

بحار الأنوار

BIHAR AL-ANWAAR

Part 3 out of 4

الجزء الثالث و التسعون

Volume 93

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

TABLE OF CONTENTS

CHAPTER 24 – TYPES OF ONES DESERVING OF THE KHUMS, AND METHOS OF THE DISTRIBUTION TO THEM	2
CHAPTER 25 – THE SPOILS OF WAR.....	15
CHAPTER 26 – MERIT OF CONNECTING WITH (HELPING) THE IMAM ^{-asws}	33
CHAPTER 27 – PRAISE OF THE GOODLY OFFSPRING AND REWARDS OF CONNECTING (HELPING) THEM	36
CHAPTER 28 – PURIFYING THE WEALTH, THE PERMISSIBLE MIXED WITH THE PROHIBITED	67
CHAPTER 29 – RULING OF THE ONE WHO ATTRIBUTES HIS LINEAGE TO THE PROPHET ^{-saww} FROM THE DIRECTION OF THE MOTHER, REGARDING THE KHUMS AND THE ZAKAT	71
THE BOOK OF FASTING	82
CHAPTER 30 – THE MERIT OF FASTS.....	82
CHAPTER 31 – THE TYPES OF FASTS AND THEIR CATEGORIES, AND THE DAYS WHICH IT IS RECOMMENDED TO FAST IN, AND THE DAYS IN WHICH IT IS PROHIBITED, AND CATEGORIES FASTING OF PERMISSION	99

باب 24 أصناف مستحق الخمس و كيفية القسمة عليهم

CHAPTER 24 – TYPES OF ONES DESERVING OF THE KHUMS, AND METHOS OF THE DISTRIBUTION TO THEM

الآيات الأنفال و اعلموا أمّا غنيمتكم من شيءٍ فإنّ لله خمسُهُ و للرّسول و لذي القربى و اليّتامى و المساكين و ابن السبيل إنّ كنتم آمنتم بالله و ما أنزلنا على عبّادنا يوم الفرقان يوم التقى الجمعان و الله على كلّ شيءٍ قديرٌ

The Verses – (Surah) Al Anfaal: ***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, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41].***

الحشر ما أفاض الله على رسوله من أهل القرى فلله و للرّسول و لذي القربى و اليّتامى و المساكين و ابن السبيل كي لا يكون دولة بين الأغنياء منكم.

(Surah) Al Hashr: ***Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. [59:7].***

1- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن قول الله تبارك و تعالی و اعلموا أنما غنمتم من شيء فأن لله خمسته و للرَسُول و لذی القربی و الیتامی فقیل له أ فرأیت إن كان صنف من هذه الأصناف أكثر و صنف أقل من صنف كيف یصنع به

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'Al-Reza^{-asws} was asked about Words of Allah^{-azwj} Blessed and Exalted: **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, and the orphans, [8:41]**. It was said to him^{-asws}, 'What is your^{-asws} view, if a type from these types was more (in number), and a type is less from a type, how would it be dealt with?'

قال ذلك إلى الإمام ع أ رأيت رسول الله ص كيف صنع أ ليس إنما كان يفعل ما يرى هو و كذلك الإمام.

He^{-asws} said: 'That is up to the Imam^{-asws}. Do you not see how Rasool-Allah^{-saww} had done? Hadn't he^{-saww} does what he^{-asws} saw fit? And like that is the Imam^{-asws}''¹.

2- ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق ابن شاذويه و ابن مسرور معاً عن محمد الحميري عن أبيه عن الركان قال: احتج الرضا ع على علماء العامة في فضل العترة الطاهرة بخصرة المأمون فقال ع فيما قال و أما التامة فقول الله عز و جل و اعلموا أنما غنمتم من شيء فأن لله خمسته و للرَسُول و لذی القربی

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) Al 'Al Amaali' of Al Sadouq – Ibn Shazawayh and Ibn Masrou, both together from Muhammad Al Himeyri, from his father, from Al Rayyan who said,

'Al-Reza^{-asws} argued against scholars of the general Muslims regarding merits of the Pure Offspring, in the presence of (the caliph) Al-Mamoun: 'And as for the eighth, so Allah^{-azwj} Mighty and Majestic is Saying: **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]**.

فقرن سهم ذي القربى مع سهمه و سهم رسوله فهذا فضل أيضاً بين الأهل و الأمة لأن الله جعلهم في حبي و جعل الناس في حبي دون ذلك و رضي لهم ما رضي لنفسه و اصطفاهم فيه فبدأ بنفسه ثم برسوله ثم بذی القربی

Thus, He^{-azwj} Paired the portion of the relatives with His^{-azwj} Portion and the portion of His^{-azwj} Rasool^{-saww}. So this is a merit as well between the Progeny^{-asws} and the people, because Allah^{-azwj} Exalted Made them^{-asws} to be in goodness and Made the people to be in goodness besides that, and was Pleased for them^{-asws} what He^{-azwj} was Pleased for Himself, and Chose them^{-asws} with regards to it. Thus He^{-azwj} Began with Himself^{-azwj}, then with His^{-azwj} Rasool^{-as}, then with the relatives.

بكل ما كان من الفيء و العنينة و غير ذلك بما رضي به جل و عز لنفسه و رضيهم لهم فقال و قوله الحق و اعلموا أنما غنمتم من شيء فأن لله خمسته و للرَسُول و لذی القربی

Therefore, everything which was from Al Fey and the booty and other than that from what the Majestic and Mighty is Pleased for Himself^{-azwj}, Necessitated for them. He^{-azwj} Said and His⁻

¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 1

azwj Word is the Truth: **And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin [8:41].**

فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ التَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ

This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah^{-azwj} which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].**

وَ أَمَّا قَوْلُهُ وَ الْبِنَامَى وَ الْمَسَاكِينِ فَإِنَّ النَّبِيَّ إِذَا انْقَطَعَ مِنْهُ خَرْجٌ مِنَ الْعَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ كَذَلِكَ الْمَسْكِينُ إِذَا انْقَطَعَ مِنْهُ مَا يَكُنْ لَهُ نَصِيبٌ مِنَ الْعَنَمِ وَ لَا يَحِلُّ لَهُ أَخْذُهُ

And as for His^{-azwj} Words: **and the orphans and the needy [8:41]**, so the orphan is when the amount of his share is cut off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it.

وَ سَهُمْ ذِي الْقُرْبَىٰ إِلَى يَوْمِ الْقِيَامَةِ قَائِمٌ لَهُمْ لِلْعَنِيِّ وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَحَدٌ أَغْنَىٰ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا مِنْ رَسُولِهِ

And the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah^{-azwj} Mighty and Majestic, nor (richer) than His^{-azwj} Rasool^{-saww}.

فَجَعَلَ لِنَفْسِهِ مَعَهَا [مِنْهَا] سَهْمًا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَ لِنَفْسِهِ وَ لِرَسُولِهِ رَضِيَ لَهُمْ وَ كَذَلِكَ الْقِيَامَةُ مَا رَضِيَ مِنْهُ لِنَفْسِهِ وَ لِنَبِيِّهِ ص رَضِيَ لِيَذِي الْقُرْبَىٰ كَمَا أَجْرَاهُمْ فِي الْعَنِيمَةِ

He^{-azwj} Made a share for Himself^{-azwj} from it and a share for His^{-azwj} Rasool^{-saww}. Whatever He^{-azwj} was Pleased for Himself^{-azwj}, and for His^{-azwj} Rasool^{-saww}, He^{-azwj} was Pleased for them^{-asws}. And similar to that is Al Fey. Whatever He^{-azwj} was Pleased from it for Himself^{-azwj} and for His^{-azwj} Prophet^{-saww}, He^{-azwj} was Pleased for the near relatives, just as He^{-azwj} Flowed them regarding the booty.

فَبَدَأَ بِنَفْسِهِ جَلَّ جَلَالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِهِمْ وَ قَرَنَ سَهْمَهُمْ بِسَهْمِ اللَّهِ وَ سَهْمِ رَسُولِهِ

Thus He^{-azwj} Began with Himself^{-azwj}, Majestic is His^{-azwj} Majesty, then with His^{-azwj} Rasool^{-saww}, then with them^{-asws}, and their^{-asws} share is Paired with the Share of Allah^{-azwj} and the share of His^{-azwj} Rasool^{-saww}.

وَ كَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ وَ كَذَلِكَ آيَةُ الْوَلَايَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا

Similar to that is the obedience. He^{-azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with Divine authority from among you [4:59].** He^{-azwj} Began with Himself^{-azwj} before, then with His^{-azwj} Rasool^{-saww}, then with the People^{-asws} of his^{-saww} Household. And

similar to that is the Verse of the Wilayah ***But rather, only Allah is your Guardian and His Rasool and those who believe [5:55].***

فَجَعَلَ وَلَا يَتَّخِذُ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْعَنِيمَةِ وَالْفَيْءِ

Thus He^{-azwj} Made their^{-asws} Wilayah with the obedience to the Rasool^{-saww}, being paired with His^{-azwj} obedience, just as He^{-azwj} Made their^{-asws} share with the share of the Rasool^{-saww} paired with His^{-azwj} Share in the booty and Al-Fey.

فَتَبَارَكَ اللَّهُ وَتَعَالَى مَا أَعْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ نَفْسَهُ وَ نَزَّ رَسُولَهُ وَ نَزَّ أَهْلَ بَيْتِهِ فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبِهِمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ

The Blessed and Exalted, how great is His^{-azwj} Bounty upon the People^{-asws} of this Household. So, when the story of the charity came, He^{-azwj} Removed His^{-azwj} Rasool^{-saww} and Removed the People^{-asws} of his^{-saww} Household, and He^{-azwj} Said: ***But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer. Being an Ordinance from Allah [9:60].***

فَهَلْ نَجِدُ فِي شَيْءٍ مِّنْ ذَلِكَ أَنَّهُ جَعَلَ عَزَّ وَ جَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِي الْقُرْبَىٰ لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولَهُ نَزَّ أَهْلَ بَيْتِهِ

Can you find in anything from that, that the Mighty and Majestic Made a Share to be for Himself^{-azwj}, or for His^{-azwj} Rasool^{-saww}, or for the relatives? Because, when He^{-azwj} Removed Himself^{-azwj} from the Charity, and Removed His^{-azwj} Rasool^{-saww}, (also) Removed the People^{-asws} of his^{-saww} Household.

لَا بَلْ حَرَّمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ فَلَمَّا طَهَّرَهُمُ اللَّهُ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ فَهَذِهِ التَّامَّةُ.

No! But, He^{-azwj} Prohibited upon them^{-asws}, because the charity is Prohibited upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and it is the dirt of the people. It is not Permissible for them^{-asws} because they^{-asws} are clean from every filth and grime. So when Allah^{-azwj} Purified them^{-asws} and Chose them^{-asws}, was Pleased for them^{-asws} what He^{-azwj} was Pleased for Himself^{-azwj}, and Disliked for them^{-asws} whatever He^{-azwj} Disliked for Himself^{-azwj}, Mighty and Majestic. So, this is the eighth".²

3- فس، تفسير القمي وَ اعْلَمُوا أَنَّمَا عَنِتُّمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ حُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ وَ هُوَ الْإِمَامُ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فَهُمْ أَيْتَامُ آلِ مُحَمَّدٍ خَاصَّةً وَ مَسَاكِينُهُمْ وَ أَبْنَاءُ سَبِيلِهِمْ خَاصَّةً

Tafseer Al-Qummi - ***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, - and he^{-asws} is the Imam^{-asws} - and the orphans, and the needy and the wayfarer, [8:41].*** They^{-asws} are orphans of Progeny^{-asws} of Muhammad^{-saww} especially, and their^{-asws} needy ones, and their^{-asws} travellers in particular.

² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 2

فَمِنَ الْغَنِيمَةِ يُخْرَجُ الْخُمْسُ وَ يُقْسَمُ عَلَى سِتَّةِ أَشْهُمٍ سَهْمٌ لِلَّهِ وَ سَهْمٌ لِرَسُولِ اللَّهِ وَ سَهْمٌ لِلْإِمَامِ فَسَهْمُ اللَّهِ وَ سَهْمُ الرَّسُولِ يَرْثُهُ الْإِمَامُ فَيَكُونُ لِلْإِمَامِ ثَلَاثَةٌ أَشْهُمٍ مِنْ سِتَّةٍ وَ الثَّلَاثَةُ الْأَشْهُمُ لِإِيْتَامِ آلِ الرَّسُولِ وَ مَسَاكِينِهِمْ وَ أَبْنَاءِ سَبِيلِهِمْ

From the spoils of war, the fifth (Khums) would be extracted and distributed upon six shares – a share of Allah^{-sawww}, and a share for Rasool-Allah^{-sawww}, and a share for the Imam^{-asws}. The Share of Allah^{-sawww} and share of the Rasool^{-sawww} is inherited by the Imam^{-asws}, there for the Imam^{-asws} would be three shares from six, and the three shares are for Progeny of the Rasool^{-sawww}, and their^{-asws} needy, and their^{-asws} travellers.

وَ إِذَا صَارَتْ لِلْإِمَامِ وَحْدَهُ مِنَ الْخُمْسِ ثَلَاثَةٌ أَشْهُمٍ لِأَنَّ اللَّهَ فَدَّ أَرْزَمَهُ بِمَا أَلْزَمَ النَّبِيَّ ص مِنْ تَرْبِيَةِ الْأَيْتَامِ وَ مُؤْنِ الْمُسْلِمِينَ وَ فَضَاءِ دُيُوعِهِمْ وَ حَمَلِهِمْ فِي الْحَجِّ وَ الْجِهَادِ وَ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ لَمَّا أَنْزَلَ اللَّهُ عَلَيْهِ النَّبِيَّ أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ هُوَ أَبُو هُمْ

And rather, three shares from the Khums came to be for the Imam^{-asws} because Allah^{-sawww} has Necessitated it with what He^{-sawww} has Necessitated it for the Prophet^{-sawww}, of nourishing of the orphan, and the providing the Muslims, and paying off their debts, and carrying them during the Hajj and the Jihad, and that is the word of Rasool-Allah^{-sawww} when He^{-sawww} Accorded status to the Prophet^{-sawww} as being foremost with the Momineen than their own selves, and he^{-sawww} is a father for them’.

فَلَمَّا جَعَلَهُ اللَّهُ أَبَا الْمُؤْمِنِينَ لَرَمَهُ مَا يَلْزَمُ الْوَالِدَ لِلْوَالِدِ فَقَالَ عِنْدَ ذَلِكَ مَنْ تَرَكَ مَالًا فَلِرِثَّتِهِ وَ مَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَعَلَيَّْ وَ إِلَيَّ فَلَرِمَ الْإِمَامَ مَا لَرِمَ الرَّسُولَ ص فَلِذَلِكَ صَارَ لَهُ مِنَ الْخُمْسِ ثَلَاثَةٌ أَشْهُمٍ.

When Allah^{-sawww} Made him^{-sawww} a father of the Momineen, He^{-sawww} Necessitated for him^{-sawww} had necessitates the father for the son, so he^{-sawww} said at that: ‘One who leaves behind wealth, it is for his inheritors, and one who leaves debts or estate, it is upon me^{-sawww} and to me^{-sawww}. Thus, it necessitates the Imam^{-asws} what had necessitated the Rasool^{-sawww}. For that (reason) there came to be for him^{-sawww} three shares from the Khums’’.³ (Not a Hadeeth)

4- ل، الخصال ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادِ بْنِ عُمَانَ عَنِ عَبْدِ اللَّهِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَجْدَةَ الْحَزْرَوِيَّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَرْبَعَةِ أَشْيَاءَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَعْزُو بِالنِّسَاءِ وَ كَانَ يُقْسِمُ هُنَّ شَيْئًا وَ عَنْ مَوْضِعِ الْخُمْسِ وَ عَنِ الْبَيْتِ مَتَى يَنْقَطِعُ يَتْمُهُ وَ عَنْ قَتْلِ الذَّرَارِيِّ

(The book) ‘Al Khisaa’ – Ibn Al Waleed, from Al Saffar, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad Bin Isman, from Ubeydullah Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Najdah Al-Haroury wrote to Ibn Abbas asking him about four things – had Rasool-Allah^{-sawww} gone on military expedition with the women, and had he^{-sawww} apportioned anything for them, and about the place of Khums, and about the orphan, when is his orphanhood terminated, and about killing the offspring.

فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ أَمَّا قَوْلُكَ فِي النِّسَاءِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُجْزِيهِنَّ وَ لَا يُقْسِمُ هُنَّ شَيْئًا وَ أَمَّا الْخُمْسُ فَإِنَّا نَزْعُمُ أَنَّهُ لَنَا وَ زَعَمَ قَوْمٌ أَنَّهُ لَيْسَ لَنَا فَصَبْرُنَا

³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 3

Ibn Abbas wrote to him, 'As for your words regarding the women, Rasool-Allah^{-saww} used to provide them and did not apportion anything for them, and as for the Khums, we claimed that it is for us, and a group claims that it isn't for us, so we observed patience.

وَأَمَّا النَّبِيُّ فَأَنْقَطَعَ بِتَمِّهِ أَشَدُّهُ وَهُوَ الْإِحْتِلَامُ إِلَّا أَنْ لَا تُؤَسَّ مِنْهُ رُشْدًا فَيَكُونُ عِنْدَكَ سَفِيهَاً أَوْ ضَعِيفاً فَيَمْسِكُ عَلَيْهِ وَليُّهُ وَ أَمَّا الدَّرَارِيُّ فَلَمْ يَكُنِ النَّبِيُّ ص يَقْتُلُهَا وَ كَانَ الْخَضِرُ ع يَقْتُلُ كَافِرَهُمْ وَ يَبْرُكُ مُؤْمِنَهُمْ فَإِنْ كُنْتَ تَعْلَمُ مِنْهُمْ مَا يَعْلَمُ الْخَضِرُ فَأَنْتَ أَعْلَمُ.

And as for the orphan, his orphanhood is terminated at his adulthood, and it is the puberty, except rightful guidance is not perceived from him so he would be foolish in your view, or weak, then his guardian would withhold upon him; and as for the offspring, the Prophet^{-saww} did not kill them, and Al-Khizr^{-as} had killed their disbelievers and left their believers. So, if you were to know from them what Al-Khizr^{-as} had known, then you are more knowing".⁴

5- فس، تفسير القمي وَ آتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ وَ ابْنَ السَّبِيلِ يَعْنِي قَرَابَةَ رَسُولِ اللَّهِ ص وَ نَزَلَتْ فِي فَاطِمَةَ ع فَجَعَلَ لَهَا فَدَكَ وَ الْمَسْكِينِ مِنْ وُلْدِ فَاطِمَةَ وَ ابْنَ السَّبِيلِ مِنْ آلِ مُحَمَّدٍ وَ وُلْدِ فَاطِمَةَ.

Tafseer Al Qummi –

'And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26] – meaning relatives of Rasool-Allah^{-saww}, and it was Revealed regarding (Syeda) Fatima^{-asws}, so he^{-saww} made Fadak to be for her^{-asws}, and the needy ones from the children of (Syeda) Fatima^{-asws}, and travellers from the Progeny^{-asws} of Muhammad^{-saww} and children of (Syeda) Fatima^{-asws}".⁵

6- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ النَّوْفَلِيِّ عَنِ الْبَعْثَوِيِّ عِيسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ أَبِيهِ عَنِ جَدِّهِ جَعْفَرٍ عَنِ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: إِنَّ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَمَّا حَرَّمَ عَلَيْنَا الصَّدَقَةَ أَنْزَلَ لَنَا الْخُمْسَ فَالْصَّدَقَةُ عَلَيْنَا حَرَامٌ وَ الْخُمْسُ لَنَا قَرِيبَةٌ وَ الْكِرَامَةُ لَنَا حَالًا.

(The book) 'Al Khisaa' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Nowfaly, from Al Yaqouby Isa Bin Abdullah Al Alawy, from his father,

'From his grandfather^{-asws} Ja'far^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} having said: 'Allah^{-saww} is Who there is no god except He^{-saww}. When He^{-saww} Prohibited the charity upon us^{-asws}, Revealed the Khums to be for us. Thus, the charity is Prohibited unto us^{-asws}, and the Khums is Permissible for us^{-asws} as an obligation, and as the Honour for us^{-asws}'.⁶

7- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنِ أَحْمَدَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ عَنِ أَبِيهِ عَنِ أَشْعَثَ بْنِ سَوَّارٍ عَنِ الْحَسَنِ الْبَصْرِيِّ أَنَّهُ قَالَ: الْخُمْسُ لِلَّهِ وَ لِلرَّسُولِ وَ لِذِي قَرَابَةِ رَسُولِ اللَّهِ ص لَيْسَ كَلَهُ وَ فَذَكَانَ يُقْسِمُ لِمَنْ سَمَى اللَّهَ عَزَّ وَ جَلَّ فَأَعْطَتْهُ الْخُلُقَاءُ بَعْدَ قَرَابَتِهِمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rashman, from his father, from Ash'as Bin Sawwar, from Al-Hassan Al Basry having said,

⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 4

⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 5

⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 6

‘The Khums (fifth) is for Allah^{-saww} and for the Rasool^{-saww}, and for the one with kinship of Rasool-Allah^{-saww}, not all of it, and he^{-saww} had apportioned for the ones Allah^{-saww} Mighty and Majestic has Named, but afterwards the caliphs gave it to their own relatives’.

فُلْتُ كُلُّهُمْ

I said, ‘All of them?’

قَالَ نَعَمْ كُلُّهُمْ.

He^{-asws} said: ‘Yes, all of them!’⁷

8- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن علي بن إسماعيل عن صفوان عن ابن مسكان عن أبي العباس عن زكريا بن مالك الجعفي عن أبي عبد الله ع أنه سأله عن قول الله عز وجل و اعلموا أنما غنمتم من شيء فأن لله خمسته وللرسول ولذي القربى واليتامى والمساكين وابن السبيل

(The book) ‘Al Khisaa’ – Majaylawiya, from Muhammad Al Attar, from Al Ash’ary, from Ali Bin Ismail, from Safwan, from Ibn Muskan, from Abu Al Abbas, from Zakariya Bin Malik Al Jufy,

‘From Abu Abdullah^{-asws}, he^{-asws} was asked about Words of Allah^{-saww} Mighty and Majestic: **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, and the orphans, and the needy and the wayfarer, [8:41].**

قَالَ أَمَا خُمُسُ اللَّهِ عَزَّ وَ جَلَّ فَلِلرَّسُولِ يَضَعُهُ حَيْثُ يَشَاءُ وَ أَمَا خُمُسُ الرَّسُولِ فَلِأَقْرَابِهِ وَ خُمُسُ دَوِي الْقُرْبَى فَهُمْ أَقْرَبَاؤُهُ وَ الْيَتَامَى يَتَامَى أَهْلِ بَيْتِهِ فَجَعَلَ هَذِهِ الْأَرْبَعَةَ الْأَسْهُمَ فِيهِمْ

He^{-asws} said: ‘As for Khums (fifth) of Allah^{-saww} Mighty and Majestic, it is for the Rasool^{-saww} to place it wherever he^{-saww} so desires to, and as for Khums of the Rasool-Allah^{-saww}, it is for his^{-saww} relatives, and Khums of one with kinship, they are his^{-saww} relatives, and the orphans are orphans of People^{-asws} of his^{-saww} Household. These four shares are made to be regarding them.

وَ أَمَا الْمَسَاكِينُ وَ أَبْنَاءُ السَّبِيلِ فَقَدْ عَلِمْتُمْ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ وَ لَا نَحِلُّ لَنَا فِيهَا لِلْمَسَاكِينِ وَ أَبْنَاءِ السَّبِيلِ.

And as for the needy and the travellers, you have known that we^{-asws} do not consume the charity and it is not Permissible for us^{-asws}, so it is for the needy and the travellers’⁸.

9- شي، تفسير العياشي عن أبي جعفر الأحول قال قال أبو عبد الله ع ما تقول فرئيت في الخمس

Tafseer Al Ayyashhi – from Abu Ja’far Al Ahowl who said,

‘Abu Abdullah^{-asws} said: ‘What do the Quraysh say regarding the Khums?’

⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 7

⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 8

قَالَ قُلْتُ تَزْعُمُ أَنَّهُ لَهَا

He said, 'I said, 'They claim it is for them'.

قَالَ مَا أَنْصَفُونَا وَ اللَّهُ لَوْ كَانَ مُبَاهَلَةً لَيُبَاهِلُنَا بِنَا وَ لَعِنُ كَانَ مُبَارَزَةً لَيُبَارِزُنَا بِنَا ثُمَّ نَكُونُ وَ هُمْ عَلَى سَوَاءٍ.

He^{-asws} said: 'They are not being fair with us^{-asws}. By Allah^{-saww}! If there was imprecation, they would imprecate through us^{-asws}, and if it was a duel, they would duel through us^{-asws}, then we and they would be upon equality?'⁹

10- شي، تفسير العياشي عن الأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ شَيْئاً مِمَّا أَنْكَرْتُهُ النَّاسُ

Tafseer Al Ayyashi – from Al Ahowl,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'There is something from what the people are in denial'.

فَقَالَ قُلْ لَهُمْ إِنَّ قُرَيْشاً قَالُوا نَحْنُ أَوْلُو الْقُرَيْبَى الَّذِينَ هُمْ هُمْ الْعَيْمَةُ فَقُلْ لَهُمْ كَانَ رَسُولُ اللَّهِ ص لَمْ يَدْعُ لِلْبِرَازِ يَوْمَ بَدْرٍ غَيْرَ أَهْلِ بَيْتِهِ وَ عِنْدَ الْمُبَاهَلَةِ جَاءَ بِعَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ ع أَ فَيكُونُ لَهُمُ الْمَرْءُ وَ هُمْ الْخُلُو.

He^{-asws} said: 'Say to them, 'The Quresh said, 'We are one with the kinship, those for whom are the spoils of war'. Say to them, 'On the Day of Badr Rasool-Allah^{-saww} did not call other than People^{-asws} of his^{-saww} Household, and at the imprecation he^{-saww} came with Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws}. Was the bitterness for them and the sweetness (also) for them?'¹⁰

11- شي، تفسير العياشي عن عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ أَنَّ نَجْدَةَ الْحُرُورِيِّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ مَوْضِعِ الْخُمْسِ لِمَنْ هُوَ

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws}, 'Najdah Al-Haroury wrote to Ibn Abbas asking him about placing the Khums, 'For whom is it?'

فَكَتَبَ إِلَيْهِ أَمَّا الْخُمْسُ فَإِنَّا نَزْعُمُ أَنَّهُ لَنَا وَ يَزْعُمُ قَوْمُنَا أَنَّهُ لَيْسَ لَنَا فَصَبْرَنَا.

He wrote to him, 'As for the Khums, we claim that it is for us, and our people claim that it isn't for us, so we are patient'¹¹.

12- شي، تفسير العياشي عن زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ أَتَمُّ قَالُوا لَهُ مَا حَقُّ الْإِمَامِ فِي أَمْوَالِ النَّاسِ

Tafseer Al Ayyashi – from Zurara and Muhammad Bin Muslim and Abu Baseer,

⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 9

¹⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 10

¹¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 11

‘They said to him^{-asws}, ‘What is the right of the Imam^{-asws} in wealth of the people?’

قَالَ النَّبِيُّ وَ الْأَنْفَالُ وَ الْخُمُسُ وَ كُلُّ مَا دَخَلَ مِنْهُ يَدٌ أَوْ أَنْفَالٌ أَوْ خُمُسٌ أَوْ غَنِيمَةٌ فَإِنَّ لَهُمْ خُمُسَهُ فَإِنَّ اللَّهَ يَقُولُ وَ اعْلَمُوا أَنَّ غَنِيمَتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ كُلُّ شَيْءٍ فِي الدُّنْيَا فَإِنَّ لَهُمْ فِيهِ نَصِيبًا فَمَنْ وَصَلَهُمْ بِشَيْءٍ فَمَا يَدْعُونَ لَهُ أَكْثَرَ بِمَا يَأْخُذُونَ مِنْهُ.

He^{-asws} said: ‘The ‘Fey’, and the spoil of war, and the Khum, and all what is included from it is ‘Fey’, or spoils of war, or Khums, or war booty. For them is Khums, for Allah^{-sawww} Says: **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, and the orphans, and the needy [8:41]**, and all things in the world, for them is a share in it. The one who connects something to them, what they are claiming for is more than what they are taking from him”^{.12}

13- شي، تفسير العياشي عن سماعة عن أبي عبد الله و أبي الحسن ع قال: سألت أحدهما عن الخُمس فقال ليس الخُمس إلا في الغنائم.

Tafseer Al Ayyashi – From Sama’at,

‘From Abu Abdullah^{-asws} and Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I asked one of the two about the Khums. He^{-asws} said: ‘There isn’t any Khums except in the spoils of war”^{.13}

14- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع في قول الله و اعلموا أنما غنيمتكم من شيء فإن لله خمسته و للرَسُول و لذي القربى قال هم أهل قرابة نبي الله ص.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-sawww}: **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, and the orphans, and the needy [8:41]**. He^{-asws} said: ‘They are people of kinship with the Prophet^{-sawww} of Allah^{-sawww}”^{.14}

15- شي، تفسير العياشي عن محمد بن الفضيل عن أبي الحسن الرضا ع قال: سألته عن قول الله و اعلموا أنما غنيمتكم من شيء فإن لله خمسته و للرَسُول و لذي القربى قال الخُمس لله و الرسول و هو لنا.

Tafseer Al Ayyashi – From Muhammad Bin al Fuzeyl,

‘From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, ‘I asked about Words of Allah^{-sawww}: **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, and the orphans, and the needy [8:41]**. He^{-asws} said: ‘The Khums (fifth) is for Allah^{-sawww} and the Rasool^{-sawww}, and it is for us^{-asws}”^{.15}

16- شي، تفسير العياشي عن إسحاق عن رجل عن أبي عبد الله ع قال: سألته عن سهم الصنموة فقال كان لرَسُول الله ص و أربعة أخماس للمجاهدين و الثَّوَم و خُمس يُقسَم بين مُقسِم رَسُول الله ص

¹² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 12

¹³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 13

¹⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 14

¹⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 15

Tafseer Al Ayyashi – from Is'haq, from a man,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the share of Safwa (a type of spoils), and he^{-asws} said, 'It was for Rasool-Allah^{-saww} and four-fifths for the warriors and the custodians, and one-fifth is divided among the distributor of Rasool-Allah^{-saww}.

وَنَحْنُ نَقُولُ وَ هُوَ لَنَا وَ النَّاسُ يَقُولُونَ لَيْسَ لَكُمْ وَ سَهْمٌ لِذِي الْقُرْبَى وَ هُوَ لَنَا وَ ثَلَاثَةُ أَشْهُامٍ لِلْيَتَامَى وَ الْمَسْكِينِ وَ أَبْنَاءِ السَّبِيلِ يَفْسِمُهُ الْإِمَامُ بَيْنَهُمْ فَإِنْ أَصَابَهُمْ دِرْهَمٌ [دِرْهَمٌ] لِكُلِّ فِرْقَةٍ مِنْهُمْ نَظَرَ الْإِمَامُ بَعْدَ فَجَعَلَهَا فِي ذِي الْقُرْبَى

And we^{-asws} are saying: 'It is for us^{-asws}', and the people are saying, 'It isn't for you^{-asws}', and the share of ones with kinship, and it is for us^{-asws}, and three shares of the orphans and the needy and the travellers, the Imam^{-asws} would distribute between them. If each group were to receive a Dirham, the Imam^{-asws} would look afterwards, so he^{-asws} places it among the ones with kinship'.

قَالَ يَزِدُّهَا إِلَيْنَا.

He^{-asws} said: 'It would return to us^{-asws}'¹⁶.

17- شي، تفسير العياشي عن المنهال بن عمرو عن علي بن الحسين ع قال قال: لِيَتَامَانَا وَ مَسْكِينِنَا وَ أَبْنَاءِ سَبِيلِنَا.

Tafseer Al Ayyashi, from Minhal Bin Amro,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, 'He^{-asws} said: 'And our^{-asws} needy ones, and our^{-asws} travellers''¹⁷.

18- شي، تفسير العياشي عن زكريا بن مالك الجعفي عن أبي عبد الله ع قال: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ

Tafseer Al Ayyashi – from Zakariya Bin Malik Al Kufy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-saww}: **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, and the orphans, and the needy and the wayfarer, [8:41].**

قَالَ أَمَا خُمُسُ اللَّهِ فَالرَّسُولُ يَضَعُهُ فِي سَبِيلِ اللَّهِ وَ لَنَا خُمُسُ الرَّسُولِ وَ لِأَقْرَابِهِ وَ خُمُسُ ذَوِي الْقُرْبَى فَهُمْ أَقْرَابُهُ وَ الْيَتَامَى يَتَامَى أَهْلِ بَيْتِهِ

He^{-asws} said: 'As for Khums of Allah^{-azwj}, it is for the Rasool^{-saww}. He^{-saww} places it in the way of Allah^{-saww}, and for us^{-asws} is Khums of the Rasool^{-saww} and his^{-saww} relatives, and Khums of the ones with kinship, they are his^{-saww} relatives, and the orphans are orphans of People^{-asws} of his^{-saww} Household.

فَجَعَلَ هَذِهِ الْأَرْبَعَةَ الْأَشْهُمَ فِيهِمْ وَ أَمَّا الْمَسْكِينُ وَ أَبْنَاءُ السَّبِيلِ فَقَدْ عَلِمْتَ أَنَّ لَا نَأْكُلُ الصَّدَقَةَ وَ لَا يَحِلُّ لَنَا فَهُوَ لِلْمَسْكِينِ وَ أَبْنَاءِ السَّبِيلِ.

¹⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 16

¹⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 17

He^{-saww} made these four shares among them, and as for the needy ones and the travellers, you know that we^{-asws} do not consume the charity nor is it Permissible for us^{-asws}. It is for the needy ones and the travellers”.¹⁸

19- شي، تفسير العياشي عن عيسى بن عبد الله العلوي عن أبيه عن جعفر بن محمد ع قال قال: إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ لَمَّا حَرَّمَ عَلَيْنَا الصَّدَقَةَ أَنْزَلَ لَنَا الْخُمْسَ وَ الصَّدَقَةَ عَلَيْنَا حَرَامًا وَ الْخُمْسُ لَنَا فَرِيضَةٌ وَ الْكَرَامَةُ أَمْرٌ لَنَا حَلَالٌ.

Tafseer Al Ayyashi, from Isa Bin Abdullah Al Alawy, from his father,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘Allah^{-azwj}, there is no god except He^{-saww}. When He^{-azwj} Prohibited the charity unto us^{-asws}, He^{-azwj} Revealed the Khums to be for us, and the charity is Prohibited unto us^{-asws} while the Khums is for us^{-asws} as an obligation and the prestige, He^{-saww} Commanded for us as being Permissible’”.¹⁹

20- فر، تفسير فرات بن إبراهيم الحسين بن سعيد موعناً عن زيد بن الحسن الأنماطي قال سمعت عن أبان بن تغلب قال: سألت عن جعفر بن محمد عن قول الله تعالى يسئلونك عن الأنفال قل الأنفال لله و الرسول فيمن نزلت

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting from Zayd Bin Al-Hassan Al Anmaaty who said, ‘I heard Aban Bin Taghlib who said,

‘I asked Ja’far^{-asws} Bin Muhammad^{-asws} about Words of Allah^{-saww} the Exalted: **They are asking you about the Anfaal. Say: ‘The Anfaal is for Allah and the Rasool, [8:1]**, ‘Regarding whom was it Revealed?’

قَالَ فِيْنَا وَ اللَّهُ نَزَلَتْ حَاصَّةً مَا شَرِكْنَا فِيهَا أَحَدٌ

He^{-asws} said: ‘By Allah^{-azwj}, it was Revealed regarding us^{-asws}! No one participates with us in it?’

قُلْتُ فَإِنَّ أَبَا الْجَارُودِ رَوَى عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ الْخُمْسُ لَنَا مَا احْتَجْنَا إِلَيْهِ فَإِذَا اسْتَعْتَبْنَا عَنْهُ فَلَيْسَ لَنَا أَنْ تَبْنِي الدُّوْرَ وَ الْفُصُورَ

I said, ‘But Abu Al-Jaroud is reported from Zayd Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘The Khums is for us^{-asws} as long as we^{-asws} are needy to it. When we^{-asws} are needless from it, it isn’t for us to build houses and castles’.

قَالَ فَهُوَ كَمَا قَالَ زَيْدٌ وَ قَالَ زَيْدٌ إِذَا سَأَلْتَ عَنِ الْأَنْفَالِ فَهِيَ لَنَا حَاصَّةً.

He^{-asws} said: ‘It is just as Zayd has said. But rather you asked about the spoils of war, it is for us^{-asws} in particular’”.²⁰

21- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن هشام موعناً عن ديلم بن عمرو قال: إِنَّا لَقِيَامُ بِالشَّامِ إِذْ جِيءَ بِسَيِّئِ آلِ مُحَمَّدٍ ع حَتَّى أُقِيمُوا عَلَى الدَّرَجِ إِذْ جَاءَ شَيْخٌ مِنْ أَهْلِ الشَّامِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَتَّلَكُمْ وَ قَطَعَ قُرْنَ الْفِتْنَةِ

¹⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 18

¹⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 19

²⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 20

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Hisham, transmitting from Daylam Bin Amro who said,

'We were staying at Syria (Damascus) when they came with captives of the Progeny^{-asws} of Muhammad^{-saww} until they were paused at the steps, when a sheykh from the people of Syria came. He said, 'The Praise is for Allah^{-saww} Who has Trampled you^{-asws} and Cut off the horns of discord (Fitna)!'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَيُّهَا الشَّيْخُ انصَبْ لِي فَقَدْ نَصَبْتُ لَكَ حَتَّى أَبْدَيْتَ لِي عَمَّا فِي نَفْسِكَ مِنَ الْعَدَاوَةِ هَلْ قَرَأْتَ الْقُرْآنَ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O you sheykh! Listen to me^{-asws}, for I^{-asws} have listened to you until you revealed to me^{-asws} what enmity there is within yourself! Have you read the Quran?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ هَلْ وَجَدْتَ لَنَا فِيهِ حَقًّا خَاصَّةً دُونَ الْمُسْلِمِينَ

He^{-asws} said: 'Have you found in it any right being for us^{-asws} in particular besides for the Muslims?'

قَالَ لَا

He said, 'No'.

قَالَ مَا قَرَأْتَ الْقُرْآنَ

He^{-asws} said: 'Have you not read the Quran?'

قَالَ بَلَى قَدْ قَرَأْتُ الْقُرْآنَ

He said, 'Yes, I have read the Quran'.

قَالَ فَمَا قَرَأْتَ الْأَنْفَالَ وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ أَ تَذَرُونَ مَنْ هُمْ

He^{-asws} said: 'Have you not read (Surah) Al Anfaal: **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]?** Do you know who they are?'

قَالَ لَا

He said, 'No'.

قَالَ فَإِنَّا نَحْنُ هُمْ

He^{-asws} said: 'We are them!'

قَالَ إِنَّكُمْ لَأَنْتُمْ هُمْ

He said, 'You are indeed them^{-asws?}'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ فَرَفَعَ الشَّيْخُ يَدَهُ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ مِنْ قَتْلِ آلِ مُحَمَّدٍ وَ مِنْ عَدَاوَةِ آلِ مُحَمَّدٍ ص.

He (the narrator) said: 'The sheykh raised his hands, then said: 'O Allah^{-saww}! I repent to You^{-azwj} from killing Progeny^{-asws} of Muhammad^{-saww} and from enmity to the Progeny^{-asws} of Muhammad^{-saww}!''²¹

1 أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ أَنَّهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَدْ عَمِلْتَ الْوَلَاةَ قَبْلِي أَعْمَالًا خَالَفُوا رَسُولَ اللَّهِ ص مُتَعَمِّدِينَ لِخِلَافِهِ وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا لَتَفَرَّقُوا عَلَيَّ

I am saying, 'I found in the book of Suleym Bin Qays Al Hilali, he said,

'Amir Al-Momineen^{-asws} said: 'The rulers before me^{-asws} have worked deeds opposing Rasool-Allah^{-saww}, deliberately opposing him^{-saww}, and had I^{-asws} carried the people upon leaving these, they would have dispersed (rebelled) against me^{-asws}!'

وَ سَأَقُ الْحَدِيثَ الطَّوِيلَ إِلَى أَنْ قَالَ وَ لَمْ أُعْطِ سَهْمَ ذِي الْقُرْبَى إِلَّا مِنْ أَمْرِ اللَّهِ بِإِعْطَائِهِ الَّذِينَ قَالَ اللَّهُ إِنَّ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْقُرْآنِ يَوْمَ التَّمْيِ الْجُمُعَانِ

And he continued the Hadeeth up to he^{-asws} said: 'And I^{-asws} did not vie a share of the kindred except to the Allah^{-azwj} has Commanded with giving him, those Allah^{-saww} Said: ***if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; [8:41].***

فَنَحْنُ الَّذِينَ عَنِ اللَّهِ بِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فِينَا خَاصَّةً لِأَنَّهُ لَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصِيبًا أَكْرَمَ اللَّهُ نَبِيَّهُ ص وَ أَكْرَمَنَا أَنْ يُطْعَمَنَا أَوْ سَأَخَ النَّاسِ.

We^{-asws} are those Allah^{-azwj} has Means as 'the near of kin', and 'the orphans', and the 'needy', and 'the travellers', regarding us^{-asws} in particular, because no share has been made for us^{-asws} in the charity. Allah^{-azwj} has Honoured His^{-azwj} Prophet^{-saww} and Honoured us^{-asws} from Feeding us dirt of the people's (hands)''²²

²¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 21

²² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 24 H 22

CHAPTER 25 – THE SPOILS OF WAR

الآيات الأنفال يَسْتَأْذِنُكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

The Verses – (Surah) Al-Anfaal: ***They are asking you about the Anfaal. Say: ‘The Anfaal is for Allah and the Rasool, therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen’ [8:1].***

الحشر وَ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لَا رِكَابٍ وَ لَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَ اللَّهُ عَلَى شَيْءٍ قَدِيرٌ

(Surah) Al Hashr: ***And whatever Allah Awarded unto His Rasool from them, so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor camels, but Allah Empowers His Rasool upon ones He so desires to, and Allah is Able upon all things [59:6]***

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7].

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ يُبْتَغَى فُضْلًا مِنَ اللَّهِ وَ رِضْوَانًا وَ يَنْصُرُونَ اللَّهَ وَ رَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ.

(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8].

1- ف، تحف العقول رسالة الصادق ع في العنائم و وجوب الخمس لأهله

(The book) ‘Tujaf Al Uqoul’ –

‘A message of Al-Sadiq^{asws} regarding the spoils of war and obligation of the Khums (fifth) for its rightful ones: -

فَهَمْتُ مَا دَكَرْتَ أَنَّكَ اهْتَمَمْتَ بِهِ مِنَ الْعِلْمِ بِوُجُوهٍ مُوَاضِعَ مَا لِلَّهِ فِيهِ رِضَى وَ كَيْفَ أُمْسِكَ سَهْمَ ذِي الْقُرْبَى مِنْهُ وَ مَا سَأَلْتَنِي مِنْ إِعْلَامِكَ ذَلِكَ كُلَّهُ فَاسْمِعْ بِقَلْبِكَ وَ انظُرْ بِعَقْلِكَ ثُمَّ اعْطِ فِي جَنْبِكَ النَّصْفَ مِنْ نَفْسِكَ فَإِنَّهُ أَسْلَمَ لَكَ عِدَاً عِنْدَ رَبِّكَ الْمُتَقَدِّمِ أَمْرُهُ وَ هَمِّيهِ إِلَيْكَ

‘I^{asws} have understood what you mentioned that you have been concerned with knowledge in various aspects of what pleases Allah^{azwj}, and how to withhold the arrow of harm from it, and all that you asked me^{asws} to inform you of. So, listen with your heart and look with your intellect, then, give fairness to yourself in reflection, for tomorrow it will be safer for you in the Presence of your Lord^{azwj}, the one Whose Command and Prohibition precedes.

وَقَفَّنا اللهُ وَ إِيَّاكَ اعْلَمْ أَنَّ اللهُ رَبِّي وَ رَبِّكَ مَا غَابَ عَنِّ شَيْءٌ وَ مَا كَانَ رَبُّكَ نَسِيًّا وَ مَا فَرَطَ فِي الْكِتَابِ مِنْ شَيْءٍ وَ كُلُّ شَيْءٍ فَصَّلَهُ تَفْصِيلاً وَ إِنَّهُ لَيْسَ مَا وَضَحَ اللهُ تَبَارَكَ وَ تَعَالَى مِنْ أَخْذِ مَالِهِ بِأَوْضَحَ مِمَّا أَوْضَحَ مِنْ قِسْمَتِهِ إِيَّاهُ فِي سُبُلِهِ لِأَنَّهُ لَمْ يَقْتَرِضْ مِنْ ذَلِكَ شَيْئاً فِي شَيْءٍ مِنَ الْقُرْآنِ إِلَّا وَ قَدْ أَتْبَعَهُ بِسُبُلِهِ إِيَّاهُ

May Allah^{-azwj} Harmonise us^{-asws} and you! Know that Allah^{-azwj} is my^{-asws} Lord^{-azwj} and your Lord^{-azwj} is not absent from anything, and your Lord^{-azwj} would not forget, and nothing has been neglected in the Book, and all things are outlined in detail, and surely, whatever Allah^{-azwj} Blessed and Exalted has Clarified isn't clearer, from what He^{-azwj} has Clarified of taking His^{-azwj} wealth clearer than what He^{-azwj} has Clarified of its distribution in His^{-azwj} Way, because He^{-azwj} has not Imposed anything from that regarding anything from the Quran except and He^{-azwj} has Followed it with (Clarifying) its way.

عَبَّرَ مُفَرِّقِ بَيْنَهُ وَ بَيْنَهُ يُوجِبُهُ لِمَنْ فَرَضَ لَهُ مَا لَا يَزُولُ عَنْهُ مِنَ الْقِسْمِ كَمَا يَزُولُ مَا بَقِيَ سِوَاهُ عَمَّنْ سُمِّيَ لَهُ لِأَنَّهُ يَزُولُ عَنِ الشَّيْخِ بِكِبَرِهِ وَ الْمِسْكِينِ بِغِنَاهُ وَ ابْنِ السَّبِيلِ بِلُحُوقِهِ بِبَلَدِهِ وَ مَعَ تَوْكِيدِ الْحَجِّ مَعَ ذَلِكَ بِالْأَمْرِ بِهِ تَعْلِيماً وَ بِالنَّهْيِ عَمَّا رَكِبَ مِمَّنْ مَنَعَهُ تَحْرِجاً

He^{-azwj} does not Differentiate between it and it, obligating it for the one He^{-azwj} has Imposed it for, the distribution what does not decline from him like whatever remains besides it would decline from the one He^{-azwj} has Specified it for, because it declines from the old man due to his old age and the needy one with his riches, and the traveller with his joining with his homeland, and with emphasis of the Hajj along with that with Commanding for it as a teaching, and with the Prohibiting from what he committed, from the ones He^{-azwj} Forbidden delicately.

فَقَالَ اللهُ جَلَّ وَ عَزَّ فِي الصَّدَقَاتِ وَ كَانَتْ أَوَّلَ مَا افْتَرَضَ اللهُ مِنْ سُبُلِهِ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللهِ وَ ابْنِ السَّبِيلِ

Allah^{-azwj} Majestic and Mighty Said regarding the charities, and it was the first of that Allah^{-azwj} had Imposed from His^{-azwj} Ways: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, [9:60].**

فَأَعْلَمَ نَبِيَّهُ ص مَوْضِعَ الصَّدَقَاتِ وَ أَمَّا لَيْسَتْ لِغَيْرِهَا وَ لَا يَضَعُهَا إِلَّا حَيْثُ يَشَاءُ مِنْهُمْ عَلَى مَا يَشَاءُ وَ يَكْفُ اللهُ جَلَّ جَلَالُهُ نَبِيَّهُ ع وَ أَقْرَبَاءَهُ عَنْ صَدَقَاتِ النَّاسِ وَ أَوْسَاحِهِمْ فَهَذَا سَبِيلُ الصَّدَقَاتِ

He^{-azwj} Taught His^{-azwj} Prophet^{-saww} the placing of the charities, and it isn't for others nor did He^{-azwj} place it except where He^{-azwj} Desired from them based upon what He^{-azwj} Desired, and Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Refrained His^{-azwj} Prophet^{-saww} and his^{-saww} kindred from charities of the people and their filth. So, this is the way of charities.

وَ أَمَّا الْمَعَانِمُ فَإِنَّهُ لَمَّا كَانَ يَوْمَ بَدْرٍ قَالَ رَسُولُ اللهِ ص مَنْ قَتَلَ قَتِيلاً فَلَهُ كَذَا وَ كَذَا وَ مَنْ أَسَرَ أُسَيْراً فَلَهُ مِنْ عَنَائِمِ الْقَوْمِ كَذَا وَ كَذَا فَإِنَّ اللهُ قَدْ وَعَدَنِي أَنْ يَفْتَحَ عَلَيَّ وَ أَنْعَمَنِي عَنْكَرَهُمْ

And as for the war booties, when it was the Day of (battle of) Badr, Rasool-Allah^{-saww} said: 'One who has killed (a slain enemy fighter), for him is such and such, and one who captures a

captive, for him is such and such from the spoil of the people, for Allah^{-azwj} has Promised the victory to me^{-asws} and will Bestow me their soldiers!’

فَلَمَّا هَزَمَ اللَّهُ الْمُشْرِكِينَ وَجُمِعَتْ غَنَائِمُهُمْ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ أَمَرْتَنَا بِقِتَالِ الْمُشْرِكِينَ وَحَسْبُنَا عَلَيْهِ وَفُلْتُمْ مِنْ أَسْرٍ أَسِيرًا فَلَهُ كَذَا وَكَذَا مِنْ غَنَائِمِ الْقَوْمِ وَمَنْ قَتَلَ قَتِيلًا فَلَهُ كَذَا وَكَذَا وَإِنِّي قَتَلْتُ قَتِيلَيْنِ لِي بِذَلِكَ الْبَيْتِ وَأَسْرْتُ أَسِيرًا فَأَعْطِنَا مَا أَوْجَبْتَ عَلَيَّ نَفْسِكَ يَا رَسُولَ اللَّهِ ثُمَّ جَلَسَ

When Allah^{-azwj} Defeated the Polytheists their spoils were gathered, a man from the Helpers stood up. He said, ‘O Rasool-Allah^{-saww}! You^{-azwj} had ordered us with fighting the Polytheists and urged us upon it, and you^{-saww} had said: ‘One who captures a captive, for him would be such and such from spoils of the people, and one who kills (a slain enemy fighter), for him would be such and such, and I have killed two slain (enemy fighters), there is proof for me with that, and I have captured a captive! So, give us what you^{-saww} have obligated upon yourself^{-saww}, O Rasool-Allah^{-saww}!’ Then he sat down.

فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ يَا رَسُولَ اللَّهِ مَا مَنَعَنَا أَنْ نُصِيبَ مِثْلَ مَا أَصَابُوا جُيُوشَ عَدُوِّهِمْ وَلَا زَهَادَةً فِي الْآخِرَةِ وَالْمَعْنَمِ وَ لَكِنَّا نَخَوُّفُنَا أَنْ بَعْدَتْ [بَعْدَ] مَكَانَتُنَا مِنْكَ فَيَمِيلَ إِلَيْكَ مِنْ جُنْدِ الْمُشْرِكِينَ أَوْ يُصِيبُوا مِنْكَ ضَيْعَةً فَيَمِيلُوا إِلَيْكَ فَيُصِيبُوكَ بِمُصِيبَةٍ وَإِنَّكَ إِنْ تُعْطِ هَؤُلَاءِ الْقَوْمَ مَا طَلَبُوا يَرْجِعَ سَائِرُ الْمُسْلِمِينَ لَيْسَ لَهُمْ مِنَ الْغَنِيمَةِ شَيْءٌ ثُمَّ جَلَسَ

Sa’ad Bin Ubada stood up. He said, ‘O Rasool-Allah^{-saww}! We have not been from a share similar to what they have attained, neither by cowardice from the enemy nor abstaining regarding the Hereafter and the spoils, but we fear that our places are remote from you^{-asws}, so an army of the Polytheists might incline to (attack) you, or they would attain from you a weak spot so they would incline to it and they will hit you^{-saww} with a difficulty, and if you^{-saww} were to give these people what they are seeking, the rest of the Muslims would returned not having anything from the spoils!’ Then he sat down.

فَقَامَ الْأَنْصَارِيُّ فَقَالَ مِثْلَ مَقَالَتِهِ الْأُولَى ثُمَّ جَلَسَ يَقُولُ ذَلِكَ كُلُّ وَاحِدٍ مِنْهُمَا ثَلَاثَ مَرَّاتٍ فَصَدَّ النَّبِيُّ ص بَوَّجَهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ يَسْتَأْذِنُكَ عَنِ الْأَنْفَالِ وَالْأَنْفَالُ اسْمٌ جَامِعٌ لِمَا أَصَابُوا يَوْمَئِذٍ مِثْلُ قَوْلِهِ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ وَمِثْلُ قَوْلِهِ أَمَّا غَنِيمَتُهُمْ مِنْ شَيْءٍ

The Helper stood up. He said, similar to his first words, then he sat down. Each one of the two said that three times. The Prophet^{-saww} turned his^{-saww} face away. Allah^{-azwj} Mighty and Majestic Revealed: **They are asking you about the Anfaal. [8:1]** - and the ‘Anfaal’ is a comprehensive name of what they had attained on that day, similar to His^{-azwj} Words: **And whatever Allah Awarded unto His Rasool [59:6]**, and similar to His^{-azwj} Words: **And know that whatever booty you gain from anything, [8:41]**.

ثُمَّ قَالَ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاحْتَلَجَهَا اللَّهُ مِنْ أَيْدِيهِمْ فَجَعَلَهَا لِلَّهِ وَ لِرَسُولِهِ ثُمَّ قَالَ فَانْفَعُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Then He^{-azwj} Said: **Say: ‘The Anfaal is for Allah and the Rasool [8:1]**. Allah^{-azwj} Took it from their hands and Made it to be for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}. Then He^{-azwj} Said: **‘therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen’ [8:1]**.

فَلَمَّا قَدِمَ رَسُولُ اللَّهِ الْمَدِينَةَ أَنْزَلَ اللَّهُ عَلَيْهِ وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالابْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفَقَى الْجُمُعَانَ

When Rasool-Allah^{-saww} arrived at Al Medina, Allah^{-azwj} Revealed unto him^{-saww}: ***'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, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; [8:41].***

فَأَمَّا قَوْلُهُ لِلَّهِ فَكَمَا يَقُولُ الْإِنْسَانُ هُوَ لِلَّهِ وَ لَكَ وَ لَا يُفَسِّمُ لِلَّهِ مِنْهُ شَيْءٌ فَخُمُسَ رَسُولُ اللَّهِ الْعَيْمَةَ الَّتِي قَبِضَ بِخُمُسَةِ أَسْهُمٍ

As for His^{-azwj} Words: ***for Allah***, it is like what the human being says, 'It is for Allah^{-azwj} and for you!', and Allah^{-azwj} is not apportioned anything from it. The khums (fifth) of Rasool-Allah^{-saww} is the booty which is captured with five shares.

فَقَبِضَ سَهْمًا لِرَسُولِ اللَّهِ يُحِبِّي بِهِ ذِكْرَهُ وَ يُورِثُ بَعْدَهُ وَ سَهْمًا لِأَقْرَابِيهِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ وَ أَنْفَقَ سَهْمًا لِأَيْتَامِ الْمُسْلِمِينَ وَ سَهْمًا لِمَسَاكِينِهِمْ وَ سَهْمًا لِابْنِ السَّبِيلِ مِنَ الْمُسْلِمِينَ فِي غَيْرِ تِجَارَةٍ فَهَذَا يَوْمَ بَدْرٍ وَ هَذَا سَبِيلُ الْعَنَائِمِ الَّتِي أُحْدِثَ بِالسَّيْفِ

A share is captured for Rasool-Allah^{-saww} to revive his^{-saww} zikr with it and to be inherited after him^{-saww}, and a share for his^{-saww} relatives from the clan of Abdul Muttalib^{-as}, and a share is implemented for orphans of the Muslims, and a share for their needy ones, and a share for the travellers from the Muslims in other than the trading. So, this is the day of Badr, and this is the way of the spoils which are taken with the sword.

وَ أَمَّا مَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ فَإِنَّ كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ أَعْطَتْهُمْ الْأَنْصَارُ نِصْفَ دُورِهِمْ وَ نِصْفَ أَمْوَالِهِمْ وَ الْمُهَاجِرُونَ يَوْمَئِذٍ نَحْوُ مِائَةِ رَجُلٍ فَلَمَّا ظَهَرَ رَسُولُ اللَّهِ ص عَلَىٰ بَنِي قُرَيْظَةَ وَ التَّضْيِيرِ وَ قَبِضَ أَمْوَالَهُمْ قَالَ النَّبِيُّ ص لِأَنْصَارِ إِنْ شِئْتُمْ أَخْرِجْتُمُ الْمُهَاجِرِينَ مِنْ دُورِكُمْ وَ أَمْوَالِكُمْ وَ قَسَمْتُ لَهُمْ هَذِهِ الْأَمْوَالَ دُونَكُمْ وَ إِنْ شِئْتُمْ تَرَكْتُمْ أَمْوَالَكُمْ وَ دُورَكُمْ وَ أَقْسَمْتُ لَكُمْ مَعَهُمْ

And as for what is not attacked upon with horses (cavalry) nor a camel, because when the Emigrants arrived at Al-Medina, the Helpers gave them half of their houses and half of their wealth, and on that day the Emigrants were approximately one hundred men. When Rasool-Allah^{-saww} prevailed upon the clans of Qureyza and Al-Nazeer and captured their wealth, the Prophet^{-saww} said to the Helpers: 'If you so desire, you can expel the Emigrants from your houses and your wealth, and I^{-saww} will apportion this wealth for them, apart from you, and if you so desire, you can leave them in your wealth and your houses, and I^{-saww} will distribute to you all along with them!'

قَالَتِ الْأَنْصَارُ بَلِ أَقْسِمُ لَهُمْ دُونَنا وَ انْتَرَكْتُمُ مَعَنَا فِي دُورِنَا وَ أَمْوَالِنَا

The Helpers said, 'But, Distribute to them apart from us, and leave them be with us in our houses and our wealth'.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ يَغْنِي يَهُودَ قُرَيْظَةَ فَمَا أُوجِفْتُمْ عَلَيْهِ مِنْ حَيْلٍ وَ لَا رِكَابٍ لِأَنَّكُمْ كَانُوا مَعَهُمْ بِالْمَدِينَةِ أَقْرَبَ مِنْ أَنْ يُوجِفَ عَلَيْهِمْ بِحَيْلٍ وَ لَا رِكَابٍ

Allah^{-azwj} Blessed and Exalted Revealed: **And whatever Allah Awarded unto His Rasool from them, - meaning Jews of (clan of) Qureyza - so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor camels, [59:6]**, because they were with them at Al-Medina, closer than to attack upon them with horses or camels.

ثُمَّ قَالَ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ فَبَجَلَهَا اللَّهُ لِمَنْ هَاجَرَ مِنْ قُرَيْشٍ مَعَ النَّبِيِّ صَ وَصَدَقَ

Then He^{-azwj} Said: **'(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8]**. Allah^{-azwj} Made it to be for the ones from Quraysh who had emigrated along with the Prophet^{-saww}, and ratified.

وَ أُخْرِجَ أَيْضًا عَنْهُمْ الْمُهَاجِرِينَ مَعَ رَسُولِ اللَّهِ ص مِنَ الْعَرَبِ لِقَوْلِهِ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ لِأَنَّ قُرَيْشًا كَانَتْ تَأْخُذُ دِيَارَ مَنْ هَاجَرَ مِنْهَا وَأَمْوَالَهُمْ وَ لَمْ تَكُنِ الْعَرَبُ تَفْعَلُ ذَلِكَ بِمَنْ هَاجَرَ مِنْهَا

And the Emigrants from the Arabs came out as well along with Rasool-Allah^{-saww} due to His^{-azwj} Words, those **(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth [59:8]**, because Quraysh had seized houses of the one who had emigrated and their wealth, and the Arabs had not done that with the ones who had emigrated from it.

ثُمَّ أَتَنَّى عَلَى الْمُهَاجِرِينَ الَّذِينَ جَعَلَ لَهُمُ الْخُمْسَ وَ بَرَّاهُمْ مِنَ الْبَغْيِ بِتَصَدِيقِهِ إِيَّاهُمْ حِينَ قَالَ أُولَئِكَ هُمُ الصَّادِقُونَ لَا الْكَادِبُونَ

Then He^{-azwj} Commended upon the Emigrants, those He^{-azwj} Made the Khums for them and Disavowed them from the hypocrisy with Ratifying them whereby He^{-azwj} Said: **Those, they are the truthful [59:8]**, not liars.

ثُمَّ أَتَنَّى عَلَى الْأَنْصَارِ وَ ذَكَرَ مَا صَنَعُوا وَ حُبَّهُمْ لِلْمُهَاجِرِينَ وَ إِبَارَتَهُمْ إِيَّاهُمْ وَ أَنَّهُمْ لَمْ يَجِدُوا فِي أَنْفُسِهِمْ حَاجَةً يَقُولُ حَزَّازَةٌ بِنَا أُوتُوا بِغْيِ الْمُهَاجِرِينَ دُونَهُمْ فَأَحْسَنَ التَّنَاءَ عَلَيْهِمْ

Then He^{-azwj} Commended upon the Helpers and Mentioned what they had done and their love for the Emigrants and their preferring them, and they did not find any need within themselves to be saying hateful words from what they, meaning the Emigrants, had been given, rather than them. He^{-azwj} was excellent of the commendation upon them.

فَقَالَ وَ الَّذِينَ تَبَوَّؤُا الدَّارَ وَ الْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً بِنَا أُوتُوا وَ يُؤْتُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بَيْنَهُمْ خِصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

He^{-azwj} Said: **'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]**.

وَقَدْ كَانَ رِجَالٌ اتَّبَعُوا النَّبِيَّ ص قَدْ وَتَرَهُمُ الْمُسْلِمُونَ فِيمَا أَخَذُوا مِنْ أَمْوَالِهِمْ فَكَانَتْ قُلُوبُهُمْ قَدْ امْتَلَأَتْ عَلَيْهِمْ فَلَمَّا حَسُنَ إِسْلَامُهُمْ اسْتَغْفَرُوا لِأَنْفُسِهِمْ بِمَا كَانُوا عَلَيْهِ مِنَ الشُّرْكِ وَ سَأَلُوا اللَّهَ أَنْ يَذْهَبَ بِمَا فِي قُلُوبِهِمْ مِنَ الْعِلِّ لِمَنْ سَبَقَهُمْ إِلَى الْإِيمَانِ وَ اسْتَغْفَرُوا لَهُمْ حَتَّى يُجَلِّلَ مَا فِي قُلُوبِهِمْ وَ صَارُوا إِخْوَانًا لَهُمْ

And men had followed the Prophet^{-saww} having cheated the Muslims regarding what they had taken from their wealth, so their hearts were filled against them. When their Islam was good, they sought Forgiveness for themselves from what Polytheism they had been upon, and they asked Allah^{-azwj} to Remove what grudge there was in their heart for the ones who had preceded them to the Eman, and they sought Forgiveness for them until whatever was in their hearts was released and they became brothers to them.

فَأَنْتَى اللَّهُ عَلَى الَّذِينَ قَالُوا ذَلِكَ حَاصَّةً فَقَالَ وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُفٌ رَحِيمٌ

Allah^{-azwj} Commended upon those who had said that especially. He^{-azwj} Said: **And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].**

فَأَعْطَى رَسُولُ اللَّهِ الْمُهَاجِرِينَ عَامَّةً مِنْ قُرَيْشٍ عَلَى قَدْرِ حَاجَتِهِمْ فِيمَا بَرَى لَأَنَّهَا لَمْ تَحْمَسَنَّ فَنُقَسِمَ بِالسَّوِيَّةِ وَ لَمْ يُعْطَ أَحَدًا مِنْهُمْ شَيْئًا إِلَّا الْمُهَاجِرِينَ مِنْ قُرَيْشٍ غَيْرَ رَجُلَيْنِ مِنَ الْأَنْصَارِ يُقَالُ لِأَحَدِهِمَا سَهْلُ بْنُ حُنَيْفٍ وَ لِأُخْرٍ سِمَاكُ بْنُ حَرْشَةَ أَبُو دُجَانَةَ فَإِنَّهُ أَعْطَاهُمَا لِشِدَّةِ حَاجَةٍ كَانَتْ بِهِمَا مِنْ حَقِّهِ

Rasool-Allah^{-saww} gave the Emigrants generally from Quraysh in accordance to their needs in what he^{-saww} saw because he^{-saww} did not take a fifth and distributed with the equalness and did not give anyone of them anything except the Emigrants from Quraysh, apart from two men of the Helpers. One of them was called Sahl Bin Huneyf and the other Simak Bin Kharshh Abu Dajana, for he^{-saww} gave to them due to the severity of need which was with both of them, from his^{-saww} right.

وَ أَمْسَكَ النَّبِيُّ ص مِنْ أَمْوَالِ بَنِي قُرَيْظَةَ وَ النَّضِيرِ مَا لَمْ يُوجِفْ عَلَيْهِ خَيْلٌ وَ لَا رِكَابٌ سَبْعَ حَاطِطٍ لِنَفْسِهِ لِأَنَّهُ لَمْ يُوجِفْ عَلَى فَدَكٍ خَيْلٌ أَيْضاً وَ لَا رِكَابٌ وَ أَمَّا خَيْبَرُ فَإِنَّهَا كَانَتْ مَسِيرَةَ ثَلَاثَةِ أَيَّامٍ مِنَ الْمَدِينَةِ وَ هِيَ أَمْوَالُ الْيَهُودِ وَ لَكِنَّهُ أَوْجِفَ عَلَيْهَا خَيْلٌ وَ رِكَابٌ وَ كَانَتْ فِيهَا حَرْبٌ فَفَقَسَمَهَا عَلَى قِسْمَةِ بَدْرِ

And the Prophet^{-saww} withheld seven gardens for himself^{-saww}, from wealth of the clans of Qureyza and Al-Nazeer, what neither had any horse attacked upon it nor a camel, and as for Khyber, it was at a travel distance of three days from Al-Medina, and it is wealth of the Jews, but horses and camels had attacked upon it, and there was war in it. Thus he^{-saww} distributed it based upon distribution of Badr.

فَقَالَ اللَّهُ مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْبِتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Allah^{-azwj} Said: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And**

whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

فَهَذَا سَبِيلُ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ بِمَا أُوجِفَ عَلَيْهِ خَيْلٌ وَرِكَابٌ وَ قَدْ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَا زِلْنَا نَقْبِضُ سَهْمَنَا بِحَدِيثِ الْآيَةِ الَّتِي أَوْلَاهَا تَعْلِيمٌ وَ
أَجْرُهَا تَحْرُجٌ حَتَّى جَاءَ خُمْسُ السُّوسِ وَ جُنْدَيْسَابُورَ إِلَى عُمَرَ وَ أَنَا وَ الْمُسْلِمُونَ وَ الْعَبَّاسُ عِنْدَهُ

So, this is way of what Allah^{-azwj} had Bestowed upon His^{-azwj} Rasool^{-saww}, from what horses and camels had attacked upon, and Ali^{-asws} Bin Abu Talib^{-asws} had said: 'We^{-asws} had not ceased taking our^{-asws} share due to this Verse, the beginning of which is teaching and its end is refraining, until Khums (fifth) of Al-Sous and Jundaysabour came to Umar, and I^{-asws} and the Muslims and Al-Abbas were in his presence.

فَقَالَ عُمَرُ لَنَا إِنَّهُ قَدْ تَتَابَعَتْ لَكُمْ مِنَ الْخُمْسِ أَمْوَالٌ فَقَبَضْتُمُوهَا حَتَّى لَا حَاجَةَ بِكُمْ الْيَوْمَ وَ بِالْمُسْلِمِينَ حَاجَةٌ وَ خَلَلٌ فَاسْأَلُونَا حَقَّكُمْ مِنْ هَذَا الْمَالِ
حَتَّى يَأْتِيَ اللَّهُ بِقَضَائِهِ مِنْ أَوْلَى شَيْءٍ يَأْتِي الْمُسْلِمِينَ

Umar said to us, 'It has been continuous wealth for you all from the Khums and you had taken it until there is no need and deficiency today for you^{-asws} and the Muslims. We shall replace your^{-asws} right from this wealth to us until Allah^{-azwj} Comes with His^{-azwj} Decree, from the first thing the Muslims bring'.

فَكَفَفْتُ عَنْهُ لِأَنِّي لَمْ أَمِنْ حِينَ جَعَلَهُ سَلْفًا لَوْ أَلْحَخْنَا عَلَيْهِ فِيهِ أَنْ يَقُولَ فِي خُمْسِنَا مِثْلَ قَوْلِهِ فِي أَكْثَرِ مِثْلِهِ عَنَى مِيرَاثَ نَبِيِّنَا ص حِينَ أَلْحَخْنَا عَلَيْهِ

I^{-asws} refrained from it because I^{-asws} did not believe he would be making a replacement. Had we insisted upon it, regarding it, he would have said regarding our^{-asws} Khums (fifth) similar to his words, regarding what is larger than it, meaning inheritance of our^{-asws} Prophet^{-saww}, had we insisted upon it.

فَقَالَ لَهُ الْعَبَّاسُ لَا تَعْتَمِرْ فِي الْأَدْيِ لَنَا يَا عُمَرُ فَإِنَّ اللَّهَ قَدْ أَتَيْتَهُ لَنَا بِأَثْبَتٍ بِمَا أَتَيْتَ بِهِ الْمَوَارِيثَ بَيْنَنَا

Al-Abbas said to him, 'Do not short change us, O Umar, for Allah^{-azwj} has Affirmed it for us with more affirmation that what He^{-azwj} has Affirmed the inheritance of our Prophet^{-saww}!'

فَقَالَ عُمَرُ وَ أَنْتُمْ أَحَقُّ مِنْ أَنْزُقَ الْمُسْلِمِينَ وَ شَفَعَنِي فَقَبَضَهُ عُمَرُ

Umar said, 'And you are more deserving? Who sustains the Muslims and will intercede for me?' So Umar took possession of it.

ثُمَّ قَالَ لَا وَ اللَّهُ مَا أَتَاهُمْ مَا يُفْضِينَا- حَتَّى لِحَقِّ بِاللَّهِ ثُمَّ مَا قَدَرْنَا عَلَيْهِ بَعْدَهُ

Then he said, 'No, by Allah^{-azwj}! What we give them from what we have captured until the meeting with Allah^{-azwj}, we will not be able upon it afterwards!'

ثُمَّ قَالَ عَلِيُّ ع إِنَّ اللَّهَ حَرَّمَ عَلَى رَسُولِهِ الصَّدَقَةَ فَعَوَّضَهُ مِنْهَا سَهْمًا مِنَ الْخُمْسِ وَ حَرَّمَهَا عَلَى أَهْلِ بَيْتِهِ خَاصَّةً دُونَ قَوْمِهِمْ وَ أَسْهَمَ لِصَغِيرِهِمْ وَ كَبِيرِهِمْ
وَ ذَكَرِهِمْ وَ أَنْتَاهُمْ وَ فَقِيرِهِمْ وَ شَاهِدِيهِمْ وَ غَائِبِيهِمْ لِأَنَّكُمْ إِنَّمَا أُعْطُوا سَهْمَهُمْ بِأَنَّكُمْ قَرَابَةُ نَبِيِّهِمُ الَّتِي لَا تَزُولُ عَنْهُمْ

Then Ali^{-asws} said: 'Allah^{-azwj} has Prohibited the charity unto His^{-azwj} Rasool^{-saww}, so He^{-azwj} Compensated him^{-saww} from it with a share from the Khums, and He^{-azwj} has Prohibited it unto People^{-asws} of his^{-saww} Household in particular, apart from their people, and shares of their^{-asws} young ones and their old, and their^{-asws} males and their^{-asws} females, and their^{-asws} poor, and their present ones and their absentees, because they have rather been given their shares because they are kindred of their Prophet^{-azwj}, which cannot be removed from them.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَهُ مِنَّا وَ جَعَلَنَا مِنْهُ فَلَمْ يُعْطِ رَسُولُ اللَّهِ ص أَحَدًا مِنَ الْخُمْسِ غَيْرَنَا وَ غَيْرَ خُلَفَائِنَا وَ مَوْلَانَا لِأَنَّهُمْ مِنَّا وَ أَعْطَى مِنْ سَهْمِهِ نَاسًا حَرِيمًا كَانَتْ بَيْنَهُ وَ بَيْنَهُمْ مَعُونَةٌ فِي الَّذِي كَانَ بَيْنَهُمْ

The Praise is for Allah^{-azwj} Who Made it from us^{-asws} and Made us^{-asws} from it. Rasool-Allah^{-saww} did not give anyone from the Khums apart from us, and our^{-asws} allies and our^{-asws} friends, because they are from us^{-asws}, and he^{-saww} gave from his^{-saww} share to some people due to sanctity which was between him^{-saww} and them as assistance regarding what was between them.

فَقَدْ أَعْلَمْتُمْ مَا أَوْصَحَ اللَّهُ مِنْ سَبِيلِ هَذِهِ الْأَنْفَالِ الْأَرْبَعَةِ وَ مَا وَعَدَ مِنْ أَمْرِهِ فِيهِمْ وَ نَوَّرَهُ بِشَفَائِهِ مِنَ الْبَيَانِ وَ ضِيَاءِهِ مِنَ الْبُرْهَانِ جَاءَ بِهِ الْوَحْيُ الْمُنَزَّلُ وَ عَمِلَ بِهِ النَّبِيُّ الْمُرْسَلُ فَمَنْ حَزَفَ كَلَامَ اللَّهِ أَوْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ وَ عَقَلَهُ فَإِنَّمَا إِثْمُهُ عَلَيْهِ وَ اللَّهُ حَجِيجُهُ فِيهِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

I^{-asws} have taught you what Allah^{-azwj} has Clarified from the ways of this four Anfaal (spoils of war) and what He^{-azwj} has Promised regarding them, and He^{-azwj} Illuminated it with healing from explanations and radiance from proofs brought down by Revelation Sent down, and the Sent Prophet^{-saww} had worked with it. The one who distorts the Speech of Allah^{-azwj} and changes it after having heard it and understood it, rather its sin is upon him, and Allah^{-azwj} will Argue against regarding it. And the greeting be upon you^{-saww}, (O Prophet) and Mercy of Allah^{-azwj} and His^{-azwj} Blessings".²³

2- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي سُورَةِ الْأَنْفَالِ جَذَع [جَذْعُ] الْأَنْفِ.

Tafseer Al Ayyashi – From Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'In Surah Al-Anfaal is a segment of cutting the noses (pride)".²⁴

3 شي، تفسير العياشي عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ أَوْ سُئِلَ عَنِ الْأَنْفَالِ فَقَالَ كُلُّ قَرْيَةٍ يَهْلِكُ أَهْلُهَا أَوْ يَجْلُونَ عَنْهَا فَيَهِي نَقْلًا نَصْفُهَا يُقْسَمُ بَيْنَ النَّاسِ وَ نَصْفُهَا لِلرَّسُولِ.

Tafseer Al Ayyashi – from Hareez,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws}, or he^{-asws} was asked about Al-Anfaal. He^{-asws} said: 'Every town whose inhabitants are destroyed (dead), or are expelled from it, it is 'Nafal'. Half of it is distributed between the people and half of it is for the Rasool^{-saww}".²⁵

²³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 1

²⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 2

²⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 3

4- شي، تفسير العياشي عن زُرارة عن أبي جَعْفَرٍ ع قَالَ: الْأَنْفَالُ مَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ.

Tafseer Al Ayyashi – From Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Al-Anfaal is what has neither been attacked upon by horses nor camels’.²⁶

5- شي، تفسير العياشي عن عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْأَنْفَالِ قَالَ هِيَ الْفُرَى الَّتِي قَدْ جَلَا أَهْلُهَا وَ هَلَكُوا فَخَرِبَتْ فِيهَا لِلَّهِ وَ لِلرَّسُولِ.

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about ‘Al-Anfaal’. He^{-asws} said: ‘It is the town which its inhabitants have been expelled and destroyed (dead), so it has been ruined. It is for Allah^{-azwj} and for the Rasool^{-saww}’.²⁷

6- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقِيَاءَ وَ الْأَنْفَالَ مَا كَانَ مِنْ أَرْضٍ لَمْ يَكُنْ فِيهَا هِرَاقَةٌ دَمٍ أَوْ قَوْمٍ صَالِحُوا أَوْ قَوْمٍ أُعْطُوا بِأَيْدِيهِمْ وَ مَا كَانَ مِنْ أَرْضٍ حَرَبِيَّةٍ أَوْ بُطُونِ الْأَوْدِيَةِ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The ‘Fey’ and the ‘Anfaal’ is what was from a land no blood had been shed in it, or a people have reconciled, or a people have given with their own hands, and what was from a ruined land, or interior of a valley.

فَهَذَا كُلُّهُ مِنَ الْقِيَاءِ فَهَذَا لِلَّهِ وَ لِلرَّسُولِ فَمَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ يَضَعُهُ حَيْثُ شَاءَ وَ هُوَ لِلْإِمَامِ مِنْ بَعْدِ الرَّسُولِ ص.

All this is from the ‘Fey’, therefore this is for Allah^{-azwj} and for the Rasool^{-saww}. Whatever was for Allah^{-azwj}, it is for His^{-azwj} Rasool^{-saww}. He^{-saww} have place it wherever he^{-azwj} desires to, and it is for the Imam^{-asws} from after the Rasool^{-saww}’.²⁸

7- شي، تفسير العياشي عن بَشِيرِ الدَّهَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ فَرَضَ طَاعَتَنَا فِي كِتَابِهِ فَلَا يَسْعَ النَّاسَ حَمَلَنَا [جَهْلُنَا] لَنَا صَفْوُ الْمَالِ وَ لَنَا الْأَنْفَالُ وَ لَنَا قَرَائِنُ الْقُرْآنِ.

Tafseer Al Ayyashi – from Bashir Al Dahhan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} has Imposed obedience to us^{-asws} in His^{-azwj} Book, so there is no leeway for the people to ignore us. For us^{-asws} is the clean wealth, and for us^{-asws} is the ‘Anfaal’, and for us^{-asws} are pairs (links) of the Quran’.²⁹

8- شي، تفسير العياشي عن أَبِي إِسْرَاهِيمَ ع قَالَ: سَأَلْتُهُ عَنِ الْأَنْفَالِ فَقَالَ مَا كَانَ مِنْ أَرْضٍ بَادَ أَهْلُهَا فَذَلِكَ الْأَنْفَالُ فَهُوَ لَنَا.

²⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 4

²⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 5

²⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 6

²⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 7

Tafseer Al Ayyashi –

‘From Abu Ibrahim^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the ‘Anfaal’. He^{-asws} said: ‘Whatever was from whose inhabitants have died, that is the ‘Anfaal’, it is for us^{-asws}’.³⁰

9- شي، تفسير العياشي عن أبي أسامة زيد عن أبي عبد الله ع قال: سألتُهُ عن الأَنْفَالِ فَقَالَ كُلُّ أَرْضٍ حَرَبِيَّةٍ وَكُلُّ أَرْضٍ لَمْ يُوجِفْ عَلَيْهَا حَيْلٌ وَ لَا رِجَابٌ.

Tafseer Al Ayyashi – from Abu Amamah,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the ‘Anfaal’. He^{-asws} said: ‘Every land ruined, and every land not attacked upon, neither by horses nor camels’.³¹

وَ زَادَ فِي رِوَايَةِ أُخْرَى مِنْهَا عَلَيْهَا [عَنْهُ غَلَبَهَا] رَسُولُ اللَّهِ ص.

And there is an increase in another report: ‘From it is Rasool-Allah^{-saww} had conquered upon it’.³²

10- شي، تفسير العياشي عن أبي بصيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَنَا الْأَنْفَالُ

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I heard Abu Ja’far^{-asws} saying: ‘For us^{-asws} is the ‘Anfaal’.

قُلْتُ وَ مَا الْأَنْفَالُ

I said, ‘And what is the ‘Anfaal’.

قَالَ مِنْهَا الْمَعَادِنُ وَ الْأَجَامُ وَ كُلُّ أَرْضٍ لَا رَبَّ لَهَا وَ كُلُّ أَرْضٍ بَادَ أَهْلُهَا فَهِيَ لَنَا.

He^{-asws} said: ‘From it are the mines (minerals) and the forests, and every land having nor lord (owner) for it, and every land its inhabitants have died, it is for us^{-asws}’.³³

وَ فِي رِوَايَةِ أُخْرَى عَنْ أُخْرَى عَنْ أَنَانَ بْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ مَالٍ لَا مَوْلَى لَهُ وَ لَا وَرَثَةَ فَهُوَ مِنْ أَهْلِ هَذِهِ الْآيَةِ يَسْتَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَ الرَّسُولِ.

And in another report,

‘From one of the two (5th or 6th Imam^{-asws}), and from Aban Bin Taglib, from Abu Abdullah^{-asws} having said: ‘All wealth having not master (owner) for him it, nor any inheritor, it is from the

³⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 8

³¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 9 a

³² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 9 b

³³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 10 a

rightful of this Verse: ***They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool, [8:1]'***.³⁴

وَ فِي رِوَايَةِ ابْنِ سِنَانٍ قَالَ عَ هِيَ الْفَرِيضَةُ فَذُ جَلَا أَهْلُهَا وَ هَلَكُوا فَخَرِبَتْ فِيهِ لِلَّهِ وَ لِلرَّسُولِ.

In a reported by Ibn Sinan –

'He^{-asws} said: 'It is the two whose inhabitants have been expelled and destroyed (died), so it is ruined. It is for Allah^{-azwj} and for the Rasool^{-saww}'.³⁵

وَ فِي رِوَايَةِ ابْنِ سِنَانٍ وَ مُحَمَّدِ الْحَلْبِيِّ عَنْهُ عَ قَالَ: مَنْ مَاتَ وَ لَيْسَ لَهُ مَوْلَى فَمَالُهُ مِنَ الْأَنْفَالِ.

And in a report by Ibn Sinan and Muhammad Al Halby -

'From him^{-asws} having said: 'One who dies and there isn't any guardian for him, his wealth is from the 'Anfaal''.³⁶

وَ فِي رِوَايَةِ زُرَّارَةَ عَنْهُ عَ قَالَ: هِيَ كُلُّ أَرْضٍ جَلَا أَهْلُهَا مِنْ غَيْرِ أَنْ يَجْمَلَ عَلَيْهِمْ خَيْلٌ وَ لَا رِكَابٌ فِيهِ نَفْلٌ لِلَّهِ وَ لِلرَّسُولِ.

And in a report by Zurara,

'From him^{-asws} having said: 'It is every land whose inhabitants have been expelled from without any attack upon them by horses and camels, it is 'Nafal', (spoils) for Allah^{-azwj} and for the Rasool^{-saww}'.³⁷

11- شي، تفسير العياشي عن الثمالي عن أبي جعفر ع قال: سَمِعْتُهُ يَقُولُ فِي الْمُلُوكِ الَّذِينَ يَمْتَطِعُونَ النَّاسَ هِيَ مِنَ الْفَيْءِ وَ الْأَنْفَالِ وَ أَشْبَاهِ ذَلِكَ.

Tafseer Al Ayyashi – from Al Sumali,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying from the kings, those who are cutting out pieces of land, it is from the 'Fey' and the 'Anfaal', and (what) resembles that''.³⁸

وَ فِي رِوَايَةِ أُخْرَى عَنِ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قَالَ يَسْأَلُونَكَ الْأَنْفَالَ

And in another report from Al Sumali who said,

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} the Exalted: ***They are asking you about the Anfaal. [8:1]***. He^{-asws} said: 'They are asking you^{-saww} for the Anfaal'.

قَالَ مَا كَانَ لِلْمُلُوكِ فَهُوَ لِلْإِمَامِ.

³⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 10 b

³⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 10 c

³⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 10 d

³⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 10 e

³⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 11 a

He^{-asws} said: 'Whatever was for the kings, it is for the Imams^{-asws}'.³⁹

12- شي، تفسير العياشي عن سماعة بن مهران قال: سألتُهُ عِ عَنِ الْأَنْفَالِ قَالَ كُلُّ أَرْضٍ حَرَبِيَّةٍ وَأَشْيَاءُ كَانَتْ تَكُونُ لِلْمُلُوكِ فَذَلِكَ خَلَصَ لِلْإِمَامِ لَيْسَ لِلنَّاسِ فِيهِ سَهْمٌ

Tafseer Al Ayyashi – from Sama'at Bin Mihran who said,

'I asked him^{-asws} about the 'Anfaal'. He^{-asws} said: 'Every land and thing which have happened to be for the kings, that is purely for the Imam^{-asws}. There isn't any share in it for the people'.

قَالَ وَ مِنْهَا الْبَحْرَيْنِ لَمْ يُوجَفْ بِحَيْلٍ وَ لَا رِكَابٍ.

He^{-asws} said: 'And from it is 'Al-Bahrain', neither attacked upon by horses nor camels''.⁴⁰

13- شي، تفسير العياشي عن بشير الدهان قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ فَقَالَ لَنَا أَحْبَبْتُمْ وَ أَبْغَضَ النَّاسُ وَ وَصَلْتُمْ وَ قَطَعَ النَّاسُ وَ عَرَفْتُمْ وَ أَنْكَرَ النَّاسُ وَ هُوَ الْحَقُّ

Tafseer Al Ayyashi, from Bashir Al Dahhan who said,

'We were in the presence of Abu Abdullah^{-asws} and the house was filled with its people. He^{-asws} said to us: 'You have loved and the people have hated, and you have connected and the people have cut off, and you have recognised and the people have denied, and it is the truth!

وَ إِنَّ اللَّهَ اتَّخَذَ مُحَمَّدًا عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا وَ إِنَّ عَلِيًّا عَبْدٌ نَصَحَ لِلَّهِ فَتَنَصَحَهُ وَ أَحَبَّ اللَّهُ فَأَحَبَّهُ

And surely Allah^{-azwj} Took Muhammad^{-saww} as a servant before He^{-azwj} Took him^{-saww} as a Rasool (Messenger), and Ali^{-asws} as a servant advising for (on behalf of) Allah^{-azwj}, so he^{-asws} advised him^{-saww}, and He^{-azwj} Loved Allah^{-azwj} so Allah^{-azwj} Loved him^{-asws}.

وَ فِي كِتَابِ اللَّهِ لَنَا صَفْوُ الْمَالِ وَ لَنَا الْأَنْفَالُ وَ نَحْنُ قَوْمٌ قَدْ فَرَضَ اللَّهُ طَاعَتَنَا وَ إِنَّكُمْ لَتَأْتَمُونَ بِمَنْ لَا يُعَدُّ النَّاسُ بِجِهَالَتِهِ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ يَأْتُمُ بِهِ فَمَيِّتُهُ مَيِّتَةٌ جَاهِلِيَّةٌ

And in the Book of Allah^{-azwj}, for us^{-asws} is the clean wealth, and for us^{-asws} is the 'Anfaal', and we^{-asws} are a people Allah^{-azwj} has Imposed obedience to us^{-asws}, and you are being led by the one the people are not excused of ignoring, and Rasool-Allah^{-saww} had said: 'One who dies and there isn't an Imam^{-asws} for him to be led by, his death would be death of the pre-Islamic period.

فَعَلَيْكُمْ بِطَاعَةِ فَقَدْ رَأَيْتُمْ أَصْحَابَ عَلِيٍّ ع.

Upon you all is with the obedience, for you have seen companions of Ali^{-asws}'.⁴¹

³⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 11 b

⁴⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 12

⁴¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 13

14- شي، تفسير العياشي عَنِ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع يَسْتَأْذِنُكَ عَنِ الْأَنْفَالِ قَالَ مَا كَانَ لِلْمُلُوكِ فَهِيَ لِلْإِمَامِ

Tafseer Al-Ayyashi – from Al-Sumali,

‘From Abu Ja’far^{-asws} regarding **They are asking you about the Anfaal. [8:1]**. He^{-asws} said: ‘Whatever was for the kings, it is for the Imam^{-asws}’.

قُلْتُ فَإِنَّهُمْ يُقَطِّعُونَ مَا فِي أَيْدِيهِمْ أَوْلَادَهُمْ وَ نِسَاءَهُمْ وَ ذَوِي قُرَابَتِهِمْ وَ أَشْرَافَهُمْ حَتَّى يَبْلَغَ دَكْرٌ مِنَ الْخِصْبَانِ

I said, ‘But they are cutting out (awarding pieces of land) what is in their hands for their children and their wives and their relatives and their nobles to the extent that there is mention of the eunuchs’.

فَجَعَلْتُ لَا أَقُولُ فِي ذَلِكَ شَيْئاً إِلَّا قَالَ وَ ذَلِكَ حَتَّى قَالَ تُعْطَى مِنْهُ الدِّرْهَمُ إِلَى الْمِائَةِ [وَ] الْأَلْفِ

I went on not to say anything regarding that except he^{-asws} said: ‘And that (also)’, until he^{-asws} said: ‘You are given from it the Dirham up to the one hundred and the thousand’.

ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ.

Then he^{-asws} said: ‘**This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**’.⁴²

15- شي، تفسير العياشي عَنِ دَاوُدَ بْنِ قَرْقَدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص أَقْطَعَ عَلَيْنَا مَا سَقَى الْفُرَاتُ

Tafseer Al Ayyashi – From Dawood Bin Farqad who said,

‘I said to Abu Abdullah^{-asws}, ‘It has reached us that Rasool-Allah^{-saww} had granted what the Euphrates waters (irrigates)’.

قَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

قَالَ وَ مَا سَقَى الْفُرَاتُ الْأَنْفَالُ أَكْثَرُ مِمَّا سَقَى الْفُرَاتُ

He^{-asws} said, ‘And what the Euphrates waters (irrigates) as the ‘Anfaal’ is not more than what the Euphrates irrigates’.

قُلْتُ وَ مَا الْأَنْفَالُ

I said, ‘And what is the ‘Anfaal’?’

⁴² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 14

قَالَ بطول [بُطُون] الأودية و رؤوس الجبال و الأجام و المعادن و كل أرض لم يوجف عليها خيل و لا ركاب و كل أرض مينة قد جلا أهلها و قطع الملوك.

He^{-asws} said: ‘Interior of the valleys, and peaks of the mountains, and the forests, and the mines, and every land not attacked upon, neither by horses nor by camels, and every dead land its inhabitants have been exiled, and pieces of lands cut out (awarded out) by the kings’.⁴³

16- شي، تفسير العياشي عن أبي مريم الأنصاري قال: سألت أبا عبد الله ع عن قوله يستلونك عن الأنفال قال الأنفال لله و الرسول قال سهم لله و سهم للرسول

Tafseer Al Ayyashi – from Abu Maryam Al Ansari who said,

I asked Abu Abdullah^{-asws} about His^{-azwj} Words: ***They are asking you about the Anfaal. Say: ‘The Anfaal is for Allah and the Rasool, [8:1].*** He^{-asws} said: ‘A share for Allah^{-azwj} and a share for the Rasool^{-saww}’.

قَالَ قُلْتُ فَلِمَنْ سَهْمُ اللَّهِ

He (the narrator) said, ‘I said, ‘For whom is the share of Allah^{-azwj}?’

فَقَالَ لِلْمُسْلِمِينَ.

He^{-asws} said: ‘For the Muslims’.⁴⁴

17- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري عن محمد بن مروان عن محمد بن علي بن علي بن عبد الله عن الثمالي عن أبي جعفر ع قال: قال الله تبارك و تعالى ما أفاء الله على رسوله من أهل القرى لله و للرسول و لذى القربى فما كان للرسول فهو لنا و شيعتنا حللناه لهم و طيبناه لهم

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary, from Muhammad Bin Marwan, from Muhammad Bin Ali, from Ali Bin Abdullah, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: ‘Allah^{-azwj} Blessed and Exalted Said: ***Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, [59:7].*** Thus, whatever was for the Rasool^{-saww}, it is for us^{-asws} and our^{-asws} Shias. We^{-asws} have legalised it for them, and made it good for them.

يَا أَيُّهَا حَمْرَةَ وَ اللَّهِ لَا يُضْرَبُ عَلَى شَيْءٍ مِنَ الْأَشْيَاءِ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا إِلَّا كَانَ حَرَاماً سُخْتاً عَلَى مَنْ نَالَ مِنْهُ شَيْئاً مَا خَلَانَا وَ شِيعَتَنَا فَإِنَّا طَيِّبْنَاكُمْ وَ جَعَلْنَاكُمْ لَكُمْ

O Abu Hamza, by Allah^{-azwj}! Nothing from the things which are struck upon, neither in east of the earth nor its west except it would be unlawful, ill-gotten gains upon the one who receives

⁴³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 15

⁴⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 16

anything from apart from us^{-asws} and our^{-asws} Shias, for we^{-asws} have made it good for you and made it to be for you!

وَ اللَّهُ يَا أَبَا حَمْزَةَ لَقَدْ غَضَبُونَا وَ مَنَعُونَا حَقَّنَا.

By Allah^{-azwj}, O Abu Hamza! They have usurped us^{-asws} and have prevented us^{-asws} of our^{-asws} rights!’⁴⁵

18- مِصْبَاحُ الْأَنْوَارِ، رَوَى ابْنُ بَابُوَيْهِ مَرْفُوعاً إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَتْ وَ آتِ ذَا الْقُرْبَى حَقَّهُ قَالَ رَسُولُ اللَّهِ ص لِكِ فِدَاكَ.

(The book) ‘Misbah Al Anwaar’ – It is reported by Ibn Babuwayh raising it to Abu Saeed Al Khudri who said,

‘And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26]. Rasool-Allah^{-saww} had said: ‘For you (Syeda Fatima^{-asws}) is Fadak’’⁴⁶

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ أَيْضاً مِثْلَهُ.

And in another report from him as well, similar to it.⁴⁷

وَ عَنْ عَطِيَّةٍ قَالَ: لَمَّا نَزَلَتْ وَ آتِ ذَا الْقُرْبَى حَقَّهُ دَعَا رَسُولُ اللَّهِ ص فَاطِمَةَ فَأَعْطَاهَا فِدَاكَ.

And from Atiyya who said, ‘When it was Revealed: **And give to the one with kinship his right, [17:26]**, Rasool-Allah^{-saww} called (Syeda) Fatima^{-asws} and gave her^{-asws} Fadak’’⁴⁸

وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: أَفْطَعَ رَسُولُ اللَّهِ ص فَاطِمَةَ فِدَاكَ.

And from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Rasool-Allah^{-saww} cut out (awarded) Fadak to Syeda Fatima^{-asws}’’⁴⁹

وَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَكَانَ رَسُولُ اللَّهِ ص أَعْطَى فَاطِمَةَ فِدَاكَ

And from Aban Bin Taglib,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘Had Rasool-Allah^{-saww} give Fadak to (Syeda) Fatima^{-asws}?’

قَالَ كَانَ رَسُولُ اللَّهِ ص وَقَفَهَا فَأَنْزَلَ اللَّهُ وَ آتِ ذَا الْقُرْبَى حَقَّهُ فَأَعْطَاهَا رَسُولُ اللَّهِ ص حَقَّهَا

⁴⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 17

⁴⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 18 a

⁴⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 18 b

⁴⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 18 c

⁴⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 18 d

He^{-asws} said: 'Rasool-Allah^{-saww} had designated it (Waqf), so Allah^{-azwj} Revealed: **And give to the one with kinship his right, [17:26]**. So Rasool-Allah^{-saww} gave her^{-asws}, her^{-asws} right'.

قُلْتُ رَسُولُ اللَّهِ صَ أَغْطَاهَا

I said, 'Rasool-Allah^{-saww} gave it to her^{-asws}?'

قَالَ بَلَى اللَّهُ تَبَارَكَ وَ تَعَالَى أَغْطَاهَا.

He^{-asws} said: 'But, Allah^{-azwj} Blessed and Exalted Gave it to her^{-asws}!'⁵⁰

19- فس، تفسير القمي يَسْتَلُونَكَ عَنِ الْأَنْفَالِ قَالَ نَزَلَتْ يَسْتَلُونَكَ الْأَنْفَالُ قُلِ الْأَنْفَالُ لِلَّهِ وَ الرَّسُولِ فَاتَّقُوا اللَّهَ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ إِنَّ كُنْتُمْ مُؤْمِنِينَ.

Tafseer Al Qummi (regarding) - **They are asking you about the Anfaal [8:1]**. He said, 'It was Revealed as: **'They are asking you for the Anfaal [8:1] Say: 'The Anfaal is for Allah and the Rasool, therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen' [8:1]**'.⁵¹

فَحَدَّثَنِي أَبِي عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي بِنِ عُثْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْأَنْفَالِ فَقَالَ هُوَ الْفُرَى الَّتِي قَدْ حَرَبَتْ وَ انْجَلَى أَهْلِهَا فَهِيَ لِلَّهِ وَ لِلرَّسُولِ وَ مَا كَانَ لِلْمُلُوكِ فَهُوَ لِلْإِمَامِ وَ مَا كَانَ مِنْ أَرْضِ الْجَزِيرَةِ لَمْ يُوجِفْ عَلَيْهَا بِحَيْلٍ وَ لَا رِكَابٍ وَ كُلُّ أَرْضٍ لَا رَبَّ لَهَا وَ الْمَعَادِنُ مِنْهَا وَ مَنْ مَاتَ وَ لَيْسَ لَهُ مَوْلَى فَمَالُهُ مِنَ الْأَنْفَالِ

My father narrated to me from Fazalah Bin Ayoun, from Aban Bin Usman, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah^{-asws} about the 'Anfaal'. He^{-asws} said: 'It is the town which has been ruined and its inhabitants have been expelled, so it is for Allah^{-azwj} and for the Rasool^{-saww}, and whatever was for the kings, it is for the Imam^{-asws}, and whatever was from the land of taxation (tribute), neither attacked upon by horses nor camels, and every land having not lord (owner) for it, and the mines are from it, and one who dies and there isn't any guardian (Maula) for him, his wealth is from the 'Anfaal''.

وَ قَالَ نَزَلَتْ يَوْمَ بَدْرٍ لَمَّا أُخْرِمَ النَّاسُ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَ عَلَى ثَلَاثِ فِرَقٍ فَصِنْفٌ كَانُوا عِنْدَ خَيْمَةِ النَّبِيِّ صَ وَ صِنْفٌ أَغَارُوا عَلَى النَّهْبِ وَ فِرْقَةٌ طَلَبَتِ الْعَدُوَّ وَ أُسْرُوا وَ غَنِمُوا

And he^{-asws} said: 'It was Revealed on the day of (battle of) Badr when the people (enemy) were defeated. The companions of Rasool-Allah^{-saww} were upon three categories – a type was by the tent of the Prophet^{-saww}, and a type had raided upon the looting, and a type sought the enemy and captured captives and war booty.

فَلَمَّا جَمَعُوا الْعَنَائِمَ وَ الْأَسَارَى تَكَلَّمَتِ الْأَنْصَارُ فِي الْأَسَارَى فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُنْخَنَ فِي الْأَرْضِ

⁵⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 18 e

⁵¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 18 f

When they had collected the war booty and the captives, the Helpers spoke regarding the captives, so Allah^{-azwj} Blessed and Exalted Revealed: ***It was not for a Prophet that there happen to be captives for him until he triumphs in the land. [8:67].***

فَلَمَّا أَبَاحَ اللَّهُ لَهُمُ الْأَسَارِيَ وَالْغَنَائِمَ تَكَلَّمَ سَعْدُ بْنُ مُعَاذٍ وَكَانَ مِمَّنْ أَقَامَ عِنْدَ خَيْمَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ ص مَا مَبْعَا أَنْ نُطَلِّبَ الْعَدُوَّ زَهَادَةً فِي الْجِهَادِ وَلَا جُبْنًا عَنِ الْعَدُوِّ وَ لَكِنَّا خِفْنَا أَنْ نُعْرِيَ مَوْضِعَكَ فَتَمِيلَ عَلَيْكَ خَيْلُ الْمُشْرِكِينَ وَ قَدْ أَقَامَ عِنْدَ الْخَيْمَةِ وَجْهُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ لَمْ يَشْكُ أَحَدٌ مِنْهُمْ فِيمَا حَسِبْتُهُ وَ النَّاسُ كَثِيرُونَ يَا رَسُولَ اللَّهِ وَ الْغَنَائِمُ قَلِيلَةٌ وَ مَتَى تُعْطَى هَؤُلَاءِ لَمْ تَبْقَ [يَبْقَى] لِأَصْحَابِكَ شَيْءٌ

When Allah^{-azwj} Legalised the captives and the war booty for them, Sa'ad Bin Muaz spoke, and he was from the ones who had stood by the tent of the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! We were not prevented from seeking the enemy due to abstaining from the Jihad nor cowardice from the enemy, but we feared to leave your^{-saww} place exposed lest a cavalry of the Polytheists might incline towards you, and (many) faces of the Emigrants and the Helpers had stood by the tent, and not anyone of them had any doubts regarding what you^{-saww} have calculated. O Rasool-Allah^{-saww}, and the people are many and the war booty is little, and when they (all) are given, nothing would remain for your^{-saww} companions!'

وَ خَافَ أَنْ يُقْسِمَ رَسُولُ اللَّهِ ص الْغَنَائِمَ وَ أَسْلَابَ الْقَتْلَى بَيْنَ مَنْ قَاتَلَ وَ لَا يُعْطَى مَنْ تَخَلَّفَ عَلَى خَيْمَةِ رَسُولِ اللَّهِ ص شَيْئاً فَاحْتَلَفُوا فِيمَا بَيْنَهُمْ حَتَّى سَأَلُوا رَسُولَ اللَّهِ ص فَقَالُوا لِمَنْ هَذِهِ الْغَنَائِمُ

And he feared that Rasool-Allah^{-saww} might distribute the war booty and belongings of the slain (enemy) between the ones who had fought and not give anything to the ones who had stayed behind at the tent of Rasool-Allah^{-saww}. They differed between them until they asked Rasool-Allah^{-saww}. They said, 'For whom are these war booties?'

فَأَنْزَلَ اللَّهُ يَسْئَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَ الرَّسُولِ فَرَجَعَ النَّاسُ وَ لَيْسَ لَهُمْ فِي الْعَيْمَةِ شَيْءٌ

Allah^{-azwj} Revealed: ***They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool, [8:1].*** The people returned and there wasn't anything for them in the war booty.

ثُمَّ أَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ وَ اعْلَمُوا أَنَّهَا غَنِيمٌ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ الْبَنِ السَّبِيلِ فَقَسَمَهُ رَسُولُ اللَّهِ ص بَيْنَهُمْ

Then Allah^{-azwj} Revealed: ***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, and the orphans, and the needy and the wayfarer [8:41].*** So Rasool-Allah^{-saww} distributed it between them.

فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ يَا رَسُولَ اللَّهِ ص أ تُعْطَى فَرَسَ الْقَوْمِ الَّذِي يَحْمِيهِمْ مِثْلَ مَا تُعْطَى الضَّعِيفَ

Sa'ad Bin Abu Waqqas said, 'O Rasool-Allah^{-saww}! Will you^{-saww} give a horseman of the people, those who protected them, similar to what you^{-saww} give the weak ones?'

فَقَالَ النَّبِيُّ ص تَكَلِّتُكَ أَتُكُّ وَ هَلْ تُنْصَرُونَ إِلَّا بِضِعْفَائِكُمْ

The Prophet^{-saww} said: ‘May your mother be bereft of you, and did you achieve victory except with your weak ones?’

قَالَ فَلَمْ يُحْتَسِنَ رَسُولُ اللَّهِ ص بَدْرٍ وَ قَسَمَهُ بَيْنَ أَصْحَابِهِ ثُمَّ اسْتَقْبَلَ يَأْخُذُ الْخُمْسَ بَعْدَ بَدْرٍ وَ نَزَلَ قَوْلُهُ يَسْتَعْمَلُونَكَ عَنِ الْأَنْفَالِ بَعْدَ انْقِصَاءِ حَرْبِ بَدْرٍ.

He^{-asws} said: ‘Rasool-Allah^{-saww} did not take a fifth (Khums) at Badr, and he^{-saww} distributed it between his^{-saww} companions, then he^{-saww} went on to take the Khums after Badr, and His^{-azwj} Words were Revealed: ***They are asking you about the Anfaal. Say: ‘The Anfaal is for Allah and the Rasool, [8:1],*** after termination of the battle of Badr’^{.52}

20- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جَبْرِئِيلَ كَرَى بِرِجْلِهِ حَمْسَةَ أَهْجَارٍ وَ لِسَانُ الْمَاءِ يَتَّبِعُهُ الْفُرَاتُ وَ دِجْلَةُ وَ نَيْلٌ مِصْرَ وَ مِهْرَانَ وَ تَهْرَ بَلْخٍ فَمَا سَقَتْ أَوْ سَقِيَ مِنْهَا فَلِلْإِمَامِ وَ الْبَحْرِ الْمُطِيفُ بِالْدُنْيَا.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah^{-asws} having said: ‘Jibraeel^{-as} dug five rivers with his^{-as} leg, and the common waters following it – the Euphrates, and Tigris, and Nile of Egypt, and Mihran, and Balkh. Therefor whatever it irrigates and is irrigated from it, it is for the Imam^{-asws}, and the ocean circling the world’^{.53}

⁵² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 19

⁵³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 25 H 20

CHAPTER 26 – MERIT OF CONNECTING WITH (HELPING) THE IMAM^{-asws}

1- لي، الأماالي للصدوق ابن إدريس عن أبيه عن الأشعري عن عمر بن علي بن عمر بن يزيد عن عمه محمد بن عمر عن أبيه عن أبي عبد الله عن آباءه ع قال قال رسول الله ص من وصل أحداً من أهل بيتي في دار هذه الدنيا يقيرط كافئته يوم القيامة يقنطار.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Ash'ary, from Umar Bin Ali Bin Umar Bin Yazeed, from his uncle Muhammad Bin Umar, from his father,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who connects (helps) anyone from People^{-asws} of my^{-saww} Household in the house of this world with an ounce, I^{-saww} will reciprocate him on the Day of Qiyamah with a Quintal (hundredweight)'.⁵⁴

2- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن محمد بن علي بن الحكيم عن أبي المغراء عن إسحاق بن عمار عن أبي إبراهيم ع قال: سأله عن قول الله من ذا الذي يقرض الله قرضاً حسناً فيضاعفه له و له أجر كريم قال نزلت في صلة الإمام ع.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a, from Is'haq Bin Ammar,

'From Abu Ibrahim^{-asws} (Al-Kazim^{-asws}), he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: **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].** He^{-asws} said: 'It was Revealed regarding connecting (helping) the Imam^{-asws}'.⁵⁵

3- ثو، ثواب الأعمال أبي عن أحمد بن إدريس عن عمران بن موسى عن ابن يزيد عن البرنطي عن حماد بن عثمان عن إسحاق بن عمار قال: قلت للصادق ع ما معنى قوله تبارك و تعالى من ذا الذي يقرض الله قرضاً حسناً فيضاعفه له أضعافاً كثيرة

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Imran Bin Musa, from Ibn Yazeed, from Al Bazanty, from Hammad Bin Usman, from Is'haq Bin Ammar who said,

'I said to Al-Sadiq^{-asws}, 'What is the meaning of Words of the Blessed and Exalted: **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]?**'

قال صلة الإمام.

He^{-asws} said: 'Connecting (helping) the Imam^{-asws}'.⁵⁶

4- شي، تفسير العياشي عن مفضل بن عمر قال: دخلت على أبي عبد الله ع يوماً و معي شيء فوضعتُه بين يديه فقال ما هذا

Tafseer Al Ayyashi – From Mufazzal Bin Umar who said,

⁵⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 26 H 1

⁵⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 26 H 2

⁵⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 26 H 3

'I entered to see Abu Abdullah^{-asws} one day and with me was something. I placed it in front of him^{-asws}. He^{-asws} said: 'What is this?'

فَقُلْتُ هَذِهِ صِلَةٌ مَوَالِيكَ وَ عِبِيدِكَ

I said, 'This is connecting (helping) your^{-asws} friends and your^{-asws} slaves'.

قَالَ فَقَالَ لِي يَا مُفَاضَّلُ إِنِّي لَأَقْبَلُ ذَلِكَ وَ مَا أَقْبَلُ مِنْ حَاجَةٍ بِي إِلَيْهِ وَ مَا أَقْبَلُهُ إِلَّا لِيُرْكَوَا بِهِ

He (the narrator) said, 'He^{-asws} said: 'O Mufazzal! I^{-asws} shall accept that, and I^{-asws} am not accepting that due to a need being with me^{-asws} for it, and I^{-asws} am not accepting it except for purifying with it'.

ثُمَّ قَالَ سَمِعْتُ أَبِي ع يَقُولُ مَنْ مَضَتْ لَهُ سَنَةٌ لَمْ يَصِلْنَا مِنْ مَالِهِ قَلَّ أَوْ كَثُرَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَغْفُوَ اللَّهُ عَنْهُ

Then he^{-asws} said: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'One for whom a year passes by and he has not connected (helped) us^{-asws}, by little or more, Allah^{-azwj} will not Look at him on the Day of Qiyamah except if Allah^{-azwj} Pardons him!'

ثُمَّ قَالَ يَا مُفَاضَّلُ إِنَّهَا فَرِيضَةٌ فَرَضَهَا اللَّهُ عَلَى شِيعَتِنَا فِي كِتَابِهِ إِذْ يَقُولُ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

Then he^{-asws} said: 'O Mufazzal! It is an Imposition. Allah^{-azwj} has Imposed it upon our^{-asws} Shias in His^{-azwj} Book: **You will never attain to righteousness until you are spending from what you are loving [3:92].**

فَنَحْنُ الْبِرُّ وَ التَّقْوَى وَ سَبِيلُ الْهُدَى وَ بَابُ التَّقْوَى لَا يُحْجَبُ دُعَاؤُنَا عَنِ اللَّهِ اقْتَصِرُوا عَلَى حَلَائِكُمْ وَ حَرَامِكُمْ فَسَلُّوا عَنْهُ وَ إِيَّاكُمْ أَنْ تَسْأَلُوا أَحَدًا مِنَ الْفُقَهَاءِ عَمَّا لَا يَعِينُكُمْ [يَعْنِيكُمْ] وَ عَمَّا سَتَرَ اللَّهُ عَنْكُمْ.

We^{-asws} are the 'righteousness, and the piety, and the way of guidance, and the door of piety! Our^{-asws} supplication are not barred from Allah^{-azwj}! Confine yourselves upon your Permissible(s) and your Prohibitions and ask about it, and beware of asking anyone from the jurists about what does not concern you and about what Allah^{-azwj} has Concealed from you!''⁵⁷

5- شي، تفسير العياشي عن الحسن بن موسى قال روى أصحابنا أنه سئل أبو عبد الله ع عن قوله تعالى الذين يصلون ما أمر الله به أن يوصل قال هو صلة الإمام في كل سنة مما قلَّ أو كثر

Tafseer Al Ayyashi – from Al-Hassan Bin Musa who said,

'It is reported by our companions that he asked Abu Abdullah^{-asws} about Words of the Exalted: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21].** He^{-asws} said: 'It is connecting (helping) the Imam^{-asws} during every year, from what is little or more'.

⁵⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 26 H 4

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَ وَ مَا أُرِيدُ بِذَلِكَ إِلَّا تَرْكِيكُمْ.

Then Abu Abdullah^{-asws} said: ‘And I^{-asws} don’t intend with that except to purifying you all!’⁵⁸

6 بشاء، بشارة المصطفى مُحَمَّدُ بْنُ شَهْرِبَارٍ الْخَازِنُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيِّ عَنِ ابْنِ عُثْمَةَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ إِبْرَاهِيمَ عَنْ عِمْرَانَ بْنِ مَعْقِلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا تَدْعُوا صِلَةَ آلِ مُحَمَّدٍ مِنْ أَمْوَالِكُمْ مَنْ كَانَ غَنِيًّا فَعَلَى قَدْرِ غِنَاهُ وَ مَنْ كَانَ فَقِيرًا فَعَلَى قَدْرِ فَقْرِهِ وَ مَنْ أَرَادَ أَنْ يَقْضِيَ اللَّهُ أَهَمَّ الْحَوَائِجِ إِلَيْهِ فَلْيَصِلْ آلَ مُحَمَّدٍ وَ شِيعَتَهُمْ بِأَخْرَجَ مَا يَكُونُ إِلَيْهِ مِنْ مَالِهِ.

(The book) ‘Bashaarat Al Mustafa^{-saww}’ – Muhammad Bin Shahriyar Al Khazin, from Muhammad Bin Al-Hassan Bin Dawood, from Muhammad Bin Yahya Al Alawy, from Ibn Uqdah, from Muhammad Bin Al Fazl Bin Ibrahim, from Imran Bin Ma’qil,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Do not leave connecting (helping) Progeny^{-asws} of Muhammad^{-saww} from your wealth. One who was rich, in accordance to his riches, and one who was poor, in accordance to his poverty, and the one who wants Allah^{-azwj} to Fulfil the important needs for him, let him connect (help) Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias, with neediest of what he would be to it, from his wealth’.⁵⁹

⁵⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 26 H 5

⁵⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 26 H 6

CHAPTER 27 – PRAISE OF THE GOODLY OFFSPRING AND REWARDS OF CONNECTING (HELPING) THEM

الآيات هود وَ نادى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ

The Verses – (Surah) Hud^{as}: **And Noah called out to his Lord and he said: ‘Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders’ [11:45].**

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

He said: “O Noah! He is not from your family; he is (the doer of) other than righteous deed, [11:46].

المؤمنون فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ.

(Surah) Al Mominoun: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101].**

1- لي، الأماالي للصدوق ابن المتوكل عن محمد العطار عن الأشعري عن سلمة بن الخطاب عن الحسين بن سعيد الأزدي عن إسحاق بن إبراهيم عن عبد الله بن صباح عن أبي بصير عن أبي عبد الله الصادق ع قال: إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ الْأُولَى وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَتَعَسَّاهُمْ ظُلْمَةً فَيَضْجُونَ إِلَى رَبِّهِمْ وَ يَقُولُونَ يَا رَبِّ اكْشِفْ عَنَّا هَذِهِ الظُّلْمَةَ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash’ary, from Salamah Bin Al Khattab, from Al-Husayn Bin Saeed Al Azdy, from Is’haq Bin Ibrahim, from Abdullah Bin Sabbah, from Abu Baseer,

‘From Abu Abdullah Al-Sadiq^{asws} having said: ‘When it will be the Day of Qiyamah, Allah^{azwj} will Gather the former ones and the latter ones in one plain. Darkness will overwhelm them, so they will be clamouring to their Lord^{azwj} and saying, ‘O Lord^{azwj}, Remove this darkness from us!’

قَالَ فَيَقُولُ قَوْمٌ مَتَى النُّورُ بَيْنَ أَيْدِيهِمْ قَدْ أَضَاءَ أَرْضَ الْقِيَامَةِ فَيَقُولُ أَهْلُ الْجَمْعِ هَؤُلَاءِ أَنْبِيَاءُ اللَّهِ

He^{asws} said: ‘A people would come walking; the light would be in front of them illuminating the land of Qiyamah. The people gathered would say, ‘They are Prophets^{as} of Allah^{azwj}!’

فَيَجِئُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هَؤُلَاءِ بِأَنْبِيَاءَ

The call would come to them from the Presence of Allah^{azwj}: “They are not Prophets^{as}!”

فَيَقُولُ أَهْلُ الْجَمْعِ هَؤُلَاءِ مَلَائِكَةٌ

The people gathered would say, 'So they are Angels?'

فَيَجِئُهُمُ الْبَدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَ إِلَّا بِمَلَائِكَةٍ

The call would come to them from the Presence of Allah^{-azwj}: "They are not Angels!"

فَيَقُولُ أَهْلُ الْجَمْعِ هُوَ لَا شُهَدَاءَ

The people gathered would say, 'So they are martyrs?'

فَيَجِئُهُمُ الْبَدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَ إِلَّا بِشُهَدَاءَ

The call would come to them from the Presence of Allah^{-azwj}: "They are not martyrs!"

فَيَقُولُونَ مَنْ هُمْ

They would say, 'Who are they?'

فَيَجِئُهُمُ الْبَدَاءُ يَا أَهْلَ الْجَمْعِ سَلُّوهُمْ مَنْ أَنْتُمْ

The call would come to them: "O people of the gathering! Ask them, 'Who are you?!'"

فَيَقُولُ أَهْلُ الْجَمْعِ مَنْ أَنْتُمْ

The gathered people would say, 'Who are you?'

فَيَقُولُونَ نَحْنُ الْعَالِيُّونَ نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص نَحْنُ أَوْلَادُ عَلِيِّ وَوَلِيِّ اللَّهِ نَحْنُ الْمُخْصُوصُونَ بِكَرَامَةِ اللَّهِ نَحْنُ الْأَمْنُونَ الْمُطْمَئِنُّونَ

They would say, 'We are the Alawites! We are offspring of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}! We are children of Ali^{-asws} Guardian of Allah^{-azwj}! We are the one specialised with Honour of Allah^{-azwj}! We are the safe, the secured!'

فَيَجِئُهُمُ الْبَدَاءُ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ اشْفَعُوا فِي مُحِبِّكُمْ وَ أَهْلِ مَوَدَّتِكُمْ وَ شِيعَتِكُمْ

The call would come to them from the Presence of Allah^{-azwj} Mighty and Majestic: "Intercede regarding your loved ones, and people of your affection and your Shias!"

فَيَشْفَعُونَ فَيَشْفَعُونَ.

They would intercede and they would be interceded for"⁶⁰.

2- لي، الأمايلي للصدوق ابن الوليد عن الصغار عن ابن هاشم عن ابن معبد عن ابن خالد عن الرضا ع قال: النَّظَرُ إِلَى ذُرِّيَّتِنَا عِبَادَةٌ

⁶⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 1

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza^{-asws} having said: 'The looking at our^{-asws} offspring is (an act of) worship'.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ النَّظَرُ إِلَى الْأُمَّةِ مِنْكُمْ عِبَادَةٌ أَمْ النَّظَرُ إِلَى جَمِيعِ ذُرِّيَّةِ النَّبِيِّ ص

It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The looking at the Imams^{-asws} from you^{-asws} is (an act of) worship, or the looking at entire offspring of the Prophet^{-saww}?'

فَقَالَ بَلِ النَّظَرُ إِلَى جَمِيعِ ذُرِّيَّةِ النَّبِيِّ ص عِبَادَةٌ.

He^{-asws} said: 'But, the looking at the entirety offspring of the Prophet^{-saww} is (an act of) worship'.⁶¹

3- أَقُولُ رَوَى فِيهِ نِ مِثْلُهُ وَ زَادَ فِي آخِرِهِ مَا لَمْ يُفَارِقُوا مِنْهَا جَهُ وَ لَمْ يَتَلَوُّوا بِالْمَعَاصِي.

I am saying, 'It is reported in 'N' – similar to it and there is an increase in its end: 'For as long as they (offspring) do not separate from his^{-saww} manifesto and do not get tainted with the acts of disobedience''.⁶²

4- لي، الأماالي للصدوق ابن المتوكل عن محمد العطار عن ابن أبي الخطاب عن النضر بن شعيب عن الفلانسبي عن الصادق ع عن أبيه ع قال قال رسول الله ص إذا قُتِلَ الْمُتَمَامُ الْمُحْمَدِيُّ تَشَفَّعْتُ فِي أَصْحَابِ الْكِبَائِرِ مِنْ أُمَّتِي فَيُشَفِّعَنِي اللَّهُ فِيهِمْ وَ اللَّهُ لَا تَشَفَّعْتُ فِي مَنْ آذَى ذُرِّيَّتِي.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Al Nazr Bin Shueyb, from Al Qaleysi,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When I^{-saww} stand in the Praiseworthy Position, I^{-saww} shall intercede regarding the perpetrators from my^{-saww} community of the major sins, so Allah^{-azwj} will Intercede for me^{-saww} regarding them. By Allah^{-azwj}! I^{-saww} will not intercede regarding the one who hurt my^{-saww} offspring!''⁶³

5- لي، الأماالي للصدوق ابن موسى عن الأسدبي عن البرمكي عن جعفر بن أحمد التميمي عن أبيه عن عبد الملك بن عمير الشيباني عن أبيه عن جدّه عن ابن عباس قال قال رسول الله ص أنا سيد الأنبياء و المرسلين و أفضل من الملائكة المقربين و أوصيائي سادة أوصياء النبيين و المرسلين و ذرّيتي أفضل ذرّيات النبيين و المرسلين الحنبر.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Barmakky, from Ja'far Bin Ahmad Al Tameemi, from his father, from Abdul Malik Bin Umeyr Al Shaybani, from his father, from his grandfather, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} am chief of the Prophets^{-as} and the Messengers^{-as}, and superior to the Angels of Proximity, and my^{-saww} successors^{-asws} are chief of successors^{-as} of the

⁶¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 2

⁶² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 3

⁶³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 4

Messengers^{-as}, and my^{-saww} offspring are superior to offsprings of the Prophets^{-as} and the Messengers^{-as'} – the Hadeeth".⁶⁴

6- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق أحمد بن محمد بن زُرْمَةَ عَنْ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ حَبِيبِ بْنِ أَرْطَاةَ عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ قَالَ

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad Bin Ruzmah, from Ahmad Bin Isa Al Alawy, from Abbad Bin Yaquob, from Habeeb Bin Artah, from Muhammad Bin Zakwan, from Amro Bin Khalid who said,

حَدَّثَنِي زَيْدُ بْنُ عَلِيٍّ وَهُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع وَهُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ ع وَهُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَهُوَ آخِذٌ بِشَعْرِهِ عَنْ رَسُولِ اللَّهِ ص وَهُوَ آخِذٌ بِشَعْرِهِ

'It is narrated to me by Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), and he was holding to his hair. He said, 'It is narrated to me by my father Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was holding on to his^{-asws} hair. He^{-asws} said: 'It is narrated to me^{-asws} by Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was holding on to his^{-asws} hair, from Rasool-Allah^{-saww}, and he^{-saww} was holding on to his^{-saww} hair.

قَالَ: مَنْ آذَى شَعْرَةَ مَيِّ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ عَزَّ وَجَلَّ وَمَنْ آذَى اللَّهَ حَلَّ وَ عَزَّ لَعْنَةُ اللَّهِ مِلْءَ السَّمَاءِ وَ مِلْءَ الْأَرْضِ.

He^{-saww} said: 'One who hurts a hair from me^{-saww}, he has hurt me^{-saww}, and one who hurts me^{-as} has hurt Allah^{-azwj} Mighty and Majestic, and one who hurts Allah^{-azwj} Majestic and Mighty, Allah^{-azwj} will Curse him the full measure of the sky and full measure of the earth!'⁶⁵

7- كِتَابُ الْغَايَاتِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ الْعَلَوِيِّ وَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَا حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زُرْمَةَ الْقَزْوِينِيُّ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ مَوْضِعَ لَعْنَةِ اللَّهِ.

(The book) 'Kitab Al Ghayaat' – It is narrated to us by Muhammad Bin Al-Husayn Bin Ahmad Al Alawy, and Muhammad Bin Ali Bin Al-Husayn who both said, 'It is narrated to us by Ahmad Bin Muhammad Bin Ruzmah Al Qazweeny,

'Similar to it except that in it is: 'Upon him is the Curse of Allah^{-azwj}', in place of 'Allah^{-azwj} will Curse him'.⁶⁶

و قال في آخره إن الصحيح عندي هو أروطاة بن حبيب الأسدي و عبيد بن ذكوان كما ذكرتهما في بعض أسانيد هذا الحديث لا غيره لكني ذكرته كما رُوِيَتْهُ و نقل إلي و لا قوة إلا بالله.

And he said at the end: 'What I consider correct is that it is Arta'ah ibn Habib al-Asadi and Ubayd Bin Zakwan, as I have mentioned them in some chains of this hadith, not others. However, I have mentioned it as it was narrated to me and transmitted to me, and there is no power except with Allah^{-azwj}'.

⁶⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 5

⁶⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 6

⁶⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 7

8- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص عن عباد بن يعقوب عن أرتاة بن حبيب عن عبيد بن دكوان عن عمرو بن خالد مثله و زاد في آخره و تلا إن الذين يؤذون الله و رسوله لعنهم الله في الدنيا و الآخرة و أعد لهم عذاباً مهيناً.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzak, from Muhammad Bin Al-Husayn Bin Hafs, from Abbad Bin Yaquob, from Artah Bin Habeeb, from Ubeyd Bin Zakwan, from Amro Bin Khalid,

'Similar to it, and there is an increase in its end: 'And he^{-saww} recited: **'Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]'**.⁶⁷

9- فس، تفسير القمي أبي عن حنان بن سدير عن أبيه عن أبي جعفر ع أن صفية بنت عبد المطلب مات ابن لها فأقبلت فقال لها عمر غطي فرتك فإن قرابتك من رسول الله لا ينفعك شيئاً

Tafseer Al Qummi – My father, from Hanan Bin Sadeys, from his father,

'From Abu Ja'far^{-asws}: 'Safiya daughter of Abdul Muttalib^{-as}, a son of hers died. She came. Umar said to her, 'Cover your earring, for your kinship from Rasool-Allah^{-azwj} will not benefit you anything!'

فَقَالَتْ لَهُ هَلْ رَأَيْتَ لِي فُرْطاً يَا ابْنَ اللَّحْنَاءِ

She said to him, 'Have you seen an earring of mine, O son of the vulgar woman?'

ثُمَّ دَخَلَتْ عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَتْهُ بِذَلِكَ وَ بَكَتْ فَخَرَجَ رَسُولُ اللَّهِ ص فَنادى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ

Then she entered to see Rasool-Allah^{-saww} and informed him^{-saww} of that, and she wept. Rasool-Allah^{-saww} came out. He^{-saww} called for the congregational Salat. The people gathered.

فَقَالَ مَا بَالُ أَقْوَامٍ يَزْعُمُونَ أَنَّ قَرَابَتِي لَا تَنْفَعُ لَوْ قُمْتُ الْمَقَامَ الْمَحْمُودَ لَشَفَعْتُ فِي حَارٍ وَ حَكَمٍ - لَا يَسْأَلُنِي الْيَوْمَ أَحَدٌ مِنْ أَبْوَاهِ إِلَّا أَخْبَرْتُهُ

He^{-saww} said: 'What is the matter with people who are claiming that my^{-saww} kinship does not benefit? If I^{-saww} were to stand at the Praiseworthy Position, I^{-saww} shall intercede regarding 'Har and Hakam' (see note below). No one will ask me^{-saww} today who his parent is except I^{-saww} will inform him!'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ

A man stood up to him^{-saww}. He said, 'Who is my father, O Rasool-Allah^{-saww}?'

فَقَالَ أَبُوكَ غَيْرُ الَّذِي تُدْعَى لَهُ أَبُوكَ فَلَا بُنْ فَلَانَ

He^{-saww} said: 'Your father is other than the one you claiming to. Your father is so and so, son of so and so'.

⁶⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 8

فَقَامَ آخَرُ فَقَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ

Another other stood up. He said, 'Who is my father, O Rasool-Allah^{-saww}?'

قَالَ أَبُوكَ الَّذِي تُدْعَى لَهُ

He^{-saww} said: 'Your father is the one you are claiming to'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا بَأْسَ الَّذِي يَزْعُمُ أَنَّ قَرَابَتِي لَا تَنْفَعُ لَا يَسْأَلُنِي عَنْ أَبِيهِ

Then Rasool-Allah^{-saww} said: 'What is the matter with the one who had claimed that my^{-saww} kinship does not benefit, he is not asking me^{-asws} about his father?'

فَقَامَ إِلَيْهِ عُمَرُ فَقَالَ أَعُوذُ بِاللَّهِ بِرَسُولِ اللَّهِ مِنْ عَضَبِ اللَّهِ وَ عَضَبِ رَسُولِهِ اعْفُ عَنِّي عَمَّا اللَّهُ عَنكَ

Umar stood to him^{-saww}. He said, 'I seek Refuge with Allah^{-azwj}, O Rasool-Allah^{-saww}, from the Wrath of Allah^{-azwj} and anger of His^{-azwj} Rasool^{-saww}. Pardon me, may Allah^{-azwj} Pardon you^{-saww}!'

فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ إِلَى قَوْلِهِ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ.

So, Allah^{-azwj} Revealed: **O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101] - up to His^{-azwj} Words: then they became Kafirs due to it [5:102]**".⁶⁸

وفي المصدر ص 387 حديث، بسند آخر، وفيه لو قد قمت المقام المحمود لشفعت في أبي وأمي وأخي لي كان في الجاهلية ولعله كانت «جاري حكم» فتحرر

Note – And in the source, page 387, there is a Hadeeth with another chain of attribution, and in it is: 'If I^{-saww} were to stand at the Praiseworthy Position, I^{-saww} shall intercede regarding my^{-saww} father^{-as}, and my^{-saww} mother^{-as}, and a brother of mine^{-saww} who was during the pre-Islamic period', and perhaps it was 'Jari Hakam' (rule of the time), so it has been clarified. derogatory

10- ن، عيون أخبار الرضا عليه السلام علي بن عيسى عن إسماعيل بن علي الدّعبلّي عن دَعْبِلِ بْنِ عَلِيٍّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ أَنَا هُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ لِذُرِّيَّتِي مِنْ بَعْدِي وَ الْقَاضِي هُمْ حَوَائِجُهُمْ وَ السَّاعِي هُمْ فِي أُمُورِهِمْ عِنْدَ اضْطِرَارِهِمْ وَ الْمُحِبُّ هُمْ بِقَلْبِهِ وَ لِسَانِهِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ali Bin Isa, from Ismail Bin Ali Al Deobeli, from Deobel Bin Ali,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four, I^{-saww} shall be interceding for them on the Day of Qiyamah – the one honouring my^{-asws} offspring from after me^{-asws}, and the fulfiller of their needs for them, and the striver for them regarding their matters at their desperation, and the one loving them with his heart and his tongue"⁶⁹.

⁶⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 9

⁶⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 10

11- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ النَّبِيُّ ص بُعِضُ عَلِيٍّ كُفْرٌ وَ بُعِضُ بَنِي هَاشِمٍ نِفَاقٌ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – by a chain of Al Tameemi –

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'Hating Ali^{-asws} is Kufr and hating the clan of Hashim^{-as} is hypocrisy''.⁷⁰

12- ن، عيون أخبار الرضا عليه السلام جَعْفَرُ بْنُ نُعَيْمِ الشَّاذَلِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ مَنْ أَحَبَّ عَاصِيًا فَهُوَ عَاصٍ وَ مَنْ أَحَبَّ مُطِيعًا فَهُوَ مُطِيعٌ وَ مَنْ أَعَانَ ظَالِمًا فَهُوَ ظَالِمٌ وَ مَنْ حَذَلَ ظَالِمًا فَهُوَ عَادِلٌ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ja'far Bin Nueym Al Shazany, from Ahmad Bin Idrees, from Ibn Hashim, from Ibrahim Bin Muhammad Al Saqafy who said,

'I heard Al-Reza^{-asws} saying: 'One who loves a disobedient, he is disobedient, and one who loves an obedient, he is obedient, and one who assists an unjust, he is unjust, and one who abandons an unjust, he is just.

إِنَّهُ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ قَرَابَةٌ وَ لَا يَنَالُ أَحَدٌ وَلايَةَ اللَّهِ إِلَّا بِالطَّاعَةِ وَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص لِيَنِي عَبْدُ الْمُطَّلِبِ ابْتُونِي بِأَعْمَالِكُمْ لَا بِأَحْسَابِكُمْ وَ أَنْسَابِكُمْ

Surely, there isn't any kinship between Allah^{-azwj} and anyone, and no one can attain the Wilayah of Allah^{-azwj} except with the obedience, and Rasool-Allah^{-saww} had said to the clan of Abdul Muttalib^{-as}: 'Come to me^{-saww} with your deeds not with your affiliations and your lineages!'

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ

Allah^{-azwj} Blessed and Exalted Said: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101].***

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

So, ones whose scale is heavy, then those, they would be the successful ones [23:102].

وَ مَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ.

And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]''⁷¹

13- ن، عيون أخبار الرضا عليه السلام تَمِيمُ الْقُرَشِيُّ عَنْ أَبِيهِ عَنِ الْأَنْصَارِيِّ عَنِ الْهَرَوِيِّ عَنِ الرِّضَا عَنِ أَبِيهِ ع قَالَ: إِنَّ إِسْمَاعِيلَ قَالَ لِلصَّادِقِ ع يَا أَبَتَاةَ مَا تَقُولُ فِي الْمُدْنِبِ مِنَّا وَ مِنْ غَيْرِنَا

⁷⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 11

⁷¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 12

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Tameem Al Qureyshi, from his father, from Al Ansari, from Al Harwy,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: 'Ismail said to Al-Sadiq^{-asws}, 'O father^{-asws}! What are you^{-asws} saying regarding the sinner from us and from others?'

فَقَالَ ع لَيْسَ بِأَمَانَتِكُمْ وَ لَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُجْزَى بِهِ .

He^{-asws} said: '***It isn't by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Recompensed with it [4:123]***'.⁷²

14- مع، معاني الأخبار الحسين بن أحمد العلوي و محمد بن علي بن بشر معا عن المظفر بن أحمد القزويني عن صالح بن أحمد عن الحسن بن زياد عن صالح بن أبي حماد عن الحسن بن موسى الوشاء البغدادي قال: كنت بخراسان مع علي بن موسى الرضا ع في مجلسه و زيد بن موسى خاضر قد أقبل على جماعة في المجلس يفتخروا عليهم و يقولون نحن و نحن و أبو الحسن ع مقبل على قوم يحدثهم فسمع مقالة زيد فالتفت إليه

(The book) 'Ma'any Al Akhbaar' – Al-Husayn Bin Ahmad Al Alawy and Muhammad Bin Ali Bin Bashaar, both together from Al Muzaffar Bin Ahmad Al Qazwiny, from Salih Bin Ahmad, from Al-Hassan Bin Ziyad, from Salih Bin Abu Hammad, from Al-Hassan Bin Musa Al Washa Al Baghdady who said,

'I was at Khurasan with Ali^{-asws} Bin Musa Al-Reza^{-asws} in his^{-asws} gathering, and Zayd son of Musa^{-asws} was present facing to a group in the Majlis, priding upon them and saying, 'We (are such)', and 'We (are such)!', while Abu Al-Hassan^{-asws} was facing to (another) group. He^{-asws} heard the words of Zayd and turned to him.

فَقَالَ يَا زَيْدُ أَعْرَكَ قَوْلُ بَقَالِي الْكُوفَةِ إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرَجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ وَ اللَّهُ مَا ذَلِكَ إِلَّا لِلْحَسَنِ وَ الْحُسَيْنِ وَ وُلْدِ بَطْنِهَا خَاصَّةً

He^{-asws} said: 'O Zayd! Have you been deceived by words of the vegetable sellers of Al-Kufa that Syeda Fatima^{-asws} fortified her^{-asws} chastity so Allah^{-azwj} has Prohibited her^{-asws} offspring unto the Hellfire? By Allah^{-azwj}, that is not (so) except for Al-Hassan^{-asws} and Al-Husayn^{-asws} and the ones came to her^{-asws} lap in particular!

فَأَمَّا أَنْ يَكُونَ مُوسَى بْنُ جَعْفَرٍ ع يُطِيعُ اللَّهَ وَ يَصُومُ نَهَارَهُ وَ يَقُومُ لَيْلَهُ وَ تَعَصِيهِ أَنْتَ ثُمَّ بَحِيثَانِ يَوْمَ الْقِيَامَةِ سَوَاءٌ لَأَنْتَ أَعْرَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهُ

As for Musa^{-asws} Bin Ja'far^{-asws}, he^{-asws} obeyed Allah^{-azwj} and fasted his^{-asws} days, and stood (for salat) his^{-asws} nights, while you are disobeying Him^{-azwj}, then will you be coming on the Day of Qiyamah as equals? Will you be dearer unto Allah^{-azwj} Mighty and Majestic than him^{-asws}?

إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقُولُ لِمُحْسِنِينَ كِفْلَانِ مِنَ الْأَجْرِ وَ لِمُسِيئِينَ ضِعْفَانِ مِنَ الْعَذَابِ

Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'For ones being good to us there are two portions from the Recompense, and for ones being evil to us there is a doubling from the Punishment!'

وَ قَالَ الْحَسَنُ الْوَشَاءُ ثُمَّ التَفَّتْ إِلَيْهِ فَقَالَ يَا حَسَنُ كَيْفَ تَقْرَأُونَ هَذِهِ الْآيَةَ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

⁷² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 13

And Al-Hassan Al-Washa said, 'Then he turned towards me. He^{-asws} said: 'O Hassan! How are you reading this Verse, **He said: "O Noah! He is not from your family; he is (the doer of) other than righteous deed, [11:46]?"**

فَقُلْتُ مِنَ النَّاسِ مَنْ يَقْرَأُ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ وَ مِنْهُمْ مَنْ يَقْرَأُ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَقَدْ نَفَاهُ عَنْ أَبِيهِ

I said, 'From the people there is one who is reading it as: **he is (the doer of) other than righteous deed, [11:46]**, and from them is one who is reading, it was a deed other than righteous. So, the one who reads it is **he is (the doer of) other than righteous deed, [11:46]**, He^{-azwj} has Negated him from his father^{-as}'.

فَقَالَ ع كَلَّا لَقَدْ كَانَ ابْنَهُ وَ لَكِنْ لَمَّا عَصَى اللَّهَ عَزَّ وَ جَلَّ نَفَاهُ اللَّهُ عَنْ أَبِيهِ كَذَا مِنْ كَانَ مِنَّا لَمْ يُطِعِ اللَّهَ فَلَيْسَ مِنَّا وَ أَنْتَ إِذَا أَطَعْتَ اللَّهَ فَأَنْتَ مِنَّا أَهْلُ الْبَيْتِ.

He^{-asws} said: 'Never! He was his^{-as} son, but when he disobeyed Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} Negated him from his father^{-as}! Like that is the one from us^{-asws} who does not obey Allah^{-azwj}, he isn't from us^{-asws}, and when you were to obey Allah^{-azwj}, then you are from us^{-asws}, People^{-asws} of the Household''⁷³

15- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ قَالَ رَسُولُ اللَّهِ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Jammel Bin Salih, from Muhammad Bin Marwan who said,

'I said to Abu Abdullah^{-asws}, 'Did Rasool-Allah^{-saww} say that (Syeda) Fatima^{-asws} had fortified her^{-asws} chastity so Allah^{-azwj} Prohibited her^{-asws} offspring unto the Hellfire?'

قَالَ نَعَمْ عَنِّي بِذَلِكَ الْحَسَنَ وَ الْحُسَيْنَ وَ زَيْنَبَ وَ أُمَّ كُلثُومِ ع.

He^{-asws} said, 'Yes. He^{-saww} meant by that Al-Hassan^{-asws}, and Al-Husayn^{-asws} and (Syeda) Zainab^{-asws}, and (Syeda) Umm Kulsoom^{-asws}'⁷⁴

16- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَانَ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْمُفَضَّلِ عَنْ حَمَادِ بْنِ عُمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ مَا مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Washa, from Muhammad Bin Al Qasim Bin Al Mufazzal, from Hammad Bin Usman who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! What is the meaning of words of Rasool-Allah^{-saww}: '(Syeda) Fatima^{-asws} had fortified her^{-asws} chastity so Allah^{-azwj} Prohibited her^{-asws} offspring unto the Hellfire?'

⁷³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 14

⁷⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 15

فَقَالَ الْمُعْتَقُونَ مِنَ النَّارِ هُمْ وُلْدُ بَطْنِهَا الْحَسَنِ وَالْحُسَيْنِ وَ أُمُّ كَلْبُومٍ.

He^{-asws} said: 'The ones Liberated from the Hellfire. They are children of her^{-asws} – Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Umm Kulsoom^{-asws}'.⁷⁵

17- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ النَّبِيُّ ص إِنَّ فَاطِمَةَ أَحْصَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ دُرِّيَّتَهَا عَلَى النَّارِ.

(The book) 'Uyoun Al Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the chain of Al Tameemi,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: ' (Syeda) Fatima^{-asws} had fortified her^{-asws} chastity so Allah^{-azwj} Prohibited her^{-asws} offspring unto the Hellfire''.⁷⁶

18- ن، عيون أخبار الرضا عليه السلام ماجيلوي و ابن المتوكل و الهمداني عن علي عن أبيه عن ياسر قال: خرج زيد بن موسى أخو أبي الحسن ع بالمدينة و أحرق و قتل و كان يُسمى زيد النار فبعث إليه المأمون فأسير و حمل إلى المأمون فقال المأمون اذهبوا به إلى أبي الحسن ع

(The book) 'Uyoun Al Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Majaylawiya and Ibn Al Mutawakkil and Al Hamadany, from Ali, from his father, from Yasser who said,

'Zayd son of Musa^{-asws}, brother of Abu Al-Hassan^{-asws} went out to Al-Medina and burnt and killed, and he was (nick) named as 'Zayd the fire'. Al Mamoun dispatched (soldiers) to him and he was captured and carried to Al-Mamoun. Al-Mamoun said: 'Go with him to Abu Al-Hassan^{-asws}'

قَالَ يَاسِرٌ فَلَمَّا دَخَلَ إِلَيْهِ قَالَ لَهُ أَبُو الْحَسَنِ يَا زَيْدُ أَعْرَكَ قَوْلَ سَفَلَةِ أَهْلِ الْكُوفَةِ إِنَّ فَاطِمَةَ أَحْصَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ دُرِّيَّتَهَا عَلَى النَّارِ ذَاكَ لِلْحَسَنِ وَالْحُسَيْنِ خَاصَّةً

Yasser (the narrator) said, 'When he entered to see him^{-asws}, Abu Al-Hassan^{-asws} said to him: 'O Zayd! Are you deceived by foolish ones of the people of Al-Kufa, (Syeda) Fatima^{-asws} had fortified her^{-asws} chastity so Allah^{-azwj} Prohibited her^{-asws} offspring unto the Hellfire! That is (only) for Al-Hassan^{-asws} and Al-Husayn^{-asws} in particular!

إِنْ كُنْتَ تَرَى أَنَّكَ تَعْصِي اللَّهَ وَ تَدْخُلُ الْجَنَّةَ وَ مُوسَى بْنُ جَعْفَرٍ ع أَطَاعَ اللَّهَ وَ دَخَلَ الْجَنَّةَ فَأَنْتَ إِذَا أَكْرَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ مُوسَى بْنِ جَعْفَرٍ وَ اللَّهُ مَا يَبَالُ أَحَدٌ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِطَاعَتِهِ وَ رَعَمْتَ أَنْتَ تَنَالُهُ بِمَعْصِيَتِهِ فِيمَسَ مَا رَعَمْتَ

If you have viewed that you can disobey Allah^{-azwj} and (still) enter the Paradise, and Musa^{-asws} Bin Ja'far^{-asws} obeyed Allah^{-saww} and will enter the Paradise, then you are more honourable unto Allah^{-azwj} Mighty and Majestic than Musa^{-asws} Bin Ja'far^{-asws}! By Allah^{-azwj}, no one can attain what is in the Presence of Allah^{-azwj} Mighty and Majestic except by obeying Him^{-azwj}, and you are claiming that you will be attaining it with disobeying Him^{-azwj}. Evil is what you have claimed!'

⁷⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 16

⁷⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 17

فَقَالَ لَهُ زَيْدٌ أَنَا أَخُوكَ وَابْنُ أَبِيكَ

Zayd said to him^{-asws}, 'I am your^{-asws} brother and son of your^{-asws} father^{-asws}!'

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع أَنْتَ أَخِي مَا أَطَعْتَ اللَّهَ عَزَّ وَجَلَّ إِنَّ نُوحًا ع قَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

Abu Al-Hassan^{-asws} said to him: 'You are my^{-asws} brother for as long as you obey Allah^{-azwj} Mighty and Majestic. Noah^{-as} said: **he said: 'Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders' [11:45].**

فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَأُخْرِجْهُ اللَّهُ عَزَّ وَجَلَّ مِنْ أَنْ يَكُونَ مِنْ أَهْلِهِ بِمَعْصِيَتِهِ.

He said: "O Noah! He is not from your family; he is (the doer of) other than righteous deed, [11:46]. Allah^{-azwj} Mighty and Majestic Extracted him from him being from his^{-as} family due to his disobedience".⁷⁷

19-، عيون أخبار الرضا عليه السلام الدقاق عني الأسدي عني صالح بن أبي حماد عني الحسن بن الجهم قال: كنت عند الرضا ع وعنده زيد بن موسى أخوه وهو يقول يا زيد اتق الله فإننا بلغنا ما بلغنا بالتقوى فمن لم يتق الله ولم يراقبه فليس منا ولستنا منه

(The book) 'Uyoun Al Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Al Daqqaq, from Al Asady, from Salih Bin Abu Hammad, from Al-Hassan Bin Al Jahm who said,

'I was in the presence of Al-Reza^{-asws} and in his^{-asws} presence was Zayd son of Musa^{-asws}, his^{-asws} brother, and he^{-asws} said: 'O Zayd, fear Allah^{-azwj}! We^{-asws} have reached what we^{-asws} have reached due to piety. The one who does not fear Allah^{-azwj} and does not watch out for Him^{-azwj}, he isn't from us^{-asws} and we^{-asws} aren't from him!

يَا زَيْدُ إِيَّاكَ أَنْ تُحْيِيَ مَنْ بِهِ تَصُولُ مِنْ شِيعَتِنَا فَيَذْهَبَ نُورُكَ

O Zayd! Beware of demeaning the ones from our^{-asws} Shias you rely with, for your Noor (radiance) will be gone!

يَا زَيْدُ إِنَّ شِيعَتَنَا إِذَا أَبْغَضَهُمُ النَّاسُ وَعَادُوهُمْ وَاسْتَحْلَوْا دِمَائَهُمْ وَأَمْوَالَهُمْ لِمَحَبَّتِهِمْ لَنَا وَاعْتِقَادِهِمْ لَوْلَا بَيْنَا فَإِنْ أَنْتَ أَسَأْتَ إِلَيْهِمْ ظَلَمْتَ نَفْسَكَ وَأَبْطَلْتَ حَقَّكَ

O Zayd! Our^{-asws} Shias, rather the people hate them and oppose them, and they legalised their blood and their wealth due to their love for us^{-asws} and their believing in our^{-asws} Wilayah. If you were to wrong them you would be unjust to your own self and your rights would be invalidated'.

قَالَ الْحُسَيْنُ بْنُ الْجَهْمِ ثُمَّ التَفَتَ ع إِلَيَّ فَقَالَ يَا ابْنَ الْجَهْمِ مَنْ خَالَفَ دِينَ اللَّهِ فَأَبْرَأَ مِنْهُ كَاتِبًا مَنْ كَانَ مِنْ أُمَّيِّ قَبِيلَةٍ كَانَ وَمَنْ عَادَى اللَّهَ فَلَا تُوَالِيهِ كَاتِبًا مَنْ كَانَ مِنْ أُمَّيِّ قَبِيلَةٍ كَانَ

⁷⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 18

Al-Hassan Bin Al-Jahm said, 'Then he^{-asws} turned towards me. He^{-asws} said: 'O Ibn Al-Jahm! One who opposes the religion of Allah^{-azwj}, disavow from him, whoever he may be, from whichever tribe he may be; and one who opposes Allah^{-azwj}, do not befriend him, whoever he may be and from whichever tribe he may be!'

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ الَّذِي يُعَادِي اللَّهَ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, and who opposes Allah^{-azwj}?'

قَالَ مَنْ يُعْصِيهِ.

He^{-asws} said: 'One who disobeys Him^{-azwj}'.⁷⁸

20- ن، عيون أخبار الرضا عليه السلام الورّاق عن سعد بن الحسن بن أبي قتادة عن محمد بن سينان قال قال أبو الحسن الرضا ع إنا أهل بيت وحب حقا برسول الله ص فمن أخذ برسول الله ص حقا لم يعط الناس من نفسه مثله فلا حق له.

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Al Warraq, from Sa'ad, from Al-Hassan Bin Abu Qatadah, from Muhammad Bin Sinan who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'We^{-asws}, People^{-asws} of the Household, our^{-asws} rights are obligated through Rasool-Allah^{-saww}. The one who takes a right through Rasool-Allah^{-saww} (and) does not give to the people similar to it from himself, there is no right for him'.⁷⁹

21- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن محمد بن موسى بن نصر عن أبيه قال: قال رجل للرضا ع و الله ما على وجه الأرض أشرف منك آباء

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be to him^{-asws} – Al Bayhaqi, from Al Sowly, from Muhammad Bin Nasr, from his father who said,

'A man said to Al-Reza^{-asws}, 'By Allah^{-azwj}! There isn't upon the surface of the earth of nobler forefathers^{-asws} than you^{-asws} have!'

فَقَالَ التَّمَوِيُّ سَرَفَهُمْ وَ طَاعَهُ اللَّهُ أَحْظَهُمْ

He^{-asws} said: 'The piety has ennobled them^{-asws} and obedience to Allah^{-azwj} has Protected them^{-asws}'.

فَقَالَ لَهُ آخِرُ أَنْتَ وَ اللَّهُ خَيْرُ النَّاسِ

Another said to him^{-asws}, 'By Allah^{-azwj}, you^{-asws} are best of the people!'

فَقَالَ لَهُ لَا تَحْلِفْ يَا هَذَا خَيْرٌ مِنِّي مَنْ كَانَ أَنْفَى لِلَّهِ عَزَّ وَ جَلَّ وَ أَطْوَعَ لَهُ وَ اللَّهُ مَا نَسَخَتْ هَذِهِ آيَةٌ وَ جَعَلْنَاكُمْ شُعُوبًا وَ قِبَائِلَ لَتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

⁷⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 19

⁷⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 20

one of the children of Abdul Muttalib^{as} and is not rewarded upon it in the world, I^{saww} shall reward him tomorrow when he meets me^{saww} on the Day of Qiyamah”⁸⁴.

26 غو، غوالي اللثالي ذكر العلامة قدس سره في كتابه المسمى بمنهاج اليقين بسنده عن رواه قال وقعت في بعض السنين ملحمة بقم و كان بها جماعة من العلويين فتفرق أهلها في البلاد و كان فيها امرأة علوية سالحة كثيرة الصلاة و الصيام و كان زوجها من أبناء عمها أصيب في تلك الملحمة و كان لها أربع بنات صغار من ابن عمها ذلك

(The book) ‘Gawaly Al La’ali’ – The Allamah, may his soul be sanctified, mentioned in his book named as ‘Minhaj Al-Yaqeen’, from the one who reported it who said, ‘In one of the years, a massacre occurred in Qum, where a group of Alawites lived. The people dispersed to various places, and among them was a pious Alawite woman who prayed and fasted frequently. Her husband, a cousin, was killed in the massacre. She had four young daughters from that cousin.

فخرجت مع بناتها من قم لما خرجت الناس منها فلم تزل ترمي بها الغربية من بلد إلى بلد حتى أتت بلخ و كان قدومها إليها إبان الشتاء فقدمت بلخ في يوم شديد البرد ذي غيم و ثلج فحين قدمت بلخ بقيت متحيرة لا تدري أين تذهب و لا تعرف موضعاً تأوي إليه يحفظها و بناتها من البرد و الثلج

She left Qum with her daughters when the people evacuated. She continued to be driven from one place to another until she arrived in Balkh. It was during winter, and she arrived on an extremely cold, cloudy, and snowy day. Upon arriving in Balkh, she was confused and did not know where to go. She had no place to seek refuge for herself and her daughters from the cold and snow.

فقيل لها إن بالبلد رجلاً من أكابرها معروفاً بالإيمان و الصلاح يأوي إليه الغرباء و أهل المسكنة فقصدت إليه العلوية و حولها بناتها فلقيته جالسا على باب داره و حوله جلساؤه و غلماناه

She was told that there was a man in the city, known for his faith and righteousness, who sheltered strangers and the needy. The Alawite woman, along with her daughters, went to him and found him sitting at the door of his house, surrounded by his companions and servants.

فسلمت عليه و قالت أيها الملك إني امرأة علوية و معي بنات علويات و نحن غرباء و قدمنا إلى هذا البلد في هذا الوقت و ليس لنا من تأوي إليه و لا بما من يعرفنا فلجأ إليه و الثلج و البرد قد أضربنا دُلُّنَا إليك فقصدناك لتأويننا

She greeted him and said, ‘O noble man! I am an Alawite woman and with me are Alawite daughters. We are strangers and have arrived in this city at this time. We have no one to take us in, nor do we know anyone here to whom we can turn. The snow and cold have harmed us. We were directed to you, so we have come seeking your shelter’.

فقال و من يعرف أنك علوية ايتيني على ذلك بشهود

He said, ‘And who know you are an Alawite? Come to me with witnesses upon that!’

⁸⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 25

فلما سمعت كلامه خرجت من عنده حزينة تبكي ودموعها تنتثر واقفة في الطريق متحيرة لا تدري أين تذهب فمر بها سوقي فقال ما لك أيتها المرأة واقفة و الثلج يقع عليك و على هذه الأطفال معك

When she heard his words, she left him feeling sad, crying, with her tears falling as she stood in the road, confused and not knowing where to go. A shopkeeper passed by and said, 'What is the matter, O woman? Why are you standing here with snow falling on you and upon these children with you?'

فقلت إني امرأة غريبة لا أعرف موضعا آوي إليه

She said, 'I am a stranger woman. I don't know any place I can shelter to'.

فقال لها امضي خلفي حتى أدلك على الخان الذي يأوي إليه الغرباء فمضت خلفه

He said to her, 'Come behind me until I point you to the inn which the strangers shelter to!' She went behind him.

قال الراوي و كان بمجلس ذلك الملك رجل مجوسي فلما رأى العلوية و قد ردها الملك و تعلل عليها بطلب الشهود وقعت لها الرحمة في قلبه فقام في طلبها مسرعا فلحقها عن قريب فقال إلى أين تذهبن أيتها العلوية

The reporter said, 'And in the gathering of that king there was a Zoroastrian man. When he saw the Alawite woman and the king (nobleman) having rejected her and had made an excuse by demanding upon her for witnesses, the mercy occurred for her in his heart. He stood up in search of her quickly. He caught up with her nearby. He said, 'To where are you going, O Alawite woman?'

قالت خلف رجل يدلني إلى الخان لآوي إليه

She said, 'Behind a man guiding me to the inn to shelter to'.

فقال لها المجوسي لا بل ارجعي معي إلى منزلي فأوي إليه فإنه خير لك

The Zoroastrian said to her, 'No, but return with me to my house and shelter to it for it is better for you'.

قالت نعم

She said, 'Yes'.

فرجعت معه إلى منزله فأدخلها منزله و أفرد لها بيتا من خيار بيوته و أفرشه لها بأحسن الفرش و أسكنها فيه و جاء بها بالنار و الحطب و أشعل لها التنور و أعد لها جميع ما تحتاج إليه من المأكل و المشرب و حدث امرأته و بناته بقصتها مع الملك و فرح أهله بها و جاءت إليها مع بناتها و جواربها و لم تزل تخدمها و بناتها و تأنسها حتى ذهب عنهن البرد و التعب و الجوع

She returned with him to his house and he admitted her to his house and gave her one of his best rooms, furnished it with the finest furnishings, and settled her there. He brought her

firewood, lit the oven for her, and provided everything she needed for food and drink. He told his wife and daughters about her encounter with the nobleman. His family was delighted with her presence. They, along with their daughters and servants, came to serve her and her daughters, comforting them until the cold, fatigue, and hunger was gone from them.

When the time of Salat entered, she said to the wife, 'Will you not stand to fulfil the obligation?'

فلما دخل وقت الصلاة فقالت للمرأة أ لا تقوم إلى قضاء الفرض قالت لها امرأة المجوسي و ما الفرض إنا أناس لسنا على مذهبكم إنا على دين المجوسي و لكن زوجي لما سمع خطابك مع الملك و قولك إني امرأة علوية وقعت محبتك في قلبه لأجل اسم جدك و رد الملك لك مع أنه على دين جدك

The wife of the Zoroastrian said to her, 'And what is the obligation? We are a people who aren't upon your doctrine. We are upon the religion of the Zoroastrianism, but when my husband heard your address with the nobleman and your words, 'I am an Alawite woman', love for you occurred in his heart for the reason of the name of your ancestor, and the nobleman rejecting you, along with that he (nobleman) being upon the religion of your ancestor'.

فقالت العلوية اللهم بحق جدي و حرمة عند الله أسأله أن يوفق زوجك لدين جدي

The Alawite woman said, 'O Allah^{-azwj!} By the right of my ancestor and his^{-asws} sanctity in the Presence of Allah^{-azwj}, I ask Him^{-azwj} to Harmonise your husband to the religion of my ancestor'.

ثم قامت العلوية إلى الصلاة و الدعاء طول ليلها بأن يهدي الله ذلك المجوسي لدين الإسلام

Then the Alawite woman stood to (perform) the Salat and the supplication, the length of her night for Allah^{-azwj} to Guide that Zoroastrian to the religion of Al-Islam'.

قال الراوي فلما أخذ المجوسي مضجعه و نام مع أهله تلك الليلة رأى في منامه أن القيامة قد قامت و الناس في الحشر و قد كضهم العطش و أجهدهم الحر و المجوسي في أعظم ما يكون من ذلك فطلب الماء

The reporter said, 'When the Zoroastrian took to his bed and slept with his wife that night, he saw in his dream that the Qiyamah had been established and the people are in the (plains of) gathering, and the thirst was choking them and the heat had fatigued them, and the Zoroastrians were in as grievous as can be from that. He requested the water.

فقال له قائل لا يوجد الماء إلا عند النبي محمد ص و أهل بيته فهم يسقون أوليائهم من حوض الكوثر

A speaker said to him, 'The water cannot be found except with the Prophet Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, for they^{-asws} are quenching their^{-asws} friends from the fountain of (the river) Al-Kawser'.

فقال المجوسي لأقصدنهم فلعلهم يسقوني جزاء لما فعلت مع ابنتهم و إيواني إياها

The Zoroastrian said, 'I shall aim for them, perhaps they would quench me as a recompense of what I have done with their^{-asws} daughter and my sheltering her'.

فقصدهم فلما وصلهم وجدهم يسقون من يرد إليهم من أوليائهم و يردون من ليس من أوليائهم و علي ع واقف على شفير الحوض و بيده الكأس و النبي ص جالس و حوله الحسن و الحسين ع و أبنائهم

He aimed for them. When he arrived to them, he found they quenching the ones from their^{-asws} friends arriving to them and returning the one who wasn't from their^{-asws} friends, and Ali^{-asws} was standing by the edge of the fountain, and in his^{-asws} had was a cup, and the Prophet^{-saww} was seated, and around him^{-asws} were Al-Hassan^{-asws} and Al-Husayn^{-asws} and their^{-asws} sons^{-asws}.

فجاء المجوسي حتى وقف عليهم و طلب الماء و هو لما به من العطش فقال له علي ع إنك لست على ديننا فنسقيك

The Zoroastrian came until he paused to them^{-asws} and requested the water, and he was with the thirst. Ali^{-asws} said to him: 'You aren't from our^{-asws} religion so we^{-asws} should be quenching you!'

فقال له النبي ص يا علي اسقه

The Prophet^{-saww} said to him^{-asws}: 'O Ali^{-asws}, Quench him!'

فقال يا رسول الله ص إنه على دين المجوسي

He^{-asws} said: 'O Rasool-Allah^{-saww}, he is upon the religion of the Zoroastrians!'

فقال يا علي إن له عليك يدا بيينة قد آوى ابنتك فلانة و بناحها فكنهم عن البرد و أطعمهم من الجوع و ها هي الآن في منزله مكرمة

He^{-saww} said: 'O Ali^{-asws}! For him there is a clear hand (of favour) upon you^{-asws}. He had sheltered your^{-asws} daughter so and so and her daughters. He protected them from the cold and fed them from the hunger, and here he is now in his honourable home'.

فقال علي ع ادن مني ادن مني

Ali^{-asws} said: 'Come near me^{-asws}! Come near me^{-asws}!'

فدنوت منه فناولني الكأس بيده فشربت شربة وجدت بردها على قلبي و لم أر شيئا ألد و لا أطيب منها

I went near him^{-asws}. He^{-asws} gave me the cup with his^{-asws} hand, and I drank such a drink, I felt its coolness upon my heart, and I have not seen anything more pleasurable nor better than it!"

قال الراوي و انتبه المجوسي من نومته و هو يجد بردها على قلبه و رطوبتها على شفثيه و لحيته فانتبه مرتاعا و جلس فزعا فقالت زوجته ما شأنك

The reporter said, 'And the Zoroastrian woke up from his sleep and he was feeling its coolness upon his heart and its moistness upon his lips and his beard. He became alert terrified and sat in panic. His wife said, 'What is your concern?'

فحدثها بما رآه من أوله إلى آخره و أراها رطوبة الماء على لحيته و شفثيه فقالت له يا هذا قد ساق إليك خيرا بما فعلت مع هذه المرأة و الأطفال العلويين

He narrated to her what he had dreamt, from its beginning to its end, and showed her moisture of the water upon his beard and his lips. She said to him, 'O you! Goodness has been ushered to you due to what you have done with this woman and the children, the Alawites'.

فقال نعم و الله لا أطلب أثرا بعد عين

He said, 'Yes, by Allah^{-azwj}, I will not seek any (other) evidence after eyes (have seen)!'

قال الراوي و قام الرجل من ساعته و أسرج الشمع و خرج هو و زوجته حتى دخل على البيت الذي تسكنه العلوية و حدثها بما رآه

The reporter said, 'And the man stood up immediately and lit the candle and he and his wife went out until he entered into the room which the Alawite woman was settled and narrated to her with what he had seen.

فقامت و سجدت لله شكرا و قالت و الله إني لم أزل طول ليلتي أطلب إلى الله هدايتك للإسلام و الحمد لله على استجابة دعائي فيك

She stood up and did Sajdah to Allah^{-azwj} of thanks, and she said, 'By Allah^{-azwj}! I did not cease the whole of my night seeking to Allah^{-azwj} to Guide you for the Islam, and the Praise is for Allah^{-azwj} upon Answering my supplication regarding you!'

فقال لها اعرضي علي الإسلام

He said to her, 'Present Al-Islam to me!'

فعرضته عليه فأسلم و حسن إسلامه و أسلمت زوجته و جميع بناته و جواره [جواريه] و غلمانه و أحضرهم مع العلوية حتى أسلموا جميعهم

She presented it to him. He became a Muslim and his Islam was good, and his wife became Muslim, and all his daughters and his maids and his servants, and he presented them all with the Alawite woman until they all became Muslims'.

قال الراوي و أما ما كان من الملك فإنه في تلك الليلة لما أوى إلى فراشه رأى في منامه ما رآه المجوسي و أنه قد أقبل إلى الكوثر فقال يا أمير المؤمنين اسقني فياني ولي من أوليائك

The reporter said, 'And as for what happened from the nobleman, in that very night, when he sheltered to his bed, saw in his dream what the Zoroastrian had seen, and he had come to (the river) Al-Kawser. He said, 'O Amir Al Momineen^{-asws}! Quench me for I am a friend from your^{-asws} friends!'

فقال له علي ع اطلب من رسول الله ص فياني لا أسقي أحدا إلا بأمره

Ali^{-asws} said to him: 'Seek from Rasool-Allah^{-saww} for I^{-asws} do not quench anyone except by his^{-saww} instructions!'

فأقبل على رسول الله ص فقال يا رسول الله ص مر لي بشربة من الماء فياني ولي من أوليائكم

He came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! Instruct for me a drink from the water for I am a friend from your^{-saww} friends!'

فقال رسول الله ص ايتني على ذلك بشهود

Rasool-Allah^{-saww} said: 'Rasool-Allah^{-saww} said: 'Come to me with witnesses upon that!'

فقال يا رسول الله ص وكيف تطلب مني الشهود دون غيري من أوليائكم

He said, 'O Rasool-Allah^{-saww}, and how can you^{-saww} seek the witness from me and not from other from your^{-saww} friends?'

فقال ص وكيف طلبت الشهود من ابنتنا العلوية لما أتتك و بناتها تطلب منك أن تؤويها في منزلك

He^{-saww} said: 'And how did you seek the witness from our^{-asws} daughter, the Alawite, when she had come to you and her daughters were seeking from you to shelter them in your house?'

فقال ثم انتبه و هو حيران القلب شديد الظماء فوقع في الحسرة و الندامة على ما فرط منه في حق العلوية و تأسف على ردها فبقي ساهرا بقية ليلته حتى أصبح و ركب وقت الصبح يطلب العلوية و يسأل عنها

He (the reporter) said, 'Then he woke up and he was of confused heart, severe of thirst. He fell into the remorse and the regret of what he had missed out from regarding the right of the Alawite woman and he felt sorry upon having returned her. He remained awake the remainder of his night until morning, and he rode at morning time searching for the Alawite woman and asking about her.

فلم يزل يسأل و لم يجد من يخبره عنها حتى وقع على السوقي الذي أراد أن يدلها على الخان فأدله أن الرجل المجوسي الذي كان معه في مجلسه أخذها إلى بيته فعجب من ذلك ثم إنه قصد إلى منزل المجوسي و طرق الباب

He did not cease asking but could not find any news about her until he came to the shopkeeper who had wanted to guide her to the inn. He pointed to him that the Zoroastrian man who was with him in his gathering had taken her to his home. He was surprised from that, then he aimed to the house of the Zoroastrian, and knocked the door.

فقبل من بالباب

It was said to him, 'Who is at the door?'

فقبل له الملك واقف ببابك يطلبك

It was said to him, 'The king (nobleman) is as your door seeking you!'

فعجب الرجل من مجيء الملك إلى منزله إذ لم يكن من عادته فخرج إليه مسرعا فلما رآه الملك وجد عليه الإسلام و نوره

The man was surprised from the nobleman having come to his door when it did not happen to be from his norm. He came out to him quickly. When the nobleman saw him, he found him to be upon Al-Islam, and his Noor (radiance).

فقال الرجل للملك ما سبب مجيئك إلى منزلي و لم يكن لك ذلك عادة

The man said to the nobleman, 'What is the reason for your coming to my house, and that does not happen to be a norm for you?'

فقال من أجل هذه المرأة العلوية و قد قيل لي إنها في منزلك و قد جئت في طلبها و لكن أخبرني على حال هذه الخلية عليك فإني أراك قد صرت مسلما

He said, 'From the reason of this Alawite woman, and it has been said to me she is in your house, and I have come in searching for her. But, inform me upon your current state, for I can see you have become a Muslim'.

فقال نعم و الحمد لله و قد من علي ببركة هذه العلوية و دخولها منزلي بالإسلام فصرت أنا و أهلي و بناتي و جميع أهل بيتي مسلمين على دين محمد و أهل بيته

He said, 'Yes, and the Praise is for Allah^{-azwj}, and Blessings have been conferred upon me due to the Blessings of this Alawite woman and her entry into my house with Al Islam. So, I and my wife and my daughters, and my entire household became Muslims, upon the religion of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household'.

فقال له و ما السبب في إسلامك

He said to him, 'And what is the cause regarding your becoming Muslim?'

فحدثه بحديثه و دعاء العلوية له و رؤياه و قص القصة بتمامها ثم قال و أنت أيها الملك و ما السبب في حرصك على التفتيش عنها بعد إعراضك أولا عنها و طردك إياها

He narrated to him with his narration and supplication of the Alawite woman for him, and his dread and he related the story with its completeness. Then he said, 'And you, O king, and what is the cause regarding your eagerness upon the inquiring about her after your turning away from her at first, and your expelling her?'

فحدثه الملك بما رآه و ما وقع له مع النبي ص فحمد الله تعالى ذلك الرجل على توفيق الله تعالى إياه لذلك الأمر الذي نال به الشرف و الإسلام و زادت بصيرته

The king (nobleman) narrated to him with what he had seen (in the dream), and what had occurred for him with the Prophet^{-saww}. That man praised Allah^{-azwj} the Exalted upon Allah^{-azwj} the Exalted Inclining him to that, the matter by which he had achieved nobility and Al-Islam, and increase in his insight'.

ثم دخل الرجل على العلوية فأخبرها بحال الملك فبكت و خرت ساجدة لله شكرا على ما عرفه من حقها فاستأذنها في إدخاله عليها فأذنت له فدخل عليها و اعتذر إليها و حدثها بما جرى له مع جدتها صلوات الله عليه و سألها الانتقال إلى منزله

The man entered to see the Alawite woman and informed her of the state of that king (nobleman). She wept and fell in Sajdah to Allah^{-azwj} thanking upon what he had recognised of her rights. He sought permission to enter to see her. She permitted for him. He entered and apologised to her, and he narrated to her with what had flowed for him with her ancestor^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and asked her to transfer to his house.

فأبت و قالت هيهات لا و الله و لو أن الذي أنا في منزله كره مقامي فيه لما انتقلت إليك

She refused and said, 'Far be it! No, by Allah^{-azwj}, and even if the one in whose house I am in were to dislike my stay in it, I would not transfer to you!'

و علم صاحب المنزل بذلك فقال لا و الله لا تبرحي منزلي و إني قد وهبتك هذا المنزل و ما عدت فيه من الأهبة و أنا و أهلي و بناتي و أخدامي كلنا في خدمتك و نرى ذلك قليلا في جنب ما أنعم الله تعالى به علينا بقدمك

And owner of the house came to know that. He said, 'No, by Allah^{-azwj}! Do not depart from my house, and I have hereby gifted this house and whatever is prepared in it, as a gift, and I and my wife and my daughters and my servants, all of us are in your service, and we see that as being little in the side of what Allah^{-azwj} the Exalted has Bestowed with upon us due to your arrival!'

قال الراوي و خرج الملك و أتى منزله و أرسل إليها ثيابا و هدايا و كيسا فيه جملة من المال فردت ذلك و لم تقبل منه شيئا.

The reported said, 'And the king (nobleman) went out and came to his house and sent clothes to her, and gifts, and a bag in which was some wealth. She returned that and did not accept anything from him'⁸⁵.

27 يقول الفقير إلى الله سبحانه ذكر العلامة رحمه الله في كتابه المسمى بجواهر المطالب في فضائل مولانا أمير المؤمنين علي بن أبي طالب ع أيضا حكاية قريبة من تلك الحكاية قال نقل ابن الجوزي و كان حنبلي المذهب في كتابه تذكرة الخواص قال قرأت في كتاب الملتقط و هو كتاب لجدته أبي الفرج بن الجوزي

The poor to Allah^{-azwj} the Glorious, the Allamah, may Allah^{-azwj} Mercy him, mentioned in his book named as 'Jawahir Al-Mataalib', regarding merits of our master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} as well, a tale near to that tale. He said, 'It is transmitted by Ibn Al-Jowzy, and he was of the Hanbali doctrine, in his book 'Tazkira Al-Khawas'. He said, 'I read in the book 'Al-Maltaqat', and it is a book of his grandfather Abu Al-Faraj Bin Al-Jowzy.

كان يبلغ رجل من العلويين و له زوجة و بنات فتوفي أبوهن قالت المرأة فخرجت بالبنات إلى سمرقند خوفا من شماتة الأعداء و اتفق وصولي في شدة البرد فأدخلت البنات مسجدا و مضيت لأحتال في القوت فرأيت الناس مجتمعين على شيخ فسألته عنه فقالوا هذا شيخ البلد

At Balkh there was a man from the Alawites, and for him was a wife and daughters. Their father died. The wife said, 'I went out with the daughter to Samarqand fearing from gloating by the enemies, and by arrival coincided with severe cold. I entered the daughters into a

⁸⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 26

Masjid and I went to search for sustenance. I saw the people having gathered at an old man. I asked about him, they said, 'This is sheykh of the city!'

فشرحت له حالي فقال أقيمي عندي البينة عندك أنك علوية و لم يلتفت إلي فيست منه و عدت إلى المسجد فرأيت في طريقي شيخا جالسا على دكة و حوله جماعة فقلت من هذا قالوا ضامن البلد و هو مجوسي

I explained my situation to him. He said, 'Establish in my presence any proof with you that you are an Alawite!', and he did not even turn towards me. I despaired from him and returned to the Masjid. In my road I saw an old man seated by a shop and around him was a group. I said, 'Who is this?' They said, 'Responsible (governor) of the city, and he is a Zoroastrian!'

فقلت عسى أن يكون على يده فرجي فحدثته بحديثي و ما جرى لي مع شيخ البلد فصاح بخادم له فخرج فقال له قل لسيدتك تلبس ثيابها

I said, 'Perhaps my relief would be upon his hands. I narrated my narration to him and what had flowed for me with sheykh of the city. He shouted for a servant of his. He came out. He said to him, 'Say to your chieftess to wear her (outdoor) clothes!'

فدخل و خرجت امرأته و معها جوارى [جوار] فقال لها اذهبي مع هذه المرأة إلى المسجد الفلاني و احلمي بناهما إلى الدار

He entered, and his wife came out and with her were maids. He said to her, 'Go with this woman to the so and so Masjid and bring her daughters to the house!'

فجاءت معي و حملت البنات و قد أفرد لنا بيتا في داره و أدخلنا الحمام و كسانا ثيابا فاخرة و جاءنا بألوان الأطعمة و بتنا بأطيب ليلة

She came with me and carried the daughters, and he prepared a room for us in his house and admitted us to the bathroom, and clothed us pride-worthy clothes, and came to us with a variety of foods, and we spent the night a goodly night.

فلما كان نصف الليلة رأى شيخ البلد المسلم في منامه كأن القيامة قد قامت و اللواء على رأس محمد ص و إذا بقصر من الزمرد الأخضر فقال لمن هذا القصر فقيل لرجل مسلم موحد

When it was midnight, the Muslim sheykh of the city saw in his dream as if the Day of Qiyamah had been established, and the flag (of Praise) was at the head of Muhammad^{-saww}, and there was a castle of green emeralds. He said, 'For whom is this castle?' It was said, 'For a Muslim man, a Unitarian!'

فتقدم إلى رسول الله ص فأعرض عنه فقال يا رسول الله تعرض عني و أنا رجل مسلم

He proceeded to Rasool-Allah^{-saww}, but he^{-saww} turned away from him. He said, 'O Rasool-Allah^{-saww}! You^{-saww} are turning away from me and I am a Muslim man?'

فقال له رسول الله ص أقم البينة عندي أنك مسلم

Rasool-Allah^{-saww} said to him: 'Establish the proof in my^{-saww} presence that you are a Muslim!'

فتحير الرجل

The man was confused.

فقال له رسول الله ص نسيت ما قلت للعلوية و هذا القصر للشيخ الذي هي في داره

Rasool-Allah^{-saww} said to him: 'Have you forgotten what you had said to the Alawite woman? And this castle is for the old man in whose house she was in'.

فانتبه الرجل و هو يلطم و يبكي و بث غلمانه في البلد و خرج بنفسه يدور على العلوية فأخبر أنها في دار المجوسي فجاء إليه فقال أين العلوية

The man woke up and he slapped (his face) and cried, and he dispatched his servants in the city and he went out himself roaming to (search for) the Alawite woman. He was informed that she was in the house of the Zoroastrian. He came to him. He said, 'Where is the Alawite woman?'

فقال عندي

He said, 'With me!'

فقال أريدها

He said, 'I want her!'

فقال ما لك إلى هذا سبيل

He said, 'There is no way for you to this!'

قال هذه ألف دينار خذها و سلمهن إلي

He said, 'This here are a thousand Dinars. Take these and submit her to me!'

قال لا و الله و لا مائة ألف دينار

He said, 'No, by Allah^{-azwj}, and not (even for) one hundred thousand Dinars!'

فلما ألح عليه قال له المنام الذي رأيته أنت رأيته أيضا أنا و القصر الذي رأيته لي خلق و أنت تدل علي بإسلامك و الله ما نمت و لا أحد في داري إلا و أسلمناكلنا على يد العلوية و عادت بركاتها علينا و رأيت رسول الله ص و قال لي القصر لك و لأهلك بما فعلت مع العلوية.

When he insisted upon it, he said to him, 'The dream which you have seen, I have seen it as well, and the castle which you saw has been Created for me, and you are indicating (priding) upon me with your being a Muslim? By Allah^{-azwj}! I have not slept, nor did anyone in my house except and all of us became Muslim upon the hand of the Alawite woman, and her Blessings arrived to us, and I saw Rasool-Allah^{-saww}, and he^{-saww} said to me: 'The castle is for you and your family due to what you have done with the Alawite woman''^{.86}

⁸⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 27

28- جاء المجلس للمفيد علي بن محمد الفرشي عن علي بن الحسن بن فضال عن الحسن بن نصير عن أبيه عن عبد العفار بن القاسم عن المنهال بن عمرو عن محمد بن الحنفية قال قال رسول الله ص ليس منا من لم يرحم صغيرنا ويوقر كبيرنا ويعرف حقنا.

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Muhammad Al Qureyshi, from Ali Bin Al-Hassan Bin Fazzal, from Al-Hassan Bin Nuseyr, from his father, from Abdul Gaffar Bin Al Qasim, from Al Minhal Bin Amro, from Muhammad Bin Al Hanafiyya who said,

'Rasool-Allah^{-saww} said: 'He isn't from us, one who does not mercy our^{-asws} young one, nor dignifies our^{-asws} elder, nor recognises our^{-asws} rights!'"⁸⁷

29- أقول روى ابن الجوزي في كتابه عن جدّه أبي الفرج بإسناده إلى ابن الحبيب قال: كنت كاتباً للسيدة أم المتوكل فبينما أنا في الديوان إذا بخادم صغير قد خرج من عندها ومعه كيس فيه ألف دينار

I am saying, 'It is reported by Al-Jowzy in his book (Tazkira Khawas Al-Umma), from his grandfather Ibn Al-Faraj, by his chain to Ibn Al-Khaseyb who said, 'I was a scribe for the chieftess, mother of Al-Mutawakkil. While I was in the registry, there was a young servant, and with him was a bag wherein were a thousand Dinars.

فقال تقول لك السيدة فرق هذا على أهل الاستحقاق فهو من أطيب مالي واكتب لي أسماء الذين تُفرقه عليهم حتى إذا جاءني من هذا الوجه شيء صرّفته إليهم

He said, 'The chieftess says to you, 'Distribute this to the deserving people for it is from my good wealth, and write for me names of those you distribute it upon them until something come to me from this direction (source), I can divert it to them!''

قال فمضيت إلى منزلي وجمعت أصحابي وسألتهم عن المستحقين فسموا لي أشخاصاً ففرقت عليهم ثلاثمائة دينار وبقي الباقي بين يدي إلى نصف الليل وإذا أنا بطارق يطرق الباب فسألته من أنت

He said, 'I went to my house and gathered my companions and asked them about the deserving ones. They named persons to me. I distributed to them three hundred Dinars and the remainder remained in my hands up to midnight, and there was a knocker knocking the door. I asked him, 'Who are you?'

فقال فلان العلوي

He said, 'So and so, the Alawite!'

وكان جاري فأذننت له فدخل فقلت له ما الذي جاء بك في هذه الساعة

And he was my neighbour so I permitted for him. He entered. I said to him, 'What is that which you have come for in this time?'

⁸⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 28

قَالَ طَرَفِي طَارِقٌ مِنْ وُلْدِ رَسُولِ اللَّهِ ص وَ لَمْ يَكُنْ عِنْدِي مَا أُطْعِمُهُ فَأَعْطَيْتُهُ دِينَاراً فَأَخَذَهُ وَ شَكَرَ لِي وَ انْصَرَفَ فَخَرَجَتْ زَوْجَتِي وَ هِيَ تَبْكِي وَ تَقُولُ أ
مَا تَسْتَحْيِي يَفْصِدُكَ مِثْلُ هَذَا الرَّجُلِ فَتُعْطِيهِ دِينَاراً وَ قَدْ عَرَفْتَ اسْتِحْقَاقَهُ فَأَعْطَاهُ الْجَمِيعَ

He said, 'A night comer from the children of Rasool-Allah^{-sawww} knocked (on my door) and there was nothing in my possession I could feed him with, so I gave him a Dinar. He took it and thanked me and left. My wife came out and she was crying and saying, 'Are you not ashamed? The like of this man aims to you and you give him a Dinar, and (although) you have recognised his being deserving! Give him all!'

فَوَقَعَ كَلَامُهَا فِي قَلْبِي فَمُتُّ حَلْفَهُ وَ نَاوَلْتُهُ الْكَيْسَ فَأَخَذَهُ وَ انْصَرَفَ فَلَمَّا عُدْتُ إِلَى الدَّارِ نَدِمْتُ وَ قُلْتُ السَّاعَةَ يَصِلُ الْخَبْرُ إِلَى الْمُتَوَكِّلِ وَ هُوَ يَمُتُّ
الْعَلَوِيِّينَ فَيَقْتُلِي

Her speech fell into my heart. I stood up behind him and gave him the bag. He took it and left. When I returned to the house, I regretted and said, 'Right now the news will arrive to Al-Mutawakkil, and he hates the Alawites, so he will kill me!'

فَقَالَتْ لِي زَوْجَتِي لَا تَخَفْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ عَلَى جَدِّهِمْ

My wife said to me, 'Do not fear and rely upon Allah^{-azwj} and upon their ancestor'.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ طَرِقَ الْبَابُ وَ الْمَشَاعِيلُ بِأَيْدِي الْخُدَمِ وَ هُمْ يَقُولُونَ أَجِبِ السَّيِّدَةَ

While we were like that when the door was knocked, and the torches were in the hands of the servant and they said, 'Answer the chieftess!'

فَمُتُّ مَرْغُوباً وَ كُلَّمَا مَشَيْتُ قَلِيلًا تَوَاتَرَتْ الرُّسُلُ فَوَقَفْتُ عِنْدَ سِتْرِ السَّيِّدَةِ فَسَمِعْتُ قَائِلاً يَقُولُ يَا أَحْمَدُ جَزَاكَ اللَّهُ خَيْرًا وَ جَزَى زَوْجَتَكَ كُنْتُ السَّاعَةَ
نَائِمَةً فَجَاءَنِي رَسُولُ اللَّهِ ص وَ قَالَ جَزَاكَ اللَّهُ خَيْرًا وَ جَزَى زَوْجَةَ ابْنِ الْحَصِيبِ خَيْرًا فَمَا مَعْنَى هَذَا

I stood up dreading, and every time I walked a little, messengers kept arriving. I paused by the curtain of the chieftess. I heard a speaker saying, 'O Ahmad! May Allah^{-azwj} Recompense you goodly and Recompense your wife! I was sleeping just now and Rasool-Allah^{-sawww} came to me (in the dream) and said: 'May Allah^{-azwj} Recompense you goodly and the wife of Ibn Al-Khaseyb goodly'. What is the meaning of this?'

فَحَدَّثْتُهَا الْحَدِيثَ وَ هِيَ تَبْكِي فَأَخْرَجَتْ دنانِيرَ وَ كِسْفَةَ وَ قَالَتْ هَذَا لِلْعَلَوِيِّ وَ هَذَا لِرُزُوجَتِكَ وَ هَذَا لَكَ

I narrated to her the narration and she wept. She brought out Dinars and garments and said, 'This is for the Alawite man, and this is for your wife, and this is for you!'

وَ كَانَ ذَلِكَ يُسَاوِي مِائَةَ أَلْفِ دِرْهَمٍ فَأَخَذْتُ الْمَالَ وَ جَعَلْتُ طَرِيقِي عَلَى بَابِ الْعَلَوِيِّ وَ طَرَقْتُ الْبَابَ فَقَالَ مِنْ دَاخِلِ الْمَنْزِلِ هَاتِ مَا عِنْدَكَ يَا أَحْمَدُ
وَ خَرَجَ وَ هُوَ يَبْكِي فَسَأَلْتُ عَنْ بُكَائِهِ

And that equated to one hundred thousand Dirhams. I took the money and went on my way to the door of the Alawite man and knocked the door. He said from inside the house, 'Give what is with you, O Ahmad!', and he came out and he was crying. I asked him about his crying.

فَقَالَ لَمَّا دَخَلْتُ مَنْزِلِي قَالَتْ لِي زَوْجَتِي مَا هَذَا الَّذِي مَعَكَ

He said, 'When I entered my house, my wife said to me, 'What is this which is with you?'

فَعَرَفْتُهَا فَقَالَتْ لِي فَمَنْ بِنَا نُصَلِّي وَ نَدْعُو لِلْسَيِّدَةِ وَ أَحْمَدَ وَ زَوْجَتِهِ

I told her. She said to me, 'Let us stand and pray Salat and supplicate for the chieftess, and (for) Ahmad and his wife!'

فَصَلَّيْنَا وَ دَعَوْنَا ثُمَّ نِمْتُ فَأَرَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ هُوَ يَقُولُ قَدْ شَكَرْتُهُمْ عَلَى مَا فَعَلُوا مَعَكَ السَّاعَةَ بِأَثْوَنِكَ بِشَيْءٍ فَأَقْبَلَهُ مِنْهُمْ.

We prayed Salat and supplicated, then I slept. I saw Rasool-Allah^{-saww} in the dream and he^{-saww} was saying: 'I^{-saww} have thanked them upon what they have done with you. Right now, they will be coming to you with something, so accept it from them!'⁸⁸

30- كِتَابُ صِفَاتِ الشِّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِقَابٍ عَنِ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ قَامَ عَلَى الصَّفَا فَقَالَ يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي شَقِيقٌ عَلَيْكُمْ

(The book) 'Kitab Sifaat Al Shia' of Al Sadouq, may Allah^{-azwj} Mercy him, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Al Haza'a who said,

'I heard Abu Abdullah^{-asws} saying: 'When Rasool-Allah^{-saww} conquered Makkah, he^{-saww} stood upon Al-Safa. He^{-saww} said: 'O clan of Hashim^{-as}! O clan of Abdul Muttalib^{-as}! I^{-saww} am a Rasool of Allah^{-azwj} to you all, and I^{-saww} am compassionate upon you!

لَا تَقُولُوا إِنَّ مُحَمَّدًا مِّنَّا فَوَ اللَّهُ مَا أَوْلِيَانِي مِنْكُمْ وَ لَا مِنْ غَيْرِكُمْ إِلَّا الْمُتَّقُونَ فَلَا أَعْرِفُكُمْ تَأْتُونِي يَوْمَ الْقِيَامَةِ تَحْمِلُونَ الدُّنْيَا عَلَى رِقَابِكُمْ وَ يَا بَنِي النَّاسِ وَ يَحْمِلُونَ الْأَجْرَةَ

Do not be saying, 'Muhammad^{-saww} is from us!' By Allah^{-azwj}! My^{-saww} friends are neither from you nor from others, except the pious, so I^{-saww} will not recognise you if you come to me^{-saww} on the Day of Qiyamah carrying the world upon your necks while the people come carrying the Hereafter!

أَلَا وَ إِنِّي قَدْ أَعْدَرْتُ فِيمَا بَيْنِي وَ بَيْنَكُمْ وَ فِيمَا بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَكُمْ وَ إِنِّي لِي عَمَلِي وَ لَكُمْ عَمَلِكُمْ.

Indeed, and I^{-saww} have excused myself^{-saww} regarding what is between me^{-as} and you all, and regarding what is between Allah^{-azwj} Mighty and Majestic and you, and for me^{-saww} are my^{-saww} deeds and for you are your deeds!⁸⁹

31- كِتَابُ الْمُسَلِّسَاتِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقَمِي رَحِمَهُ اللَّهُ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْفَرَجِ الْفَاضِي وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَلِيِّ بْنِ رَزِينٍ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ الْخُثْعَمِيُّ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ قَالَ عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ زَيْدٍ وَ هُوَ آخِذٌ بِشَعْرِهِ

⁸⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 29

⁸⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 30

(The book) 'Kitab Al Musalsalaat' of the sheykh Ja'far Bin Ahmad Al Qummi, may Allah^{-azwj} Mercy him. (He said), 'It is narrated to us by Abu Muhammad Abdullah Bin Muhammad Bin Ahmad Bin Muhammad Bin Al Faraj Al Qazy, and he was grabbing his hair. He said, 'It is narrated to me by Ismail Bin Ali Bin Razeyn, and he was grabbing his hair'. He said, 'It is narrated to me by Muhammad Bin Al-Husayn Al Khash'amy, and he was grabbing his hair. He said, 'Abbad Bin Yaqoub Al Asady said, and he was grabbing his hair. He said, 'It is narrated to me by Al-Husayn Bin Zayd, and he was grabbing his hair.

قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ
حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ

He said, 'It is narrated to me by Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} was grabbing his^{-asws} hair. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, and he^{-asws} was grabbing his^{-asws} hair. He^{-asws} said: 'It is narrated to me^{-asws} by Ali Bin Al-Husayn^{-asws}, and he^{-asws} was grabbing his^{-asws} hair. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Al-Husayn Bin Ali^{-asws}, and he^{-asws} was grabbing his^{-asws} hair. He^{-asws} said: 'It is narrated to me^{-asws} by Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was grabbing his^{-asws} hair.

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ وَ هُوَ آخِذٌ بِشَعْرِهِ مَنْ آذَى شَعْرِي فَالْجَنَّةُ عَلَيْهِ حَرَامٌ.

He^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying, and he^{-saww} was grabbing his^{-saww} hair: 'One who harms my^{-saww} hair, the Paradise is Prohibited unto him!''⁹⁰

32- وَ مِنْهُ، حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْبَلْخِيُّ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ التَّمِيمِيُّ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ عَنْ عُبَيْدِ بْنِ دَكْوَانَ وَ هُوَ آخِذٌ بِشَعْرِهِ عَنْ أَبِي خَالِدٍ عَمْرُو بْنِ خَالِدٍ وَ هُوَ آخِذٌ بِشَعْرِهِ

And from him, 'It is narrated to us by Al-Husayn Bin Ahmad, and he was grabbing his hair. He said, 'It is narrated to me by Abdul Rahman Bin Muhammad Al Balkhy, and he was grabbing his hair. He said, 'It is narrated to me by Mansour Bin Abdullah Bin Khalid, and he was grabbing his hair. He said, 'It is narrated to me by Muhammad Bin Ahmad Al Tameemy, and he was grabbing his hair. He said, 'It is narrated to me by Al-Husayn Bin Ali Bin Umar son of Ali^{-asws} Bin Abu Talib^{-asws}, and he was grabbing his hair, from Ubeyd Bin Zakwan, and he was grabbing his hair, from Abu Khalid Amro Bin Khalid, and he was grabbing his hair.

قَالَ قَالَ زَيْدُ بْنُ عَلِيٍّ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ وَ هُوَ آخِذٌ بِشَعْرِهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَ وَ هُوَ آخِذٌ بِشَعْرِهِ

He said, 'Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) said, and he was grabbing his hair. He said, 'It is narrated to me by Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was grabbing his^{-asws} hair, from his^{-asws} father^{-asws} Al-Husayn Bin Ali^{-asws}, and he^{-asws} was grabbing his^{-asws} hair. He^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww}, and he^{-saww} was grabbing his^{-saww} hair.

قَالَ مَنْ آذَى شَعْرَةَ مَنِيَّ فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَى اللَّهَ فَعَلَيْهِ لَعْنَةُ اللَّهِ لِعَنَةِ السَّمَاءِ وَ الْأَرْضِ

⁹⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 31

He^{-saww} said: ‘One who hurts a hair from me^{-saww}, he has hurt me^{-saww}, and one who hurts me^{-saww} has hurt Allah^{-azwj}, and one who hurts Allah^{-azwj}, upon him is the Curse of Allah^{-azwj} filling the sky and the earth!’

قَالَ قُلْنَا لَزَيْدِ بْنِ عَلِيٍّ مَنْ يَعْنِي

He (the narrator) said, ‘We said to Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), ‘Who did he^{-saww} mean?’

قَالَ يَغْنِينَا وَوَلَدَ فَاطِمَةَ ع لَا تَدْخُلُوا بَيْنَنَا فَتَكْفُرُوا.

He said, ‘He^{-saww} meant us, children of Syeda Fatima^{-asws}. Do not enter between us for you will be committing Kufr!’⁹¹

33- كِتَابُ الْإِمَامَةِ وَالتَّصْبِيرَةِ، 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 عِبَادَةُ بَنِي هَاشِمٍ فَرِيضَةٌ وَ زِيَارَتُهُمْ سُنَّةٌ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – 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^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Consoling the clan of Hashim^{-as} is obligatory and visiting them is Sunnah’.⁹²

34 ذكر العلامة رحمه الله في جواهر المطالب، أن ابن الجوزي نقل في كتاب تذكرة الخواص أن عبد الله بن المبارك كان يحج سنة و يغزو سنة و داوم على ذلك خمسين سنة

The Allamah, may Allah^{-azwj} Mercy him, mention in (the book) ‘Jawahir Al-Matalib’, ‘Ibn Al-Jowzy transmitted in the book ‘Tazkira’, ‘Abdullah Bin Al Mubarak was performing Hajj one year and go on a raid one year, and he was constant upon that for fifty years.

فخرج في بعض السنين لقصد الحج و أخذ معه خمسمائة دينار و ذهب إلى موقف الجمال بالكوفة ليشتري جمالا للحج فرأى امرأة علوية على بعض المزابيل تنتف بطة ميتة

In one of the years, he went out to aim for the Hajj, and he took with him five hundred Dinars, and he went to the place of the cameleers at Al Kufa in order to buy a camel for the Hajj. He was an Alawite woman being upon one of the rubbish dumps plucking out feathers from a dead duck’.

قال فتقدمت إليها و قلت لم تفعلين هذا

He said, ‘I went to her and said, ‘Why are you doing this?’

⁹¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 32

⁹² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 33

فقلت يا عبد الله لا تسأل عما لا يعينك

She said, 'O servant of Allah^{-azwj}! Do not ask about what does not concern you!'

قال فوق في خاطري من كلامها شيء فألححت عليها فقالت يا عبد الله قد ألتأتني إلى كشف سري إليك أنا امرأة علوية و لي أربع بنات يتامى مات أبوهن من قريب و هذا اليوم الرابع ما أكلنا شيئا و قد حلت لنا الميتة فأخذت هذه البطة أصلحها و أحملها إلى بناتي فيأكلنها

He said, 'Something occurred in my mind from her speech so I insisted upon her. She said, 'So servant of Allah^{-azwj}! You are insisting for me to uncover my secret to you. I am an Alawite woman, and there are four orphaned daughters for me. Their father has died recently, and this is the fourth day we have not eaten anything, and the dead is (now) Permissible for us. So, I too this duck to prepare it and carry it to my daughters so they can eat it''.

قال فقلت في نفسي ويحك يا ابن المبارك أين أنت عن هذه فقلت افتحي حجرك ففتحته فصببت الدنانير في طرف إزارها و هي مطرقة لا تلتفت إلى

He said, 'I said within myself, 'Woe be to you, O son of Al-Mubarak! Where are you from this?' I said, 'Open your lap!' She opened it. I poured the Dinars into an edge of here wrapping, and she had lowered her head, not turning towards me'.

قال و مضيت إلى المنزل و نزع الله من قلبي شهوة الحج في ذلك العام ثم تجهزت إلى بلادي و أقمت حتى حج الناس و عادوا فخرجت أتلقى جيرانى و أصحابي فجعلت كل من أقول له قبل الله حجك و شكر سعيك يقول و أنت شكر الله سعيك و قبل حجك أ ما قد اجتمعنا بك في مكان كذا و كذا و أكثر علي الناس في القول

He said, 'And I went to the house and Allah^{-azwj} Snatched away from my heart the desire of the Hajj in that year. Then I prepared to go to my city and I stayed there until the people had performed Hajj and they returned. I went out to receive my neighbours and my companions. Everyone I went on to say to him, 'May Allah^{-azwj} Accept your Hajj and Appreciate your striving', he say, 'And you (as well). May Allah^{-azwj} Appreciate your striving and Accept your Hajj. Had we not gathered with you in such and such a place?'

فبت متفكرا في ذلك فرأيت رسول الله ص في المنام و هو يقول لي يا عبد الله لا تعجب فإنك أغثت ملهوفة من ولدي فسألت الله تعالى أن يخلق على صورتك ملكا يجمع عنك كل عام إلى يوم القيامة فإن شئت تجح و إن شئت لا تجح

And the people were frequent regarding the words. I spent the night thinking regarding that. I saw Rasool-Allah^{-saww} in the dream and he^{-saww} was saying to me: 'O Abdullah! Do not be astonished, for you had helped a distressed one from my^{-saww} children, so I^{-saww} asked Allah^{-azwj} the Exalted to Create an Angel upon your image to perform Hajj on your behalf during every year up to the Day of Qiyamah. If you like you can perform Hajj, and if you like you don't perform Hajj''.

و نقل أيضا في كتابه عن ابن أبي الدنيا أن رجلا رأى رسول الله ص في منامه و هو يقول امض إلى فلان الموسي و قل له قد أجيبت الدعوة

And he transmitted as well in his book, from Ibn Abu Al-Dunya, 'A man saw Rasool-Allah^{-saww} in his dream and he^{-saww} was saying: 'Go to so and so Zoroastrian and say to him, 'The supplication has been Answered!''

فامتنع الرجل من أداء الرسالة لئلا يظن المجوسي أنه يتعرض له و كان الرجل في دنيا وسيعة فرأى الرجل رسول الله ص ثانيا و ثالثا فأصبح فأتى المجوسي و قال له في خلوة من الناس أنا رسول رسول الله ص إليك و هو يقول لك قد أجيببت الدعوة

The man refused from delivering the message lest the Zoroastrian might think that he was presenting to him, and the man was affluent in the world. The man saw Rasool-Allah^{-sawww} a second time. In the morning he came to the Zoroastrian and said to him in isolation from the people, 'I am a messenger of Rasool-Allah^{-sawww} to you, and he^{-sawww} says to you: 'The supplication has been Answered!''

فقال له أ تعرفني

He said to him, 'Do you know me?'

قال نعم

He said, 'Yes'.

قال إني أنكر دين الإسلام و نبوة محمد

He said, 'I deny the religion of Al-Islam and Prophet-hood of Muhammad^{-sawww}!'

قال أنا أعرف هذا و هو الذي أرسلني إليك مرة و مرة و مرة

He said, 'I do know this, and he^{-sawww} is the one who has sent me to you, again, and again, and again'.

فقال أنا أشهد أن لا إله إلا الله و أن محمدا رسول الله ص و دعا أهله و أصحابه فقال لهم كنت على ضلال و قد رجعت إلى الحق فأسلموا فمن أسلم فما في يده فهو له و من أبي فليتنزع عما لي عنده

He said, 'I testify that there is no god except Allah^{-azwj}, and that Muhammad^{-sawww} is Rasool^{-sawww} of Allah^{-sawww}!', and he called his family members and his companions. He said to them: 'I was upon straying, and I have returned to the truth, so become Muslims! The one who becomes Muslim, whatever is in his hands it is for him, and one who refuses, let him relinquish what is for me in his possession!'

فأسلم القوم و أهله و كانت له ابنة مزوجة من ابنة ففرق بينهما ثم قال أ تدري ما الدعوة

The group and his family members became Muslims, and there was a daughter of his who was married to his son. He separated between the two, then said, 'Do you know what the supplication was?'

فقلت له لا و الله و أنا أريد أن أسألك الساعة عنها

She said to him, 'No, by Allah^{-azwj}, and I want to ask you about it now'.

فقال لما زوجت ابنتي صنعت طعاما و دعوت الناس فأجابوا و كان إلى جانبنا قوم أشرف فقراء لا مال لهم فأمرت غلماني أن يبسطوا لي حصيرا في وسط الدار فسمعت صبية تقول لأُمها يا أماه قد آذانا هذا المجوسي برائحة طعامه

He said, 'When I got my daughter married, I made food and invited the people. They answered, and to our side there were some noble but poor people. There was not wealth for them. I ordered my servants to extend a mat for me in the middle of the house. I heard a young girl saying to her mother, 'O mother! This Zoroastrian has hurt us with the aroma of his food!'

فأرسلت إليهن بطعام كثير و كسوة و دنانير للجميع فلما نظرن إلى ذلك قالت الصبية للباقيات و الله ما نأكل حتى ندعو له

I sent to them a lot of food and clothing and Dinars for them all. When they looked at that, the young girl said to the other, 'By Allah^{-azwj}, we should not eat until we supplicate for him!'

فرفعن أيديهن و قلن حشرك الله مع جدنا رسول الله ص و أمن بعضهن فتلك الدعوة التي أجيبت.

They raised their hands and said, 'May Allah^{-azwj} gather you with our ancestor Rasool-Allah^{-saww}!', and some of them said, 'Ameen'. So that is the supplication which has been Answered!''⁹³

⁹³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 27 H 34

CHAPTER 28 – PURIFYING THE WEALTH, THE PERMISSIBLE MIXED WITH THE PROHIBITED

1- شي، تفسير العياشي عن سماعة قال: سأل أبا عبد الله ع رجل من أهل الجبال عن رجل أصاب مالا من أعمال السلطان فهو يتصدق منه و يصل قرابته و يحج ليغفر له ما اكتسب و هو يقول إن الحسنات يذهبن السيئات

Tafseer Al-Ayyashi – from Sama'at who said,

'Abu Abdullah^{asws} was asked by a man from the people of the mountains about a man who achieves wealth from works of the ruler. He donates charity from it and connects (helps) his kindred, and he performs Hajj for him to be Forgiven for what he had earned, and he says, **Surely the good deeds erase the evil deeds, [11:114].**

فقال أبو عبد الله ع إن الخطيئة لا تكفر الخطيئة و لكن الحسنات تكفر الخطيئة

Abu Abdullah^{asws} said: 'The sins cannot atone for the sins, but the good deeds atone for the sins'.

ثم قال أبو عبد الله ع إن كان خلط الحرام حلالا فاختلط جميعا فلم يعرف الحلال من الحرام فلا بأس.

Then Abu Abdullah^{asws} said: 'If the Prohibited is mixed with the Permissible, so it is all mixed and the Permissible is not recognised from the Prohibited, there is no problem (in doing good deeds with it)'.⁹⁴

2- شي، تفسير العياشي عنه في رواية المفضل بن سويد أنه قال: انظر ما أصبت به فعد به على إخوانك فإن الله يقول إن الحسنات يذهبن السيئات

Tafseer Al Ayyashi – From him, in a report by Al Mufazzal Bin Suweyd,

'He^{asws} said: 'Look at what you have attained and return (do favours) with it to your brethren. Allah^{azwj} Says: **Surely the good deeds erase the evil deeds, [11:114].**

قال المفضل كنت خليفة أخي على الديوان

Al-Mufazzal said, 'I was a caliph (replacement) of my brother upon the registry (of the caliph)'.

قال و قد قلت جعلت فداك قد ترى مكاني من هؤلاء القوم و ما ترى

He said, 'And I had said, 'May I be sacrificed for you^{asws}! You^{asws} can see my place from these people and what is your^{asws} view?'

قال لو لم تكن كتب.

⁹⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 28 H 1

He^{-asws} said: 'If only you had not become (a successor) to write".⁹⁵

3- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ مَزِيدِ الْكَاتِبِ قَالَ: دَخَلَ عَلَيَّ أَبُو عَبْدِ اللَّهِ عَ وَ قَدْ أَمَرْتُ أَنْ أُحْرِجَ لِبَنِي هَاشِمٍ جَوَائِزَ فَلَمْ أَعْلَمْ إِلَّا وَ هُوَ عَلَيَّ رَأْسِي وَ أَنَا مُسْتَحْلِلٌ فَوَائِبُثُ إِلَيْهِ وَ سَأَلَنِي عَمَّا أَمَرَ لَهُمْ فَنَاوَلْتُهُ الْكِتَابَ

Tafseer Al Ayyashi – from Al Mufazzal Bin Mazeed the scribe who said,

'Abu Abdullah^{-asws} entered to see me and I had been instructed to extract awards for the clan of Hashim^{-saww}. I did not know except and he^{-asws} was by my head and I was distracted. I leapt to him^{-asws} and he^{-asws} asked me about what I had instructed for them. I gave him^{-asws} the book.

فَقَالَ مَا أَرَى لِإِسْمَاعِيلَ هَاهُنَا شَيْئاً

He^{-asws} said: 'I^{-asws} don't see anything for Ismail over here!'

فَقُلْتُ هَذَا الَّذِي خَرَجَ إِلَيْنَا

I said, 'This is what has come out to us'.

ثُمَّ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ قَدْ تَرَى مَكَانِي مِنْ هَؤُلَاءِ الْقَوْمِ

Then I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} can see my place from these people'.

فَقَالَ لِي انظُرْ مَا أَصَبْتَ بِهِ فَعُدَّ عَلَيَّ أَصْحَابِكَ فَإِنَّ اللَّهَ يَقُولُ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ.

He^{-asws} said to me: 'Look at what you have attained and return (do favours) with it to your brethren. Allah^{-azwj} Says: **Surely the good deeds erase the evil deeds, [11:114]**'.⁹⁶

4- قب، المناقب لابن شهر آشوب علي بن أبي حمزة قال: كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَلَى أَبِي عَبْدِ اللَّهِ ع

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ali Bin Abu Hamza who said,

'There was a friend of mine from the scribes of the clan of Umayya. He said to me, 'Seek permission for me to see Abu Abdullah^{-asws}'.

فَاسْتَأْذَنْتُ لَهُ فَلَمَّا دَخَلَ سَلَّمَ وَ جَلَسَ ثُمَّ قَالَ جَعَلْتُ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَالاً كَثِيراً وَ أَعْمَضْتُ فِي مَطَالِبِهِ

I sought permission for him. When he entered, he greeted and sat down, then said, 'May I be sacrificed for you^{-asws}! I was in the registry of these people, so I attained a lot of wealth from their world and I closed my eyes in seeking it!'

⁹⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 28 H 2

⁹⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 28 H 3

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا أَنَّ بَنِي أُمَيَّةٍ وَجَدُوا مَنْ يَكْتُبُ لَهُمْ وَيَجِيءُ لَهُمُ الْفَيْءَ وَ يُقَاتِلُ عَنْهُمْ وَيَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكَهُمُ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئًا إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ

Abu Abdullah^{-asws} said: 'If the clan of Umayya could not have found one who write for them, and comes to them with the war booty, and fights on their behalf, and attends their gathering, they would not have stripped us^{-asws} of our^{-asws} rights, and if the people had neglected them and whatever is in their hands, they would not have found anything except what has fallen in their hands!'

فَقَالَ الْفَتَى جُعِلْتُ فِدَاكَ فَهَلْ لِي مِنْ مَخْرَجٍ مِنْهُ

The youth said, 'May I be sacrificed for you^{-asws}! Is there any outlet for me from it?'

قَالَ إِنْ قُلْتَ لَكَ تَفْعَلُ

He^{-asws} said: 'Supposing I^{-asws} say to you, will you do it?'

قَالَ أَفْعَلُ

He said, 'I will do it'.

قَالَ الْخُرُجُ مِنْ جَمِيعِ مَا كَسَبْتَ فِي دَوَابِنِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدَدْتَ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتَ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ الْجَنَّةَ

He^{-asws} said: 'Extract from entirety of what you have earned in their registry. The one from them you recognise, return his wealth to him, and one whom you do not recognise, donate in charity with it, and I^{-asws} will guarantee to you the Paradise, based upon Allah^{-azwj}!'

قَالَ فَأَطْرَقَ الْفَتَى طَوِيلًا فَقَالَ قَدْ فَعَلْتُ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'The youth lowered his head for a long time. He said, 'I will do so! May I be sacrificed for you^{-asws}!'

قَالَ ابْنُ أَبِي حَزْمَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئًا عَلَى وَجْهِ الْأَرْضِ إِلَّا خَرَجَ مِنْهُ حَتَّى ثِيَابَهُ الَّتِي كَانَتْ عَلَى بَدَنِهِ

Ibn Abu Hamza said, 'The youth returned with us to Al-Kufa. He did not leave out anything upon the surface of the earth except he extracted from it, even his clothes which were upon his body'.

قَالَ فَقَسَمْنَا لَهُ قِسْمَةً وَ اشْتَرَيْنَا لَهُ ثِيَابًا وَ بَعَثْنَا لَهُ بِنَقْعَةٍ

He (the narrator) said, 'We apportioned a portion for him and we bought clothes for him and we sent expense money to him'.

قَالَ فَمَا أَتَى عَلَيْهِ أَشْهُرٌ فَلَائِلُ حَتَّى مَرَضَ فَكُنَّا نَعُوذُهُ

He (the narrator) said, 'Not a few months had come upon him until he became sick, so we used to console (visit) him'.

قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَهُوَ فِي السِّتَاقِ - فَفَتَحَ عَيْنَيْهِ ثُمَّ قَالَ يَا عَلِيُّ وَفِي لِي وَ اللَّهُ صَاحِبِكَ

He (the narrator) said, 'I entered to see him one day, and he was in the throes of death. He opened his eyes, then said, 'O Ali! By Allah^{-azwj}, your master has been loyal to me!''

قَالَ ثُمَّ مَاتَ فَوَلِينَا أَمْرُهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفِينَا وَ اللَّهُ لِصَاحِبِكَ

He (the narrator) said, 'Then he died. We took charge of his affair. I went out until I entered to see Abu Abdullah^{-asws}. When he^{-asws} looked at me, he^{-asws} said; 'O Ali! By Allah^{-azwj}, we^{-asws} have been loyal to your companion!''

قَالَ فَعُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا قَالَ لِي وَ اللَّهُ عِنْدَ مَوْتِهِ.

He (the narrator) said, 'I said, 'You^{-asws} speak the truth, may I be sacrificed for you^{-asws}! By Allah^{-azwj}, that is how he had said to me at his death''^{.97}

⁹⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 28 H 4

CHAPTER 29 – RULING OF THE ONE WHO ATTRIBUTES HIS LINEAGE TO THE PROPHET^{-sawww} FROM THE DIRECTION OF THE MOTHER, REGARDING THE KHUMS AND THE ZAKAT

1- ج، الإحتجاج لَمَّا دَخَلَ هَارُونُ الرَّشِيدُ الْمَدِينَةَ تَوَجَّهَ لِزِيَارَةِ النَّبِيِّ ص وَ مَعَهُ النَّاسُ فَتَقَدَّمَ إِلَى قَبْرِ النَّبِيِّ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ مُفْتَحِرًا بِذَلِكَ عَلَى غَيْرِهِ

(The book) 'Al Ihtijaj' –

'When Haroun Al-Rasheed entered Al-Medina, he headed to visit the Prophet^{-sawww}, and the people were with him. He proceeded to the grave of the Prophet^{-sawww}. He said, 'The greetings be to you^{-sawww}, O son^{-sawww} of uncle^{-as}!', priding with that upon others.

فَتَقَدَّمَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ الْكَاطِمُ ع إِلَى الْقَبْرِ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبْتَ

Abu Al-Hassan Musa^{-asws} Bin Ja'far Al-Kazim^{-asws} proceeded to the grave. He^{-asws} said: 'The greeting be to you^{-sawww}, O Rasool-Allah^{-sawww}! The greeting be to you^{-sawww} O father^{-sawww}!'

فَتَغَيَّرَ وَجْهُ الرَّشِيدِ وَ تَبَيَّنَ الْغَيْظُ فِيهِ.

The face of Al-Rasheed changed and the rage was manifested in it⁹⁸.

2- كَنْزُ الْكَرَاجِكِيِّ، مِثْلُهُ وَ فِي آخِرِهِ فَتَغَيَّرَ وَجْهُ الرَّشِيدِ ثُمَّ قَالَ يَا أَبَا الْحَسَنِ إِنَّ هَذَا لَهُوَ الْفَخْرُ.

(The book) 'Kanz' of Al Karajaky –

'Similar to it, and in its end is, 'The face of Al-Rasheed changed. Then he said, 'O Abu Al-Hassan^{-asws}! This indeed is the pride!⁹⁹

3- فس، تفسير القمي أَبِي عَنْ طَرِيفِ بْنِ نَاصِحٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَبَا الْجَارُودِ مَا يَفْعَلُونَ فِي الْحَسَنِ وَالْحُسَيْنِ ع

Tafseer Al Qummi – My father, from Tareyf Bin Nasih, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'Abu Ja'far^{-asws} said: 'O Abu Al-Jaroud! What are they saying regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}?'

قُلْتُ يُنْكِرُونَ عَلَيْنَا أَهْمًا ابْنَا رَسُولِ اللَّهِ ص

I said, 'They are denying to us that they^{-asws} are sons^{-asws} of Rasool-Allah^{-sawww}!'

⁹⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 1

⁹⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 2

قَالَ فَيَأَيِّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ

He^{-asws} said, 'By which thing are you arguing against them?'

قُلْتُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فِي عَيْسَى ابْنِ مَرْيَمَ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ إِلَى قَوْلِهِ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ جَعَلَ عَيْسَى مِنْ ذُرِّيَّتِهِ إِبْرَاهِيمَ عَ فَيَأَيِّ شَيْءٍ قَالُوا لَكُمْ

I said, 'By the Words of Allah^{-azwj} Mighty and Majestic regarding Isa Bin Maryam^{-as}, **and from his offspring Dawood, and Suleyman**, - up to His^{-azwj} Words: **and like that We Recompense the good doers [6:84]**. And He^{-azwj} Made Isa^{-as} as being from offspring of Ibrahim^{-as}. So which thing are they saying to you?'

قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الْإِنْتَةِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ

I said, 'They said, 'The sons of the daughter would be (classified as) sons and would not be from the lineage'.

قَالَ فَيَأَيِّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ

He^{-asws} said: 'So by which thing are you arguing against them?'

قَالَ قُلْتُ اخْتَجَجْنَا عَلَيْهِمْ يَقُولُ اللَّهُ تَعَالَى فَمَنْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ الْآيَةَ

He said, 'I said, 'We are arguing against them with Words of Allah^{-azwj} the Exalted: **'Come, let us call our sons and your sons, [3:61]** – the Verse'.

قَالَ فَيَأَيِّ شَيْءٍ قَالُوا لَكُمْ

He^{-asws} said: 'What did they say to you?'

قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ ابْنِي رَجُلٍ وَاحِدٍ [ابْنَا رَجُلٍ وَ آخَرَ] فَيَقُولُ أَبْنَاءُنَا وَ إِنَّمَا هُمَا ابْنِ [ابْنَا] وَاحِدٍ

I said, 'They said, 'It can be in the speech of the Arabs 'My sons' for sons of another man, so he would say, 'Our sons', and rather they are both sons of one'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَ اللَّهُ يَا أَبَا الْجَارُودِ لِأَعْطَيْتُكَهَا مِنْ كِتَابِ اللَّهِ مُسَمًّى لِصُلْبِ رَسُولِ اللَّهِ ص لَا يَرُدُّهَا إِلَّا كَافِرٌ

He (the narrator) said, 'Abu Ja'far^{-asws} said: 'By Allah^{-azwj}, O Abu Al-Jaroud! I^{-asws} give it to you from the Book of Allah^{-azwj}, specified for the lineage of Rasool-Allah^{-saww}. No one will reject it except a Kafir!'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ أَتَيْتُ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and where (is it)?'

قَالَ حَيْثُ قَالَ اللَّهُ عَزَّ وَ جَلَّ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ إِلَى أَنْ يَنْتَهِيَ إِلَى قَوْلِهِ وَ خَالَاتُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

He^{-asws} said: 'Where Allah^{-azwj} Mighty and Majestic Said: **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** - the Verse, until it ends with the Words of the Blessed and Exalted: **and the wives of your sons who are from your loins [4:23]**.

فَأَسْأَلُهُمْ يَا أَبَا الْجَارُودِ هَلْ خَلَّ لِرَسُولِ اللَّهِ نِكَاحَ خَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ فَكَذَّبُوا وَاللَّهِ وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهُمَا وَ اللَّهُ ابْنَاهُ لِصُلْبِهِ وَ مَا حَرَّمَ عَلَيْهِ إِلَّا الصُّلْبَ.

Ask them, O Abu Al-Jaroud! Is it Permissible for Rasool-Allah^{-saww} to marry their^{-asws} divorced wives? If they say, 'Yes', they are lying, by Allah^{-azwj} and are being immoral, and if they say, 'No', so by Allah^{-azwj} they^{-asws} are both sons of his^{-saww} lineage, and Allah^{-azwj} has not Prohibited upon him^{-saww} except the lineage!"¹⁰⁰

4- ج، الإحتجاج ن، عيون أخبار الرضا عليه السلام هاني بن محمد بن محمود عن أبيه رَفَعَهُ إِلَى مُوسَى بْنِ جَعْفَرٍ ع قَالَ: دَخَلْتُ عَلَى الرَّشِيدِ فَقَالَ لِي لِمَ جَوَزْتُمْ لِلْعَامَّةِ وَ الْخَاصَّةِ أَنْ يُسَبُّوكُمْ إِلَى رَسُولِ اللَّهِ ص وَ يَقُولُونَ لَكُمْ يَا بَنِي رَسُولِ اللَّهِ ص وَ أَنْتُمْ بَنُو عَلِيٍّ ع وَ إِنَّمَا يُنْسَبُ الْمَرْءُ إِلَى أَبِيهِ وَ فَاطِمَةَ إِنَّمَا هِيَ وَعَاءٌ وَ النَّبِيُّ جَدُّكُمْ مِنْ قَبْلِ أُمَّتِكُمْ

(The books) 'Al Ihtijaj', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Hany Bin Muhammad Bin Mahmoud, from his father raising it to,

'Musa^{-asws} Bin Ja'far^{-asws} said: 'I^{-asws} entered to see (Haroun) Al-Rasheed. He said to me^{-asws}, 'Why are you^{-asws} allowing the general (Muslims) and the special (Shia) to be attributing you^{-asws} to Rasool-Allah^{-saww} and they are saying to you (Imams^{-asws}', 'O sons^{-asws} of Rasool-Allah^{-saww}', while you^{-asws} are sons^{-asws} of Ali^{-asws}, and rather the person is attributed to his father, and (Syeda) Fatima^{-asws} was merely a receptacle, and the Prophet^{-saww} is your^{-asws} ancestor from the direction of your^{-asws} mother^{-asws}?'

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ النَّبِيَّ ص نُشِّرَ فَخَطَبَ إِلَيْكَ كَرِهْتَكِ هَلْ كُنْتُ بُجِيئُهُ

I^{-asws} said: 'O commander of the faithful! If the Prophet^{-saww} were to be Resurrected and he^{-saww} were to propose to you of your daughter, will you answer him^{-saww}?'

فَقَالَ سُبْحَانَ اللَّهِ وَ لَمْ لَا أُجِيبُهُ بَلْ أَفْتَحِرُ عَلَى الْعَرَبِ وَ الْعَجَمِ وَ قُرَيْشٍ بِذَلِكَ

He said, 'Glory be to Allah^{-azwj}, and why would I not answer him? But I would pride upon the Arabs and the non-Arabs and Quraysh due to that!'

فَقُلْتُ لَكِنَّهُ ع لَا يَخْطُبُ إِلَيَّ وَ لَا أُزَوِّجُهُ

I^{-asws} said: 'But he^{-saww} will neither propose to me^{-asws} (for my^{-asws} daughter) nor will I^{-asws} marry her to him^{-saww}!'

¹⁰⁰ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 3

فَقَالَ وَلَمْ

He said, 'And why?'

فَقُلْتُ لِأَنَّهُ وَلَدَنِي وَ لَمْ يَلِدْكَ

I^{-asws} said: 'Because he^{-saww} has begotten me^{-asws} and did not beget you!'

فَقَالَ أَحْسَنْتَ يَا مُوسَى

He said, 'You^{-asws} have done well, O Musa^{-asws}!'

فَقَالَ كَيْفَ قُلْتُمْ إِنَّا ذُرِّيَّةُ النَّبِيِّ صِ وَالنَّبِيُّ لَمْ يُعْقِبْ وَإِنَّمَا الْعُقُوبَةُ لِلذَّكَرِ لَا لِلْأُنثَى وَأَنْتُمْ وُلْدُ الْإِثْبَةِ وَلَا يَكُونُ لَهَا عَقِبٌ

Then he said, 'How are you^{-asws} saying: 'We^{-asws} are offspring of the Prophet^{-saww}, and the Prophet^{-saww} did not have posterity, and rather the posterity is for the male, not for the female, and you^{-asws} are children of the daughter^{-asws} and posterity cannot happen to be for her^{-asws}!'

فَقُلْتُ أَسْأَلُهُ [أَسْأَلُكَ] بِحَقِّ الْقَرَابَةِ وَالْقَبْرِ وَ مَنْ فِيهِ إِلَّا مَا أَعْفَانِي عَنْ هَذِهِ الْمَسْأَلَةِ

I^{-asws} said, 'I^{-asws} ask you by the right of the kinship and the grave and the one in it (Rasool-Allah^{-saww}), please excuse me^{-asws} from this issue!'

فَقَالَ لَا أَوْ تُخْبِرُنِي بِحُجَّتِكُمْ فِيهِ يَا وَلَدَ عَلِيٍّ وَ أَنْتَ يَا مُوسَى يَعْشُرُهُمْ وَ إِمَامَ زَمَانِهِمْ كَذَا أَلْقَى إِلَيَّ وَ لَسْتُ أُغْفِيكَ فِي كُلِّ مَا أَسْأَلُكَ عَنْهُ حَتَّى تَأْتِيَنِي فِيهِ بِحُجَّةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى

He said, 'No, and you^{-asws} will inform me with your^{-asws} argument regarding it, O son^{-asws} of Ali^{-asws}, and you^{-asws} O Musa^{-asws} are their leader and Imam^{-asws} of their time. Like that it has been cast to me, and I will not excuse you^{-asws} regarding all what I ask you^{-asws} about until you^{-asws} come to me regarding it with an argument from the Book of Allah^{-azwj} the Exalted!

فَأَنْتُمْ تَدْعُونَ مَعْشَرَ وُلْدِ عَلِيٍّ أَنَّهُ لَا يَسْفُطُ عَنْكُمْ مِنْهُ شَيْءٌ أَلِفٌ وَ لَا وَاوٌ إِلَّا وَ تَأْوِيلُهُ عِنْدَكُمْ وَ احْتَجَجْتُمْ بِقَوْلِهِ عَزَّ وَ جَلَّ مَا فَطَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ وَ قَدْ اسْتَعْنَيْتُمْ عَنْ رَأْيِ الْعُلَمَاءِ وَ قِيَاسِهِمْ

O community of the children of Ali^{-asws}! You are claiming that nothing about you has been dropped from it, neither (the letters) 'Alif' nor 'Waw', and its interpretation is with you^{-asws}, and you^{-asws} are arguing by Words of Mighty and Majestic: **We have not neglected in the Book of anything; [6:38]**, and you^{-asws} are needless from the opinion of the scholars and their analogies'.

فَقُلْتُ تَأْذُنُ لِي فِي الْجَوَابِ

I^{-asws} said: 'Will you permit for me^{-asws} regarding the answer?'

فَقَالَ هَاتِ

He said, 'Give!'

فَقُلْتُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى مِنْ أَبُو عِيسَى يَا أَمِيرَ الْمُؤْمِنِينَ

I^{-asws} said: 'I^{-asws} seek Refuge with Allah^{-azwj} from the Pelated Satan^{-la}! In the Name of Allah^{-azwj} the Beneficent, the Merciful! **and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa, [6:85].** Who is the father of Isa^{-as}, O commander of the faithful?'

فَقَالَ لَيْسَ لِعِيسَى أَبٌ

He said, 'There isn't any father for Isa^{-as}!'

فَقُلْتُ إِنَّمَا الْخَفْنَاهُ بَدْرَارِي الْأَنْبِيَاءِ ع مِنْ طَرِيقِ مَرْيَمَ ع وَ كَذَلِكَ الْخَفْنَاهُ بَدْرَارِي النَّبِيِّ ص مِنْ قِبَلِ أَمْنَا فَاطِمَةَ ع أَزِيدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

I^{-asws} said: 'But rather he^{-as} has been joined with offspring of the Prophets^{-as} from the path of Maryam^{-as}, and like that we are joined with offspring of the Prophet^{-sawww} from direction of our mother (Syeda) Fatima^{-asws}! Shall I^{-asws} increase for you, O commander of the faithful?'

قَالَ هَاتِ

He said, 'Give!'

قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَعَلَّ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهَاهُ فَنَجَعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

I^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].**

وَ لَمْ يَدْعِ أَحَدٌ أَنَّهُ أَدْخَلَ النَّبِيَّ ص تَحْتَ الْكِسَاءِ عِنْدَ مُبَاهَلَةِ النَّصَارَى إِلَّا عَلِيٌّ بِنَ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَكَانَ تَأْوِيلُ قَوْلِهِ عَزَّ وَ جَلَّ أَبْنَاءَنَا الْحَسَنُ وَ الْحُسَيْنُ وَ نِسَاءَنَا فَاطِمَةَ ع وَ أَنْفُسَنَا عَلِيٌّ بِنَ أَبِي طَالِبٍ ع.

And no one has claimed that the Prophet^{-sawww} had included beneath the cloak, at the imprecation with the Christians, except Ali^{-asws} Bin Abu Talib^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. Thus, the interpretation of Words of the Mighty and Majestic: **our sons**, are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and **our women**, is (Syeda) Fatima^{-asws}, and **ourselves**, is Ali^{-asws} Bin Abu Talib^{-asws}''.¹⁰¹

¹⁰¹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 4

5- لي، الأماي للصدوق أبي و ابن الوليد معاً عن سعد بن عيسى عن البجلي عن جعفر بن محمد بن سماعة عن ابن مسكان عن الحكم بن الصلت عن الباقر عن أبيه ع قال قال رسول الله خذوا بحجرة هذا الأنزع يعني علياً فإنه الصديق الأكبر و منه سبطا أمي الحسن و الحسين و هما ابناي الحبر.

(The book) 'Al Amaali' of Al Sadouq – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Isa, from Al Bajaly, from Ja'far Bin Muhammad Bin Sama'at, from Ibn Muskan, from Al Hakam Bin Al Salt,

'From Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Grab a side of this 'filled up' (with knowledge), meaning Ali^{-asws}, for he^{-asws} is the greatest truthful (Siddiqe Al-Akbar), and from him^{-asws} are two grandsons^{-asws} (chiefs) of my^{-saww} community, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and they^{-asws} are both my^{-saww} sons^{-asws}' – the Hadeeth".¹⁰²

6- ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق ابن شاذويه و ابن مسرور معاً عن محمد الحميري عن أبيه عن الريان عن الرضا ع فيما بين عند المأمون من فضل العترة الطاهرة على الأمة أما العاشرة فقول الله عز و جل في آية التّحريم حرمت عليكم أمهاتكم و بناتكم و أخواتكم الآية إلى آخرها

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Al Amaali' of Al Sadouq – Ibn Shazawiya and Ibn Masrour, both together from Muhammad Al Himeyri, from his father, from Al Rayyan,

'From Al-Reza^{-asws} regarding what he^{-asws} explained in the presence of Al-Mamoun of the merits of the Pure Family over the community: 'As for the tenth, the Words of Allah^{-azwj} Mighty and Majestic in the Verse of the Prohibition: **Prohibited unto you are your mothers, and your daughters, and your sisters, [4:23]** – the Verse up to its end.

فأخبروني أهل تصلح ابنتي أو ابنة ابي و ما تناسل من صلي رسول الله أن يتزوجها لو كان حياً

Inform me. Is my^{-asws} daughter, or daughter of my^{-asws} son and whatever is procreated from my^{-asws} lineage, correct to Rasool-Allah^{-saww} that he^{-saww} marries them if he^{-saww} was alive?'

قالوا لا

They said, 'No!'

قال فأخبروني هل كانت ابنة أحدكم تصلح له أن يتزوجها لو كان حياً

He^{-asws} said: 'Infor me^{-asws}! Would a daughter of one of you be correct for him^{-saww} to marry her if he^{-saww} was alive?'

قالوا بلى

They said, 'Yes!'

قال ففي هذا بيان لأبي أنا من آله و لسنتم من آله و لو كنتم من آله لحرم عليه بناتكم كما حرم عليه بناتي لأننا من آله و أنتم من أمته

¹⁰² Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 5

He^{-asws} said: 'In this there is explanation, because I^{-asws} am from his^{-saww} Progeny^{-asws} and you all aren't from his^{-saww} Progeny^{-asws}, and had you been from his^{-saww} Progeny^{-asws}, your daughters would have been Prohibited unto him^{-saww} just as my^{-asws} daughters are Prohibited unto him^{-saww}, because we are from his^{-saww} Progeny^{-asws} while you are from his^{-saww} community.

فَهَذَا فَرْقٌ مَا بَيْنَ آلِ وَ الْأُمَّةِ لِأَنَّ آلَ مِنْهُ وَ الْأُمَّةَ إِذَا لَمْ تَكُنْ مِنَ آلِ لَيْسَتْ مِنْهُ.

Thus, this is what the difference is between the Progeny^{-asws} and the community, because the Progeny^{-asws} is from him^{-saww}, while the community, when it does not happen to be from the Progeny^{-asws}, isn't from him^{-saww}".¹⁰³

7- لي، الأماالي للصدوق أبي عن محمد بن علي عن عبد الله بن الحسن المؤدب عن أحمد بن علي الأصمعي عن التقي عن علي بن هلال عن شريك عن عبد الملك بن عمير قال: بعث الحجاج إلى يحيى بن يعمر فقال له أنت الذي تزعم أن ابني علي ابنا رسول الله ص

(The book) 'Al Amaali' of Al Sadouq – My father, from Muhammad Bin Ali, from Abdullah Bin Al-Hassan Al Muwaddib, from Ahmad Bin Ali Al Asbahany, from Al Saqafy, from Ali Bin Hilal, from Shareek, from Abdul Malik Bin Umeyr who said,

'Al-Hajjaj sent for Yahya Bin Ya'mur. He said to him, 'Are you the one who claims that the two sons^{-asws} of Ali^{-asws} are two sons^{-asws} of Rasool-Allah^{-saww}?'

قَالَ نَعَمْ وَ أَتْلُو عَلَيْكَ بِذَلِكَ قُرْآنًا

He said, 'Yes, and I can recite Quran to you for that!'

قَالَ هَاتِ

He said, 'Give!'

قَالَ أُعْطِنِي الْأَمَانَ

Grant me the safety!'

قَالَ لَكَ الْأَمَانُ

He said, 'The safety is for you'.

قَالَ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ثُمَّ قَالَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى أ فَكَانَ لِعِيسَى أَبٌ

He said, 'Isn't Allah^{-azwj} Mighty and Majestic Saying: **And We Granted to him Is'haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We**

¹⁰³ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 6

Recompense the good doers [6:84]. Then Said: **And Zakariyya, and Yahya, and Isa, [6:85].** Was there a father for Isa^{-as}?

قَالَ لَا

He said, 'No!'

قَالَ فَقَدْ نَسَبَهُ اللَّهُ عَزَّ وَ جَلَّ فِي الْكِتَابِ إِلَى إِبْرَاهِيمَ

He said, 'Allah^{-azwj} Mighty and Majesty has Lineaged him^{-as} in the Book to Ibrahim^{-as}'.

قَالَ مَنْ حَمَلَكَ عَلَى هَذَا أَنْ تَرَوِي مِثْلَ هَذَا الْحَدِيثِ

He said, 'Who carried you upon this to be reporting the likes if this Hadeeth?'

قَالَ مَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ فِي عِلْمِهِمْ أَنْ لَا يَكْتُمُوا عِلْمًا عَلِمُوهُ.

He said, 'What Allah^{-azwj} has Taken upon the scholar regarding their knowledge that they should not conceal knowledge they know!'¹⁰⁴

8- شي، تفسير العياشي عن بشير الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ لَقَدْ نَسَبَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ فِي الْقُرْآنِ إِلَى إِبْرَاهِيمَ ع مِنْ قِبَلِ النِّسَاءِ

Tafseer Al Ayyashi, from Bashir Al Dahhan,

'From Abu Abdullah^{-asws} having said: 'By Allah^{-azwj}! Allah^{-azwj} has Lineaged Isa^{-as} Ibn Maryam^{-as} in the Quran to Ibrahim^{-as} from direction of the women'.

ثُمَّ تَلَا وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ إِلَى آخِرِ الْآيَاتِينَ وَ ذَكَرَ عِيسَى.

Then he^{-asws} recited: **and from his offspring Dawood, and Suleyman, [6:84]** – up to its end, the two Verses, and mention of Isa^{-as}'¹⁰⁵.

9- شي، تفسير العياشي عن أبي حَرْبِ بْنِ أَبِي الْأَسْوَدِ قَالَ: أَرْسَلَ الْحَجَّاجُ إِلَى يَحْيَى بْنِ مُعَمَّرٍ قَالَ بَلَّغْنِي أَنَّكَ تَزْعُمُ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ مِنْ ذُرِّيَّةِ النَّبِيِّ ص بَجْدِهِ فِي كِتَابِ اللَّهِ وَ قَدْ قَرَأْتُ كِتَابَ اللَّهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فَلَمْ أَجِدْهُ

Tafseer Al Ayyashi – from Abu Harb Bin Abu Al Aswad who said,

'Al-Hajjaj sent for Yahya Bin Muammar. He said, 'It has reached me that you are claiming that Al-Hassan^{-asws} and Al-Husayn^{-asws} are from offspring of the Prophet^{-saww}. Do you find it in the Book of Allah^{-azwj}? And I have read the Book of Allah^{-azwj} from its beginning to its end, but I have not found it!'

قَالَ أَلَيْسَ تَقْرَأُ سُورَةَ الْأَنْعَامِ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ حَتَّى بَلَغَ وَ يَحْيَى وَ عِيسَى

¹⁰⁴ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 7

¹⁰⁵ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 8

He said, 'Haven't you read Surah Al Anaam: **and from his offspring Dawood, and Suleyman, [6:84]**, until it reaches: **And Zakariyya, and Yahya, and Isa, [6:85]?**'

قَالَ أَلَيْسَ عِيسَى مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ ع وَ لَيْسَ لَهُ أَبٌ

He said, 'Isn't Isa^{as} from offspring of Ibrahim^{as} and (although) there isn't any father for him^{as}?'

قَالَ صَدَقْتَ.

He said, 'You speak the truth'¹⁰⁶

10- عم، إعلام الوری من کتاب النوادر الحکمة بإسناده عن عائذ بن ثبائة الأحمسي قال: دخلت على أبي عبد الله ع وأنا أريد أن أسأله عن صلاة الليل و نسيبت فقلت السلام عليك يا ابن رسول الله

(The book) 'I'lam Al Wara', from the book 'Nawadir Al Hikma', by his chain from Aaiz Bin Nubata Al Ahmasy who said,

'I entered to see Abu Abdullah^{asws} and I wanted to ask him^{asws} about the night Salat, and (but) I forgot'. I said, 'The greeting be to you^{asws}, O son^{asws} of Rasool-Allah^{saww}!'

فَقَالَ أَجَلٌ وَ اللَّهُ إِنَّا وُلْدُهُ وَ مَا نَحْنُ بِذِي قَرَابَةٍ مِنْ أُمَّي اللَّهِ بِالصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَاتِ لَمْ يُسْأَلْ عَمَّا سِوَى ذَلِكَ فَاتَّكَفَيْتُ بِذَلِكَ.

He^{asws} said: 'Yes, by Allah^{azwj}! We^{asws} are his^{saww} sons, and we^{asws} are not with relationship (from Allah^{azwj}). One who comes to Allah^{azwj} with the five (daily) Prescribed Salat(s), He^{azwj} will not Ask about what is besides that, so suffice with that!'¹⁰⁷

11- كَنْزُ الْكَرَاجِكِيِّ، قَالَ رَوَى شَيْخُنَا الْمُفِيدُ أَنَّهُ لَمَّا سَارَ الْمَأْمُونُ إِلَى خُرَاسَانَ كَانَ مَعَهُ الرِّضَا ع فَبَيْنَا هُمَا يَتَسَايَرَانِ إِذْ قَالَ لَهُ الْمَأْمُونُ يَا أَبَا الْحَسَنِ إِنِّي فَكَّرْتُ فِي شَيْءٍ فَتَنَجَّ لِي الْفِكْرُ الصَّوَابُ فِيهِ فَكَّرْتُ فِي أَمْرِنَا وَ أَمْرِكُمْ وَ نَسَبِنَا وَ نَسَبِكُمْ فَوَجَدْتُ الْفَضِيلَةَ وَاحِدَةً وَ رَأَيْتُ الْخِلَافَ شَبَعَتِنَا فِي ذَلِكَ تَحْمُولَةً عَلَى الْهُوَى وَ الْعَصْبِيَّةِ

(The book) 'Kanz' Al Karajaky -

He said, 'It is reported by our sheykh Al-Mufeed, 'When Al-Mamoun travelled to Khurasan, Al-Reza^{asws} was with him. While they were travelling when Al-Mamoun said to him^{asws}, 'O Abu Al-Hassan^{asws}! I have been thinking regarding something. The thinking resulted the correctness for me regarding it. I thought regarding our matter and your^{asws} matter, and our lineage and your^{asws} lineage. I found the merit to be one (and the same), and I see the differing of our Shias regarding that to be carried upon the whims and the prejudices!'

فَقَالَ أَبُو الْحَسَنِ الرِّضَا ع إِنَّ هَذَا الْكَلَامَ جَوَابًا إِنَّ شِئْتَ دَكَّرْتُهُ لَكَ وَ إِنْ شِئْتَ أَمْسَكْتُ

¹⁰⁶ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 9

¹⁰⁷ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 10

Abu Al-Hassan Al-Reza^{-asws} said to him: ‘There is an answer to this talk. If you like I^{-asws} can mention it to you, and if you like I^{-asws} shall withhold!’

فَقَالَ لَهُ الْمَأْمُونُ لَمْ أَقُلْهُ إِلَّا لِأَعْلَمَ مَا عِنْدَكَ فِيهِ

Al-Mamoun said to him^{-asws}, ‘I did not say it except to know what is with you^{-asws} regarding it’.

قَالَ الرِّضَا ع أَنَشُدُّكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيَّهُ مُحَمَّدًا ص فَخَرَجَ عَلَيْنَا مِنْ وَرَاءِ أَكْمَةِ مِنْ هَذِهِ الْأَكَامِ فَخَطَبَ إِلَيْكَ ابْنَتَكَ لَكُنْتُ مُرَوِّجَهُ إِيَّاهَا

Al-Reza^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}, O commander of the faithful! If Allah^{-azwj} were to Resurrect His^{-azwj} Prophet^{-saww} Muhammad^{-saww}, so he^{-saww} emerges to us from behind a hill from these hills, and he^{-saww} proposes to you for your daughter, would you marry her to him^{-saww}?’

فَقَالَ يَا سُبْحَانَ اللَّهِ وَ هَلْ أَحَدٌ يَزْعُبُ عَنِ رَسُولِ اللَّهِ ص

He said, ‘O Glory be to Allah^{-azwj}! And is there anyone who would turn away from Rasool-Allah^{-saww}?’

فَقَالَ لَهُ الرِّضَا أَ فَتَرَاهُ كَانَ يَحِلُّ لَهُ أَنْ يَخْطُبَ إِلَيَّ

Al-Reza^{-asws} said to him: ‘Do you see it as being Permissible for him^{-saww} to propose to me^{-asws} (for my^{-asws} daughter)?’

قَالَ فَسَكَتَ الْمَأْمُونُ هُنَيْئَةً ثُمَّ قَالَ أَنْتُمْ وَاللَّهِ أَمْسُ رَسُولِ اللَّهِ ص رَجْمًا.

He (the narrator) said, ‘Al-Mamoun was silent for a while, then said: ‘By Allah^{-azwj}! You^{-asws} are closer to Rasool-Allah^{-saww} in kinship’¹⁰⁸.

12 وَ مِنْهُ، قَالَ حَدَّثَنِي الْقَاضِي السُّلَمِيُّ أَسَدُ بْنُ إِبْرَاهِيمَ عَنِ الْعَتَكِيِّ عُمَرَ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ الْبَغْدَادِيِّ عَنِ الْكُذَيْبِيِّ عَنِ بَشْرِ بْنِ مِهْرَانَ عَنِ شَرِيكِ عَنِ شَيْبِ عَنِ عَرْفَدَةَ عَنِ الْمُسْتَطِيلِ بْنِ حُصَيْنٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع ابْنَتَهُ فَأَعْتَلَّ عَلَيْهِ بِصِغَرِهَا وَ قَالَ إِنِّي أَعَدُّهَا لِابْنِ أُخِي جَعْفَرٍ

And from him who said, ‘It is narrated to me by the just Al Sulamy Asad Bin Ibrahim, from Al Ataky Umar Bin Ali, from Muhammad Bin Is’haq Al Baghdady, from Al Kudeymi, from Bishr Bin Mihran, from Shareek, from Shabeeb, from Arfadah, from Al Mustateel Bin Husayn who said,

‘Umar Bin Al-Khattab proposed to Ali^{-asws} Bin Abu Talib^{-asws} for his^{-asws} daughter. He^{-asws} excused upon him due to her young age and said: ‘I^{-asws} have counted her as being for a son of my^{-asws} brother^{-as} Ja’far^{-as}’.

¹⁰⁸ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 11

فَقَالَ عُمَرُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ حَسَبٍ وَ نَسَبٍ فَمُنْقَطِعٌ يَوْمَ الْقِيَامَةِ مَا خَلَا حَسَبِي وَ نَسَبِي وَ كُلُّ بَنِي أُتَيْتُ عَصَبَتُهُمْ لِأَيِّهِمْ مَا خَلَا بَنِي فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَ أَنَا عَصَبَتُهُمْ.

Umar said, ‘I heard Rasool-Allah^{-saww} saying: ‘Every affiliation and lineage would be terminated on the Qiyamah apart from my^{-saww} affiliation and my^{-saww} lineage, and all sons of a female, their attribution is to their fathers apart from the sons of (Syeda) Fatima^{-asws}, for I^{-saww} am their father and I^{-saww} am their attribution!’¹⁰⁹

¹⁰⁹ Bihar Al-Anwaar V 93 – The Book of Khums – Ch 29 H 12

كتاب الصوم

THE BOOK OF FASTING

باب 30 فضل الصيام

CHAPTER 30 – THE MERIT OF FASTS

الآيات البقرة يا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

The Verses – (Surah) Al Baqarah: ***O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153].***

الأحزاب وَالصَّائِمِينَ وَالصَّائِمَاتِ.

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

1- لي، الأماالي للصدوق ابن المغيرة بإسناده عن السكوني عن الصادق عن آبائه ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ

(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} companions: 'Shall I^{-saww} inform you with something if you were to do it, the Satan^{-la} would distance from you just as the east is distant from the west?'

قَالُوا بَلَى

They said, 'Yes!'

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَالصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَالْحُبُّ فِي اللَّهِ وَالْمُؤَاوَزَةُ عَلَى الْعَمَلِ الصَّالِحِ يَفْطَعَانِ دَابِرَهُ وَالِاسْتِعْفَاءُ يَفْطَعُ وَبَيْنَهُ 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'¹¹⁰.

2- ثو، نواب الأعمال لي، الأماالي للصدوق أبي عن سعد عن ابن أبي الخطاب عن علي بن الثعمان عن عبد الله بن طلحة عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّائِمُ فِي عِبَادَةِ اللَّهِ وَ إِنْ كَانَ نَائِمًا عَلَى فُرَاشِهِ مَا لَمْ يَغْتَبْ مُسْلِمًا.

¹¹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 1

(The book) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ali Bin Al Numan, from Abdullah Bin Talha,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The fasting one is in worship of Allah^{-azwj} and even if he was sleeping upon his bed, for as long as he does not backbite a Muslim''.¹¹¹

3- لي، الأماالي للصدوق ابن الوليد عن الصفار عن ابن يزيد عن محمد بن سنان عن عيَّات بن إبراهيم عن الصادق عن آبائه ع قال قال رسول الله ص من صام يوماً تطوعاً ابتغاء ثواب الله وجبت له المغفرة.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Muhammad Bin Sinan, from Giyas Bin Ibrahim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts for a day voluntarily seeking Rewards of Allah^{-azwj}, the Forgiveness would be obliged to him!''¹¹²

4- لي، الأماالي للصدوق الهمداني عن علي عن أبيه عن التوفلي عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص ما من صائم يحضر قوماً يطعمون إلا سبحت أعضاؤه وكانت صلاة الملائكة عليه وكانت صلواتهم له استغفاراً.

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, 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} said: 'There is none from a fasting one present with a group eating except his limbs would glorify (Allah^{-azwj}), and Salawaat of the Angels would be upon him, and their Salawaat for him is seeking the Forgiveness''.¹¹³

5- ثو، ثواب الأعمال لي، الأماالي للصدوق ماجيلويه عن الأشعري عن محمد بن حسان عن سهل عن بكر بن صالح عن محمد بن سنان عن منذر بن يزيد عن يونس بن طيبان قال قال أبو عبد الله الصادق ع من صام يوماً في الحر فأصاب ظمأً وكلَّ الله به ألف ملكٍ يمسحون وجهه ويبشرونه حتى إذا أفطر قال الله عزَّ وجلَّ ما أطيب ريحك وروحك يا ملائكتي اشهدوا أنني قد عَفَرْتُ له.

(The books) 'Sawaab Al Amaal', (and), 'Al Amaali' of Al Sadouq – Majaylawiya, from Al Ash'ary, from Muhammad Bin Hassan, from Sahl, from Bakr Bin Salih, from Muhammad Bin Sinan, from Munzir Bin Yazeed, from Yunus Bin Zabyan who said,

'Abu Abdullah Al-Sadiq^{-asws} said: 'One who fasts a day in the heat and is afflicted by thirst, Allah^{-azwj} will Allocate a thousand Angels caressing his face and giving him glad tidings until he breaks fast. Allah^{-azwj} Mighty and Majestic Says: "How good is your aroma and your spirit! O My^{-azwj} Angels, be witnesses I^{-azwj} have hereby Forgiven him!''¹¹⁴

6- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع قال قال رسول الله ص نَوْمُ الصَّائِمِ عِبَادَةٌ وَ نَفْسُهُ تَسْبِيحٌ.

¹¹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 2

¹¹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 3

¹¹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 4

¹¹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 5

(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: 'Sleep of the fasting one is worship, and his breathing is glorification (Tasbeeh)'.¹¹⁵

7- ل، الخصال ماجيلويه عن عمه عن البرقي عن الحسن بن سعيد رفعه إلى الصادق ع قال: للصائم فرحتان فرحة عند الإفطار وفرحة عند لقاء الله عز وجل.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Al-Husayn Bin Saeed, raising it to,

'Al-Sadiq^{-asws} said: 'For the fasting one there are two joys, a joy at breaking the fast, and a joy at meeting Allah^{-azwj} Mighty and Majestic'.¹¹⁶

8- ل، الخصال أبي عن علي عن أبيه عن ابن مزار عن يونس رفعه إلى أبي عبد الله ع قال: كان فيما أوصى به رسول الله ص علياً يا علي ثلاث فرحات للمؤمن في الدنيا لقي الإخوان والإفطار من الصيام والتهجيد من آخر الليل.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Marrar, from Yunus raising it to,

'Abu Abdullah^{-asws} said: 'It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws}: 'O Ali^{-asws}! There are three joys for the Momin in the world – meeting the brethren, and breaking from the fast, and the vigil from end of the night'.¹¹⁷

9- ما، الأمالي للشيخ الطوسي مع، معاني الأخبار ل، الخصال في خبر أبي ذر أنه سأل النبي ص ما الصوم

(The book) 'Al Amaali' of the sheykh Al Tusi, (and) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'In a Hadeeth by Abu Zarr^{-ra}, he^{-ra} asked the Prophet^{-saww}, 'What is the fast?'

قال فرض مجزي وعند الله أضعاف كثيرة.

He^{-saww} said: 'A Rewarded obligation, and in the Presence of Allah^{-azwj} there is manifold'.¹¹⁸

10- ما، الأمالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته عليك بالصوم فإنه زكاة البدن و جنة لأهله.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} had bequeathed with at his^{-asws} expiry: 'Upon you is with the fasting for it is a Zakat of the body and a shield for its people (from Hellfire)'.¹¹⁹

11- ما، الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن إسحاق بن محمد بن هارون عن أبيه عن أبي حفص الأعشى عن عمرو بن خالد عن زيد بن علي عن أبيه ع قال قال رسول الله ص للصائم فرحتان فرحة عند فطره وفرحة يوم القيامة ولخلاف فم الصائم أطيب عند الله من ريح المسك.

¹¹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 6

¹¹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 7

¹¹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 8

¹¹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 9

¹¹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 10

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Haroun, from his father, from Abu Hafs of Al A'ash, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For the fasting one there are two joys – a joy at breaking it and a joy on the Day of Qiyamah, and the breath from the mouth of the fasting one is more aromatic in the Presence of Allah^{-azwj} than the aroma of musk''^{.120}

12- ع، علل الشرائع أبي عن سعد بن ابن هاشم عن ابن معبد عن ابن خالد عن أبي الحسن الأول ع قال: إن الله أتم صلاة الفريضة بصلاة التأفلة و أتم صيام الفريضة بصيام التأفلة الحبر.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Hashim, from Ibn Ma'bad, from Ibn Khalid,

'From Abu Al-Hassan^{-asws} the 1st having said: 'Allah^{-azwj} Completes the obligatory Salat with the option Salat, and Completes the obligatory Salat with the optional Salat' – the Hadeeth''^{.121}

13- لي، الأماالي للصدوق ابن الوليد عن أحمد بن إدريس عن الأشعري عن التهاوندي عن محمد بن سليمان عن أبيه عن أبي عبد الله ع قال: الشتاء ربع المؤمن يطول فيه ليلة فيستعين به على قيامه و يقصر فيه نهاره فيستعين به على صيامه.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ash'ary, from Al Nahawandy, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah^{-asws} having said: 'The winter is a nourisher of the Momin. His nights are longer in it so he is assisted with it upon his standing (for Salat), and his days are short in it so he is assisted by it upon his fasting''^{.122}

14- ل، الخصال عبداوس بن علي بن العباس عن عبد الله بن يعقوب عن محمد بن يونس عن أبي عامر عن زينة عن سلمة عن عكرمة عن ابن عباس عن النبي ص قال: قال الله تبارك و تعالى كل عمل ابن آدم هو له غير الصيام هو لي و أنا أجزي به

(The book) 'Al Khisaal' – Ubdous Bin Ali Bin Al Abbas, from Abdullah Bin Yaquob, from Muhammad Bin Yunus, from Abu Amir, from Zam'ah, from Salama, from Ikrimah, from Ibn Abbas,

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Blessed and Exalted Said: "Every deed of the son of Adam^{-as}, it is for him apart from the fasting, it is for Me^{-azwj}, and I^{-azwj} will Reward for it!

و الصيام جنة العبد المؤمن يوم القيامة كما بقي أحدكم سلاحه في الدنيا و خلوف فم الصائم أطيب عند الله عز و جل من ريح المسك و الصائم يفرح بفرحتين حين يقطر فبطعم و يشرب و حين يلقاني فأدخله الجنة.

And the fasting will be a shield of the Momin servant on the Day of Qiyamah just as one of you is saved by his weapon in the world, and the breathing from the mouth of the fasting one is more aromatic in the Presence of Allah^{-azwj} Mighty and Majestic than aroma of the musk,

¹²⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 11

¹²¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 12

¹²² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 13

and the fasting one joyful with two joys – when he breaks (fast) so he eats and drinks, and when he will be meeting Me^{-azwj}, and I^{-azwj} will be Admitting him into the Paradise!”¹²³

15- مع، معاني الأخبار عَنِ ابْنِ عَبْدِ اللَّهِ الْمُدَكِّرِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الطَّبْرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكَرِيَّا عَنْ خِرَاشِ بْنِ مَوْلى أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ جُنَّةٌ يَغْنِي حِجَابًا مِنَ النَّارِ.

(The book) ‘Ma’any Al Akhbar’ – Ali Bin Abdullah Al Muzakkar, from Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Bin Zakariya, from Kharash a slave of Anas, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘The fasting is a shield, meaning a barrier from the Hellfire!’”¹²⁴

16- مع، معاني الأخبار بِحَدِّثِ الْإِسْنَادِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ إِفْطَارِهِ وَ فَرْحَةٌ يَوْمَ يَلْقَى رَبَّهُ.

(The book) ‘Ma’any Al Akhbaar’ – By this chain from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘For the fasting one there are two joys – a joy at breaking it, and a joy on the Day he will meet his Lord^{-azwj}’.”¹²⁵

17- مع، معاني الأخبار بِحَدِّثِ الْإِسْنَادِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلْجَنَّةِ بَابًا يُدْعَى الرَّيَّانَ لَا يَدْخُلُ مِنْهُ إِلَّا الصَّائِمُونَ.

(The book) ‘Ma’any Al Akhbaar’ – By this chain from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘For the Paradise there is a door called ‘Al-Rayyan’. None shall enter from it except the fasting ones!’”¹²⁶

18- مع، معاني الأخبار بِحَدِّثِ الْإِسْنَادِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمًا تَطَوُّعًا فَلَوْ أُعْطِيَ مِلءَ الْأَرْضِ ذَهَبًا مَا وَفَّى أَجْرَهُ دُونَ يَوْمِ الْحِسَابِ.

(The book) ‘Ma’any Al Akhbaar’ – By this chain from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘One who fasts a day voluntarily, even if he would be Given the fill of earth of gold it would not fulfil his Recompense on the Day of Reckoning’.”¹²⁷

قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ كُلُّ أَعْمَالِ بَنِي آدَمَ بِعَشْرَةِ أَضْعَافِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَّا الصَّبْرَ فَإِنَّهُ لِي وَ أَنَا أَجْرِي بِهِ فَتَوَابُ الصَّبْرِ مَحْزُونٌ فِي عِلْمِ اللَّهِ عَزَّ وَ جَلَّ وَ الصَّبْرُ الصَّوْمُ.

Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “Every deed of a son of Adam^{-as} is with its tenfold multiple except the patience, for it is for Me^{-azwj}, and I^{-azwj} will Recompense for it. The Reward of the patience is treasured in the Knowledge of Allah^{-azwj} Mighty and Majestic, and the patience is the fasting’.”¹²⁸

¹²³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 14

¹²⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 15

¹²⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 16

¹²⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 17

¹²⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 18 a

¹²⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 18 b

19- ثوب الأعمال ابن الوليد عن ابن أبان عن الأهوازي عن فضالة عن معاوية بن عمارة عن إسماعيل بن يسار قال سمعت أبا عبد الله ع يقول إياكم و الكسل إن ربكم رحيم يشكر القليل إن الرجل ليصلي الركعتين تطوعاً يريد بهما وجه الله عز و جل فيدخله الله بهما الجنة و إنه ليتصدق بالدرهم تطوعاً يريد به وجه الله عز و جل فيدخله الله به الجنة و إنه ليصوم اليوم تطوعاً يريد به وجه الله فيدخله الله به الجنة.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ibn Aban, from Ahwazy, from Fazala, 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. A man prays two units of Salat intending the Face of Allah^{-azwj} by it, and Allah^{-azwj} Admits him into the Paradise due to it! He donates a Dirham in charity voluntarily intending the Face of Allah^{-azwj} Mighty and Majestic and Allah^{-azwj} Admits him into the Paradise due to it, and he fasts a day voluntarily intending the Face of Allah^{-azwj} by it and Allah^{-azwj} Admits him into the Paradise due to it'¹²⁹.

20- ثوب الأعمال ابن الوليد عن الصفار عن ابن معروف عن التوفلي عن البعوثي عن موسى بن عيسى عن السكوني عن الصادق ع قال قال رسول الله ص نوم الصائم عبادة و نفسه تسبيح.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Nowfaly, from Al Yaqouby, from Musa Bin Isa, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said; 'Rasool-Allah^{-saww} said: 'Sleep of the fasting one is worship and his breathing is glorification (Tasbeeh)'¹³⁰.

21- ثوب الأعمال ابن المتوكل عن محمد الطار عن الأشعري عن محمد بن حسان عن أبي محمد الرازي عن إبراهيم بن أبي بكر بن أبي سمائل عن الحسين بن أحمد عن أبيه عن أبي عبد الله ع قال: نوم الصائم عبادة و صمته تسبيح و عمله مقبول و دعاؤه مستجاب.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Ibrahim Bin Abu Bakr Bin Abu Sammal, from Al-Husayn Bin Ahmad, from his father,

'From Abu Abdullah^{-asws} having said: 'The sleep of a fasting one is worship, and his silence is glorification (Tasbeeh), and his deeds are Accepted, and his supplications are Answered'¹³¹.

22- ثوب الأعمال ماجيلوي عن عمه عن البرقي عن الأهوازي عن فضالة عن عبد الله بن سنان عن الصادق ع قال: خلوف فم الصائم أفضل عند الله من رائحة المسك.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from Al Ahwazy, from Fazala, from Abdullah Bin Sinan,

'From Al-Sadiq^{-asws} having said: 'Breath of the mouth of a fasting one is better in the Presence of Allah^{-azwj} than the aroma of Musk'¹³².

¹²⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 19

¹³⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 20

¹³¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 21

¹³² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 22

23- ثواب الأعمال ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمًا تَطَوُّعًا أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts for a day voluntarily, Allah^{-azwj} Mighty and Majestic will Admit him into the Paradise''.¹³³

24- ثواب الأعمال ماجيلونيه عَنِ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ النَّضْرِ عَنِ عَمْرِو بْنِ شَمْرٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ حَتَمَ لَهُ بِصِيَامٍ يَوْمٍ دَخَلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'One for whom a day ends with fasting will enter the Paradise''.¹³⁴

25- ثواب الأعمال ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِي الْجَوْزَاءِ عَنِ ابْنِ عُلوَانَ عَنِ عَمْرِو بْنِ خَالِدٍ عَنِ أَبِي هَاشِمٍ عَنِ ابْنِ جُبَيْرٍ عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ كَانَ كَعَدَلٍ سَنَةٍ يَصُومُهَا.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Abu Al Jowza, from Ibn Ulwan, from Amro Bin Khalid, from Abu Hashim, from Ibn Jubeyr, from Abu Hureyra who said,

'Rasool-Allah^{-saww} said: 'One who fasts for a day in the way of Allah^{-azwj} would equate to him having fasted for a year''.¹³⁵

26- سنن، المحاسن قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ وَكَلَّ مَلَائِكَةً بِالِدُّعَاءِ لِلصَّائِمِينَ.

(The book) 'Al Mahasin' –

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Allocates Angels with supplicating for the fasting ones''.¹³⁶

و قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبَّرَنِي جِبْرَائِيلُ عَنِ رَبِّي أَنَّهُ قَالَ مَا أَمَرْتُ أَحَدًا مِنْ مَلَائِكَتِي أَنْ يَسْتَغْفِرُوا لِأَخِي مِنْ خَلْقِي إِلَّا اسْتَجَبْتُ لَهُمْ فِيهِ.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} informed me^{-saww} from my^{-saww} Lord^{-azwj} that He^{-azwj} Said: "I^{-azwj} have not Comanded anyone of My^{-azwj} Angels to seek Forgiveness for anyone of My^{-azwj} creatures except I^{-azwj} shall Answer for them regarding him''.¹³⁷

27- سنن، المحاسن عَنِ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ عَلَى كُلِّ شَيْءٍ رِكَاتَةٌ وَ رِكَاتَةُ الْأَجْسَادِ الصَّيَامِ.

¹³³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 23

¹³⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 24

¹³⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 25

¹³⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 26 a

¹³⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 26 b

(The book) 'Al Mahasin' –

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon all things there is Zakat, and Zakat of the body are the fasts''.¹³⁸

28- مص، مصباح الشريعة قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ جُنَّةٌ أَمَّا سِتْرٌ مِنْ آفَاتِ الدُّنْيَا وَ حِجَابٌ مِنْ عَذَابِ الْآخِرَةِ فَإِذَا صُمْتَ فَأَنْوِ بِصَوْمِكَ كَفَّ النَّفْسَ مِنَ الشَّهَوَاتِ وَ قَطَعَ الْهَمَّةَ عَنْ حُطُوبِ الشَّيْطَانِ وَ أَنْزَلَ نَفْسَكَ مِنْزِلَةَ الْمَرْضَى لَا تَشْتَهِي طَعَامًا وَ لَا شَرَابًا مُتَوَقِّعًا فِي كُلِّ لَحْظَةٍ شِفَاكَ مِنْ مَرَضِ الدُّنُوبِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Rasool-Allah^{-saww} said: 'The fast is a shield, i.e. a veil from afflictions of the world and a barrier from Punishment of the Hereafter. Whenever you fast, intend with your fasting to refrain the self from the lustful desires, and cut off the aspiration from the steps of Satan^{-la}, and accord status to yourself at the status of the sick one neither desiring food nor water, anticipating every moment recovering from the illness of sins.

وَ طَهَّرْ بَاطِنَكَ مِنْ كُلِّ كَدْرٍ وَ عَقْلَةَ وَ ظَلَمَةَ تَقْطَعُكَ عَنْ مَعْنَى الْإِحْلَاصِ لِوَجْهِ اللَّهِ تَعَالَى.

And cleanse your inner self from every dirt and heedlessness and injustice cutting you off from the meaning of sincerity, for the Face of Allah^{-azwj} the Exalted''.¹³⁹

قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ الصَّوْمُ لِي وَ أَنَا أُجْزِي بِهِ

Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "The fast is for Me^{-azwj} and I^{-azwj} will Reward for it!"

فَالصَّوْمُ يُبَيِّتُ مُرَادَ النَّفْسِ وَ شَهْوَةَ الطَّبْعِ الْحَيَوَانِيِّ وَ فِيهِ صَفَاءُ الْقَلْبِ وَ طَهَارَةُ الْجَوَارِحِ وَ عِمَارَةُ الظَّاهِرِ وَ الْبَاطِنِ وَ الشُّكْرُ عَلَى التَّعَمُّ وَ الْإِحْسَانُ إِلَى الْفُقَرَاءِ وَ زِيَادَةُ التَّضَرُّعِ وَ الْحُشُوعِ وَ الْبُكَاءِ وَ حَبْلُ الْإِلْتِجَاءِ إِلَى اللَّهِ وَ سَبَبُ انْكِسَارِ الْهَمَّةِ وَ تَخْفِيفِ السَّيِّئَاتِ وَ تَضْعِيفِ الْحَسَنَاتِ

The fasting kills the wishes of the self and the lustful animalistic nature, and in it is cleansing of the heart and purification of the limbs, and the building of the outer and the inner self, and the thanking upon the bounties, and the favours to the poor, and increased beseeching and the fearfulness and the crying, and the rope of seeking to Allah^{-azwj}, and cause of breaking of the ambitions, and lightening of the evil deeds, and multiplying of the good deeds!

وَ فِيهِ مِنَ الْفَوَائِدِ مَا لَا يُحْصَى وَ كَفَى مَا ذَكَرْنَا مِنْهُ لِمَنْ عَقَلَ وَ وُقِّقَ لِاسْتِعْمَالِهِ.

And in it there are uncountable benefits, and what we^{-saww} have mentioned from it suffices for the one who uses his intellect and is inclined to practice it''.¹⁴⁰

29- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ قَالَ الصَّبْرُ هُوَ الصَّوْمُ.

¹³⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 27

¹³⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 28 a

¹⁴⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 28 b

Tafseer Al Ayyashi – From Abdullah Bin Talha,

‘From Abu Abdullah^{-asws} regarding Words of the Exalted: **And seek Assistance through the patience and the Salat, [2:45]**. He^{-asws} said: ‘The patience, it is the fasting’^{.141}

30- شي، تفسير العياشي عن سليمان الفراء عن أبي الحسن ع في قول الله تعالى واستعينوا بالصبر والصلاة قال الصبر الصوم إذا نزلت بالرجل الشدة أو التازلة فلبصم

Tafseer Al Ayyashi – from Suleyman Al Fara’a:

‘From Abu Al-Hassan^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And seek Assistance through the patience and the Salat, [2:45]**. He^{-asws} said: ‘The patience is the fasting. When the severity befalls with the man or a disaster, let him fast’.

قال ع الله يقول استعينوا بالصبر والصلاة والصبر الصوم.

He^{-asws} said: ‘Allah^{-azwj} Says: **And seek Assistance through the patience and the Salat, [2:45]**, and the patience is the fasting’^{.142}

31- مكا، مكارم الأخلاق قال النبي ص قال الله تبارك وتعالى الصوم لي وأنا أجزي به.

(The book) ‘Makarim Al Akhlaq’ –

‘The Prophet^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “The fast is for Me^{-azwj}, and I^{-azwj} shall Reward for it!”¹⁴³

32- نوادر الراوندي، بإسناده عن موسى بن جعفر عن أبيه ع قال قال رسول الله ص وكلل الله ملائكته بالدعاء للصائمين.

(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: ‘Allah^{-azwj} has Allocated His^{-azwj} Angels with supplicating for the fasting ones’^{.144}

و بهذا الإسناد قال قال رسول الله ص لكل شيء زكاة و زكاة الأجساد الصائم.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘For all things there is Zakat, and Zakat of the bodies are the fasts’^{.145}

و بهذا الإسناد عن علي ع قال: قيل لرسول الله ص يا رسول الله ما الذي يباعد الشيطان منا

¹⁴¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 29

¹⁴² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 30

¹⁴³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 31

¹⁴⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 32 a

¹⁴⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 32 b

And by this chain,

‘From Ali^{-asws} having said: ‘It was said to Rasool-Allah^{-saww}, ‘O Rasool-Allah^{-saww}! What is that which would distance the Satan^{-la} from us?’

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ تَعَالَى وَ الْمُوَظَبَةُ عَلَى الْعَمَلِ الصَّالِحِ يَنْقُطُ ذَائِرُهُ وَ الْإِسْتِعْقَارُ يَنْقُطُ وَتَيْنُهُ.

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} the Exalted and the perseverance upon the righteous deeds cuts off his^{-la} tail, and seeking the Forgiveness cuts off his^{-la} aorta’.¹⁴⁶

33- دَعَوَاتُ الرَّاؤُدِيِّ، قَالَ أَبُو الْحَسَنِ ع دَعْوَةُ الصَّائِمِ تُسْتَجَابُ عِنْدَ إِفْطَارِهِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Al-Hassan^{-asws} said: ‘Supplication of the fasting one is Answered at his breaking of the fast’.¹⁴⁷

وَ قَالَ ع إِنَّ لِكُلِّ صَائِمٍ دَعْوَةً.

And he^{-asws} said: ‘For every fasting one there is a supplication (Answered)’.¹⁴⁸

وَ قَالَ ع نَوْمُ الصَّائِمِ عِبَادَةٌ وَ صَمْتُهُ تَسْبِيحٌ وَ دُعَاؤُهُ مُسْتَجَابٌ وَ عَمَلُهُ مُضَاعَفٌ.

And he^{-asws} said: ‘The sleep of a fasting one is worship, and his silence is glorification (Tasbeeh), and his supplications are Answered, and his (good) deeds are multiplied’.¹⁴⁹

وَ قَالَ ع إِنَّ لِلصَّائِمِ عِنْدَ إِفْطَارِهِ دَعْوَةً لَا تُرَدُّ.

And he^{-asws} said: ‘For the fasting one, at his breaking it, a supplication is not rejected’.¹⁵⁰

وَ قَالَ النَّبِيُّ ص صُومُوا تَصِحُّوا.

And the Prophet^{-saww} said: ‘Fast, you will be healthy!’¹⁵¹

وَ قَالَ الصَّادِقُ ع إِنَّ الرَّجُلَ إِذَا صَامَ زَالَتْ عَيْنَاهُ وَ بَقِيَ مَكَائِمُهَا فَإِذَا أَفْطَرَ عَادَتَا إِلَى مَكَائِمِهَا.

And Al-Sadiq^{-asws} said: ‘The man, when he fasts, his eyes move (away from lustful desires) and their places remain. When he breaks, they return to their places’.¹⁵²

¹⁴⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 32 c

¹⁴⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 33 a

¹⁴⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 33 b

¹⁴⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 33 c

¹⁵⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 33 d

¹⁵¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 33 e

¹⁵² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 33 f

34- تَحَجُّجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْبَدَنِ الصَّيَامُ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'For all things there is Zakat, and Zakat of the body are the fasts'.¹⁵³

35- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَ فَرْعِهِ وَ ذُرْوَتِهِ وَ سَنَامِهِ

(The book) 'Majaalis' of the Sheykh – from Al-Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Sa'lba, from Ali Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} said to me: 'Shall I inform you with root of Al-Islam and its branch, and its peak and its apex?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ أَصْلُهُ الصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذُرْوَتُهُ وَ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ الصَّوْمِ جُنَّةٌ مِنَ النَّارِ.

He^{-asws} said: 'It's root is the Salat, and its branch is the Zakat, and its peak and its apex is the Jihad in the way of Allah^{-azwj}. Shall I^{-asws} inform you with the doors of goodness? The fast is a shield from the Hellfire'.¹⁵⁴

وَ عَنْهُ، عَنِ ابْنِ عُبْدُونَ عَنِ ابْنِ الرُّبَيْرِ عَنِ ابْنِ فَضَّالٍ عَنْ فَضْلِ بْنِ مُحَمَّدِ الْأَمْوِيِّ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُضَنَّبِيِّ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ الصَّوْمُ لِي وَ أَنَا أَجْزِي بِهِ.

And from him, from Ibn Ubdoun, from Ibn Al Zubeyr, from Ibn Fazzal, from Fazl Bin Muhammad Al Amawy, from Rabie Bin Abdullah, from Al Fuzeyl Bin Yazaar,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "The fast is for Me^{-azwj}, and I^{-azwj} shall Reward for it!"'¹⁵⁵

36- عُدَّةُ الدَّاعِي، قَالَ النَّبِيُّ ص لَا تُرَدُّ دَعْوَةُ الصَّائِمِ.

(The book) 'Uddat Al Daie' –

'The Prophet^{-saww} said: 'The supplication of a fasting one is not rejected'.¹⁵⁶

¹⁵³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 34

¹⁵⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 35 a

¹⁵⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 35 b

¹⁵⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 36

37- أَغْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهَا الرَّيَّانُ لَا يَدْخُلُ بِهَا إِلَّا الصَّائِمُونَ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ ذَلِكَ الْبَابُ.

(The book) 'A'lam Al Deen' –

'The Prophet^{-saww} said: 'In the Paradise there is a door called 'Al-Rayyan'. None shall enter through it except the fasting ones. When their last ones enter, that door will be closed!''¹⁵⁷

38- كِتَابُ الْعَابَاتِ، قَالَ الصَّادِقُ ع أَفْضَلُ الْجِهَادِ الصَّوْمُ فِي الْحَرِّ.

(The book) 'Kitab Al Gayaat' –

'Al-Sadiq^{-asws} said: 'The best Jihad is the fasting in the heat''.¹⁵⁸

39- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع يَا ابْنَ رَسُولِ اللَّهِ ص مَا الَّذِي يُبَاعِدُ عَنَّا إِبْلِيسَ

(The book) 'Kitab Fazail Al Ash'har Al Salasa' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Yunus Bin Zabyan who said,

'I said to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What which would distance us from Iblees^{-la}?'

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَارَظَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعَانِ ذَابِرَهُ وَ الْإِسْتِغْفَارُ يَقْطَعُ وَتَيْبَتَهُ.

He^{-asws} said: 'The fasting darkens his^{-la} face, and the charity breaks his^{-la} back, and the loving for the sake of Allah^{-azwj} and the supporting each other upon the righteous deeds cut off his^{-la} aorta, and seeking the Forgiveness cuts his^{-la} tail''.¹⁵⁹

وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا تَرُدُّ لَهُمْ دَعْوَةً وَ يُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَ يَصِيرُ إِلَى الْعَرْشِ دُعَاءُ الْوَالِدِ لِوَالِدِهِ وَ الْمَطْلُومِ عَلَى مَنْ ظَلَمَهُ وَ الْمُعْتَمِرِ حَتَّى يَرْجِعَ وَ الصَّائِمِ حَتَّى يُفْطِرَ.

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ali Bin Al Numan, from Abdullah Bin Talha Al Nahdy,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four, a supplication of theirs is not rejected and doors of the sky are opened for them and his supplication comes to the Throne – The father for his son, and the oppressed against the one oppressing him, and the one performing Umrah until he returns, and the fasting one until he breaks''.¹⁶⁰

¹⁵⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 37

¹⁵⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 38

¹⁵⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 39 a

¹⁶⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 39 b

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ رَحِمَهُ اللَّهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّهْطِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِيِّ بْنِ عُمَرَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ دَعَائِمٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةِ مِنْ وُلْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, may Allah^{azwj} Mercy him, from Ali Bin Al-Husayn Al Baghdadi, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

‘From Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Al-Islam is built upon five pillars – upon the Salat, and the Zakat, and the fast, and the Hajj, and Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}!’¹⁶¹

وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ عَلَى أَمْرٍ لَيْسَ بِحَقِّ لَمْ يَثْبُ مِنْهُ لَمْ يُعْفَرْ لَهُ فِي شَعْبَانَ وَشَهْرِ رَمَضَانَ لَمْ يَزَلْ عَلَيْهِ إِلَى قَابِلٍ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al-Husayn Bin Abu Al Khatab, from Al Nazr Bin Shueyn, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{asws} having said: ‘One who was upon a matter which is not right, not repenting from it, not been Forgiven in (the months of) Shaban and the month of Ramazan, will not cease to be upon it up to the following year’.¹⁶²

40- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنِ الْحُسَيْنِ بْنِ حَمَزَةَ الْعَلَوِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ أَبِيهِ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بِنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ فِي الشِّتَاءِ الْعَيْمَةُ الْبَارِدَةُ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – From Al-Husayn Bin Hamza Al Alaway, 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 fasting in the winter is the cold bounty’.¹⁶³

وَمِنْهُ، هَذَا الْإِسْنَادِ قَالَ: الصَّوْمُ فِي الْحَرِّ جِهَادٌ.

And from him, by this chain, said,

‘The fasting in the heat is the Jihad’.¹⁶⁴

وَمِنْهُ، عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعَيْمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ.

¹⁶¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 39 c

¹⁶² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 39 d

¹⁶³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 40 a

¹⁶⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 40 b

And from him, from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The cold bounty is the fasting in the winter’’.¹⁶⁵

41- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: ثَلَاثَةٌ مِنْ رُوحِ اللَّهِ التَّهَجُّدُ مِنَ اللَّيْلِ بِالصَّلَاةِ وَ لِقَاءُ الْإِخْوَانِ وَ الصَّوْمِ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Three are from the comfort (happiness) of Allah^{-azwj} – the vigil from the night with (praying) the Salat, and meeting the brethren, and the fasting’’.¹⁶⁶

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ.

And from Rasool-Allah^{-saww} having said: ‘For all things there is Zakat, and Zakat of the bodies are the fasts’’.¹⁶⁷

وَ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: سَبْعٌ مِنْ سَوَابِقِ الْإِيمَانِ فَتَمَسَّكُوا بِهِنَّ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ حُبُّ أَهْلِ بَيْتِ نَبِيِّ اللَّهِ حَقًّا حَقًّا مِنْ قِبَلِ الْقُلُوبِ لَا الرَّحْمِ بِالْمَنَاكِبِ وَ مُفَارَقَةُ الْقُلُوبِ

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘Seven are from the precedents of Eman therefore adhere with these – Testimony that there is no god except Allah^{-azwj} and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and love for People^{-asws} of the Household of the Prophet^{-saww} of Allah^{-azwj} truly from the direction (sincerity) of the hearts, not the crowding with the shoulders (physical proximity) and separately from the hearts.

وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَ الصِّيَامُ فِي الْهَوَاجِرِ وَ إِسْبَاعُ الْوُضُوءِ فِي السَّيْرَاتِ وَ الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ وَ حُجُّ الْبَيْتِ الْحَرَامِ.

And the Jihad in the way of Allah^{-azwj}, and the fasting in the hot day, and perfecting the Wud’u in the cold weather, and preservation upon the Salat(s), and Hajj of the Sacred House’’.¹⁶⁸

14 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: أَوْصَى رَسُولُ اللَّهِ ص أُسَامَةَ بْنَ زَيْدٍ فَقَالَ يَا أُسَامَةُ عَلَيْكَ بِطَرِيقِ الْجَنَّةِ وَ إِيَّاكَ أَنْ تُخْتَلَجَ عَنْهَا

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Rasool-Allah^{-saww} bequeathed to Usama Bin Zayd. He^{-saww} said: ‘O Usama! Upon you is with the path of Paradise, and beware of deviating away from it!’

فَقَالَ أُسَامَةُ يَا رَسُولَ اللَّهِ ص وَ مَا أَيْسُرُ مَا يُفْطَعُ بِهِ ذَلِكَ الطَّرِيقَ

¹⁶⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 40 c

¹⁶⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 a

¹⁶⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 b

¹⁶⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 c

Usama said, 'O Rasool-Allah^{-saww}, and what is easiest of what one can cut across that path with?'

قَالَ الظَّمَا فِي الْهَوَاجِرِ وَكَسْرُ النَّفْسِ عَنِ لَذَّةِ الدُّنْيَا

He^{-saww} said: 'The thirst in the heat and breaking the soul away from pleasures of the world!'

يَا أَسَامَةَ عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ جُنَّةٌ مِنَ النَّارِ وَإِنْ اسْتَطَعْتَ أَنْ يَأْتِيكَ الْمَوْتُ وَ بَطْنُكَ جَائِعٌ فَافْعَلْ

O Usama! Upon you is with the fasting for it is a shield from the Hellfire, and if you are able that if the death comes to you while your belly is hungry, then do so!

يَا أَسَامَةَ عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ قُرْبَةٌ إِلَى اللَّهِ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

O Usama! Upon you is with the fasting, for it draws closer to Allah^{-azwj!} – and he^{-asws} mentioned the Hadeeth it its (full) length¹⁶⁹.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وَقَفَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عِنْدَ بَابِ الْكَعْبَةِ فَقَالَ أَيُّهَا النَّاسُ أَنَا جُنْدَبُ بْنُ السَّكَنِ الْغِفَارِيُّ إِنِّي لَكُمْ نَاصِحٌ شَفِيقٌ فَهَلُّوْا

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Abu Zarr^{-ra}, may Allah^{-azwj} Mercy him^{-ra}, paused by the door of the Kabah. He^{-ra} said, 'O you people! I^{-ra} am Jundab Bin Al Sakan Al Ghifari! I^{-ra} am a compassionate adviser to you all, so come!'

فَاكْتَنَفَهُ النَّاسُ

The people gathered around him^{-ra}.

فَقَالَ إِنَّ أَحَدَكُمْ لَوْ أَرَادَ سَفْرًا لَاتَّخَذَ مِنَ الرِّادِ مَا يُصْلِحُهُ وَ لَا بُدَّ مِنْهُ فَطَرِيقُ يَوْمِ الْقِيَامَةِ أَحَقُّ مَا تَزَوَّدْتُمْ لَهُ

He^{-ra} said: 'If one of you intends a journey, he takes from the provision what would be correct for him, and there is no escape from it, so the road on the Day of Qiyamah is more deserving of you providing for it!'

فَقَامَ رَجُلٌ فَقَالَ فَأَرْشِدْنَا يَا أَبَا ذَرٍّ

A man stood up. He said, 'Guide us, O Abu Zarr^{-ra}!'

فَقَالَ حَجَّ حِجَّةَ لِعِظَائِمِ الْأُمُورِ وَ صُمْ يَوْمًا لِرِجْرَةِ النَّشُورِ وَ صَلِّ رَكْعَتَيْنِ فِي سَوَادِ اللَّيْلِ لَوَحْشَةِ الْقُبُورِ وَ كَلِمَةٌ حَقٌّ تَقُولُهَا أَوْ كَلِمَةٌ سَوِيٌّ تَسْكُتُ عَنْهَا [أَوْ] صَدَقَةٌ مِنْكَ عَلَى مِسْكِينٍ فَعَلَّكَ تَنْجُو مِنْ يَوْمٍ عَسِيرٍ

He^{-ra} said, 'Perform Hajj for the might matters, and fast a day for rebuking of the Resurrection, and pray two units Salat in darkness of the night for loneliness of the graves, and a truthful

¹⁶⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 d

word you should say it or an evil word you stay silent from it, or charity from you to a poor one, perhaps you will be rescued from a difficult Day!

اجْعَلِ الدُّنْيَا كَلِمَةً فِي طَلَبِ الْحَلَالِ وَ كَلِمَةً فِي طَلَبِ الْآخِرَةِ وَ انْظُرْ كَلِمَةً تَضُرُّ وَ لَا تَنْفَعُ فَدَعَهَا اجْعَلِ الْمَالَ دِرْهَمَيْنِ دِرْهَمًا قَدَمْتَهُ لِآخِرَتِكَ وَ دِرْهَمًا أَنْفَقْتَهُ عَلَى عِيَالِكَ كُلِّ يَوْمٍ صَدَقَةً.

Make the world to be a word in seeking the Permissible and a word in seeking the Hereafter, and look (consider) a word (which is) harmful and does not benefit. Make the wealth as two Dirham – a Dirham you send ahead for your Hereafter and a Dirham you spend upon your dependants every day as charity”¹⁷⁰

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: نَوْمُ الصَّائِمِ عِبَادَةٌ وَ نَفْسُهُ تَسْبِيحٌ.

And from Rasool-Allah^{-saww} having said: ‘The sleep of a fasting one is worship and his breathing is glorification (Tasbeeh)’¹⁷¹

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ الصَّوْمُ لِي وَ أَنَا أَجْزِي بِهِ

And from Rasool-Allah^{-saww} having said: ‘Allah^{-azwj} Mighty and Majestic Said: ‘The fast is for Me^{-azwj} and I^{-azwj} shall Reward for it!’

وَ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يُفْطِرُ وَ فَرْحَةٌ حِينَ تَلْقَى رَبَّهُ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ خَلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.

And for the fasting one there are two joys – a joy when he breaks fast and a joy when he will meet his Lord^{-azwj}. By the One in Whose Hand is the soul of Muhammad^{-saww}! The breath of the mouth of a fasting one is better in the Presence of Allah^{-azwj} than the aroma of Musk!”¹⁷²

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مِنْ رُوحِ اللَّهِ إِفْطَارُ الصَّائِمِ وَ لِقَاءُ الْإِخْوَانِ وَ التَّهَجُّدُ بِاللَّيْلِ.

And from Ja’far Bin Muhammad^{-asws} having said: ‘From the comforts of Allah^{-azwj} are breaking the fasts, and meeting the brethren, and the vigil at night (with the Salat)’¹⁷³

42- الْمَحَاسِنُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أ لَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَ فَرْعِهِ وَ ذُرْوَتِهِ وَ سَنَامِهِ

(The book) ‘Al Mahasin’ – from Al-Hassan Bin Ali Bin Fazzal, from Sa’alba Bin Maymoun, from Ali Bin Abdul Aziz who said,

‘Abu Abdullah^{-asws} said: ‘Shall I^{-asws} inform you with the root of Al Islam and its branch, and its peak and its apex?’

¹⁷⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 e

¹⁷¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 f

¹⁷² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 g

¹⁷³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 41 h

قَالَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'Yes, may I be sacrificed for you^{-asws!}'

قَالَ أَصْلُهُ الصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذِرْوَعُهُ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ الصَّوْمِ جَنَّةٌ وَ الصَّدَقَةُ تَحُطُّ الْخَطِيئَةَ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ يُنَاجِي رَبَّهُ

He^{-asws} said: 'Its root is the Salat, and its branch is the Zakat, and its peak and its apex is the Jihad in the way of Allah^{-azwj}. Shall I^{-asws} inform you with the doors of goodness? The fast is a shield, and the charity drops off the sins, and the man standing in the middle of the night whispering to his Lord^{-azwj!}'

ثُمَّ قَرَأَ تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ الْآيَةَ.

Then he^{-asws} recited: ***Their sides forsake their beds, [32:16] – the Verse***".¹⁷⁴

¹⁷⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 30 H 42

باب 31 أنواع الصوم و أقسامه و الأيام التي يستحب فيها الصوم و الأيام التي يجرم فيها و أقسام صوم الإذن

CHAPTER 31 – THE TYPES OF FASTS AND THEIR CATEGORIES, AND THE DAYS WHICH IT IS RECOMMENDED TO FAST IN, AND THE DAYS IN WHICH IT IS PROHIBITED, AND CATEGORIES FASTING OF PERMISSION

الآيات النساء و إن كان من قوم بينكم و بينهم ميثاق فدية مسلمة إلى أهله و تحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبة من الله.

The Verses – (Surah) Al Nisaa: **And if he was from a people who, between you and them is a covenant, so it is giving of wergild to his family and freeing a Momin slave. And the one who cannot find (the means), should Fast two months consecutively as a repentance from Allah; [4:92].**

1- فس، تفسير القمي أبي عن الأصهبائي عن المنقربي عن سفيان بن عيينة عن الزهري عن علي بن الحسين ع قال: قال لي يوماً يا زهري من أين جئت

Tafseer Al Qummi – My father, from Al Asbahany, from Al Muqary, from Sufyan Bin Uyayna, from Al Zuhry,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, ‘He^{-asws} said to me one day: ‘O Zuhry! Where did you come from?’

فُلْتُ مِنَ الْمَسْجِدِ

I said, ‘The Masjid’.

قَالَ فِيمَ كُنْتُمْ

He^{-asws} said: ‘Regarding what were you (discussing)?’

فُلْتُ تَذَكَّرْنَا أَمْرَ الصَّوْمِ فَاجْمَعْ رَأْيِي وَ رَأْيَ أَصْحَابِي عَلَى أَنَّهُ لَيْسَ مِنَ الصَّوْمِ شَيْءٌ وَاجِبٌ إِلَّا صَوْمُ شَهْرِ رَمَضَانَ

I said, ‘We were discussing the matter of fasting. My opinion and opinions of my companions concurred upon that there isn’t any from the fasting which is obligatory except fasts of the month of Ramazan’.

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهًا فَعَشْرَةٌ أَوْجُهٌ مِنْهَا وَاجِبَةٌ كَوَجُوبِ شَهْرِ رَمَضَانَ وَ أَرْبَعَةٌ عَشْرٌ وَجْهًا صَاحِبُهَا فِيهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ عَشْرَةٌ أَوْجُهٌ مِنْهَا حَرَامٌ وَ صَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ وَجُوهِ وَ صَوْمُ التَّأْدِيبِ وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّقْرِ وَ الْمَرَضِ

He^{-asws} said: ‘O Zuhry! It isn’t like what you are saying. The fast is upon forty aspects. Ten aspects from these are obligatory like obligation of the month of Ramazan, and fourteen aspects, its performer is with the choice in it, if he likes he can fast, and if he likes he can break, and ten aspects from these are Prohibited, and fasting of the Permission is based upon three aspects, and fasting of the discipline, and the legalised fasting, and fasting of the journey and the sickness’.

فَقُلْتُ فَسَرِّهُنَّ لِي جُعِلْتُ فِدَاكَ

I said, 'Interpret these for me, may I be sacrificed for you^{-asws!}'

فَقَالَ أَمَّا الْوَاجِبَةُ فَصِيَامُ شَهْرِ رَمَضَانَ وَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِيمَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا وَاجِبٌ وَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ الْخَطَاةِ لِمَنْ لَمْ يَجِدِ الْعِتْقَ وَاجِبٌ

He^{-asws} said: 'As for the obligatory – fasts of the month of Ramazan, and fasts of two consecutive months regarding the one who breaks one day of a month of Ramazan deliberately, is obligatory, and fasts of the two consecutive months regarding the erroneous killing, for the one who cannot find the liberation (of a slave), is obligatory.

قَالَ اللَّهُ تَعَالَى وَ مَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَى قَوْلِهِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

Allah^{-azwj} the Exalted Said: '**and the one who kills a Momin in error, so he should free a Momin slave and give wergild of a Muslim to his family – up to His^{-azwj} Words: And the one who cannot find (the means), should Fast two months consecutively [4:92].**

وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ الظَّهَارِ لِمَنْ لَمْ يَجِدِ الْعِتْقَ وَاجِبٌ قَالَ اللَّهُ تَعَالَى فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا

And fasts of the two consecutive months as expiation (penalty) of 'Al-Zihaar' for the one who cannot find the liberation (of a slave), is obligatory. Allah^{-azwj} the Exalted Said: **So one who cannot find (the means), then Fast two months consecutively before you touch each other [58:4].**

وَ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْإِطْعَامَ قَالَ اللَّهُ تَعَالَى فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ كُلُّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ

And fasts of three days as expiation of the oath is obligatory for the one who cannot find the feeding (the poor). Allah^{-azwj} Said: '**So the one who cannot find (the means), then Fasting for three days. That is an expiation of your oaths when you swear, [5:89].** All that is consecutive and isn't with separation.

وَ صِيَامُ أَدَى حَلْقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ تَعَالَى فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أذى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And fasts **but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering; [2:196].** Its performer is with the choice. If he (decides to) fast, he should fast three days.

وَ صَوْمُ دَمِ الْمُتَنَعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ تَعَالَى فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

And fasting of the blood of the 'Tamatto' (Hajj) is obligatory for the one who cannot find the sacrificial animal. Allah^{-azwj} the Exalted Said: **and one who combines with the Umrah to the**

Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – these would be ten complete [2:196].

وَصَوْمُ جَزَاءِ الصَّيْدِ وَاجِبٌ قَالَ اللَّهُ وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا أَوْ تَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَامًا يَا زُهْرِيُّ

And fasts as recompense of the hunting is obligatory. Allah^{-azwj} Said: **and the one from you who kills it deliberately, so his recompense would be like what he killed from the cattle. The possessor of justice from you would judge with it, (either) a sacrificial animal reaching the Kaaba, or an expiation of feeding the poor, or equivalent of that in Fasting [5:95].** And do you know how would be the equivalent of that fasting, O Zuhry?'

قُلْتُ لَا أَذْرِي

I said, 'I don't know'.

قَالَ يُعَوِّمُ الصَّيْدَ قِيَمَةً ثُمَّ تُقَضُّ تِلْكَ الْقِيَمَةُ عَلَى الْبُرِّ ثُمَّ يَكَالُ ذَلِكَ الْبُرُّ أَصْوَاعًا فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْمًا

He^{-asws} said: 'The value of the hunted prey is evaluated. Then that price is converted to wheat. Then that wheat is measured into 'Sa'a(s)', so he would fast a day for every Sa'a'.

وَصَوْمُ النَّذْرِ وَاجِبٌ وَ صَوْمُ الْإِعْتِكَافِ وَاجِبٌ

And fasts of the vow is obligatory, and fasts of the seclusion (Itikaaf) is obligatory.

وَأَمَّا الصَّوْمُ الْحَرَامُ فَصَوْمُ يَوْمِ الْفِطْرِ وَ يَوْمِ الْأَضْحَى وَ ثَلَاثَةِ أَيَّامٍ التَّشْرِيقِ وَ صَوْمُ يَوْمِ الشُّكِّ أَمْرًا بِهِ وَ هَيْبًا عَنْهُ أَمْرًا بِهِ أَنْ نَصُومَهُ مَعَ شَعْبَانَ وَ هَيْبًا عَنْهُ أَنْ يَنْفَرِدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشْكُ فِيهِ النَّاسُ

And as for the Prohibited fasting – fast on the day of (Eid) Al-Fitr, and the day of (Eid) Al-Azha, and the three days of Al-Tashreeq (11th to 13th Zulhijjah), and fast on the day of doubt. We have been Commanded with it and we have been Prohibited from it. We have been Commanded with it to be fasting it with Shaban, and we have been Prohibited from it if the man is individual with fasting during the day which the people are doubting in'.

قُلْتُ فَإِنْ لَمْ يَكُنْ صَامًا مِنْ شَعْبَانَ شَيْئًا كَيْفَ يَصْنَعُ

I said, 'Supposing he does not fast anything from Shaban, how would he deal with it?'

قَالَ يَنْوِي لَيْلَةَ الشُّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ

He^{-asws} said: 'He should intend on the night of doubt that he would be fasting from Shaban, if it was from the month of Ramazan, he would be sufficed from it, and if it was from Shaban, it would not harm him'.

قُلْتُ وَ كَيْفَ يُجْزَى صَوْمُ التَّطَوُّعِ عَنْ فَرِيضَةٍ

I said, 'And how can the voluntary fast suffice for an obligatory one?'

فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ شَهْرَ رَمَضَانَ تَطَوُّعًا وَهُوَ لَا يَعْلَمُ أَنَّهُ شَهْرُ رَمَضَانَ ثُمَّ عَلِمَ بَعْدَ ذَلِكَ أَجْزَأَ عَنْهُ لِأَنَّ الْفَرْضَ إِنَّمَا وَقَعَ عَلَى الشَّهْرِ بِعَيْنِهِ

He^{asws} said: 'If a man fasts the month of Ramazan voluntarily and he does not know it is a month of Ramazan, then he comes to know after that, he would be sufficed from it, because the obligation rather falls upon the exact month.

وَ صَوْمُ الْوَصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ-

And the connected fasting (without breaking) is Prohibited, and fasting of the silence is Prohibited, and fasting of the disobedience vow is Prohibited, and fasting all the time is Prohibited.

وَ أَمَّا الصَّوْمُ الَّذِي صَاحِبُهُ فِيهِ بِالْخِيَارِ فَصَوْمُ يَوْمِ الْجُمُعَةِ وَ الْحَمِيسِ وَ الْإِثْنَيْنِ وَ صَوْمُ أَيَّامِ الْبَيْضِ وَ صَوْمُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ بَعْدَ شَهْرِ رَمَضَانَ-

And as for the fast which its performer is with the choice in it – fast on the day of Friday, and the Thursday, and the Monday, and fast on the 'bright days' (13th, 14th & 15th of each month), and fasting six days of Shawwal after the month of Ramazan.

وَ صَوْمُ يَوْمِ عَرَفَةَ وَ صَوْمُ يَوْمِ عَاشُورَاءَ كُلُّ ذَلِكَ صَاحِبُهُ فِيهِ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ

And fast on the day of Arafah, and fast on the day of Ashura (as per other Ahadith it is forbidden to fast on the day of Ashura)¹⁷⁵. All that, its performer is with the choice in it, if he likes he can fast, and if he likes he breaks (does not fast).

وَ أَمَّا صَوْمُ الْإِذْنِ فَإِنَّ الْمَرْأَةَ لَا تَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا وَ الْعَبْدَ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ سَيِّدِهِ وَ الصَّبْفَةَ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ ص مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ

And as for fast of the permission, the wife cannot fast voluntarily except by permission of her husband, and the slave cannot fast voluntarily except by permission of his master, and the guest cannot fast voluntarily except with permission of his host. Rasool-Allah^{saww} said: 'One who lodges to a people should not fast voluntarily except with their permission'.

وَ أَمَّا صَوْمُ التَّأْدِيبِ فَالصَّبِيُّ يُؤْمَرُ إِذَا رَاحَ بِالصَّوْمِ تَأْدِيبًا وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ مَنْ أَفْطَرَ لِعَلَّةٍ مِنْ أَوَّلِ النَّهَارِ ثُمَّ عَوِيَ بِقِيَّةِ يَوْمِهِ أَمْرٌ بِالْإِمْسَاكِ بِقِيَّةِ يَوْمِهِ تَأْدِيبًا وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ دَخَلَ مِصْرَهُ أَمْرٌ بِالْإِمْسَاكِ بِقِيَّةِ يَوْمِهِ تَأْدِيبًا وَ لَيْسَ بِفَرْضٍ

And as for fast of the discipline, the child can be ordered with fasting, as a discipline, when he reaches the age of discernment, and it isn't obligatory, and like that is the one who breaks due to an illness in the beginning of the day, then he recovers remainder of his day, can be instructed with the withholding for remainder of his day as discipline, and it isn't obligatory, and like that is the traveller when he eats in the beginning of the day, then he enters his city, is instructed with the withholding remainder of his day as discipline, and it isn't obligatory.

¹⁷⁵ <https://hubeali.com/article/ashura-aamaal>

وَأَمَّا صَوْمُ الْإِبَاحَةِ فَمَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا أَوْ قَاءَ مِنْ غَيْرِ تَعَمُّدٍ فَقَدْ أَبَاحَ اللَّهُ لَهُ ذَلِكَ وَ أَجْزَأُ عَنْهُ صَوْمُهُ

And as for the legalised fast, the one who eats or drinks forgetfully, or vomits without deliberation, Allah^{-azwj} has Legalised that for him, and his fast is allowed from him.

وَأَمَّا صَوْمُ السَّفَرِ وَ الْمَرَضِ فَإِنَّ الْعَامَّةَ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُوا وَ قَالَ قَوْمٌ إِنَّ شَاءَ صَامَ وَ إِنَّ شَاءَ أَفْطَرَ وَ قَالَ قَوْمٌ لَا يَصُومُوا

And as for fast of the journey and the sickness, the general Muslims (non-Shias) have differed regarding that. A group says, 'He should fast', and a group says, 'If he like he can fast and if he likes, he breaks', and a group says, 'He should not fast'.

وَأَمَّا نَحْنُ فَتَقُولُ يُفْطِرُ فِي الْحَالَتَيْنِ جَمِيعًا فَإِنَّ صَامَ فِي السَّفَرِ أَوْ فِي حَالِ الْمَرَضِ فَهُوَ غَاصٍ وَ عَلَيْهِ الْقَضَاءُ وَ ذَلِكَ لِأَنَّ اللَّهَ يَقُولُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ.

And as for us^{-asws}, we^{-asws} are saying he should break in both the situations. If he fasts during the journey or in a state of sickness, he is being disobedient and upon him is the repayment (fasting again), and that is because Allah^{-azwj} Says: ***So the one from you who was sick, or upon a journey, so (he should Fast) from other days [2:184]***¹⁷⁶.

2- ل، الخصال ابن الوليد عن محمد العطار عن الأشعري عن ابن معروف عن ابن أبي عمير عن أبي حمزة عن عتبة بن بشير الأزدی قال: جئت إلى أبي جعفر ع يوم الإثنين فقال كل

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Ibn Marouf, from Ibn Abu Ueyr, from Abu Hamza, from Uqba Bin Bashir Al Azdy who said,

'I came to Abu Ja'far^{-asws} on the day of Monday. He said, 'Eat!'

فَقُلْتُ إِنِّي صَائِمٌ

I said, 'I am fasting'.

فَقَالَ وَ كَيْفَ صُمْتَ

He^{-asws} said: 'And how come you are fasting?'

قَالَ قُلْتُ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ فِيهِ

He (the narrator) said, 'I said, 'Because Rasool-Allah^{-saww} was born in it'.

فَقَالَ أَمَّا مَا وُلِدَ فِيهِ فَلَا تَعْلَمُونَ وَ أَمَّا مَا قُضِيَ فِيهِ فَتَعْلَمُونَ

He^{-asws} said: 'As for what he^{-saww} was born in, you are not knowing, and as for what he^{-saww} had expired in, yes'.

¹⁷⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 1

ثُمَّ قَالَ فَلَا تَصُمْ وَ لَا تُسَافِر فِيهِ.

Then he^{-asws} said: ‘Neither fast nor travel in it’.¹⁷⁷

3- ل، الخصال الفطآن عن الشكرى عن الجوهري عن ابن عمارة عن أبيه عن جابر عن أبي جعفر ع قال: لا يجوز للمرأة أن تصوم تطوعاً إلا بإذن زوجها.

(The book) ‘Al Khisaal’ – Al Qattan, from Al Sukkary, from Al Jowhary, from Ibn Umarah, from his father, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘It is not allowed for the wife to be fasting voluntarily except by permission of her husband’.¹⁷⁸

4- لي، الأمالي للصدوق ابن الوليد عن ابن أبان عن الحسين بن سعيد عن ابن أبي عمير و محمد بن إسماعيل عن منصور بن يونس عن منصور بن حازم و علي بن إسماعيل الميموني عن منصور بن حازم عن أبي عبد الله الصادق عن أبيه ع قال قال رسول الله ص لا رضاع بعد فطام و لا وصال في صبيام و لا يتم بعد احتلام و لا صفت يوماً إلى الليل و لا تعرت بعد الهجرة و لا هجرة بعد الفتح و لا طلاق قبل نكاح و لا عتق قبل ملك و لا يمين لولد مع والده و لا لمتلوك مع مؤلده و لا للمرأة مع زوجها و لا نذر في معصية و لا يمين في قطيعة.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Mansour Bin Yunus, from Mansour Bin Hazim, and Ali Bin Ismail Al Misamy, from Mansour Bin Hazim,

‘From Abu Abdullah Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is neither breastfeeding after the weaning nor connection in fasts (without breaking), nor orphan-hood after the puberty, nor silence for a day up to the night, nor Arabism after the emigration, nor emigration after the conquest, nor divorce before marriage, nor liberation before ownership, nor an oath for a child with his father, nor for the slave with his master, nor for the wife with her husband, nor a vow in (an act of) disobedience, nor an oath in severing (of kinship)’.¹⁷⁹

5- مع، معاني الأخبار الوراق عن الأسدي عن النخعي عن الثؤلي عن عمرو بن جهمع عن جعفر بن محمد عن أبيه ع قال: بعث رسول الله ص بُدَيْلَ بْنَ وَرْقَاءَ الْخِزَاعِيِّ عَلَى جَمَلٍ أَوْزَقٍ فَأَمَرَهُ أَنْ يُنَادِيَ فِي النَّاسِ أَيَّامَ مَنَى أَنْ لَا تَصُومُوا هَذِهِ الْأَيَّامَ فَإِنَّهَا أَيَّامُ أَكْلِ وَ شُرْبِ

(The book) ‘Ma’any Al Akhbaar’ – Al Warraq, from Al Asady, from Al Nakhaie, from Al Nowfali, from Amro Bin Jumie,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} who said: ‘Rasool-Allah^{-saww} dispatched Budeyl Bin Waraqa Al-Khuzaei upon a grey camel. He^{-saww} ordered him to call out among the people during the days of Mina (during Hajj): ‘Do not be fasting these days for these are days of eating and drinking and marital relations!’

وَ بَعَالٍ وَ الْبَعَالُ النَّكَاحُ وَ مَلَاعِبَةُ الرَّجُلِ أَهْلُهُ.

¹⁷⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 2

¹⁷⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 3

¹⁷⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 4

And (the word) ‘Bi’al’ is the marriage, and the man playing with his wife”.¹⁸⁰

6- لي، الأمايلي للصدوق في مناهي النبي ص أنه نهي عن صيام ستة أيام يوم الفطر و يوم الشك و يوم النحر و أيام التشريق.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} prohibited from fasting six days – the day of (Eid) Al-Fitr, and the day of doubt, and the day of sacrifice, and the day of Al-Tashreeq (11th to 13th Zulhijjah)”.¹⁸¹

7- ب، قرب الإسناد حماد بن عيسى قال سمعت أبا عبد الله ع يقول قال أبي قال علي ع بعث رسول الله ص بديل بن ورقاء الخزاعي على جبل أوزق أيام منى فقال ثنادي في الناس ألا لا تصوموا فإنها أيام أكل و شرب و بعل.

(The book) ‘Qurb Al Isnaad’ – Hammad Bin Isa who said,

‘I heard Abu Abdullah^{-asws} saying: ‘My^{-asws} father^{-asws} said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} dispatched Budeyl Bin Warqa Al-Khuzaie upon a grey camel in the days of Mina. He^{-saww} said: ‘Call out among the people: ‘Indeed! Do not be fasting for these are days of eating and drinking and marital relations!’”¹⁸²

8- أزيع بن الشهيد، بإسناده عن الصدوق عن جعفر بن الحسين عن محمد بن عبد الله بن جعفر الحميري عن أبيه عن محمد بن عيسى الأشعري عن حماد مثله ثم قال و اعلم أن هذا النهي يختص بالناسك لا بكل من حضر منى.

(The book) ‘Arbaeen’ of Al Shaheed – By his chain from Al Sadouq, from Ja’far Bin Al-Husayn, from Muhammad Bin Abdullah Bin Ja’far Al Himeyri, from his father, from Muhammad Bin Isa Al Ash’ari, from Hammad –

‘Similar to it, then he^{-saww} said: ‘And know that this prohibition is specific with the ritualists (pilgrims), not for every one present at Mina’”.¹⁸³

9- ع، علل الشرائع ابن المنيك عن السعدآبادي عن البرقي عن السبائي عن محمد بن عبد الله الكوفي عن رجل ذكره قال سمعت أبا جعفر ع يزوي عن أبيه عن رسول الله ص قال: إذا دخل الرجل بلدة فهو ضيف على من بها من أهل دينه حتى يرحل عنهم و لا ينبغي للضيف أن يصوم إلا بإذنهم لئلا يعملوا له الشيء فيفسد عليهم و لا ينبغي لهم أن يصوموا إلا بإذن ضيفهم لئلا يحثمهم فبشبه الطعم فيتركه لمكانهم.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Mutawakkil, from Al Sa’dabady, from Al Barqy, from Al Sayyari, from Muhammad Bin Abdullah Al Kufi, from a man who mentioned it who said,

‘I heard Abu Ja’far^{-asws} reporting from his^{-asws} father^{-asws}, from Rasool-Allah^{-saww} having said: ‘When a man enters a city he is a guest upon the ones at it, from the people of his religion, until he departs from them, and it is not befitting for the guest that he fasts except by their permission, lest they prepare something for him and it spoils upon them, and it is not befitting

¹⁸⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 5

¹⁸¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 6

¹⁸² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 7

¹⁸³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 8

for them that they should be fasting except by permission of their guest lest he respects them and desires the food, but he neglects it due to their position”¹⁸⁴.

10- ع، علل الشرائع الحسين بن محمد عن أحمد بن محمد عن محمد بن عبد الله الكرخي عن رجل ذكره قال: بلغني أن بعض أهل المدينة يزوي حديثاً عن أبي جعفر ع فأتيتُه فسألته عنه فزبرني و حلف لي بأيمان غليظة لا يحدث به أحداً فقلتُ أجل الله هل سمعته معك أحد غيرك

(The book) 'Ilal Al Sharaie' – Al-Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Abdullah Al Karkhy, from a man who mentioned it who said,

'It has reached me that one of the people of Al Medina is reporting a Hadeeth from Abu Ja'far. I came to him and asked him about it. He scolded me and swore to me with a solemn oath not to narrate with it to anyone. I said, 'Yes, by Allah^{-azwj}! Did anyone hear it with you, apart from you?'

قَالَ نَعَمْ سَمِعَهُ رَجُلٌ يُقَالُ لَهُ الْمُضْأُ

He said, 'A man came Al Fazl heard it'.

فَقَصَدْتُهُ حَتَّى إِذَا صِرْتُ إِلَى مَنْزِلِهِ اسْتَأْذَنْتُ عَلَيْهِ وَ سَأَلْتُهُ عَنِ الْحَدِيثِ فَزَبَرَنِي وَ فَعَلَ بِي كَمَا فَعَلَ الْمَدِينِيُّ فَأَخْبَرْتُهُ بِسَفَرِي وَ مَا فَعَلَ بِي الْمَدِينِيُّ

I aim for him until when I came to his house. I sought permission to see him and asked him about the Hadeeth. He scolded me and did with me just as the Medinite had done. I informed him of my journey and what the Medinite had done with me.

فَرَقَّ لِي وَ قَالَ نَعَمْ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يزوي عن أبيه عن رسول الله ص قَالَ إِذَا دَخَلَ رَجُلٌ بَلَدَهُ فَهُوَ ضَيْفٌ عَلَى مَنْ يَمَّا مِنْ أَهْلِ دِينِهِ حَتَّى يَزْجَلَ عَنْهُمْ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِأَنَّ يَعْملُوا لَهُ الشَّيْءَ فَيُفسد عَلَيْهِمْ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِهِ لِأَنَّ يَحْتَسِبُهُمْ فَيَبْرُكُ لِمَكَانِهِمْ

He felt pity for me and said, 'Yes. I heard Abu Ja'far Muhammad Bin Ali^{-asws} reporting from his^{asws} father^{-asws}, from Rasool-Allah^{-saww} having said: 'When a man enters a city, he is a guest upon the ones at it, from the people of his religion, until he departs from them, and it is not befitting for the guest that he fasts except with their permission lest they prepare the thing (meal) for him and it spoils upon them, nor is it befitting for them that they should be fasting except by his permission lest he respects them and neglects (eating) for their position”.

ثُمَّ قَالَ لِي أَيَّنَ نَزَلْتُ

Then he said to me, 'Where have you descended (lodged)?'

فَأَخْبَرْتُهُ فَلَمَّا كَانَ مِنَ الْعَدِ إِذَا هُوَ قَدْ بَكَرَ عَلَيَّ وَ مَعَهُ خَادِمٌ لَهُ عَلَى رَأْسِهَا خِوَانٌ عَلَيْهَا مِنْ ضُرُوبِ الطَّعَامِ فُكُلْتُ مَا هَذَا رَحِمَكَ اللَّهُ

¹⁸⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 9

I informed him. When it was the next morning, behold he came early morning to me and there was a servant of his with him. Upon his head was a tray upon which were a variety of food. I said, 'What is this? May Allah^{-azwj} Mercy you!'

فَقَالَ سُبْحَانَ اللَّهِ أَلَمْ أَزُودْ لَكَ الْحَدِيثَ بِالْأَمْسِ عَنْ أَبِي جَعْفَرٍ عَ ثُمَّ انْصَرَفَ.

He said, 'Glory be to Allah^{-azwj}! Did I not report the Hadeeth to you yesterday from Abu Ja'far^{-asws}? Then he left'.¹⁸⁵

11- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ هِلَالٍ عَنِ مَرْوَكِ بْنِ عُبَيْدٍ عَنِ نَشِيطِ بْنِ صَالِحٍ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ فِئَةِ الضَّيْفِ أَنْ لَا يَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ وَ مِنْ طَاعَةِ الْمَرْأَةِ لِزَوْجِهَا أَنْ لَا تَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِهِ وَ أَمْرِهِ وَ مِنْ صَلَاحِ الْعَبْدِ وَ نُصْحِهِ لِمَوْلَاهُ أَنْ لَا يَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِ مَوْلَاهُ وَ أَمْرِهِمْ

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ahmad Bin Hilal, from Marwak Bin Ubeyd, from Nasheet Bin Salih, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It is from the understanding of a guest that he should not fast voluntarily except with permission of his companions, and from obedience of the wife to her husband that she should not fast voluntarily except by his permission and his instructions, and from correctness of the slave and his good advice to his master that he should not fast voluntarily except with permission of his masters and their instructions.

وَ مِنْ بَرِّ الْوَالِدِ أَنْ لَا يَصُومَ تَطَوُّعًا وَ لَا يَحُجَّ تَطَوُّعًا وَ لَا يُصَلِّيَ تَطَوُّعًا إِلَّا بِإِذْنِ أَبِيهِ وَ أَمْرِهِمْ وَ إِلَّا كَانَ الضَّيْفُ جَاهِلًا وَ الْمَرْأَةُ عَاصِيَةً وَ كَانَ الْعَبْدُ فَاسِدًا عَاصِيًا غَاشًا وَ كَانَ الْوَالِدُ عَاقًا قَاطِعًا لِلرَّحِمِ.

And it is from the righteousness of a son that he should neither fast voluntarily, nor perform voluntary Hajj, nor pray voluntary Salat except by permission of his parent and their instruction, and except if the guest is ignorant, and the wife is disobedient, and the slave was corrupt, disobedient, fraudulent, and the son was disloyal, terminator of the kinship".¹⁸⁶

12- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمَ الْجُمُعَةِ صَبْرًا وَ احْتِسَابًا أُعْطِيَ أَجْرَ عَشْرَةِ أَيَّامٍ غُرِّ زُهْرٍ لَا تُشَاكِلُهُنَّ أَيَّامُ الدُّنْيَا.

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts the day of Friday patiently and in anticipation would be Given Recompense of ten bright shining days, not resembling days of the world".¹⁸⁷

13- يج، الخرائج و المرائج رَوَى إِسْحَاقُ بْنُ عَبْدِ اللَّهِ الْعُلُوِّيُّ الْغُرَيْضِيُّ قَالَ: رَكِبَ أَبِي وَ عُمُومَتِي إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ قَدِ احْتَلَمُوا فِي الْأَرْبَعَةِ أَيَّامٍ الَّتِي تُصَامُ فِي السَّنَةِ وَ هُوَ مُقِيمٌ بَصْرًا قَبْلَ مَصِيرِهِ إِلَى سُرْمَنْ رَأَى

¹⁸⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 10

¹⁸⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 11

¹⁸⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 12

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Is'haq Bin Abdullah Al alawy Al Ureyzi who said,

'My father and my paternal uncles rode to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, and they had differed regarding the four days which to fast in during the year, and he^{-asws} was staying at Sarya before his^{-asws} travel to Surmanray.

فَقَالَ جِئْتُمْ تَسْأَلُونِي عَنِ الْأَيَّامِ الَّتِي تُصَامُ فِي السَّنَةِ

He^{-asws} said: 'You have come to ask me^{-asws} about the days which are to be fasted in the year.

فَقَالُوا مَا جِئْنَا إِلَّا لِهَذَا

They said, 'We have not come except for this!'

فَقَالَ الْيَوْمُ السَّابِعَ عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ وَهُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ رَسُولُ اللَّهِ ص وَ الْيَوْمُ السَّابِعُ وَالْعِشْرُونَ مِنْ رَجَبٍ وَ هُوَ الْيَوْمُ الَّذِي بُعِثَ فِيهِ رَسُولُ اللَّهِ ص وَ الْيَوْمُ الْخَامِسُ وَالْعِشْرُونَ مِنْ ذِي الْقَعْدَةِ وَ هُوَ الْيَوْمُ الَّذِي دُحِيتَ فِيهِ الْأَرْضُ وَ الْيَوْمُ الثَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ وَ هُوَ الْعَدِيدُ.

He^{-asws} said: 'The seventeenth day of Rabbi Al-Awwal, and it is the day in which Rasool-Allah^{-saww} was blessed to his parents^{-asws}, and the twenty-seventh day of Rajab, and it is the day in which Rasool-Allah^{-saww} had been Dispatched (as Prophet^{-saww}), and the twenty-fifth day of Zil Qa'da, and it is the day in which the earth was spread, and the eighteenth day of Zul Hijaj, and the is the (Eid) Al-Ghadeer".¹⁸⁸

14- سر، السرائر من كتاب حريز قال قال زرارة قال أبو جعفر ع لا قران بين صومنين.

(The book) 'Al Saraair', from the book of Hareyz who said, 'Zurara said,

'Abu Ja'far^{-asws} said: 'Do not pair between two fasts!' (i.e. two days without breaking in between)".¹⁸⁹

15- بي، الغيبة للنعماني الكلبيني عن علي بن محمد عن سهل عن ابن شمون عن الأصم عن كرام قال: خلقت فيما بيني وبين نفسي أن لا أكل طعاماً بنهار حتى يقوم قائم آل محمد فدخلت على أبي عبد الله ع فقلت له رجل من شيعتك جعل لله عليه أن لا يأكل طعاماً بالنهار أبداً حتى يقوم قائم آل محمد ع

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Ali Bin Muhammad, from Sahl, from Ibn Shamoun, from Al Asamma, from Karram who said,

'I swore in what is between me and myself that I will not eat food at daytime until the rising of Al Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}. I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'A man from your^{-asws} Shias has made it for Allah^{-azwj} upon him that he will not eat food at daytime, ever, until rising of Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}!'

فَقَالَ صُمْ يَا كَرَامَ وَ لَا تَصُمْ الْعِيدَيْنِ وَ لَا ثَلَاثَةَ أَيَّامِ الشَّرِيقِ وَ لَا إِذَا كُنْتَ مُسَافِراً.

¹⁸⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 13

¹⁸⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 14

He^{-asws} said: ‘Fast O Karram and do not fast the two Eids, nor three days of Al-Tashreeq (11th to 13th Zulhijjah), nor when you are travelling’.¹⁹⁰

16- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيٌّ ع يَجُوزُ لِلصَّائِمِ الْمُتَطَوِّعِ أَنْ يُفْطِرَ.

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

‘Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘It is allowed for the one fasting voluntarily that he breaks’.¹⁹¹

وَ بَحَثْنَا الْإِسْنَادَ قَالَ قَالَ عَلِيٌّ ع لَا وَصَالَ فِي الصَّيَامِ وَلَا صَمْتٌ مَعَ الصَّيَامِ.

By this chain, he^{-asws} said: ‘Ali^{-asws} said: ‘There is no connecting in the fasts (without breaking in between), nor silence with the fasting’.¹⁹²

وَ بَحَثْنَا الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا صَمْتٌ مِنْ عُدْوَةٍ إِلَى اللَّيْلِ وَلَا وَصَالَ فِي صَيَامِ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘There is no silence from morning to the night, nor connecting in the fasts (without breaking in between)’.¹⁹³

وَ بَحَثْنَا الْإِسْنَادَ قَالَ: سُئِلَ عَلِيٌّ ع عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ إِنَّ لَمْ أَصُمْ يَوْمَ الْأَضْحَى فَأَنْتِ طَالِقٌ

And by this chain, he^{-asws} said: ‘Ali^{-asws} was asked about a man who said to his wife, ‘If I don’t fast on the day of (Eid) Al-Azha, then you are divorced!’

فَقَالَ إِنْ صَامَ فَقَدْ أَحْطَأَ السُّنَّةَ وَ خَالَفَهَا وَ اللَّهُ وَ لِي عُقُوبَتِهِ وَ مَعْفِرَتِهِ وَ لَمْ تُطَلَّقِ امْرَأَتُهُ وَ يَنْبَغِي أَنْ يُؤَدَّبَهُ الْإِمَامُ بِشَيْءٍ مِنَ الضَّرْبِ.

He^{-asws} said: ‘If he fasts then he has erred the Sunnah and has opposed it and Allah^{-azwj} will be in charge of his Punishment and his Forgiveness, and his wife is not divorced, and it is befitting that the Imam would discipline him from the beatings’.¹⁹⁴

17- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبِشَةَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ جَعْفَرِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ عَيْدٌ مِنْ أَعْيَادِ الْمُسْلِمِينَ وَ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ

(The book) ‘Majaalis’ of the sheykh – from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habeyshi, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, and Ja’far Bin Isa, from Al-Husayn Bin Abu Gundar, from his father,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about fast on the day of Arafah. He^{-asws} said: ‘An Eid from Eids of the Muslims, and a day of supplication, and asking’.

¹⁹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 15

¹⁹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 16 a

¹⁹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 16 b

¹⁹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 16 c

¹⁹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 16 d

قُلْتُ فَصَوْمُ يَوْمِ عَاشُورَاءَ

I said, 'Fast on the day of Ashura?'

قَالَ ذَلِكَ يَوْمٌ قُتِلَ فِيهِ الْحُسَيْنُ عَ فَإِنْ كُنْتَ شَامِتاً فَصُمْ

He^{-asws} said: 'A day in which Al-Husayn^{-asws} was killed. If you are gloating, then fast!'

ثُمَّ قَالَ إِنَّ آلَ أُمَيَّةَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَ مَنْ أَعَانَهُمْ عَلَى قَتْلِ الْحُسَيْنِ عَ مِنْ أَهْلِ الشَّامِ نَذَرُوا نَذْراً إِنْ قُتِلَ الْحُسَيْنُ عَ وَ سَلِمَ مَنْ حَرَجَ إِلَى الْحُسَيْنِ عَ وَ صَارَتِ الْخِلَافَةُ فِي آلِ أَبِي سُفْيَانَ أَنْ يَتَّخِذُوا ذَلِكَ الْيَوْمَ عِيداً هُمْ يَصُومُونَ فِيهِ شُكْراً وَ يُفْرِحُونَ أَوْلَادَهُمْ

Then he^{-asws} said: 'The progeny of Umayya, may the Curse of Allah^{-azwj} be upon them, from the ones assisting them upon killing Al-Husayn^{-asws}, from the people of Syria! They had vowed a vow, if Al-Husayn^{-asws} is killed and the ones who had gone out to (kill) Al-Husayn^{-asws} were safe, and the caliphate comes to be in the progeny of Abu Sufyan, they would be taking that day as an Eid (festival) for them. They would be fasting during it as thanking (Allah^{-azwj}) and their children would be rejoicing.

فَصَارَتْ فِي آلِ أَبِي سُفْيَانَ سُنَّةً إِلَى الْيَوْمِ فِي النَّاسِ وَ افْتَدَى بِهِمُ النَّاسُ جَمِيعاً فَلِذَلِكَ يَصُومُونَهُ وَ يُدْخِلُونَ عَلَى عِيَالِهِمْ وَ أَهْلِيهِمُ الْفَرَحَ ذَلِكَ الْيَوْمَ

Thus, it became a sunnah (a way of conduct) among the progeny of Abu Sufyan until today among the people, and all the people were led by them. For that reason, they are fasting it, and they are entering the joy upon their dependants and their families on that day''.

ثُمَّ قَالَ إِنَّ الصَّوْمَ لَا يَكُونُ لِلْمُصِيبَةِ وَ لَا يَكُونُ إِلَّا شُكْراً لِلسَّلَامَةِ وَ إِنَّ الْحُسَيْنَ عَ أُصِيبَ فَإِنْ كُنْتَ مِنْ أُصِيبَ بِهِ فَلَا تَصُمْ وَ إِنْ كُنْتَ شَامِتاً مِنْ تَبَرَّكَ بِسَلَامَةِ بَنِي أُمَيَّةَ فَصُمْ شُكْراً لِلَّهِ تَعَالَى.

Then he^{-asws} said: 'The fasting cannot be for the difficulty (calamity), nor can it be except thanking for the safety, and Al-Husayn^{-asws} was hit (afflicted). If you were to be from the ones hit (afflicted) with him^{-asws}, do not fast, and if you were to be gloating, from the ones who are getting blessed by safety of the clan of Umayya, then fast thanking to Allah^{-azwj} the Exalted!'

195

وَ عَنْهُ، عَنِ ابْنِ عَبْدِوَيْدٍ عَنِ ابْنِ الزُّبَيْرِ عَنِ ابْنِ فَضَالٍ عَنِ مُحَمَّدِ بْنِ خَالِدِ الْأَصَمِّ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ مَعْمَرِ بْنِ يَحْيَى أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ عَ يَقُولُ لَا يَسْأَلُ اللَّهُ عَبْدًا عَنْ صَلَاةٍ بَعْدَ الْفَرِيضَةِ وَ عَنْ صَدَقَةٍ بَعْدَ الزَّكَاةِ وَ لَا عَنْ صَوْمٍ بَعْدَ شَهْرِ رَمَضَانَ.

And from him, from Ibn Ubdous, from Ibn Al Zubeyr, from Ibn Fazzal, from Muhammad Bin Khalid Al Asamma, from Sa'alba Bin Maymoun, from Ma'mar Bin Yahya,

'He heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} will not Question a servant about any Salat, after the obligatory Salat, and about any charity after the Zakat, nor about fasting after the month of Ramazan'' .¹⁹⁶

¹⁹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 17 a

¹⁹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 17 b

18- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: أَوْفَتِ السَّيْفِينَةُ يَوْمَ عَاشُورَاءَ عَلَى الْجُودِيِّ فَأَمَرَ نُوحٌ مَنْ مَعَهُ مِنَ الْإِنْسِ وَالْجِنِّ بِصَوْمِهِ وَ هُوَ الْيَوْمُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى آدَمَ وَ هُوَ الْيَوْمُ الَّذِي يُقَوْمُ فِيهِ قَائِمُنَا أَهْلَ الْبَيْتِ ع.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The ship stabilised on the day of Ashura upon (mount) Al Judy. Noah^{-as} instructed the ones with him^{-as}, from the humans and the Jinn, to be fasting it, and it is the day in which Allah^{-azwj} Turned to Adam^{-as}, and it is the day in which our^{-asws} Qaim^{-ajfj}, of People^{-asws} of the Household, will be rising"¹⁹⁷.

19- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَجُلًا شَكَا إِلَيْهِ أَنَّ امْرَأَتَهُ تَكْثِرُ الصَّوْمَ فَتَمْنَعُهُ نَفْسَهَا فَقَالَ لَا صَوْمَ لَنَا إِلَّا بِإِذْنِكَ إِلَّا فِي وَاجِبٍ عَلَيْهَا أَنْ تَصُومَهُ.

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, a man had complained to him^{-asws} of his wife frequenting the fasting, so she prevented herself to him. He^{-asws} said: 'There is not fast for her except with your permission except regarding the obligatory upon her to be fasting it"¹⁹⁸.

20- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا يُصَامُ يَوْمُ الْفِطْرِ وَ لَا يَوْمُ الْأَضْحَى وَ لَا ثَلَاثَةُ أَيَّامٍ بَعْدَهُ وَ هِيَ أَيَّامُ التَّشْرِيقِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ هِيَ أَيَّامُ أَكْلِ وَ شُرْبٍ وَ بَعَالٍ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'There is neither fasting on the day of (Eid) Al-Fitr, nor the day of (Eid) Al-Azha, nor three days after it, and these are the days of 'Al-Tashreeq', for Rasool-Allah^{-saww} said: 'These are days of eating and drinking and marital relations"¹⁹⁹.

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ كَرِهَ صَوْمَ الْأَبَدِ وَ كَرِهَ الْوَصَالَ فِي الصَّوْمِ وَ هُوَ أَنْ يَصِلَ يَوْمَيْنِ أَوْ أَكْثَرَ لَا يُفْطِرُ مِنَ اللَّيْلِ.

And from Rasool-Allah^{-saww}, he^{-saww} disliked the fasting all days, and disliked the connecting in the fasting, and it is connecting the two days or more, not breaking from the night"²⁰⁰.

¹⁹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 18

¹⁹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 19

¹⁹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 20 a

²⁰⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 31 H 20 b