَ قَالَ تَعَالَىٰ وَ مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And whatever you spend from the provisions, or you vow from the vows, so Allah Knows it; and there would not be for the unjust ones, any helpers (from the just ones) [2:270].

آل عمران أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

(Surah) Aal-e-Imran^{as}: **prepared for the pious [3:133] Those who are spending (benevolently) in ease as well as in hardship, [3:134].**

النساء وَ مَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ أَنْفَقُوا بِمَا رَزَقَهُمُ اللَّهُ وَ كَانَ اللَّهُ بِهِمْ عَلِيمًا

(Surah) Al Nisaa: **And what would be against them if they were to believe in Allah and the Last Day and spent (benevolently) from what Allah has Given them? And Allah was always Knowing with them [4:39].**

التوبة الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

(Surah) Al Tawbah: **Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them. Allah will Ridicule them, and for them would be a painful Punishment [9:79].**

وَ قَالَ تَعَالَى أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ

And the Exalted Said: **Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104].**

(Surah) Al Ra'ad:

الرعد وَ أَنْفَقُوا بِمَا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً

and are spending from what We have Graced them, secretly and openly [13:22].

إِسْرَاءَ وَ آتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ وَ لَا تُبَذِّرْ تَبْذِيرًا

(Surah) Israa: **And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26].**

النور وَ لَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَ السَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَ الْمَسَاكِينِ وَ الْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ

(Surah) Al Noor: **And the possessors of Grace and abundance from you should not swear from giving to the near of kin, and the poor, and the Emigrants in the Way of Allah, [24:22].**

الفصص وَ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ

(Surah) Al Qasas: **and they were spending from what We had Graced them [28:54].**

الروم قَاتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ

(Surah) Al Roum: **Therefore, give to the near of kin his due, and (to) the needy and the wayfarer. That is better for those who are intending the Face of Allah, and these ones, they would be successful [30:38].**

التنزِيلَ وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ

(Surah) Al Tanzeel: **and they are spending from what We Graced them [32:16].**

الْأَحْزَابِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

(Surah) Al Ahzaab: **and the charitable men and the charitable women, [33:35].**

سَبَأًا فَلَنْ يَرَىٰ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ

(Surah) Saba: **Say: 'Surely my Lord Extends the sustenance for one He so Desires to from His servants, and He Straitens for him. And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39].**

فَاطِرٍ وَ أَنْفَقُوا بِمَا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ لِيُؤْتِيَهُمُ أَجْرَهُمْ وَ يَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

(Surah) Fatir: **and are spending from what We Graced them, secretly and openly, are hoping for a trade never to perish [35:29] For Him to Fulfil their Recompense and Increase for them from His Grace. He is Forgiving, Appreciative [35:30].**

يَسْ وَ إِذَا قِيلَ لَهُمْ أَنْفِقُوا بِمَا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أُنْطِعِم مِّنْ لَّو يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ

(Surah) Yaseen: **And when it is said to them: 'Spend from what Allah has Graced you', those who commit Kufr (disbelief) say to those who believe, 'Should we feed someone, if Allah so Desired to, He would have Fed him? You are only in clear error' [36:47].**

الْحَدِيدِ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ أَنْفِقُوا بِمَا جَعَلَكُمُ مِّنْخَلْفَيْنِ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَ أَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

(Surah) Al Hadeed: **Believe in Allah and His Rasool, and spend from what He Made you the successors in, for those from you who believe and are spending, for them would be a great Recompense [57:7].**

إِلَى قَوْلِهِ تَعَالَى وَ مَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَ لِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَ الْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أَوْلِيَاكَ أَكْبَرًا مِنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَ قَاتَلُوا وَ كَلًّا وَ عَدَّ اللَّهُ الْحَسَنَى وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

– up to Words of the Exalted: **And what is the matter that you are not spending in the Way of Allah, and for Allah is the Inheritance of the skies and the earth? They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. And to each (of them) Allah has Promised the good, and Allah is Informed with what you are doing [57:10].**

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11].

إلى قوله تعالى إِنَّ الْمُصَدِّقِينَ وَ الْمُصَدِّقَاتِ وَ أَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَ لَهُمْ أَجْرٌ كَرِيمٌ

Up to Words of the Exalted: **The charitable men and the charitable women, and the lenders to Allah of a goodly loan, it shall be doubled for them and they shall have an honourable Recompense [57:18].**

التغابن إِنَّ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفُهُ لَكُمْ وَ يَغْفِرُ لَكُمْ وَ اللَّهُ شَكُورٌ خَلِيمٌ

(Surah |) Al Taghabun: **If you were to lend to Allah a goodly loan, He would Multiply it for you and Forgive (your sins) for you, and Allah is Appreciative, Forbearing [64:17].**

المزمل وَ أَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَ مَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Muzammil: **and lend a goodly loan to Allah. And whatever you send ahead for yourselves from the good, you will be finding it in the Presence of Allah, it being better and greater in Recompense, and seek Forgiveness of Allah, surely He is Forgiving, Merciful [73:20].**

الليل وَ اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى وَ مَا خَلَقَ الذَّكَرَ وَ الْأُنثَى إِنَّ سَعْيَكُمْ لَشَتَّى

(Surah) Al Layl: **(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] And what is Created of the male and the female [92:3] Surely, your striving is various [92:4].**

فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَ أَمَّا مَنْ بَخِلَ وَ اسْتَعْتَى وَ كَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى وَ مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] And as for one who is stingy and (considers himself) needless [92:8] And belies the most excellent [92:9] So We will be Facilitating him to the difficulties [92:10] And his wealth will not avail him when he falls [92:11].

إِنَّ عَلَيْنَا لَلْهُدَى وَ إِنَّ لَنَا لَلْآخِرَةَ وَ الْأُولَى فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّى

Surely, upon Us is to Guide [92:12] And surely for Us is the Hereafter and the closeness [92:13] So I warn you of a Fire set ablaze [92:14] None shall arrive to it except the most wretched [92:15] The one who belied and turned his back [92:16].

وَ سَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَ لَسَوْفَ يَرْضَى

And the pious would be kept away from it [92:17] The one who gives his wealth and purifies [92:18] And there is no favour for anyone with him to be Recompensed for [92:19] Except

(he is) seeking the Face of his Lord, the most Exalted [92:20] And soon he will be pleased [92:21].

1- لي، الأماالي للصدوق ابن المغيرة بإسناده عن السكوني عن الصادق عن آبيه ع قال: قال رسول الله ص لأصحابه أ لا أخبركم بشيء إن أنتم فعلتموه تباعد الشيطان منكم كما تباعد المشرق من المغرب

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, by his chain from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to his^{-saww} companion: 'Shall I^{-saww} inform you all with something, when you were to do it the Satan^{-la} will distance from you just as the east is distant from the west?'

قَالُوا بَلَى

They said, 'Yes'.

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَارِزَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعَانِ دَابِرَهُ وَ الْإِسْتِعْفَارُ يَنْقُطِعُ وَ تَيْنَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ.

He^{-saww} said: 'The fasting darkens his^{-la} face, and the charity breaks his^{-la} back, and the loving for the Sake of Allah^{-azwj} and supporting each other upon the righteous deeds cuts off his^{-la} tail, and seeking the Forgiveness cuts his^{-la} aorta, and for all things there is Zakat, and Zakat of the bodies is the fasting''⁴².

2- ير، بصائر الدرجات ابن عيسى عن محمد البرقي عن إبراهيم بن إسحاق عن أبي عثمان العبدى عن جعفر عن أبيه عن علي ع قال قال رسول الله ص قراءة القرآن في الصلاة أفضل من قراءة القرآن في غير الصلاة و ذكر الله أفضل من الصدقة و الصدقة أفضل من الصوم و الصوم جنة.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Muhammad Al Barqy, from Ibrahim Bin Is'haq, from Abu Usman Al Abdy,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Reading the Quran in the Salat is superior to reading the Quran in other than the Salat, and doing Zikr of Allah^{-azwj} superior to the charity, and the charity is superior to the fasting, and the fasting is a shield''⁴³.

3- لي، الأماالي للصدوق الأستزاديني عن أحمد بن الحسن الحسيني عن أبي محمد العسكري عن آبيه عن أمير المؤمنين ع قال: إن العبد إذا مات قالت الملائكة ما قدم و قال الناس ما أحرز

(The book) 'Al Amaali' of Al Sadouq – From Ahmad Bin Al-Hassan Al-Husayni,

'From Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'The servant, when he dies, the Angels says, 'What has he sent ahead?' And the people say, 'What has he left behind?'

⁴² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 1

⁴³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 2

فَقَدِمُوا فَضْلًا يَكُنْ لَكُمْ وَ لَا تُؤْخَرُوا كُلًّا يَكُنْ عَلَيْكُمْ فَإِنَّ الْمُخْرُومَ مِنْ حُرْمِ خَيْرِ مَالِهِ وَ الْمَعْبُوطَ مِنْ ثَقَلِ بِالصَّدَقَاتِ وَ الْحَيْرَاتِ مَوَازِينَهُ وَ أَحْسَنَ فِي الْجَنَّةِ بِهَا مَهَادَهُ وَ طَيَّبَ عَلَى الصِّرَاطِ بِهَا مَسْلَكَهُ.

Send ahead for it to be a merit for you and do not hold back all what would be against you, for the deprived one is the one deprived the goodness of his wealth, and the envied will be the one whose scale is heavy with the charities and the good deeds, and his path in the Paradise would be paved by it, and his travel over the Bridge would be good due to it".⁴⁴

4- لي، الأماالي للصدوق علي بن عيسى عن علي بن محمد ماجيلويه عن البرقي عن أبيه عن ابن غلوان عن عمرو بن ثابت عن زيد بن علي عن أبيه عن جدّه ع قال قال أمير المؤمنين علي بن أبي طالب ع إنّ في الجنة لسجرة يخرج من أغلاها الخليل و من أسفلها خيل بلق مسرجة ملجمة ذوات أجنحة لا تزوث و لا تبول فيركبها أولياء الله فتطير بهم في الجنة حيث شاءوا

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Ibn Ulwan, from Amro Bin Sabid,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}, from his father^{-asws}, from his grandfather^{-asws} having said, 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'In the Paradise there is a tree from which garments emerge from its top, and from its bottom, there are dappled horses with saddles and bridles, having wings. They neither defecate nor urinate. The friends of Allah^{-azwj} will ride them, and they will fly with them in Paradise wherever they desire to.

فَيَقُولُ الَّذِينَ أَسْفَلَ مِنْهُمْ يَا رَبَّنَا مَا بَلَغَ بِعِبَادِكَ هَذِهِ الْكِرَامَةَ

Those who are beneath them will say, 'Our Lord^{-azwj}! What has made Your^{-azwj} servants reach to this honour?'

فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ إِنَّهُمْ كَانُوا يَقُومُونَ اللَّيْلَ وَ لَا يَنَامُونَ وَ يَصُومُونَ النَّهَارَ وَ لَا يَأْكُلُونَ وَ يُجَاهِدُونَ الْعَدُوَّ وَ لَا يَجْتَنُونَ وَ يَتَصَدَّقُونَ وَ لَا يَبْخُلُونَ.

Allah^{-asws}, Majestic is His^{-azwj} Majesty will Say: "They were standing at night (in Salat) and were not sleeping, and they were fasting the day and were not eating, and they were fighting the enemy and were not being cowards, and they were donating charity and were not being stingy".⁴⁵

5- لي، الأماالي للصدوق في خير المناهي قال النبي ص ألا و من تصدق بصدقة فله بوزن كل درهم مثل جبل أُحد من نعيم الجنة.

(The book) 'Al Amaali' of Al Sadouq –

In a Hadeeth of the prohibitions, the Prophet^{-saww} said: 'Indeed, and the one who donates charity, for him would be by the weight of every Dirham similar to the mount Ohad, from bounties of the Paradise".⁴⁶

⁴⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 3

⁴⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 4

⁴⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 5

6- لي، الأماالي للصدوق ابن موسى عن الصوفي عن الرماني عن عبد العظيم عن أبي جعفر عن آتائه ع قال قال أمير المؤمنين ع من أيقن بالخلف جاد بالعطيّة.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Sowqy, from Al Rymany, from Abdul Azeem,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who is certain of the replacement would be generous with the giving''.⁴⁷

7- لي، الأماالي للصدوق علي بن عيسى عن علي بن محمد ماجيلويه عن البرقي عن أبيه عن محمد بن سنان المجاور عن أحمد بن نصر الطحان عن أبي بصير قال سمعت أبا عبد الله الصادق جعفر بن محمد ع أن عيسى روح الله مرّ بقوم مجلبين فقال ما هؤلاء

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Muhammad Bin Isnan Al Mujawir, from Ahmad Bin Nasr Al Tahhan, from Abu Baseer who said,

'I heard Abu Abdullah Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} (saying): 'Isa^{-as}, Spirit of Allah^{-azwj}, passed by a people rejoicing. He^{-as} said: 'What is (going on with) these people?'

قيل يا روح الله إن فلانة بنت فلان تهدى إلى فلان بن فلان في ليلتها هذه قال يجلبون اليوم و يبكون غداً

It was said, 'O Spirit of Allah^{-azwj}! So and so, daughter of so and so is being escorted to so and so, son of so and so in this night of hers!'

فقال قائل منهم و لم يا رسول الله

A speaker from them said, 'And why, O Messenger^{-as} of Rasool-Allah^{-saww}?'

قال لأن صاحبهم [صاحبهم] مبيته في ليلتها هذه

He^{-as} said: 'Their companion (the bride) would be dead during this night of hers!'

فقال القائلون بمقالتيه صدق الله و صدق رسوله

The speakers said with words, 'Allah^{-azwj} Speaks the Truth, and^{-azwj} Messenger^{-as} of Allah^{-azwj} speaks the truth!'

و قال أهل النفاق ما أقرب غداً

And the hypocritical people said, 'How near is the morning!'

فلما أصبحوا جاءوا فوجدوها على حالٍ لم يحدث بها شيء فقالوا يا روح الله إن التي أخبرتنا أمس أنها مبيته لم تمت

⁴⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 6

When morning came, they came and found her to be upon her (normal) state. No event (of death) had occurred with her. They said, 'O Spirit of Allah^{-azwj}! That which you^{-as} had informed us yesterday she would dead? She did not die!'

فَقَالَ عِيسَى يَفْعَلُ اللَّهُ مَا يَشَاءُ

Isa^{-as} said: 'Allah^{-azwj} Does whatever He^{-azwj} so Desires to! Let us go to her!'

فَادْهَبُوا بِنَا إِلَيْهَا فَدَهَبُوا يَتَسَابِقُونَ حَتَّى قَرَعُوا الْبَابَ فَخَرَجَ زَوْجُهَا فَقَالَ لَهُ عِيسَى اسْتَأْذِنِي لِصَاحِبَتِكَ

They went quickly until they knocked the door. Her husband came out. Isa^{-as} said to him: 'Give me^{-as} permission to (speak to) your female companion'.

قَالَ فَدَخَلَ عَلَيْهَا فَأَخْبَرَهَا أَنَّ رُوحَ اللَّهِ وَكَلِمَتَهُ بِالْبَابِ مَعَ عِدَّةٍ قَالَ فَتَخَدَّرَتْ فَدَخَلَ عَلَيْهَا

He^{-asws} said: 'He entered (the house) to her and informed her, 'The Spirit of Allah^{-azwj} and His^{-azwj} Word is at the door with a number (of people)'.

فَقَالَ لَهَا مَا صَنَعْتَ لَيْلَتِكَ هَذِهِ

He^{-as} said to her: 'What did you do in this night of yours?'

قَالَتْ لَمْ أَصْنَعْ شَيْئاً إِلَّا وَ قَدْ كُنْتُ أَصْنَعُهُ فِيمَا مَضَى إِنَّهُ كَانَ يَعْزِينَا سَائِلٍ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ فَنُبِيْلُهُ مَا يَفُوْتُهُ إِلَى مِثْلِهَا وَ إِنَّهُ جَاءَنِي فِي لَيْلَتِي هَذِهِ وَ أَنَا مَشْغُولَةٌ بِأَمْرِي وَ أَهْلِي فِي مَشَاغِيلٍ فَهَتَفَ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ هَتَفَ فَلَمْ يُجِبْ حَتَّى هَتَفَ مِرَاراً فَلَمَّا سَمِعْتُ مَقَالَتَهُ قُمْتُ مُتَنَكِّرَةً حَتَّى أَنْتَلْتُهُ كَمَا كُنَّا نُبِيْلُهُ

She said, 'I did not do anything except what I have been doing in the past. A beggar used to come during every Friday night and we would give him what would be his subsistence up to its similar (the next Friday night), and he had come to me during this night of mine, and I was pre-occupied with my matter and my family in pre-occupations. He called out but no one answered him. Then he called out but he was not responded to until he had called out repeatedly. When I heard his words, I stood up having covered my face until I had given him just as we used to give him'.

فَقَالَ لَهَا تَنَحَّيْ عَنِّي مَجْلِسِكَ

He^{-as} said to her: 'Step aside from your seat!'

فَإِذَا تَحْتِ ثِيَابِنَا أَفْعَى مِثْلُ جَذَعَةٍ عَاضٌ عَلَى ذَنْبِهِ فَقَالَ عِيسَى بِمَا صَنَعْتَ صُرِفَ عَنْكَ هَذَا.

Behold, beneath her clothes was a snake (thick) like a trunk biting upon its tail. He^{-as} said: 'It was due to what you had done, this was turned away from you'.⁴⁸

⁴⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 7

8- ثواب الأعمال ابن الوليد عن ابن أبي عمير عن الأزهري عن فضالة عن معاوية بن عمارة عن إسماعيل بن يسار قال سمعت أبا عبد الله ع يقول إياكم والكسل إن ربيكم رحيم يشكر القليل إن الرجل ليصلي الركعتين تطوعاً يريد بهما وجه الله عز وجل فيدخله الجنة وإنه ليتصدق بالدرهم تطوعاً يريد به وجه الله عز وجل فيدخله الجنة وإنه ليصوم اليوم تطوعاً يريد به وجه الله فيدخله الجنة.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Fazalah, from Muawiya Bin Ammar, from Ismail Bin Yasaar who said,

'I heard Abu Abdullah^{-asws} saying: 'Beware of the laziness! Your Lord^{-azwj} is Merciful. He^{-azwj} Appreciates the little. The man prays two units of Salat voluntarily intending the Face of Allah^{-azwj} Mighty and Majestic by it, so He^{-azwj} Admits him into the Paradise due to it, and he donates with a Dirham voluntarily intending the Face of Allah^{-azwj} Mighty and Majestic, so Allah^{-azwj} Admits him into the Paradise by it, and he fasts a day voluntarily intending the Face of Allah^{-azwj} by it, so Allah^{-azwj} Admits him into the Paradise due to it".⁴⁹

9- فس، تفسير القمي عن أمير المؤمنين ع قال: طوبى لمن أنفق الفضل من ماله وأمسك الفضل من كلامه.

Tafseer Al Qummi –

'From Amir Al-Momineen^{-asws} having said: 'Beatitude is for the one who spends the surplus of his wealth and withholds the surplus of his speech".⁵⁰

10- فس، تفسير القمي أبي عن حماد عن حريز عن أبي عبد الله ع قال: إن الرب تبارك وتعالى ينزل كل ليلة جمعة إلى السماء الدنيا من أول الليل و في كل ليلة في الثلث الأخير و أمامه ملكان ينادي هل من نائب يئاب عليه هل من مستغفر ليستغفر [فيغفر] له هل من سائل فيعطى سؤله اللهم أعط كل منفق خلفاً و كل ممسك تلفاً

Tafseer Al Qummi – My father, from Hammad, from Hareyz,

'From Abu Abdullah^{-asws} having said: 'The Lord^{-azwj} Blessed and Exalted (His^{-azwj} Command) descends every Friday night to sky of the world, from beginning of the night, and during every night in the last third of it, and in front of it are two Angels calling out, 'Is there any repentant He^{-azwj} can Turn to him? Is there any seeker of Forgiveness to seek Forgiveness so He^{-azwj} can Forgive for him? Is there any beggar He^{-azwj} can Grant him his request? O Allah^{-azwj}! Give every spender a replacement, and every withholder a damage!'

فإذا طلع الفجر عاد الرب إلى عرشه فقسم الأرزاق بين العباد

When the dawn emerges, the Lord^{-azwj} (His^{-azwj} Command) returns to His^{-azwj} Throne. He^{-azwj} Distributes the sustenance(s) between the servants'.

ثم قال للفضيل بن يسار يا فضيل نصيبك من ذلك وهو قول الله و ما أنفقتم من شيء فهو يخلفه و هو خير الزايقين إلى قوله أكثرهم بهم مؤمنون.

⁴⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 8

⁵⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 9

Then he^{-asws} said to Al-Mufazzal Bin Yasaar: ‘O Fuzeyl! Your share from that, and it is in the Words of Allah^{-azwj}: **And whatever you spend from anything, He will Replace it [34:39]**, up to His^{-azwj} Words: **Most of them were believing in them [34:41]**’.⁵¹

11- فس، تفسير القمي فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى قَالَ نَزَلَتْ فِي رَجُلٍ مِنَ الْأَنْصَارِ كَانَتْ لَهُ نَخْلَةٌ فِي دَارِ رَجُلٍ فَكَانَ يَدْخُلُ عَلَيْهَا بَعِيرٌ إِذْنًا فَشَكَا ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص لِصَاحِبِ النَّخْلَةِ بَعْنِي نَخْلَتَكَ هَذِهِ بِنَخْلَةٍ فِي الْجَنَّةِ

Tafseer Qummi –

So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]. He said, ‘It was Revealed regarding a man from the Helpers who had a palm tree in the house of another man, and he used to enter it without permission. So, he complained about that to the Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} said to the owner of the palm tree: ‘Sell me^{-saww} this palm tree of yours to me for a palm tree in the Paradise’.

فَقَالَ لَا أَفْعَلُ

He said, ‘I will not do it’.

قَالَ فَبِعَيْنِهَا بِحَدِيثَةٍ فِي الْجَنَّةِ

He^{-saww} said: ‘Will you sell it to me^{-saww} for a garden in the Paradise?’

فَقَالَ لَا أَفْعَلُ وَانْصَرَفَ

He said, ‘I will not do it’, and he left.

فَمَضَى إِلَيْهِ أَبُو الدَّحْدَاحِ وَاشْتَرَاهَا مِنْهُ وَآتَى النَّبِيَّ ص فَقَالَ أَبُو الدَّحْدَاحِ يَا رَسُولَ اللَّهِ لِحَدَّثَا وَاجْعَلْ لِي فِي الْجَنَّةِ الَّتِي قُلْتَ هَذَا فَلَمْ يَقْبَلْهُ فَقَالَ رَسُولُ اللَّهِ ص لَكَ فِي الْجَنَّةِ حَدَائِقُ وَحَدَائِقُ

Abu Al-Dahdaah went to him and bought it from him, and came to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Take it, and allocate for me the garden in the Paradise which you^{-saww} said would be for this one, but he did not accept it’. So, the Rasool-Allah^{-saww} said: ‘For you, in the Paradise are gardens and gardens’.

فَأَنْزَلَ فِي ذَلِكَ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى بَعْنِي أَبَا الدَّحْدَاحِ فَسَنُيَسِّرُهُ لِلْيُسْرَى

It was Revealed regarding that: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]** – meaning Abu Al Dahda’a. **So We will be Facilitating him to the ease [92:7]**.

وَأَمَّا مَنْ بَخِلَ وَاسْتَعْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى وَ مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى بَعْنِي إِذَا مَاتَ إِنَّ عَلَيْنَا لِلْهُدَى قَالَ عَلَيْنَا أَنْ نُبَيِّنَ لَهُمْ.

⁵¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 10

And as for one who is stingy and (considers himself) needless [92:8] And belies the most excellent [92:9] So We will be Facilitating him to the difficulties [92:10] And his wealth will not avail him when he falls [92:11] Surely, upon Us is to Guide [92:12]. He said, ‘Upon us it to explain to them’.⁵²

12- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمَعْرُوفَ يَمْنَعُ مَصَارِعَ السُّوءِ وَ إِنَّ الصَّدَقَةَ تُطْفِئُ غَضَبَ الرَّبِّ الْحَبِيرِ.

Qurb Al Isnaad – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The acts of kindness prevent the evil misfortunes, and the charity extinguishes Wrath of the Lord^{-azwj} – the Hadeeth’.⁵³

13- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق ع عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ الْحَبِيرِ.

(The book) ‘Qurb Al Isnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Medicate your patients with the charity!’ – the Hadeeth’.⁵⁴

14- ب، قرب الإسناد بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

(The book) ‘Qurb Al Isnaad’ – By this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Download the sustenance with (donating) the charity’.⁵⁵

15- ب، قرب الإسناد بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ فَأَحَبُّهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْفَقُهُمْ لِعِيَالِهِ.

(The book) ‘Qurb Al Isnaad’ – By this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The creatures, all of them are dependants of Allah^{-azwj}. The most Beloved of them to Allah^{-azwj} Mighty and Majestic is their most spending for his dependants’.⁵⁶

16 ل، الخصال أبي عن علي ع عن أبيه عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قَالَ: قَامَ أَبُو دَرٍّ رَهْ عِنْدَ الْكَعْبَةِ فَقَالَ أَنَا جُنْدَبُ بْنُ سَكْنٍ فَأَكْتَنَفَهُ النَّاسُ

(The book) ‘Al Khisaal’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

⁵² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 11

⁵³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 12

⁵⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 13

⁵⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 14

⁵⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 15

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Abu Zarr^{-ra} stood by the Kabah. He^{-ra} said, 'I^{-ra} am Jundab Bin Sakanin!' The people surrounded him^{-ra}.

فَقَالَ لَوْ أَنَّ أَحَدَكُمْ أَرَادَ سَفْرًا لَاتَّخَذَ فِيهِ مِنَ الرَّادِ مَا يُصْلِحُهُ فَسَفَرُ يَوْمِ الْقِيَامَةِ أَمَا تُرِيدُونَ فِيهِ مَا يُصْلِحُكُمْ

He^{-ra} said, 'If one of you intends to travel, he would take the provision for it what would benefit him during it. The travel is to the Day of Qiyamah. Are you not wanting regarding it what would benefit you?'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أُرْشِدْنَا

A man stood to him^{-ra}. He said, 'Guide us!'

فَقَالَ صُمْ يَوْمًا شَدِيدَ الْحَرِّ لِلنُّشُورِ وَ حُجَّ حَجَّةَ لِعِظَائِمِ الْأُمُورِ وَ صَلِّ رَكَعَتَيْنِ فِي سَوَادِ اللَّيْلِ لَوُحْشَةِ الثُّبُورِ كَلِمَةٌ خَيْرٌ تَقُولُهَا وَ كَلِمَةٌ شَرٌّ تَسْكُتُ عَنْهَا أَوْ صَدَقَةٌ مِنْكَ عَلَى مِسْكِينٍ لَعَلَّكَ تَنْجُو بِهَا

He^{-ra} said, 'Fast on a day of severe heat for the Resurrection, and perform Hajj for mighty matters, and pray two units Salat in darkness of the night for loneliness of the graves! A good word, you should say it, and an evil word, be silent from it, or charity (donated) from you to a needy, perhaps you will attain salvation due to it!

يَا مِسْكِينُ مِنْ يَوْمٍ عَسِيرٍ اجْعَلِ الدُّنْيَا دِرْهَمَيْنِ دِرْهَمًا أَنْفَقْتَهُ عَلَى عِبَائِكَ وَ دِرْهَمًا قَدَّمْتَهُ لِآخِرَتِكَ وَ الثَّلَاثُ يَضُرُّ وَ لَا تَنْفَعُ فَلَا تُرِدْهُ

O needy one on a difficult day! Make the world as two Dirhams – a Dirham you spend upon your dependants, and a Dirham you send ahead for your Hereafter, and the third is harmful and is not beneficial, therefore do not want it!

اجْعَلِ الدُّنْيَا كَلِمَتَيْنِ كَلِمَةً فِي طَلَبِ الْحَالِ وَ كَلِمَةً لِالْآخِرَةِ وَ الثَّلَاثَةُ تَضُرُّ وَ لَا تَنْفَعُ لَا تُرِدْهَا

Make the world as two words – a word in seeking the Permissible and a word for the Hereafter, and the third is harmful and do not benefit. Do not want it!'

ثُمَّ قَالَ فَتَلْنِي هُمْ يَوْمَ لَا أَدْرِكُهُ.

Then he^{-asws} said, 'Worries of a day I have not yet come across is killing me^{-ra}!'⁵⁷

17- ثُو، ثَوَابِ الْأَعْمَالِ، الْحِصَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ إِسْحَاقَ بْنِ عَلِيٍّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْبِرُّ وَ الصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَ يَرِيدَانِ فِي الْعُمْرِ وَ يَدْفَعَانِ سَبْعِينَ مِائَةَ سَوْوٍ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaa' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Safwan Bin Yahya, from Is'haq Bin Ghalib, from the one narrating it,

⁵⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 16

‘From Abu Ja’far^{asws} having said: ‘The righteousness and the charity both negate the poverty and increase in the lifespan, and repel seventy (types of) evil deaths’⁵⁸

18- ل، الخصال الخليل عن محمد بن إبراهيم الدبيلي عن أبي عبد الله عن سفيان عن الزهري عن سالم عن أبيه قال قال رسول الله ص لا حسد إلا في اثنتين رجل آتاه الله مالا فهو ينفق منه آتاء الليل و آتاء النهار و آتاء النهار.

(The book) ‘Al Khisaal’ – Al Khaleel, from Muhammad Bin Ibrahim Al Dubeyli, from Abu Abdullah, from Sufyan, from Al Zuhry, from Salim, from his father who said,

‘Rasool-Allah^{saww} said: ‘There is no envying except regarding two – A man Allah^{azwj} has Given him wealth, so he spends from it in hours of the night and hours of the day, and a man He^{azwj} has Given him the Quran so he stands with it in hours of the night and hours of the day’⁵⁹

19- ل، الخصال العسكري عن محمد بن عبد العزيز عن الحسن بن محمد الرعزي عن عبيدة بن حميد عن أبي الرعاء عن أبي الأحوص عن أبيه مالك بن نضلة قال قال رسول الله ص الأيدي ثلاثة فبئد الله عز و جل العليا و يد المعطي التي تليها و يد السائل السفلى فأعط الفضل و لا تُعجز نفسك.

(The book) ‘Al Khisaal’ – Al Askari, from Muhammad Bin Abdul Aziz, from Al-Hassan Bin Muhammad Al Zafran, from Ubeyda Bin Humejd, from Abu Al Za’za, from Abu Al Ahwas, from his father Malik Bin Nazla who said,

‘The hands are three! The Hand of Allah^{azwj} Mighty and Majestic is the High, and hand of the giver is which follows it, and hand of the beggar is the lowest, therefore give the grace and do not make yourself incapable’⁶⁰

20- ل، الخصال حمزة العلوي عن علي عن أبيه عن جعفر بن محمد الأشعري عن القداح عن أبي عبد الله عن آباءه ع قال قال رسول الله ص كل معروف صدقة و الدال على الخير كفاعله و الله يحب إعانة الهمهان.

(The book) ‘Al Khisaal – Hamza Al Alawy, from Ali, from his father, from Ja’far Bin Muhammad Al Ashari, from Al Qaddah,

‘From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Every act of kindness is charity, and the pointer to the good (deed) is like its doer, and Allah^{azwj} Loves helper of the distressed’⁶¹

21- ل، الخصال ابن المتوكل عن محمد العطار عن الأشعري عن محمد بن الحسين عن محمد بن سينان عن معاوية بن وهب عن أبي عبد الله ع قال: من يضمن لي أربعة بأربعة آيات في الجنة من أنفق و لم يخف فقراً و أنصف الناس من نفسه و أفشى السلام في العالم و ترك المرأة و إن كان محملاً.

(The book) ‘Al Khisaal’- Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Muawiya Bin Wahb,

‘From Abu Abdullah^{asws} having said: ‘Whoever guarantees four to me^{asws}, I^{asws} shall guarantee four houses (for him) in the Paradise- one who spend and does not fear the

⁵⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 17

⁵⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 18

⁶⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 19

⁶¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 20

poverty, and the one being fair to the people from himself, and initiator of the greeting in the world, and neglecter of the bitter argument even if he was right”⁶².

22- ل، الخصال الأربعةمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ.

(The book) ‘Aal Khisaa’ – ‘The Four hundred (Ahadeeth)’ –

Amir Al-Momineen^{-asws} said: ‘Medicate your patients with (donating) the charity’⁶³.

وَقَالَ ع اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

And he^{-asws} said: ‘Download the sustenance by (donating) the charity’⁶⁴.

وَقَالَ ع أَنْفَعُوا مِمَّا رَزَقَكُمُ اللَّهُ عَزَّ وَجَلَّ فَإِنَّ الْمُنْفِقَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ فَمَنْ أَيْقَنَ بِالْحَلْفِ سَحَتْ نَفْسُهُ بِالتَّقَفَةِ.

And he^{-asws} said: ‘Spend from what Allah^{-azwj} Mighty and Majestic has Graced you, for the spender is at the status of the fighter in the way of Allah^{-azwj}. The one who is certain of the replacement will be a generous soul with the spending’⁶⁵.

23- ن، عيون أخبار الرضا عليه السلام المُفَسِّرُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كَانَ الصَّادِقُ ع فِي طَرِيقٍ وَ مَعَهُ قَوْمٌ مَعَهُمْ أَمْوَالٌ وَ ذَكَرَ لَهُمْ أَنَّ بَارِقَةً فِي الطَّرِيقِ يَفْطَعُونَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ الصَّادِقُ مَا لَكُمْ

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – Al Mufassir, from Ahmad Bin Al-Hassan Al-Husayni,

‘From Abu Muhammad Al-Askari^{-asws}’, from his^{-asws} forefathers^{-asws}, from Musa^{-asws} Bin Ja’far^{-asws} having said: ‘Al-Sadiq^{-asws} was in a street and with him^{-asws} was a group having wealth with them, and he^{-asws} mentioned to them that swords were being unsheathed upon the people to plunder them. Their limbs shook. Al-Sadiq^{-asws} said to them: ‘What is the matter with you all?’

قَالُوا مَعَنَا أَمْوَالٌ نَخَافُ أَنْ تُؤْخَذَ مِنَّا أَوْ فَتَأْخُذَهَا مِنَّا فَلَعَلَّهُمْ يَنْدِفِعُونَ عَنْهَا إِذَا رَأَوْا أَنَّهَا لَكَ

They said, ‘There is wealth with us. We fear that it would be seized from us! Can you^{-asws} take them from us, perhaps they would turn away from it when they see that it is yours^{-asws}?’

فَقَالَ وَ مَا يُدْرِيكُمْ لَعَلَّهُمْ لَا يَقْصِدُونَ غَيْرِي وَ لَعَلَّكُمْ تَعْرِضُونِي بِهَا لِلتَّلْفِ

He^{-asws} said: ‘What would make you realise? Perhaps they would not be aiming other than me^{-asws}, and perhaps you are exposing me^{-asws} with it for the damage?’

⁶² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 21

⁶³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 22 a

⁶⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 22 b

⁶⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 22 c

فَقَالُوا فَكَيْفَ نَصْنَعُ نَذْفُهَا

They said, 'How should we deal with it? Should we bury it?'

قَالَ ذَلِكَ أَضْيَعُ لَنَا فَلَعَلَّ طَارِئًا يَطْرُقُ عَلَيْهَا فَيَأْخُذُهَا أَوْ لَعَلَّكُمْ لَا تَهْتَدُونَ إِلَيْهَا بَعْدُ

He^{-asws} said: 'That would be wastage of it, perhaps a calamity would strike upon it so it would be seized, or perhaps you will not be guided to it (find it) afterwards'.

فَقَالُوا فَكَيْفَ نَصْنَعُ ذَلِكَ

They said, 'How should we deal with it? Guide us!'

قَالَ أُوَدِّعُوهَا مَنْ يَحْفَظُهَا وَ يَدْفَعُ عَنْهَا وَ يُرَبِّيهَا وَ يَجْعَلُ الْوَاحِدَ مِنْهَا أَعْظَمَ مِنَ الدُّنْيَا بِمَا فِيهَا ثُمَّ يَرْدُّهَا وَ يُؤْفِقُهَا عَلَيْكُمْ أَحْسَجَ مَا تَكُونُونَ إِلَيْهَا

He^{-asws} said: 'Entrust is to the one who would guard it, and defend it, and grow it, and make the one from it to be mightier than the world with whatever is in it, then he would return it and be plentiful with it to you when you would be neediest of what you can be to it!'

قَالُوا مَنْ ذَلِكَ

They said, 'Who is that?'

قَالَ ذَلِكَ رَبُّ الْعَالَمِينَ

He^{-asws} said: 'That is Lord^{-azwj} of the worlds'.

قَالُوا وَ كَيْفَ نُودِعُهُ

They said, 'And how do we entrust it to Him^{-azwj}?'

قَالَ تَتَصَدَّقُونَ بِهَا عَلَى ضِعْفَاءِ الْمُسْلِمِينَ

He^{-asws} said: 'Donate it charity with it to the (financially) weak Muslims!'

قَالُوا وَ أَنَّى لَنَا الضُّعَفَاءُ بِحَضْرَتِنَا هَذِهِ

They said, 'And how can it be for us to find the weak ones in this presence (situation) of ours?'

قَالَ فَاعْرِضُوا عَلَيَّ أَنْ تَتَصَدَّقُوا بِثُلُثِهَا لِتُدْفَعَ اللَّهُ عَنْ بَاقِيهَا مِنْ تَخَافُونَ

He^{-asws} said: 'Be determined upon that you will be donating a third of it for Allah^{-azwj} to Defend its remainder from the ones you are fearing!'

قَالُوا قَدْ عَرَفْنَا

They said, 'We have hereby determined'.

قَالَ فَأَنْتُمْ فِي أَمَانِ اللَّهِ فَاْمَضُوا

He^{-asws} said: 'So you are hereby in the security of Allah^{-azwj}, so continue!'

فَمَضَوْا وَ طَهَّرَتْ هُمُ الْبَارِقَةُ فَخَافُوا فَقَالَ الصَّادِقُ ع فَكَيْفَ تَخَافُونَ وَ أَنْتُمْ فِي أَمَانِ اللَّهِ عَزَّ وَ جَلَّ

They continued and the bandits presented to them, so they feared. Al-Sadiq^{-asws} said: 'How come you are fearing and you are in the Security of Allah^{-azwj} Mighty and Majestic?'

فَقَدَّمَ الْبَارِقَةَ وَ تَرَجَّلُوا وَ قَبَّلُوا يَدَ الصَّادِقِ ع وَ قَالُوا رَأَيْنَا الْبَارِقَةَ فِي مَنَامِنَا رَسُولَ اللَّهِ ص يَأْمُرُنَا بِعَرْضِ أَنْفُسِنَا عَلَيْكَ فَنَحْنُ بَيْنَ يَدَيْكَ وَ نَصْحْبِكَ وَ هَوْلَاءِ لِيَنْدَفِعَ عَنْهُمْ الْأَعْدَاءُ وَ اللُّصُوفُ

The bandits dismounted and came on foot and they kissed the hand of Al-Sadiq^{-asws}, and they said, 'Last night we saw Rasool-Allah^{-azwj} in our dreams ordering us with presenting ourselves to you^{-asws}. We are in front of you^{-asws} and we shall accompany you, and they (your^{-asws} companions) would be defended from the enemies and the thieves'.

فَقَالَ الصَّادِقُ ع لَا حَاجَةَ بِنَا إِلَيْكُمْ فَإِنَّ الَّذِي دَفَعَكُمْ عَنَّا يَدْفَعُهُمْ

Al-Sadiq^{-asws} said: 'There is no need for us to you all, for the One Who has Driven you away from us, He^{-azwj} is the One Who will be Defending them!'

فَمَضَوْا سَالِمِينَ وَ تَصَدَّقُوا بِالثُّلُثِ وَ بُورِكَ فِي بَحَارَاتِهِمْ فَزَيَّجُوا لِلدَّرَاهِمِ عَشْرَةَ

They continued safely and they donated in charity with the third, and they were Blessed in their trading, and they profited for the Dirham (donated in charity), tenfold.

فَقَالُوا مَا أَعْظَمَ بَرَكَةَ الصَّادِقِ ع-

They said, 'How mighty is the Blessing of Al-Sadiq^{-asws}!'

فَقَالَ الصَّادِقُ ع قَدْ تَعَرَّفْتُمْ الْبَرَكَةَ فِي مُعَامَلَةِ اللَّهِ عَزَّ وَ جَلَّ فَدُومُوا عَلَيْهَا.

Al-Sadiq^{-asws} said: 'You have recognised the Blessings in the Dealings of Allah^{-azwj} Mighty and Majestic, so be constant upon it!'⁶⁶

24- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن محمد العطار عن ابن عيسى عن البرنطي قال: قرأت كتاب أبي الحسن الرضا ع إلى أبي جعفر ع يا أبا جعفر بلغي أن الموالى إذا ركبت أخرجوك من الباب الصغير و إنما ذلك من أجل لهم لئلا ينال منك أحد خيراً

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting upon him^{-asws} – My father and Ibn Al Waleed, both together from Muhammad Al Attar, from Ibn Isa, from Al Bazanty who said,

⁶⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 23

'I read a letter of Abu Al-Hassan Al-Reza^{-asws} to Abu Ja'far^{-asws}: 'O Abu Ja'far^{-asws}! It has reached me^{-asws} that when you^{-asws} go for a ride, the slaves take you^{-asws} out from the small (side) door, and rather that is from stinginess of theirs lest goodness is attained from you^{-asws}.

فَأَسْأَلُكَ بِحَقِّي عَلَيْكَ لَا يَكُنْ مَدْخُلُكَ وَ مَخْرُجُكَ إِلَّا مِنَ الْبَابِ الْكَبِيرِ وَإِذَا رَكِبْتَ فَلْيَكُنْ مَعَكَ ذَهَبٌ وَ فِصَّةٌ ثُمَّ لَا يَسْأَلُكَ أَحَدٌ إِلَّا أَعْطَيْتَهُ مِنْ سَأَلِكَ مِنْ عُمُومَتِكَ أَنْ تَبْرَهُ فَلَا تُعْطِهِ أَقَلَّ مِنْ حَمْسِينَ دِينَاراً وَ الْكَثِيرُ إِلَيْكَ وَ مَنْ سَأَلَكَ مِنْ عَمَاتِكَ فَلَا تُعْطِهَا أَقَلَّ مِنْ حَمْسَةٍ وَ عِشْرِينَ دِينَاراً وَ الْكَثِيرُ إِلَيْكَ

I ask you^{-asws}, by my^{-asws} right upon you^{-asws}! Your^{-asws} entrance and your^{-asws} exit should not be except from the big (main) door, and when you^{-asws} ride, let there be gold and silver with you^{-asws}, then no one should ask you^{-asws} except you^{-asws} should give the one from your uncles who asks you^{-asws} to be righteous to him, so do not give him less than fifty Dinars, and the more is up to you, and the one from your aunties who asks you, do not give her less than twenty-five Dinars, and the most is up to you^{-asws}!

إِنِّي إِذَا أُرِيدُ أَنْ يَرْفَعَكَ اللَّهُ فَأَنْفِقُ وَ لَا تَخْشَى مِنْ ذِي الْعَرْشِ إِفْتَاراً.

Surely, I^{-asws} rather want Allah^{-azwj} to Raise you, therefore spend and do not fear being impoverishment from the One with the Throne".⁶⁷

25 يد، التوحيد ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

(The books) 'Al Tawheed', (and) 'Uyoun Al Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} - by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} who said, 'Rasool-Allah^{-saww} said: 'Download the sustenance by (donating) the charity".⁶⁸

26- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ مَالِ الْمَرْءِ وَ دَخَائِرِهِ الصَّدَقَةُ.

(The book) 'Uyoun Al Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the chain of Al-Tameemy, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The best wealth of the person and his treasure is the charity".⁶⁹

27- ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الحسين بن أسامة عن عبيد الله بن محمد بن يحيى عن هارون بن صدقة عن الصادق عن أبيه ع قَالَ قَالَ النَّبِيُّ ص إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةَ فَتَصَدَّقُوا بِرِزْقِكُمْ اللَّهُ وَ إِنَّ التَّوَاضِعَ يَزِيدُ صَاحِبَهُ رِفْعَةً فَتَوَاضَعُوا بِرِزْقِكُمْ اللَّهُ وَ إِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا بِرِزْقِكُمْ اللَّهُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al-Husayn Bin Usama, from Ubeydullah Bin Muhammad, from Muhammad Bin Yahya, from Haroun Bin Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'The charity increases its donor a lot (of wealth), therefore donate charity, Allah^{-azwj} will Mercy you, and the humbleness increases its owner with elevation, therefore be humble, Allah^{-azwj} will Raise

⁶⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 24

⁶⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 25

⁶⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 26

you, and the pardoning increases its pardoner in honour, therefore pardon, Allah^{-azwj} will Honour you!”⁷⁰

28- ما، الأماالي للشيخ الطوسي عن أبي قلابة قال قال رسول الله ص من أعطى درهماً في سبيل الله كتب الله له سبعمائة حسنة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, from Abu Qalabah who said,

‘Rasool-Allah^{-saww} said: ‘One who gives a Dirham in the way of Allah^{-azwj}, Allah^{-azwj} will Write for him seven hundred good deeds!’⁷¹

29- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسين بن أحمد المالكي عن أحمد بن هليل عن زياد الفندي عن الجراح بن المليح عن أبي إسحاق عن الخارث عن علي بن النبي ص قال: كل معروف صدقة إلى عني أو فقير فتصدقوا ولو بشق تمر أو ثمنوا التمر ولو بشق التمر فإن الله عز وجل يربها لصاحبها كما يربي أحدكم فلوه أو فصيله حتى يوفيه إياها يوم القيامة حتى يكون أعظم من الجبل العظيم.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Husayn Bin Ahmad Al Maliky, from Ahmad Bin Huleyl, from Ziyad Al Qindy, from Jarrah Bin Maleeh, from Abu Is’haq, from Al Haris,

‘From Ali^{-asws}, from the Prophet^{-saww} having said: ‘Every act of kindness is charity be it to the rich or poor. Donate charity and even if it is with part of a date, and fear the Hellfire and even if with part of a date, for Allah^{-azwj} Mighty and Majestic will Nourish it for its owner just as one of you tend to nourish his foal or young camel, until He^{-azwj} will Fulfil it to him on the Day of Qiyamah until it would be larger than the large mountain!’⁷²

30- ما، الأماالي للشيخ الطوسي المفيد عن المظفر بن أحمد عن محمد بن همام عن أحمد بن مابنداد عن الحسن بن علي الخزاز عن علي بن عتبة عن سالم بن أبي حفصة قال: لَمَّا هَلَكَ أَبُو جَعْفَرِ الْبَاقِرِ ع قُلْتُ لِأَصْحَابِي أَنْتَظِرُونِي حَتَّى أَدْخُلَ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ فَأَعْرَبَنِي بِهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Muzaffar Bin Ahmad, from Muhammad Bin Hammam, from Ahmad Bin Mabundad, from Al-Hassan Bin Ali Al Khazzaz, from Ali Bin Uqba, from Salim Bin Abu Hafsa who said,

‘When Abu Ja’far Al-Baqir^{-asws} passed away, I said to my companions, ‘Await me until I go to see Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} to console him^{-asws} of him^{-asws}!’

فَدَخَلْتُ عَلَيْهِ فَعَرَّبْتُهُ ثُمَّ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ذَهَبَ وَ اللَّهُ مَنْ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص فَلَا يُسْأَلُ عَمَّنْ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ ص لَا وَ اللَّهُ لَا يَرَى مِثْلَهُ أَبَدًا

I entered to see him^{-asws} and consoled him^{-asws}. Then I^{-asws} said, ‘**We are for Allah and we are returning to Him’ [2:156]**. He^{-asws} is gone, by Allah^{-azwj}, the one who was saying: ‘Rasool-Allah^{-saww} said (such and such)!’ He^{-asws} was not asked about the one between him^{-asws} and Rasool-Allah^{-saww}. No, by Allah^{-azwj}, the likes of him^{-asws} will not be seen ever!’

⁷⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 27

⁷¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 28

⁷² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 29

قَالَ فَسَكَتَ أَبُو عَبْدِ اللَّهِ ع سَاعَةً ثُمَّ قَالَ قَالَ اللَّهُ تَعَالَى إِنَّ مِنْ عِبَادِي مَنْ يَتَصَدَّقُ بِشِقِّ تَمْرَةٍ فَأَرْبَيْهَا لَهُ كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ حَتَّى أَجْعَلَهَا مِثْلَ جَبَلٍ أُحُدٍ

He (the narrator) said, 'Abu Abdullah^{-asws} was silent for a while, then he^{-asws} said: 'Allah^{-azwj} the Exalted Said: "From My^{-azwj} servants there is one who donates charity with part of a date, so I^{-azwj} shall Nourish it for him just as one of you tends to nourish a foal until I^{-asws} Make it (to be) for him like the mountain of Ohad!"'

فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ مَا رَأَيْتُ أَحَجَبَ مِنْ هَذَا كُنَّا نَسْتَعْظِمُ قَوْلَ أَبِي جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص يَا وَاسِطَةَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ تَعَالَى يَا وَاسِطَةَ.

I went out to my companions. I said, 'I have not seen anything stranger than this! We used to magnify the words of Abu Ja'far^{-asws}: 'Rasool-Allah^{-saww} said (such and such)', without there being an intermediary. Abu Abdullah^{-asws} said to me: 'Allah^{-azwj} the Exalted Said (such and such)', without there being an intermediary!''⁷³

31- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ رَفَعَهُ عَنْ عَمْرٍو بْنِ نَثْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَبْدُ اللَّهِ عَابِدٌ ثَمَانِينَ سَنَةً ثُمَّ أَشْرَفَ عَلَى امْرَأَةٍ فَوَقَعَتْ فِي نَفْسِهِ فَنَزَلَ إِلَيْهَا فَرَاوَدَهَا عَنْ نَفْسِهَا فَطَاوَعَتْهُ فَلَمَّا قَضَى مِنْهَا حَاجَتَهُ طَرَفَهُ مَلَكُ الْمَوْتِ فَأَعْتَقَلَ لِسَانَهُ

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Al Luluie, raising it from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'A worshipper worshipped Allah^{-azwj} for eighty years, then he looked at a woman and desired her. He descended to her and seduced her and she yielded to him. When he had fulfilled his need from her, the Angel of death knock him down and locked his tongue.

فَمَرَّ سَائِلٌ فَأَشَارَ إِلَيْهِ أَنْ حُذِرَ رَغِيضًا كَانَ فِي كِسَائِهِ فَأَحْبَطَ اللَّهُ عَمَلَ ثَمَانِينَ سَنَةً بِتِلْكَ الرِّبِّيَّةِ وَغَفَرَ اللَّهُ لَهُ بِذَلِكَ الرِّغِيْفِ.

A beggar passed by, so he gestured to him to take a loaf which was in his basket. Allah^{-azwj} has Nullified the work of eighty years due to that adultery, and Allah^{-azwj} Forgave him due to that loaf''⁷⁴

32- ثَوَابُ الْأَعْمَالِ مَا جِئِلُوِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ مُعَاذِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرُوا الْوَجْعَ فَقَالَ دَاوُوا مَرْضَاتِكُمْ بِالصَّدَقَةِ وَ مَا عَلَى أَحَدِكُمْ أَنْ يَتَصَدَّقَ بِشَيْءٍ يَوْمَهُ إِذَا مَلَكَ الْمَوْتُ يُدْفَعُ إِلَيْهِ الصَّكُّ بِقَنْضِ رُوحِ الْعَبْدِ فَيَتَصَدَّقُ فَيُتَمَلُّ لَهُ رُذٌّ عَلَيْهِ الصَّكِّ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Bin Ahmad, from Al-Hassan Bin Al-Husayn, from Muaz Bin Muslim who said,

'I was in the presence of Abu Abdullah^{-asws}. They mentioned the pain. He^{-asws} said: 'Medicate your patients by donating the charity, and what is upon one of you if he were to donate his

⁷³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 30

⁷⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 31

subsistence (meal) of his day? The Angel of death, the Decree is handed to him to capture the soul of a servant. He donates charity, so it is said to him: ‘Return the Decree of his!’⁷⁵

33- ثوب الأعمال ابنُ إدريسَ عن أبيه عن الأشعريِّ عن ابنِ هاشمٍ عن موسى بنِ أبي الحسنِ عن الرضا ع قال: كَانَ فِي نَبِي إِسْرَائِيلَ قَحْطٌ شَدِيدٌ سِنِينَ مُتَوَاتِرَةً وَ كَانَ عِنْدَ امْرَأَةٍ لُقْمَةٌ مِنْ خُبْزٍ فَوَضَعَتْهَا فِي فِيهَا لِتَأْكُلَهَا فَتَنَادَى السَّائِلُ يَا أُمَّةَ اللَّهِ الْجُوعُ

(The book) ‘Sawaab Al Amaal’ – Ibn Idrees, from his father, from Al Ashary, from Ibn Hashim, from Musa Bin Abu Al-Hassan,

‘From Al-Reza^{asws} having said: ‘There was severe drought among the children of Israel for consecutive years, and in the possession of a woman was a morsel of bread. She placed it in her mouth in order to eat it. A beggar called out, ‘O maid of Allah^{azwj}, the hunger!’

فَقَالَتِ الْمَرْأَةُ أَتَصَدَّقُ فِي مِثْلِ هَذَا الزَّمَانِ

The woman said, ‘Should I donate in the likes of this time (of famine)?’

فَأَخْرَجَتْهَا مِنْ فِيهَا فَدَفَعَتْهَا إِلَى السَّائِلِ وَ كَانَ لَهَا وَلَدٌ صَغِيرٌ يَخْتَضِبُ فِي الصَّحْرَاءِ فَجَاءَ الذِّئْبُ فَحَمَلَهُ فَوَقَعَتِ الصَّبِيحَةَ فَعَدَّتِ الْأُمُّ فِي أَنْفِ الذِّئْبِ

She extracted it from her mouth and handed it to the beggar. And there was a young son for her gathering wood in the desert. A wolf came and carried him away. The shrieks occurred. The mother pursued in the tracks of the wolf.

فَبَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى جِبْرَائِيلَ ع فَأَخْرَجَ الْغُلَامَ مِنْ فَمِ الذِّئْبِ فَدَفَعَهُ إِلَى أُمِّهِ فَقَالَ لَهَا جِبْرَائِيلُ يَا أُمَّةَ اللَّهِ أَرْضَيْتِ لُقْمَةً بِلُقْمَةٍ.

Allah^{azwj} Blessed and Exalted Dispatched Jibraeel^{as}. He^{as} extracted the boy from the mouth of the wolf and handed him to its mother. Jibraeel^{as} said to her: ‘O maid of Allah^{azwj}! Are you satisfied with a morsel for a morsel?’⁷⁶

34- ثوب الأعمال أبي عن سعدٍ عن أحمد بن محمد بن أبي الخرزج عن فضيل بن عثمان عن أبي عبد الله ع قال: مَنْ تَصَدَّقَ فِي يَوْمٍ أَوْ لَيْلَةٍ إِنْ كَانَ يَوْمٌ قَبِيحٌ وَ إِنْ كَانَ لَيْلٌ فَلَيْلٌ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ الْهُدْمَ وَ السَّبْعَ وَ مِيتَةَ السَّوْءِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Muhammad Bin Abu Al Khazraj, from Fuzeyl Bin Usman,

‘From Abu Abdullah^{asws} having said: ‘One who donates charity during a day or a night, if it was day, so a day, and if it was night, so a night, Allah^{azwj} Mighty and Majestic will Repel from him the crushing, and the predators, and the evil death’.⁷⁷

35- ثوب الأعمال أبي عن عليٍّ عن أبيه عن النوفليِّ عن السكونيِّ عن الصادقِ عن آبائه ع قال قال رسولُ الله ص الصَّدَقَةُ تَمْنَعُ مِيتَةَ السَّوْءِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

⁷⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 32

⁷⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 33

⁷⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 34

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The charity prevents the evil death’’.⁷⁸

36- ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْضُ الْقِيَامَةِ نَارٌ مَا خَلَا ظِلُّ الْمُؤْمِنِ فَإِنَّ صَدَقَتَهُ تُظِلُّهُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abdul Rahman Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The ground on (the Day of) Qiyamah would be of fire, apart from shade of the Momin, for his charity would shade him’’.⁷⁹

37- ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يُطَيْبِينَ عَنِ أُخِيهِ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ أَبِي الْحَسَنِ الْأَوَّلِ ع فِي الرَّجُلِ يَكُونُ عِنْدَهُ الشَّيْءُ أَوْ يَتَصَدَّقُ بِهِ أَفْضَلُ أَمْ يَشْتَرِي بِهِ نَسَمَةً

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al-Hassan Bin Ali Bin Yaqteen, from his brother Al-Hassan, from his father,

‘From Abu Al-Hassan^{-asws} the 1st regarding the man who has something in his possession, is it better if he were to donate in charity with it or he buys a person (slave)?’

فَقَالَ الصَّدَقَةُ أَحَبُّ إِلَيَّ.

He^{-asws} said: ‘The charity is more beloved to me^{-asws}!’⁸⁰

38- ثواب الأعمال أَبِي عَنْ سَعْدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَبَلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع تَصَدَّقْتُ يَوْمًا بِدِينَارٍ فَقَالَ لِي رَسُولُ اللَّهِ أَمَا عَلِمْتَ يَا عَلِيُّ أَنَّ صَدَقَةَ الْمُؤْمِنِ لَا تَخْرُجُ مِنْ يَدِهِ حَتَّى يَفُكَّ عَنْهَا مِنْ حَتَّى سَبْعِينَ شَيْطَانًا كُلُّهُمْ يَأْمُرُهُ بِأَنْ لَا تَفْعَلَ وَ مَا يَقَعُ فِي يَدِ السَّائِلِ حَتَّى يَقَعَ فِي يَدِ الرَّبِّ جَلَّ جَلَالُهُ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Abu Jameela, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} said: ‘One day I^{-asws} donated charity with a Dinar. Rasool-Allah^{-saww} said to me^{-asws}: ‘Don’t you^{-asws} know, O Ali^{-asws}, that the charity by a Momin does not exit from his hand until it is released from the jaws of seventy Satans^{-la}, all of them instructing him not to do it? And it does not fall into the hand of a beggar until it falls into a Hand of the Lord^{-azwj}, Majestic is His^{-azwj} Majesty (first)?’

لَمْ تَلَا هَذِهِ آيَةَ أَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ.

⁷⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 35

⁷⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 36

⁸⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 37

Then he^{-saww} recited this Verse: ***Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]***⁸¹.

39- ثوب الأعمال أبي عن السَّعْدِ أَبَا دِيٍّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ ع فِي لَيْلَةٍ قَدْ رَشَّتِ السَّمَاءُ وَ هُوَ يُرِيدُ ظِلَّةَ بَنِي سَاعِدَةَ فَأَتَيْتُهُ فَإِذَا هُوَ قَدْ سَقَطَ مِنْهُ شَيْءٌ فَقَالَ بِسْمِ اللَّهِ اللَّهُمَّ رُدَّهُ عَلَيْنَا

(The book) 'Sawaab Al Amaal' – My father, from Al Sa'adabady, from Al Barqy, from his father, from Sa'dan Bin Muslim, from Moalla Bin Khuneys who said,

'Abu Abdullah^{-asws} went out during a night the sky was drizzling and he^{-asws} intended the shade of the clan of Sa'ada. I followed him^{-asws}, and something fell off from him^{-asws}. He^{-asws} said: 'In the Name of Allah^{-azwj}! O Allah^{-azwj}, Return it to us!'

قَالَ فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مُعَلَّى

He (the narrator) said, 'I followed him^{-asws} and greeted unto him^{-asws}. He^{-asws} said: 'Moalla?'

قُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you^{-asws}!'

فَقَالَ لِي التَّمَسْ بِيَدِكَ فَمَا وَجَدْتَ مِنْ شَيْءٍ فَادْفَعْهُ إِلَيَّ

He^{-asws} said: 'Search with your hand. Whatever thing you find, give it to me^{-asws}!'

قَالَ فَإِذَا أَنَا بِحُجْرٍ مُنْتَهَرٍ فَجَعَلْتُ أَدْفَعُ إِلَيْهِ مَا وَجَدْتُ فَإِذَا أَنَا بِحِرَابٍ مِنْ حُجْرٍ فَعَلْتُ جَعَلْتُ فِدَاكَ أَجْمَلُهُ عَلَيَّ

He (the narrator) said: 'There I found scattered pieces of bread, so I kept giving it to him^{-asws} whatever I found. Then there was a basket of bread. I said, 'May I be sacrificed for you^{-asws}! Load it upon me!'

فَقَالَ لَا أَنَا أَوْلَى بِهِ مِنْكَ وَ لَكِنْ امْضِ مَعِي

He^{-asws} said: 'No! I^{-asws} am foremost with it than you are, but continue with me^{-asws}!'

قَالَ فَأَتَيْتَنَا ظِلَّةَ بَنِي سَاعِدَةَ فَإِذَا نَحْنُ بِقَوْمٍ نِيَامٍ فَجَعَلَ يَدُسُّ الرَّغِيفَ وَ الرَّغِيفِينَ تَحْتَ تَوْبِ كُلِّ وَاحِدٍ مِنْهُمْ حَتَّى أَتَى عَلَى آخِرِهِ ثُمَّ انْصَرَفْنَا فَعَلْتُ جَعَلْتُ فِدَاكَ يَعْرِفُ هَؤُلَاءِ الْحَقَّ

He (the narrator) said, 'We came to a shade of the clan of Sa'ada. There we were with a group of people sleeping. He^{-asws} went on to place the loaf and the two loaves beneath the cloth of each one of them until he^{-asws} came to its last. Then we left. I said, 'May I be sacrificed for you^{-asws}! Do these people recognise the truth?'

⁸¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 38

فَقَالَ ع لَوْ عَرَفُوا لَوَاسِنَاهُمْ بِالذُّقَّةِ وَ الدُّقَّةُ هِيَ الْمِلْحُ إِنَّ اللَّهَ لَمْ يَخْلُقْ شَيْئًا إِلَّا وَ لَهُ خَازِنٌ يَحْزُنُهُ إِلَّا الصَّدَقَةَ فَإِنَّ الرَّبَّ تَبَارَكَ وَ تَعَالَى يَلِيهَا بِنَفْسِهِ

He^{-asws} said: 'Had they recognised, we^{-asws} would have consoled (increased them) with 'Al-Daqeeq' (and 'Al-Daqeeq', it is the salt). Allah^{-azwj} did not Create anything except and there is a keeper for it except the charity, for the Lord^{-azwj} Blessed and Exalted Takes charge of it by Himself^{-azwj}.

وَ كَانَ أَبِي إِذَا تَصَدَّقَ بِشَيْءٍ وَضَعَهُ فِي يَدِ السَّائِلِ ثُمَّ ارْتَدَّهُ مِنْهُ فَقَبَّلَهُ وَ شَمَّهُ ثُمَّ رَدَّهُ فِي يَدِ السَّائِلِ وَ ذَلِكَ أَهْمَا تَقَعُ فِي يَدِ اللَّهِ قَبْلَ أَنْ تَقَعُ فِي يَدِ السَّائِلِ فَأَحْبَبْتُ أَنْ أَتَاوَلَ مَا وَلِيَهَا اللَّهُ تَعَالَى إِنْ إِذَا نَاوَلَهَا اللَّهُ وَلِيَهَا

And my^{-asws} father^{-asws} had donated with something and placed it in the hand of a beggar. Then he^{-asws} took it back from him, kissed it and smelt it, then returned it into the hand of the beggar, and that was because it falls into the Hand of Allah^{-azwj} before it falls into the hand of the beggar, so I^{-asws} loved to give what Allah^{-azwj} the Exalted is in charge of Giving!

إِنَّ صَدَقَةَ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ وَ تَمْحُو الدَّنْبَ الْعَظِيمَ وَ تُهَوِّنُ الْحِسَابَ وَ صَدَقَةُ النَّهَارِ تُثْمِرُ الْمَالَ وَ تَزِيدُ فِي الْعُمُرِ

Charity at night extinguishes Wrath of the Lord and Deletes the mighty sin, and Eases the Reckoning, while charity at daytime multiplies the wealth and increases in the lifespan.

إِنَّ عِيسَى ابْنَ مَرْيَمَ ع لَمَّا أَنْ مَرَّ عَلَى شَاطِئِ الْبَحْرِ الْأَثْوَى بِفُرْصٍ مِنْ قُوْبِهِ فِي الْمَاءِ فَقَالَ لَهُ بَعْضُ الْحَوَارِيِّينَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ لِمَ فَعَلْتَ هَذَا فَإِنَّمَا هُوَ مِنْ قُوْبَتِكَ

When Isa^{-as} Ibn Maryam^{-as} passed by a coast of the sea, he^{-asws} threw a morsel from his^{-as} daily food into the water. One the disciples said to him^{-as}, O Spirit of Allah^{-azwj} and His^{-azwj} Word! Why did you^{-as} do this? Rather it is from your^{-as} daily food'.

قَالَ فَعَلْتُ هَذَا لِتَأْكُلَهُ دَابَّةٌ مِنْ دَوَابِّ الْمَاءِ وَ ثَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ.

He^{-as} said: 'I^{-as} did this for creatures from creatures of the water to eat it, and its Reward is mighty in the Presence of Allah^{-azwj}'.⁸²

40- ص، قصص الأنبياء عليهم السلام قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ وَرَشَانٌ يُفْرِحُ فِي شَجَرَةٍ وَ كَانَ رَجُلٌ يَأْتِيهِ إِذَا أَدْرَكَ الْفَرْخَانَ فَيَأْخُذُ الْفَرْخَيْنِ فَتَسْكَ ذَلِكَ الْوَرَشَانُ إِلَى اللَّهِ تَعَالَى فَقَالَ إِنِّي سَأُحْفِيكُمْ

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as} – Abu Abdullah^{-asws} said: 'There was a dove who laid eggs in a tree, and a man had come to it when the two chicks had matured and seized the two chicks. That dove complained to Allah^{-azwj} the Exalted. He^{-azwj} Said: 'I^{-azwj} shall Suffice you of him!'

قَالَ فَأَفْرِحَ الْوَرَشَانُ وَ جَاءَ الرَّجُلُ وَ مَعَهُ رَغِيْقَانِ فَصَعِدَ الشَّجَرَةَ وَ عَرَضَ لَهُ سَائِلٌ فَأَعْطَاهُ أَحَدَ الرُّغِيْقَيْنِ ثُمَّ صَعِدَ فَأَخَذَ الْفَرْخَيْنِ وَ نَزَلَ بِهِمَا فَسَلَّمَهُ اللَّهُ لِمَا تَصَدَّقَ بِهِ.

⁸² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 39

He^{-asws} said: ‘The dove gave birth (again), and the man came and there were two loaves of bread with him. He climbed the tree, and a beggar presented to him, so he gave him one of the two loaves. Then he climbed and seized the two chicks, and descended with them. Allah^{-azwj} Kept him safe due to what he had donated in charity with’.⁸³

41- سن، المحاسن أبي عن إبراهيم بن إسحاق عن أبي عثمان العبدي عن جعفر بن محمد بن علي عن أبيه عن علي ع قال قال رسول الله ص قراءة القرآن في الصلاة أفضل من قراءة القرآن في غير الصلاة و ذكر الله كثيراً أفضل من الصدقة و الصدقة أفضل من الصوم و الصوم جنة من النار.

(The book) ‘Al Mahasin’ – My father, from Ibrahim Bin Is’baq, from Abu Usman Al Abdy,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} who said: ‘Rasool-Allah^{-saww} said: ‘Reading the Quran during the Salat is better than reading the Quran during other than the Salat, and frequenting the Zikr of Allah^{-azwj} is better than the charity, and the charity is better than the fasting, and the fasting is a shield from the Hellfire’.⁸⁴

42- سن، المحاسن أبي عن ابن أبي عمير عن بشير بن مسلمة عن مسمع كزدين عن أبي عبد الله ع قال: من تصدق بصدقة إذا أصبح دفع الله عنه نحس ذلك اليوم.

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Bashir Bin Maslama, from Misma’a Kirdeen,

‘From Abu Abdullah^{-asws} having said: ‘One who donates charity when it is morning, Allah^{-azwj} will Repel from him inauspiciousness of that day’.⁸⁵

43- شي، تفسير العياشي عن محمد القمام عن علي بن الحسين ع عن النبي ص قال: إن الله ليبري لأحدكم الصدقة كما يبري أحدهم ولده حتى يلقاه يوم القيامة و هو مثل أحد.

Tafseer Al Ayyashi – From Muhammad Al Qammam,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from the Prophet^{-saww} who said: ‘Allah^{-azwj} will Nourish the charity for every one of you just as one of you tends to nourish his child, to the extent that he will meet it on the Day of Qiyamah and it would be like (mount) Ohad’.⁸⁶

44- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع قال: قال الله تبارك و تعالى أنا خالق كل شيء و كلت بالاشياء غيري إلا الصدقة فإني أفضها بيدي حتى أن الرجل أو المرأة يتصدق بشقة التمرة فأرئبها له كما يبري الرجل منكم فصيله و فلوه حتى أنزكه يوم القيامة أعظم من أحد.

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: “I^{-azwj} am Creator of all things, and I^{-azwj} have Allocated others for the things except the charity, for I^{-azwj} shall Fulfil it with My^{-azwj} Hands to the extent that if the man or the woman were to donate part of a date,

⁸³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 40

⁸⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 41

⁸⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 42

⁸⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 43

I-azwj shall Nourish it for him just as the man from you nourishes his foal, and young camel until I-azwj shall Leave it on the Day of Qiyamah mightier than (mount) Ohad”^{.87}

45- شي، تفسير العياشي عن علي بن جعفر عن أخيه موسى عن أبي عبد الله ع قال قال رسول الله ص إنه ليس شيء إلا وقد وكل به ملك عزيز الصدقة فإن الله يأخذ بيده ويربته كما يربي أحدكم ولده حتى يلقاه يوم القيامة وهي مثل أحد.

Tafseer Al Ayyashi –

From Ali son of Ja’far^{-asws}, from his brother Musa^{-asws}, from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There isn’t anything except an Angel has been allocated with it, apart from the charity, for Allah^{-azwj} Takes it by His^{-azwj} Hand and Nourishes it just as one of you tends to nourish his child, to the extent that he will meet it on the Day of Qiyamah and it would be like (mount) Ohad”^{.88}

46- سر، السرائر من كتاب المسائل من مسائل محمد بن علي بن عيسى حدثنا محمد بن أحمد بن محمد بن زياد و موسى بن محمد بن علي قال: كتبت إلى أبي الحسن ع أسأله عن المساكين الذين يقعدون في الطرقات من الجزائر و الساسانيين و غيرهم هل يجوز التصدق عليهم قبل أن أعرف مذهبهم

(The) book ‘Al Saraair’ – from ‘Kitab Al Masaail’, from questions by Muhammad Bin Ali Bin Isa. It is narrated to us by Muhammad Bin Ahmad Bin Muhammad Bin Ziyad, and Musa Bin Muhammad Bin Ali who said,

‘I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about the needy ones, those who are sitting in the roads, from the Algerians and the Sassanids and others, ‘Is it allowed to donate charity to them before knowing their doctrines?’

فأجاب من تصدق على ناصب فصدقته عليه لا له لكن على من لا تعرف مذهب و حاله فذلك أفضل و أكثر و من بعد فمن ترفقت عليه و رحمته و لم يمكن استعلام ما هو عليه لم يكن بالتصدق عليه بأس إن شاء الله.

He^{-asws} replied: ‘One who donates charity to a Nasibi (hostile one), his charity would be against him, not for him, but upon the one you don’t know his doctrine and his state, that is better and greater, and from after (that), the one you feel pity upon and mercy him and it is not possible to know what (doctrine) he is upon, giving the charity to him would not be any problem, if Allah^{-azwj} so Desires”^{.89}

47- شي، تفسير العياشي عن جابر الجعفي عن أبي جعفر ع قال قال أمير المؤمنين ع تصدقت يوماً بدينار فقال لي رسول الله ص أ ما علمت أن صدقة المؤمن لا تخرج من يده حتى يهلك بها عن لحي سبعين شيطاناً و ما يقع في يد السائل حتى يقع في يد الرب تبارك و تعالى

Tafseer Al Ayyashi – from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One day I^{-asws} donated a Dinar in charity. Rasool-Allah^{-saww} said to me^{-asws}: ‘Don’t you know that charity of the Momin does

⁸⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 44

⁸⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 45

⁸⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 46

not exit from his hand until it is released from the jaws of seventy Satans^{-la}, and it does not fall into a hand of the beggar until it falls into a Hand of the Lord^{-azwj}, Blessed and Exalted.

أَمْ يَتْلُونَ هَذِهِ آيَةَ أَمْ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ إِلَى آخِرِ آيَةِ.

Is He^{-azwj} not Saying this Verse: ***Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, [9:104]*** – up to end of the Verse”.⁹⁰

48- شي، تفسير العياشي عن معلى بن خنيس قال: خرج أبو عبد الله ع في ليلة قد رُسْتُ و هو يريد ظلَّة بني ساعدة فاتبعته فإذا هو قد سقط منه شيء فقال بسم الله اللهم اردد علينا

Tafseer Al Ayyashi – from Moalla Bin Khuneys who said,

‘Abu Abdullah^{-asws} went out during a night of drizzling rain and he^{-asws} wanted the shade of the clan of Saidah. I followed him^{-asws}, and there something had fallen off from him^{-asws}. He^{-asws} said: ‘In the Name of Allah^{-azwj}! O Allah^{-azwj}, Return (it) to us^{-asws}!’

فأتيتُهُ فسألته عليه فقال معلى

I followed him^{-asws} and greeted unto him^{-asws}. He^{-asws} said: ‘Moalla?’

فقلت نعم جعلت فداك

I said, ‘Yes, may I be sacrificed for you^{-asws}!’

قال التمس بيدك فما وجدت من شيء فادفعه إلي

He^{-asws} said: ‘Search with your hands. Whatever thing you find, give it to me^{-asws}!’

فإذا أنا بخبز كثير منتثر فجعلت أدفع إليه الرغيف و الرغيفين و إذا معه جزاب أعجز من خبز قلت جعلت فداك اجمله علي

There I found a lot of bread which was scattered. I kept giving it to him^{-asws}, the loaf, and the two loaves, and there was a basked full of bread. I said, ‘May I be sacrificed for you^{-asws}, load it upon me!’

فقال أنا أولي به منك و لكن ارض معي

He^{-asws} said: ‘I^{-asws} am foremost with it than you are, but continue with me^{-asws}!’

فأتينا ظلَّة بني ساعدة فإذا نحن بقم نيام فجعل يدس الرغيف و الرغيفين حتى أتى على آخرهم حتى إذا انصرفنا قلت له يعرف هؤلاء هذا الأمر

⁹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 47

We came to the shade of the clan of Saida. There we were with a group of people sleeping. He^{-asws} went on to place the loaf, and the two loaves until he^{-asws} came to their last one, then we left. I said to him^{-asws}, ‘Do they recognise this matter (Wilayah)?’

قَالَ لَا لَوْ عَرَفُوا كَانَ الْوَاجِبُ عَلَيْنَا أَنْ نُؤَاسِيَهُمْ بِالذُّقَّةِ وَ هُوَ الْمِلْحُ إِنَّ اللَّهَ لَمْ يَخْلُقْ شَيْئاً إِلَّا وَ لَهُ حَازِنٌ يَحْتِزُّهُ إِلَّا الصَّدَقَةَ فَإِنَّ الرَّبَّ تَبَارَكَ وَ تَعَالَى يَلِيهَا
بِنَفْسِهِ

He^{-asws} said: ‘No. Had they recognised, it would have been obligatory upon us^{-asws} to console (increase) them with ‘Al-Dukkah’, and it is the salt. Allah^{-azwj} did not Create anything except and there is a keeper for it, treasuring it, except the charity, for the Lord^{-azwj} Blessed and Exalted is in Charge of it Himself^{-azwj}.

وَ كَانَ أَبِي إِذَا تَصَدَّقَ بِشَيْءٍ وَضَعَهُ فِي يَدِ السَّائِلِ ثُمَّ ارْتَجَعَهُ مِنْهُ فَقَبَّلَهُ وَ شَمَّمَهُ ثُمَّ رَدَّهُ فِي يَدِ السَّائِلِ وَ ذَلِكَ أَمَّا تَقَعُ فِي يَدِ اللَّهِ قَبْلَ أَنْ تَقَعُ فِي يَدِ السَّائِلِ
فَأَحَبُّبْتُ أَنْ أَلِيهَا إِذَا وَلِيَهَا اللَّهُ وَ وَلِيَهَا أَبِي

And it was so, whenever my^{-asws} father^{-asws} donated with anything, he^{-asws} would place it in a hand of the beggar, then retract it from him. He would kiss it, and smell it, then return it into a hand of the beggar, and that was because it (charity) falls into the Hand of Allah^{-azwj} before it falls into the hands of the beggar, therefore I^{-asws} loved to give it personally when Allah^{-azwj} is in Charge of it, and my^{-asws} father^{-asws} had given it personally.

إِنَّ صَدَقَةَ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ وَ تَمْحُو الذَّنْبَ الْعَظِيمَ وَ تُهَوِّنُ الْحِسَابَ وَ صَدَقَةَ النَّهَارِ تُنْمِي الْمَالَ وَ تَزِيدُ فِي الْعُمُرِ.

Charity at night extinguishes Wrath of the Lord^{-azwj} and deletes the mighty sin, and Eases the Reckoning, while charity at daytime grows the wealth and increases in the lifespan”^{.91}

49- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ شَيْءٍ إِلَّا وَكَلَّ بِهِ مَلَكٌ إِلَّا الصَّدَقَةَ فَإِنَّهَا تَقَعُ فِي يَدِ اللَّهِ.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘There is none from a thing except Allah^{-azwj} has Allocated an Angel with it, except the charity, for it falls into the Hand of Allah^{-azwj} (first)’^{.92}

50- شي، تفسير العياشي عَنْ أَبِي بَكْرٍ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَصَلَتَانِ لَا أُحِبُّ أَنْ يُشَارِكَنِي فِيهِمَا أَحَدٌ وَصَوَّبِي فَإِنَّهُ مِنْ صَلَاتِي وَ صَدَقَتِي مِنْ يَدِي إِلَى يَدِ سَائِلٍ فَإِنَّهَا تَقَعُ فِي يَدِ الرَّحْمَنِ.

Tafseer Al Ayyashi – From Abu Bakr, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Two characteristics I^{-asws} don’t like anyone to participate with me^{-asws} in it – my^{-asws} Wud’u, for it is (part) of my^{-asws} Salat, and my^{-asws} charity from my^{-asws} hand to the hand of a beggar, for it falls into a Hand of the Lord^{-azwj} (first)’^{.93}

⁹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 48

⁹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 49

⁹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 50

51 شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا أُعْطِيَ السَّائِلَ قَبْلَ يَدِ السَّائِلِ فَقَبِلَ لَهُ لَمْ تَفْعَلْ ذَلِكَ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}), said, ‘It was so, whenever Ali Bin Al-Husayn^{-asws} gave the beggar, he^{-asws} would kiss a hand of the beggar. It was said to him^{-asws}, ‘Why do you^{-asws} do that?’

قَالَ لِأَنَّهَا تَقَعُ فِي يَدِ اللَّهِ قَبْلَ يَدِ الْعَبْدِ

He^{-asws} said: ‘Because it falls into the Hand of Allah^{-azwj} before a hand of the servant’.

وَ قَالَ لَيْسَ مِنْ شَيْءٍ إِلَّا وَكَلَّ بِهِ مَلَكٌ إِلَّا الصَّدَقَةَ فَإِنَّهَا تَقَعُ فِي يَدِ اللَّهِ

And he^{-asws} said: ‘There is none from a thing except an Angel has been Allocated with it, except the charity, for it falls into the Hand of Allah^{-azwj} (first)’.

قَالَ الْفَضْلُ أَطْنَهُ يُقْبَلُ الْخُبْزَ أَوْ الدِّرْهَمَ.

Al Fazl said, ‘I think he^{-asws} would kiss the bread or the Dirham (before giving it)’.⁹⁴

52 شي، تفسير العياشي عن مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع صَمِنْتُ عَلَى رَبِّي أَنَّ الصَّدَقَةَ لَا تَقَعُ فِي يَدِ الْعَبْدِ حَتَّى تَقَعُ فِي يَدِ الرَّبِّ وَ هُوَ قَوْلُهُ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ.

Tafseer Al Ayyashi – from Malik Bin Atiyya –

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘I^{-asws} guarantee upon my^{-asws} Lord^{-azwj} that the charity will not fall into a hand of the servant until it falls into the Hand of the Lord^{-azwj} (first), and it is His^{-azwj} Word: **Allah Accepts the repentance from His servants, and He Takes the charities, [9:104]**’.⁹⁵

53 جاء، المجالس للمفيد الجعابي عن ابنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ ع عَنْ أَحِيهِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ هِلَالٍ قَالَ: قَالَ لِي أَبُوكَ جَعْفَرُ بْنُ مُحَمَّدٍ ع تَصَدَّقْ بِشَيْءٍ عِنْدَ الْبُكُورِ فَإِنَّ الْبَلَاءَ لَا يَتَخَصَّى الصَّدَقَةَ.

(The book) ‘Al Majalis’ of Al Mufeed – Al Jany, from Ibn Uqda, from Ja’far Bin Abdullah, from his brother Muhammad Bin Is’haq son of Ja’far^{-asws}, from Muhammad Bin Hilal who said,

‘Your father Ja’far^{-asws} Bin Muhammad^{-asws} had said to me: ‘Donate with something at the early morning, for the calamity does not surpass the charity’.⁹⁶

54 نجم، كتاب النجوم من كتاب التَّجْمِيلِ عَنِ ابْنِ أَدِينَةَ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ: كُنْتُ أَبْصُرُ بِالنُّجُومِ وَ أَعْرِفُهَا وَ أَعْرِفُ الطَّالِعَ فَبَدَّخُلْنِي مِنْ ذَلِكَ شَيْءٌ فَسَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَخُذْ شَيْئاً فَتَصَدَّقْ بِهِ عَلَى أَوَّلِ مَسْكِينٍ تَلْقَاهُ فَإِنَّ اللَّهَ يَدْفَعُ عَنْكَ.

⁹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 51

⁹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 52

⁹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 53

(The book) 'Kitab Al Nujoom', from 'Kitab Al Tajammul' – from Uzina, from Ibn Abu Umeyr who said,

'I was insightful with the stars and recognised them, and I knew the emergence. Something from that entered into me, so I complained of that to Abu Abdullah^{-asws}. He^{-asws} said: 'When something occurs within yourself, take something and donate in charity with it upon the first needy one you meet, for Allah^{-azwj} will Repel it from you'.⁹⁷

55 مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّدَقَةُ بِالْبِدِ تَقِي مِيتَةَ السَّوْءِ وَ تَدْفَعُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ وَ تُفَكُّ عَنْ حَسْبِي سَبْعِينَ شَيْطَاناً كُلُّهُمْ يَأْمُرُهُ أَنْ لَا يَفْعَلَ.

(The book) 'Makarim Al Akhlaq' –

'From Abu Abdullah^{-asws} having said: 'The charity (given) by the hand saves from the evil death, and repels seventy types from the types of afflictions, and is released from the jaws of seventy Satans^{-la}, all of them instructing him not to do so'.⁹⁸

وَ عَنِ النَّبِيِّ ص قَالَ: صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ.

And from the Prophet^{-saww} having said: 'Charity in secrecy extinguishes Wrath of the Lord^{-azwj}'.⁹⁹

وَ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدَقَةُ تَمْنَعُ مِيتَةَ السَّوْءِ.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The charity prevents the evil death''.¹⁰⁰

وَ قَالَ ص إِنَّ الصَّدَقَةَ وَ صِلَةَ الرَّحِمِ تَعْمُرَانِ الدِّيَارَ وَ تَزِيدَانِ فِي الْأَعْمَارِ.

And he^{-saww} said: 'The charity and connecting the kinship both build the households and increase in the lifespans'.¹⁰⁰

عَنِ الصَّادِقِ ع قَالَ: مَنْ تَصَدَّقَ فِي كُلِّ يَوْمٍ أَوْ لَيْلَةٍ إِنْ كَانَ يَوْمٌ فَيَوْمٌ وَ إِنْ كَانَ لَيْلٌ فَلَيْلٌ دُفِعَ عَنْهُ الْهُدْمُ وَ السَّبْعُ وَ مِيتَةُ السَّوْءِ.

From Al-Sadiq^{-asws} having said: 'One who give charity during every day or night, if it was a day so a day, or if it was night so a night, the crushing, and the predators, and the evil death would be repelled from him'.¹⁰¹

عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْبِرُّ وَ الصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَ يَزِيدَانِ فِي الْعُمْرِ وَ يَدْفَعَانِ عَنْ سَبْعِينَ مِيتَةَ السَّوْءِ.

From Abu Ja'far^{-asws} having said: 'The righteous act and the charity both negate the poverty and increase in the lifespan, and they defect from seventy types of evil deaths'.¹⁰²

⁹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 54

⁹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 a

⁹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 b

¹⁰⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 c

¹⁰¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 d

¹⁰² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 e

عَنْ مُعَاذِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرُوا الْوَجَعَ فَقَالَ دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ مَا عَلَى أَحَدِكُمْ أَنْ يَتَصَدَّقَ بِقُوتِ يَوْمِهِ إِنَّ مَلَكَ الْمَوْتِ يُدْفَعُ إِلَيْهِ الصَّنْكَ بِقَبْضِ رُوحِ الْعَبْدِ فَيَتَصَدَّقُ فَيَقَالُ لَهُ زِدْ عَلَيْهِ الصَّنْكَ.

From Muaz Bin Muslim who said,

‘I was in the presence of Abu Abdullah^{-asws}. They mentioned the pain. He^{-asws} said: ‘Medicate your sick ones by (giving) the charity, and what is upon one of you if he were to donate with the meal of his day? The Angel of death, the Decree is handed to him to capture the soul of a servant, so it is said to him to return the deed (back) to Him^{-azwj}’.¹⁰³

عَنْهُ ع قَالَ: دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ وَ أَنَا ضَامِنٌ لِكُلِّ مَا يَتَوَى فِي بَرٍّ أَوْ بَحْرٍ بَعْدَ أَدَاءِ حَقِّ اللَّهِ فِيهِ مِنَ التَّلْفِ.

From him^{-asws} having said: ‘Medicate your sick ones by (giving) the charity and fortify your wealth by (paying) the Zakat, and I^{-asws} guarantee from the damage for all what is destroyed in land or sea after fulfilling the right of Allah^{-azwj}’.¹⁰⁴

عَنِ الْعَالِمِ ع قَالَ: الصَّدَقَةُ تَدْفَعُ الْقَضَاءَ الْمُبْرَمَ مِنَ السَّمَاءِ.

From the Scholar^{-asws} having said: ‘The charity repels the Pre-determined Decrees (of calamities) from the sky!’¹⁰⁵

56 كش، رجال الكشي حَمْدُوهُ عَنِ ابْنِ زَيْدٍ عَنِ مُحَمَّدِ بْنِ عُمَرَ عَنِ ابْنِ عُذَائِرٍ عَنِ عُمَرَ بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّدَقَةِ عَلَى النَّاصِبِ وَ عَلَى الزَّيْدِيَّةِ فَقَالَ لَا تَصَدَّقْ عَلَيْهِمْ بِشَيْءٍ وَ لَا تَسْقِهِمْ مِنَ الْمَاءِ إِنْ اسْتَطَعْتَ

(The book) ‘Rijal Al Kashi’ – Hamdawiya, from Ibn Yazeed, from Muhammad Bin Umar, from Ibn Uzafir, from Umar Bin Yazeed who said,

‘I asked Abu Abdullah^{-asws} about the charity given to the Nasibi (hostile one), and to the Zaydiite. He^{-asws} said: ‘Do not give charity to them with anything nor quench them from the water if you are able’.

وَ قَالَ لِي الزَّيْدِيُّ هُمْ النَّصَابُ.

And he^{-asws} said: ‘The Zaydiites, they are the Nasibis (hostile ones)’.¹⁰⁶

57 جمع، جامع الأخبار رَوَى يَعْقُوبُ بْنُ زَيْدٍ بِإِسْنَادٍ صَحِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَنْفِقْ وَ أَتَقِنْ بِالْحَلْفِ وَ اعْلَمْ أَنَّهُ مَنْ لَمْ يُنْفِقْ فِي طَاعَةِ اللَّهِ ابْتُلِيَ بِأَنْ يُنْفِقَ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ لَمْ يَمْسُ فِي حَاجَةٍ وَلِيَ اللَّهُ ابْتُلِيَ بِأَنْ يَمْسِيَ فِي حَاجَةٍ عَدُوِّ اللَّهِ عَزَّ وَ جَلَّ.

(The book) ‘Jamie Al Akhbar’ – It is reported by Yaqoub Bin Yazeed by a correct chain. He said,

‘I heard Abu Abdullah^{-asws} saying: ‘Spend and be certain of the replacement, and know that the one who does not spend in obedience of Allah^{-azwj} will be Tried with spending in

¹⁰³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 f

¹⁰⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 g

¹⁰⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 55 h

¹⁰⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 56

disobedience of Allah^{-azwj} Mighty and Majestic, and the one who does not walk regarding a need of a friend of Allah^{-azwj} will be Tried with walking regarding a need of an enemy of Allah^{-azwj} Mighty and Majestic”¹⁰⁷.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَنَعَ مَالَهُ مِنَ الْأَخْيَارِ اخْتِيَارًا صَرَفَ اللَّهُ مَالَهُ إِلَى الْأَشْرَارِ اضْطِرَارًا.

And the Prophet^{-saww} said: ‘One who prevent his wealth from the good people by choice, Allah^{-azwj} will Turn his wealth away towards the evil people out of desperation”¹⁰⁸.

58 ين، كتاب حسين بن سعيد و النواذر صفوان عن إسحاق بن غالب عن أبيه عن أبي جعفر ع قال: البرُّ و صدقة السرِّ ينفيان الفقر و يزيدان في العُمر و يدفعان عن سبعين ميتة سوء.

From the book of Husayn Bin Saeed, and ‘Al Nawadir’ – Safwan, from Is’haq Bin Ghalib, from his father,

‘From Abu Ja’far^{-asws} having said: ‘The righteous act and the secretive charity both negate the poverty and increase in the lifespan, and repel from seventy (types of) evil death”¹⁰⁹.

59 ين، كتاب حسين بن سعيد و النواذر فضالة عن سيف عن أبي الصباح عن جابر عن الوصافي عن أبي جعفر ع قال: صدقة السرِّ تطفي غضب الربِّ.

From the book of Husayn Bin Saeed, and ‘Al Nawadir’ – Fazalah, from Sayf, from Abu Al Sabbah, from Jabir, from Al Wassafi,

‘From Abu Ja’far^{-asws} having said: ‘The secretive charity extinguishes Wrath of the Lord^{-azwj}”¹¹⁰.

60 محص، التمحيص عن صفوان قال: ذكر عند أبي عبد الله ع ضعفاء أصحابنا و تحاويهم فقال إني لأحب نفعهم و أحب من نفعهم.

(The book) ‘Al Tamhees’ – From Safwan who said,

‘There was a mention in the presence of Abu Abdullah^{-asws} of our weak companions and their needy ones. He^{-asws} said: ‘I^{-asws} love to benefit them and I^{-asws} love the ones who benefit them”¹¹¹.

61 محص، التمحيص عن المفضل قال قال أبو عبد الله ع مياسير شيعتنا أمناء على تحاويهم فاحفظونا فيهم يحفظكم الله.

(The book) ‘Al Tamhees’ – From Al Mufazzal who said,

‘Abu Abdullah^{-asws} said: ‘The affluent from our^{-asws} Shias are trustees upon their needy ones, therefore protect us^{-asws} regarding them, may Allah^{-azwj} Protect you!”¹¹²

¹⁰⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 57 a

¹⁰⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 57 b

¹⁰⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 58

¹¹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 59

¹¹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 60

¹¹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 61

62 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ قَطُّ فَأَعْطُوا وَلَا تَجْبُوا.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Wealth does not decrease at all from (giving) charity, so give and do not be cowards''.¹¹³

وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدَقَةُ تَمْنَعُ مِيتَةَ السَّوْءِ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The charity prevents from the evil death''.¹¹⁴

وَ قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Download the sustenance by (giving) the charity''.¹¹⁵

وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّكُمْ يُكَلِّمُ رَبَّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَ بَيْنَهُ تَرْجُمَانٌ

And by chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Every one of you will be Spoken to by his Lord^{-azwj} on the Day of Qiyamah and there wouldn't be any interpreter between him and Him^{-azwj}.

فَيَنْظُرُ أَمَامَهُ فَلَا يَجِدُ إِلَّا مَا قَدَّمَ وَ يَنْظُرُ عَنْ يَمِينِهِ فَلَا يَجِدُ إِلَّا مَا قَدَّمَ ثُمَّ يَنْظُرُ عَنْ يَسَارِهِ فَإِذَا هُوَ بِالنَّارِ فَأَتَّقُوا النَّارَ وَ لَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ فَبِكَلِمَةٍ طَيِّبَةٍ.

He will look in front of him, and he will not find except what he had sent ahead, and he will look on his right and he will not find except what he had sent ahead, then he will look on his left, and behold, he would be with the Hellfire. Therefore, fear the hellfire and even if it is by (donating) a part of a date. If one of you cannot find (part of a date), let him speak a good word''.¹¹⁶

وَ هَذَا الْإِسْنَادِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَتْ أَرْضٌ بَيْنِي وَ بَيْنَ رَجُلٍ فَأَزَادَ قِسْمَتَهَا وَ كَانَ الرَّجُلُ صَاحِبَ نُجُومٍ فَنظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا السُّعُودُ فَخَرَجَ فِيهَا وَ نَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا النُّحُوسُ فَبَعَثَ إِلَى أَبِي

And by this chain,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} who said: 'There was a piece of land (in partnership) between me^{-asws} and a man. He wanted it to be divided, and the man was an astrologer. He looked at the time in which it would be fortunate and he looked at the time in which it would be inauspicious, and he dispatched it to my^{-asws} father^{-asws}.

¹¹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 62 a

¹¹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 62 b

¹¹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 62 c

¹¹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 62 d

فَلَمَّا افْتَسَمَا الْأَرْضَ حَرَجَ خَيْرُ السُّهُمَيْنِ لِأَبِي ع فَجَعَلَ صَاحِبُ النُّجُومِ يَتَعَجَّبُ فَقَالَ لَهُ أَبِي مَا لَكَ

When the land was divided, the better of the two portion came to be for my^{-asws} father^{-asws}. The astrologer went on to be surprised. My^{-asws} father^{-asws} said to him^{-asws}: ‘What is the matter with you?’

فَأَخْبَرَهُ الْخَبْرَ

He informed him^{-asws} the news.

فَقَالَ لَهُ أَبِي فَهَلَّا أَذْكَ عَلَى خَيْرٍ مِمَّا صَنَعْتَ إِذَا أَصْبَحْتَ فَتَصَدَّقْ بِصَدَقَةٍ تُذْهِبُ عَنْكَ ذَلِكَ الْيَوْمَ وَإِذَا أَمْسَيْتَ فَتَصَدَّقْ بِصَدَقَةٍ تُذْهِبُ عَنْكَ نَحْسَ تِلْكَ اللَّيْلَةِ.

My^{-asws} father^{-asws} said to him: ‘Shall I^{-asws} point you to better than what you had done? Whenever you come to a morning donate charity, the inauspiciousness of that day will go away from you, and whenever it is evening, donate charity, the inauspiciousness of that night will go way from you’.¹¹⁷

63 مجاليس الشيخ، أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن الحسن بن فضال عن العباس بن عامر عن أحمد بن رزيق العُمشاني عن أبي أسامة عن أبي عبد الله ع قال كان علي بن الحسين ع يقول الصدقة تطفي غضب الرب

(The book) ‘Majaalis’ of the sheykh – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hasan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizqin Al Gumshany, from Abu Usama,

‘From Abu Abdullah^{-asws} having said: ‘Ali Bin Al-Husayn^{-asws} had said: ‘The charity extinguishes Wrath of the Lord^{-azwj!}’

قَالَ وَكَانَ يُعْتَبَلُ الصَّدَقَةَ قَبْلَ أَنْ يُعْطِيَهَا السَّائِلَ قِيلَ لَهُ مَا يُحْمِلُكَ عَلَى هَذَا

He^{-asws} said: ‘And he^{-asws} would kiss the charity before he^{-asws} giving it to the beggar. It was said to him^{-asws}, ‘What carries you^{-asws} upon (doing) this?’

قَالَ فَقَالَ لَسْتُ أُقْبَلُ يَدَ السَّائِلِ إِذَا أُقْبِلُ يَدَ رَبِّي إِذَا تَفَعُّ فِي يَدِ رَبِّي قَبْلَ أَنْ تَفَعُّ فِي يَدِ السَّائِلِ.

He^{-asws} said: ‘So he^{-asws} said: ‘I^{-asws} kiss the hand of a beggar, rather I^{-asws} am kissing a Hand of my^{-asws} Lord^{-azwj}. It (charity) falls into the Hand of my^{-asws} Lord^{-azwj} before it falls into a hand of the beggar’.¹¹⁸

64 دَعَوَاتُ الرَّؤُوفِيِّ، قَالَ النَّبِيُّ ص الصَّدَقَةُ تَسُدُّ سَبْعِينَ بَاباً مِنَ الشَّرِّ.

(The book) ‘Dawaat’ of Al Rawandy –

¹¹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 62 e

¹¹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 63

‘The Prophet^{-saww} said: ‘The charity block seventy doors of evil’’.¹¹⁹

وَرُوي أَنَّ سَائِلًا وَقَفَ عَلَى حَيْمَةٍ وَ فِيهَا امْرَأَةٌ وَ بَيْنَ يَدَيْهَا صَبِيٌّ فِي الْمَهْدِ وَ كَانَتْ تَأْكُلُ وَ مَا بَقِيَ إِلَّا لُقْمَةٌ فَأَعْطَتْهُ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ اخْتَطَفَتْ الدِّبْتُ وَلَدَهَا مِنَ الْمَهْدِ فَتَبِعَتْهُ قَلِيلًا فَرَمَى بِهِ مِنْ غَيْرِ سُوءٍ وَ سَمِعَتْ هَاتِفًا يَقُولُ لُقْمَةٌ بِلُقْمَةٍ.

And it is reported that a beggar paused by a tent and therein was a woman, and in front of her was a child in the cradle, and she was eating, and there had not remain except a morsel. She gave it to him. When it was after a while, the wolf snatched her child from the cradle. She pursued him a little and it threw him from without any evil (harm), and she heard a caller saying: ‘A morsel for a morsel!’¹²⁰

65 نَحْج، نَحْج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّدَقَةُ دَوَاءٌ مُنْجِحٌ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘The charity is a successful cure!’¹²¹

66 نَحْج، نَحْج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

(The book) ‘Nahj Al Balagah’ –

Amir Al-Momineen^{-asws} said: ‘Download the sustenance by (giving) the charity’’.¹²²

وَ قَالَ ع مَنْ أَيْقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ.

And he^{-asws} said: ‘One who is certain of the replacement will be generous with the giving’’.¹²³

وَ قَالَ ع مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةِ يُعْطِ بِالْيَدِ الطَّوِيلَةِ.

And he^{-asws} said: ‘One who gives with the short hand (little) would be Give with the Long Hand (a lot)’’.¹²⁴

وَ قَالَ ع إِذَا أَمَلَقْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

And he^{-asws} said: ‘Whenever you are impoverished, trade with Allah^{-azwj} by (giving) the charity’’.¹²⁵

¹¹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 64 a

¹²⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 64 b

¹²¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 65

¹²² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 66 a

¹²³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 66 b

¹²⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 66 c

¹²⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 66 d

وَقَالَ فِي وَصِيَّتِهِ لِأَنَّهُ الْحَسَنُ ع وَاعْلَمْ أَنَّ أَمَانَكَ طَرِيقاً ذَا مَسَافَةٍ بَعِيدَةٍ وَ مَشَقَّةٍ شَدِيدَةٍ وَ أَنَّهُ لَا عِنَى بِكَ فِيهِ مِنْ حُسْنِ الْإِزْتِيَادِ وَ قَدْرِ بَلَاغِكَ مِنَ الرَّادِّ مَعَ خِفَّةِ الطَّهْرِ فَلَا تَحْمِلَنَّ عَلَى ظَهْرِكَ فَوْقَ طَاقَتِكَ فَيَكُونَ ثِقْلًا ذَلِكَ وَبِأَلَا عَلَيْكَ

And he^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘And know, in front of you^{-asws} there is a path with a far distance and severe adversities, and there escape for you^{-asws} in it from goodly wants, and a measure of your^{-asws} requirements from the provisions along with a light back (less sins), so do not load upon your^{-asws} back above your tolerance for the load of that would be a plague upon you.

وَ إِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَامَةِ فَيُؤَانِفِكَ بِهِ عَدَاً حَيْثُ تَحْتَاجُ إِلَيْهِ فَاعْتَنِمَهُ وَ حَمَلُهُ إِيَّاهُ وَ أَكْثَرَ مِنْ تَزْوِيدِهِ وَ أَنْتَ قَادِرٌ عَلَيْهِ فَلَعَلَّكَ تَطْلُبُهُ فَلَا تَجِدُهُ وَ اعْتَنِمِ مَنْ اسْتَفْرَضَكَ فِي حَالِ غِنَاكَ لِيَجْعَلَ قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ

And when you^{-asws} find the people of destitution, someone who can carry your^{-asws} provisions for you^{-asws} up to the Day of Qiyamah and be loyal with it tomorrow whereby you will be needy to it, then seize the opportunity and load it on him, and more from providing him (in the world) while you^{-asws} are able upon it. Perhaps you^{-asws} will seek him and cannot find him. And seize the opportunity of the one who wants to borrow from you during the state of your^{-asws} richness and let his repaying you^{-asws} be during a day of your poverty (on the Day of Qiyamah).

إِلَى قَوْلِهِ ع إِنَّمَا لَكَ مِنْ دُنْيَاكَ مَا أَصْلَحْتَ بِهِ مَثْوَاكَ وَ إِنْ كُنْتَ جَازِعاً عَلَى مَا تَقَلَّتْ بِهِ مِنْ يَدَيْكَ فَاجْرِعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ.

Up to his^{-asws} words: for you^{-asws} from your^{-asws} world is what your^{-asws} abode can be correct with, and if you^{-asws} were to panic upon what has escaped from your^{-asws} hands, then you^{-asws} will panic upon all what has not arrived to you^{-asws}”¹²⁶

67 كَنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ بْنِ عَمَرَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ مَنْ وَهَبَ اللَّهُ لَهُ مَالاً فَلَمْ يَتَصَدَّقْ مِنْهُ بِشَيْءٍ أَوْ مَا سَمِعْتَ أَنَّ النَّبِيَّ ص قَالَ صَدَقَهُ دَرَاهِمُ أَفْضَلُ مِنْ صَلَاةٍ عَشْرٍ لَيْلٍ.

(The book) ‘Kanz’ of Al Karajaky – From Muhammad Bin Ahmad Bin Shazan, from his father, from Muhammad Bin Al Waleed, from Al Saffar, from Muhammad Bin Ziyad, from Al Mufazzal Bin Umar, from Yunus Bin Yaquob,

‘From Abu Abdullah^{-asws} having said: ‘Accursed! Accursed is the one Allah^{-azwj} has Gifted him the wealth but does not donate from it in charity with anything! Have you not heard that the Prophet^{-saww} said: Charity of a Dirham is better than Salat of ten nights?’”¹²⁷

68 عُدَّةُ الدَّاعِي، كَانَ زَيْنُ الْعَابِدِينَ ع يَقُولُ لِلْخَادِمِ أَمْسِكْ قَلِيلاً حَتَّى يَدْعُو.

(The book) ‘Uddat Al Daie’ –

Zayn Al-Abideen^{-asws} had said to the servant: ‘Wait a little until he supplicates’”¹²⁸

¹²⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 66 e

¹²⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 67

¹²⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 1

وَقَالَ: دَعْوَةُ السَّائِلِ الْفَقِيرِ لَا تُرَدُّ

And he^{-asws} said: 'A supplication of the poor beggar is not rejected'.

وَكَانَ عَ يَأْمُرُ الْخَادِمَ إِذَا أَعْطَتِ السَّائِلَ أَنْ تَأْمُرَهُ بِدَعْوَةِ الْخَيْرِ.

And he^{-asws} had instructed the servant when he gives to the beggar, to instruct him with supplicating with the goodness".¹²⁹

وَعَنْ أَحَدِهِمَا عَ إِذَا أَعْطَيْتُمُوهُمْ فَلَقِّنُوهُمْ الدُّعَاءَ فَإِنَّهُ يُسْتَجَابُ لَهُمْ فِيكُمْ وَلَا يُسْتَجَابُ لَهُمْ فِي أَنْفُسِهِمْ

And from one of the two (5th or 6th Imam^{-asws}): 'Whenever you give them, teach them the supplication, for it would be Answered for them regarding you and may not be Answered for them regarding their own selves'.

وَكَانَ عَ يُقْبِلُ يَدَهُ عِنْدَ الصَّدَقَةِ فَمُسْبِلٌ عَنْ ذَلِكَ فَقَالَ إِنَّمَا تَقَعُ فِي يَدِ اللَّهِ قَبْلَ أَنْ تَقَعُ فِي يَدِ السَّائِلِ.

And he^{-asws} would kiss his (beggar's) hand at (giving) the charity. He^{-asws} was asked about that. He^{-asws} said: 'It falls into the Hand of Allah^{-azwj} before it falls in the hand of the beggar".¹³⁰

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِذَا نَأَوْتُمْ السَّائِلَ فَلْيُرِدْ الَّذِي يُنَاوِلُهُ يَدَهُ إِلَى فِيهِ فَيُقْبِلُهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْخُذُهَا قَبْلَ أَنْ تَقَعُ فِي يَدِ السَّائِلِ فَإِنَّهُ عَزَّ وَ جَلَّ يَأْخُذُ الصَّدَقَاتِ وَقَالَ رَسُولُ اللَّهِ صَ مَا تَقَعُ صَدَقَةُ الْمُؤْمِنِ فِي يَدِ السَّائِلِ حَتَّى تَقَعُ فِي يَدِ اللَّهِ تَعَالَى

And Amir Al-Momineen^{-asws} said: 'Whenever you give to the beggar, let him take back which his hand has given him to his mouth, and kiss it, for Allah^{-azwj} Mighty and Majestic Takes it before it falls into the hand of a beggar, for the Mighty and Majestic Takes the charities, and Rasool-Allah^{-saww} had said: 'Charity by the Momin does not fall into the hand of the beggar until it falls into the hand of Allah^{-azwj} the Exalted'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ.

Then he^{-saww} recited this Verse: ***Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]***".¹³¹

وَعَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَفْعَلُ مَا مِنْ شَيْءٍ إِلَّا وَ قَدْ وَكَّلْتُ مَنْ يَبْغِضُهُ عَيْرِي إِلَّا الصَّدَقَةَ فَإِنِّي أَتَلَقُّهَا بِيَدِي تَلْفُظًا حَتَّى إِذَا الرَّجُلُ بَيَّضَدْتُ أَوْ الْمَرْأَةَ لَتَصَدَّقَ بِالتَّمْرَةِ أَوْ بِشِقِّ تَمْرَةٍ فَأَرْبِئُهَا لَهُ كَمَا يُرِي الرَّجُلُ فُلُوهُ وَ فَصِيلَهُ فَيَلْقَانِي يَوْمَ الْقِيَامَةِ وَ هِيَ مِثْلُ جَبَلٍ أُحُدٍ.

And from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Says: "There is none from a thing except and I^{-azwj} have Allocated someone else to grip it, except the charity, for I^{-azwj} Receive it with My^{-azwj} Own Hands, to the extent if the man gives charity of the woman gives charity with a date of part of a date, I^{-azwj} Nourish it for him just as the man nourishes

¹²⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 2

¹³⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 3

¹³¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 4

his foal and his young camel. He will meet Me^{-azwj} on the Day of Qiyamah and it would be like mount Ohad!”¹³²

وَقَالَ الصَّادِقُ ع اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

And Al-Sadiq^{-asws} said: ‘Download the sustenance by (giving) the charity’.¹³³

وَقَالَ ع لِمُحَمَّدِ ابْنِهِ يَا بُنَيَّ كَمْ فَضَّلَ مِنْ تِلْكَ النَّفَقَةِ

And he^{-asws} said to his^{-asws} son Muhammad: ‘O my^{-asws} son! How much is the surplus from that expenditure?’

فَقَالَ أَرْبَعُونَ دِينَارًا

He said, ‘Forty Dinars’.

قَالَ الْخُرُجُ فَتَصَدَّقْ بِهَا

He^{-asws} said: ‘Extract and give in charity with it!’

قَالَ إِنَّهُ لَمْ يَبْقَ مَعِيَ غَيْرُهَا

He said, ‘There does not remain with me other than it!’

قَالَ تَصَدَّقْ بِهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُجْلِبُهَا أَمَا عَلِمْتَ أَنَّ لِكُلِّ شَيْءٍ مِفْتَاحًا وَ مِفْتَاحَ الرِّزْقِ الصَّدَقَةُ فَتَصَدَّقْ بِهَا

He^{-asws} said: ‘Give in charity with it, for Allah^{-azwj} Mighty and Majestic will Replace it. Don’t you know that for all things there is a key, and the key of sustenance is the charity, so give in charity with it!’

قَالَ فَفَعَلْتُ فَمَا لَبِثْتُ أَبُو عَبْدِ اللَّهِ ع إِلَّا عَشْرَةَ أَيَّامٍ حَتَّى جَاءَهُ مِنْ مَوْضِعِ أَرْبَعَةِ آلَافِ دِينَارٍ.

He said, ‘I did so. Abu Abdullah^{-asws} did not remain except ten days until there came to him^{-asws} from a place, four thousand Dinars’.¹³⁴

وَقَالَ ع الصَّدَقَةُ تَقْضِي الدَّيْنَ وَ تَخْلِفُ بِالْبَرَكَاتِ.

And he^{-asws} said: ‘The charity pays off the debts and replaces with the Blessings’.¹³⁵

وَقَالَ ع إِذَا أَمَلْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

¹³² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 5

¹³³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 6

¹³⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 7

¹³⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 8

And he^{-asws} said: ‘When you are impoverished, trade with Allah^{-azwj} by (giving) the charity’.¹³⁶

وَقَالَ الْبَاقِرُ ع إِنَّ الصَّدَقَةَ لَتُدْفَعُ سَبْعِينَ عِلَّةً مِنْ بَلَايَا الدُّنْيَا مَعَ مِئْتَةِ السُّوِّءِ إِنْ صَاحِبَهَا لَا يَمُوتُ مِئْتَةَ سُوِّءٍ أَبَدًا.

And Al Baqir^{-asws} said: ‘The charity repels seventy illnesses from afflictions of the world, along with the evil death. It’s performer will not be dying an evil death, ever’.¹³⁷

وَقِيلَ بَيْنَا عِيسَى ع مَعَ أَصْحَابِهِ جَالِسًا إِذْ مَرَّ بِهِ رَجُلٌ فَقَالَ هَذَا مَيِّتٌ أَوْ يَمُوتُ

And it was said, ‘While Isa^{-as} was seated with his^{-as} companions when a man passed by his. He^{-as} said: ‘This one is dead or will be dying!’

لَمْ يَلْبَثُوا أَنْ رَجَعَ إِلَيْهِمْ وَهُوَ يَحْمِلُ حُرْمَةً حَطَبٍ فَقَالُوا يَا رُوحَ اللَّهِ أَحْبَرْتَنَا أَنَّهُ مَيِّتٌ وَهُوَ ذَا نَرَاهُ حَيًّا

They did not remain long until he returned to them and he was carrying firewood. They said, ‘O Spirit of Allah^{-azwj}! You^{-azwj} informed us that he is to die, and there he is, we are seeing him as alive!’

فَقَالَ ع ضَعِ حُرْمَتَكَ

He^{-asws} said: ‘Place down your bundle!’

فَوَضَعَهَا فَفَتَحَهَا فِإِذَا فِيهِ أَسْوَدٌ قَدْ أَلْقَمَ حَجْرًا فَقَالَ لَهُ عِيسَى ع أَيُّ شَيْءٍ صَنَعْتَ الْيَوْمَ

He placed it. He^{-as} opened it, and there was a black snake in it having swallowed a stone (metaphor for puffed mouth). Isa^{-as} said to him: ‘Which thing did you do today?’

فَقَالَ يَا رُوحَ اللَّهِ وَكَلِمَتُهُ كَانَ مَعِيَ رَغِيفَانِ فَمَرَّ بِي سَائِلٌ فَأَعْطَيْتُهُ وَاجِدًا.

He said, ‘O Spirit of Allah^{-azwj} and His^{-azwj} Word! There were two loaves of bread with me. A beggar passed by me, so I gave him one’.¹³⁸

وَقَالَ الصَّادِقُ ع مَا أَحْسَنَ عَبْدُ الصَّدَقَةِ فِي الدُّنْيَا إِلَّا أَحْسَنَ اللَّهُ الْخِلَافَةَ عَلَيْهِ وَوَلَدِهِ مِنْ بَعْدِهِ

And Al-Sadiq^{-asws} said: ‘A servant will not be excellent of the charity in the world except Allah^{-azwj} will be Excellent of the replacement upon his children from after him’.

وَكَانَ ع يَمِيَّ فَجَاءَهُ سَائِلٌ فَأَمَرَ لَهُ بِعُنُقُودٍ فَقَالَ لَا حَاجَةَ لِي فِي هَذَا إِنْ كَانَ دِرْهَمٌ

And he^{-asws} was at Mina. A beggar came, so he^{-asws} instructed with grapes for him. He said, ‘There is no need for me regarding this, if only it was a Dirham’.

¹³⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 9

¹³⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 10

¹³⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 11

فَقَالَ يَسْمَعُ اللَّهُ لَكَ

He^{-asws} said: 'May Allah^{-azwj} be Capacious to you!'

فَدَهَبَ وَ لَمْ يُعْطِهِ شَيْئاً فَجَاءَهُ آخَرُ فَأَخَذَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ حَبَّاتٍ مِنْ عِنَبٍ فَنَآوَلَهُ إِيَّاهَا فَأَخَذَهَا السَّائِلُ فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي رَزَقَنِي

He went, and he^{-asws} did not give him anything. Another came to him^{-asws}. Abu Abdullah^{-asws} took three seeds of grapes and gave these to him. The beggar took it. He said, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds Who has Graced me!'

فَقَالَ ع مَكَانَكَ

He^{-asws} said: '(Stay) in your place!'

فَحَنَّا لَهُ مِلءَ كَفَيْهِ فَنَآوَلَهُ إِيَّاهُ فَقَالَ السَّائِلُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He^{-asws} scooped out a handful and gave it to him. The beggar said, 'The Praise is for Lord^{-azwj} of the worlds!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَكَانَكَ يَا غُلَامُ أَيُّ شَيْءٍ مَعَكَ مِنَ الدَّرَاهِمِ

Abu Abdullah^{-asws} said to him: '(Stay) in your place! O boy! Which thing is there with you, from the Dirhams?'

قَالَ فَإِذَا مَعَهُ نَحْوُ مِنْ عِشْرِينَ دِرْهَمًا فِيمَا حَرَزْنَا أَوْ نَحْوَهَا

He said, 'There is with it around twenty Dirhams among what we have secured' (or approximately it).

فَقَالَ نَاوِلْهَا إِيَّاهُ

He^{-asws} said: 'Give it to him!'

فَأَخَذَهَا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هَذَا مِنْكَ وَحَدَكَ لَا شَرِيكَ لَكَ

He too it. Then he said, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds. This is from You^{-azwj} Alone, there is no associate for You^{-azwj}!'

فَقَالَ ع مَكَانَكَ

He^{-asws} said: '(Stay) in your place!'

فَخَلَعَ قَمِيصاً كَانَ عَلَيْهِ فَقَالَ الْبَسْ هَذَا

He^{-asws} took off a shirt which was upon him^{-asws}. He^{-asws} said: 'Wear this!'

فَلَيْسَتْهُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي وَ سَتَرَنِي يَا عَبْدَ اللَّهِ جَزَاكَ اللَّهُ خَيْرًا

He wore it, then said, 'The Praise is for Allah^{-azwj} Who has Clothed me and Covered me! O servant of Allah^{-azwj}! May Allah^{-azwj} Recompense you goodly'.

لَمْ يَدْعُ لَهُ عَ إِلَّا بِذَا ثُمَّ انْصَرَفَ فَذَهَبَ فَظَنْنَا أَنَّهُ لَوْ لَمْ يَدْعُ لَهُ لَمْ يَزَلْ يُعْطِيهِ لِأَنَّهُ كَانَ كَلَّمَا حَمَدَ اللَّهُ تَعَالَى أُعْطَاهُ.

He did not supplicate for him^{-asws} except with that, then he left. He went and we thought that had he not supplicated for him^{-asws}, he would not have ceased to give him, because every time he had praise Allah^{-azwj} the Exalted (only), he^{-asws} had given him".¹³⁹

وَقَالَ ع مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ رَدَّتْ فَلَا يَبْعَثُهَا وَلَا يَأْكُلُهَا لِأَنَّهُ لَا شَرِيكَ لَهُ فِي شَيْءٍ مِمَّا جَعَلَ لَهُ إِنَّمَا هِيَ بِمَنْزِلَةِ الْعَنَاقَةِ لَا يَصْلُحُ لَهُ رُدُّهَا بَعْدَ مَا يُعْتَقُ.

And he^{-asws} said: 'One who donates charity then he retracts, he should neither sell it nor consume it, because there is no associate for it regarding anything from what has been Made to be for him. But rather it is at the status of the freed slave. It is not correct for him to retract it after having liberated".¹⁴⁰

وَعَنْهُ ع فِي الرَّجُلِ يَخْرُجُ بِالصَّدَقَةِ لِيُعْطِيَهَا السَّائِلَ فَيَجِدُهُ قَدْ ذَهَبَ قَالَ فَلْيُعْطِهَا غَيْرَهُ وَلَا يَرُدَّهَا فِي مَالِهِ.

And from him^{-asws} regarding the man extracts the charity in order to give it to the beggar, but he finds him to have gone. He^{-asws} said: 'Let him give it to someone else and not return it into his wealth".¹⁴¹

قال ابن فهد رحمه الله الصدقة على خمسة أقسام. الأول صدقة المال و قد سلفت. الثاني صدقة الجاه و هي الشفاعة

Ibn Fahd, may Allah^{-azwj} Mercy him, said, 'The charity is based upon five categories. The first is charity of the wealth, and it is already spent. The second is charity of the influence, and it is the intercession.

قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الصَّدَقَةِ صَدَقَةُ اللِّسَانِ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا صَدَقَةُ اللِّسَانِ قَالَ الشَّفَاعَةُ تَفُكُّ بِهَا الْأَسِيرَ وَ تَحْفَنُ بِهَا الدَّمَ وَ تَجْرُ بِهَا الْمَعْرُوفَ إِلَى أَحَبِّكَ وَ تَدْفَعُ بِهَا الْكَرِهِيَةَ.

Rasool-Allah^{-saww} said: 'The best charity is charity of the tongue'. It was said, 'O Rasool-Allah^{-saww}, and what is charity of the tongue?' He^{-saww} said: 'The intercession you free the captive with, and save the blood by it, and flow the act of kindness with it to your brother and repel the abhorrence by it".¹⁴²

و قيل المواساة في الجاه و المال عودة بقائهما. الثالث صدقة العقل و الرأي و هي المشورة

¹³⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 12

¹⁴⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 13

¹⁴¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 14

¹⁴² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 15

And it is said, 'The consoling in the influence and the wealth is a refuge of their survival'. The third is charity of the intellect and the opinion, and it is the (giving of) consultation.

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَصَدَّقُوا عَلَىٰ أَحْيَاكُمْ بِعِلْمٍ يُرْشِدُهُ وَرَأْيٍ يُسَدِّدُهُ.

And from the Prophet^{-saww} having said: 'And from the Prophet^{-saww} having said: 'Give charity to your brothers with knowledge guiding him, and opinion setting him right''¹⁴³

الرابع صدقة اللسان و هي الوساطة بين الناس و السعي فيما يكون سببا لإطفاء النائرة و إصلاح ذات البين قال تعالى لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

The fourth is charity of the tongue, and it is the mediation between the people and the striving in what would be a cause for extinguishing the conflicts and reconciling between two parties. Allah^{-azwj} the Exalted Said: 'There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; [4:114].

الخامس صدقة العلم و هي بذله لأهله و نشره على مستحقه

The fifth is charity of the knowledge, and it is imparting it to its rightful ones, and disseminating it upon its deserving ones'.

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ.

And from the Prophet^{-saww}: 'And from the charity is that the man learns the knowledge and teaches it to the people''¹⁴⁴

وَقَالَ عَزَّ وَجَلَّ: زَكَاةُ الْعِلْمِ تَعْلِيمُهُ مَنْ لَا يَعْلَمُهُ.

And he^{-asws} said: 'Zakat of the knowledge is your teaching it to the one who does not know it''¹⁴⁵

وَعَنِ الصَّادِقِ ع لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْعِلْمِ أَنْ يُعَلِّمَهُ أَهْلَهُ.

And from Al-Sadiq^{-asws}: 'For all things there is Zakat, and Zakat of the knowledge one is your teaching it to its rightful ones''¹⁴⁶

وَبَاعَ عَلِيُّ ع حَدِيثَهُ الَّتِي عَرَسَهَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ سَقَاهَا هُوَ بِيَدِهِ بِأَثْنَيْ عَشَرَ أَلْفَ دِرْهَمٍ وَ رَاحَ إِلَىٰ عِيَالِهِ وَ قَدْ تَصَدَّقَ بِأَجْمَعِهَا

And Ali^{-asws} sold a garden which the Prophet^{-saww} had planted for him^{-asws}, and watered it with his^{-saww} hands, for twelve thousand Dirhams, and he^{-asws} went to his^{-asws} family after he^{-asws} had donated all of it in charity.

¹⁴³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 16

¹⁴⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 17

¹⁴⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 18

¹⁴⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 19

فَقَالَتْ لَهُ فَاطِمَةُ ع تَعْلَمُ أَنَّ لَنَا أَيَّامًا لَمْ نَذُقْ فِيهَا طَعَامًا وَ قَدْ بَلَغَ بِنَا الْجُوعُ وَ مَا أَطْنُكَ إِلَّا كَأَخْدِنَا فَهَلَّا تَرَكْتِ لَنَا مِنْ ذَلِكَ قُوْتًا

(Syeda) Fatima^{-asws} said to him^{-asws}: ‘You^{-asws} know that there are days for us in which we^{-asws} do not taste any food, and the hunger had reached to us^{-asws}, and I^{-asws} think of you^{-asws} except as one of us^{-asws}. Will you^{-asws} not leave for us^{-asws} a daily mean for us^{-asws} from that?’

فَقَالَ ع مَنَعَنِي مِنْ ذَلِكَ وَجُوهٌ أَشْفَقْتُ أَنْ أَرَى عَلَيْهَا ذَلِكَ السُّؤَالِ.

He^{-asws} said: ‘I^{-asws} was prevented from that by faces I^{-asws} felt pity on from seeing disgrace of the begging upon them’^{.147}

69 أَعْلَامُ الدِّينِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع العِلَلُ زَكَاةُ البَدَنِ وَ المَعْرُوفُ زَكَاةُ التَّعَم.

(The book) ‘A’laam Al Deen’ –

‘Amir Al-Momineen^{-asws} said: ‘The illness is Zakat of the body, and the act of kindness is Zakat of the bounties’^{.148}

70 الهِدَايَةُ، الصَّدَقَةُ تَدْفَعُ البَلْوَى وَ تَرِيدُ فِي الرِّزْقِ وَ العَنَى وَ تَدْفَعُ مِيتَةَ السُّؤِ وَ صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ وَ لَا تَحِلُّ الصَّدَقَةُ إِلَّا لِمُحْتَاجٍ وَ لَا يَجُوزُ دَفْعُهَا إِلَى النَّصَابِ.

(The book) ‘Al Hidayah’ –

‘The charity repels the afflictions, and increases in the sustenance and the riches, and repels the evil death, and the secretive charity extinguishes Wrath of the Lord^{-azwj}, and the charity is not Permissible except to a needy nor is it allowed to hand it to the Nasibis (hostile ones)’^{.149}

وَ قَالَ الصَّادِقُ ع اقْرَأْ آيَةَ الكُرْسِيِّ وَ احْتَجِمْ أَيَّ يَوْمٍ شِئْتَ وَ تَصَدَّقْ وَ اخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

And Al-Sadiq^{-asws} said: ‘Read Ayat Al Kursi (2:255) and get cupping done in whichever day you so desires to, and give charity and go out in whichever day you desire to’^{.150}

71 كِتَابُ الإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الحُسَيْنِ بْنِ حمزة العُلَوِيِّ ع عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي القَاسِمِ عَنِ أَبِيهِ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدَقَةُ عَلَى مَسْكِينٍ صَدَقَةٌ وَ هِيَ عَلَى ذِي رَحِمٍ صَدَقَةٌ وَ صِلَةٌ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – from Al-Hassan Bin Hamza Al Alawy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The charity upon a need one is charity, and upon the one with kinship it is charity and connection’^{.151}

¹⁴⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 68 / 20

¹⁴⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 69

¹⁴⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 70 a

¹⁵⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 70 b

¹⁵¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 71 a

وَمِنْهُ، بِهَذَا الْإِسْنَادِ قَالَ: الصَّدَقَةُ تَدْفَعُ الْبَلَاءَ وَ هِيَ أَنْجَحُ دَوَاءٍ وَ تَدْفَعُ الْفَضَاءَ وَ قَدْ أُثِرِمَ إِثْرَاماً وَ لَا يَذْهَبُ بِالْأَدْوَاءِ إِلَّا الدُّعَاءُ وَ الصَّدَقَةُ.

And from him^{-asws}, by this chain, said: ‘The charity repels the afflictions, and it is a successful cure, and repels the Decree and even though it has been Determined for Accomplishment, and nothing removes the illnesses except the supplication and the charity’.¹⁵²

وَمِنْهُ، بِهَذَا الْإِسْنَادِ قَالَ: الصَّدَقَةُ فِي السِّرِّ تَطْفِئُ غَضَبَ الرَّبِّ الْخَبْرَ.

And from him by this chain, said: ‘The charity in the secrecy extinguishes Wrath of the Lord^{-azwj} – the Hadeeth’.¹⁵³

وَمِنْهُ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعِدَّةُ عَطِيَّةٌ.

And from him, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Musa Bin Ismail son of Musa^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}, from his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The waiting period is an award (charitable gift)’.¹⁵⁴

72 أُرْبِعِينَ الشَّهِيدِ رَحْمَةُ اللَّهِ، بِإِسْنَادِهِ إِلَى الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخُزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ص مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ زِدْنِي

(The book) ‘Al Arbaeen’ of Al Shaheed, may Allah^{-azwj} Mercy him, by his chain to Al Sadouq, from Muhammad Bin Musa, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazzaz who said,

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

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرْضاً حَسَناً فَيُضَاعِفُهُ لَهُ أَضْعَافاً كَثِيرَةً فَعَلِمَ رَسُولُ اللَّهِ ص أَنَّ الْكَثِيرَ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَا يُحْصَى وَ لَيْسَ لَهُ مُنْتَهَى.

Allah^{-azwj} Mighty and Majestic Revealed: **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]**. Thus Rasool-Allah^{-saww} came to know that the manifold increase is from Allah^{-azwj} Mighty and Majestic, uncountable, and there isn’t any end-point for it’.¹⁵⁵

¹⁵² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 71 b

¹⁵³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 71 c

¹⁵⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 71 d

¹⁵⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 14 H 71 e

باب 15 آخر في آداب الصدقة أيضا زائدا على ما تقدم في الباب السابق

CHAPTER 15 – ANOTHER REGARDING ETIQUETTES OF THE CHARITY AS WELL, ADDITIONAL TO WHAT HAS PRECEDED IN THE PREVIOUS CHAPTER

الآيات البقرة يَسْئَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللَّذِينَ وَالِ الْأَقْرَبِينَ وَالِ الْيَتَامَى وَالِ الْمَسَاكِينِ وَالِ ابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

The Verses – (Surah) Al Baqarah: ***They are asking you what they should be spending. Say: 'Whatever you spend from goodness, so it is for the parents, and the relatives, and the orphans, and the poor, and the wayfarer; and whatever you are doing from good, so Allah is a Knower of it' [2:215].***

و قال تعالى وَ يَسْئَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

And the Exalted Said: ***And they are asking you what they should be spending. Say: 'The surplus'. Like that, Allah Clarifies the Verses for you, perhaps you would be pondering [2:219].***

و قال سبحانه الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And the Glorious Said: ***Those who are spending their wealth in the Way of Allah, then they are neither following up whatever they spent with reminders of generosity nor (causing) distress, for them, their Recompense would be with their Lord, and there would neither be fear upon them nor would they be grieving [2:262].***

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ عَزِيزٌ حَلِيمٌ

Kind words and forgiveness is better than charity followed by (causing) distress; and Allah is Needless, Forbearing [2:263].

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَايْلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress, like him who spends his wealth to show off to the people and he does not believe in Allah and the Last Day. So his example is like an example of a smooth rock with soil upon it, and a torrent hits it and leaves it bare. They would not able upon anything from what they earned; and Allah does not Guide the Kafir people [2:264].

و مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ تَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بَرْنَوْهَا أَصَابَهَا وَايْلٌ فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصْبِحْهَا وَايْلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And an example of those who are spending their wealth, seeking the Pleasure of Allah and an affirmation from themselves is an example of a garden on a hill, a torrent hits it so it

brings forth double its edibles, but if a torrent does not hit it, then a sprinkle (is sufficient); and Allah Sees what you are doing [2:265].

أَيُّودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ جَارِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضَعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated. Like that, Allah Clarifies the Signs for you, perhaps you would be pondering [2:266].

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَ مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَ لَا تَيْمَمُوا الْحَيْبَتِ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَ اعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ

O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, and do not be aiming the bad to be spending from it, and you wouldn't be taking it unless you are closing your eyes during it; and know that Allah is Needless, Praiseworthy [2:267].

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُم بِالْفَحْشَاءِ وَ اللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَ فَضْلًا وَ اللَّهُ وَاسِعٌ عَلِيمٌ

The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268].

وَ قَالَ تَعَالَى إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ وَ إِنْ تُخْفُوهَا وَ تُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَ يُكْفِرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And the Exalted Said: **If you give alms openly, it is good, and if you hide it and give it to the poor, it would be better for you; and this will expiate from you of your evil deeds; and Allah is Aware of what you are doing [2:271].**

لَيْسَ عَلَيْكَ هُدَاهُمْ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ مَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَ مَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَ مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَ أَنْتُمْ لَا تُظْلَمُونَ

It is not upon you to Guide them, but Allah Guides the one He so Desires to; and whatever you are spending from the good, so it is for yourselves, and you are not spending but to seek Allah's Face; and whatever you are spending from the good would be Fulfilled to you, and you shall not be wronged [2:272].

لِلْفُقَرَاءِ الَّذِينَ أُخْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْتَمْلُونَ النَّاسَ الْخَافًا وَ مَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

(Alms are) for the poor, those who are confined in the way of Allah, not being able upon travelling in the land (to earn); the ignorant one reckons them to be rich due to (their)

chastity; you can recognise them by their marks; they are not asking importunately; and whatever you are spending from the good, so Allah Knows of it [2:273].

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274].

آل عمران لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

(Surah) Aal-e-Imran^{as}: **You will never attain to righteousness until you are spending from what you are loving; and whatever you are spending from anything, so Allah is more Knowing with it [3:92].**

النِّسَاءِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

(Surah) Al Nisaa: **And those who are spending their wealth to show the people and they are not believing in Allah nor in the Last Day; and the one for whom the Satan was an associate, so he is an evil associate [4:38].**

وَقَالَ إِنْ تَبَدُّوا خَيْرًا أَوْ خُفُّوا أَوْ تَعَفُّوا عَن سُوِّ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

And Said: **If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149].**

التَّوْبَةُ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ كُفْرًا فَمَا فَاسِقِينَ

(Surah) Al Tawbah: **Say: 'Spend willingly or unwillingly, it will never be Accepted from you. You were a mischief making people' [9:53].**

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54].

الْمَدْرَثُ وَلَا تَمَنَّ أَنْ تَسْتَكْبِرُ

And do not confer favours hoping to be reciprocated with abundance [74:6].

الدَّهْرَ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8].

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا.

(They said): ‘But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’ [76:9].

1- ل، الخصال الأربعة مائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا نَأَوَلْتُمْ السَّائِلَ الشَّيْءَ فَاسْأَلُوهُ أَنْ يَدْعُوَ لَكُمْ فَإِنَّهُ يُجَابُ فِيكُمْ وَ لَا يُجَابُ فِي نَفْسِهِ لِأَنَّهُمْ يَكْذِبُونَ

(The book) ‘Al Khisaal’ – The Four Hundred (Ahadeeth),

Amir Al-Momineen^{-asws} said: ‘Whenever you give something to the beggar, ask him to supplicate for you for it would be Answered regarding you and may not be Answered regarding himself, because they are lying.

وَلَيْدٌ الَّذِي يُنَاوِلُهُ يَدُهُ إِلَى فِيهِ فَيُقْبِلُهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْخُذُهَا قَبْلَ أَنْ تَقَعَ فِي يَدِ السَّائِلِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ.

And the one who give, let him return his hand to his mouth and kiss it, for Allah^{-azwj} Mighty and Majestic Takes it before it falls into a hand of the beggar, just as Allah^{-azwj} Mighty and Majestic Said: **Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, [9:104]**¹⁵⁶.

2- لي، الأمايلي للصدوق ابن الوليد عن الصفار عن ابن عيسى عن الحسين بن موسى عن غياث بن إبراهيم عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَرِهَ لِي سِتَّ خِصَالٍ وَ كَرِهْتُهُنَّ لِلْأَوْصِيَاءِ مِنْ وُلْدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي الْعَبْتُ فِي الصَّلَاةِ وَ الرَّقْتُ فِي الصَّوْمِ وَ الْمَنْ بَعَدَ الصَّدَقَةَ وَ إِتْيَانَ الْمَسَاجِدِ جُنْبًا وَ التَّطَلُّعُ فِي الدُّورِ وَ الضَّحْكَ بَيْنَ الْقُبُورِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Husayn Bin Musa, from Giyas Bin Ibrahim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Dislikes three characteristics for me^{-saww}, and I^{-saww} dislike these for the successors^{-asws} from my^{-saww} sons^{-asws}, and (for) their^{-asws} followers from after me^{-saww} – the vanities during the Salat, and the obscenities during the fasting, and the reproach after the charity, and coming to the Masjids being with sexual impurity, and the peeping into the houses, and the laughing between the graves’¹⁵⁷.

3- ل، الخصال لي، الأمايلي للصدوق في بَعْضِ أَحْبَابِ الْمَنَاهِي عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ كَرِهَ الْمَنْ بَعَدَ الصَّدَقَةَ وَ حَسَى عَنَّهُ.

(The books) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq –

‘In one of the Ahadeeth of the prohibitions from the Prophet^{-saww} having said: ‘Allah^{-azwj} Dislikes the reproach after the charity and has Prohibited from it’¹⁵⁸.

4 لي، الأمايلي للصدوق في حَبْرِ الْمَنَاهِي قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اصْطَنَعَ إِلَى أَخِيهِ مَعْرُوفًا فَأَمَّتَّ بِهِ أَحْبَطَ اللَّهُ عَمَلَهُ وَ ثَبَّتَ وَرْهُ وَ لَمْ يَشْكُرْ لَهُ سَعِيَهُ

¹⁵⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 1

¹⁵⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 2

¹⁵⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 3

(The book) 'Al Amaali' of Al Sadouq -

'In a Hadeeth of the prohibitions, he said, 'Rasool-Allah^{-sawww} said: 'The one who does an act of kindness to his brother, but he reproaches with it, Allah^{-azwj} would Nullify his deeds and affirm his burden and will not Appreciate him for his striving'.

ثُمَّ قَالَ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ حَزَمْتُ الْجَنَّةَ عَلَى الْمَنَّانِ وَ الْبَخِيلِ وَ الْفَتَاتِ وَ هُوَ النَّمَامُ.

Then he^{-sawww} said: 'Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} have Forbidden the Paradise to the reproacher upon conferment, and the miserly, and 'Al-Qattat', and he is the gossiper!"¹⁵⁹

5- ب، قرب الإسناد هارون عن ابن زياد عن الصادق ع قال: لا يدخل الجنة العاق لوالديه و المذموم الحمر و المَنَّان بالفعال للخير إذا عمله.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws} having said: 'He will not enter the Paradise – the disowned of his parents, and the habitual of the wine, and the reproacher of the action of goodness when he does it"¹⁶⁰.

6- ل، الخصال الحليل عن ابن خزيمة عن أبي موسى عن عبد الرحمن عن سفيان عن الأعمش عن سليمان بن مسهر عن حريشة بن الحزير عن أبي ذر عن النبي ص قال: ثلاثة لا يكلمهم الله عز و جل المَنَّان الذي لا يعطي شيئاً إلا بمئة و المسبل إزاره و المنفق سلعته بالخلف الفاجر.

(The book) 'Al Khisaal' – Al Khaleel, from Ibn Khuzeyman, from Abu Musa, from Abdul Rahman, from Sufyan, from Al Amsh, from Suleyman Bin Mus'hir, from Kharasha Bin Al Hurr,

'From Abu Zarr^{-ra}, from the Prophet^{-sawww} having said: 'Three, Allah^{-azwj} Mighty and Majestic will not Speak to them – the reproached who does not give anything except this reproaching of his conferment, and the dragger of his trouser (loin cloth), and the sellers of his merchandise with the immoral swears (false oaths)"¹⁶¹.

7- ب، قرب الإسناد ابن طريف عن ابن علقمان عن الصادق ع عن أبيه ع أن علياً ع كان يقول من تصدق بصدقة فزدت عليه فلا يجوز له أخذها و لا يجوز له إلا إنقاذها إنما منزلتها بمنزلة العنق لله فلو أن رجلاً أعتق عبداً لله فزاد ذلك العبد لم يرجع في الأمر الذي جعله لله فكذلك لا يرجع في الصدقة.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had said: 'One who donates charity, but he retracts, it is not allowed for him to consume it and it is not allowed for him except that he should expend it. But rather, its status is status of slave freed for Allah^{-azwj}. If a man were to free a slave for Allah^{-azwj}, but that slave is returned to him, he would not retract regarding the matter which he had Made for Allah^{-azwj}. Like that, he cannot retract regarding the charity"¹⁶².

¹⁵⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 4

¹⁶⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 5

¹⁶¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 6

¹⁶² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 7

8- فس، تفسير القمي الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ الْآيَةَ فَإِنَّهُ قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص مَنْ أَسَدَىٰ إِلَىٰ مُؤْمِنٍ مَعْرُوفًا ثُمَّ آذَاهُ بِالْكَلامِ أَوْ مَنْ عَلَيَّ فَقَدْ أَبْطَلَ اللَّهُ صَدَقَتَهُ

Tafseer Al Qummi –

Those who are spending their wealth in the Way of Allah, then they are neither following up whatever they spent with reminders of generosity nor (causing) distress [2:262] – the Verse, for Al-Sadiq^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘One who does a good deed to a Momin then hurts him with the talk, or reproaches upon him, Allah^{-azwj} would Nullify his charity upon him’.

ثُمَّ ضَرَبَ مَثَلًا فَقَالَ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَ لَا يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Then He^{-azwj} Struck an example, so He^{-azwj} Said: **like him who spends his wealth to show off to the people and he does not believe in Allah and the Last Day. So, his example is like an example of a smooth rock with soil upon it, and a torrent hits it and leaves it bare. They would not be able upon anything from what they earned; and Allah does not Guide the Kafir people [2:264].**

وَ قَالَ مَنْ كَثُرَ امْتِنَانُهُ وَ آذَاهُ لِمَنْ تَصَدَّقَ عَلَيْهِ بَطَلَتْ صَدَقَتُهُ كَمَا يَبْطُلُ التُّرَابُ الَّذِي يَكُونُ عَلَى الصَّفْوَانِ وَ الصَّفْوَانُ الصَّخْرَةُ الْكَبِيرَةُ الَّتِي تَكُونُ فِي الْمَفَازَةِ فَيَجِيءُ الْمَطَرُ فَيَغْسِلُ التُّرَابَ مِنْهَا وَ يَذْهَبُ بِهِ فَضَرَبَ اللَّهُ هَذَا الْمَثَلَ لِمَنْ اصْطَنَعَ مَعْرُوفًا ثُمَّ اتَّبَعَهُ بِالْمَنِّ وَ الْأَذَىٰ.

And he^{-asws} said: ‘One who frequents his reproach and his hurting the one he donates charity upon, his charity is nullified just as is nullified the soil which happens to be upon the rocks (Al-Safwan), and ‘Al-Safwan’ is the large rock in the wilderness. The rain comes washes off the soil from it and goes away with it. So, Allah^{-azwj} Struck this example for the one who does an act of kindness, then follows it with the reproach (reminder of generosity) and the hurt’¹⁶³.

وَ قَالَ الصَّادِقُ ع مَا شَيْءٌ أَحَبُّ إِلَيَّ مِنْ رَجُلٍ سَبَقَتْ مِنِّي إِلَيْهِ يَدٌ أَتْبَعَهَا أُحْتَهَا وَ أَحْسَنْتُ رَجُلًا لِأَنِّي رَأَيْتُ مَنْعَ الْأَوَاخِرِ يَفْطَعُ لِسَانَ شُكْرِ الْأَوَائِلِ.

And Al-Sadiq^{-asws} said: ‘There is nothing more beloved to me than a man a hand (favour) from me^{-asws} has preceded to him, so I^{-asws} can follow it with its sister (another favour) and be excellent with it to him, because I^{-asws} view that the latter one would cut off the tongue of appreciation of the former’¹⁶⁴.

ثُمَّ ضَرَبَ مَثَلًا الْمُؤْمِنِينَ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ اتِّبَاعًا مَرْضَاةَ اللَّهِ وَ تَثْبِيئًا مِنْ أَنْفُسِهِمْ عَنِ الْمَنِّ وَ الْأَذَىٰ

Then He^{-azwj} Struck an example of the Momineen, those who are spending their wealth seeking Satisfaction of Allah^{-azwj} and affirmation from themselves away from the reproach (reminder of generosity) and the hurting.

¹⁶³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 8 a

¹⁶⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 8 b

قَالَ وَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ تَنْفِيَتاً مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He^{-azwj} Said: **And an example of those who are spending their wealth, seeking the Pleasure of Allah and an affirmation from themselves is an example of a garden on a hill, a torrent hits it so it brings forth double its edibles, but if a torrent does not hit it, then a sprinkle (is sufficient); and Allah Sees what you are doing [2:265].**

قَالَ مَثَلُهُمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَيْ بُسْتَانٍ فِي مَوْضِعٍ مُرْتَفِعٍ أَصَابَهَا وَابِلٌ أَيْ مَطَرٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ وَ يَنْضَاعِفُ ثَمَرُهَا كَمَا يَنْضَاعِفُ أَجْرٌ مَنْ أَنْفَقَ مَالَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَ الطَّلُّ مَا يَقَعُ بِاللَّيْلِ عَلَى الشَّجَرِ وَ النَّبَاتِ.

He^{-asws} said: 'Their example **is an example of a garden on a hill**, i.e., and orchard in a high place, **a torrent hits it**, i.e. rain, **so it brings forth double its edibles**, and its fruits manifold just as the Recompense would be manifold of the one spending his wealth seeking Satisfaction of Allah^{-azwj}, and the **then a sprinkle (is sufficient)**, is what occurs at night upon the tree and the vegetation (dew)".¹⁶⁵

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ لِمَنْ أَنْفَقَ مَالَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ

And Abu Abdullah^{-asws} said: 'And Allah^{-azwj} Multiplies for the one He^{-azwj} so Desires, for the one who spends his wealth seeking Satisfaction of Allah^{-azwj}'.

قَالَ فَمَنْ أَنْفَقَ مَالَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ ثُمَّ امْتَنَّ عَلَى مَنْ تَصَدَّقَ عَلَيْهِ كَانَ كَمَنْ قَالَ اللَّهُ أَبُودُ أَحَدُكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِنْ نَجِيلٍ وَ أَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ أَصَابَهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

He^{-asws} said: 'The one who spends his wealth seeking Satisfaction of Allah^{-azwj}, then reminds of the conferment upon the one he gave charity to, would be like the one Allah^{-azwj} Said: **Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated. [2:266].**

قَالَ الْإِعْصَارُ الرِّيحُ فَمَنْ امْتَنَّ عَلَى مَنْ تَصَدَّقَ عَلَيْهِ كَانَتْ كَمَنْ كَانَ لَهُ جَنَّةٌ كَثِيرُ الثَّمَارِ وَ هُوَ شَيْخٌ ضَعِيفٌ لَهُ أَوْلَادٌ ضِعْفَاءُ فَيَجِيءُ رِيحٌ وَ نَارٌ فَتُحْرَقُ مَالُهُ كُلُّهُ.

He^{-asws} said: 'The tornado (Al-l'sar) is the wind. The one who reminds of generosity upon the one he gives charity to would be like the one having for him a garden with a lot of fruits, and he is an aged weak old man having weak children for him. So, a wind and fire come and burns down his wealth, all of it".¹⁶⁶

¹⁶⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 8 c

¹⁶⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 8 d

9- فس، تفسير القمي يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم وما أخرجنا لكم من الأرض ولا تيمموا الحبيث منه تنفقون ولا تسئم بأخذييه فَإِنَّهُ كَانَ سَبَبَ نَزُولِهَا أَنْ قَوْمًا كَانُوا إِذَا صَرَمُوا النَّخْلَ عَمَدُوا إِلَى أَرْدَلِ مُؤَرِهِمْ فَيَتَصَدَّقُونَ بِهَا

Tafseer Al Qummi –

O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, and do not be aiming the bad to be spending from it, and you wouldn't be taking it [2:267]. The cause of its Revelation was that there was a group of people, when they harvested the date trees they deliberated to the worst of their dates and gave in charity with it.

فَنَهَاهُمْ اللَّهُ عَنْ ذَلِكَ فَقَالَ وَ لَا تَيْمَّمُوا الْحَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِأَخْذِيهِ أَي أَنْتُمْ لَوْ دُفِعَ ذَلِكَ إِلَيْكُمْ لَمْ تَأْخُذُوهُ.

Allah^{-azwj} Prohibited them from it, so He^{-azwj} Said: **and do not be aiming the bad to be spending from it, and you wouldn't be taking it [2:267]** – I.e. you, were it to be given to you, you would not be taking it”.¹⁶⁷

10- ج، الإحتجاج كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ الرَّجُلِ يَتَوَى إِخْرَاجَ شَيْءٍ مِنْ مَالِهِ وَ أَنْ يَدْفَعَهُ إِلَى رَجُلٍ مِنْ إِخْوَانِهِ ثُمَّ يَجِدُ فِي أَقْرَبَائِهِ مُحْتَاجاً أَوْ يَصْرِفُ ذَلِكَ عَمَّنْ نَوَاهُ لَهُ فِي قَرَابَتِهِ

(The book) ‘Al Ihtijaj’ –

‘Al-Himeyri wrote to Al-Qaim^{-ajfi} asking him^{-ajfi} about the man who intends to extract something from his wealth and to gives it to a man from his brethren. Then he finds a needy one among his close relatives. ‘Should he turn that away from the one he had intended it for to be in his close relative?’

فَأَجَابَهُ ع يَصْرِفُهُ إِلَى أَدْنَاهُمَا وَ أَقْرَبَهُمَا مِنْ مَذْهَبِهِ فَإِنْ دَهَبَ إِلَى قَوْلِ الْعَالِمِ ع لَا يَقْبَلُ اللَّهُ الصَّدَقَةَ وَ ذُو رَحِمٍ مُحْتَاجٍ فَلْيَقْسِمِ بَيْنَ الْقَرَابَةِ وَ بَيْنَ الَّذِي نَوَى حَتَّى يَكُونَ قَدْ أَخَذَ بِالْفَضْلِ كُلِّهِ.

He^{-ajfi} answered him: ‘He should turn it to lower of the two and their closest from his doctrine, for it goes to word of the Scholar^{-asws}: ‘Allah^{-azwj} does not Accept the charity while kindred are needy. Therefore, let him divide between the close relatives and the one who he had intended for until he happens to have taken with the best, all of it’.¹⁶⁸

11- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عِنْدَ وَفَاتِهِ لَا تَأْكُلَنَّ طَعَاماً حَتَّى تَصَدَّقَ مِنْهُ قَبْلَ أَكْلِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Amon what Amir Al-Momineen^{-asws} had bequeathed with at his^{-asws} expiry: ‘Do not eat food until you give in charity from it before eating it’.¹⁶⁹

¹⁶⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 9

¹⁶⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 10

¹⁶⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 11

12- ل، الخصال ابنُ بُنْدَارٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ نُوحٍ عَنِ مُحَمَّدِ بْنِ عَمْرٍو عَنِ زُرَيْجِ بْنِ زُرَيْجٍ عَنِ بَشْرِ بْنِ مُمَيَّرٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ عَاقٌ وَ مَنْأَنٌ وَ مُكَدِّبٌ بِالْقَدْرِ وَ مُدْمِنٌ خَمْرٍ.

(The book) 'Al Khisaal' – Ibn Bundar, from Ja'far Bin Muhammad Bin Nuh, from Muhammad Bin Amro, from Yazeed Bin Zurie, from Bishr Bin Numeyr, from Al Qasim Bin Abdul Rahman, from Abu Umama who said,

'Rasool-Allah^{-saww} said: 'Four, Allah^{-azwj} will not be Looking at (Considering) them on the Day of Qiyamah – a disowned by the parents, and a reminder of his conferment, and a belied of the Pre-determination, and a habitual of wine'.¹⁷⁰

13- فس، تفسير القمي وَ لَا تَمَنَّ تَسْتَكْبِرُ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ ع يَقُولُ لَا تُعْطِي الْعَطِيَّةَ تَلْتَمِسُ أَكْثَرَ مِنْهَا.

Tafseer Al Qummi –

And do not confer favours hoping to be reciprocated with abundance [74:6]. In a report of Abu Al-Jaroud, from Abu Ja'far^{-asws} said: 'Do not give the gift seeking more than it'.¹⁷¹

14- ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ مُنْثَى الْحَنَاطِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا مِنْ رَجُلٍ تَصَدَّقَ عَلَى مِسْكِينٍ مُسْتَضْعَفٍ فَدَعَا لَهُ الْمِسْكِينُ بِشَيْءٍ تِلْكَ السَّاعَةَ إِلَّا اسْتُجِيبَ لَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Musanna Al Hannat, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Ali Bin Al-Husayn^{-asws} said: 'There is none from a man giving charity to a needy weak one, so the needy one supplicates for him with something at that moment, except it would be Answered for him'.¹⁷²

15- ثو، ثواب الأعمال عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ النَّبِيِّ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ عَمْرٍو بْنِ خَالِدٍ عَنِ زَيْدِ بْنِ عَلِيٍّ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: تَحْرُمُ الْجَنَّةُ عَلَى ثَلَاثَةٍ عَلَى الْمَنَّانِ وَ عَلَى الْقَتَاتِ وَ عَلَى مُدْمِنِ الْخَمْرِ.

(The book) 'Sawaab Al Amaal' – From Ahmad Bin Idrees, from Al Barqy, from Usman Bin Isa, from Amro Bin Khalid,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}, from his forefather^{-asws}, from Ali^{-asws} having said: 'The Paradise is forbidden unto three – upon the reminder of conferment, and upon the gossiper, and upon the one habitual of wine'.¹⁷³

16- سن، المحاسن عَبْدُ اللَّهِ بْنُ الْمُغْبِرَةِ وَ مُحَمَّدُ بْنُ سِنَانَ عَنِ طَلْحَةَ بْنِ زَيْدٍ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ: مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ رَدَّتْ عَلَيْهِ فَلْيَعِدْهَا وَ لَا يَأْكُلْهَا لِأَنَّهُ لَا شَرِيكَ لِلَّهِ فِي شَيْءٍ يَمَّا يُجْعَلُ لَهُ إِذَا هِيَ بِمَنْزِلَةِ الْعَتَاقِ لَا يَصْلُحُ رَدُّهَا بَعْدَ مَا يُعْتَقُ.

(The book) 'Al Mahasin' – Abdullah Bin Al Mugheira and Muhammad Bin Sinan, from Yalha Bin Zayd,

¹⁷⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 12

¹⁷¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 13

¹⁷² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 14

¹⁷³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 15

‘From Abu Abdullah^{-asws} having said: ‘One who give charity then it is returned to him, let him repeat it and not consume it, because there is no associate for Allah^{-azwj} in anything from what is made to be for Him^{-azwj}. But rather, it is at the status of the liberated slave, and it is not correct to return it after what has been liberated”^{.174}

17- شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع إغصاؤه فيه ناز قال ريح.

Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Ja’far^{-asws}: ‘**a tornado in which is fire [2:266]**. He^{-asws} said: ‘Wind”^{.175}

18- شي، تفسير العياشي عن عبد الله بن سنان عن أبي عبد الله ع في قول الله يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم وما أخرجنا لكم من الأرض ولا تبمموا الحبيب منه تُنفقون

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, and do not be aiming the bad to be spending from it [2:267]**.

قال كُنَّا فِي أَناسٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ص يَتَصَدَّقُونَ بِأَشْرٍ مَا عِنْدَهُمْ مِنَ التَّمْرِ الرَّقِيقِ الْقَشْرِ الْكَبِيرِ النَّوَى يُقَالُ لَهُ الْمِعَى فَأَرَزَ فَنَفِي ذَلِكَ أَنْزَلَ اللَّهُ وَ لَا تَبِمُّوا الْحَبِيبَ مِنْهُ تُنْفِقُونَ.

He^{-asws} said: ‘There were some people in the era of Rasool-Allah^{-saww} giving charity with the worst of the dates what were in their possession, the thin of the flesh and large of the seed, called ‘Al Mi’ah’, Regarding that, Allah^{-azwj} Revealed: **and do not be aiming the bad to be spending from it [2:267]**”^{.176}

19- شي، تفسير العياشي عن يونس بن زبير عن أبي عبد الله ع قال: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ هَكَذَا أَقْرَأَهَا.

Tafseer Al Ayyashi – from Yunus Bin Zabyan,

‘From Abu Abdullah^{-asws} having said: ‘**You will never attain to righteousness until you are spending what you are loving [3:92]** – Read it like that”^{.177}

20- جاء المجلس للمفيد الحسن بن حمزة العلوي عن ابن الوليد عن الصغار عن ابن عيسى عن بكر بن صالح عن الحسن بن علي عن عبد الله بن إبراهيم عن أبي عبد الله عن أبيه عن جده ع قال قال رسول الله ص أربعة من كنوز البر كتمان الحاجة و كتمان الصدقة و كتمان المرض و كتمان المصيبة.

(The book) ‘Al Majaalis’ of Al Mufeed – Al-Hassan Bin Hamza Al Alawy, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullah Bin Ibrahim,

¹⁷⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 16

¹⁷⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 17

¹⁷⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 18

¹⁷⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 19

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (matters) are from the treasures of righteous acts – concealing the need, and concealing the charity, and concealing the illness, and concealing the difficulty''.¹⁷⁸

21- مكا، مكارم الأخلاق قَالَ رَجُلٌ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عِزِّي لِأَجْدِ آيَتَيْنِ فِي كِتَابِ اللَّهِ أَطْلُبُهُمَا فَلَا أَجِدُهُمَا

(The book) 'Makarim Al Akhlaq' –

'A man from companions of Abu Abdullah^{-asws} said: 'I find two Verses in the Book of Allah^{-azwj}. I seek these two but I cannot find them (as true)'.
قَالَ فَقَالَ ع وَ مَا هُمَا

He (the narrator) said, 'He^{-asws} said: 'What are the two?'

قُلْتُ ادْعُونِي أَسْتَجِبْ لَكُمْ فَتَدْعُونَهُ فَلَا تَرَى إِجَابَةً

I said, '**Supplicate to Me, I will Answer you [40:60]**. We supplicate to Him^{-azwj} but we do not see an Answer!'

قَالَ أَ فَتَرَى اللَّهَ أَحْلَفَ وَعْدَهُ

He^{-asws} said: 'Are you viewing that Allah^{-azwj} has Broken His^{-azwj} Promise?'

قُلْتُ لَا

I said, 'No'.

قَالَ فَمَهْ

He^{-asws} said: 'Then why (is that so)?'

قُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ لِكَيْتِي أُخْبِرَكَ مَنْ أَطَاعَ اللَّهَ فِيمَا أَمَرَ بِهِ ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ أَجَابَهُ

He^{-asws} said: 'But I^{-asws} will inform you. One who obeys Allah^{-azwj} regarding what He^{-azwj} has Commanded him with, then he supplicates to Him^{-azwj} from an aspect of the supplication, He^{-azwj} will Answer him'.

I said, 'And what is an aspect of the supplication?'

¹⁷⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 20

قُلْتُ وَ مَا جِهَةُ الدُّعَاءِ قَالَ تَبَدُّأُ فَتُحَمِّدُ اللَّهَ وَ تُمَجِّدُهُ وَ تَذْكُرُ نِعْمَةَ عَلَيْنِكَ فَتَشْكُرُهُ ثُمَّ تُصَلِّيَ عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ تَذْكُرُ ذُنُوبَكَ فَتُتَبِّرُ بِهَا ثُمَّ تَسْتَغْفِرُ مِنْهَا فَهَذِهِ جِهَةُ الدُّعَاءِ

He^{-asws} said: ‘You should begin by praising Allah^{-azwj} and Glorify Him^{-azwj} and mention the bounties of Allah^{-azwj} upon you, so you thank for it. Then send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}. Then you should mention your sins and acknowledge these, then seek Forgiveness from these. So this is an aspect of the supplication’.

ثُمَّ قَالَ وَ مَا آيَةُ الْآخَرَى

Then he^{-asws} said: ‘And what is the other Verse?’

قُلْتُ قَوْلُهُ وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ أَرَانِي أَنْفَقَ وَ لَا أَرَى خَلْفًا

I said, ‘His^{-azwj} Words: **And whatever you spend from anything, He will Replace it, [34:39]**, and I see myself spending and I do not see any replacement!’

قَالَ عَ أَفَتَرَى اللَّهَ أَخْلَفَ وَعْدَهُ

He^{-asws} said: ‘What is your view, has Allah^{-azwj} Broken His^{-azwj} Promise?’

قُلْتُ لَا

I said, ‘No’.

قَالَ فَمَهْ

He^{-asws} said: ‘Then why (is that so)?’

قُلْتُ لَا أَدْرِي

I said, ‘I don’t know’.

قَالَ لَوْ أَنَّ أَحَدَكُمْ اِكْتَسَبَ الْمَالَ مِنْ حِلِّهِ وَ أَنْفَقَ فِي حَقِّهِ لَمْ يُنْفِقْ دِرْهَمًا إِلَّا أَخْلَفَ اللَّهُ عَلَيْهِ.

He^{-asws} said: ‘If one of you were to earn the wealth from its Permissible means and spends it in its rightful way, he will not spend a Dirham except Allah^{-azwj} will Replace it upon him’.¹⁷⁹

22- ين، كتاب حسين بن سعيد و النوادر ابن أبي البلاد عن عبيد الله بن الوليد الوصافي عن أبي جعفر ع قال: البر يزيد في العمر و صدقة السر تطفئ غضب الرب.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Ibn Abu Al Balaad, from Ubeydullah Bin Al Waleed Al Wassafy,

‘From Abu Ja’far^{-asws} having said: ‘The righteous act increases in the lifespan, and the secretive charity extinguishes Wrath of the Lord^{-azwj}’ .¹⁸⁰

23- مِنْ كِتَابِ قُضَاءِ الْحُقُوقِ، لِلصُّورِيِّ عَنْ إِسْحَاقَ بْنِ أَبِي إِبْرَاهِيمَ بْنِ يَعْقُوبَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ الْمُعَلَّى بْنُ حُنَيْسٍ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ ص تَعْرِفُ مَوْلَاتِي إِيَّاكُمْ أَهْلَ الْبَيْتِ وَ بَيْتِي وَ بَيْنَكُمْ شُقَّةٌ بَعِيدَةٌ وَ قَدْ قَلَّ ذَاتَ يَدِي وَ لَا أَقْدِرُ أَنْتَوْجَهُ إِلَى أَهْلِي إِلَّا أَنْ تُعِينَنِي

From the book ‘Qaza Al Huqouq’ of Al Sadouq^{-asws}, from Is’haq Bin Abu Ibrahim Bin Yaqoub who said,

‘I was in the presence of Abu Abdullah^{-asws}, and with him^{-asws} was Al-Moalla Bin Khuneys, when there entered to see him^{-asws}, a man from the people of Khurasan. He said, ‘O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} do know of my Wilayah of you^{-asws} all, People^{-asws} of the Household, and between me and you^{-asws} all is a large distance, and it has become scarce what is in my hands, and I am not able upon heading to my family except if you^{-asws} were to assist me’.

قَالَ فَظَنَرَ أَبُو عَبْدِ اللَّهِ ع يَمِينًا وَ شِمَالًا وَ قَالَ أ لَا تَسْمَعُونَ مَا يَقُولُ أَحْوَكُمْ إِنَّمَا الْمَعْرُوفُ ابْتِدَاءٌ فَأَمَّا مَا أُعْطِيتَ بَعْدَ مَا سَأَلَ فَإِنَّمَا هُوَ مُكَافَأَةٌ لِمَا بَدَلَ لَكَ مِنْ مَاءٍ وَجْهِهِ

He (the narrator) said, ‘Abu Abdullah^{-asws} looked right and left, and said: ‘Are you listening to what your brother is saying? But rather, the act of kindness is initiated. As for what is given after it has been asked for, it is rather a reciprocation of what he has expended to you from water (honour) of his face’.

ثُمَّ قَالَ فَبَيَّضَ لَبَنَتَهُ مُتَأَرِّفًا مُتَمَلِّمًا بَيْنَ الْيَأْسِ وَ الرَّجَاءِ لَا يَدْرِي أَيَّنَ يَتَوَجَّهُ بِحَاجَتِهِ فَيَعْرِضُ عَلَى الْقَصْدِ إِلَيْكَ فَأَتَاكَ وَ قَلْبُهُ يَجِبُ وَ فَرَائِصُهُ تَزْتَعِدُ وَ قَدْ نَزَلَ دَمُهُ فِي وَجْهِهِ وَ بَعْدَ هَذَا فَلَا يَدْرِي أ يَنْصَرِفُ مِنْ عِنْدِكَ بِكَآبَةِ الرَّدِّ أَمْ بِسُرُورِ النُّجْحِ

Then he^{-asws} said: ‘So he would spend his night restlessly, torn between the despair and the hope, not knowing where to head with his need. Then he determines upon aiming to you, so he comes to you and his heart is pounding and his limbs are trembling, and his blood descends in his face, and after this, he does not know whenever he will be leaving from your presence with the gloom or rejection or with happiness of the success.

فَإِنْ أُعْطِيَتْهُ رَأَيْتَ أَنَّكَ قَدْ وَصَلْتَهُ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ بَعَثَنِي بِالْحَقِّ نَبِيًّا لَمَّا يَتَجَسَّسُ مِنْ مَسْأَلَتِهِ إِتَاكَ أُعْطِمَ بِمَا نَالَهُ مِنْ مَعْرُوفِكَ

If you were to give him, he will view that you have helped him, and Rasool-Allah^{-saww} had said: ‘By the One Who Split the seed and Formed the person and Sent me^{-saww} with the truth as a Prophet^{-saww}! What bitterness he endures from having asked it from you is more grievous than what he attains from your act of kindness!’

قَالَ فَجَمَعُوا لِلْخُرَّاسَانِيِّ خَمْسَةَ آلَافِ دِرْهَمٍ وَ دَفَعُوهَا إِلَيْهِ.

He (the narrator) said, 'They collected five thousand Dirhams for the man from Khurasan and gave it to him'.¹⁸¹

24- اختص، الإختصاص ابنُ أبي نُجْرَانَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْحَلَالِ عَنْ جَدِّهِ قَالَ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ابْدَأْ بِمَنْ تَعُولُ أُمَّكَ وَ أَبَاكَ وَ أُخْتَكَ وَ أَخَاكَ ثُمَّ أَدْنَاكَ فَأَدْنَاكَ

(The book) 'Al Ikhtisaas' – Ibn Abu Najran, from Hisham Bin Salim, from Al-Hassan Bin Ali Al Halal, from his grandfather who said,

'I heard Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, saying: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Begin with the one you support – your mother, and your father, and your sister, and your brother, then your close ones, so your closest one'.

وَ قَالَ لَا صَدَقَةٌ وَ دُو رَحِمٍ مُّحْتَاَجٌ.

And he^{-saww} said: 'There is no charity while one with kinship is needy'.¹⁸²

25- مِصْبَاحُ الْأَنْوَارِ، رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَصْبَحَ عَلَيٌّ ذَاتَ يَوْمٍ فَقَالَ يَا فَاطِمَةُ عِنْدَكَ شَيْءٌ تَعَدِّينَاهُ قَالَتْ لَا وَ الَّذِي أَعْزَمَ أَبِي بِالنَّبُوءَةِ وَ أَعْزَمَكَ بِالْوَصِيَّةِ مَا أَصْبَحَ الْعِدَاءُ عِنْدِي شَيْءٌ أُعَدِّبُكَاهُ وَ مَا كَانَ عِنْدِي شَيْءٌ مُنْذُ يُؤْمِنُ إِلَّا شَيْئاً كُنْتُ أُوْتِرُكَ بِهِ عَلَى نَفْسِي وَ عَلَى ابْنِي هَدَيْنِ الْحَسَنِ وَ الْحُسَيْنِ ع

(The book) 'Misbah Al Anwaar' – It is reported from Saeed Al Khudri who said,

'One morning Ali^{-asws} said: 'O Fatima^{-asws}! Is there anything with you^{-asws} we can be fed with?'

She^{-asws} said: 'No, by the One Who Honoured my^{-asws} father^{-saww} with the Prophet-hood and Honoured you^{-asws} with the successorship! I^{-asws} have not come to the morning with anything to feed you^{-asws} with, and there has not been anything with me for two days except something I^{-asws} had preferred you^{-asws} with and (preferred) these two sons^{-asws} of mine^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَقَالَ عَلِيُّ ع يَا فَاطِمَةُ أَلَا كُنْتَ أَعْلَمْتَنِي فَأَبْعَيْكُمْ شَيْئاً

Ali^{-asws} said: 'O Fatima^{-asws}! Why didn't you^{-asws} let me^{-asws} know so I^{-asws} could have sought something for you^{-asws} all?'

فَقَالَتْ يَا أَبَا الْحَسَنِ إِنِّي لَأَسْتَحْيِي مِنْ إِيَّاهِ أَنْ تُكَلِّفَ نَفْسَكَ مَا لَا تَقْدِرُ

She^{-asws} said: 'O Abu Al-Hassan^{-asws}! I^{-asws} was too embarrassed from my^{-asws} God^{-azwj} to encumber your^{-asws} soul with what you^{-azwj} may not be able (to bear)!'

فَخَرَجَ ع مِنْ عِنْدِ فَاطِمَةَ وَائْتَمَّ بِاللَّهِ حَسَنَ الظَّنِّ بِهِ عَزَّ وَ جَلَّ فَاسْتَقْرَضَ دِينَاراً فَأَخَذَهُ لِيَسْتَتِرَ لِعِيَالِهِ مَا يُصْلِحُهُمْ

¹⁸¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 23

¹⁸² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 24

He^{-asws} went out from the presence of (Syeda) Fatima^{-asws} trusting with Allah^{-azwj}, having goodly thoughts with Him^{-azwj}, Mighty and Majestic. He^{-asws} borrowed a Dinar and took it to buy for his^{-asws} dependents what would be correct for them^{-asws}.

فَعَرَضَ لَهُ الْمَقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ رِضْوَانُ اللَّهِ عَلَيْهِ وَكَانَ يَوْمًا شَدِيدَ الْحَرِّ قَدْ لَوَحَتْهُ الشَّمْسُ مِنْ فَوْقِهِ وَ آذَنُهُ مِنْ تَحْتِهِ فَلَمَّا رَأَى أَمِيرُ الْمُؤْمِنِينَ ع
أَنَّكَ شَأْنُهُ فَقَالَ يَا مَقْدَادُ مَا أَرْعَجَكَ السَّاعَةَ مِنْ رِخْلِكَ

Al-Miqdad Bin Al-Aswad^{-ra}, may the Satisfaction of Allah^{-azwj} be upon him^{-ra}, presented to him^{-asws}, and it was a day of severe heat, and the sun was scorching from above him^{-ra} and hurting him^{-ra} from beneath him^{-ra}. When Amir Al-Momineen^{-asws}, he^{-asws} disliked his^{-ra} state, so he^{-asws} said: 'O Miqdad^{-ra}! What trouble you^{-ra} at this time to come out?'

فَقَالَ يَا أَبَا الْحَسَنِ خَلِّ سَبِيلِي وَ لَا تَسْأَلْنِي عَنْ حَالِي

He^{-ra} said, 'O Abu Al-Hassan^{-asws}! Leave my^{-ra} way and do not ask me^{-ra} about my^{-ra} situation!'

قَالَ يَا أَخِي لَا يَسْغِي أَنْ يُجَاوِزَنِي حَتَّى أَعْلَمَ عِلْمَكَ

He^{-asws} said: 'O my^{-asws} brother^{-ra}! There is no leeway for me^{-asws} to pass by me^{-asws} until I^{-asws} know of what you^{-ra} know'.

فَقَالَ يَا أَبَا الْحَسَنِ رَغِبْتُ إِلَى اللَّهِ تَعَالَى وَ إِلَيْكَ أَنْ تُخَلِّيَ سَبِيلِي وَ لَا تُكْشِفَنِي عَنْ حَالِي

He^{-asws} said: 'O Abu Al-Hassan^{-asws}! I desire to Allah^{-azwj} the Exalted and to you^{-asws} to free my^{-ra} way and not uncover my^{-ra} situation!'

فَقَالَ يَا أَخِي إِنَّهُ لَا يَسْغُكَ أَنْ تُكْتُمَنِي خَالِكَ

He^{-asws} said: 'O my^{-asws} brother^{-ra}! Surely, there is no leeway for you^{-ra} to conceal from me^{-asws} your^{-ra} situation'.

فَقَالَ يَا أَبَا الْحَسَنِ أَمَا إِذْ أَبَيْتَ فَوَ الَّذِي أكرمَ مُحَمَّدًا بِالنَّبُوءَةِ وَ أكرمَكَ بِالْوَصِيَّةِ مَا أَرْعَجَنِي مِنْ رِخْلِي إِلَّا الْجُهْدُ وَ قَدْ تَرَكْتُ عِيَالِي جِبَاعًا فَلَمَّا سَمِعْتُ
بُكَاءَهُمْ لَمْ تَحْمِلِي الْأَرْضَ فَخَرَجْتُ مَهْمُومًا رَاكِبًا رَأْسِي هَذِهِ حَالِي وَ قِصَّتِي

He^{-ra} said, 'O Abu Al-Hassan^{-asws}! As for when you^{-ra} are refusing, by the One Who Honoured Muhammad^{-saww} with the Prophet-hood and Honoured you^{-asws} with the successorship! Nothing troubled me^{-ra} from my coming out except the struggle, and I^{-ra} have left my^{-ra} dependants hungry. When I^{-ra} heard their crying, the ground could not carry me (I fell down). So, I^{-ra} came out worried, lowering my^{-asws} head. This is my^{-ra} situation and my^{-ra} story'.

فَأُحْمَلْتُ عَيْنَا أَمِيرِ الْمُؤْمِنِينَ ع بِالْبُكَاءِ حَتَّى بَلَّتْ دُمُوعُهُ كَرِيمَتَهُ وَ قَالَ أَخْلِفُ بِالَّذِي حَلَفَ بِهِ مَا أَرْعَجَنِي إِلَّا الَّذِي أَرْعَجَكَ وَ قَدْ افْتَرَضْتُ دِينَارًا فَهَاجَهُ
فَقَدْ أَثْرَتْكَ عَلَى نَفْسِي

The eyes of Amir Al-Momineen^{-asws} filled up with the weeping until his^{-asws} tears moistened his^{-asws} noble cheeks were moistened, and he^{-asws} said: 'I^{-asws} swear by the One I^{-asws} swear

with! Nothing troubles me^{-asws} except what has troubled you^{-ra}, and I^{-asws} have borrowed a Dinar, so take it, for I^{-asws} have preferred you^{-ra} over myself^{-asws}!

فَدَفَعَ الدِّينَارَ إِلَيْهِ وَ رَجَعَ حَتَّى دَخَلَ الْمَسْجِدَ فَصَلَّى الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ فَلَمَّا قَضَى رَسُولُ اللَّهِ ص صَلَاةَ الْمَغْرِبِ مَرَّ بِعَلِيِّ وَ هُوَ فِي الصَّفِّ الْأَخِيرِ فَلَكَزَهُ رَسُولُ اللَّهِ بِرِجْلِهِ فَقَامَ عَلِيٌّ ع فَلَجَفَّهُ فِي بَابِ الْمَسْجِدِ

He^{-asws} handed the Dinar to him^{-ra}, and he^{-asws} returned until he^{-asws} entered the Masjid. He^{-asws} prayed Al-Zohr, and Al-Asr, and Al-Maghrib. When Rasool-Allah^{-saww} has fulfilled his^{-saww} Al-Maghrib Salat, he^{-saww} passed by Ali^{-asws}, and he^{-asws} was in the last row. He^{-saww} poked him^{-asws} with his^{-saww} leg, so Ali^{-asws} stood up and joined him^{-saww} at the door of the Masjid.

فَسَلَّمَ عَلَيْهِ فَرَدَّ رَسُولُ اللَّهِ ص وَ قَالَ يَا بَا الْحَسَنِ هَلْ عِنْدَكَ شَيْءٌ تُعَشِّينَاهُ فَنَمِيلَ مَعَكَ

He^{-asws} greeted unto him^{-saww}. Rasool-Allah^{-saww} responded the greeting and said: 'O Abu Al-Hassan^{-asws}! Is there anything with you^{-azwj} to feed us^{-saww} dinner with so we^{-saww} can go with you^{-asws}?'

فَمَكَتْ مُطْرِقًا لَا يُجِيرُ جَوَابًا حَيَاءً مِنْ رَسُولِ اللَّهِ ص وَ قَدْ عَرَفَ مَا كَانَ مِنْ أَمْرِ الدِّينَارِ وَ مِنْ أَيْنَ أَخَذَهُ وَ أَيْنَ وَجَّهَهُ يُوْحِي مِنَ اللَّهِ تَعَالَى إِلَى نَبِيِّهِ ص وَ أَمَرَ أَنْ يَتَعَشَّى عِنْدَ عَلِيِّ ع تِلْكَ اللَّيْلَةَ

He^{-asws} lowered his^{-asws} head for a while, nor giving an answer in embarrassment from Rasool-Allah^{-saww}, and he^{-saww} already knew of what had happened from the matter of the Dinar, and from where he^{-asws} had taken it, and where he^{-asws} had diverted it, by Revelation from Allah^{-azwj} the Exalted to His^{-azwj} Prophet^{-saww}, and that he^{-saww} should have dinner with Ali^{-asws} on that night.

فَلَمَّا نَظَرَ إِلَى سُكُوتِهِ قَالَ يَا بَا الْحَسَنِ مَا لَكَ لَا تَقُولُ لَا فَأَنْصَرِفَ أَوْ نَعَمْ فَأَمْضِيَ مَعَكَ

When he^{-saww} looked at his^{-asws} silence, he^{-saww} said: 'O Abu Al-Hassan^{-asws}! What is the matter you^{-asws} are not saying 'no' so I^{-saww} can leave, or 'yes' so I^{-saww} can continue with you^{-asws}?'

فَقَالَ حَيَاءً وَ كَرَمًا فَأَذْهَبَ بِنَا

He^{-asws} said: 'Embarrassment and honour. Come with us^{-asws}!'

فَأَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيِّ ع فَأَنْطَلَقَا حَتَّى دَخَلَا عَلَى فَاطِمَةَ وَ هِيَ فِي مُصَلَّاهَا قَدْ قَضَتْ صَلَاتَهَا وَ خَلْفَهَا جَفْنَةٌ تَقُورُ دُخَانًا فَلَمَّا سَمِعَتْ كَلَامَ رَسُولِ اللَّهِ ص خَرَجَتْ مِنْ مُصَلَّاهَا فَسَلَّمَتْ عَلَيْهِ وَ كَانَتْ أَعَزَّ النَّاسِ عَلَيْهِ

Rasool-Allah^{-saww} held a hand of Ali^{-asws} and they^{-asws} went until they^{-asws} entered to see Fatima^{-asws}, and she^{-asws} was in her^{-asws} prayer place having fulfilled her^{-asws} Salat, and behind her there was pot bubbling steam. When she^{-asws} heard the speech of Rasool-Allah^{-saww}, she^{-asws} came out from her^{-asws} praying place. She^{-asws} greeted unto him^{-saww}, and she^{-asws} was dearest of the people to him^{-saww}.

فَرَدَّ السَّلَامَ وَ مَسَحَ بِيَدِهِ عَلَى كَرِيمَتِهَا وَ قَالَ لَهَا يَا بِنْتَاهُ كَيْفَ أَمْسَيْتِ رَحِمَكَ اللَّهُ

He^{-saww} returned the greeting and wiped his^{-saww} hand upon her^{-asws} cheeks and said to her^{-asws}: 'O daughter^{-asws}! How is your^{-asws} evening? May Allah^{-azwj} Mercy you^{-asws}!'

قَالَتْ بِحَيْرٍ

She^{-asws} said: 'With goodness'.

قَالَ عَشِيْمًا رَحِمَكَ اللهُ وَ قَدْ فَعَلَ

He^{-saww} said: 'Give us^{-asws} dinner, may Allah^{-azwj} Mercy you^{-asws}, and He^{-azwj} has already Done so!'

فَأَخَذَتِ الْجُفْنَةَ فَوَضَعَتْهَا بَيْنَ يَدَيْ رَسُولِ اللهِ ص وَ عَلِيٍّ ع فَلَمَّا نَظَرَ عَلِيٌّ إِلَى الطَّعَامِ وَ شَمَّ رِيحَهُ رَمَى فَاطِمَةَ بِبَصَرِهِ رَمِيًّا شَحِيحًا

She^{-asws} took the pot and placed it in front of Rasool-Allah^{-saww} and Ali^{-asws}. When Ali^{-asws} looked at the food and smelt its aroma, he^{-asws} shot a glance at Fatima^{-asws} with a hesitant glance.

قَالَتْ لَهُ فَاطِمَةُ سُبْحَانَ اللهِ مَا أَشْحَ نَظْرَكَ وَ أَشَدَّهُ هَلْ أَذْنَبْتُ فِيمَا بَيْنِي وَ بَيْنَكَ ذَنْبًا اسْتَوْجِبْتُ بِهِ السَّخَطَ مِنْكَ

(Syeda) Fatima^{-asws} said to him^{-asws}: 'Glory be to Allah^{-azwj}! How hesitant is your^{-asws} glance and severe! Have I^{-asws} committed an offence in what is between me^{-asws} and you^{-asws}, obligating the wrath from you^{-asws}?'

فَقَالَ أَيُّ ذَنْبٍ أَعْظَمَ مِنْ ذَنْبِ أَصْبَيْهِ أَلَيْسَ عَهْدِي بِكَ الْيَوْمَ الْمَاضِي وَ أَنْتِ تَخْلِفِينَ بِاللَّهِ مُجْتَهِدَةً مَا طَعِمْتِ طَعَامًا مُنْذُ يَوْمَيْنِ

He^{-asws} said: 'Which offence is mightier than what you^{-asws} have committed? Wasn't it my^{-asws} oath with you^{-asws} today and you^{-asws} had sworn by Allah^{-azwj} earnestly you^{-asws} have not eaten food for two days?'

قَالَ فَتَنَظَّرْتُ إِلَى السَّمَاءِ وَ قَالَتْ إلهي يَعْلَمُ فِي سَمَائِهِ وَ أَرْضِهِ أَنِّي لَمْ أَكُلْ إِلَّا حَقًّا

He (the narrator) said, 'She^{-asws} looked at the sky and said: 'My^{-asws} God^{-azwj} Knows in His^{-azwj} sky and His^{-azwj} earth I^{-asws} did not say except truth!'

فَقَالَ لَهَا يَا فَاطِمَةُ أَنَّى لَكَ هَذَا الطَّعَامُ الَّذِي لَمْ أَنْظُرْ إِلَى مِثْلِ لَوْنِهِ وَ لَمْ أَشَمَّ مِثْلَ رَائِحَتِهِ فَطُ وَ لَمْ أَكُلْ أَطْيَبَ مِنْهُ

He^{-asws} said to her^{-asws}: 'From where is this food for you^{-asws} which I^{-asws} have not looked at the like of its colour, nor smelt like its aroma at all, and I^{-asws} have not eaten any better than it?'

قَالَ فَوَضَعَ رَسُولُ اللهِ ص كَفَّهُ الطَّيْبَةَ الْمُبَارَكَةَ بَيْنَ كَتِفَيْ أَمِيرِ الْمُؤْمِنِينَ ع فَعَمَرَهَا ثُمَّ قَالَ يَا عَلِيُّ هَذَا بَدَلُ دِينَارِكَ هَذَا جَزَاءُ دِينَارِكَ مِنْ عِنْدِ اللهِ إِنَّ اللهَ يَزُرُّكَ مَنْ يَشَاءُ بِعَوْرٍ حِسَابٍ

He (the narrator) said: 'Rasool-Allah^{-saww} placed his^{-saww} goodly, Blessed palm between the shoulders of Amir Al-Momineen^{-asws}. He^{-saww} pressed it, then said: 'O Ali^{-asws}! This is a replacement of your^{-asws} Dinar! This is Recompensed of your^{-asws} Dinar from the Presence of Allah^{-azwj}. **Allah Graces one He so Desires to, without measure [24:38].**

ثُمَّ اسْتَعْبَرَ بَاكِيًا صَ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَبَى لَكُمَا أَنْ تَخْرُجَا مِنَ الدُّنْيَا حَتَّى يُجْرِيَنَّكَ يَا عَلِيُّ مُجْرِيًا وَ يُجْرِيَنَّ فَاطِمَةَ مُجْرِيًا مَرْيَمَ بِنْتَ عِمْرَانَ عِنْدَ قَوْلِهِ تَعَالَى كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ .

Then he^{-saww} wept tearfully, then said: ‘The Praise is for Allah^{-azwj} Who Refused for you^{-asws} both to exit from the world until He^{-azwj} Caused you^{-asws}, O Ali^{-asws}, to flow the flow of Zakariya^{-saww}, and Fatima^{-asws} to flow the flow of Maryam Bint Imran^{-as}, by Words of the Exalted: **For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]**’.¹⁸³

¹⁸³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 15 H 25

باب 16 ذم السؤال خصوصا بالكف و من المخالفين و ما يجوز فيه السؤال

CHAPTER 16 – CONDEMNATION OF BEGGING, ESPECIALLY WITH THE PALMS, AND FROM THE ADVERSARIES, AND WHAT IS ALLOWED IN THE BEGGING

1- ما، الأماالي للشيخ الطوسي عن ابن عمر قال قال النبي ص إن الله يحب الحيي المتعفف و يبغض البذيئ السائل الملحف.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Ibn Umeys who said,

'The Prophet^{-saww} said: 'Allah^{-azwj} Loves those who are modest and the chaste, and He^{-azwj} Hates the impudent persistent beggar''¹⁸⁴

2- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن جده محمد بن عيسى عن محمد بن الفضيل عن الرضا عن آتائه ع قال: قال رجل للنبي ص علمني عملاً لا يحال بينه و بين الجنة

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from his grandfather Muhammad Bin Isa, from Muhammad Bin Al Fuzeuyl,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'A man said to the Prophet^{-saww}, 'Teach me a deed, there will be no barrier between it and the Paradise'.

قال لا تعضب و لا تسأل الناس شيئاً و ارض للناس ما ترضى لنفسك.

He^{-saww} said: 'Do not get angry and do not beg the people for anything, and be satisfied for the people what you are satisfied for yourself!''¹⁸⁵

3- ع، علل الشرائع الأهمداني عن علي عن أبيه عن ابن مفضل عن ابن خالد عن الرضا عن أبيه عن جده ع أنه قال: اتخذ الله عز و جل إبراهيم خليلاً لأنه لم يرد أحداً و لم يسأل أحداً غير الله عز و جل.

(The book) 'Ilal Al Sharaie' – Al Hamdany, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Took Ibrahim^{-as} as a friend because he^{-as} did not return anyone (empty-handed), and did not ask anything apart from Allah^{-azwj} Mighty and Majestic''¹⁸⁶

4- ع، علل الشرائع أبي عن أحمد بن إدريس عن حنان قال سمعت أبا جعفر ع يقول لا تسألوهم فتكلمونا فضاء حوائجهم يوم القيامة.

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Hanan who said,

'I heard Abu Ja'far^{-asws} saying: 'Do not ask them (Nasibis), for they will seek reciprocation from us^{-asws} to fulfil their needs on the Day of Qiyamah!''¹⁸⁷

¹⁸⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 1

¹⁸⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 2

¹⁸⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 3

¹⁸⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 4

5- ع، علل الشرائع بهذا الإسناد قَالَ أَبُو جَعْفَرٍ ع لَا تَسْأَلُوهُمْ الْحَوَائِجَ فَتَكُونُوا لَهُمُ الْوَسِيلَةَ إِلَى رَسُولِ اللَّهِ ص فِي الْقِيَامَةِ.

(The book) 'Ilal Al Sharaie' – By this chain,

'He^{-asws} said: 'Do not ask them (Nasibis) for the needs, for you would become a means for them to Rasool-Allah^{-saww} during the Day of Qiyamah!''¹⁸⁸

6- مع، معاني الأخبار نَحَى النَّبِيُّ ص عَنْ قَبِيلٍ وَ قَالَ وَ كَثْرَةُ السُّؤَالِ وَ إِضَاعَةُ الْمَالِ

(The book) 'Ma'any Al Akhbaar' –

'The Prophet^{-saww} prohibited from 'It was said', and 'He said', and frequency of asking, and wastage of the wealth.

أَمَّا كَثْرَةُ السُّؤَالِ فَإِنَّهُ نَحَى عَنْ مَسْأَلَةِ النَّاسِ أَمْوَالَهُمْ وَ قَدْ يَكُونُ أَيْضاً مِنَ السُّؤَالِ عَنِ الْأُمُورِ وَ كَثْرَةُ الْبَحْثِ عَنْهَا كَمَا قَالَ عَزَّ وَ جَلَّ لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ.

As for frequency of the questioning, he^{-saww} from asking the people for their wealth, and from the asking could also be about the matters, and being extensively inquisitive about these, just as the Mighty and Majestic Said: **Do not ask about things, if it is declared to you it would offend you; [5:101]**'.¹⁸⁹

7- ل، الخصال ابْنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ بْنِ ابْنِ أُسْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا كَانَ فِي شِيعَتِنَا فَلَا يَكُونُ فِيهِمْ ثَلَاثَةٌ أَشْيَاءَ لَا يَكُونُ فِيهِمْ مَنْ يَسْأَلُ بِكَفِّهِ وَ لَا يَكُونُ فِيهِمْ بَحِيلٌ وَ لَا يَكُونُ فِيهِمْ مَنْ يُؤْتَى فِي دُبُرِهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Sa'ad Bin Al-Hassan Bin Ali Bin Al Numan, from Ibn Asbat, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Whatever may be in our^{-asws} Shias, there cannot be among them three things – there cannot be among the one who begs with his palms, nor can there be among them a miser, nor can there be among them one who is accessed from his backside''.¹⁹⁰

8- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص إِلَى عَلِيِّ ع أَنَّهُ قَالَ لِأَبِي دَرٍّ يَا بَا دَرٍّ إِيَّاكَ وَ السُّؤَالُ فَإِنَّهُ دُلُّ حَاضِرٌ وَ فَفَرٌّ تَتَعَجَّلُهُ وَ فِيهِ حِسَابٌ طَوِيلٌ يَوْمَ الْقِيَامَةِ يَا بَا دَرٍّ لَا تَسْأَلُ بِكَفِّكَ وَ إِنْ أَتَاكَ شَيْءٌ فَاقْبَلْهُ.

(The book) 'Al Khisaal' –

In a bequest of the Prophet^{-saww} to Ali^{-asws}, he^{-saww} said to Abu Zarr^{-ra}: 'O Abu Zarr^{-ra}! Beware of the asking for it is a present humiliation, and it hastens the poverty, and regarding it is a

¹⁸⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 5

¹⁸⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 6

¹⁹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 7

lengthy Reckoning on the Day of Qiyamah! O Abu Zarr^{ra}! Do not ask with your palms, and is something comes to you^{ra}, accept it^{ra}.¹⁹¹

9- ل، الخصال أبي عن سعد عن البرقي عن عدي من أصحابه عن ابن أسباط عن بعض أصحابه عن أبي عبد الله ع قال: ما ابتلى الله به شيعةنا فلن يبتليهم بأربع بأن يكونوا لغير رشدة أو أن يسألوا بأكفهم أو أن يؤتوا في أدبارهم أو أن يكون فيهم أخضر أزرى.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from a number of his companions, from Ibn Asbaat, from one of his companions,

'From Abu Abdullah^{asws} having said: 'Whatever Allah^{azwj} may Try our^{asws} Shias with, He^{azwj} will never Try them with four – that they would be without rightful guidance, or they would beg with their palms, or they would be accessed in their backsides, or they would be among them a green (eyed) blue (eyed)'.¹⁹²

10- ل، الخصال ابن الوليد عن محمد العطار عن الأشعري عن أبي عبد الله الرزقي عن ابن أبي عثمان عن أبيه عن أبي بصير عن أبي عبد الله ع قال: أزعج حصال لا تكون في مؤمن لا يكون مجنوناً ولا يسأل على أبواب الناس ولا يولد من الزنا ولا ينكح في ذبه.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Four characteristics cannot be in a Momin – he cannot be insane, nor does he ask at the doors or people, nor would he be born from the adultery, nor have sex in his backside'.¹⁹³

11- ل، الخصال الخليل عن ابن صاعد عن حمزة بن العباس عن يحيى بن نصر عن وفاق بن عمر عن الأعمش عن أبي صالح عن أبي هريرة قال قال رسول الله ص إن الله عز وجل يبعث الفاحش البذي السائل الملحف.

(The book) 'Al Khisaal' – Al Khaleel, from Ibn Saaid, from Hamza Bin Al Abbas, from Yahya Bin Nasr, from Warqa'a Bin Umar, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Hates the immoral, obscene beggar, the persistent'.¹⁹⁴

12- ل، الخصال أبي عن محمد العطار عن سهل عن السياري عن محمد بن يحيى الخزاز عن عمه أبي عبد الله ع قال: إن الله عز وجل أغفى شيعةنا من سبت من الجنون والجذام والبص والابنة وأن يولد له من زنا وأن يسأل الناس بكفه.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Sahl Bin Al Sayyari, from Muhammad Bin Yahya Al Khazzaz, from the one who informed him,

¹⁹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 8

¹⁹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 9

¹⁹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 10

¹⁹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 11

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic has Excused Satan^{-la} from six (matters) – from the insanity, and the leprosy, and the vitiligo, and the disability. And for there to be a son for him^{-la} adultery, and to beg the people with his^{-la} palm’’.¹⁹⁵

13- ل، الخصال أبي عن سعد بن أبي السرح عن زُرْعَةَ وَ مُحَمَّدِ بْنِ سِنَانٍ مَعَا عَنْ الْمُفَضَّلِ عَنِ الصَّادِقِ ع قَالَ: أَلَا إِنَّ شَيْعَتَنَا قَدْ أَعَادَهُمُ اللَّهُ عَزَّ وَ جَلَّ مِنْ سِتِّ مِنْ أَنْ يَطْمَعُوا طَمَعَ الْعُرَابِ أَوْ يَهْرُوا هَرِيرَ الْكَلْبِ أَوْ أَنْ يُنْكِحُوا فِي أَدْبَارِهِمْ أَوْ يُوَلِّدُوا مِنَ الزَّانَا أَوْ يُوَلِّدَهُمْ مِنَ الزَّانَا أَوْ يَتَصَدَّقُوا عَلَى الْأَبْوَابِ.

(The book) ‘Al Khisaal’ – from Sa’ad, from Al Yaqteeny, from Zur’ah and Muhammad Bin Sinan, both together from Al Mufazzal,

‘From Al-Sadiq^{-asws} having said: ‘Indeed! Our^{-asws} Shias are such, Allah^{-azwj} Mighty and Majestic Protects them from six – from their coveting the coveting of the crow, or their barking like barking of the dog, or they have sex in their backside, or their being born from adultery, or a child born for them from the adultery, or their receiving the charity at the doors (of the people)’’.¹⁹⁶

14- ل، الخصال الأربعة مائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ ص فَإِنَّهُ قَالَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ.

(The book) ‘Al Khisaal’ – The Four hundred (Ahadeeth),

‘Amir Al-Momineen^{-asws} said: ‘Follow the word of Rasool-Allah^{-saww}, for he^{-saww} said: ‘One who opens upon himself a door of asking, Allah^{-azwj} will Open upon him a door of poverty’’.¹⁹⁷

15- ل، الخصال أبي عن سعد بن أبي السرح عن أبيه عن ابن أبي عمير عن هشام بن سالم عن عبد الحميد بن عواض قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَصْلُحِ الْمَسْأَلَةُ إِلَّا فِي ثَلَاثٍ فِي دَمٍ مُقْطِعٍ أَوْ عَظْمٍ مُنْقَلٍ أَوْ حَاجَةٍ مُدْفَعَةٍ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abdul Hameed Bin Awwaz who said,

‘Abu Abdullah^{-asws} said: ‘The asking is not correct except regarding three – regarding (to pay off) blood wergild, or a heavy debt, or a desperate need’’.¹⁹⁸

16- ل، الخصال أبي عن سعد بن أبي السرح عن ابن هاشم و سهل مَعَا عَنْ ابْنِ مَرَّارٍ وَ عَبْدِ الْجَبَّارِ بْنِ الْمُبَارَكِ مَعَا عَنْ يُونُسَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مَرَّ بِعُثْمَانَ بْنِ عَمَّانَ وَ هُوَ قَاعِدٌ عَلَى بَابِ الْمَسْجِدِ فَسَأَلَهُ فَأَمَرَ لَهُ بِخَمْسَةِ دَرَاهِمٍ فَقَالَ لَهُ الرَّجُلُ أَرَشِدُنِي

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Hashim and Sahl, both together from Ibn Marrar, and Abdul Jabbar Bin Al Mubarak, both together from Yunus from the one who narrated it,

‘From Abu Abdullah^{-asws} having said: ‘A man passed by Usman Bin Affan, and he was seated at a door of the Masjid. He begged him, so he ordered five hundred Dirhams to be for him. The man said to him, ‘Guide me!’

¹⁹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 12

¹⁹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 13

¹⁹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 14

¹⁹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 15

فَقَالَ لَهُ عُثْمَانُ دُونَكَ الْفَتِيَّةَ الَّذِينَ تَرَى وَ أَوْمَأَ يَبْدُوهُ إِلَى نَاحِيَةٍ مِنَ الْمَسْجِدِ فِيهَا الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ ع

Usman said to him, ‘Over there is the youth, the one whom you see’ – and he gestured by his hand to a corner of the Masjid wherein were Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Abdullah son of Ja’far^{-as}.

فَمَضَى الرَّجُلُ نَحْوَهُمْ حَتَّى سَلَّمَ عَلَيْهِمْ وَ سَأَلَهُمْ فَقَالَ لَهُ الْحَسَنُ ع يَا هَذَا إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا فِي إِحْدَى ثَلَاثٍ دِمٍ مُفْجِعٍ أَوْ دَيْنٍ مُفْرِحٍ أَوْ فَقْرٍ مُدْفِعٍ
فَقِي أَبَيْهَا تَسْأَلُ

The man went towards them^{-asws} until he greeted unto them^{-asws} and asked them^{-asws}. Al-Hassan^{-asws} said to him: ‘O you! The asking is not Permissible except regarding three (matters) – (to pay off) sudden blood wergild, or overwhelming debt, or desperate poverty, so which of these are you asking for?’

فَقَالَ فِي وَجْهِهِ مِنْ هَذِهِ الثَّلَاثِ

He said, ‘Regarding an aspect from these three’.

فَأَمَرَ لَهُ الْحَسَنُ ع بِخَمْسِينَ دِينَاراً وَ أَمَرَ لَهُ الْحُسَيْنُ ع بِتِسْعَةِ وَ أَرْبَعِينَ دِينَاراً وَ أَمَرَ لَهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِثَمَانِيَةِ وَ أَرْبَعِينَ دِينَاراً فَانصَرَفَ الرَّجُلُ فَمَرَّ
بِعُثْمَانَ فَقَالَ لَهُ مَا صَنَعْتَ

Al-Hassan^{-asws} ordered for him three hundred Dinars, and Al-Husayn^{-asws} ordered for him forty-nine Dinars, and Abdullah son of Ja’far^{-as} for forty-eight Dinars. The man left and passed by Usman. He said to him, ‘What happened?’

فَقَالَ مَرَرْتُ بِكَ فَسَأَلْتُكَ فَأَمَرْتَ لِي بِمَا أَمَرْتَ وَ لَمْ تَسْأَلْنِي فِيمَا أَسْأَلُ وَ إِنَّ صَاحِبَ الْوَفْوَةِ لَمَّا سَأَلْتُهُ قَالَ لِي يَا هَذَا فِيمَا تَسْأَلُ فَإِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا
فِي إِحْدَى ثَلَاثٍ

He said, ‘I had passed by you. I asked you, so you ordered for me with what you had ordered for and did not ask me regarding what I was asking, and the owner of the plenty, when I asked him^{-asws}, said to me: ‘O you! Regarding what are you asking, for the asking is not Permissible except regarding one of the three’.

فَأَخْبَرْتُهُ بِالْوَجْهِ الَّذِي أَسْأَلُهُ مِنَ الثَّلَاثَةِ فَأَعْطَانِي خَمْسِينَ دِينَاراً وَ أَعْطَانِي الثَّانِي تِسْعَةَ وَ أَرْبَعِينَ دِينَاراً وَ أَعْطَانِي الثَّلَاثَ ثَمَانِيَةَ وَ أَرْبَعِينَ دِينَاراً

I informed him^{-asws} of the aspect from the three I had asked him^{-asws} for, so he^{-asws} gave me five hundred Dinars, and the second one gave me forty-nine Dinars, and the third one gave me forty-eight Dinars’.

فَقَالَ عُثْمَانُ وَ مَنْ لَكَ بِمِثْلِ هَؤُلَاءِ الْفَتِيَّةِ أَوْلَيْكَ فَطَمُوا الْعِلْمَ فَطَمُوا وَ حَازُوا الْخَيْرَ وَ الْحِكْمَةَ.

Usman said, ‘And who (else) can be for you like these youths? They have been weaned on the knowledge with a weaning, and have attained the goodness and the wisdom’.¹⁹⁹

¹⁹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 16

17- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي تمانية إن أهيئوا فلا يلوموا إلا أنفسهم الداهب إلى مائدة لم يدع إليها و المأثور على رب البيت و طالب الخير من أعدائه و طالب الفضل من اللقائم و الداخِل بين اثنين في سر لم يدخله فيه و المستجف بالسُلطان و الجالس في مجلس ليس له بأهل و المُقبل بالحديث على من لا يسمع.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed to Ali^{-asws}: 'O Ali^{-asws}! Eight (types of people), if they are insulted, they should not blame except their own selves – the goer to a meal he was not invited to, and the conspirer against owner of the house, and seeker of the good from his enemies, and seeker of the grace from the ignoble, the interferer between two regarding a secret they had not included him in, and the one taking lightly with the ruler, and the sitter in a seat he is not rightful for, and the one who narrates to someone who does not listen'²⁰⁰.

18- ثو، ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن ابن يزيد عن عبد الله البصري رفته إلى أبي عبد الله ع قال قال رسول الله ص يا علي إن الله جعل الفقر أمانة عند خلقه فمن ستره كان كالصائم القائم و من أفشاه إلى من يهدر على قضاء حاجته فلم يفعل فقد قتله أما إن الله ما قتله بسيف و لا رُمح و لكن بما أنكى من قلبه.

(The book) 'Sawab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ibn Yazeed, from Abdullah Al Basry raising it,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Allah^{-azwj} Made the poverty as an entrustment with His^{-azwj} creatures. The one who conceals it would be like the one fasting (daytime), the standing (night time), and the one who spreads it to the one able upon fulfilling his need but does not do so, he has killed him. But he has neither killed him by a sword nor a spear, but with what was more painful from his heart'²⁰¹.

19- ثو، ثواب الأعمال ماجيلوي عن محمد بن يحيى عن الأشعري عن الجماوراني عن الحسن بن علي عن الحسين بن أبي العلاء عن أبي عبد الله ع قال: رجم الله عبداً عفّ و تعفّف و كفّ عن المسألة فإنه يُعجل الدلّ في الدنيا و في الآخرة و لا يُغني الناس عنه شيئاً.

(The book) 'Sawab Al Amaal' – Majaylawiya, from Muhammad Bin Yahya, from Al Ash'ari, from Al Jamourany, from Al-Hassan Bin Ali, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'May Allah^{-azwj} Mercy a servant who pardons and is chaste, and refrains from the asking (begging) for it hastens the disgrace in the world and in the Hereafter, and the people will not avail anything from it'²⁰².

20- ثو، ثواب الأعمال ابن الوليد عن الصفار عن ابن يزيد عن ابن أبي عمير عن أبي المغراء عن عنبسة بن مضعب عن أبي عبد الله ع قال: من سأل الناس و عنده فوئ ثلاثة أيام لقي الله عزّ و جلّ يوم يلقاه و ليس على وجهه حُم.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Abu Al Magra'a, from Anbasa Bin Mus'ab,

²⁰⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 17

²⁰¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 18

²⁰² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 19

'From Abu Abdullah^{-asws} having said: 'One who asks the people while in his possession is subsistence of three days, will meet Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah and there wouldn't be any flesh upon his face''.²⁰³

21- ثُو، ثُوَابِ الْأَعْمَالِ أَبِي عَن سَعْدِ عَنِ الرَّبِيعِيِّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ سِنَانَ عَنِ مَالِكِ بْنِ حُصَيْنِ السَّلُولِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ عَبْدٍ يَسْأَلُ مِنْ عَمْرٍ حَاجَةً فَيَمُوتُ حَتَّى يُجِزَّهُ اللَّهُ إِلَيْهَا وَ يُثَبِّتَ لَهُ بِهَا النَّارَ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Ibn Yazeed, from Ibn Sinan, from Malik Bin Husayn Al Salouly who said,

'Abu Abdullah^{-asws} said: 'There is none from a servant who asks from without there being a need and he dies, Allah^{-azwj} Make him needy to it and Affirm the Hellfire for him due to it''.²⁰⁴

22- بَيْعِ، الْخَرَائِجِ وَ الْجَرَائِجِ رُوِيَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص فَقَالَ مَا طَعَمْتُ طَعَامًا مُنْذُ يَوْمَيْنِ

(The book) 'Al Kharaaij Wa Al Jaraaih' –

'It is reported that a man came to the Prophet^{-saww}. He said, 'I have not tasted food since two days!'

فَقَالَ عَلَيْكَ بِالسُّوقِ

He^{-saww} said: 'Upon you is to be in the market'.

فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلَ فَقَالَ يَا رَسُولَ اللَّهِ أَتَيْتُ السُّوقَ أَمْسٍ فَلَمْ أُصِبْ شَيْئًا فَبَيْتُ بَعْدَ عَشَاءٍ

When it was the next morning, he entered (came). He said, 'O Rasool-Allah^{-azwj}! I did go to the market yesterday but did not achieve anything, so I slept without dinner!'

قَالَ فَعَلَيْكَ بِالسُّوقِ

He^{-saww} said: 'Upon you is to be in the market!'

فَأَتَى بَعْدَ ذَلِكَ أَيْضًا فَقَالَ ع عَلَيْكَ بِالسُّوقِ

He came after that as well. He^{-saww} said: 'Upon you is to be in the market!'

فَانْطَلَقَ إِلَيْهَا إِذَا عَيْرٌ قَدْ جَاءَتْ وَ عَلَيْهَا مَتَاعٌ فَبَاعُوهُ بِفَضْلِ دِينَارٍ فَأَخَذَهُ الرَّجُلُ وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ مَا أَصَبْتُ شَيْئًا

He went to it, and there was a camel which had arrived and there was merchandise upon it. They sold it to him for a Dinar. The man took it and came to Rasool-Allah^{-saww} and said, 'I have not achieved anything!'

²⁰³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 20

²⁰⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 21

قَالَ هَلْ أَصَبْتَ مِنْ عَيْرِ آلِ فُلَانٍ شَيْئاً

He^{-saww} said: 'Did you not achieve something from a camel of the family of so and so?'

قَالَ لَا

He said, 'No'.

قَالَ بَلَى ضُرِبَ لَكَ فِيهَا بِسَنَمٍ وَ خَرَجَتْ مِنْهَا بِدِينَارٍ

He said, 'Yes. A lot was struck for you regarding it and it came out from it for a Dinar!'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَمَا حَمَلَكَ عَلَى أَنْ تَكْذِبَ

He^{-saww} said: 'So what carried you upon lying?'

قَالَ أَشْهَدُ أَنَّكَ صَادِقٌ وَ دَعَانِي إِلَى ذَلِكَ إِزَادَةٌ أَنْ أَعْلَمَ أَنْ تَعْلَمَ مَا يَعْمَلُ النَّاسُ وَ أَنْ أَزِدَادَ خَيْراً إِلَى خَيْرٍ

He said, 'I testify that you^{-saww} are truthful, and (what) carried me to that was the intention to know whether you^{-saww} know what the people are doing, and to increase goodness to goodness'.

فَقَالَ لَهُ النَّبِيُّ ص صَدَقْتَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ وَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ سَبْعِينَ بَاباً مِنَ الْفَقْرِ لَا يَسُدُّ أَذْنَاهَا شَيْءٌ فَمَا رُبِّي سَائِلاً
بَعْدَ ذَلِكَ الْيَوْمَ

The Prophet^{-saww} said to him: 'You speak the truth. One who is self-sufficient, Allah^{-azwj} would Enrich him, and one who opens a door of asking upon himself, Allah^{-azwj} would Open upon him seventy doors of poverty. Nothing would block the least of it. I^{-saww} should not see you as a beggar after today!'

ثُمَّ قَالَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِغَنِيِّ وَ لَا لِذِي مَرَّةٍ سَوِيٍّ أَيَّ لَا يَحِلُّ لَهُ أَنْ يَأْخُذَهَا وَ هُوَ يَقْدِرُ أَنْ يَكْفِيَ نَفْسَهُ عَنْهَا.

Then he^{-saww} said: 'The charity is not Permissible for a rich one, and for the one with sufficiency, i.e. it is not Permissible for him to be taking it while he is able to refrain himself from it'²⁰⁵.

23- شي، تفسير العياشي عن جابر الجعفي عن أبي جعفر ع قال: إن الله يُبْعِضُ الْمُلْحِفَ.

Tafseer Al Ayyashi – from Jaber Al Jufy,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Hates the persistent (beggar)’’.²⁰⁶

24- شي، تفسير العياشي عن مُحَمَّدِ الْحَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُرَكِّبُهُمْ وَهُمْ عَذَابُ أَلِيمٍ الدُّيُوثُ مِنَ الرَّجُلِ وَالْفَاحِشُ الْمُتَفَحِّشُ وَالَّذِي يَسْأَلُ النَّاسَ وَفِي يَدِهِ ظَهْرٌ غَنِيٌّ.

Tafseer Al Ayyashi – from Muhammad Al Halby who said,

‘Abu Abdullah^{asws} said: ‘Three, Allah^{azwj} will not **Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]** – The cuckold from the man, and the immoral being obscenely immoral, and the one who asks the people while in his hand are apparent riches’’.²⁰⁷

25- شي، تفسير العياشي عن هَارُونَ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَأَلَ النَّاسَ شَيْئاً وَعِنْدَهُ مَا يَفُوتُهُ يَوْمَهُ فَهُوَ مِنَ الْمُسْرِفِينَ.

Tafseer Al Ayyashi – from Haroun Bin Kharjah who said,

‘Abu Abdullah^{asws} said: ‘One who asks the people for anything while in his possession is what he can have the meal of his day, he is from the extravagant ones’’.²⁰⁸

26- سر، السرائر من كتاب أبي القاسم بن فولويه عن مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا مُحَمَّدُ لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَدًا وَ لَوْ يَعْلَمُ الْمُعْطَى مَا فِي الْعَطِيَّةِ مَا رَدَّ أَحَدٌ أَحَدًا

(The book) ‘Al Saraair’ – from the book of Abu Al Qasim Bin Qawlawayh, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘O Muhammad! Had the beggar known what is in the begging, no one would beg anyone, and had the giver known what is in the giving, no one would return anyone (empty handed)’.

ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّهُ مَنْ سَأَلَ بظَهْرٍ غَنِيٍّ لَقِيَ اللَّهَ مَحْمُوساً وَجْهُهُ يَوْمَ الْقِيَامَةِ.

Then he^{asws} said: ‘O Muhammad! Surely the one who begs while being with apparent riches would meet Allah^{azwj} on the Day of Qiyamah with a scratched face’’.²⁰⁹

27- جاء، المجالس للمفيد الحسن بن حمزة العلوي عن ابني الوليد عن الصفار عن ابني عيسى عن بكر بن صالح عن الحسن بن علي عن عبد الله بن إبراهيم عن أبي عبد الله عن أبيه عن جده ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ مِنْ كُنُوزِ الْبِرِّ كِتْمَانُ الْحَاجَةِ وَ كِتْمَانُ الصَّدَقَةِ وَ كِتْمَانُ الْمَرْضِ وَ كِتْمَانُ الْمُصِيبَةِ.

(The book) of Al Mufeed – Al-Hassan Bin Hamza Al Alawy, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullah Bin Ibrahim,

²⁰⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 23

²⁰⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 24

²⁰⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 25

²⁰⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 26

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four are from the treasures of righteousness – concealing the need, and concealing the charity, and concealing the illness, and concealing the difficulty''^{.210}

28- مكا، مكارم الأخلاق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: اتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ ص فَإِنَّهُ قَالَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ.

(The book) 'Makarim Al Akhlaaq' –

'From Amir Al-Momineen^{-asws}, he^{-asws} said: 'Follow words of Rasool-Allah^{-saww} for he^{-saww} said: 'One who opens upon himself a door of begging, Allah^{-azwj} will Open upon him a door of poverty''^{.211}

عَنِ الصَّادِقِ ع قَالَ: مَا مِنْ عَبْدٍ يَسْأَلُ مِنْ غَيْرِ حَاجَةٍ فَيَمُوتُ حَتَّى يُجِئَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى السُّؤَالِ وَ يُثَبِّتَ لَهُ فِيهَا فِي النَّارِ.

From Al-Sadiq^{-asws} having said: 'There is none from a servant who begs from without a need, so he dies until Allah^{-azwj} Mighty and Majestic Causes him to be needy to the begging and Affirms for him to be in the Hellfire due to it''^{.212}

وَ عَنْهُ ع قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ ص عَلِّمْنِي شَيْئاً إِذَا فَعَلْتُهُ أَحَبَّنِي اللَّهُ مِنَ السَّمَاءِ وَ أَحَبَّنِي أَهْلُ الْأَرْضِ

And from him^{-asws} having said: 'A man said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! Teach me something when I were to do it, Allah^{-azwj} will Cause me to be beloved from the sky and Cause me to be beloved by people of the earth!'

قَالَ ارْغَبْ فِيمَا عِنْدَ اللَّهِ يُحِبُّكَ اللَّهُ وَ ارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ.

He^{-saww} said: 'Be desirous regarding what is in the Presence of Allah^{-azwj}, Allah^{-azwj} will Cause you to be beloved (in the sky), and be ascetic in what is in the possession of the people, you will become beloved by the people''^{.213}

قَالَ الْبَاقِرُ ع لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَدًا وَ لَوْ يَعْلَمُ الْمُعْطِي مَا فِي الْعَطِيَّةِ مَا رَدَّ أَحَدٌ أَحَدًا.

Al-Baqir^{-asws} said: 'Had the beggar known what is in the begging, no one would beg anyone, and had the give known what is in the giving, no one would return anyone (empty handed)''^{.214}

29- جمع، جامع الأخبار رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ فَتَحَ عَلَى نَفْسِهِ بَاباً مِنَ الْمَسْأَلَةِ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ سَبْعِينَ بَاباً مِنَ الْفَقْرِ.

(The book) 'Jamie Al Akhbar' – It is reported from Anas Bin Malik (well known fabricator),

²¹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 27

²¹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 28 a

²¹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 28 b

²¹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 28 c

²¹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 28 d

‘From the Prophet^{-saww} having said: ‘There is none from a servant who opens upon himself a door of begging, except Allah^{-azwj} would Open upon him seventy doors of poverty’’.²¹⁵

قَالَ النَّبِيُّ ص إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِفَقْرٍ مُدْفِعٍ أَوْ غُرْمٍ مُقْطَعٍ.

The Prophet^{-saww} said: ‘The begging is not Permissible except for desperate poverty or overwhelming debt’’.²¹⁶

وَقَالَ النَّبِيُّ ص مَا فَتَحَ رَجُلٌ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَاباً مِنَ الْفَقْرِ.

And the Prophet^{-saww} said: ‘A man does not open upon himself a door of begging except Allah^{-azwj} Opens upon him a door of poverty’’.²¹⁷

وَقَالَ ع مَنْ سَأَلَ عَن ظَهْرٍ غَيِّ فَصُدَّاعٌ فِي الرَّأْسِ وَ دَاءٌ فِي الْبَطْنِ.

And he^{-asws} said: ‘One who begs from apparent riches will have a crack (pain) in the head and a disease in the belly’’.²¹⁸

وَقَالَ ع مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْتَرًا فَإِنَّمَا هِيَ جَمْرَةٌ فَلْيَسْتَقِلَّ مِنْهُ أَوْ لِيَسْتَكْبِرْ.

And he^{-asws} said: ‘One who asks (begs) the people of their wealth a lot, rather it is an ember (burning coal), so let him be little from it or let him be a lot (it is the same)’’.²¹⁹

30- ختص، الإختصاص قَالَ الصَّادِقُ ع إِنَّ اللَّهَ جَعَلَ الرَّحْمَةَ فِي قُلُوبِ رَحْمَاءِ خَلْقِهِ فَاطْلُبُوا الْحَوَائِجَ مِنْهُمْ وَ لَا تَطْلُبُوهَا مِنَ الْقَاسِيَةِ قُلُوبُهُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّ غَضَبَهُ بِهِمْ.

(The book) ‘Al Ikhtisaas’ –

‘Al-Sadiq^{-asws} said: ‘Allah^{-azwj} has Make the Mercy to be in hearts of His^{-azwj} merciful creatures. Seek the needs from them and do not be seeking it from the ones of cruel hearts, for Allah^{-azwj} Blessed and Exalted has Released His^{-azwj} Wrath with them’’.²²⁰

31- ين، كتاب حسين بن سعيد و النوادر عَلِيُّ بْنُ النُّعْمَانِ عَنِ ابْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ الْعَنِّيَّ الْمُتَعَوِّفَ أَلَا وَ إِنَّ اللَّهَ يُبْغِضُ الْفَاجِسَ الْبَدِيَّ السَّائِلَ الْمُلْجِفَ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Ibn Shimr, from Jabir,

²¹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 29 a

²¹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 29 b

²¹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 29 c

²¹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 29 d

²¹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 29 e

²²⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 30

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Loves the modest, the forbearing, the self-sufficient, the chaste. Indeed, and Allah^{-azwj} Hates the immoral, the obscene, the persistent beggar’’.²²¹

32- ين، كتاب حسين بن سعيد و النوادر ابنُ غُلُوَانٍ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَحْرُمُ الْجَنَّةُ عَلَى ثَلَاثَةٍ عَلَى الْمَثَانِ وَعَلَى الْمُعْتَابِ وَعَلَى مُدْمِنِ الْحَمْرِ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ibn Ulwan, from Amro Bin Khalid,

‘From Zayd Bin Ali (Bin Al-Husayn^{-asws}), from his forefather^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Paradise is Prohibited unto three – unto the reminder of conferment, and upon the backbiter, and upon the habitual of wine’’.²²²

33- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنِ الْكَاطِمِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مَسْأَلَةَ الرَّجُلِ كَسْبُهُ بِوَجْهِهِ فَأُتْبِعِي رَجُلًا عَلَى وَجْهِهِ وَ [أَوْ] تَرْكُ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Al Kazim^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The begging by the man is his earnings by his face (honour), so either it remains upon his face or leaves’’.²²³

وَ بَعْدَ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَجْرُ السَّائِلِ فِي حَقِّ لَهُ كَأَجْرِ الْمُتَصَدِّقِ عَلَيْهِ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Recompense of the beggar regarding a right (entitlement) of his is like a Recompense of the donor to him’’.²²⁴

34- مَجَالِسُ الشَّيْخِ، الْحُسَيْنُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا مُحَمَّدُ لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدًا أَحَدًا وَ لَوْ يَعْلَمُ الْمُعْطِي مَا فِي الْعَطِيَّةِ مَا رَدَّ أَحَدًا أَحَدًا

(The book) ‘Majaalis’ of the sheykh – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafran, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Sali, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{-asws} said: ‘O Muhammad! Had the beggar known what is in the begging, no one would beg anyone, and had the giver known what is in the giving, no one would return anyone (empty-handed)’.

قَالَ ثُمَّ قَالَ لِي يَا مُحَمَّدُ إِنَّهُ مَنْ سَأَلَ وَ هُوَ بَطْهَرٌ غَنَى لَقِيَ اللَّهَ مَحْمُوسًا وَجْهَهُ.

²²¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 31

²²² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 32

²²³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 33 a

²²⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 33 b

He (the narrator) said, 'Then he^{-asws} said: 'O Muhammad! Surely the one who begs while he is with apparent riches, would meet Allah^{-azwj} with his scratched face''.²²⁵

وَمِنْهُ، بِهَذَا الْإِسْنَادِ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا أَتَوْا رَسُولَ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ ص اضْمَنْ لَنَا عَلَى رَبِّكَ الْجَنَّةَ

And from him, by this chain, from Hisham,

'From Abu Abdullah^{-asws} having said: 'A group of people came to Rasool-Allah^{-saww}. They said, 'O Rasool-Allah^{-azwj}! Guarantee the Paradise for us, based upon your^{-saww} Lord^{-azwj}!'

قَالَ فَقَالَ عَلَى أَنْ تُعِينُونِي بِطُولِ السُّجُودِ

He^{-asws} said: 'He^{-saww} said: 'Upon (the condition that) you will be assisting me^{-saww} with lengthy Sajdah(s)'.
قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَضَمْنَ لَهُمُ الْجَنَّةَ

He^{-saww} guaranteed the Paradise for them.

قَالَ فَبَلَغَ ذَلِكَ قَوْمًا مِنَ الْأَنْصَارِ

He^{-asws} said: 'That reached a group from the Helpers'.
قَالَ فَأَتَوْهُ فَقَالُوا يَا رَسُولَ اللَّهِ ص اضْمَنْ لَنَا الْجَنَّةَ

He^{-asws} said: 'They came to him^{-saww}. They said, 'O Rasool-Allah^{-saww}! Guarantee the Paradise for us!'
قَالَ عَلَى أَنْ لَا تَسْأَلُوا أَحَدًا شَيْئًا

He^{-saww} said: 'Upon (the condition that) you will not ask (beg) anyone for anything'.
قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَضَمْنَ لَهُمُ الْجَنَّةَ فَكَانَ الرَّجُلُ مِنْهُمْ يَسْطُ سَوْطُهُ وَهُوَ عَلَى دَابَّتِهِ فَيَنْزِلُ حَتَّى يَتَنَاوَلَهُ كِرَاهِيَةً أَنْ يَسْأَلَ أَحَدًا شَيْئًا وَإِنْ كَانَ الرَّجُلُ لَيَنْتَفِعُ شَيْئًا فَيَكْرَهُ أَنْ يَطْلُبَ مِنْ أَحَدٍ شَيْئًا.

²²⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 33 c

He^{-saww} guaranteed the Paradise for them. It so happened that the man from them, his whip would fall off from him while he is upon his riding animal, he would descend until he would take it, disliking to ask anyone for anything, and if the slipper of a man would be cut, he would dislike seeking a slipper from anyone".²²⁶

35- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الرِّضَا ع الْمَسْأَلَةُ مِفْتَاحُ الْبُؤْسِ.

(The book) 'Al Durr Al Bahira' –

'Al-Reza^{-asws} said: 'The asking (begging) is a key to misery'.²²⁷

36- تَهَجُّجُ الْبَلَاغَةِ، قَالَ ع قُوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلِبِهَا إِلَى غَيْرِ أَهْلِهَا.

(The book) 'Nahj Al Balagah' – He^{-asws} said: 'Missing out on the need is easier than seeking it from other than its rightful people'.²²⁸

وَ قَالَ ع الْعِفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْعَنَى.

And he^{-asws} said: 'The chastity is an adornment of the poverty, and the thanking is an adornment of the riches'.²²⁹

وَ قَالَ ع وَجْهَكَ مَاءٌ جَامِدٌ يُقَطِّرُهُ السُّؤَالُ فَانظُرْ عِنْدَ مَنْ تُقَطِّرُهُ.

And he^{-asws} said: 'Water (dignity) of your face is solid, the begging makes it drip, therefore look (consider) in whose presence you are dripping it'.²³⁰

37- عُذَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع مَنْ سَأَلَ مِنْ غَيْرِ فَقَرٍ فَإِنَّمَا يَأْكُلُ الْحَقَرَ.

(The book) 'Uddat Al Daie' –

'Al-Sadiq^{-asws} said: 'One who begs from without poverty, so rather he consumes the wine'.²³¹

وَ قَالَ الْبَاقِرُ ع أَقْسِمُ بِاللَّهِ وَ هُوَ حَقٌّ مَا فَتَحَ رَجُلٌ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ لَهُ بَابَ فَقْرٍ.

And Al Baqir^{-asws} said: 'I^{-asws} swear by Allah^{-azwj}, and it is true, a man will not open upon himself a door of begging except Allah^{-azwj} would Open for him a door of poverty'.²³²

وَ قَالَ سَيِّدُ الْعَابِدِينَ ع ضَمِنْتُ عَلَى رَبِّي أَنْ لَا يَسْأَلَ أَحَدٌ أَحَدًا مِنْ غَيْرِ حَاجَةٍ إِلَّا اضْطَرَّتْهُ حَاجَةٌ بِالْمَسْأَلَةِ يَوْمًا إِلَى أَنْ يَسْأَلَ مِنْ حَاجَةٍ.

²²⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 34

²²⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 35

²²⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 36 a

²²⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 36 b

²³⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 36 c

²³¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 1

²³² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 2

And Seyyid Al Abideen^{-asws} said: 'I^{-asws} guarantee based upon my^{-asws} Lord^{-azwj} that no one will ask (beg) anyone from without there being a need, except the need would make him desperate one day for the begging for a need'.²³³

وَقَالَ النَّبِيُّ صَلَّى صَ يَوْمًا لِأَصْحَابِهِ أَلَا تُبَايِعُونِي

And the Prophet^{-saww} said one day to his^{-saww} companions: 'Will you not pledge allegiance to me^{-saww}?'

فَقَالُوا قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ

They said, 'We have already pledged allegiance to you^{-saww}, O Rasool-Allah^{-saww}!'

قَالَ تُبَايِعُونِي عَلَى أَنْ لَا تَسْأَلُوا النَّاسَ شَيْئًا

He^{-saww} said: 'You should pledge to me upon that you will not be asking (begging) the people for anything'.

فَكَانَ بَعْدَ ذَلِكَ تَفْعُ الْمِحْصَرَةُ مِنْ يَدِ أَحَدِهِمْ فَيَنْزِلُ لَهَا وَ لَا يَقُولُ لِأَحَدٍ نَاوِلِيهَا.

It was so after that, the stick (baton) would fall from the hand of one of them, so he would descend for it and not say to anyone to give it".²³⁴

وَقَالَ النَّبِيُّ صَلَّى صَ لَوْ أَنَّ أَحَدَكُمْ يَأْخُذُ حَبْلًا فَيَأْتِي بِحِزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعُهَا فَيَكْفِي بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ.

And the Prophet^{-saww} said: 'If one of you were to take a rope and come with a bundle of firewood upon his back, so he sells it to restrain his face (honour) by it, it would be better for him than to beg'.²³⁵

وَقَالَ الصَّادِقُ عَ شَيْعَتُنَا مَنْ لَا يَسْأَلُ النَّاسَ شَيْئًا وَ لَوْ مَاتَ جُوعًا.

And Al-Sadiq^{-asws} said: 'Our^{-asws} Shia is the one who does not ask (beg) the people for anything and even if he dies of hunger'.²³⁶

وَقَالَ الْبَاقِرُ عَ طَلَبُ الْحَوَائِجِ إِلَى النَّاسِ اسْتِغْلَابٌ لِلْعَرَّةِ وَ مَذْهَبَةٌ لِلْحَيَاءِ وَ الْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ عِزُّ الْمُؤْمِنِينَ وَ الطَّمَعُ هُوَ الْفَقْرُ الْحَاضِرُ.

Al-Baqir^{-asws} said: 'Seeking the needs to the people is a stripping of the honour and does away the modesty, and the despairing from what is in hands of the people is an honour for the Momineen and the coveting, it is the present poverty'.²³⁷

²³³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 3

²³⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 4

²³⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 5

²³⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 6

²³⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 7

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَعْفَى أَعْنَاهُ اللَّهُ وَمَنْ اسْتَعْفَى أَعْنَهُ اللَّهُ وَمَنْ سَأَلَ أَعْطَاهُ اللَّهُ وَمَنْ فَتَحَ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ فَتَحَ اللَّهُ عَلَيْهِ سَبْعِينَ بَاباً مِنَ الْفَقْرِ لَا يَسُدُّ أَذْنَاهَا شَيْئاً.

And from the Prophet^{-saww}: ‘One who is contented, Allah^{-azwj} would Enrich him and one who seeks chastity Allah^{-azwj} would Make him chaste, and one who requests Allah^{-azwj} would Give him, and one who opens upon himself a door of begging, Allah^{-azwj} would Open upon him seventy doors of poverty. Nothing would block the least of it’.²³⁸

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقْطَعُوا عَلَى السَّائِلِ مَسْأَلَتَهُ فَلَوْ لَا أَنَّ الْمَسَاكِينَ يَكْذِبُونَ مَا أَفْلَحَ مِنْ رَدِّهِمْ.

And he^{-saww} said: ‘Do not cut off upon the beggar of his request. Had it not been for the needy lying, the one who returns them would not have succeeded’.²³⁹

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا السَّائِلَ بِبَدَلٍ يَسِيرٍ أَوْ بِلِينٍ وَرَحْمَةٍ فَإِنَّهُ يَأْتِيكُمْ مِنْ لَيْسَ بِإِنْسٍ وَلَا جَانٍّ لِيَنْظُرَ كَيْفَ صُنِعْتُمْ فِيمَا حَوْلَكُمْ اللَّهُ.

And he^{-saww} said: ‘Return the beggar with expending a little, or with gentleness and mercy, for there shall be coming to you someone who is neither human nor Jinn in order to look at how you are dealing regarding what Allah^{-azwj} has Empowered you’.²⁴⁰

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّا جُلُوساً عَلَى بَابِ دَارِ أَبِي عَبْدِ اللَّهِ عَ بُكْرَةَ فَدَنَا سَائِلٌ إِلَى بَابِ الدَّارِ فَسَأَلَ فَرَدُّوهُ فَلَامَهُمْ لَأَيِّمَةً شَدِيدَةً وَقَالَ أَوَّلُ سَائِلٍ قَامَ عَلَى بَابِ الدَّارِ رَدَّدْتُمُوهُ أَطْعَمُوا ثَلَاثَةً ثُمَّ أَنْتُمْ أَعْلَمُمْ إِنْ شِئْتُمْ أَنْ تَزَادُوا فَازْدَادُوا وَإِلَّا فَقَدْ أَذَيْتُمْ حَقَّ يَوْمِكُمْ.

And one of them said, ‘We were seated at the door of the house of Abu Abdullah^{-asws} early morning. A beggar approached at the door of the house. He begged. They returned him (empty handed). He^{-asws} blamed them with severe blaming and he^{-asws} said: ‘The first beggar standing at the door of the house you have returned him. Feed three, then you are more knowing. If you desire to increase, so increase, or else you would have fulfilled the right of your day’.²⁴¹

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطُوا الْوَاحِدَ وَالْإِثْنَيْنِ وَالثَّلَاثَةَ ثُمَّ أَنْتُمْ بِالْخِيَارِ.

And he^{-asws} said: ‘Give the one, and the two, and the three, then you are with the choice’.²⁴²

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَرَقَكُمْ سَائِلٌ ذَكَرَ بَلِيلٍ فَلَا تَرُدُّوهُ.

And from the Prophet^{-saww}: ‘Whenever a male beggar knocks (a door) on you at night, do not return him (empty-handed)’.²⁴³

وَعَنْهُمْ عَ إِنَّا لَنُعْطِي عَبْرَ الْمُسْتَحِقِّ حَذراً مِنْ رَدِّ الْمُسْتَحِقِّ.

²³⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 8

²³⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 9

²⁴⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 10

²⁴¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 11

²⁴² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 12

²⁴³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 13

And from them^{-asws}: ‘We^{-asws} tend to give the undeserving as a precaution from returning the deserving one’^{.244}

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ صَدَقَةَ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ.

And Ali Bin Al-Husayn^{-asws} said: ‘Charity at night extinguishes Wrath of the Lord^{-azwj!}’²⁴⁵

وَقَالَ عَ لِأَبِي حَمَزَةَ إِذَا أَرَدْتَ أَنْ يُطَيَّبَ اللَّهُ مِيتَتَكَ وَ يَغْفِرَ لَكَ ذَنْبَكَ يَوْمَ تَلْقَاهُ فَعَلَيْكَ بِالْبِرِّ وَ صَدَقَةِ السِّرِّ وَ صَلَاةِ الرَّحِمِ فَإِنَّهُمْ يَزِدُّنَ فِي الْعُمُرِ وَ يَنْفَعِينَ الْفَقْرَ وَ يَدْفَعُونَ عَنِ صَاحِبِهِمْ سَبْعِينَ مِئْتَةَ سَوْءٍ

And he^{-asws} said to Abu Hamza: ‘If you want Allah^{-azwj} to Give you a good death, and Forgive your sin for you on the Day you meet Him^{-azwj}, upon you is with the righteous acts, and the secretive charity, and connecting the kinship, for these tend to increase in the lifespan, and negate the poverty, and repel from its performer seventy (types of) evil death’.

وَسُئِلَ النَّبِيُّ صَ عَنْ أَيِّ الصَّدَقَةِ أَفْضَلُ فَقَالَ عَلِيُّ ذِي الرَّحِمِ الْكَاشِحِ

And the Prophet^{-saww} was asked about which charity is best. He^{-saww} said: ‘To the one with kinship, the neglecter’.

وَسُئِلَ الصَّادِقُ عَ عَنِ الصَّدَقَةِ عَلَى مَنْ يَتَصَدَّقُ عَلَى الْأَبْوَابِ أَوْ يُمَسِّكُ عَنْهُمْ وَ يُعْطِيهِ دَوِي قَرَابَتِهِ

And Al-Sadiq^{-asws} was asked about the charity to the one given charity at the doors, ‘Should he withhold from them and give it to the one with his kinship?’

قَالَ لَا يَبْعَثُ بِنَا إِلَى مَنْ بَيْنَهُ وَ بَيْنَهُ قَرَابَةٌ فَهُوَ أَعْظَمُ لِلْأَجْرِ.

He^{-asws} said: ‘No, send it to the having kinship between him and him, it is of greater Recompense’^{.246}

وَقَالَ عَ مَنْ تَصَدَّقَ فِي رَمَضَانَ صَرَفَ عَنْهُ سَبْعِينَ نَوْعاً مِنَ الْبَلَاءِ.

And he^{-asws} said: ‘One who gives charity in (the month of) Ramazan, seventy types of afflictions would be Turned away from him’^{.247}

وَعَنِ الْبَاقِرِ عَ إِذَا أَرَدْتَ أَنْ تَتَصَدَّقَ بِشَيْءٍ قَبْلَ الْجُمُعَةِ يَبُوءُ فَأَجِرْهُ إِلَى يَوْمِ الْجُمُعَةِ.

And from Al Baqir^{-asws}: ‘Whenever you want to give charity with something, a day before the Friday, delay it to the day of Friday’^{.248}

²⁴⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 14

²⁴⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 15

²⁴⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 16

²⁴⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 17

²⁴⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 37 / 18

38- أَعْلَامُ الدِّينِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْلَدِهِ الْحَسَنِ ع يَا بُنَيَّ إِذَا نَزَلَ بِكَ كَلْبُ الزَّمَانِ وَ فَحَطُ الدَّهْرِ فَعَلَيْكَ بِذَوِي الْأَصُولِ الثَّابِتَةِ وَ الْفُرُوعِ الثَّابِتَةِ مِنْ أَهْلِ الرَّحْمَةِ وَ الْإِيثَارِ وَ الشَّفَقَةِ فَإِنَّهُمْ أَفْضَى لِلْحَاجَاتِ وَ أَمْضَى لِدَفْعِ الْمَلِمَاتِ

(The book) 'A'lam Al Deen' –

'Amir Al-Momineen^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! When there befalls you the distress of the times and drought of the ages, upon you^{-asws} is to be with the ones with firm roots and flourishing branches, from the people of mercy and the preference and the compassion, for it would be more fulfilling of the needs and more effective in warding off the calamities!

وَ إِيَّاكَ وَ طَلَبَ الْفَضْلِ وَ اكْتِسَابَ الطَّسَاسِيحِ وَ الْفَرَارِيضِ مِنْ ذَوِي الْأَكْحَفِ الْيَابِسَةِ وَ الْوُجُوهِ الْغَائِبَةِ فَإِنَّهُمْ إِنْ أَعْطَوْا مَنُوا وَ إِنْ مَنَعُوا كَدُّوا

And beware of seeking the grace and attaining the gifts and the awards from the ones with dry palms and the frowning faces. If they give they remind the conferment, and if they refuse they grumble'.

ثُمَّ أَنْشَأَ يَقُولُ

وَسَأَلَ الْعُزْفَ إِنْ سَأَلْتَ كَرِيماً	لَمْ يَزَلْ يَعْرِفُ الْغِنَى وَ التَّسَارَا
فَسُؤَالَ الْكَرِيمِ يُورِثُ عِزّاً	وَ سُؤَالَ اللَّئِيمِ يُورِثُ عَاراً
وَ إِذَا لَمْ تَجِدْ مِنَ الدَّلِّ بَدْءاً	فَالْقَى بِالذَّلِّ إِنْ لَقَيْتَ الْكِبَارَا
لَيْسَ إِجْلَالُكَ الْكَبِيرَ بِعَارٍ	إِنَّمَا الْعَارُ أَنْ تُجَلَّ الصِّغَارَا.

Then he^{-asws} prosed (a poem) saying: 'And ask for generosity if you ask, for he who is generous continues to know richness and ease. Asking the noble begets honour, while asking the ignoble begets shame. And if you find no way to escape humiliation, then embrace it when you meet the great ones. Your honouring the great is not shameful; rather, shame lies in honouring the insignificant''²⁴⁹

وَ قَالَ النَّبِيُّ ص اطلبوا المعروف و الفضل من رُحَمَاءِ أُمَّتِي تَعِيشُوا فِي أَكْنَافِهِمْ وَ الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ وَ إِنْ أَحَبَّهُمْ إِلَيْهِ أَنْفَعُهُمْ لِخَلْقِهِ وَ أَحْسَنُهُمْ صَنِيعاً إِلَى عِيَالِهِ وَ إِنْ اخْتِيرَ كَثِيرٌ وَ قَلِيلٌ فَاعْلُهُ.

And the Prophet^{-saww} said: 'Seek the act of kindness and the grace from the merciful ones of my^{-saww} community. Live among their communities, and the creatures, all of them are dependants of Allah^{-azwj}, and the most beloved of them to Him^{-azwj} is their most beneficial to His^{-azwj} creatures, and their best in dealing to his dependants, and that the goodness is a lot and its doers are few''²⁵⁰

²⁴⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 38 a

²⁵⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 16 H 38 b

باب 17 استدامة النعمة باحتمال المعونة و أن المعونة تنزل على قدر المعونة

CHAPTER 17 – THE CONTINUITY OF THE BOUNTIES IS WITH THE ENDURANCE OF PROVIDING, AND THE AID DESCENDS BASED UPON A MEASUREMENT OF THE PROVISION (PROVIDED)

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع أن رسول الله ص قال: مَنْ عَظُمَتْ عَلَيْهِ النِّعْمَةُ اشْتَدَّتْ لِدَيْكَ مَثْوَةُ النَّاسِ عَلَيْهِ فَإِنَّهُ هُوَ قَامَ بِمَثْوَتِهِمْ اجْتَلَبَ زِيَادَةَ النِّعْمَةِ عَلَيْهِ مِنَ اللَّهِ وَإِنْ هُوَ لَمْ يَفْعَلْ فَقَدْ عَرَضَ النِّعْمَةَ لِزَوَالِهَا.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'One the bounties are mighty upon him, due to that the provisions of the people intensify upon him. If he stands with providing them, it attracts the increased bounties from Allah^{-azwj} upon him, and if he does not do so, then he has exposed the bounties for its decline".²⁵¹

2- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق ع قال قال النبي ص إن الله تعالى ينزل المعونة على قدر المعونة.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws} having said: 'The Prophet^{-saww} said: 'Allah^{-azwj} the Exalted Sends down the Assistance based upon a measurement of the provision (required)".²⁵²

3- ما، الأماي للشيخ الطوسي محمد بن أحمد بن أبي الفوارس عن أحمد بن جعفر عن الحسن بن عنبير عن محمد بن الزريق عن محمد بن معدان العبدي عن ثوير بن يزيد عن خالد بن [معدان] معلان عن معاذ بن جبل قال قال رسول الله ص ما عظمت نعمة الله على عبد إلا عظمت مئونة الناس عليه فمن لم يحتمل تلك المئونة فقد عرض تلك النعمة للزوال.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Muhammad Bin Ahmad Bin Abu Al Fawahish, from Ahmad Bin Ja'far, from Al-Hassan Bin Anbar, from Muhammad Bin Al Zureyq, from Muhammad Bin Ma'dan Al Abdy, from Suweyr Bin Yazeed, from Khalid Bin Ma'dan, from Muaz Bin Jabal who said,

'The bounties of Allah^{-azwj} are not increased upon a servant except for the providing the people is increased upon him. Then one who cannot endure that provision (to the people) would expose that bounty for the decline".²⁵³

4- ن، عيون أخبار الرضا عليه السلام أبي عن علي بن إبراهيم عن القمطيني عن محمد بن عرفة عن الرضا ع قال: يَا ابْنَ عَرَفَةَ إِنَّ النِّعْمَ كَالْإِبِلِ الْمُعْثُولَةِ فِي عَطْنِهَا عَلَى الْقَوْمِ مَا أَحْسَنُوا جَوَارِحَهَا فَإِذَا أَسَاءُوا مُعَامَلَتَهَا وَ إِنَالَتَهَا نَفَرَتْ عَنْهُمْ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – My father, from Ali Bin Ibrahim, from Yaqteeny, from Muhammad Bin Arafah,

²⁵¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 17 H 1

²⁵² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 17 H 2

²⁵³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 17 H 3

‘From Al-Reza^{-asws} having said: ‘O Ibn Arafa! The bounty is like the well-treated camels in their enclosures. How excellent is their behaviour towards the people. When they are ill-treated in their dealings and their feed, then flee from them’^{.254}

5- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن سعدان بن مسلم عن حسين بن نعيم عن أبي عبد الله ع قال: يا حسين أكرم النعمة

(The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Al Kufi, from Sa’dan Bin Muslim, from Husayn Bin Nueym,

‘From Abu Abdullah^{-asws} having said: ‘O Husayn, honour the bounties!’

فُلْتُ جُعِلْتُ فِدَاكَ وَ أَيْ شَيْءٍ كَرَامَتُهَا

I said, ‘May I be sacrificed for you^{-asws}, and which thing is its honour?’

قَالَ اصْطِنَاغَ الْمَعْرُوفِ فِيهَا يَبْقَى عَلَيْكَ.

He^{-asws} said: ‘The goodly dealings in it. It will remain upon you’^{.255}

6- ص، قصص الأنبياء عليهم السلام بحذا الإسناد عن ابن محبوب عن عبد الرحمن بن الحجاج عن أبي الحسن موسى صلوات الله عليه قال: كان في بني إسرائيل رجل صالح و كانت له امرأة سالحة فرأى في النوم أن الله تعالى قد وقت لك من العمر كذا وكذا سنة و جعل نصف عمرك في سعة و جعل النصف الآخر في ضيق فاختار لنفسك إما النصف الأول و إما النصف الأخير

(The book) ‘Qasas Al Anbiya^{-as}’, may the greeting be upon him^{-asws} – by this chain from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

‘From Abu Al-Hassan Musa^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Among the children of Israel there was a righteous man, and there was a righteous wife for him. He saw in the dream, ‘Allah^{-azwj} the Exalted has Timed for you such and such years of your lifespan, and has Made half of your lifespan in affluence and Make the other half in constriction, so choose of yourself, either the first half or the second half’.

فَقَالَ الرَّجُلُ إِنَّ لِي زَوْجَةً صَالِحَةً وَ هِيَ شَرِيكَتِي فِي الْمَعَاشِ فَأَشَاوُهَا فِي ذَلِكَ وَ تَعُودُ إِلَيَّ فَأُحِيرُكَ

The man said, ‘There is a righteous wife for me and she is my partner in the life. I shall consult her regarding that. You return to me and I will inform you’.

فَلَمَّا أَصْبَحَ الرَّجُلُ قَالَ لِزَوْجَتِهِ رَأَيْتُ فِي النَّوْمِ كَذَا وَ كَذَا

When it was morning the man said to his wife, ‘I saw such and such in the dream’.

فَقَالَتْ يَا فُلَانُ اخْتَرِ النَّصْفَ الْأَوَّلَ وَ تَعْجَلِ الْعَافِيَةَ لَعَلَّ اللَّهَ سَيَرْحَمُنَا وَ نَسِمْ لَنَا النِّعْمَةَ

²⁵⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 17 H 4

²⁵⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 17 H 5

She said, 'O so and so! Choose the first half and hasten the well-being, perhaps Allah^{-azwj} will Mercy us and Complete the bounties for us'.

فَلَمَّا كَانَ فِي اللَّيْلَةِ الثَّانِيَةِ أَتَى الْآتِي فَقَالَ مَا اخْتَرْتِ

When it was during the second night, the comer came. He said, 'What is your choice?'

فَقَالَ اخْتَرْتُ النِّصْفَ الْأَوَّلَ

He said, 'I have chosen the first half'.

فَقَالَ ذَلِكَ لَكَ

He said, 'That is for you'.

فَأَقْبَلَتِ الدُّنْيَا عَلَيْهِ مِنْ كُلِّ وَجْهِ وَ لَمَّا ظَهَرَتْ نِعْمَتُهُ قَالَتْ لَهُ زَوْجَتُهُ قَرَابَتِكَ وَ الْمُحْتَاجُونَ فَصَلُّهُمْ وَ بِرُّهُمْ وَ جَارِكَ وَ أَحْوَكِ فَلَانَ فَهَبَّهُمْ

The world came to him from every direction, and when his bounties were apparent, his wife said to him, 'Your relatives and the needy ones, connect them and be righteous with them, and to your neighbour, and your brother so and so, love them!'

فَلَمَّا مَضَى نِصْفُ الْعُمُرِ وَ جَاَزَ حَدُّ الْوَقْتِ رَأَى الرَّجُلُ الَّذِي رَأَاهُ أَوَّلًا فِي النَّوْمِ فَقَالَ لَهُ إِنَّ اللَّهَ تَعَالَى قَدْ شَكَرَ لَكَ ذَلِكَ وَ لَكَ تَمَامَ عُمُرِكَ سَعَةً مِثْلُ مَا مَضَى.

When half the lifespan passed and the limit of the time was exceeded, he saw the one whom he had seen in the dram at first. He said to him, 'Allah^{-azwj} the Exalted has Appreciated that for you, and for you is your complete lifespan in affluence, similar to what has past'²⁵⁶.

²⁵⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 17 H 6

CHAPTER 18 – THE CHANNELS OF EXPENDITURE, AND THE FORBIDDANCE FROM THE EXTRAVAGANCE IN IT, AND THE CHARITY WITH THE PROHIBITED WEALTH

الآيات الأنفال إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصْنُدُوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ

The Verses – (Surah) Al Anfaal: ***Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. So they will be spending it, then it would become a regret upon them, then they would be overcome. And those who are committing Kufr, to Hell they would be driven [8:36].***

لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37].

الإسراء وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

(Surah) Al Isra'a: ***And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29].***

الحشر وَ الَّذِينَ تَبَوَّأُوا الدَّارَ وَ الْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَ لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَ يُوَثِّرُونَ عَلَىٰ أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

(Surah) Al Hashr: ***And those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9].***

1- لي، الأمايلي للصدوق ماجيلويه عن أبيه عن البرقي عن ابن محبوب عن أبي أيوب عن محمد بن مسلم و منهل القصاب جميعاً عن أبي جعفر الباقر ع قال: من أصاب مالا من أربع لم يقبل منه في أربع من أصاب مالا من غلول أو ربا أو حياثة أو سرقة لم يقبل منه في ركاة ولا في صدقة ولا في حج ولا في عمرة.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his father, from Al Barqy, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim and Minhal Al Qassab, altogether,

'From Abu Ja'far Al-Baqir^{asws}: 'One who attains wealth from four (sources) it will not be Accepted from him in four (channels) – one who attains wealth from embezzlement, or

pretence, or betrayal, or theft, it will neither be Accepted from him in Zakat, nor in charity, nor in Hajj, nor in Umrah".²⁵⁷

وَقَالَ أَبُو جَعْفَرٍ ع لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ حَجَّاً وَ لَا عُمْرَةً مِنْ مَالٍ حَرَامٍ.

And Abu Ja'far^{-asws} said: 'Allah^{-azwj} Mighty and Majestic will neither Accept Hajj nor Umrah from unlawful wealth".²⁵⁸

2- فس، تفسير القمي وَ لَا يَجْعَلَنَّ يَدَكَ مَعْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَحْسُوراً فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ رَسُولَ اللَّهِ ص كَانَ لَا يَزِدُّ أَحَدًا يَسْأَلُهُ شَيْئاً عِنْدَهُ فَجَاءَ رَجُلٌ فَسَأَلَهُ فَلَمْ يَحْضُرْهُ شَيْءٌ فَقَالَ يَكُونُ إِنْ شَاءَ اللَّهُ

Tafseer Al Qummi –

And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]. The cause for its Revelation was that Rasool-Allah^{-azwj} was not returning anyone who asked him^{-saww} for anything which was in his^{-saww} possession. A man came and asked him^{-asws} but nothing was present with him^{-saww}, so he^{-saww} said: 'It will happen, if Allah^{-azwj} so Desires'.

فَقَالَ يَا رَسُولَ اللَّهِ ص أُعْطِنِي فَمِصْرَكَ وَ كَانَ لَا يَزِدُّ أَحَدًا عَمَّا عِنْدَهُ فَأَعْطَاهُ فَمِصْرَهُ فَأَنْزَلَ اللَّهُ وَ لَا يَجْعَلَنَّ يَدَكَ مَعْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَنْهَاهُ أَنْ يَبْحَلَ وَ يُسْرِفَ وَ يَقْعُدَ مَحْسُوراً مِنَ النَّيَابِ

He said, 'O Rasool-Allah^{-saww}! Give me your^{-asws} shirt!', and he^{-saww} was not returning anything from what was in his^{-saww} possession. So, he^{-saww} gave him his^{-saww} shirt, and Allah^{-azwj} Revealed: **And do not make your hand to be shackled to your neck nor extend it with every extension [17:29].** He^{-azwj} Prohibited him^{-saww} from being miserly and extravagant, and he^{-saww} sat insolvent (devoid) of the cloth.

فَقَالَ الصَّادِقُ ع الْمَحْسُورُ الْعُرْيَانُ.

Al-Sadiq^{-asws} said: 'The 'insolvent' (devoid), is the bareness".²⁵⁹

3- ب، قرب الإسناد هارون عَنِ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَصْنَافٌ لَا يُسْتَجَابُ لَهُمْ مِنْهُمْ مَنْ أَدَانَ رَجُلًا دَيْناً إِلَى أَجَلٍ فَلَمْ يَكْتُبْ عَلَيْهِ كِتَاباً وَ لَمْ يُشْهَدْ عَلَيْهِ شَهِوداً وَ رَجُلٌ يَدْعُو عَلَى ذِي رَحْمٍ

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'There are types (of people), (supplications) are not Answered for them. From them is a man who lends a loan to a man up to a specified term but does not write an agreement upon it nor does he keep witnesses upon it; and a man supplicating against one with kinship.

²⁵⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 1 a

²⁵⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 1 b

²⁵⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 2

وَ رَجُلٌ تُؤْذِيهِ امْرَأَتُهُ بِكُلِّ مَا تَقْدِرُ عَلَيْهِ وَ هُوَ فِي ذَلِكَ يَدْعُو اللَّهَ عَلَيْهَا وَ يَقُولُ اللَّهُمَّ أَرْخِي مِنِّي فَهَذَا يَقُولُ اللَّهُ لَهُ عَبْدِي أَوْ مَا قَلَّدْتُكَ أَمْرَهَا فَإِنْ شِئْتَ خَلَيْتَهَا وَ إِنْ شِئْتَ أَمْسَكْتَهَا

And a man being hurt by his wife with all she is able upon him, and during that he supplicates to Allah^{-azwj} against her and says, 'O Allah^{-azwj}! Give me rest from her!' This one, Allah^{-azwj} Says to him: "My^{-azwj} servant! Have I^{-azwj} not Collared you, with her matter? If you like you can free (divorce) her, and if you like you can withhold her!"

وَ رَجُلٌ رَزَقَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا لَا تُمُّ أَنْفَقَهُ فِي الْبِرِّ وَ التَّقْوَى فَلَمْ يَبْقَ لَهُ مِنْهُ شَيْءٌ وَ هُوَ فِي ذَلِكَ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ فَهَذَا يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى أَوْ لَمْ أَرْزُقْكَ وَ أَغْنَيْتَكَ أَ فَلَا اقْتَصَدْتَ وَ لَمْ تُسْرِفْ إِنِّي لَا أُحِبُّ الْمُسْرِفِينَ

And a man Allah^{-azwj} Blessed and Exalted Graced wealth, then he spends it in the righteousness and the piety, so there does not remain for him anything from it, and during that he supplicates to Allah^{-azwj} to Grace him. This one, the Lord^{-azwj} Blessed and Exalted Says to him: "Did I^{-azwj} not Grace you and Enriched you? Why were you not moderate and why were you extravagant? I^{-azwj} do not Like the extravagant ones!"

وَ رَجُلٌ قَاعِدٌ فِي بَيْتِهِ وَ هُوَ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ لَا يَخْرُجُ وَ لَا يَطْلُبُ مِنْ فَضْلِ اللَّهِ كَمَا أَمَرَهُ اللَّهُ هَذَا يَقُولُ اللَّهُ لَهُ عَبْدِي إِنِّي لَمْ أَخْطُرْ عَلَيْكَ الدُّنْيَا وَ لَمْ أَرْمِكَ فِي جَوَارِحِكَ وَ أَرْضِي وَاسِعَةً أَ فَلَا تَحْرُجُ وَ تَطْلُبُ الرِّزْقَ فَإِنْ حَرَمْتُكَ عَدَّتْكَ وَ إِنْ رَزَقْتُكَ فَهُوَ الَّذِي تُرِيدُ.

And a man sitting in his house and he supplicates to Allah^{-azwj} to Grace him. He neither goes out nor seeks from the Grace of Allah^{-azwj} just as Allah^{-azwj} has Commanded him to. This one, Allah^{-azwj} Says to him: "My^{-azwj} servant! Surely, I^{-azwj} did not Caution of the world upon you, and did not Afflict you in your limbs, and My^{-azwj} earth is vast. Why did you not go out and seek the sustenance. If I^{-azwj} Deprive you, I^{-azwj} would Excuse you, and if I^{-azwj} Grace you, it is which you want!"²⁶⁰

4- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ عَلِيِّ بْنِ بِلَالٍ الْمُهَلَّبِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَلِيِّ بْنِ أَبِي سَيْفٍ عَنْ عَلِيِّ بْنِ حَبَابٍ عَنْ رَبِيعَةَ وَ عُمَارَةَ أَنَّ طَائِفَةً مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مَشَوْا إِلَيْهِ عِنْدَ تَفَرُّقِ النَّاسِ عَنْهُ وَ فِرَارِ كَثِيرٍ مِنْهُمْ إِلَى مُعَاوِيَةَ طَلَبًا لِمَا فِي يَدَيْهِ مِنَ الدُّنْيَا

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal Al Muhally, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Abdullah Bin Usman, from Ali Bin Abu Sayf, from Ali Bin Hubab, from Rabie and Umarah,

'A group from the companions of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} walked to him^{-asws} at the dispersal of the people away from him^{-asws} and fleeing by many of them to Muawiya seeking what world was in his hands.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَؤُلَاءِ الْأَمْوَالَ وَ فَضِّلْ هَؤُلَاءِ الْأَشْرَافَ مِنَ الْعَرَبِ وَ قُرَيْشٍ عَلَى الْمَوَالِي وَ الْعَجَمِ وَ مَنْ تَخَافُ عَلَيْهِ مِنَ النَّاسِ وَ فِرَارَهُ إِلَى مُعَاوِيَةَ

They said, 'O Amir Al-Momineen^{-asws}! Give them wealth and prefer these nobles of the Arabs and Quraysh over the slave and the non-Arabs, and the ones from the people you^{-asws} fear upon him and his fleeing to Muawiya!'

فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَ أَ تَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجَوْرِ لَا وَاللَّهِ مَا أَفْعَلُ مَا طَلَعَتْ شَمْسٌ وَ لَاحَ فِي السَّمَاءِ نَجْمٌ وَاللَّهِ لَوْ كَانَ مَا لَهُمْ لِي لَوَاسِيَتْ بَيْنَهُمْ وَ كَيْفَ وَ إِنَّمَا هُوَ أَمْوَالُهُمْ

Amir Al-Momineen^{-asws} said to them: 'Are you instructing me^{-asws} to seek the victory through tyranny? No, by Allah^{-azwj}! I^{-asws} will not do for as long as the sun rises and the stars are shining in the sky! By Allah^{-azwj}! If their wealth was mine, I^{-asws} would have equalised between them, and how, and rather it (public treasury) is their wealth!'

قَالَ ثُمَّ أَتَمَّ أَمِيرُ الْمُؤْمِنِينَ عَ طَوِيلًا سَاكِتًا ثُمَّ قَالَ مَنْ كَانَ لَهُ مَالٌ فَإِيَّاهُ وَالْفَسَادَ فَإِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْدِيرٌ وَإِسْرَافٌ وَ هُوَ وَ إِنْ كَانَ دَكْرًا لِصَاحِبِهِ فِي الدُّنْيَا فَهُوَ تَضْيِيعُهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He (the narrator) said, 'Then Amir Al-Momineen stayed silent for a long while, then said: 'One who has wealth for him, he should beware of the corruption (mischief), for giving the wealth in other than its right is wasteful and extravagance, and it, and even though it would be a mention (reputation) for its owner in the world, it is a wastage in the Presence of Allah^{-azwj} Mighty and Majestic.

وَ لَمْ يَضَعْ رَجُلًا مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَ كَانَ لِغَيْرِهِمْ وَدُهُ فَإِنْ بَقِيَ مَعَهُ مِنْ يَوْمِهِ وَ يُظْهِرُ لَهُ الشُّكْرَ فَإِنَّمَا هُوَ مَلَقٌ بِكَذِبٍ يُرِيدُ التَّقَرُّبَ بِهِ إِلَيْهِ لِيَنَالَ مِنْهُ مِثْلَ الَّذِي كَانَ يَأْتِي إِلَيْهِ مِنْ قَبْلُ فَإِنْ زَلَّتْ بِصَاحِبِهِ التَّغْلُ فَاحْتِاجَ إِلَى مَعُونَتِهِ أَوْ مُكَافَأَتِهِ فَشَرُّ خَلِيلٍ وَ الْأَمُّ حَدِيدٍ

And a man will not place his wealth in other than its right and with other than its rightful one except Allah^{-azwj} would Deprive him of their appreciation, and for others would be his affection would be for others. If there remains someone who is affectionate to him and reveals the appreciation to him, rather it is superficial with lying. He is intending to draw closer to him by it in order to attain from him similar to which he used to give him from before. Even if the slipper of his companion slips and he is needy to his assistance or reciprocation, he would be an evil friend and lowest of companions.

وَ مَنْ صَنَعَ الْمَعْرُوفَ فِيمَا أَنَاهُ فَلْيَصِلْ بِهِ الْقَرَابَةَ وَ لِيُحْسِنَ فِيهِ الضِّيَافَةَ وَ لِيُتَمَكَّ بِهِ الْعَائِي وَ لِيُعِينَ بِهِ الْعَارِمَ وَ ابْنَ السَّبِيلِ وَ الْفُقَرَاءَ وَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ وَ لِيَصْبِرَ نَفْسَهُ عَلَى التَّوَائِبِ وَ الْحُقُوقِ فَإِنَّ الْقُوْرَ بِحَدِّهِ الْحُصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا وَ ذَرَكُ فَضَائِلِ الْآخِرَةِ.

And one who does an act of kindness in what he has been Given, let him connect the kindred with it and let him be an excellent host in it, and let him relieve the distressed with it, and let him assist the indebted with it, and the poor, and the fighters in the way of Allah^{-azwj}, and let him be patient upon the adversities and the rights, for the success is in these characteristics, nobility of the manners in the world and achieving the merits of the Hereafter".²⁶¹

5- ل، الحِصَالِ أَبِي عَنْ سَعْدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ وَ الْبَرْزَنْطِيِّ مَعًا عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: أَرْبَعٌ لَا يَجُزْنَ فِي أَرْبَعَةِ الْحَيَاةِ وَ الْعُلُوفُ وَ السَّرِقَةُ وَ الرِّبَا لَا يَجُوزُ فِي حَجِّ وَ لَا عُمْرَةٍ وَ لَا جِهَادٍ وَ لَا صَدَقَةٍ.

²⁶¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 4

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, and Al Bazanty, both together from Aban Bin Usman,

'From Abu Abdullah^{-asws} having said: 'Four are not allowed in four – the betrayal, and the embezzlement, and the theft, and the pretence are not allowed in Hajj, nor an Umrah, nor Jihad, nor charity'.²⁶²

6- ل، الخصال أبي عن سعد بن عيسى عن البرزطي عن عبد الله بن سينان عن الوليد بن صبيح عن أبي عبد الله ع قال: كُنْتُ عِنْدَهُ وَ عِنْدَهُ جَفْنَةٌ مِنْ رُطْبٍ فَجَاءَ سَائِلٌ فَأَعْطَاهُ ثُمَّ جَاءَ آخَرٌ فَأَعْطَاهُ ثُمَّ جَاءَ آخَرٌ فَأَعْطَاهُ ثُمَّ جَاءَ آخَرٌ فَقَالَ وَسِعَ اللَّهُ عَلَيْكَ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Abdullah Bin Sinan, from Al Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws} having said: 'I was in his^{-asws} presence and with him^{-asws} was a pot of dates. A beggar came, so he^{-asws} gave him. Then another beggar came, so he^{-asws} gave him. Then another came, so he^{-asws} gave him. Then another came, so he^{-asws} said: 'May Allah^{-azwj} be Capacious upon you!'

ثُمَّ قَالَ إِنَّ رَجُلًا لَوْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَلَاثِينَ أَوْ أَرْبَعِينَ أَلْفًا ثُمَّ شَاءَ أَنْ لَا يَبْقَى مِنْهُ شَيْءٌ إِلَّا قَسَمَهُ فِي حَقِّ فَعَلَّ فَيَبْقَى لَا مَالٌ لَهُ فَيَكُونُ مِنَ الثَّلَاثَةِ الَّذِينَ يُرَدُّ دَعَاؤُهُمْ عَلَيْهِمْ

Then he^{-asws} said: 'If a man were to have wealth reaching thirty or forty thousand, then he desires that nothing from it should remain except he would distribute it in a right, so he does and there does not remain any wealth for him, he would be from the three, those whose supplications are rejected upon them''.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ هُمْ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Who are they?'

قَالَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا فَأَنْفَقَهُ فِي وُجُوهِهِ ثُمَّ قَالَ يَا رَبِّ ارْزُقْنِي وَ رَجُلٌ دَعَا عَلَى امْرَأَتِهِ وَ هُوَ ظَالِمٌ لَهَا فَيُقَالُ لَهُ أَمْ أَجْعَلُ أَمْرَهَا بِيَدِكَ وَ رَجُلٌ جَلَسَ فِي بَيْتِهِ وَ تَرَكَ الطَّلَبَ ثُمَّ يَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ عَزَّ وَ جَلَّ أَمْ أَجْعَلُ لَكَ السَّبِيلَ إِلَى الطَّلَبِ لِلرِّزْقِ.

He^{-asws} said: 'A man Allah^{-azwj} Graces him wealth so he spends it in its aspects, then said, 'O Lord^{-azwj}! Grace me!' And a man supplicates against his wife, and he has been unjust to her. He^{-azwj} Says to him: "Did I^{-azwj} not Make her matter (divorce) in hands?" And a man who sits in his house and neglects the seeking. Then he says, 'O Lord^{-azwj}, Grace me!' The Mighty and Majestic Says to him: "Did I^{-azwj} not Make the way for you to the seeking of the sustenance?"
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7- ف، تحف العقول عن الصادق ع في بيان وُجُوهِ إِخْرَاجِ الْأَمْوَالِ وَ إِتْفَاقِهَا قَالَ وَ أَمَّا الْوُجُوهُ الَّتِي فِيهَا إِخْرَاجُ الْأَمْوَالِ فِي جَمِيعِ وُجُوهِ الْحَلَالِ الْمُتَقَرِّضِ عَلَيْهِمْ

²⁶² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 5

²⁶³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 6

(The book) 'Tuhaf Al Uqoul' –

'From Al-Sadiq^{asws} in explanation of aspects of extraction of the wealth and spending it, said: 'And as for the aspects in which is extraction of the wealth in entirety of the Permissible aspects, the obligatory upon them.

وُجُوهُ النَّوَافِلِ كُلُّهَا فَأَرْبَعَةٌ وَعِشْرُونَ وَجْهًا مِنْهَا سَبْعَةٌ وَجُوهٍ عَلَى خَاصَّةِ نَفْسِهِ وَحَمْسَةٌ وَجُوهٍ عَلَى مَنْ يَلْزُمُهُ نَفْسُهُ وَثَلَاثَةٌ وَجُوهٍ مِمَّا يَلْزُمُهُ فِيهَا مِنْ وَجُوهِ الدِّينِ وَحَمْسَةٌ وَجُوهٍ مِمَّا يَلْزُمُهُ فِيهَا مِنْ وَجُوهِ الصَّلَاتِ وَأَرْبَعَةٌ أُوجُهُ مِمَّا يَلْزُمُهُ فِيهَا النَّفَقَةُ مِنْ وَجُوهِ اصْطِنَاعِ الْمَعْرُوفِ

And the optional aspects, all of these are twenty-four aspects. From these seven are based upon one's personal self, and five aspects are upon the one necessitates himself, and three aspects are from that from what necessitates in it aspects of the debt, and five aspects are from the necessitates in it from aspects of the connection, and four aspects are from what necessitates in it from aspects of the dealing of kindness.

فَأَمَّا الْوُجُوهُ الَّتِي يَلْزُمُهُ فِيهَا النَّفَقَةُ عَلَى خَاصَّةِ نَفْسِهِ فَهِيَ مَطْعَمُهُ وَ مَشْرَبُهُ وَ مَلْبَسُهُ وَ مَنْكُحُهُ وَ مَخْدَمُهُ وَ عَطَاؤُهُ فِيمَا يَحْتَاجُ إِلَيْهِ مِنَ الْإِجْرَاءِ عَلَى مَرْمَةِ مَتَاعِهِ أَوْ حَمَلِهِ أَوْ حِفْظِهِ وَ مَعْنَى مَا يَحْتَاجُ إِلَيْهِ فَبَيِّنٌ نُحُو مَنْزِلِهِ أَوْ آلَةٍ مِنَ الْأَلَاتِ يَسْتَعِينُ بِهَا عَلَى حَوَائِجِهِ

As for the aspect in which the spending is necessitated upon especially the self, it is food, and drink, and clothing, and marriage, and servants, and his giving in what is needed to it, from the extraction upon repairing the belongings, or his transport, or his protection, and the meaning of 'what is needed to', it is clearly about his dwelling, or his equipment from the equipment's he is assisted by it upon his needs.

وَ أَمَّا الْوُجُوهُ الْحَمْسُ الَّتِي يَجِبُ عَلَيْهِ النَّفَقَةُ لِمَنْ يَلْزُمُهُ نَفْسُهُ فَعَلَى وَلَدِهِ وَ وَالِدَيْهِ وَ أَمْرَائِهِ وَ مُتْلُوكِهِ لِأَنَّهُ لَزِمٌ لَهُ ذَلِكَ فِي حَالِ الْعُسْرِ وَ الْبُسْرِ

And as for the five aspects which the spending is obligated upon for the one necessitating himself, it is upon his children, and his parents, and his wife, and his slaves. That is necessary for him in the state of difficulty and the ease.

وَ أَمَّا الْوُجُوهُ الثَّلَاثُ الْمَفْرُوضَةُ مِنْ وَجُوهِ الدِّينِ فَالزَّكَاةُ الْمَفْرُوضَةُ الْوَاجِبَةُ فِي كُلِّ عَامٍ وَ الْحَجُّ الْمَفْرُوضُ وَ الْجِهَادُ فِي إِبَانِهِ وَ زَمَانِهِ

And as for the three aspects, obligated from the aspects of debt, it is the Imposed Zakat, the obligatory during every year, and the Obligatory Hajj, and the Jihad in its place and time.

وَ أَمَّا الْوُجُوهُ الْحَمْسُ مِنْ وَجُوهِ الصَّلَاتِ النَّوَافِلِ فَصَلَاةُ مَنْ فَوْقَهُ وَ صَلَاةُ الْفَرَانَةِ وَ صَلَاةُ الْمُؤْمِنِينَ وَ التَّنْفُلُ فِي وَجُوهِ الصَّدَقَةِ وَ الْبِرِّ وَ الْعَتَقِ

And as for the five aspects of the connections, the optional – connecting the ones above him (parents), and connecting the kindred, and connecting the Momineen, and the optional in aspects of the charity, and the righteousness, and the liberation (of slaves).

وَ أَمَّا الْوُجُوهُ الْأَرْبَعُ فَفَضَاءُ الدِّينِ وَ الْعَارِيَّةُ وَ الْقَرْضُ وَ إِقْرَاءُ الضَّيْفِ وَاجِبَاتٌ فِي السَّنَةِ.

And as for the four aspects, paying off the debts, and providing the needy, and the lending, and hosting the guest, are obligatory in the Sunnah".²⁶⁴

8- سن، المحاسن عبد الرحمن بن حَمَّادِ الكُوْفِيِّ عَنْ مُبَيْسِرِ بْنِ سَعِيدِ الجَوْهَرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُعْرَفُ مَنْ يَصِفُ الحَقَّ بِثَلَاثِ حِصَالٍ يُنْظَرُ إِلَى أَصْحَابِهِ مَنْ هُمْ وَ إِلَى صَلَاتِهِ كَيْفَ هِيَ وَ فِي أَيِّ وَقْتٍ يُصَلِّيهَا فَإِنْ كَانَ ذَا مَالٍ نُظِرَ أَيْنَ يَضَعُ مَالَهُ.

(The book) 'Al Mahasin' – Abdul Rahman Bin Hammad Al Kufi, from Muyassir Bin Saeed Al Jowhary, from a man,

'From Abu Abdullah^{-asws} having said: 'The one who describes the truth is known by three characteristics – look at his companion who they are and to his Salat how it is and in which time does he pray it. If he was with wealth, look at where he is placing his wealth".²⁶⁵

9- سر، السرائر موسى بن بكر عن عبد الصالح ع قَالَ قَالَ النَّبِيُّ ص لَا تَصْلُحُ الصَّيْبَةُ إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ.

(The book) 'Al Saraair' – Musa Bin Bakr,

'From Al-Abd Al-Salih (Musa Al-Kazim^{-asws}) having said: 'The Prophet^{-saww} said: 'The goodly dealing is not correct except with the one with affiliation or religion".²⁶⁶

10- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ لَا تَبْتَغُوا الحَبِيبَ مِنْهُ تُنْفِقُونَ قَالَ كَانَتْ بَقَايَا فِي أَمْوَالِ النَّاسِ أَصَابُوهَا مِنَ الرِّبَا وَ مِنَ المَكَاسِبِ الحَبِيبَةَ قَبْلَ ذَلِكَ فَكَانَ أَحَدُهُمْ يَتَبَمُّهَا فَيُنْفِقُهَا وَ يَتَصَدَّقُ بِهَا فَتَنَاهُمُ اللَّهُ عَنْ ذَلِكَ.

Tafseer Al Ayyashi – from Zurara,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj}: **and do not be aiming the bad to be spending from it, [2:267]**. He^{-asws} said: 'There were remainders in wealth of the people they had attained from the interest and from the wicked earnings before that. So, one of them would aim for it and spend it and give in charity with it. Allah^{-azwj} Prohibited from that".²⁶⁷

11- شي، تفسير العياشي عن أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ لَا تَبْتَغُوا الحَبِيبَ مِنْهُ تُنْفِقُونَ قَالَ كَانَ النَّاسُ حِينَ أَسْلَمُوا عِنْدَهُمْ مَكَاسِبٌ مِنَ الرِّبَا وَ مِنَ أَمْوَالٍ حَبِيبَةٍ فَكَانَ الرَّجُلُ يَتَعَمَّدُهَا مِنْ بَيْنِ مَالِهِ فَيَتَصَدَّقُ بِهَا فَتَنَاهُمُ اللَّهُ عَنْ ذَلِكَ وَ إِنَّ الصَّدَقَةَ لَا تَصْلُحُ إِلَّا مِنْ كَسْبٍ طَيِّبٍ.

Tafseer Al Ayyashi – from Abu Al Sabbah,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: **and do not be aiming the bad to be spending from it, [2:267]**. He^{-asws} said: 'When the people became Muslims there were earnings in their possession, from the interest and from wicked wealth. The man would deliberate from between his wealth and give in charity with it, so Allah^{-azwj} Prohibited them from that, and that the Charity is not correct except from good (money)".²⁶⁸

²⁶⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 7

²⁶⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 8

²⁶⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 9

²⁶⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 10

²⁶⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 11

12- شي، تفسير العياشي عَنْ حَمَّادِ اللَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ رَجُلًا أَنْفَقَ مَا فِي يَدَيْهِ فِي سَبِيلِ مَنْ سُبِلَ اللَّهُ مَا كَانَ أَحْسَنَ وَلَا وَفَّقَ لَهُ أَلَيْسَ اللَّهُ يُعُولُ وَلَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَ أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ يَعْنِي الْمُتَصَدِّقِينَ.

Tafseer Al Ayyashi – From Hammad Al Lahaam,

‘From Abu Abdullah^{-asws}, He^{-asws} said: ‘If a man were to spend whatever is in his hand in a way from the Ways of Allah^{-azwj}, it would not be good nor would it be proper for him. Isn’t Allah^{-azwj} Saying: **And spend in the Way of Allah and cast not yourselves to destruction with your own hands, and do good; surely Allah Loves those who do favours [2:195]** – meaning the moderate ones’^{.269}

13- شي، تفسير العياشي عَنْ حَدِيثِهِ قَالَ: وَلَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ قَالَ هَذَا فِي التَّقْفَةِ.

Tafseer Al Ayyashi – from Huzeyfa who said,

‘**and cast not yourselves to destruction with your own hands, [2:195]**, he^{-asws} said: ‘This is regarding the spending’^{.270}

14- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَجَلَّ وَ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ قَالَ الْإِمَامُ ع يَعْنِي وَ بِمَا رَزَقْنَاهُمْ مِنَ الْأَمْوَالِ وَ الْقُوَى فِي الْأَبْدَانِ وَ الْجَاهِ وَ الْمِقْدَارِ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) - **and from what We have Graced them, they are spending [2:3]**. The Imam^{-asws} said: ‘It means, **from what We have Graced them**, from the wealth and the strength in the bodies, and the power and the amount.

يُنْفِقُونَ يُؤَدُّونَ مِنَ الْأَمْوَالِ الرِّكَوَاتِ وَ يُجُودُونَ بِالصَّدَقَاتِ وَ يَحْتَمِلُونَ الْكُلَّ وَ يُؤَدُّونَ الْحُقُوقَ اللَّازِمَاتِ كَالنَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتَحَبَّ وَ كَسَائِرِ النَّفَقَاتِ الْوَالِجَاتِ عَلَى الْأَهْلِ وَ دَوَى الْأَرْحَامِ الْقَرِيبَاتِ وَ الْأَبَاءِ وَ الْأُمَّهَاتِ وَ كَالنَّفَقَاتِ الْمُسْتَحَبَّاتِ عَلَى مَنْ لَمْ يَكُنْ فَرَضاً عَلَيْهِمُ النَّفَقَةُ مِنْ سَائِرِ الْقَرَابَاتِ وَ كَالْمَعْرُوفِ بِالِإِسْعَافِ وَ الْقَرْضِ وَ الْأَخْذِ بِأَيْدِي الضُّعْفَاءِ وَ الضَّعِيفَاتِ

They are spending – They are paying the Zakat from their wealth, and they are being generous with the charities, and they are enduring the opening of the palms to be paying the necessitated Obligations – like the spending regarding the Jihad when it is necessary and when it is recommended, and like the rest of the spending Obligated upon its deserving ones – the ones with relationships, and the fathers and the mothers, and like the recommended spending upon the ones it is not Obligated to be spending upon, from the rest of the relatives, and like the goodness with the relief and the loans, and the holding the hand of the weak men and weak women.

وَ يُؤَدُّونَ مِنَ قُوَى الْأَبْدَانِ الْمَعُونَاتِ كَالرَّجُلِ يَتَعَوَّذُ ضَرِيحاً وَ يُتَجَبَّهِ مِنْ مَهْلِكَةٍ وَ يُعِينُ مُسَافِراً أَوْ غَيْرَ مُسَافِرٍ عَلَى حَمْلِ مَتَاعٍ عَلَى دَابَّةٍ قَدْ سَقَطَ عَنْهَا أَوْ كَدَفْعٍ عَنْ مَظْلُومٍ قَدْ قَصَدَهُ ظَلَمٌ بِالضَّرْبِ أَوْ بِالْأَذَى

And they are exerting from the strength of their bodies, the assistance – like the man who guides a blind and rescues him from the destruction, or he sees a traveller or other than a

²⁶⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 12

²⁷⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 13

traveller, upon carrying the belongings which were upon an animal, having fallen off from it, or like the defending of an oppressed whom an oppressor, had aimed for with a strike or some harm.

و يُؤدُونَ الْحَقُّوقَ مِنَ الْجَاهِ بَعْدَ أَنْ يَدْفَعُوا بِهِ عَنْ عِرْضٍ مَنْ يُظَلِّمُ بِالْوَقِيعَةِ فِيهِ أَوْ يَطْلُبُوا حَاجَةً بِجَاهِهِمْ لِمَنْ قَدْ عَجَزَ عَنْهَا بِمِقْدَارِهِ فَكُلُّ هَذَا إِتْقَانٌ بِمَا رَزَقَهُ اللَّهُ تَعَالَى.

And they are paying the rights from the power (influence) by defending with it from an injustice by driving a wedge in it, or (helping someone) seeking a need who was frustrated from it, by (using) his power (influence). So, all this is spending from what Allah^{-azwj} the Exalted has Graced".²⁷¹

15- شي، تفسير العياشي عن عجلان قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَهُ سَائِلٌ فَقَامَ إِلَيَّ مَكْتَلٍ فِيهِ تَمْرٌ فَمَلَأَ يَدَهُ ثُمَّ نَآوَلَهُ ثُمَّ جَاءَ آخَرَ فَسَأَلَهُ فَقَامَ وَ أَخَذَ يَدَيْهِ فَنَآوَلَهُ ثُمَّ جَاءَ آخَرَ فَسَأَلَهُ فَقَالَ رَزَقَنَا اللَّهُ وَ إِيَّاكَ

Tafseer Al Ayyashi – from Ajlaan who said,

'I was in the presence of Abu Abdullah^{-asws}. A beggar came to him^{-asws}. He^{-asws} stood up to a container having dates in it. He^{-asws} filled his^{-asws} hand, then gave it to him. Then another came. He begged him^{-asws}. He^{-asws} stood up and took with his^{-asws} hand and gave it to him. Then another came. He begged. He^{-asws} said: 'May Allah^{-azwj} Grace us^{-asws} and you!'

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئاً إِلَّا أَعْطَاهُ

Then he^{-asws} said: 'Rasool-Allah^{-saww} was such, no one asked for anything from the world except he^{-saww} gave him'.

قَالَ فَأَرْسَلَتْ امْرَأَةً ابْنًا لَهَا فَقَالَتْ انْطَلِقِي إِلَيْهِ فَسَلِّهِ فَإِنْ قَالَ لَيْسَ عِنْدَنَا شَيْءٌ فَقُولِي فَأَعْطِيَنِي قَمِيصَكَ

He^{-asws} said: 'A woman sent a son of her. She said, 'Go to him^{-asws} and ask him^{-saww}. If he^{-saww} says: 'There isn't anything in our^{-saww} possession', say, 'Then give me your^{-saww} shirt'.

فَأَتَاهُ الْغُلَامُ فَسَأَلَهُ فَقَالَ النَّبِيُّ ص لَيْسَ عِنْدَنَا شَيْءٌ فَقَالَ فَأَعْطِيَنِي قَمِيصَكَ فَأَخَذَ قَمِيصَهُ فَرَمَى بِهِ

The boy came to him^{-saww}. He asked him^{-saww}. The Prophet^{-saww} said: 'There isn't anything in our^{-saww} possession'. He said, 'Then give me your^{-saww} shirt!' He^{-saww} took off his^{-saww} shirt and threw it (to him).

فَأَذَبَهُ اللَّهُ عَلَى الْقَصْدِ فَقَالَ وَ لَا تَجْعَلَنَّ يَدَكَ مَعْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً حَسُوراً.

²⁷¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 14

Allah^{-azwj} Educated him^{-saww} to be upon the moderation. He^{-azwj} Said: ***And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]***.²⁷²

16- شي، تفسير العياشي عن ابن سينان عن أبي عبد الله ع في قوله و لا تجعل يدك مغلولة إلى عنقك قال فضم يده و قال هكذا و لا تبسطها كل البسط و بسط راحته و قال هكذا.

Tafseer Al Ayyashi – From Ibn Sinan,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And do not make your hand to be shackled to your neck [17:29]***. He (the narrator) said, ‘He^{-asws} pressed his^{-asws} hand and said, ‘Like this!’ - ***nor extend it with every extension [17:29]*** – and he^{-asws} extended his^{-asws} hand and said: ‘Like this!’²⁷³

17- شي، تفسير العياشي عن محمد بن يزيد عن أبي عبد الله ع قال قال رسول الله ص و لا تجعل يدك مغلولة إلى عنقك و لا تبسطها كل البسط فتتعد ملوماً محسوراً قال الإحسار الإفتار.

Tafseer Al Ayyashi – from Muhammad Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ***And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]***. He^{-asws} said: ‘The ‘insolvent’ is the ‘destitution’’.²⁷⁴

²⁷² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 15

²⁷³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 16

²⁷⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 18 H 17

CHAPTER 19 – ABHORRENCE OF RETURNING THE BEGGAR, AND MERIT OF FEEDING HIM AND QUENCHING, AND MERIT OF CHARITY OF THE WATER

الآيات الإسراء وَ إِنَّمَا تُعْرَضُونَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا.

The Verses – (Surah) Al Isra'a: **And if you turn from them seeking Mercy from your Lord which you hope for, then speak to them gentle words [17:28].**

1 مكا، مكارم الأخلاق عَنِ الْبَاقِرِ ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ إِتْرَادَ الْكَبِدِ الْحَرَاءِ [الْحَرَى] وَ مَنْ سَقَى كَبِدًا حَرَاءً [حَرَى] مِنْ بَيْمَةٍ وَ غَيْرِهَا أَطْلَعَهُ اللَّهُ فِي عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

(The book) 'Makarim Al Akhlaaq' –

'From Al-Baqir^{asws}: 'Allah^{azwj} Blessed and Exalted Loves cooling the hot liver, and one who quenches a hot liver of an animal and others, Allah^{azwj} will Shade him in His^{azwj} Throne on a Day there will not be any shade except His^{azwj} Shade".²⁷⁵

6 وَ عَنِ الصَّادِقِ ع مَنْ سَقَى الْمَاءَ فِي مَوْضِعٍ يُوجَدُ فِيهِ الْمَاءُ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً وَ مَنْ سَقَى الْمَاءَ فِي مَوْضِعٍ لَا يُوجَدُ فِيهِ الْمَاءُ كَانَ كَمَنْ أَحْيَا نَفْسًا وَ مَنْ أَحْيَا نَفْسًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا.

And from Al-Sadiq^{asws}: 'One who quenches the water in in a place wherein water is found to be, he would be like the one who has liberated a neck (slave), and one who quenches the water in a place wherein water cannot be found would be like the one who revives a soul, and one who revives a soul, **and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]**".²⁷⁶

2- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص لِلسَّائِلِ حَقٌّ وَ إِنْ جَاءَ عَلَى الْفَرَسِ.

(The book) 'Jamie Al Akhbaar' –

'Rasool-Allah^{saww} said: 'For the beggar there is a right, and even if he comes upon the horse".²⁷⁷

وَ قَالَ ص لَا تَرُدُّوا السَّائِلَ وَ لَوْ بِظُلْفٍ مُخْتَرِقٍ.

And he^{saww} said: 'Do not return the beggar and even if with a burning hoof".²⁷⁸

وَ قَالَ ص لَا تَرُدُّوا السَّائِلَ وَ لَوْ بِشِقِّ تَمْرَةٍ.

²⁷⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 1 a

²⁷⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 1 b

²⁷⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 2 a

²⁷⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 2 b

And he^{-saww} said: ‘Do not return the beggar, and even with part of a date’.²⁷⁹

وَقَالَ ص لَوْ لَا أَنَّ السُّؤَالَ يَكْذِبُونَ مَا قُدِّسَ مَنْ رَدَّهُمْ.

And he^{-saww} said: ‘Had it not been that the beggars are lying, the one who returns them would not be sanctified’.²⁸⁰

3- محص، التمهيص عن أبي جريير عن أبي جعفر ع قَالَ: الْقَعِيرُ هَدِيَّةُ اللَّهِ إِلَى الْعَنِيِّ فَإِنْ قَضَى حَاجَتَهُ فَقَدْ قَبِلَ هَدِيَّةَ اللَّهِ وَ إِنْ لَمْ يَقْضِ حَاجَتَهُ فَقَدْ رَدَّ هَدِيَّةَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ.

(The book) ‘Al Tamhees’ – From Abu Jareer,

‘From Abu Ja’far^{-asws} having said: ‘The poor is a gift of Allah^{-azwj} to the rich. If he fulfils his need, so he has accepted the gift of Allah^{-azwj}, and if he does not fulfil his need, so he has rejected a gift of Allah^{-azwj} Mighty and Majestic, to him’.²⁸¹

4- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ إِلَى الْكَاطِمِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا طَرَقَكُمْ سَائِلٌ ذَكَرَ اللَّهُ فَلَا تَرُدُّوهُ.

(The book) ‘Nawadir’ of Al Rawandy –

‘By his chain to Al-Kazim^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When a beggar comes knocking, remember Allah^{-azwj} and do not return him’.²⁸²

وَقَالَ: لَا تَقْطَعُوا عَلَى السَّائِلِ مَسْأَلَتَهُ وَ دَعْوَهُ يَشْكُو بَنَّهُ وَ يُخْبِرُ بِحَالِهِ.

And he^{-asws} said: ‘Do not cut off the beggar of his request, and leave him to complain of his need and inform his situation’.²⁸³

وَ بَحَدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنَّ الْمَسَاكِينَ يَكْذِبُونَ مَا أَفْلَحَ مَنْ رَدَّهُمْ.

And by this chain, he^{-asws} said, ‘Rasool-Allah^{-saww} said: ‘Had it not been that the needy ones are lying, the one rejecting them would not have succeeded’.²⁸⁴

وَ بَحَدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص انظُرُوا إِلَى السَّائِلِ فَإِنْ رَقَّتْ قُلُوبُكُمْ لَهُ فَأَعْطُوهُ فَإِنَّهُ صَادِقٌ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Look at the beggar. If your hearts soften for him, give him, for he is truthful’.²⁸⁵

وَ بَحَدَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع لَا تَرُدُّوا السَّائِلَ وَ لَوْ بِظُلْفٍ مُخْتَرِقٍ.

²⁷⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 2 c

²⁸⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 2 d

²⁸¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 3

²⁸² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 4 a

²⁸³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 4 b

²⁸⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 4 c

²⁸⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 4 d

And by this chain, he^{-asws} said: ‘Ali^{-asws} said: ‘Do not return the beggar, and even if it is with a burnt hoof (very little valued item)’’.²⁸⁶

5- بِجَالِسِ الشَّيْخِ، الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ حَيَّانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حَفْصِ بْنِ عَبَّادِ بْنِ يَعْقُوبَ عَنْ خَلَّادٍ عَنْ رَجُلٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ جَعْفَرِ عَ فَجَاءَهُ سَائِلٌ فَأَعْطَاهُ دِرْهَمًا ثُمَّ جَاءَ آخَرُ فَأَعْطَاهُ دِرْهَمًا ثُمَّ جَاءَ آخَرُ فَأَعْطَاهُ دِرْهَمًا ثُمَّ جَاءَ الرَّابِعُ فَقَالَ لَهُ يَزْرُقُكَ رَبُّكَ

(The book) ‘Majaalis’ of the sheykh – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ismail Bin Hayyan, from Muhammad Bin Al-Husayn Bin Hafsa, from Abbad Bin Yaquob, from Khallad, from a man who said,

‘We were seated in the presence of Ja’far^{-asws}. A beggar came, so he^{-asws} gave him a Dirham. Then another came, so he^{-asws} gave him a dirham. Then another came, so he^{-asws} gave him a Dirham. Then the fourth came. He^{-asws} said to him: ‘May your Lord^{-azwj} Grace you!’

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ لَوْ أَنَّ أَحَدَكُمْ كَانَ عِنْدَهُ عِشْرُونَ أَلْفَ دِرْهَمٍ وَ أَرَادَ أَنْ يُخْرِجَهَا فِي هَذَا الْوَجْهِ لَأَخْرَجَهَا ثُمَّ بَقِيَ لَيْسَ عِنْدَهُ شَيْءٌ ثُمَّ كَانَ مِنَ الثَّلَاثَةِ الَّذِينَ دَعَوْا فَلَمْ يُسْتَجَبْ لَهُمْ

Then he^{-asws} turned towards us. He^{-asws} said: ‘If one of you had twenty thousand Dirhams in his possession and he intends to extract it in this aspect, so he extracts it, then he remains with having nothing in his possession, then he would be from the three, those who supplicate but it is not Answered for them.

دَعْوَةُ رَجُلٍ آتَاهُ اللَّهُ مَالًا فَمَرَقَهُ وَ لَمْ يَحْفَظْهُ فَدَعَا اللَّهَ أَنْ يَزْرُقَهُ فَقَالَ أَلَمْ أَرْزُقْكَ فَلَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ وَ رُدَّتْ عَلَيْهِ

Supplication of a man Allah^{-azwj} had Given him wealth but Supplication by a man Allah^{-azwj} had Granted wealth, but he squandered it and did not preserve it. He supplicates to Allah^{-azwj} to Provide him, so Allah^{-azwj} Says: “Did I^{-azwj} not Provide you?” Thus, a supplication is not Answered for him and it rejected to him.

وَ رَجُلٌ جَلَسَ فِي بَيْتِهِ يَسْأَلُ اللَّهَ أَنْ يَزْرُقَهُ قَالَ فَلَمْ أَجْعَلْ لَكَ إِلَى طَلْبِ الرِّزْقِ سَبِيلًا أَنْ تَسِيرَ فِي الْأَرْضِ وَ تَبْتَغِيَ مِنِّي فَصَلِّيْ فَرَدَّتْ عَلَيْهِ دَعْوَتُهُ

And a man who sits in his house asking Allah^{-azwj} to Provide him. He^{-azwj} Says: “Did I^{-azwj} not Make a way for you to seek the sustenance, that you should travel in the land and seek from My^{-azwj} Grace?” Thus, his supplication is rejected to him.

وَ رَجُلٌ دَعَا عَلَى امْرَأَتِهِ فَقَالَ أَلَمْ أَجْعَلْ أَمْرَهَا فِي يَدِكَ فَوَدَّتْ عَلَيْهِ دَعْوَتُهُ.

And a man who supplicates against his wife. He^{-azwj} Says: “Did I^{-azwj} not Make her matter (of divorce) to be in your hand?” Thus, his supplication is rejected to him’’.²⁸⁷

6- دَعَاوَاتِ الرَّأُوْنِدِيِّ، عَنْ حَنَانَ بْنِ سَلْبِيْرِ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ عَ أَمَا تَسْتَطِيعُ أَنْ تُعْتِقَ كُلَّ يَوْمٍ رَقَبَةً

²⁸⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 4 e

²⁸⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 5

(The book) 'Dawaat' of Al Rawandy – Hanan Bin Sadeyr, from his father who said,

'Abu Ja'far^{-asws} said: 'Are you incapable of liberating a neck (slave) every day?'

قَالَ لَا يَبْلُغُ مَالِي ذَلِكَ

He said, 'My wealth does not reach that!'

قَالَ تُشْبِعُ كُلَّ يَوْمٍ مُؤْمِناً فَإِنَّ إِطْعَامَ الْمُؤْمِنِ أَفْضَلُ مِنْ عِتْقِ رَقَبَةٍ.

He^{-asws} said: 'Feed dinner to a Momin during every day, for feeding the Momin is better than freeing a slave'.²⁸⁸

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ لِي النَّبِيُّ ص رَأَيْتُ فِيهَا يَرَى النَّائِمَ عَمِّي حَمَزَةَ بْنَ عَبْدِ الْمُطَّلِبِ وَأَخِي جَعْفَرَ بْنَ أَبِي طَالِبٍ فَعُلْتُ لَهُمَا بِأَبِي أَنْتُمَا أَيُّ الْأَعْمَالِ وَجَدْتُمَا أَفْضَلَ

And from Ibn Abbas who said,

'The Prophet^{-saww} said to me: 'I^{-saww} saw in what the sleeping one sees, my^{-saww} uncle Hamza^{-asws} Bin Abdul Muttalib^{-asws}, and my^{-saww} brother Ja'far^{-asws} Bin Abu Talib^{-asws}. I^{-saww} said to them: 'By my^{-saww} father^{-as}! By which deeds did you^{-as} both find as being superior?'

قَالَ فَدَيْنَاكَ بِالْأَبَاءِ وَالْأُمَّهَاتِ وَجَدْنَا أَفْضَلَ الْأَعْمَالِ الصَّلَاةَ عَلَيْكَ وَ سَقَى الْمَاءِ وَ حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

They said, 'May our^{-as} father and our mothers be sacrificed for you^{-saww}! We found the most superior of the deed as being the Salawaat upon you^{-saww}, and quenching the water, and love of Ali^{-asws} Bin Abu Talib^{-asws}'.²⁸⁹

7- نهج، نهج البلاغة قَالَ ع لَا تَسْتَحْيِ مِنْ إِعْطَاءِ الْقَلِيلِ فَإِنَّ الْحُرْمَانَ أَقْلُ مِنْهُ.

(The book) 'Nahj Al Balagah' –

'And he^{-asws} said: 'Do not be ashamed from giving the little, for the depriving (refusal) is lesser than that''.²⁹⁰

وَقَالَ ع إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ وَ مَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ.

And he^{-asws} said: 'The poor is a messenger of Allah^{-saww}. The one who prevents him, prevents Allah^{-azwj}, and one who gives him, so he has Given to Allah^{-azwj}'.²⁹¹

8- عِدَّةُ الدَّاعِي، قَالَ الْبَاقِرُ ع مَنْ سَقَى ظِمَامًا [ظِمَامًا] مَاءً سَقَاهُ اللَّهُ مِنَ الرَّحِيْقِ الْمَحْتَوِمِ.

²⁸⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 6 a

²⁸⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 6 b

²⁹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 7 a

²⁹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 7 b

(The book) 'Uddat Al Daie' –

'Al-Baqir^{asws} said: 'One who quenches water to a thirsty one, Allah^{azwj} will Quench him from the Sealed Nectar''²⁹²

وَقَالَ الصَّادِقُ ع أَفْضَلُ الصَّدَقَةِ إِبْرَادُ الْكَبِدِ الْحَرَّى وَ مَنْ سَقَى كَبِدًا حَرَّى مِنْ بَيْمَةِ أَوْ غَيْرَهَا أَظَلَّهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

And Al-Sadiq^{asws}: 'The best charity is cooling the hot liver, and one who quenches a hot liver, from an animal or others, Allah^{azwj} Mighty and Majestic will Shade him on a Day there will be no shade except His^{azwj} Shade''²⁹³

9- ب، قرب الإسناد ابن طريف عن ابن علقون عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص رُدُّوا السَّائِلَ بِبَدَلٍ يَسِيرٍ وَ بِلِينٍ وَ رَحْمَةٍ فَإِنَّهُ يَأْتِيكُمْ حَتَّى يَتَفَعَّ عَلَى أُنْوَابِكُمْ مَنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٍ يُنْظَرُ كَيْفَ صَنَيْعُكُمْ فِيمَا حَوَّلَكُمْ اللَّهُ.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'Return the beggar with a little provision, and with gentleness and Mercy, for he comes to you until he pauses at the door, someone who is neither from humans nor Jinn, looking at how you are dealing regarding what Allah^{azwj} has Bestowed you!''²⁹⁴

10- مع، معاني الأخبار أبي عن سعد بن أبي بصير عن أبي بصير عن الصادق عن أبيه ع قَالَ: مَنْ صَنَعَ مِثْلَ مَا صُنِعَ إِلَيْهِ فَإِنَّمَا كَأَنَّهُ مَنْ أَضْعَفَ كَانَ شَاكِرًا وَ مَنْ شَكَرَ كَانَ كَرِيمًا وَ مَنْ عَلِمَ أَنَّ مَا صَنَعَ إِلَيْهِ إِنَّمَا يَصْنَعُ إِلَى نَفْسِهِ لَمْ يَسْتَبْطِئِ النَّاسَ فِي شُكْرِهِمْ وَ لَمْ يَسْتَرْدَهُمْ فِي مَوَدَّتِهِمْ وَ اعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَّةَ لَمْ يُكْرِمْ وَجْهَهُ عَنْ وَجْهِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

(The book) 'Ma'any Al Akhbar' - My father, from Sa'ad, from Al Yaqteeny, from Dorost, from Ibn Uzina,

'From Al-Baqir^{asws} having said: 'One who does similar to what is done to him, rather he has reciprocated, and the one who gives more would be a grateful one, and one who thanks would be honourable, and one who knows that what is done to him, has been done to himself, would not delay in thanking the people, and will not seek an increase in their affection, and know that the seeker of the need to you, his face is not honourable from your face therefore honour your face in responding to him''²⁹⁵

11- ما، الأمايلي للشيخ الطوسي عن أبي قلابة عن النبي ص قَالَ: مَنْ أَطْعَمَ مُؤْمِنًا لَعْمَةً أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَاهُ شَرْبَةً مِنْ مَاءٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Abu Qalada,

²⁹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 8 a

²⁹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 8 b

²⁹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 9

²⁹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 10

‘From the Prophet^{-saww} having said: ‘One who feeds a morsel to a Momin, Allah^{-azwj} will Feed him from the fruits of Paradise, and one who quenches him a drink of water Allah^{-azwj} will Quench him from the Sealed Nectar’’.²⁹⁶

12- ما، الأماالي للشيخ الطوسي ابنُ حُسَيْبٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ عَنِ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنِ إِسْحَاقِ بْنِ سَعِيدٍ عَنِ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى رَجُلًا إِلَى النَّبِيِّ ص فَقَالَ مَا عَمَلٌ إِنْ عَمِلْتُ بِهِ دَخَلْتُ الْجَنَّةَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Khusheysh, from Ibrahim Bin Muhammad Bin Ahmad, from Abdullah Bin Muhammad Bin Abdul Aziz, from Yahya Bin Abdul Hameed, from Is’haq Bin Saeed, from his father, from Ibn Abbas who said,

‘A man came to the Prophet^{-saww}. He said, ‘What deed, if I were to do it, I will enter the Paradise due to it?’

قَالَ اشْتَرِ سِقَاءً جَدِيداً ثُمَّ اسْقِ فِيهَا حَتَّى تَحْرِقَهَا فَإِنَّكَ لَا تَحْرِقُهَا حَتَّى تَنْبَلَعَ بِهَا عَمَلُ الْجَنَّةِ.

He^{-saww} said: ‘Buy a watering jug, then water in it until it has holes in, for it will not have holed in it until you would have reached the deed of the Paradise with it’’.²⁹⁷

13- ثواب الأعمال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَرْوَفٍ عَنِ ابْنِ سِنَانٍ عَنِ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: إِنَّ أَوَّلَ مَا يُبْدَأُ بِهِ يَوْمَ الْقِيَامَةِ صَدَقَةُ الْمَاءِ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Sinan, from Talha Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘The first of what will be begun with on the Day of Qiyamah is charity of the water’’.²⁹⁸

14- ثواب الأعمال أَبِي عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ زَيْدٍ عَنِ عَبْدِ اللَّهِ الْبَصْرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ فَمَنْ سَتَرَهُ كَانَ كَالصَّائِمِ الْقَائِمِ وَمَنْ أَفْشَاهُ إِلَى مَنْ يَقْدِرُ عَلَى قَضَائِهِ حَاجَتِهِ فَلَمْ يَفْعَلْهُ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَ لَا رُمْحٍ وَ لَكِنْ بِمَا أَنْكَى مِنْ قَلْبِهِ.

(The book) ‘Sawaab Al Amaal’- My father, from Ahmad Bin Idrees, from Al Ash’ary, from Ibn Yazeed, from Abdullah Al Basry, raising it to,

Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} has Made the poverty as an entrustment with His^{-azwj} creatures. The one who covers it would be like the fasting one, the standing one (in Salat), and the one who exposes it to the one who is able upon fulfilling his need, but does not do so, so he has killed him. But, he has not killed him with a sword nor a spear, but with what pains his heart’’.²⁹⁹

²⁹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 11

²⁹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 12

²⁹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 13

²⁹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 14

15- ثوب الأعمال أبي عن سعد بن الربيع عن سليمان بن سماعة عن عمه عاصم الكوفي عن أبي عبد الله عن أبيه ع قال قال رسول الله ص إذا تصاممت أمتي عن سائلها ومشتت بتبخثر حلف ربي جلّ وعزّ بعزّته فقال وعزّتي لأعدّين بعضهم ببعض.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Suleyman Bin Sama'at, from his uncle Aasim Al Kufy,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When my^{-saww} community remains silent from its beggars and walk with a swagger, my^{-saww} Lord^{-azwj} Mighty and Majestic Swears by His^{-azwj} Might. He^{-azwj} Says: "By My^{-azwj} Might! I^{-azwj} will Punish them with each other!"³⁰⁰

16- ص، قصص الأنبياء عليهم السلام عن أبي جعفر قال: كان فيما ناجى الله به موسى ع أكريم السائل إذا هو أتك بشيء يبدل يسير أو يرد جميل فإنه قد أتك من ليس بجي ولا إنسي ملك من ملائكة الرحمن ليبلوك فيما حولتكم و يسألك عما تؤتلك فكيف أنت صانع.

(The book) 'Qasas Al-Anbiya^{-asv}, may the greeting be upon them^{-asws} – from Abu Ja'far^{-asws} having said: 'It was among what Allah^{-azwj} Whispered with to Musa^{-saww}: "Honour the beggar when he comes to you for something, with a small expenditure, or with a beautiful return, for there has come to you someone who is neither Jinn nor human, an Angel from Angles of the Beneficent in order to try you regarding what Allah^{-azwj} has Entrusted you and about what He^{-azwj} has Bestowed you, how you are dealing"³⁰¹.

17- سر، السرائر من كتاب أبي القاسم بن فولويه عن محمد بن مسلم قال قال أبو جعفر ع يا محمد لو يعلم السائل ما في المسألة ما سأل أحد أحدًا ولو يعلم المعطي ما في العطيّة ما رد أحد أحدًا.

(The book) 'Al Saraair' – from the book of Abu Al Qasim Bin Qawlwayh, from Muhammad Bin Muslim who said,

'Abu Ja'far^{-asws} having said: 'O Muhammad! Had the beggar known what is in the begging, no one who beg anyone, and had the giver known what is in the giving, no one would return anyone"³⁰².

18- سن، المحاسن ابن فضال عن العلاء عن محمد عن أبي جعفر ع قال: إن الصدقة يوم الجمعة تضاعف

(The book) 'Al Mahasin' – Ibn Fazzal, from Al A'ala, and from Muhammad,

'From Abu Ja'far^{-asws} having said: 'The charity on the day of Friday is multiplied'.

وكان أبو جعفر ع يتصدق بدينار.

And Abu Ja'far^{-asws} used to give charity with a Dinar"³⁰³.

³⁰⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 15

³⁰¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 16

³⁰² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 17

³⁰³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 18

19- شي، تفسير العياشي عن أبي حمزة الثمالي قال: صَلَّيْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ عَ الْفَجْرِ بِالْمَدِينَةِ فِي يَوْمِ الْجُمُعَةِ فَدَعَا مَوْلَاهُ لَهُ يُقَالُ لَهَا وَشَيْكَةُ فَقَالَ لَا يَقِفَنَّ عَلَيَّ بَابِي الْيَوْمَ سَائِلًا إِلَّا أُعْطِيْتُمُوهُ فَإِنَّ الْيَوْمَ الْجُمُعَةُ

Tafseer Al Ayyashi – from Abu Hamza Al Sumali who said,

‘I prayed Al-Fajr Salat with Ali^{-asws} Bin Al-Husayn^{-asws} at Al-Medina during a day of Friday. He^{-asws} called a slave girl of his^{-asws} called Washeyka. He^{-asws} said: ‘No beggar should pause at my^{-asws} door except you give him, for it is the day of Friday!’

فَقُلْتُ لَيْسَ كُلُّ مَنْ يَسْأَلُ مُحِقًّا جُعِلْتُ فِدَاكَ

I said, ‘Not every one who begs is deserving (to be given), may I be sacrificed for you^{-asws}!’

فَقَالَ يَا ثَابِتُ أَخَافُ أَنْ يَكُونَ بَعْضُ مَنْ يَسْأَلُنَا مُحِقًّا فَلَا نُطْعِمُهُ وَ نَرُدُّهُ فَيَنْزِلُ بِنَا أَهْلَ الْبَيْتِ مَا نَزَلَ بِبِعْتُوبٍ وَ إِلَيْهِ أَطْعَمُوهُمْ أَطْعَمُوهُمْ.

He^{-asws} said: ‘O Sabit! I^{-asws} fear that it could be that the one who begs us^{-asws} is deserving, so we^{-asws} may not feed him and return him, and it would befall with us^{-asws}, People^{-asws} of the Household what had befallen Yaqoub and his^{-as} Progeny^{-asws}. Feed them! Feed them!’³⁰⁴

³⁰⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 19 H 19

CHAPTER 20 – REWARDS OF THE ONE WHO POINTS UPON A CHARITY OR STRIVES WITH IT TO A NEEDY ONE

1- ل، الخصال حمزة العلوبي عن علي عن أبيه عن جعفر الأشعري عن القداح عن الصادق عن آبائه عن النبي ص قال: الدال على الخير كفاعله.

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ali, from his father, from Ja'far Al Ash'ary, from Al Qaddah,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The pointer upon the good (deed) is like its doer'³⁰⁵.

2- ل، الخصال ابن الوليد عن الصفار عن ابن يزيد عن إبراهيم بن أبي ستمك عن علي بن شهاب بن عبد ربه عن أبيه عن أبي عبد الله ع قال: الْمُعْطُونَ ثَلَاثَةَ اللَّهِ رَبُّ الْعَالَمِينَ وَصَاحِبُ الْمَالِ وَالَّذِي يَجْرِي عَلَى يَدَيْهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibrahim Bin Abu Sammak, from Ali Bin Shihab Bin Abdul Rabbih,

'From Abu Abdullah^{-asws} having said: 'The givers are three – Allah^{-azwj} Lord^{-azwj} of the worlds, and owner of the wealth, and the one upon whose hands it flows'³⁰⁶.

3- ل، الخصال أبي عن سعد بن البرقي عن أبيه عن خلف بن حماد عن عمير بن أبان عن أبي بصير عن أبي جعفر ع قال: الْمُعْطُونَ ثَلَاثَةَ اللَّهِ الْمُعْطِي وَالْمُعْطِي مِنْ مَالِهِ وَالسَّاعِي فِي ذَلِكَ مُعْطٍ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Khalaf Bin Hammad, from Umar Bin Aban, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'The givers are three – Allah^{-azwj} is the Giver, and the one giving from his wealth, and the striver in that is a giver'³⁰⁷.

4- ل، الخصال في خير المناهي قال رسول الله ص من مشى بصدقة إلى محتاج كان له كأجر صاحبها من غير أن ينقص من أجره شيء.

(The book) 'Al-Khisaal' – In a Hadeeth of the prohibitions, Rasool-Allah^{-saww} said: 'One who walks with a charity to a needy one, for him would be like the Recompense of its owner, from without there being a reduction from his Recompense, of anything'³⁰⁸.

5- ثو، ثواب الأعمال ابن المُنَوِّكِلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ أَبِي تَهْمَلٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ جَرَى الْمَعْرُوفُ عَلَى تَمَانِينَ كَفَأَ لَأُجِرُوا كُلُّهُمْ مِنْ غَيْرِ أَنْ يَنْقُصَ عَنْ صَاحِبِهِ مِنْ أَجْرِهِ شَيْئاً.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al As'adabady, from Al Barqy, from his father, from Abu Nahshal, from the one who mentioned it,

³⁰⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 20 H 1

³⁰⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 20 H 2

³⁰⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 20 H 3

³⁰⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 20 H 4

‘From Abu Abdullah^{-asws} having said: ‘Even if the act of kindness was to flow upon eight hands, all of them would be Rewarded from without there being any reduction from its owner, of anything from his Recompense’’.³⁰⁹

³⁰⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 20 H 5

باب 21 آخر في أنواع الصدقة و أقسامها من صدقة الليل و النهار و السر و الجهار و غيرها و أفضل أنواع الصدقة

CHAPTER 21 – ANOTHER REGARDING THE TYPES OF CHARITIES, AND THEIR CATEGORIES, FROM CHARITY OF THE NIGHT, AND THE DAY, AND THE SECRET, AND THE OPEN, AND OTHER SUCH, AND THE SUPERIOR TYPES OF CHARITY

1- لي، الأماالي للصدوق ماجيلويه عن محمد العطار عن ابن أبي الخطاب عن ابن فضال عن أبي جميلة عن عمرو بن خالد عن الصادق ع قال: إنَّ صدقة النهار تميث الحطيئة كما يميث الماء الملح و إنَّ صدقة الليل تُطفئ غضب الربِّ جلَّ جلاله.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Fazzal, from Abu Jameela, from Amro Bin Khalid,

'From Al-Sadiq^{asws} having said: 'Charity of the daytime dissolves the minor sins just as the water dissolves the salt, and charity at night time extinguishes Wrath of the Lord^{azwj}, Majestic is His^{azwj} Majesty'.³¹⁰

2- لي، الأماالي للصدوق أبي عن سعد عن أيوب بن نوح عن ابن أبي عمير عن بشر بن مسلمة عن مسمع أبي سيار عن أبي عبد الله ع قال: مَنْ تصدَّق حين يُصبح بصدقة أذهب الله عنه نحس ذلك اليوم.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Bishr Bin Maslama, from Misma'a Abu Ayyar,

'From Abu Abdullah^{asws} having said: 'One who gives charity when it is morning, Allah^{azwj} will Keep away from him inauspiciousness of that day'.³¹¹

3- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق ع أبيه ع قال قال رسول الله ص إذا أصبحت فتصدَّق بصدقة تذهب عنك نحس ذلك اليوم و إذا أمسيت فتصدَّق بصدقة تذهب عنك نحس تلك الليلة.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'When you come to a morning and give charity, the inauspiciousness of that day goes away from you, and when it is evening so you give charity, the inauspiciousness of that night goes away from you'.³¹²

4- ل، الخصال عن أنس قال قال رسول الله ص أكثِر من صدقة السرِّ فإنها تُطفئ غضب الربِّ جلَّ جلاله.

(The book) 'Al Khisaal' – From Anas (well-known fabricator), said,

'Rasool-Allah^{saww} said: 'Frequent from the secretive charity for it extinguishes Wrath of the Lord^{azwj}, Majestic is His^{azwj} Majesty'.³¹³

³¹⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 1

³¹¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 2

³¹² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 3

³¹³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 4

5- ل، الخصال عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص سَبْعَةٌ فِي ظِلِّ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ تَصَدَّقَ بِمِيمِنِهِ فَأَخْفَاهُ عَنْ شِمَالِهِ وَ رَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ

(The book) 'Al Khisaal' – From Ibn Abbas who said,

'Rasool-Allah^{-sawww} said: 'Seven would be in the Shade of the Throne of Allah^{-azwj} Mighty and Majestic on the Day there will be no shade except His^{-azwj} Shade – a just Imam^{-asws}, and a youth growing in worship of Allah^{-azwj} Mighty and Majestic; and a man giving charity with his right hand and hides it from his left; and a man doing Zikr of Allah^{-azwj} Mighty and Majestic in seclusion, so his tears flow from fear of Allah^{-azwj}.

وَ رَجُلٌ لَقِيَ أَخَاهُ الْمُؤْمِنَ فَقَالَ إِنِّي لِأَحِبُّكَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ خَرَجَ مِنَ الْمَسْجِدِ وَ فِي نَيْتِهِ أَنْ يَرْجِعَ إِلَيْهِ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتَ جَمَالٍ إِلَى نَفْسِهَا فَقَالَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.

And a man who meets his Momin brother so he says, 'I love you for the Sake of Allah^{-azwj} Mighty and Majestic'; and a man who goes out from the Masjid and it is in his intention that he will be returning to it; and a man whom a woman with beauty invites him to herself, so he says, ***I fear Allah, Lord of the worlds [5:28]***'.³¹⁴

6- ل، الخصال الْأَرْبَعِيَّةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَصَدَّقُوا بِاللَّيْلِ فَإِنَّ الصَّدَقَةَ بِاللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ جَلَّ جَلَالُهُ.

(The book) 'Al Khisaal' – The Four Hundred (Ahadeeth),

'Amir Al-Momineen^{-asws} said: 'Give charity at night for the charity at night extinguishes Wrath of the Lord^{-azwj}, Mighty is His^{-azwj} Majesty''.³¹⁵

7- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَاكِرُوا بِالصَّدَقَةِ فَمَنْ بَاكَرَ بِهَا لَمْ يَتَخَطَّهَا الْبَلَاءُ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – by the chain of Al-Tameemy, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww}: 'Be early morning with the charity, for the one who is early with it for the affliction will not surpass it''.³¹⁶

8- ما، الأماي للشيخ الطوسي الْمُفِيدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُفَّةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ أُسَيْدِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ مَرْزَوَانَ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَكَّرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّهَا.

(The book) 'Al Amaali' – of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqda, from Ahmad Bin Yahya, from Aseyd Bin Zayd, from Muhammad Bin Marwan,

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Be early with the charity for the affliction will not surpass it''.³¹⁷

³¹⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 5

³¹⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 6

³¹⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 7

³¹⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 8

9- ما، الأماي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب عن البطائني عن أبي بصير عن الباقر ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَفْضَلُ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ بِاللَّهِ إِلَى أَنْ قَالَ وَ صَدَقَةُ السِّرِّ فَإِنَّمَا تُذْهِبُ الْخَطِيئَةَ وَ تُطْفِئُ غَضَبَ الرَّبِّ وَ صَنَائِعُ الْمَعْرُوفِ فَإِنَّمَا تَدْفَعُ مِئْتَةَ السَّوِّءِ وَ تَقِي مَصَارِعَ الْهَوَانِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Al Batainy, from Abu Baseer,

'From Al-Baqir^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The best of what the mediation seekers can seek mediation with is the Eman with Allah^{azwj} – up to he^{asws} said: 'And the secretive charity, for it removes the minor sins and extinguishes Wrath of the Lord^{azwj}, and doing an act of kindness for it repels the evil death, and saves from being knocked down by the humiliation''³¹⁸

10- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن أسباط عن البطائني عن أبي بصير عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ وَ صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Connecting the kinship increases in the lifespan, and the secretive charity extinguishes Wrath of the Lord^{azwj}''³¹⁹

11- ل، الخصال أبي عن علي عن أبيه عن النوفلي عن الشكوبي عن أبي عبد الله ع عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَّتَانِ لَا أَحِبُّ أَنْ يُشَارِكَنِي فِيهِمَا أَحَدٌ وَضُؤِي فَإِنَّهُ مِنْ صَلَاتِي وَ صَدَقَتِي فَإِنَّمَا مِنْ يَدِي إِلَى يَدِ السَّائِلِ فَإِنَّمَا تَقَعُ فِي يَدِ الرَّحْمَنِ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{asws}, from his^{asws} forefathers, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Two mannerisms I^{asws} don't like anyone to participate with me in these – my^{asws} Wud'u, for it is (part) of my^{asws} Salat; and my^{asws} charity from my^{asws} hand to a hand of the beggar, for it saves in the hand of the Beneficent''³²⁰

12- مع، معاني الأخبار ل، الخصال في خبر أبي ذر رحمه الله أنه سأل النبي ص أَيُّ الصَّدَقَةِ أَفْضَلُ

(The books) 'Ma'any Al-Akhbaar', (and) 'Al-Khisaal' – In a Hadeeth by Abu Zarr^{ra}, he^{ra} asked the Prophet^{saww}, 'Which charity is superior?'

قَالَ جُهْدٌ مِنْ مُقَلِّ فِي فَقِيرٍ ذِي سِنٍ.

He^{saww} said: 'The efforts of a poor regarding a poor one with old age''³²¹

³¹⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 9

³¹⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 10

³²⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 11

³²¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 12

13- ما، الأماي للشيخ الطوسي ابنُ بَشْرَانَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَرْفَةَ عَنْ خَرِيزِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ الصَّدَقَةِ أَفْضَلُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Bushran, from Ismail Bin Muhammad Al Saffar, from Al-Hassan Bin Arafa, from Hareyz Bin Abdul Hameed, from Umarah Bin Al Qa'qa'a, from Abu Zur'ah, from Abu Hureyra (well-known fabricator), said,

'Rasool-Allah^{-sawww} was asked, 'Which charity is superior?'

قَالَ أَنْ تَصَدَّقَ وَ أَنْتَ صَاحِبٌ شَحِيحٌ تَأْمَلُ الْبَقَاءَ وَ تَخَافُ الْفَقْرَ وَ لَا تُتَمَهَّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُومَ قُلْتَ لِغُلَانٍ كَذَا وَ لِغُلَانٍ كَذَا أَلَا وَ قَدْ كَانَ لِغُلَانٍ.

He^{-asws} said: 'Giving charity while you are healthy, stingy, hoping for the remaining, and fearing the poverty, and not delaying until when (soul) reaches the throats, so you would say, 'For so and so is such (amount), and for so and so is such (amount)'. Indeed, and it would have always been for so and so!''³²²

14- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِمْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ مَعَاوِيَةَ بْنِ وَهَبٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الصَّدَقَةِ صَدَقَةٌ عَنْ ظَهْرٍ غَنِيٍّ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahb, from Abdul A'ala,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'The superior charity is charity given from apparent riches''.³²³

15- ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنِ الْبَرْزَنْطِيِّ عَنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: قُلْتُ لَهُ أَيُّ الصَّدَقَةِ أَفْضَلُ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Al Bazanty, from Muhammad Bin Sama'at, from Abu Baseer,

'From one of the two (5th or 5th Imam^{-asws}), he (the narrator) said, 'I said to him^{-asws}, 'Which charity is superior?'

قَالَ جُهْدُ الْمُقِلِّ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ يُؤْتِيُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بَيْنَ خِصَاصَةٍ تَرَى هَاهُنَا فَضْلًا.

He^{-asws} said: 'Efforts by a poor one. Have you not heard Words of Allah^{-azwj} Mighty and Majestic: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. [59:9].** You can see merit over here''.³²⁴

16- ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّدَقَةُ بِالْيَدِ تَدْفَعُ مِئْتَةَ السَّوِّ وَ تَدْفَعُ سَبْعِينَ نَوْعًا مِنَ أَنْوَاعِ الْبَلَاءِ وَ تُنْفَكُ عَنْ لَحْيَيْ سَبْعِينَ شَيْطَانًا كُلُّهُمْ يَأْمُرُهُ أَنْ لَا يَفْعَلَ.

³²² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 13

³²³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 14

³²⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 15

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The charity given by the hand repels the evil death, and repels seventy types from the types of afflictions, and is released from the jaws of seventy Satans^{-la} instructing him not to do so''^{.325}

17- ثواب الأعمال أبي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه ع قال: سئل رسول الله ص أي الصدقة أفضل

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} was asked, 'Which charity is superior?'

فقال علي ذي الرجم الكاشح.

He^{-saww} said: 'Upon the one with kinship having cut off ties''^{.326}

18- ثواب الأعمال أبي عن سعد عن اليقطيني عن عمر بن إبراهيم عن خلف بن حماد عن عمه ذكره عن أبي عبد الله ع قال: من تصدق في شهر رمضان بصدقة صرف الله عنه سبعين نوعاً من البلاء.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Yaqteeny, from Umar Bin Ibrahim, from Khalaf Bin Hammad, from the one who mentioned it,

From Abu Abdullah^{-asws} having said: 'One who give charity in a month of Ramazan, Allah^{-azwj} will Turn away from him seventy types of afflictions''^{.327}

19- ثواب الأعمال أبي عن سعد عن أحمد بن محمد بن محمد بن ائبن بريع عن محمد بن عداير عن عمر بن يزيد عن أبي عبد الله ع قال: سئل عن الصدقة على من يسأل على الأبواب أو يمسك ذلك عنهم و يعطيه ذوي قرابته

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Bazie, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the charity given to the one who begs at the doors, or whether he should withhold that from them and (instead) give it to the of his kinship.

فقال لا بل يبعث بها إلى من بينه و بينه قرابة فهو أعظم للأجر.

He^{-asws} said: 'No, but he should send it to the one having kinship between him and him, for it is mightier Recompense''^{.328}

³²⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 16

³²⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 17

³²⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 18

³²⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 19

20- ثواب الأعمال بهذا الإسناد عن عمر بن يزيد عن الصادق ع قال: صدقة العلانية تدفع سبعين نوعاً من البلاء و صدقة السر تطفي غضب الرب.

(The book) 'Sawaab Al Amaal' – By this chain, from Umar Bin Yazeed,

'From Al-Sadiq^{-asws} having said: 'The charity given in the open repels seventy types of the affliction, and charity given in secret extinguishes Wrath of the Lord^{-azwj}'.³²⁹

21- ثواب الأعمال ابن الوليد عن الصفار عن أحمد بن محمد بن أبيه عن صفوان عن ابن مسكان عن عبد الله بن سليمان قال: كان أبو جعفر ع إذا كان يوم عرفة لم يرد سائلاً.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Safwan, from Ibn Muskan, from Abdullah Bin Suleyman who said,

'It was so that whenever Abu Ja'far^{-asws} it was the day of Arafah, he^{-asws} would not return a beggar"³³⁰.

22- ثواب الأعمال ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن أحمد بن النصر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: الخير و الشر يضاعف يوم الجمعة.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The good and the evil are doubled on the day of Friday"³³¹.

23- ثواب الأعمال ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن سعدان عن عبد الله بن سنان قال: أتى سائلاً أبا عبد الله ع عشية الخميس فسأله فردّه ثم التفت إلى جلسائه فقال أما إن عندنا ما نتصدق عليه و لكن الصدقة يوم الجمعة تضاعف أضعافاً.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Sa'dan, from Abdullah Bin Sinan who said,

'A beggar came to Abu Abdullah^{-asws} on the evening of Thursday. He begged him^{-asws}, but he^{-asws} returned him. Then he^{-asws} turned towards his^{-asws} gatherers. He^{-asws} said: 'But, we do have in our possession what we can give charity with to him, but the charity on the day of Friday is multiplied as doubled"³³².

24- ثواب الأعمال أبي عن سعد عن البرقي عن أبيه عن الحسين بن مخلد عن أنان الأحمر عن أبي أسامة عن أبي عبد الله ع قال كان علي بن الحسين ع يقول إن صدقة السر تطفي غضب الرب.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Al-Husayn Bin Mukhlad, from Aban Al Ahmar, from Abu Usama,

³²⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 20

³³⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 21

³³¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 22

³³² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 23

‘From Abu Abdullah^{-asws}, he^{-asws} said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} had said: ‘The secretive charity extinguishes Wrath of the Lord^{-azwj!}’³³³

25- ثُو، ثواب الأعمال بِحَدِّ الإِسْنَادِ عَنْ أَبِي أُسَامَةَ عَنِ الصَّادِقِ ع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: صَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Abu Usama,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Charity at night extinguishes Wrath of the Lord^{-azwj!}’³³⁴

26- ثُو، ثواب الأعمال حَمْرَةُ الْعَلَوِيِّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّدَقَةُ بِاللَّيْلِ تَدْفَعُ مِئَةَ السَّوْءِ وَ تَدْفَعُ سَبْعِينَ نَوْعاً مِنَ الْبَلَاءِ.

(The book) ‘Sawaab Al Amaal’ – Hamza Al Alawy, from Ali, from his father, from Ibn Fazzal, from Ibn Sinan,

‘The charity at night repel the evil death and repels seventy types of the afflictions’³³⁵

27- كِتَابُ النَّوَادِرِ، لِقَضَلِ اللَّهِ بْنِ عَلِيٍّ الرَّاَوْنَدِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّبَّيْجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى عَنْ أَبِيهِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِسُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ أَلَا أُدْلِكُ عَلَى أَفْضَلِ الصَّدَقَةِ

(The book) ‘Al Nawadir’ of Al Fazlullah Bin Ali Al Rawandy – from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibajy, from Muhammad Bin Muhammad Bin Al Ash’as, from Musa Bin Ismail Bin Musa, from his father,

‘From his grandfather^{-asws} Musa^{-asws}, from his^{-asws} father^{-asws} Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said to Suraqa Bin Malik Bin Ju’shum: ‘Shall I^{-saww} point you to the superior charity?’

قَالَ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

He said, ‘Yes, may my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww!}’

فَقَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الصَّدَقَةِ عَلَى أُخْتِكَ أَوْ ابْنَتِكَ وَ هِيَ مَرْذُودَةٌ عَلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ.

Rasool-Allah^{-saww} said: ‘The superior charity to your sister or your daughter having not earner for her other than you, and it will be returned to you’³³⁶

وَ بِحَدِّ الإِسْنَادِ عَنْ عَلِيٍّ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ

³³³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 24

³³⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 25

³³⁵ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 26

³³⁶ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 27 a

And by this chain, from Ali^{-asws} having said: 'It was said to Rasool-Allah^{-saww}, 'O Rasool-Allah^{-saww}! Which charity is superior?'

قَالَ الصَّدَقَةُ عَلَى ذِي الرَّحْمِ الْكَاشِحِ.

He^{-saww} said: 'The charity one the one with kinship having cut off'.³³⁷

وَ بَحَدَا الْإِسْنَادِ عَنْ عَلِيٍّ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ

And by this chain, from Ali^{-asws} having said: 'It was said to Rasool-Allah^{-saww}, 'O Rasool-Allah^{-saww}! Which charity is superior?'

قَالَ الصَّدَقَةُ عَلَى الْأَسِيرِ قَدْ أَحْضَلْنَا عَيْنَاهُ.

He^{-saww} said: 'The charity upon the captive who has moistened his eyes (tearful)'.³³⁸

وَ بَحَدَا الْإِسْنَادِ عَنْهُ ع قَالَ: قِيلَ يَا رَسُولَ اللَّهِ ص أَيُّ الصَّدَقَةِ أَفْضَلُ

And by this chain, from him^{-asws} having said: 'It was said, 'O Rasool-Allah^{-saww}! Which charity is superior?'

فَقَالَ جُهْدٌ مِنْ مُقِلِّ يَسِيرٌ إِلَى فَقِيرٍ.

He^{-saww} said: 'Efforts by a poor giving a little to a poor'.³³⁹

وَ بَحَدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدَقَةُ فِي السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ تَعَالَى.

And by this chain, said, 'Rasool-Allah^{-saww} said: 'The charity in the secret extinguishes Wrath of the Lord^{-azwj}, the Exalted'.³⁴⁰

28- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن أبي الثلج عن محمد بن يحيى الخنيسي عن مندر بن جعفر عن عبید الله الوصائي عن أبي جعفر ع عن أم سلمة رضي الله عنها قالت قال رسول الله ص صنائع المعروف تقي مصارع السوء و الصدقة خفيًا تطفي غضب الرب و صلة الرحم زيادة في العمر

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ahmad Bin Abu Al Salj, from Muhammad Bin Yahya Al Khuneyr, from Munzir Bin Jayfar, from Ubeydullah Al Wasaqy,

'From Abu Ja'far^{-asws}, from Umm Salama^{-ra}, may Allah^{-azwj} be Pleased with her^{-ra}, said, 'Rasool-Allah^{-saww} said: 'Doing the act of kindness saves from the evil knock down, and the hidden charity extinguishes Wrath of the Lord^{-azwj}, and connecting the kinship increases in the lifespan.

³³⁷ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 27 b

³³⁸ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 27 c

³³⁹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 27 d

³⁴⁰ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 27 e

وَكُلُّ مَعْرُوفٍ صَدَقَةٌ وَ أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ وَ أَهْلُ الْمُنْكَرِ فِي الدُّنْيَا أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَهْلُ الْمَعْرُوفِ.

And every act of kindness is charity, and the people of acts of kindness in the world are people of the acts of kindness in the Hereafter, and the people of denial in the words are the people of denial in the Hereafter, and the first one to enter the Paradise will be the people of the acts of kindness”³⁴¹.

29- دَعَوَاتُ الرَّوَّانْدِيِّ، سُئِلَ الصَّادِقُ عَ أَيِّ الصَّدَقَةِ أَفْضَلُ

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq^{asws} was asked, ‘Which charity is superior?’

قَالَ أَنْ تَتَصَدَّقَ وَ أَنْتَ صَاحِبٌ شَجِيحٌ تَأْمَلُ الْبَقَاءَ وَ تَخَافُ الْفَقْرَ وَ لَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ قُلْتَ لِغُلَانٍ كَذَا وَ لِغُلَانٍ كَذَا لَا [أَلَا] وَ قَدْ كَانَ لِغُلَانٍ.

He^{asws} said: ‘You give charity while you are healthy, stingy, wishing to remain, and fear the poverty, and do not delay until when (the soul) reaches the throat you said, ‘For so and so is such and such, and for so and so is such and such’, indeed and it was always for so and so!’³⁴²

وَ قَالَ النَّبِيُّ ص كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ مَا وَفَى بِهِ الْمَرْءُ عَرَضَهُ سُئِبَ لَهُ بِهِ صَدَقَةٌ.

And the Prophet^{saww} said: ‘Every act of kindness is charity, and what the person can save his honour it will be written for him as charity due to it’³⁴³.

30- دَعَوَاتُ الرَّوَّانْدِيِّ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ يَوْمٍ صَدَقَةٌ

(The book) ‘Dawaat’ of Al Rawandy –

‘It is reported from the Prophet^{saww} having said: ‘Upon every Muslim during every day is to give charity!’

قِيلَ مَنْ يُطِيقُ ذَلِكَ

It was said, ‘Who can endure that?’

قَالَ إِمَاطَتُكَ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ وَ إِرْشَادُكَ الرَّجُلَ إِلَى الطَّرِيقِ صَدَقَةٌ وَ عِيَادَتُكَ الْمَرِيضَ صَدَقَةٌ وَ أَمْرُكَ بِالْمَعْرُوفِ صَدَقَةٌ وَ نَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَ رَدُّكَ السَّلَامَ صَدَقَةٌ.

He^{saww} said: ‘Your removing the harm from the road is charity, and your guiding the man to the road is charity, and your consoling the sick is charity, and your instructing with the act of

³⁴¹ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 28

³⁴² Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 29 a

³⁴³ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 29 b

kindness is charity, and your forbidding from the evil is charity, and your responding to the greeting is charity".³⁴⁴

³⁴⁴ Bihar Al-Anwaar V 93 – The Book of Zakat and the charity – Ch 21 H 30

THE CHAPTERS ON KHUMS AND WHAT IS RELATED TO IT

باب 22 وجوب الخمس و عقاب تاركه و حكمه في زمان الغيبة و حكم ما وقف على الإمام ع

CHAPTER 22 – OBLIGATION OF THE KHUMS AND PUNISHMENT OF NEGLECTING IT, AND ITS RULING DURING THE TIME OF OCCULTATION, AND RULING OF WHAT IS ENDOWED TO THE IMAM^{-ajfj}

1- ج، الإحتجاج الكليني عن إسحاق بن يعقوب فيما خرج إليه من الناحية المقدسة على يد محمد بن عثمان العمري و أمّا المتلبسون بأموالنا فمن استحل منها شيئاً فأكله قائماً يأكل التبران و أمّا الخمس فقد أبيع لشيئتنا و جعلوا منه في حل إلى وقت ظهور أمرنا لتطيب ولادتهم و لا تحبث.

(The book) 'Al Ihtijaj' of Al Kulayni, from Is'haq Bin Yaqoub –

'Among what emerged to him from the Holy Area upon the hand of Muhammad Bin Usman Al-Amry (the 2nd ambassador): 'And as for the ones who are clothing themselves with our^{-ajfj} wealth, the one who legalises anything from it to consume it rather he is consuming the flames (of fires), and as for the Khums, and they can make it to be legal (Shias have the leeway) up to the time of appearance of our^{-ajfj} matter in order for their births to be good, and not wicked''³⁴⁵.

2- ج، الإحتجاج محمد بن جعفر الأسدي فيما ورد عليه من الناحية المقدسة على يد محمد بن عثمان أما ما سألت عنه من أمر الوقف على ناحيتنا و ما يجعل لنا ثم يحتاج إليه صاحبه فكل ما لم يسلم فصاحبه فيه بالخيار و كل ما سلم فلا خيار لصاحبه فيه احتاج أو لم يحتاج افتقر إليه أو استغنى عنه

(The book) 'Al Ihtijaj' – Muhammad Bin Ja'far Al Asady,

'Among what arrived to him from the Holy Area upon the hand of Muhammad Bin Usman (the 2nd ambassador): 'As for what you asked about from the matter of the pausing at our^{-ajfj} corner and what has been made to be for us, then its possessor is needy to it, so all what has not been submitted, its possessor is with the choice in it, and all what has been submitted, there is no choice in it for its possessor, whether he is needy or not needy, be the poor to it or needless from it.

و أمّا ما سألت عنه من أمر من يستحل ما بي يديه من أموالنا و يتصرف فيه تصرفه في ماله من غير أمرنا فمن فعل ذلك فهو ملعون و نحن خصماؤه يوم القيامة

And as for what you have asked about, from the matter of the one who legalises our^{-ajfj} wealth what is in his hands and he spend in it, spending in his wealth from without our instructions.

³⁴⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 1

The one who does that, he is accursed and we^{-ajfj} will be his contenders on the Day of Qiyamah.

وَقَدْ قَالَ النَّبِيُّ ص الْمُسْتَحْلُ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ مَلْعُونٌ عَلَى لِسَانِي وَ لِسَانِ كُلِّ نَبِيٍّ مُجَابٍ

And the Prophet^{-sawww} had said: 'The legaliser from my^{-sawww} family of what Allah^{-sawww} has Prohibited is accursed upon my^{-sawww} tongue and tongue of every Prophet^{-sawww} Answered.

فَمَنْ ظَلَمْنَا كَانَ فِي جُمْلَةِ الظَّالِمِينَ لَنَا وَ كَانَتْ لَعْنَةُ اللَّهِ عَلَيْهِ لِقَوْلِهِ عَزَّ وَ جَلَّ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.

The one who oppresses us^{-ajfj} would be among all of the oppressors to us^{-ajfj}, and the Curse of Allah^{-sawww} would be upon him due to Words of the Mighty and Majestic: **Indeed, the Curse of Allah is upon the unjust [11:18]**'.³⁴⁶

3- ك، إكمال الدين مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَبِي عَلِيٍّ بْنِ أَبِي الْحُسَيْنِ الْأَسَدِيِّ عَنْ أَبِيهِ قَالَ: وَرَدَ عَلَيَّ تَوْقِيعٌ مِنَ الشَّيْخِ مُحَمَّدِ بْنِ عُثْمَانَ ابْنِ عَبْدِ اللَّهِ لَمْ يَتَقَدَّمَهُ سُؤَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ عَلَى مَنْ اسْتَحَلَ مِنْ أَمْوَالِنَا دِرْهَمًا

(The book) 'Ikmal Al Deen' – Muhammad Bin Muhammad Al Khuzaie, from Abu Ali Bin Abu Al-Husayn Al Asady, from his father who said,

'A Holy Letter arrived to me from the sheykh Muhammad Bin Usman (the 2nd representative) initiating, no question had preceded it: 'In the Name of Allah^{-sawww} the Beneficent, the Merciful! The Curse of Allah^{-sawww}, and the Angel, and all the people is upon the one who legalises one Dirham from our^{-ajfj} wealth!'

قَالَ أَبُو الْحَسَنِ [الْحُسَيْنِ] الْأَسَدِيُّ رَحِمَهُ اللَّهُ فَوَقَعَ فِي نَفْسِي أَنَّ ذَلِكَ فِيمَنْ اسْتَحَلَ مِنْ مَالِ النَّاحِيَةِ دِرْهَمًا دُونَ مَنْ أَكَلَ مِنْهُ غَيْرَ مُسْتَحْلٍ لَهُ وَ قُلْتُ فِي نَفْسِي إِنَّ ذَلِكَ فِي جَمِيعِ مَنْ اسْتَحَلَ مُحَرَّمًا فَأَيُّ فَضْلٍ فِي ذَلِكَ لِلْحُجَّةِ عَ عَلَيَّ غَيْرِهِ

Abu Al-Husayn Al-Asady, may Allah^{-sawww} have Mercy on him, said, 'There occurred in my self that it is regarding the one who legalises one Dirham from the (Holy) Area, besides the one who consumes from it without being a legaliser for it, and I said within myself, 'If that is regarding entirety of the one legalising a prohibition, so which merit is there in that for Al-Hujjat^{-ajfj} over others?'

قَالَ فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ بَشِيرًا لَقَدْ نَظَرْتُ بَعْدَ ذَلِكَ فِي التَّوْقِيعِ فَوَجَدْتُهُ قَدْ انْقَلَبَ إِلَى مَا كَانَ فِي نَفْسِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ عَلَى مَنْ أَكَلَ مِنْ مَالِنَا دِرْهَمًا حَرَامًا.

He said, 'By the One Who Sent Muhammad^{-sawww} with the truth as a giver of glad tidings! I looked after that into the Holy Letter, I found it to have turned to what had been within myself: 'In the Name of Allah^{-sawww} the Beneficent, the Merciful! The Curse of Allah^{-sawww} and the Angles and the people in their entirety is upon the one who consumes one Dirham from our^{-ajfj} wealth unlawfully'.³⁴⁷

³⁴⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 2

³⁴⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 3

4- فس، تفسير القمي وَ لَمْ نَكُ نُطْعِمِ الْمَسْكِينِ قَالَ خُفُوٌّ آلِ مُحَمَّدٍ ص مِنْ الْخُمْسِ لِذَوِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ وَ هُمْ آلُ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Tafseer Al Qummi –

'And we did not used to feed the poor [74:44]. He said, 'Rights of Progeny^{-asws} of Muhammad^{-saww}, from the Khums for the ones with kinship, and the orphans, and the needy, and the travellers, and they are Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-saww} be upon them^{-asws}'.³⁴⁸ (Not a Hadeeth)

5- فس، تفسير القمي وَ لَا تَحَاضُونَ عَلَى طَعَامِ الْمَسْكِينِ أَي لَا تَزْعُونَ وَ هُمُ الَّذِينَ غَضَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ أَكَلُوا أَمْوَالَ أَيْتَانِهِمْ وَ فُقَرَائِهِمْ وَ أَبْنَاءَ سَبِيلِهِمْ.

Tafseer Qummi –

'And you are not urging upon feeding the poor [89:18] – i.e. you are not caring, and they are those who are usurping the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, and they are consuming wealth of their^{-asws} orphans, and their^{-asws} poor, and their^{-asws} travellers".³⁴⁹ (not a Hadeeth)

6- فس، تفسير القمي وَ سَبَقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا أَي جَمَاعَةً حَتَّى إِذَا جَاؤَهَا وَ فَتِحَتْ أَبْوَابُهَا وَ قَالَ لَهُمْ حَزَنَتْهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ أَي طَابَ مَوَالِدُكُمْ لِأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا طَيِّبُ الْمَوْلِدِ فَادْخُلُوهَا خَالِدِينَ.

Tafseer Al Qummi –

'And their Lord would Escort those who are pious to the Paradise in groups, – i.e. as a community - **until when they come to it, its gates would be opened, and its keepers would say to them: 'Peace be upon you! You are good,** - i.e. their births are good, because no one can enter the Paradise except one of good birth - **therefore enter it to abide eternally [39:73]**".³⁵⁰

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ فُلَانًا وَ فُلَانًا غَضَبُونَا حَقًّا وَ اشْتَرَوْا بِهِ الْإِمَاءَ وَ تَزَوَّجُوا بِهِ الْبَسَاءَ أَلَا وَ إِنَّا قَدْ جَعَلْنَا شِيعَتَنَا مِنْ ذَلِكَ فِي جِلِّ لِطَيْبِ مَوَالِدِهِمْ.

Amir Al-Momineen^{-asws} said: 'So and so, and so and so usurped our^{-asws} rights and they bought slaves with it and married the women with it. Indeed, and we^{-asws} have made our^{-asws} Shias to be in permission (lawful) from that in order to make their births good".³⁵¹

7- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ حَمَّادٍ عَنِ حَرِيْزٍ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع حَلَلَهُمْ مِنَ الْخُمْسِ يَغْنِي الشَّيْعَةَ لِطَيْبِ مَوَالِدِهِمْ.

³⁴⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 4

³⁴⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 5

³⁵⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 6 a

³⁵¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 6 b

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Hammad, from Hareez, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} has permitted them from the Khums, meaning the Shias, in order to make their births to be good".³⁵²

8- ع، علل الشرائع بهذا الإسناد عن زرارة و محمد بن مسلم و أبي بصير عن أبي جعفر ع قال قال أمير المؤمنين ع هلك الناس في بطونهم و فروعهم لأنهم لا يؤدون إلينا حقنا آلا و إن شيعتنا من ذلك و أبناءهم في حل.

(The book) 'Ilal Al Sharaie' – By this chain, from Zurara, and Muhammad Bin Muslim and Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The people are destroyed regarding their bellies and their private parts, because they are not fulfilling to us^{-asws} our^{-asws} rights! Indeed, and our^{-asws} Shias and their children are in Permissibility (lawfulness) from that!"³⁵³

9- ع، علل الشرائع العطار عن أبيه عن الأشعري عن النهدي عن السندي بن محمد عن يحيى بن عمران عن داود الرقي عن أبي عبد الله ع قال: الناس كلهم يعيشون في فضل مظلمتنا إلا أنا أخللنا شيعتنا من ذلك.

(The book) 'Ilal Al Sharaie' – from his father, from Al Ash'ary, from Al Nahdy, from Al Sindy Bin Muhammad, from Yahya Bin Imran, from Dawood Al Raqqy,

'From Abu Abdullah^{-asws} having said: 'The people, all of them are living in the grace of our^{-asws} grievances (usurped wealth), except that we^{-asws} have Permitted (legalised) our^{-asws} Shias from that".³⁵⁴

10- ع، علل الشرائع أبي عن سعد بن ابن عيسى عن ابن فضال عن ابن بكير قال سمعت أبا عبد الله ع يقول إني لأخذ من أحدكم الدرهم و إني لمن أكثر أهل المدينة مالا ما أريد بذلك إلا أن تطهروا.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} tend to take the Dirham from one of you and although I^{-asws} am, from the people of Al-Medina^{-asws}, and of most wealth. I^{-asws} don't intend with that except to purify (your wealth)".³⁵⁵

11- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن ابن عيسى عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير قال: قلت لأبي جعفر ع أصلحك الله ما أيسر ما يدخل به العبد النار

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Isa, from Ibn Abu Umeir, from Ali Bin Abu Hamza, from Abu Baseer who said,

³⁵² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 7

³⁵³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 8

³⁵⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 9

³⁵⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 10

'I said to Abu Ja'far^{-asws}, 'May Allah^{-saww} Keep you^{-asws} well! What is the least what the servant would enter the Hellfire due to it?'

قَالَ مَنْ أَكَلَ مِنْ مَالِ الْيَتِيمِ دِرْهَمًا وَ نَحْنُ الْيَتِيمُ.

He^{-asws} said: 'One who consumes one Dirham from wealth of the orphans, and we^{-asws} are the orphans'.³⁵⁶

قال الصدوق معنى اليتيم هو المنقطع القرين في هذا الموضوع فسمي النبي ص بهذا المعنى يتيما وكذلك كل إمام بعده يتيم بهذا المعنى والآية في أكل أموال اليتامى ظلما فيها نزلت و جرت من بعد في سائر الأنام و الدرّة اليتيمة إنما سميت يتيمة لأنها كانت منقطعة القرين.

Al-Sadouq said: 'The meaning of 'orphan' here is the one who is deprived of a companion in this context. Thus, the Prophet^{-saww} was named 'orphan' in this sense, and likewise, every Imam^{-asws} after him^{-saww} is considered 'orphan' in this sense. The Verse regarding the injustice in consuming the wealth of orphans was Revealed concerning them^{-asws}, and it applies subsequently to all people, he^{-saww} was named as 'Al Durra Al Yatimah' (the gem of the orphan) he^{-saww} was deprived of a companion'.

12- ك، إكمال الدين ابن عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْبُقَطِينِيِّ قَالَ: كَتَبْتُ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ ع رَجُلٌ جَعَلَ لَكَ جَعَلَنِي اللَّهُ فِدَاكَ شَيْئًا مِنْ مَالِهِ ثُمَّ احْتَجَّ إِلَيْهِ أَوْ يَأْخُذُهُ لِنَفْسِهِ أَوْ يَبْعَثُ إِلَيْكَ

(The book) 'Ikmal Al Deen' – Ibn Isam, from Al Kulayni, from Muhammad Al Attar, from Yaqteeny who said,

'I wrote to Ali^{-asws} Bin Muhammad^{-asws}, 'May I be sacrificed for you^{-asws}! A man makes something to be for you^{-asws} from his wealth, then he is needy to it. Can he take it for himself or send it to you^{-asws}?'

فَقَالَ هُوَ بِالْخِيَارِ فِي ذَلِكَ مَا لَمْ يُخْرِجْهُ عَنْ يَدِهِ وَ لَوْ وَصَلَ إِلَيْنَا لَرَأَيْنَا أَنْ نُؤَاسِيَهُ بِهِ وَ قَدْ احْتَجَّ إِلَيْهِ.

He^{-asws} said: 'He is with the choice regarding that for as long as he has not extracted it from his wealth, and if he had sent it to us^{-asws}, we^{-asws} would have viewed it to console him with it (give it to him), while he was needy to it'.³⁵⁷

13- غط، الغيبة للشيخ الطوسي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرِ النَّبَاطِيِّ ع إِذْ دَخَلَ إِلَيْهِ صَالِحُ بْنُ مُحَمَّدِ بْنِ سَهْلِ الْهَمْدَانِيِّ وَ كَانَ يَتَوَلَّى لَهُ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ اجْعَلْنِي مِنْ عَشْرَةِ آلَافٍ دِرْهَمٍ فِي جِلِّ قَلْبِي أَنْقِضْهَا

(The book) 'Al Ghayba' of the sheykh Al Tusi – Ali Bin Ibrahim, from his father having said,

'I was in the presence of Abu Ja'far^{-asws} the 2nd when Salih Bin Muhammad Bin Sahl Al-Hamdany entered to see him^{-asws}, and he used to befriend him^{-asws}. He said to him^{-asws}, 'May I

³⁵⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 11

³⁵⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 12

be sacrificed for you^{-asws}! Make me to be in permission of ten thousand Dirhams, for I have spent it!’

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَنْتَ فِي حِلِّ

Abu Ja’far^{-asws} said to him: ‘You are in permission’.

فَلَمَّا خَرَجَ صَالِحٌ مِنْ عِنْدِهِ قَالَ أَبُو جَعْفَرٍ ع أَحَدُهُمْ يَتَّبِعُ عَلَى مَالِ آلِ مُحَمَّدٍ وَفُقَرَائِهِمْ وَ مَسَاكِينِهِمْ وَ أَبْنَاءِ سَبِيلِهِمْ فَيَأْخُذُهُ ثُمَّ يَقُولُ اجْعَلْنِي فِي حِلِّ أ تَرَاهُ ظَنَّ بِئِي أَنِّي أَقُولُ لَهُ لَا أَفْعَلُ وَ اللَّهُ لَيَسْأَلَنَّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ عَنْ ذَلِكَ سُؤَالًا.

When Salih went out from his^{-asws} presence, Abu Ja’far^{-asws} said: ‘One of you leaps upon wealth of Progeny^{-asws} of Muhammad^{-saww}, and their^{-asws} poor, and their^{-asws} needy, and their^{-asws} travellers, so he takes it then says, ‘Make me to be in permission’. Do you view that he is thinking of me^{-asws} than I^{-asws} would be saying: ‘I^{-asws} will not do it?’ By Allah^{-azwj}! Allah^{-azwj} will be Questioning them on the Day of Qiyamah a question about that!’³⁵⁸

14- قب، المناقب لابن شهر آشوب أبو هاشم بإسناده عن الباقر ع قال: قال الله تعالى لمحمد ص إني اصطفيتك و انتجت علياً و جعلت منكماً ذرية طيبة جعلت لهم الخمس.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hashim, by his chain,

‘From Al-Baqir^{-asws} said: ‘Allah^{-saww} the Exalted Said to Muhammad^{-saww}: “I^{-saww} have Chosen you^{-saww} and Nominated Ali^{-asws}, and have Made from you^{-asws} both, goodly offspring. I^{-saww} have Made the Khums to be for them^{-asws}!”³⁵⁹

15- شي، تفسير العياشي عن أبي بصير قال: قلت لأبي جعفر ع أصلحك الله ما أيسر ما يدخل به العبد النار

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I said to Abu Ja’far^{-asws}, ‘May Allah^{-saww} Keep you^{-asws} well! What is the least of what the servant would enter the Hellfire?’

قَالَ مَنْ أَكَلَ مِنْ مَالِ الْيَتِيمِ ذَرْبًا وَ نَحْنُ الْيَتِيمُ.

He^{-asws} said: ‘One who consumes one Dirham the wealth of an orphan, and we^{-asws} are the orphan(s)’.³⁶⁰

16- شي، تفسير العياشي عن أبي حميلة عن بعض أصحابه عن أحدهما ع قال: قد فرض الله في الخمس نصيباً لآل محمد فأبى أبو بكر أن يعطيهم نصيبهم حسداً و عداوةً و قد قال الله و من لم يحكم بما أنزل الله فأولئك هم الفاسقون.

Tafseer Al Ayyashi – from Abu Jameela, from one of his companions,

³⁵⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 13

³⁵⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 14

³⁶⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 15

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘Allah^{-saww} has Imposed a share in the Khums for Progeny^{-asws} of Muhammad^{-saww}. But Abu Bakr refused to give them^{-asws} their^{-asws} share out of envy and enmity, and Allah^{-saww} has Said: **And the one who does not judge with what Allah Revealed, so them, they are the transgressors [5:47]’**.³⁶¹

17- شي، تفسير العياشي عن سدير عن أبي جعفر ع قال قال: يا أبا الفضل لنا حق هي في كتاب الله في الخمس فلو محوه فقلوا ليس من الله أو لم يعلموا به لكان سواً.

Tafseer Al Ayyashi – From Sadeyr,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘O Abu Al-Fazl! For us^{-asws} there is a right, and it is in the Book of Allah^{-saww} regarding the Khums. So, if they were to delete it and say, ‘It isn’t from Allah^{-saww}’, or they don’t know (work) with it, it would be the same’.³⁶²

18- شي، تفسير العياشي عن فيض بن أبي شيبه عن رجل عن أبي عبد الله ع قال: إن أشد ما يكون الناس حالاً يوم القيامة إذا قام صاحب الخمس فقال يا رب خمسي وإن شيعتنا من ذلك في حل.

Tafseer Al Ayyashi – from Feyz Bin Abu Sheyba, from a man,

‘From Abu Abdullah^{-asws} having said: ‘The severest of state what the people would be on the Day of Qiyamah, is when the owner of Khums will stand and say: ‘O Lord^{-saww}, my^{-ajfj} Khums!’ and our^{-asws} Shias are in permission from that’.³⁶³

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أحمد بن إبراهيم بن عباد بإسناده إلى عبد الله بن بكر بن زرعع إلى أبي عبد الله ع وبل للمطوفين المطوفين الناقصين الخمسك يا محمد الذين إذا اختلفوا على الناس يستوفون أي إذا صاروا إلى حقوقهم من الغنائم يستوفون وإذا كألوههم أو وزئوهم يخسرون أي إذا سألوهم خمس آل محمد نقصوههم وقال وبل يؤمنون للمكذبين بوصيك يا محمد.

(The book) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Ahmad Bin Ibrahim Bin Abbad, by his chain to Abdullah Bin Bukeyr raising it to,

‘Abu Abdullah^{-asws} (regarding): **Woe be unto the fraudsters [83:1]**: ‘The fraudsters are the Nasibis (hostile ones) of your^{-saww} Khums, O Muhammad^{-saww}, those, **Those, when they take a measure from the people, they take it fully [83:2]** – i.e. when they come to their rights from the war booties, they are taking it fully - **But when they measure out them, or weigh out to them, they are being deficient [83:3]** – i.e., when they are asked of Khums of Progeny^{-asws} of Muhammad^{-saww} they are being deficient, and He^{-saww} Said: **Woe on that Day would be unto the beliers [83:10]** – of your^{-saww} successor^{-asws}, O Muhammad^{-saww}!’³⁶⁴

20- كتاب الإِسْتِدْرَاكِ، عَنِ التَّلْعُكْبَرِيِّ بِإِسْنَادِهِ عَنِ الْكَاطِمِ ع قَالَ: قَالَ لِي هَارُونُ أَ تَقُولُونَ إِنَّ الْخُمْسَ لَكُمْ

(The book) ‘Kitab Al Istidraak’ – from Al Tal’akburi, by his chain,

³⁶¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 16

³⁶² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 17

³⁶³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 18

³⁶⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 19

‘From Al-Kazim^{-asws} having said: ‘Haroun (Al-Rasheed) said to me^{-asws}, ‘Are you^{-asws} saying that the Khums is for you^{-asws} (People^{-asws} of the Household)?’

قُلْتُ نَعَمْ

I^{-asws} said: ‘Yes’.

قَالَ إِنَّهُ لِكَثِيرٌ

He said, ‘It is too much!’

قَالَ قُلْتُ إِنَّ الَّذِي أُعْطَانَاهُ عَلِمَ أَنَّهُ لَنَا غَيْرُ كَثِيرٍ.

He^{-asws} said: ‘I^{-asws} said: ‘The One Who has Given it to us^{-asws} Knows that it is not too much’’.³⁶⁵

21- كِتَابُ تَأْوِيلِ آيَاتِ الظَّاهِرَةِ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهِيَارَ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى عَنْ أَبِيهِ عَ أَنَّ رَجُلًا سَأَلَ أَبَاهُ مُحَمَّدَ بْنَ عَلِيٍّ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ

The book ‘Taweel Al Ayaat Al Zaahira’ – Copying from the book of Muhammad Bin Al Abbas Bin Mahyar, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Isa Bin Dawood,

‘From Abu Al-Hassan Musa^{-asws}, from his^{-asws} father^{-asws}: ‘A man asked his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} about Words of Allah^{-saww} Mighty and Majestic: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25].**

فَقَالَ أَبِي احْفَظْ يَا هَذَا وَ انظُرْ كَيْفَ تَرْوِي عَنِّي إِنَّ السَّائِلَ وَ الْمَحْرُومَ شَأْنُهُمَا عَظِيمٌ أَمَّا السَّائِلُ فَهُوَ رَسُولُ اللَّهِ فِي مَسْأَلَتِهِ اللَّهُ حَقُّهُ وَ الْمَحْرُومُ هُوَ مَنْ حَرِمَ الْحُمُسَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ ذُرِّيَّتُهُ الْأَيْمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ هَلْ سَمِعْتَ وَ فَهِمْتَ لَيْسَ هُوَ كَمَا يَقُولُ النَّاسُ.

My^{-asws} father^{-asws} said: ‘Preserve, O you, and look at how you are reporting from me^{-asws}! The beggar and the deprives, their state are mighty. As for the beggar, he is Rasool-Allah^{-saww} regarding his^{-saww} asking Allah^{-saww} for his^{-saww} rights, and the deprives, he is one who is deprived the Khums, Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} offspring, the Imams^{-asws}, may the Salawaat of Allah^{-saww} be upon them^{-asws}. Have you heard and understood? It isn’t like what the people are saying!’³⁶⁶

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ عَبَّادٍ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ بَكْرٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لِلْمُطَفِّفِينَ يَعْنِي خُمُسِكَ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ أَيَّ إِذَا سَأَرُوا إِلَى حُقُوقِهِمْ مِنَ الْعَنَائِمِ يَسْتَوْفُونَ وَ إِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ أَيَّ إِذَا سَأَلُوهُمْ حُمُسَ آلِ مُحَمَّدٍ نَقَصُوهُمْ.

And from him, from Ahmad Bin Ibrahim Bin Abbad, by his chain to Abdullah Bin Bukeyr, raising it to,

‘Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **Woe be unto the fraudsters [83:1]:** - meaning your^{-saww} Khums - **Those, when they take a measure from the people, they take it fully [83:2]** – i.e., when they come to their own rights from the war booties, they are taking it fully - **But when they measure out them, or weigh out to them, they are being**

³⁶⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 20

³⁶⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 21

deficient [83:3] – i.e., when they are asked of Khums for Progeny^{-asws} of Muhammad^{-saww}, they are being deficient’’.³⁶⁷

³⁶⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 22 H 22

CHAPTER 23 – WHAT KHUMS IS OBLIGATED IN, AND REST OF ITS RULINGS

أقول: قد مضى بعض أخبار هذا الباب في باب زكاة النقدين من أبواب الزكاة.

I (Majlisi) am saying, 'Some Ahadeeth regarding this chapter have already passed in the chapter of Zakat on cash, from chapters of Zakat'.

1- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِيمَا يُخْرَجُ مِنَ الْمَعَادِنِ وَ الْبَحْرِ وَ الْكُنُوزِ الْخُمْسُ.

(The book) 'Al Khisaal' – My father, from Muhamad Al Attar, from Ibn Isa, from Ibn Mahboub, from Ammar Bin Marwan who said,

'In what emerges from the mines, and the ocean, and the treasures, is the Khums'.³⁶⁸

2- ل، الخصال الهَمْدَانِيُّ عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْخُمْسُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الْكُنُوزِ وَ الْمَعَادِنِ وَ الْعَوَصِ وَ الْعَيْمَةِ وَ نَسِي ابْنُ أَبِي عُمَيْرٍ الْخَامِسَ.

(The book) 'Al Khisaal' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah^{asws} having said: 'The Khums is upon five things – upon the treasure, and the mines, and the diving, and the war booty' – and Ibn Abu Umeyr forgot the fifth'.³⁶⁹

قال الصدوق رحمه الله أظن الخامس الذي نسيه ابن أبي عمير مالا يرثه الرجل و هو أن يعلم أن فيه من الحلال و الحرام و لا يعرف أصحاب الحرام فيؤديه إليهم و لا يعرف الحرام بعينه فيجتنبه فيخرج منه الخمس.

Al Sadouq, may Allah^{saww} Mercy him, said, 'I think the fifth which Ibn Umeyr attributed is wealth inherited by the man, and it is that he knows there is Permissible and Prohibited (wealth) in it and he does not know the owner of the prohibited (wealth) so he can pay it back to them, nor does he know the Prohibited (part) exactly so he can stay away from it, so he should extract Khums from it'.

3- ل، الخصال فِيمَا أَوْصَى بِهِ النَّبِيُّ ص عَلِيًّا ع يَا عَلِيُّ إِنْ عَبَدَ الْمُطَلَّبِ سَنَ فِي الْجَاهِلِيَّةِ خُمْسَ سَنٍ أَخْرَاهَا اللَّهُ لَهُ فِي الْإِسْلَامِ

(The book) 'Al Khisaal' –

'Among what the Prophet^{saww} bequeathed with to Ali^{asws}: 'O Ali^{asws}! Abdul Muttalib^{as} had established Sunnahs (practices) during the Pre-Islamic period, five practices. Allah^{azwj} Flowed these for him^{as} in Al-Islam.

³⁶⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 1

³⁶⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 2

حَرَّمَ نِسَاءَ آبَائِهِ عَلَى الْأَبْنَاءِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ لَا تُنكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ

He^{as} forbade wives of the fathers unto the sons, so Allah^{azwj} Mighty and Majestic Revealed: **And you cannot marry from the women whom your fathers married [4:22].**

وَ وَجَدَ كَنْزًا فَأَخْرَجَ مِنْهُ الْخُمْسَ وَ تَصَدَّقَ بِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ الْآيَةَ

And he^{asws} found treasure, so he^{as} extracted a fifth from it and gave in charity with it, so Allah^{azwj} Revealed: **And know that whatever booty you gain from anything, so a fifth of it is for Allah [8:41]** – the Verse.

وَ لَمَّا حَفَرَ زَمْزَمَ سَمَّاهَا سِقَايَةَ الْحَاجِّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

And when he^{as} dug (the well of) Zamzam he^{as} named it as ‘Watering place for the pilgrims’, so Allah^{azwj} Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19]** – the Verse.

وَ سَنَ فِي الْقَتْلِ مِائَةً مِنَ الْإِبِلِ فَأَجْرَى اللَّهُ عَزَّ وَجَلَّ ذَلِكَ فِي الْإِسْلَامِ

And he^{as} (enacted) a practice regarding the killing, one hundred from the camels (as wergild), so Allah^{azwj} Mighty and Majestic Flowed that in Al-Islam.

وَ لَمْ يَكُنْ لِلطَّوَافِ عَدَدٌ عِنْدَ قُرَيْشٍ فَسَنَّ فِيهِمْ عَبْدُ الْمُطَّلِبِ سَبْعَةَ أَشْوَاطٍ فَأَجْرَى اللَّهُ ذَلِكَ فِي الْإِسْلَامِ.

And there did not happen to be a number for the Tawaaf in the view of Quraysh, so Abdul Muttalib^{as} enacted a Sunnah (practice) among them of seven circuits, so Allah^{azwj} Flowed that in Al Islam³⁷⁰.

4-، عيون أخبار الرضا عليه السلام القطان عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن الرضا ع ومثله و تمامه في أحوال عبد المطلب.

(The book) ‘Uyoun Akhbar Al Reza^{asws}’, may the greeting be upon him^{as} – Al Qattan, from Ahmad Al Hamdany, from Ali Bin Ali Husayn Bin Fazzal, from his father,

‘From Al-Reza^{asws}, similar to it, and its complete is in ‘Situations of Abdul Muttalib^{as}’³⁷¹.

5- مع، معاني الأخبار أبي عن سعد بن النهدبي عن ابن علقوان عن عمرو بن خالد عن زيد بن علي عن أبيه ع قال قال رسول الله ص العجماء جبار و البئر جبار و المعيد جبار و في الركاز الخمس.

(The book) ‘Ma’any Al Akhbaar – My father, from Sa’ad Bin Al Nahdy, from Ibn Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali (Bin Al-Husayn^{asws}, from his forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The wild animals are without responsibility, and the well is without

³⁷⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 3

³⁷¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 4

responsibility, and the mines are without responsibility, and in the ores (minerals) there is Khums".³⁷²

6- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَزَانِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: فِي السُّيُوبِ الْخُمْسُ.

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam, raising it to,

'The Prophet^{-saww} said: 'In 'Al-Suyoub' (ores) is the Khums".³⁷³

قال أبو عبيد السيوب الركاز و لا أراه أخذ إلا من السيب و هو العطية يقال من سيب الله و عطائه.

Abu Ubayd said: 'Al Suyoub' is the ore, and I do not consider it taken except from the ores which is the gift from Allah^{-saww}. It is called 'From the gifts of Allah^{-saww} and His^{-saww} awards'.

7- ير، بصائر الدرجات أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُرَأَتْ عَلَيْهِ آيَةُ الْخُمْسِ فَقَالَ مَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ وَ مَا كَانَ لِرَسُولِهِ فَهُوَ لَنَا

(The book) 'Basaair Al Darajaa' – Abu Muhammad, from Imran Bin Musa, from Ibn Asbaat, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I read the Verse of Khums to him^{-asws}. He^{-asws} said: 'Whatever was for Allah^{-saww}, it is for His^{-saww} Rasool^{-saww}, and whatever was for His^{-saww} Rasool^{-saww}, it is for us^{-asws}'.

ثُمَّ قَالَ وَ اللَّهُ لَقَدْ يَسَّرَ اللَّهُ عَلَى الْمُؤْمِنِينَ أَنَّهُ رَزَقَهُمْ خُمْسَةَ دَرَاهِمٍ وَ جَعَلُوا لِرَبِّهِمْ وَاحِدًا وَ أَكَلُوا أَرْبَعَةَ خَلَالًا

Then he^{-asws} said: 'And Allah^{-saww} has Eased upon the Momineen. He^{-saww} Graces them five Dirhams and Made one to be for their Lord^{-saww}, and they consume four as Permissible!'

ثُمَّ قَالَ هَذَا مِنْ حَدِيثِنَا صَعِبٌ مُسْتَصْعَبٌ لَا يَعْمَلُ بِهِ وَ لَا يَصْبِرُ عَلَيْهِ إِلَّا الْمُتَحَنُّ قَلْبُهُ لِلْإِيمَانِ.

Then he^{-asws} said: 'This is from our^{-asws} Ahadeeth, which are difficult, becoming more difficult. Neither will anyone work with it nor be patient upon it except the one whose heart has been Tested for the Eman".³⁷⁴

8- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ ع أَنَّهُ أَنَا رَجُلٌ فَقَالَ إِنِّي كَسَبْتُ مَالًا أَعْمَضْتُ فِي مَطَالِبِهِ خَلَالًا وَ حَرَامًا وَ قَدْ أَرَدْتُ التَّوْبَةَ وَ لَا أَدْرِي الْحَلَالَ مِنْهُ مِنَ الْحَرَامِ وَ قَدْ اخْتَلَطَ عَلَيَّ

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, a man came to him^{-asws}. He said, 'I have earned wealth. I had closed my eyes in seeking it, Permissible and Prohibited, and I

³⁷² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 5

³⁷³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 6

³⁷⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 7

have intended the repentance and I don't know the Permissible from it from the Prohibited, and it is mixed up upon me!'

فَقَالَ عَلِيُّ ع تَصَدَّقْ بِخُمْسِ مَالِكَ فَإِنَّ اللَّهَ قَدْ رَضِيَ مِنَ الْأَشْيَاءِ بِالْخُمْسِ وَ سَائِرِ الْمَالِ لَكَ حَلَالٌ.

Ali^{-asws} said: 'Give in charity a fifth of your wealth, for Allah^{-azwj} is Satisfied from the things with the fifth (Khums), and rest of the wealth is Permissible for you'.³⁷⁵

9- ضا، فقه الرضا عليه السلام اعلم يرحمك الله إن الأرض لله يورثها من يشاء من عباده و العاقبة للمتقين

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'May Allah^{-azwj} Mercy you! Know, **that the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].**

وَأُورِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ رَكَزَ جِبْرَائِيلُ ع بِرِجْلِهِ حَتَّى جَرَتْ خُمْسَةُ أَمْهَارٍ وَ لِسَانُ الْمَاءِ يَتَّبِعُهُ الْفَرَاتُ وَ دِجْلَةُ وَ الْبَيْلُ وَ نَهْرُ مَهْرَبَانَ وَ نَهْرُ بَلْخِ فَمَا سَقَتْ أَوْ سَقِي مِنْهَا فَلِلْإِمَامِ وَ الْبَحْرِ الْمُطِيفِ بِالْدُنْيَا

And it is reported from the Scholar. He^{-asws} said: 'Jibraeel^{-as} kicked with his^{-as} leg until five rivers flowed from it, and strips of water followed it – The Euphrates, and the Tigris, and the Nile, and the river Mahraban, and the rive Balkh. Whatever it waters or is irrigated from it, is for the Imam^{-asws}, and the ocean encircles the world'.

وَأُورِي أَنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ مَهْرَ فَاطِمَةَ ع خُمْسَ الدُّنْيَا فَمَا كَانَ لَهَا صَارَ لِوَلَدِهَا ع-

And it is reported: 'Allah^{-azwj} Majestic and Mighty Made the dowry of (Syeda) Fatima^{-asws} as being a fifth of the world. Whatever was for her^{-asws}, came to be for her^{-asws} children'.

وَ قِيلَ لِلْعَالِمِ ع مَا أَيْسَّرَ مَا يَدْخُلُ بِهِ الْعَبْدُ النَّارَ

And it was said to the Scholar, 'What is the least by which the servant would enter the Hellfire?'

قَالَ أَنْ يَأْكُلَ مِنْ مَالِ الْيَتِيمِ ذَرْبًا وَ تَخُذُ الْيَتِيمِ وَ قَالَ جَلَّ وَ عَزَّ وَ اعْلَمُوا أَنَّ عَنِتُّنُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمْسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى إِلَى آخِرِ الْآيَةِ

He^{-asws} said: 'If he consumes one Dirham from the wealth of an orphan, and we^{-asws} are the 'orphan'. And the Majestic and Exalted Said: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41]** – up to end of the Verse.

فَتَطَوَّلَ عَلَيْنَا بِذَلِكَ امْتِنَانًا مِنْهُ وَ رَحْمَةً إِذْ كَانَ الْمَالُكَ لِلنُّفُوسِ وَ الْأَمْوَالِ وَ سَائِرِ الْأَشْيَاءِ الْمَلِكِ الْحَقِيقِيِّ وَ كَانَ مَا فِي أَيْدِي النَّاسِ عَوَارِي وَ أَهْمُ مَالِكِينَ [مَالِكُونَ] جَزَاءً لَا حَقِيقَةً لَهُ

³⁷⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 8

He^{-azwj} Extended to us by His^{-azwj} Generosity and Mercy, when the owner of the souls and the wealth and rest of the things is the real owner, and whatever was in the hands of the people is temporarily, and they are owning metaphorically, there being no reality of it.

وَكُلُّ مَا أَفَادَهُ النَّاسُ فَهُوَ عَنِيمَةٌ لَا فَرْقَ بَيْنَ الْكُنُوزِ وَالْمَعَادِنِ وَالْعَوَاصِرِ وَمَالِ الْعَيْءِ الَّذِي لَمْ يُخْتَلَفْ فِيهِ وَهُوَ مَا أُدْعِيَ فِيهِ الرُّحْصَةُ وَهُوَ رِبْحُ التِّجَارَةِ وَعَلَّةُ الصَّبِيغَةِ وَسَائِرِ الْفَوَائِدِ مِنَ الْمَكَاسِبِ وَالصَّنَاعَاتِ وَالْمَوَارِيثِ وَغَيْرِهَا لِأَنَّ الْجَمِيعَ عَنِيمَةٌ وَفَائِدَةٌ وَرِزْقُ اللَّهِ جَلَّ وَعَزَّ فَإِنَّهُ رُوي أَنَّ الْخُمْسَ عَلَى الْحَبَّاطِ مِنْ إِبْرَتِهِ وَالصَّانِعِ مِنْ صِنَاعَتِهِ

All what benefit the people are the spoils, the is no difference between the treasures, and the minerals, and the diving, and wealth of spoils of war which there is no differing in it, and it is what the permission is claimed, and it is profiting from the business, and earning from the craftsmanship, and rest of the benefits from the earnings and the manufacturing, and the inheritances and others, because entirety of the gains and benefits and sustenance of Allah^{-azwj} Majestic and Mighty, for it has been reported that the Khums is upon the tailor from his needle, and the craftsman from his craftsmanship.

فَعَلَى كُلِّ مَنْ عَدِمَ مِنْ هَذِهِ الْوُجُوهِ مَالًا فَعَلَيْهِ الْخُمْسُ فَإِنْ أَخْرَجَهُ فَقَدْ آدَى حَقَّ اللَّهِ مَا عَلَيْهِ وَتَعَرَّضَ لِلْمَزِيدِ وَحَلَّ لَهُ الْبَاقِي [مِنْ] مَالِهِ وَطَابَ وَكَانَ اللَّهُ أَقْدَرَ عَلَى إِجْزَارِ مَا وَعَدَ الْعِبَادَ مِنَ الْمَزِيدِ وَالتَّطْهِيرِ مِنَ الْبُخْلِ عَلَى أَنْ يُغْنِيَ نَفْسَهُ بِمَا فِي يَدَيْهِ مِنَ الْحَرَامِ الَّذِي بَخَلَ فِيهِ نَلَّ قَدْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُمْسُ الْمُبِينُ

Upon every one who gains wealth from these aspects, upon him is the Khums. If he extracts it, so he has fulfilled the right of Allah^{-azwj} what is upon him, and exposure for the increase, and the remainder of his wealth is Permissible for him, and good, and Allah^{-azwj} would be Able upon Fulfilling what He^{-azwj} has Promised the servants, of the increase and the Purification from the stinginess, based upon the he would be self-sufficient from what is in his hands from the Prohibited which he had been stingy in, but he loses **the world and the Hereafter. That is the clear loss [22:11].**

فَاتَّقُوا اللَّهَ وَ أَخْرَجُوا حَقَّ اللَّهِ بِمَا فِي أَيْدِيكُمْ يُبَارِكِ اللَّهُ لَكُمْ فِي بَاقِيهِ وَ يَزِدْكُمْ فَإِنَّ اللَّهَ جَلَّ وَعَزَّ الْعَنِيُّ وَ نُحْنُ الْمُفْرَأُ وَ قَدْ قَالَ اللَّهُ لَنْ يَبَالَ اللَّهُ لِحُومِهَا وَ لَا دِمَائِهَا وَ لَكِنْ يَبَالُهُ التَّقْوَى مِنْكُمْ

Fear Allah^{-azwj} and extract the right of Allah^{-azwj} from whatever is in your hands, Allah^{-azwj} will Bless you in its remainder, for Allah^{-azwj} Majestic and Might is the Rich and we are the poor, **It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37].**

فَلَا تَدْعُوا التَّقَرُّبَ إِلَى اللَّهِ جَلَّ وَعَزَّ بِالْقَلِيلِ وَ الْكَثِيرِ عَلَى حَسَبِ الْإِمْتِنَانِ وَ بَادِرُوا بِذَلِكَ الْحَوَادِثِ وَ اخْذَرُوا عَوَاقِبَ التَّسْوِيفِ فِيهَا فَإِنَّمَا هَلَكَ مَنْ هَلَكَ مِنَ الْأُمَّمِ السَّالِفَةِ بِذَلِكَ وَ بِاللَّهِ الْإِعْتِصَامُ.

Do not leave drawing closer to Allah^{-azwj} Majestic and Mighty with the little and the more in accordance to the possibility, and rush to the incidents with that and be cautious of the

Punishment of the delaying in it, for rather the one who was destroyed from the previous communities was destroyed due to that, and with Allah^{-azwj}, hold on firmly”.³⁷⁶

10- شي، تفسير العياشي عن ابن سنان عن أبي عبد الله ع قال سمعته يقول في الغنيمة يخرج منها الخمس و يقسم ما بقي بين من قاتل عليه و ولي ذلك و أمّا الفية و الأثقال فهو خالص لرسول الله ص.

Tafseer Al Ayyashi – from Ibn Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘In the war booty, extract the Khums from it and divide what remains between the ones who had fought upon it, and commander of that, and as for the ‘Fey’ and the spoils of war, it is purely for Rasool-Allah^{-saww}’.³⁷⁷

11- شي، تفسير العياشي عن الحلبي عن أبي عبد الله ع في الرجل من أصحابنا في لوائهم فيكون معهم فيصيب غنيمته قال يؤذي حسنا و يطيب له.

Tafseer Al Ayyashi – from Al Halby,

‘From Abu Abdullah^{-asws} regarding the man from our companions in their flags, for he happens to be with them and attains spoils of war. He^{-asws} said: ‘Khums (fifth) is for us^{-asws} and it is good for him’.³⁷⁸

12- شي، تفسير العياشي عن الطيار عن أبي عبد الله ع قال: يخرج خمس الغنيمة ثم يقسم أربعة أحاس على من قاتل على ذلك و وليه.

Tafseer Al Ayyashi – from Al Tayyar,

‘From Abu Abdullah^{-asws} having said: ‘Extract Khums (fifth) of the spoils of war, then distribute the four-fifths upon the ones who had fought upon that and its commander’.³⁷⁹

13- شي، تفسير العياشي عن إسحاق بن عمار قال سمعته يقول لا يغدر عبداً اشترى من الخمس شيئاً أن يقول يا رب اشترئته بمالي حتى يأذن له أهل الخمس.

Tafseer Al Ayyashi – from Is’haq Bin Ammar who said,

‘I heard him^{-asws} saying: ‘There is no excuse for a servant who buys anything from the Khums, that he should say, ‘O Lord^{-azwj}! I have bought it from my wealth!’’, until the owner of the Khums permits it for him’.³⁸⁰

14- شي، تفسير العياشي عن إبراهيم بن محمد قال: كتبت إلى أبي الحسن الثالث ع أسأله عما يجب في الضياع فكاتب الخمس بعد المؤونة

Tafseer Al Ayyashi – from Ibrahim Bin Muhammad who said,

³⁷⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 9

³⁷⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 10

³⁷⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 11

³⁷⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 12

³⁸⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 13

'I wrote to Abu Al-Hassan^{-asws} the 3rd, asking him^{-asws} about what is obligated regarding the estate. He^{-asws} said: 'The Khums (fifth) after the provision (for family)'.

قَالَ فَتَاطَرْتُ أَصْحَابَنَا فَقَالُوا الْمَثُونَةُ بَعْدَ مَا يَأْخُذُ السُّلْطَانُ وَ بَعْدَ مَثُونَةِ الرَّجُلِ

He said, 'I discussed with our companions. They said, 'The provision is after what the rules takes (as taxation), and after provision (for family) of the man'.

فَكَتَبْتُ إِلَيْهِ أَنَّكَ قُلْتَ الْخُمْسُ بَعْدَ الْمَثُونَةِ وَأَنَّ أَصْحَابَنَا اِخْتَلَفُوا فِي الْمَثُونَةِ

I wrote to him^{-asws}, 'You^{-asws} had said the Khums is after the provision, and our companions are differing regarding the provision!'

فَكَتَبَ الْخُمْسُ بَعْدَ مَا يَأْخُذُ السُّلْطَانُ وَ بَعْدَ مَثُونَةِ الرَّجُلِ وَ عِيَالِهِ.

He^{-asws} wrote: 'The Khums is after what the ruler takes (taxation) and after provision of the man and his dependants"³⁸¹.

15- شي، تفسير العياشي عَنْ فَيْضِ بْنِ أَبِي شَيْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَشَدَّ مَا يَكُونُ النَّاسُ حَالًا يَوْمَ الْقِيَامَةِ إِذَا قَامَ صَاحِبُ الْخُمْسِ فَقَالَ يَا رَبِّ خُمُوسِي وَ إِنِّي شِيعَتُنَا مِنْ ذَلِكَ فِي حِلٍّ.

Tafseer Al-Ayyashi – The severest of states what the people would be in on the Day of Qiyamah is when owner of the Khums will stand and say: 'O Lord^{-saww}! My^{-ajfj} Khums!', and our^{-asws} Shias are in permission from that"³⁸².

16- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ لِأَصْحَابِهِ أَيُّكُمْ أَدَّى زَكَاتَهُ الْيَوْمَ قَالَ عَلِيٌّ ع أَنَا

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – 'Rasool-Allah^{-saww} said: 'Which one of you paid his Zakat today?' Ali^{-asws} said: 'I^{-asws} did!'.

فَأَسَرَ الْمُنَافِقُونَ فِي أُخْرِيَاتِ الْمَجْلِسِ بَعْضُهُمْ إِلَى بَعْضٍ يَقُولُ وَ أَيُّ مَالٍ لِعَلِيٍّ حَتَّى يُؤَدِّيَ مِنْهُ الزَّكَاةَ

The hypocrites started whispering privately to each at the far ends of the gathering, saying, 'And which wealth does Ali^{-asws} have until he^{-asws} paid the Zakat from it?'

فَقَالَ رَسُولُ اللَّهِ ص مَا يُبِيرُ هَؤُلَاءِ الْمُنَافِقُونَ فِي أُخْرِيَاتِ الْمَجْلِسِ

Rasool-Allah^{-saww} said: 'What are these hypocrites whispering in the end of the gathering?'

قَالَ عَلِيٌّ ع بَلَى قَدْ أَوْصَلَ اللَّهُ تَعَالَى إِلَى أُذُنِي مَقَالَتَهُمْ يَقُولُونَ وَ أَيُّ مَالٍ لِعَلِيٍّ حَتَّى يُؤَدِّيَ زَكَاتَهُ

³⁸¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 14

³⁸² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 15

Ali^{-asws} said: ‘Yes, Allah^{-azwj} the Exalted has Caused their words to arrive to my^{-asws} ears. They are saying, ‘And which wealth is there for Ali^{-asws} until he^{-asws} paid his^{-asws} Zakat?’

كُلُّ مَالٍ يُعْتَمَرُ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ فَلِي حُصَّةٌ بَعْدَ وَفَاتِكَ يَا رَسُولَ اللَّهِ وَ حُكْمِي عَلَى الَّذِي مِنْهُ لَكَ فِي حَيَاتِكَ جَائِزٌ فَإِنِّي نَفْسِكَ وَ أَنْتَ نَفْسِي

Every wealth which is a war booty from this day of ours up to the Day of Qiyamah, so a fifth of it is for me^{-asws} after your^{-sawww} passing away, O Rasool-Allah^{-sawww}, and my^{-asws} decision upon that which is from it, is allowed during your^{-sawww} lifetime, for I^{-asws} am your^{-sawww} self, and you^{-sawww} are my^{-asws} self’.

قَالَ رَسُولُ اللَّهِ ص كَذَلِكَ هُوَ يَا عَلِيُّ وَ لَكِنْ كَيْفَ أَذْنَيْتَ زَكَاةَ ذَلِكَ

Rasool-Allah^{-sawww} said: ‘Like that it is, O Ali^{-asws}, but how did you^{-asws} pay that Zakat?’

فَقَالَ عَلِيُّ ع عَلِمْتُ بِتَعْرِيفِ اللَّهِ إِبَائِي عَلَى لِسَانِكَ أَنَّ نُبُوتَكَ هَذِهِ سَيَكُونُ بَعْدَهَا مَلِكٌ عَضُوضٌ وَ جَبْرِيَّةٌ فَيَسْتَوْلِي عَلَى حُصِّي مِنَ السَّبْيِ وَ الْعَنَائِمِ فَيَبِيعُونَهُ فَلَا يَحِلُّ لِمُشْتَرِيهِ لِأَنَّ نَصِيْبِي فِيهِ

Ali^{-asws} said: ‘O Rasool-Allah^{-sawww}! Allah^{-azwj} Taught, by the Introduction by Allah^{-azwj} to me^{-asws}, upon your^{-sawww} tongue – that this Prophet-hood of yours^{-sawww}, would happen to be after it kings (ruler) devouring and tyrannous, and they would be in charge over my^{-asws} fifth (Khums) from the captives and the war booty. They would sell these and it would not be Permissible for its buyer (to be buying it), because my^{-asws} share would be in it.

فَقَدْ وَهَبْتُ نَصِيْبِي فِيهِ لِكُلِّ مَنْ مَلَكَ شَيْئاً مِنْ ذَلِكَ مِنْ شِيعَتِي فَيَحِلُّ لَهُمْ مَنَافِعُهُمْ مِنْ مَأْكَلٍ وَ مَشْرَبٍ وَ لَتَطْيِبَ مَوَالِدُهُمْ فَلَا يَكُونُ أَوْلَادُهُمْ أَوْلَادَ حَرَامٍ

So I^{-asws} have gifted my^{-asws} share which would be in it to everyone who owns anything from that, from my^{-asws} Shias, in order for it to be Permissible for them, from their benefits and eating and drinking, and in order to purify their births, and their children would not become the unlawful children (bastards).

قَالَ رَسُولُ اللَّهِ ص مَا تَصَدَّقَ أَحَدٌ أَفْضَلَ مِنْ صَدَقَتِكَ وَ قَدْ تَبِعَكَ رَسُولُ اللَّهِ فِي فِعْلِكَ أَحَلَّ لِشِيعَتِهِ كُلِّ مَا كَانَ مِنْ غَنِيْمَةٍ وَ يَبِيعُ مِنْ نَصِيْبِي عَلَى وَاحِدٍ مِنْ شِيعَتِي وَ لَا أَجْلَهُ أَنَا وَ لَا أَنْتَ لِعَبْرِهِمْ.

Rasool-Allah^{-sawww} said: ‘No one has given in charity anything more superior than your^{-asws} charity, and Rasool-Allah^{-sawww} has concurred with your^{-asws} deed. It is Permissible of his^{-asws} Shias, everything what was in it from his^{-asws} war booty, and a sale from his^{-asws} share, upon anyone from his^{-asws} Shias, and neither do I^{-asws} nor do you^{-asws} should permit it for others’’.³⁸³

17- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لُحْدُ مَالِ النَّاصِبِ حَيْثُ وَجَدَتْ وَ ابْعَثْ إِلَيْنَا بِالْحُمْسِ.

(The book) 'Al Saraair' – Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Al Moalla Bin Khuneys,

'From Abu Abdullah^{-asws} having said: 'Seize wealth of the Nasibis wherever you find it, and send it to us^{-asws} with the Khums!''³⁸⁴

18- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خُذْ مَالَ النَّاصِبِ حَيْثُ وَجَدْتَهُ وَارْفَعْ إِلَيْنَا الْخُمْسَ.

(The book) 'Al Saraair' – Muhammad Bin Ali, from Ahmad Bin Al-Husayn, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'Seize wealth of the Nasibi wherever you find it, and raise the Khums to us^{-asws}!''³⁸⁵

قال محمد بن إدريس رحمه الله الناصب المعني في هذين الخبرين أهل الحرب لأنهم ينصبون الحرب للمسلمين و إلا فلا يجوز أخذ مال مسلم و لا ذمي على وجه من الوجوه.

Muhammad Bin Idrees, may Allah^{-saww} Mercy him, said, 'The meaning of the 'Nasibi' in these two Ahadeeth, and the people are at war, because they are setting up the war to the Muslims, or except it is no allowed to seize wealth of a Muslim nor a 'Zimmy' upon any aspects from the aspects'.

19- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ فَارِسٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي بصيرٍ قَالَ: إِنَّ عَلْبَاءَ الْأَسَدِيِّ وَابْنَ الْبَحْرَيْنِ فَأَفَادَ سَبْعِمِائَةَ أَلْفِ دِينَارٍ وَ دَوَابَّ وَ رِقِيْقًا

(The book) 'Rijaal' of Al Kashy – Muhammad Bin Masoud, from Ibrahim Bin Muhammad Bin Faris, from Ibn Yazeed, from Ibn Abu Umeyr, from Shihab Bin Abd Rabbih, from Abu Baseer who said,

'Ilba'a Al-Asady became governor of Al-Bahrain. He achieved seven hundred thousand Dinars, and animals, and slaves'.

قَالَ فَحَمَلَ ذَلِكَ كُلَّهُ حَتَّى وَضَعَهُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ ع ثُمَّ قَالَ إِنَّي وَوَيْتُ الْبَحْرَيْنِ لِبَيْتِ أُمَّيَّةٍ وَ أَقْدْتُ كَذَا وَ كَذَا وَ قَدْ حَمَلْتُهُ كُلَّهُ إِلَيْكَ وَ عَلِمْتُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لَهُمْ مِنْ ذَلِكَ شَيْئًا وَ أَنَّهُ كُلُّهُ لَكَ

He (Abu Baseer) said, 'He carried that, all of it, until he placed it in front of Abu Abdullah^{-asws}. Then he said, 'I governed Al Bahrain for the clan of Umayya and I benefitted such and such. I have carried all of it to you^{-asws}, and I have known that Allah^{-saww} Mighty and Majestic has not Make anything from that for them, and all of it is for you^{-asws}!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع هَاتِهِ

Abu Abdullah^{-asws} said to him: 'Give it!'

³⁸⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 17

³⁸⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 18

قَالَ فَوَضَعَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ قَدْ قَبَلْنَا مِنْكَ وَوَهَبْنَا لَكَ وَأَخْلَلْنَاكَ مِنْهُ وَضَمْنَا لَكَ عَلَى اللَّهِ الْجَنَّةَ.

He (Abu Baseer) said, 'He placed it in front of him^{-asws}. He^{-asws} said: 'We^{-asws} accept from You^{-saww} and we^{-asws} have hereby gifted to you and made it permissible for you from it, and we hereby guaranteed the Paradise for you based upon Allah^{-saww}!'³⁸⁶

20- كَش، رجال الكشي خَلَفَ بَنُ حَمَّادٍ عَنِ سَهْلِ عَنِ بَكْرِ بْنِ صَالِحٍ عَنِ عَبْدِ الْجَبَّارِ بْنِ الْمُبَارَكِ النَّهَّائِدِيِّ قَالَ: أَتَيْتُ سَيِّدِي سَنَةَ تِسْعٍ وَ مِائَتَيْنِ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي رُوَيْتُ عَنْ آبَائِكَ أَنَّ كُلَّ فَنَحٍ فُتِحَ بِضَلَالٍ فَهُوَ لِلْإِمَامِ

(The book) 'Rijal' of Al Kashi – Khalaf bin Hammad, from Sahl, from Bakr Bin Salih, from Abdul Jabbar Bin Al Mubarak Al Nahwandy who said,

'I came to my master in the year two hundred and nine. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I have reported from your^{-asws} forefathers^{-asws} that every conquest is conquest of straying, so it is for the Imam^{-asws}'.

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ جُعِلْتُ فِدَاكَ فَإِنَّهُ أَتَوَا بِي مِنْ بَعْضِ الْفُتُوحِ الَّتِي فُتِحَتْ عَلَى الضَّلَالِ وَ قَدْ تَخَلَّصْتُ مِنَ الَّذِينَ مَلَكَونِي بِسَبَبِ مِنَ الْأَسْبَابِ وَ قَدْ أَتَيْتُكَ مُسْتَرْقِئًا مُسْتَعْبِدًا

I said, 'May I be sacrificed for you^{-asws}! There came to me from one of the conquests which was conquest upon the straying, and I have freed myself from those who had controlled me, by a cause from the causes, and I have come to you^{-asws} stealthily seeking assistance'.

فَقَالَ قَدْ قَبِلْتُ

He^{-asws} said, 'I^{-asws} hereby accept'.

قَالَ فَلَمَّا حَضَرَ حُرُوجِي إِلَى مَكَّةَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي قَدْ حَجَّجْتُ وَ تَزَوَّجْتُ وَ مَكْتَسَبِي مِمَّا يَعْطَفُ عَلَيَّ إِخْوَانِي لَا شَيْءَ لِي غَيْرُهُ فَمُرِنِي بِأَمْرِكَ

He said, 'When my going out to Makkah presented, I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I have performed Hajj, and got married, and my earnings have been from what my brothers were compassionate upon me. There is nothing for me other than it, so instruct me with your^{-asws} instructions!'

فَقَالَ لِي انصَرِفْ إِلَى بِلَادِكَ وَ أَنْتَ مِنْ حَجِّكَ وَ تَزْوِيجِكَ وَ كَسْبِكَ فِي جِلِّ

He^{-asws} said to me, 'Go to your city and you are in permission from your Hajj and your marriage and your earnings'.

³⁸⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 19

فَلَمَّا كَانَ سَنَةً ثَلَاثَ عَشْرَةَ وَ مِائَتَيْنِ أَتَيْتُهُ فَذَكَرْتُ لَهُ الْعُبُودِيَّةَ الَّتِي التَزَمْتُهَا فَقَالَ أَنْتَ حُرٌّ لَوَجْهِ اللَّهِ

When it was the year two hundred and thirteen, I came to him^{-asws}. I mentioned to him the servitude which I had necessitated. He^{-asws} said: 'You are free for the Face of Allah^{-saww}!'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَكْتُبُ لِي بِهِ عَهْدَةً

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Write an agreement for me with it'.

فَقَالَ تَخْرُجُ إِلَيْكَ غَدًا

He^{-asws} said: 'It shall come out to you tomorrow'.

فَخَرَجَ إِلَيَّ مَعَ كُتُبِي كِتَابٌ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَشْجَبِيِّ الْعَلَوِيِّ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَفْتَاهُ أَيُّ أَعْتَقْتِكَ لَوَجْهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ لَا رَبَّ لَكَ إِلَّا اللَّهُ وَ لَيْسَ عَلَيْكَ سَبِيلٌ وَ أَنْتَ مَوْلَايَ وَ مَوْلَى عَقِيٍّ مِنْ بَعْدِي

There emerged to me along with my agreement, a letter in which was: 'In the Name of Allah^{-saww} the Beneficent, the Merciful! This is a letter from Muhammad^{-asws} Bin Ali^{-asws} the Hashemite, the Alawite, to Abdullah Bin Al-Mubarak. I^{-asws} have liberated you for the Face of Allah^{-azwj} and the House of the Hereafter! There is no lord for you except Allah^{-azwj} and there isn't any way upon you (to be enslaved), and you were my^{-asws} slave and slave of my^{-asws} posterity after me!'

وَ كَتَبَ فِي الْمُحَرَّمِ سَنَةَ ثَلَاثَ عَشْرَةَ وَ مِائَتَيْنِ وَ وَقَعَ فِيهِ مُحَمَّدُ بْنُ عَلِيٍّ بِحِطِّ يَدِهِ وَ خَتَمَهُ بِخَاتَمِهِ.

And he^{-asws} wrote in Muharram of the year two hundred and thirteen, and Muhammad Bin Ali^{-asws} signed in it with his^{-asws} own handwriting and sealed it with his^{-asws} seal³⁸⁷.

21- الْهُدَايَةُ، كُلُّ شَيْءٍ يَبْلُغُ قِيَمَتُهُ دِينَارًا فَفِيهِ الْحُمْسُ لِلَّهِ وَ لِرَسُولِهِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ

(The book) 'Al Hidayat' –

'All things reaching the value of a Dinar, in it is the fifth (khums) for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, and for the one with kinship, and the orphans, and the needy, and the traveller.

وَ أَمَّا الَّذِي لِلَّهِ فَهُوَ لِرَسُولِهِ وَ مَا لِرَسُولِهِ فَهُوَ لَهُ وَ ذَوِي الْقُرْبَى فَهُمْ أَقْرَبَاؤُهُ وَ الْيَتَامَى يَتَامَى أَهْلِ بَيْتِهِ وَ الْمَسَاكِينُ مَسَاكِينُهُمْ وَ ابْنِ السَّبِيلِ ابْنُ سَبِيلِهِمْ وَ أَمْرٌ ذَلِكَ إِلَى الْإِمَامِ يُرْفَعُهُ فِيهِمْ كَيْفَ شَاءَ عَلَيْهِمْ حَضَرَ كُلُّهُمْ أَوْ بَعْضُهُمْ.

And as for which is for Allah^{-azwj}, it is for His^{-azwj} Rasool^{-saww}, and whatever is for His^{-azwj} Rasool^{-saww}, it is for him^{-saww}; and the ones with kinship, they are his^{-saww} relatives, and the orphans are orphans of People^{-asws} of his^{-saww} Household, and the needy are their needy ones, and the travellers are their travellers, and the command of that is to the Imam^{-asws} to

³⁸⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 20

distribute it among them however he^{-asws} so desires, whether all of them are present or some of them".³⁸⁸

³⁸⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 23 H 21

