

# **‘Merits of Sadaat (Syeds)’**

## Table of Contents

'Merits of Sadaat (Syeds)'	3
A Syed get double reward and double punishment	4
Kuff (Match):	6
The Famous Debate of 8 <sup>th</sup> Imam-asws on the Merits of Sadat:	8
Appendix I:	22

### **Abbreviations:**

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Merits of Sadaat (Syeds)’

Merits of ‘Sadaat’ (Syeds – the descendants from the family of the Prophet Mohammed<sup>saww</sup>) are well known, we here present some Ahadith:

فَعَجَّلَ لَهُمْ خَاصَّةً مِنْ عِنْدِهِ مَا يُعِينُهُمْ بِهِ عَنْ أَنْ يُصَيِّرَهُمْ فِي مَوْضِعِ الدُّلِّ وَ الْمَسْكِنَةِ وَ لَا يَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَ هَؤُلَاءِ الَّذِينَ جَعَلَ اللَّهُ لَهُمُ الْخُمْسَ هُمْ قَرَابَتُهُ النَّبِيِّ ( صلى الله عليه وآله ) الَّذِينَ ذَكَرَهُمُ اللَّهُ فَقَالَ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ هُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذَّكَرُ مِنْهُمْ وَ الْأُنثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بَيْتَاتِ فُرَيْشٍ وَ لَا مِنْ الْعَرَبِ أَحَدٌ وَ لَا فِيهِمْ وَ لَا مِنْهُمْ فِي هَذَا الْخُمْسِ مِنْ مَوَالِيهِمْ وَ قَدْ نَحَلَّ صَدَقَاتُ النَّاسِ لِمَوَالِيهِمْ وَ هُمْ وَ النَّاسُ سَوَاءٌ

Thus, he<sup>asws</sup> makes it to be for them in particular, from Him<sup>azwj</sup> what they could be needless with that from coming into a place of disgrace and neediness. And there is no problem with the charities of some of them upon the others, and they are those for whom Allah<sup>azwj</sup> has Made the Khums. They are the near of kin of the Prophet<sup>saww</sup> whom Allah<sup>azwj</sup> has Mentioned, and He<sup>azwj</sup> Said **[26:214] And warn your nearest relations, and they are the Clan of Abdul Muttalib<sup>as</sup> themselves, the males from them and the females.** There aren't among them from the people of the households of the Qureysh, nor from the Arabs anyone, nor among them, nor from them in this Khums from any of their friends, and the charities of the people has been Made permissible for their friends, and they and the people are equal.

وَ مَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَ أَبُوهُ مِنْ سَائِرِ فُرَيْشٍ فَإِنَّ الصَّدَقَاتِ نَحْلٌ لَهُ وَ لَيْسَ لَهُ مِنْ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ ادْعُوهُمْ لِآبَائِهِمْ

The one whose mother was from the Clan of Hashim and his father was from the rest of the Qureysh, so the charities would be Permissible for him and there wouldn't be anything for him from the Khums because Allah<sup>azwj</sup> the Exalted is Saying **[33:5] Assert their relationship to their fathers.**<sup>1</sup> (an extract, see the complete Hadith in Appendix I)

<sup>1</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 4

## A Syed get double reward and double punishment

الطبرسي: روى محمد بن أبي عمير، عن إبراهيم بن عبد الحميد، عن علي بن عبيد الله بن الحسين، عن أبيه، عن علي بن الحسين زين العابدين (عليه السلام)، أنه قال له رجل: إنكم أهل بيت مغفور لكم. قال: فغضب، و قال: «نحن أحرى أن يجري فينا ما أجرى الله في أزواج النبي (صلى الله عليه و آله) من أن يكون كما تقول، إنا نرى لمحسننا ضعفين من الأجر، و لمسيئنا ضعفين من العذاب». ثم قرأ الآيتين.

Al-Tabarsy – It has been reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Ubeydullah Bin Al-Husayn, from his father,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Zayn Al-Abideen<sup>asws</sup>, a man having said to him<sup>asws</sup>, ‘You<sup>asws</sup>, the People<sup>asws</sup> of the Household, there is Forgiveness for you<sup>asws</sup> all’. He<sup>asws</sup> got angry and said: ‘It is more exact that Allah<sup>azwj</sup> has Made to flow within us<sup>asws</sup> what He<sup>azwj</sup> Made to be in the wives of the Prophet<sup>saww</sup>, from that it should happen as you are saying. We<sup>asws</sup> see that our<sup>asws</sup> benevolent ones would get double the Recompense, and for our<sup>asws</sup> wrong-doers would get double the Punishment’.<sup>2</sup>

الحُسَيْنُ بْنُ الْحَسَنِ الْهَاشِمِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ بُنْدَارَ عَنِ السَّيَّارِيِّ عَنِ بَعْضِ الْبَغْدَادِيِّينَ عَنْ عَلِيِّ بْنِ بِلَالٍ قَالَ لَقِيَ هِشَامَ بْنَ الْحَكَمِ بَعْضَ الْخَوَارِجِ فَقَالَ يَا هِشَامُ مَا تَقُولُ فِي الْعَجَمِ يَجُوزُ أَنْ يَتَزَوَّجُوا فِي الْعَرَبِ قَالَ نَعَمْ قَالَ فَالْعَرَبُ يَتَزَوَّجُوا مِنْ قُرَيْشٍ قَالَ نَعَمْ قَالَ قُرَيْشٌ يَتَزَوَّجُ فِي بَنِي هَاشِمٍ قَالَ نَعَمْ قَالَ عَمَّنْ أَخَذْتَ هَذَا قَالَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ سَمِعْتُهُ يَقُولُ أَ تَتَكَاثَرُ دِمَاؤُكُمْ وَ لَا تَتَكَاثَرُ فُرُوجُكُمْ

Al Husayn Bin Al Hassan Al Hashimy, from Ibrahim Bin Is’haq Al Ahmar and Ali Bin Muhammad Bin Bundar, from Al Sayyari, from one of the Baghdadis, from Ali Bin Bilal who said,

‘Hisham Bin Al-Hakam met one of the foreigners, so he said, ‘O Hisham! What are you saying regarding the non-Arabs, are they allowed to marry among the Arabs?’ He said, ‘Yes’. He said, ‘So the Arabs can marry from Qureysh?’ He said, ‘Yes’. He said, ‘So the Qureysh can marry in the Clan of Hashim<sup>as</sup>?’ He said, ‘Yes’. He said, ‘From where did you take this?’ He said, ‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. I heard him<sup>asws</sup> saying: ‘Your blood is matching but your reproductive organs cannot?’

قَالَ فَخَرَجَ الْخَارِجِيُّ حَتَّى أَتَى أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ إِنِّي لَقَيْتُ هِشَامًا فَسَأَلْتُهُ عَنْ كَذَا فَأَخْبَرَنِي بِكَذَا وَ ذَكَرَ أَنَّهُ سَمِعَهُ مِنْكَ قَالَ نَعَمْ قَدْ قُلْتُ ذَلِكَ فَقَالَ الْخَارِجِيُّ فَهَذَا أَنَا دَا قَدْ جِئْتُكَ خَاطِبًا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّكَ لَكُفْرٌ فِي دِمْلِكَ وَ حَسْبِكَ فِي قَوْمِكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ صَانِعًا عَنِ الصَّدَقَةِ وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ فَتَكْرَهُ أَنْ تُشْرِكَ فِيهَا فَصَلَّلْنَا اللَّهُ بِهِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ مِثْلًا مَا جَعَلَ اللَّهُ لَنَا

He (the narrator) said, ‘So the foreigner went out until he came over to Abu Abdullah<sup>asws</sup>, so he said, ‘I met Hisham, and I asked him about such, so he informed me with such and such, and he mentioned that he had heard it from you<sup>asws</sup>. He<sup>asws</sup> said: ‘Yes, I<sup>asws</sup> have said that’. So the foreigner said, ‘So here I am with a marriage proposal’. So Abu Abdullah<sup>asws</sup> said to him: ‘You are a match regarding your blood, but your nobility among your people, but Allah<sup>azwj</sup> Mighty and Majestic Safeguarded us<sup>asws</sup> from the charity, and it is a dirt from the hands of the people. Thus, we<sup>asws</sup> abhor that we<sup>asws</sup> associate you in what Allah<sup>azwj</sup> has

<sup>2</sup> مجمع البيان 8: 556

Preferred us<sup>asws</sup> with, (as you are) the one whom Allah<sup>azwj</sup> has not Made for you the like of what Allah<sup>azwj</sup> has Made for us<sup>asws</sup>.

فَقَامَ الْخَارِجِيُّ وَ هُوَ يَقُولُ تَاللَّهِ مَا رَأَيْتُ رَجُلًا مِثْلَهُ قَطُّ رَدَّيْنِي وَ اللَّهُ أَفْبَحَ رَدُّ وَ مَا خَرَجَ مِنْ قَوْلِ صَاحِبِهِ .

So the foreigner arose and he was saying, 'By Allah<sup>azwj</sup>! I have not seen a man like him<sup>asws</sup> at all! He<sup>asws</sup> repulsed me, by Allah<sup>azwj</sup>, with the ugliest of repulsions, but still without contradicting his<sup>asws</sup> companion'.<sup>3</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى ص أَنَّهُ قَالَ: نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَ عَلِيٌّ وَ جَعْفَرٌ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ.

From Anas Bin Malik,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'We<sup>asws</sup> the Clan of Abdul Muttalib<sup>as</sup>, the chiefs of the inhabitants of the Paradise – I<sup>saww</sup>, and Ali<sup>asws</sup>, and Ja'far<sup>as</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> and Fatima<sup>asws</sup>'.<sup>4</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ أَنَسًا مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَسَأَلُوهُ أَنْ يُسْتَعْمِلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَنَحْنُ أَوْلَى بِهِ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لِكَيْفِي قَدْ وَعِدْتُ الشَّفَاعَةَ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A group of people from the Clan of Hashim came over to Rasool-Allah<sup>saww</sup>. So they asked him<sup>saww</sup> that he<sup>saww</sup> should utilise them upon the (collection of the) charities of the livestock, and they said, 'Can there happen to be for us this portion which Allah<sup>azwj</sup> has Made it to be for the workers over it, so we are the closes with it'. So Rasool-Allah<sup>saww</sup> said: 'O sons of Abdul Muttalib<sup>as</sup>! The charity is neither Permissible for me, nor for you all, but I<sup>saww</sup> have been Promised the intercession'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ اللَّهُ لَقَدْ وَعِدَهَا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذْتُ بِحَلْقَةِ بَابِ الْجَنَّةِ أَ تَرَوْنِي مُؤْتِرًا عَلَيْكُمْ غَيْرَكُمْ .

Then Abu Abdullah<sup>asws</sup> said: 'By Allah<sup>azwj</sup> he<sup>saww</sup> has been Promised it. So what is your thinking, O sons of Abdul Muttalib<sup>asws</sup>! When I<sup>asws</sup> grab the ring of the door of the Paradise, do you see me<sup>asws</sup> giving preference to others over you all?'<sup>5</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ( عَلَيْهِ السَّلَام ) وَ امْرَأَتَهُ وَ بَيْتَهُ مِنْ أَهْلِ الْجَنَّةِ

<sup>3</sup> Al Kafi – V 5 – The Book of Marriage Ch 22 H 3

<sup>4</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 7 H 16

<sup>5</sup> Al Kafi – V 4 – The Book of Zakat Ch 83 H 1

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Suleyman Bin Ja'far who said,

'I heard Al-Reza<sup>asws</sup> saying: 'Ali Bin Abdullah son of Al-Husayn Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his wife and his sons are from the inhabitants of the Paradise'.

ثُمَّ قَالَ مَنْ عَرَفَ هَذَا الْأَمْرَ مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ ( عليها السلام ) لَمْ يَكُنْ كَالنَّاسِ .

Then he<sup>asws</sup> said: 'The ones who recognise this matter (Al-Wilayah), from the children of Ali<sup>asws</sup> and Fatima<sup>asws</sup>, do not happen to be like the (ordinary) people'.<sup>6</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي الْوَشَّاءُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَمَرَ الْحَلَّالُ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ ( عليه السلام ) أَخْبِرْنِي عَمَّنْ عَانَكَ وَ لَمْ يَعْرِفْ حَقَّكَ مِنْ وُلْدِ فَاطِمَةَ هُوَ وَ سَائِرُ النَّاسِ سَوَاءٌ فِي الْعِقَابِ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عليه السلام ) يُقُولُ عَلَيْهِمْ ضِعْفًا الْعِقَابِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, 'Al Washha narrated to me saying, 'Ahmad Bin Umar Al Hallal narrated to us saying,

'I said to Abu Al-Hassan<sup>asws</sup>, 'Inform me about the one who opposes you<sup>asws</sup> and does not recognise your<sup>asws</sup> right, from the children of Syeda Fatima<sup>asws</sup>. Would he and the rest of the people, be equal in the Punishment?' So he<sup>asws</sup> said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: 'Upon them would be double the Punishment'.<sup>7</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ قَالَ سَأَلْتُ الرَّضَا ( عليه السلام ) قُلْتُ لَهُ الْجَائِدُ مِنْكُمْ وَ مِنْ غَيْرِكُمْ سَوَاءٌ فَقَالَ الْجَائِدُ مِنَّا لَهُ دُنْبَانٌ وَ الْمُحْسِنُ لَهُ حَسَنَتَانِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I asked Al-Reza<sup>asws</sup> saying to him<sup>asws</sup>, 'The rejecter from you all and others, are they equal?' So he<sup>asws</sup> said: 'The rejecter from us<sup>asws</sup>, for him are two sins, and the good doer, for him are two good deeds (is doubled up)'.<sup>8</sup>

## Kuff (Match):

فَأَمَّنَ النَّبِيُّ ص عَلَى دُعَائِهِ وَ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ إِنَّ اللَّهَ قَدْ أَعْطَى فَاطِمَةَ فِي الدُّنْيَا ذَلِكَ أَنَا أَبُوهَا وَ مَا أَحَدٌ مِنَ الْعَالَمِينَ مِثْلِي وَ عَلَيٌّ بَعْلُهَا وَ لَوْ لَا عَلِيُّ مَا كَانَ لِفَاطِمَةَ كُفُوٌ أَبَدًا وَ أَعْطَاهَا الْحُسْنَ وَ الْحُسَيْنَ وَ مَا لِلْعَالَمِينَ مِثْلَهُمَا سَيِّدًا سَبَابِ الْأَنْبِيَاءِ وَ سَيِّدًا أَهْلِ الْجَنَّةِ

So the Prophet<sup>saww</sup> said Ameen upon his supplication and turned to his<sup>saww</sup> companions and he<sup>saww</sup> said: 'Allah<sup>azwj</sup> has already Given that to (Syeda) Fatima<sup>asws</sup> in the world. I<sup>saww</sup> am her<sup>asws</sup> father, and there is no one from the universe like me<sup>saww</sup>, and Ali<sup>asws</sup> is her<sup>asws</sup> husband.

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 1

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 2

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 88 H 4

And had it not been for Ali<sup>asws</sup>, there would not have been a match for (Syeda) Fatima<sup>asws</sup>, ever! And He<sup>azwj</sup> Gave her<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and there isn't for the universe the likes of them<sup>asws</sup>. They<sup>asws</sup> are the chiefs of the tribes of the Prophets<sup>as</sup> and chiefs of the people of the Paradise'.

وَكَانَ بِإِزَائِهِ الْمِقْدَادُ وَ ابْنُ عُمَرَ وَ عَمَّارٌ وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ وَ أَزِيدُكُمْ؟ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ صَ أَتَانِي الرُّوحُ الْأَمِينُ يُعْنِي حَبْرَيْلَ عَ وَ قَالَ إِنَّهَا إِذَا هِيَ فُضِّتْ وَ دُفِنَتْ يَسْأَلُهَا الْمَلَكَانِ فِي قَبْرِهَا مَنْ رَبُّكَ؟ فَتَقُولُ اللَّهُ رَبِّي فَيَقُولَانِ مَنْ نَبِيُّكَ؟ فَتَقُولُ أَبِي فَيَقُولَانِ فَمَنْ وَلِيُّكَ؟ فَتَقُولُ هَذَا الْقَائِمُ عَلَى شَفِيرِ قَبْرِي عَلِيُّ بْنُ أَبِي طَالِبٍ

And he<sup>saww</sup> was confronting Al-Miqdad<sup>as</sup>, and Ibn Umar, and Ammar, and Salman<sup>as</sup>, may Allah<sup>azwj</sup> be Pleased with them, and he<sup>saww</sup> said: 'Shall I<sup>saww</sup> increase for you all?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!'. He<sup>saww</sup> said: 'The Trustworthy Spirit came to me<sup>saww</sup>, meaning Jibraeel<sup>as</sup>, and said, 'She<sup>asws</sup>, when she<sup>asws</sup> passes away and buried, the two Angels would ask her in her<sup>asws</sup> grave, 'Who is your<sup>asws</sup> Lord<sup>azwj</sup>? So she<sup>asws</sup> would be saying: 'Allah<sup>azwj</sup> is my<sup>asws</sup> Lord<sup>azwj</sup>'. They would be saying, 'Who is your<sup>asws</sup> Prophet<sup>saww</sup>? So she<sup>asws</sup> would be saying: 'My<sup>asws</sup> father<sup>asws</sup>'. They would be saying, 'So who is your<sup>asws</sup> Guardian<sup>asws</sup>? So she<sup>asws</sup> would be saying: 'This one standing upon the edge of my<sup>asws</sup> grave, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

أَلَا وَ أَزِيدُكُمْ مِنْ فَضْلِهَا؟ إِنَّ اللَّهَ قَدْ وَكَّلَ بِهَا رَعِيلاً مِنَ الْمَلَائِكَةِ يَحْفَظُونَهَا مِنْ بَيْنِ يَدَيْهَا وَ مِنْ خَلْفِهَا وَ عَنْ يَمِينِهَا وَ عَنْ شِمَالِهَا وَ هُمْ مَعَهَا فِي حَيَاتِهَا وَ عِنْدَ قَبْرِهَا بَعْدَ مَوْتِهَا يُكْتَبُونَ الصَّلَاةَ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنَيْهَا

Indeed! Shall I<sup>saww</sup> increase for you all of her<sup>asws</sup> merits? Allah<sup>azwj</sup> has Allocated a group of Angels with her<sup>asws</sup>, protecting her<sup>asws</sup> from front, and from behind, and from right and from her<sup>asws</sup> left, and they would be with her<sup>asws</sup> during her<sup>asws</sup> lifetime and by her<sup>asws</sup> grave after her<sup>asws</sup> passing away, frequenting the *Salawat* upon her<sup>asws</sup> and upon her<sup>asws</sup> father<sup>saww</sup>, and her<sup>asws</sup> husband<sup>asws</sup>, and her<sup>asws</sup> two sons<sup>asws</sup>.

فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي وَ مَنْ زَارَ فَاطِمَةَ فَكَأَنَّمَا زَارَنِي وَ مَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَكَأَنَّمَا زَارَ فَاطِمَةَ وَ مَنْ زَارَ الْحُسَيْنَ وَ الْحَسَنَ فَكَأَنَّمَا زَارَ عَلِيًّا وَ مَنْ زَارَ دُرَيْتَهُمَا فَكَأَنَّمَا زَارَهُمَا

So the one who visits me<sup>asws</sup> after my<sup>saww</sup> expiry, so it is as if he has visited me<sup>saww</sup> during my<sup>saww</sup> lifetime, and the one who visits (Syeda) Fatima<sup>asws</sup> it is as if he has visited me<sup>saww</sup>, and the one who visits Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so it is as if he has visited (Syeda) Fatima<sup>asws</sup>, and the one who visits Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, so it is as if he has visited Ali<sup>asws</sup>, and the one who visits their<sup>asws</sup> children<sup>asws</sup>, so it is as if he has visited the two of them<sup>asws</sup>.

فَعَمَدَ عَمَّارٌ إِلَى الْعِقْدِ وَ طَيَّبَهُ بِالْمِسْكِ وَ لَقَّهَ فِي بُرْدَةٍ بَيِّنَةٍ وَ كَانَ لَهُ عَبْدٌ اسْمُهُ سَهْمٌ ابْتَاعَهُ مِنْ ذَلِكَ السَّهْمِ الَّذِي أَصَابَهُ بِحَيْبَرَ فَدَفَعَ الْعِقْدَ إِلَى الْمَمْلُوكِ وَ قَالَ لَهُ خُذْ هَذَا الْعِقْدَ فَادْفَعْهُ إِلَى رَسُولِ اللَّهِ صَ وَ أَنْتَ لَهُ فَأَخَذَ الْعِقْدَ فَأَتَى بِهِ رَسُولَ اللَّهِ صَ وَ أَخْبَرَهُ بِقَوْلِ عَمَّارٍ رَحِمَهُ اللَّهُ

So Ammar deliberated to the pendant and aromatised it with the musk and enveloped it in a Yemeny cloth. And it was so that he had a slave whose name was Sahn whom he had bought from that share which he had attained at Khyber. So he handed over the pendant to the slave and said to him, 'Take this pendant and hand it over to Rasool-Allah<sup>saww</sup>, and you are (also) for him<sup>saww</sup>'. So he came over to Rasool-Allah<sup>saww</sup> with it and informed him<sup>saww</sup> of the words of Ammar, may Allah<sup>azwj</sup> have Mercy on him.

فَقَالَ النَّبِيُّ ص انْطَلِقِي إِلَى فَاطِمَةَ فَادْفَعِي إِلَيْهَا الْعَقْدَ وَ أَنْتَ لَهَا فَجَاءَ الْمَمْلُوكُ بِالْعَقْدِ وَ أَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ فَأَخَذَتْ فَاطِمَةُ ع الْعَقْدَ وَ أَعْتَمَتِ الْمَمْلُوكُ فَضَحِكَ الْعُلَامُ فَقَالَتْ فَاطِمَةُ ع مَا يُضْحِكُكَ يَا غُلَامُ؟ فَقَالَ أَضْحَكُنِي عَظْمُ بَرَكَتِهِ هَذَا الْعَقْدِ أَشْبَعَ جَائِعاً وَ كَسَا عُرْيَاناً وَ أَعْنَى فَقِيْرًا وَ أَعْتَقَ عَبْدًا وَ رَجَعَ إِلَى رَبِّهِ.

So the Prophet<sup>saww</sup> Said: 'Go to (Syeda) Fatima<sup>asws</sup> and hand the pendant over to her<sup>asws</sup>, and you (also) are for her<sup>asws</sup>'. So the slave came over with the pendant and informed her<sup>asws</sup> of the words of Rasool-Allah<sup>saww</sup>. (Syeda) Fatima<sup>asws</sup> took the pendant and freed the slave. So the slave laughed. (Syeda) Fatima<sup>asws</sup> said: 'What makes you laugh O slave?' He said, 'It is the greatness of this pendant which makes me laugh. It satiated a hungry one, and clothed a bare one, and enriched a poor one, and freed a slave, and returned back to its (original) owner'.<sup>9</sup>

## The Famous Debate of 8<sup>th</sup> Imam-asws on the Merits of Sadat:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرَّضَا ع مَجْلِسَ الْمَأْمُونِ بِمَرْوٍ وَ قَدْ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ فَقَالَ الْمَأْمُونُ أَخْبِرُونِي عَنْ مَعْنَى هَذِهِ آيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَقَالَتْ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَقَالَ الرَّضَا ع لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعُرَّةَ الطَّاهِرَةَ

'Al-Reza<sup>asws</sup> attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. Al-Mamoun said, 'Inform me about the meaning of this Verse [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants**'. So the scholars said, 'Allah<sup>azwj</sup> Mighty and Majestic Intends by that the community, all of it'. So Al-Mamoun said, 'What are you<sup>asws</sup> saying, 'O Abu Al-Hassan<sup>asws</sup>? So he<sup>asws</sup> said: 'I<sup>asws</sup> am saying just as what they are saying, but I<sup>asws</sup> am saying, Allah<sup>azwj</sup> Mighty and Majestic Intends by that the clean offspring (of Rasool-Allah<sup>saww</sup>)'.

فَقَالَ الْمَأْمُونُ فَكَيْفَ عَنَى الْعُرَّةَ مِنْ دُونِ الْأُمَّةِ؟ فَقَالَ الرَّضَا ع إِنَّهُ لَوْ أَرَادَ الْأُمَّةَ كُلَّهَا لَكَانَتْ أَجْمَعَهَا فِي الْجَنَّةِ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ثُمَّ جَمَعَهُمْ كُلَّهُمْ فِي الْجَنَّةِ فَقَالَ جَنَّاتٌ عِدْنٍ يَدْخُلُونَهَا يُجَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ فَصَارَتْ الْوَرِثَةُ لِلْعُرَّةِ الطَّاهِرَةِ لَا لِغَيْرِهِمْ

Al-Mamoun said, 'So how does it Mean the offspring (only) besides the (whole) community?' Al-Reza<sup>asws</sup> said: 'It is so that if it Meant the community, all of it, they would (all) be gathered in the Paradise due to the Words of Allah<sup>azwj</sup> Blessed and High [35:32] **but from them is he who unjust to his own self, and of them is he who is moderate, and of**

<sup>9</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 3 H 44

**them is he who is foremost in deeds of goodness by Allah's Permission; that is the great virtue.** Then, all of them would be gathered in the Paradise, so He<sup>azwj</sup> Said **[35:33] Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold.** So it will come to be an inheritance for the clean offspring, not for others’.

فَقَالَ الْمَأْمُونُ مِنَ الْعِبْرَةِ الطَّاهِرَةُ؟ فَقَالَ الرِّضَا عَ الدِّينِ وَصَفَهُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً وَ هُمُ الدِّينِ قَالَ رَسُولُ اللَّهِ إِبْنِي مُخَلَّفٌ فِيكُمْ التَّقَلِّينَ كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ انظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا أَيُّهَا النَّاسُ لَا تَعْلَمُوهُمْ فَإِنَّهُ [فِي أَنَّهُمْ] أَعْلَمُ مِنْكُمْ

Al-Mamoun said, ‘Who are the clean offspring?’ So Al-Reza<sup>asws</sup> said: ‘Those whom Allah<sup>azwj</sup> the Exalted has Described in His<sup>azwj</sup> Book, and the Majestic and Mighty Said **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** And they<sup>asws</sup> are those for whom Rasool-Allah<sup>sawww</sup> said: ‘I<sup>sawww</sup> am leaving behind among you all, two weighty things – the Book of Allah<sup>azwj</sup> and my<sup>sawww</sup> offspring, the People of my<sup>sawww</sup> Household, and these two will never separate until they return to me<sup>sawww</sup> at the Fountain. Look at how they are opposing me<sup>sawww</sup> regarding them. O you people! Do not (try to) teach them<sup>asws</sup>, for they<sup>asws</sup> are more knowledgeable than you are!’

قَالَ الْعُلَمَاءُ أَخْبِرْنَا يَا أَبَا الْحَسَنِ عَنِ الْعِبْرَةِ أَمْ هُمُ الْأَلُّ أَوْ غَيْرَ الْأَلِّ؟ فَقَالَ الرِّضَا عَ هُمُ الْأَلُّ فَقَالَتِ الْعُلَمَاءُ فَهَذَا رَسُولُ اللَّهِ ص يُؤْتِرُ عَنْهُ أَنَّهُ قَالَ: أُمَّتِي آلِي وَ هَؤُلَاءِ أَصْحَابُهُ يُقُولُونَ بِالْخَيْرِ الْمُسْتَقَاضِ الَّذِي لَا يُمَكِّنُ دَفْعُهُ آلَ مُحَمَّدٍ أُمَّتَهُ

The scholars said, ‘Inform us, O Abu Al-Hassan<sup>asws</sup>, about the offspring, are they the family or other than the family?’ So Al-Reza<sup>asws</sup> said: ‘They<sup>asws</sup> are the family’. So the scholars said, ‘This is Rasool-Allah<sup>sawww</sup>. There is a Hadeeth from him<sup>sawww</sup> that he<sup>sawww</sup> said: ‘My<sup>sawww</sup> community is my<sup>sawww</sup> family, and they are his<sup>sawww</sup> companions. They are speaking with the goodness. It is widespread, which it is not possible to repel that the family of Muhammad<sup>sawww</sup> is his<sup>sawww</sup> community’.

فَقَالَ أَبُو الْحَسَنِ عَ أَخْبِرُونِي هَلْ نَحَرَّمُ الصَّدَقَةَ عَلَى الْأَلِّ؟ قَالُوا نَعَمْ قَالَ فَتَحَرَّمْ عَلَى الْأُمَّةِ قَالُوا لَا قَالَ هَذَا فَرَّقُوا مَا بَيْنَ الْأَلِّ وَ الْأُمَّةِ وَ يُحَكِّمُ أَيْنَ يَذْهَبُ بِكُمْ أَمْ صَرَبْتُمْ عَنِ الذِّكْرِ صَفْحاً أَمْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ؟ أَمْ مَا عَلِمْتُمْ أَنَّهُ وَقَعَتِ الْوِرَاثَةُ وَ الطَّهَارَةُ عَلَى الْمُصْطَفَيْنِ الْمُتَهْتَدِينَ دُونَ سَائِرِهِمْ؟

So Abu Al-Hassan<sup>asws</sup> said: ‘Inform me, if the charity Prohibited unto the family?’ They said, ‘Yes’. He<sup>asws</sup> said: ‘So, it is Prohibited upon the (whole) community?’ They said, ‘No’. He<sup>asws</sup> said: ‘This is the difference what is between the family and the community. Woe be unto you all! Where are you heading? Are you striking (examples) about the Zikr or are you an extravagant people? But, do you not know that the inheritance and the cleanliness occur upon the Chosen ones, the Guided ones, besides the rest of them?’

قَالُوا أَيْنَ يَا أَبَا الْحَسَنِ؟ قَالَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحاً وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَاثَةُ النُّبُوَّةِ وَ الْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ

They said, ‘Where (is this from the Quran), O Abu Al-Hassan<sup>asws</sup>?’ He<sup>asws</sup> said: ‘From the Words of Allah<sup>azwj</sup> Mighty and Majestic **[57:26] And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are**

**those who are guided, and most of them are transgressors.** Thus, the Guided ones came to be the inheritors of the Prophet-hood and the Book besides the transgressors.

أَمَا عَلِمْتُمْ أَنَّ نُوحًا عَ حِينَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ؟ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَهُ أَنْ يُنَجِّيَهُ وَ أَهْلَهُ فَقَالَ لَهُ رَبُّهُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٍ فَلَا تَسْتَعْلِنَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّي أُعْطِيكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

But, do you not know that Noah<sup>as</sup>, when he<sup>saww</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic and he<sup>as</sup> said **[11:45] And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges?** And that is because Allah<sup>azwj</sup> Mighty and Majestic Promised him<sup>as</sup> that He<sup>azwj</sup> would Save him<sup>as</sup> and his<sup>as</sup> family. So his<sup>as</sup> Lord<sup>azwj</sup> Said to him<sup>as</sup> **[11:46] He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant.**

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعِتْرَةَ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ؟ فَقَالَ أَبُو الْحَسَنِ عَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَانَ فَضْلَ الْعِتْرَةِ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ؟

So Al-Mamoun said, 'Has Allah<sup>azwj</sup> Merited the offspring over the rest of the people in the Decisive (Verses) of His<sup>azwj</sup> Book?' Abu Al-Hassan<sup>asws</sup> said: 'Certainly Allah<sup>azwj</sup> Mighty and Majestic Clarified the Merits of the offspring over the rest of the people in the Decisive (Verses) of His<sup>azwj</sup> Book'. So Al-Mamoun said, 'Where is that from the Book of Allah<sup>azwj</sup> Mighty and Majestic?'

فَقَالَ لَهُ الرَّضَا عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ قَالَ عَزَّ وَ جَلَّ فِي مَوْضِعٍ آخَرَ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

So Al-Reza<sup>asws</sup> said to him: 'In His<sup>azwj</sup> Words, the Mighty and Majestic **[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other.** And the Mighty and Majestic Said in another place **[4:54] Or are they envying the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.**

ثُمَّ رَدَّ الْمُخَاطَبَةَ فِي أَتْرٍ هَذَا إِلَى سَائِرِ الْمُؤْمِنِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ يَعْنِي الَّذِينَ عَزَّوهُمْ بِالْكِتَابِ وَ الْحِكْمَةِ وَ حَسَدُوا عَلَيْهِمَا فَقَوْلُهُ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا يَعْنِي الطَّاعَةَ لِلْمُصْطَفَيْنِ الطَّاهِرِينَ فَالْمُلْكُ هَاهُنَا هُوَ الطَّاعَةُ لَهُمْ

Then He<sup>azwj</sup> Returned to Address in the follow up of this to the rest of the Momineen, so He<sup>azwj</sup> Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you,** Meaning those whom He<sup>azwj</sup> had Acquainted with the Book and the wisdom, and they had been envied upon. Thus, His<sup>azwj</sup> Words, the Mighty and Majestic, **[4:54] Or are they envying the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.** Means the obedience to the Chosen ones, the clean ones. Therefore, the kingdom over here, it is the obedience to them<sup>asws</sup>.

قَالَتِ الْعُلَمَاءُ فَأَخْبَرْنَا هَلْ فَسَّرَ اللَّهُ عَزَّ وَ جَلَّ الْإِصْطِفَاءَ فِي كِتَابِهِ فَقَالَ الرَّضَا فَسَّرَ الْإِصْطِفَاءَ فِي الظَّاهِرِ سِوَى الْبَاطِنِ فِي اثْنَيْ عَشَرَ مَوْطِنًا وَ مَوْضِعًا فَأَوَّلَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ الْمُخْلِصِينَ هَكَذَا فِي قِرَاءَةِ أُيُوبَ وَ كَعْبٍ وَ هِيَ ثَابِتَةٌ فِي مُصْحَفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ هَذِهِ مَنْزِلَةٌ رَفِيعَةٌ وَ فَضْلٌ عَظِيمٌ وَ شَرَفٌ عَالٍ حِينَ عَنَى اللَّهُ بِذَلِكَ الْأَلَّ فَذَكَرَهُ لِرَسُولِ اللَّهِ ص فَهَذِهِ وَاحِدَةٌ

The scholars said, 'Inform us, has Allah<sup>azwj</sup> Mighty and Majestic explained the Choosing in His<sup>azwj</sup> Book?' So Al-Reza<sup>asws</sup> said: 'The Choosing is explained in the apparent, besides the hidden, in twelve places and subjects. The first of that are His<sup>azwj</sup> Words, the Mighty and Majestic **[26:214] And warn your nearest relations and your group of sincere ones**'. This is how it was in the recitation of my<sup>asws</sup> father<sup>asws</sup> and Ka'ab, and it is proven in the Parchment of Abdullah Bin Mas'ud, and this is its stature, and great merit, and high nobility, where Allah<sup>azwj</sup> Mighty and Majestic has Meant the Progeny<sup>asws</sup>. So He<sup>azwj</sup> Mentioned it for Rasool-Allah<sup>sawww</sup>. So this is one.

وَ الْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْهَلُهُ أَحَدٌ إِلَّا مُعَانِدٌ ضَالٌّ لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ يَنْتَظِرُ فِيهَا فَهَذِهِ الثَّانِيَةُ

And the second Verse regarding the Choosing are the Words of the Mighty and Majestic **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**. And this is the merit which no one is ignorant of except for an obstinate strayer, because it is a merit after the cleansing awaiting therein. So this is the second.

وَ أَمَّا الثَّالِثَةُ فَحِينَ مَيَّرَ اللَّهُ الطَّاهِرِينَ مِنْ خَلْقِهِ فَأَمَرَ نَبِيَّهُ ص بِالْمُبَاهَلَةِ بِهِمْ فِي آيَةِ الْإِيْتِهَالِ فَقَالَ عَزَّ وَ جَلَّ لَنْ يَا مُحَمَّدُ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَعَلْنَا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتِهَانِ فَتَجْعَلُنَا لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَأَبْرَزَ النَّبِيُّ ص عَلِيًّا وَ الْحُسَيْنَ وَ فَاطِمَةَ وَ قَرَنَ أَنْفُسَهُمْ بِنَفْسِهِ فَهَلْ تَدْرُونَ مَا مَعْنَى قَوْلِهِ تَعَالَى وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ

And as for the third, so when Allah<sup>azwj</sup> Distinguished the clean ones from His<sup>azwj</sup> creatuers, He<sup>azwj</sup> Commanded His<sup>azwj</sup> Prophet<sup>sawww</sup> with the imprecation by them<sup>asws</sup> in the Verse of the Imprecation. So the Mighty and the Majestic Said **[3:61] But whoever 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 invoke and make the Curse of Allah to be upon the liars**. So the Prophet<sup>sawww</sup> brought forward Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and paired their<sup>asws</sup> selves with himself<sup>sawww</sup>. So are you knowing what is the Meaning of His<sup>azwj</sup> Words, the Exalted **ourselves and yourselves?**

قَالَتِ الْعُلَمَاءُ عَنَى بِهِ نَفْسَهُ فَقَالَ أَبُو الْحَسَنِ ع غَلِطْتُمْ إِنَّمَا عَنَى بِمَا عَلَيَّ بَنُ أَبِي طَالِبٍ ع وَ بِمَا يَدُلُّ عَلَى ذَلِكَ قَوْلُ النَّبِيِّ ص حِينَ قَالَ لَتَنْتَهِيَنَّ بَنُو وَلِيَعَةٍ أَوْ لَا بَعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي يَعْنِي عَلِيًّا بَنُ أَبِي طَالِبٍ ع وَ عَنَى بِالْأَبْنَاءِ الْحُسَيْنَ وَ الْحُسَيْنَ وَ عَنَى بِالنِّسَاءِ فَاطِمَةَ ع فَهَذِهِ خُصُوصِيَّةٌ لَا يَتَقَدَّمُ لَهُمْ فِيهَا أَحَدٌ وَ فَضْلٌ لَا يَلْحَقُهُمْ فِيهِ بَشَرٌ وَ شَرَفٌ لَا يَسْبِقُهُمْ إِلَيْهِ خَلْقٌ إِنْ جَعَلَ نَفْسٌ عَلَيَّ كَنَفْسِهِ فَهَذِهِ الثَّالِثَةُ

The scholars said, 'It Means by it, himself<sup>sawww</sup>'. So Abu Al-Hassan<sup>asws</sup> said: 'You are wrong. But rather is Means by it, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and from what indicates upon that are the words of the Prophet<sup>sawww</sup> where he<sup>sawww</sup> said: 'I<sup>sawww</sup> shall finish them, the Clan of Waliyya, or I<sup>sawww</sup> shall send to them a man like myself<sup>sawww</sup>, meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And it Means by the 'sons', Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and it Means by 'the women',

Fatima<sup>asws</sup>. Thus, this is the speciality no one has preceded them<sup>asws</sup> to, and a merit no mortal is joined with them in it, and a nobility no creature has preceded them<sup>asws</sup> to, that he<sup>saww</sup> made the self of Ali<sup>asws</sup> like his<sup>saww</sup> own self. So this is the third.

وَأَمَّا الرَّابِعَةُ فإِخْرَاجُ النَّاسِ مِنْ مَسْجِدِهِ مَا خَلَا الْعِيْثَةَ حَتَّى تَكَلَّمَ النَّاسُ فِي ذَلِكَ وَ تَكَلَّمَ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ تَرَكْتَ عَلِيًّا فَأَخْرَجْتَنَا فَقَالَ رَسُولُ اللَّهِ ص مَا أَنَا تَرَكْتُهُ وَ أَخْرَجْتُكُمْ وَ لَكِنَّ اللَّهَ تَرَكَهُ وَ أَخْرَجَكُمْ/ وَ فِي هَذَا تَبَيَّنَ قَوْلُهُ ص لِغَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And as for the fourth, so he<sup>saww</sup> exited the people from his<sup>saww</sup> Masjid apart from the offspring, to the extent that the people talked regarding that, and Al-Abbas spoke and he said, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> left Ali<sup>asws</sup> and exited us?' So Rasool-Allah<sup>saww</sup> said: 'It was not I<sup>saww</sup> who left him<sup>asws</sup> and exited you all, but Allah<sup>azwj</sup> Left him<sup>asws</sup> and Exited you all'. And in this is the explanation of his<sup>saww</sup> words to Ali<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>'.

قَالَتِ الْعُلَمَاءُ فَأَيُّنَ هَذَا مِنَ الْقُرْآنِ قَالَ أَبُو الْحَسَنِ أَوْجَدُكُمْ فِي ذَلِكَ قُرْآنًا أَفْرُقُهُ عَلَيْكُمْ قَالُوا هَاتِ قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكَ مِمَّصْرَ بَيْتُونَاً وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فَفِي هَذِهِ الْآيَةِ مَنْزِلَةُ هَارُونَ مِنْ مُوسَى وَ فِيهَا أَيْضاً مَنْزِلَةُ عَلِيٍّ مِنْ رَسُولِ اللَّهِ ص حِينَ قَالَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ وَ مَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِي قَوْلِ رَسُولِ اللَّهِ ص حِينَ قَالَ إِلَّا أَنَّ هَذَا الْمَسْجِدَ لَا يَجِئُ لِحُجْبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ

The scholars said, 'So where is this from the Quran?' Abu Al-Hassan<sup>asws</sup> said: 'You will find this in the Quran. I shall recite it upon you all'. They said, 'Give!' He<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [10:87] **And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction).** So in this Verse is a status of Haroun<sup>as</sup> from Musa<sup>as</sup>, and therein as well is a status of Ali<sup>asws</sup> from Rasool-Allah<sup>saww</sup> where he<sup>saww</sup> said: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>saww</sup>', and along with this is an apparent evidence in the words of Rasool-Allah<sup>saww</sup> where he<sup>saww</sup> said: 'Except that this Masjid, there is no Permission for one with sexual impurity, except for Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>'.

قَالَتِ الْعُلَمَاءُ يَا أَبَا الْحَسَنِ هَذَا الشَّرْحُ وَ هَذَا الْبَيِّنَاتُ لَا يُوجَدُ عِنْدَكُمْ أَهْلُ بَيْتِ رَسُولِ اللَّهِ قَالَ أَبُو الْحَسَنِ وَ مَنْ يُنْكِرُ لَنَا ذَلِكَ وَ رَسُولُ اللَّهِ يَقُولُ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا فَحَقًّا أَوْضَحْنَا وَ شَرَحْنَا مِنْ الْفَضْلِ وَ الشَّرَفِ وَ التَّقْدِيمَةِ وَ الإِصْطِفَاءِ وَ الطَّهَارَةِ مَا لَا يُنْكِرُهُ مُعَانِدٌ وَ لِلَّهِ عَزَّ وَ جَلَّ الْحَمْدُ عَلَى ذَلِكَ فَهَذِهِ الرَّابِعَةُ

The scholars said, 'O Abu Al-Hassan<sup>asws</sup>! This commentary this statement is not found with you all, the People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>'. Abu Al Hassan<sup>asws</sup> said: 'And who can deny that to us<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> is saying: 'I<sup>saww</sup> am the city of Wisdom and Ali<sup>asws</sup> is its gate?' Therefore, the one who intends the city, so let him come to it from its gate. From among what I<sup>asws</sup> have clarified it, and commented on it from the merits, and the nobility, and the precedence, and the Choosing, and the cleanness what (even) an obstinate one cannot deny it. And for Allah<sup>azwj</sup> is the Praise upon that. So this is the fourth'.

وَ أَمَّا الْخَامِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتِ ذَا الْقُرْبَى حَقَّهُ خُصُوصِيَّةً خَصَّهُمُ اللَّهُ تَعَالَى الْعَرِيزُ الْجَبَّارُ بِهَا وَ اصْطَفَاهُمْ عَلَى الْأُمَّةِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ قَالَ ادْعُوا لِي فَاطِمَةَ فَدَعَيْتَ لَهُ فَقَالَ يَا فَاطِمَةُ قَالَتْ لَبَّيْكَ يَا رَسُولَ اللَّهِ

And as for the fifth, the Words of Allah<sup>azwj</sup> Mighty and Majestic [17:26] **And give to the near of kin his due** in particular. Allah<sup>azwj</sup>, the Exalted, the Mighty, the Compeller Particularised

them<sup>asws</sup> with it and Chose them over the community. So when this Verse was Revealed upon Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> said: 'Call Fatima<sup>asws</sup> for me<sup>saww</sup>'. So she<sup>asws</sup> was called for him<sup>saww</sup> and he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>!' She<sup>asws</sup> said: 'Here I<sup>asws</sup> am, O Rasool-Allah<sup>saww</sup>!'

فَقَالَ ص هَذِهِ فَدُكُ هِيَ بِنَاءٌ لَنْ يُوجَفَ عَلَيْهِ بِ خَيْلٍ وَ لَا رِكَابٍ وَ هِيَ لِي خَاصَّةٌ دُونَ الْمُسْلِمِينَ وَ قَدْ جَعَلْتُهَا لَكَ كَمَا أَمَرَنِي اللَّهُ فَخُذِيهَا لَكَ وَ لَوْلَاكَ فَهَذِهِ الْخَامِسَةُ

He<sup>saww</sup> said: 'This here is (Estate of) Fadak. It is from what a battle was never fought upon with the cavalry horses, nor camels, and it is for me<sup>saww</sup> exclusively without any share for the Muslims, and I<sup>saww</sup> have made it to be for you<sup>asws</sup> just as Allah<sup>azwj</sup> the High Commanded me<sup>saww</sup> for it. Therefore, take it for yourself<sup>asws</sup> and your<sup>asws</sup> children<sup>asws</sup>'. So this is the fifth.

وَ الْآيَةُ السَّادِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ هَذِهِ خُصُوصِيَّةٌ لِلنَّبِيِّ ص إِلَى يَوْمِ الْقِيَامَةِ وَ خُصُوصِيَّةٌ لِأَلِّدُونَ عَرِبَهُمْ وَ ذَلِكَ أَنَّ اللَّهَ حَكَى فِي ذِكْرِ نُوحٍ ع فِي كِتَابِهِ يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ لَكِنِّي أَرَأَيْتُمْ قَوْمًا جَاهِلُونَ

And the sixth Verse are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[42:23] Say: I do not ask of you any reward for it but love for my near relatives.** And this is especially for the Prophet<sup>saww</sup> up to the Day of Judgment and especially for the Progeny<sup>asws</sup> besides the others, and that is because Allah<sup>azwj</sup> Related in the Mention of Noah<sup>as</sup> in His<sup>azwj</sup> Book **[11:29] And, O people! I do not ask you for wealth in return for it; my Recompense is upon Allah and I am not going to drive away those who believe; they shall meet their Lord, but I see you as a people who are ignorant.**

وَ حَكَى عَزَّ وَ جَلَّ عَنْ هُوْدٍ ع أَنَّهُ قَالَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَ فَلَا تَعْقِلُونَ وَ قَالَ عَزَّ وَ جَلَّ لِبَنِي ص قُلْ يَا مُحَمَّدُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ لَمْ يَفْرِضِ اللَّهُ مَوَدَّتَهُمْ إِلَّا وَ قَدْ عَلِمَ أَنَّهُمْ لَا يَرْتَدُّونَ عَنِ الدِّينِ وَ لَا يَرْجِعُونَ إِلَى ضَلَالٍ أَبَدًا

And the Mighty and Majestic Related about Hud<sup>as</sup> that he<sup>as</sup> said **[11:51] O people! I do not ask of you any Recompense for it; my Recompense is only with Him Who Originated me; do you not then understand?** And the Mighty and Majestic Said to His<sup>azwj</sup> Prophet<sup>saww</sup> **[42:23] Say: O Muhammad<sup>saww</sup>! I do not ask of you any Recompense for it except for the cordiality for my near relatives.** And Allah<sup>azwj</sup> did not Impose their<sup>asws</sup> cordiality except and He<sup>azwj</sup> had Known that they<sup>asws</sup> will not be reneging from the Religion nor would they<sup>asws</sup> be returning to the straying, ever!

وَ أُخْرَى أَنْ يَكُونَ الرَّجُلُ وَادًّا لِلرَّجُلِ فَيَكُونُ بَعْضٌ عَدُوًّا لَهُ فَلَا يَسْلَمُ قَلْبُ الرَّجُلِ فَأَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ لَا يَكُونَ فِي قَلْبِ رَسُولِ اللَّهِ ص عَلَى الْمُؤْمِنِينَ شَيْءٌ فَفَرَضَ عَلَيْهِمْ مَوَدَّةَ ذَوِي الْقُرْبَى فَمَنْ أَخَذَ بِهَا وَ أَحَبَّ رَسُولَ اللَّهِ ص وَ أَحَبَّ أَهْلَ بَيْتِهِ لَمْ يَسْتَطِعْ رَسُولُ اللَّهِ أَنْ يُبْغِضَهُ وَ مَنْ تَرَكَهَا وَ لَمْ يَأْخُذْ بِهَا وَ أَبْغَضَ أَهْلَ بَيْتِهِ فَعَلَى رَسُولِ اللَّهِ أَنْ يُبْغِضَهُ لِأَنَّهُ تَرَكَ فَرِيضَةً مِنْ فَرَاغِضِ اللَّهِ

And another is that the man cannot happen to be cordial to the man and he happens to be partly inimical to him, so the heart of the man does not submit. So Allah<sup>azwj</sup> Mighty and Majestic Loved that there should not happen to be in the heart of Rasool-Allah<sup>saww</sup> anything against the Momineen, and He<sup>azwj</sup> Imposed upon them the cordiality of near relatives. Thus, the one who takes with it and loves Rasool-Allah<sup>saww</sup> and loves the People<sup>asws</sup> of his<sup>saww</sup> Household, there would not be a capacity for Rasool-Allah<sup>saww</sup> to hate him; and the one who

leaves it and does not take with it and hates the People<sup>asws</sup> of his<sup>saww</sup> Household, so it is upon Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> hates him, because he neglected an Obligation from the Obligations of Allah<sup>azwj</sup>.

فَأَيُّ فَضِيلَةٍ وَ أَيُّ شَرَفٍ يَتَقَدَّمُ هَذَا أَوْ يُدَانِيهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ عَلَى نَبِيِّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَمَقَامَ رَسُولِ اللَّهِ فِي أَصْحَابِهِ فَحَمِدَ اللَّهُ وَ أَنْتَى عَلَيْهِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ لِي عَلَيْكُمْ فَرْضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ؟ قُلْتُمْ يُجِبُهُ أَحَدٌ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِذَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَأْكُولٍ وَ لَا مَشْرُوبٍ فَقَالُوا هَاتِ إِذَا فَتَلَا عَلَيْهِمْ هَذِهِ الْآيَةَ فَقَالُوا أَمَا هَذَا فَتَعَمَّ فَمَا وَقَى بِهَا أَكْثَرَهُمْ

So which merit and which nobility can precede this or come near it. Therefore, Allah<sup>azwj</sup> Revealed this Verse upon His<sup>azwj</sup> Prophet<sup>saww</sup> [42:23] Say: **I do not ask of you any Recompense for it except for the cordiality for my near relatives.** So Rasool-Allah<sup>saww</sup> stood among his<sup>saww</sup> companion, and he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Lauded upon Him<sup>azwj</sup> and said: 'O you people! Allah<sup>azwj</sup> has Necessitated for me<sup>saww</sup> an Obligation upon you all, so would you perform it?' But no one answered him<sup>saww</sup>. So he<sup>saww</sup> said: O you people! It isn't to be with the gold nor silver nor foodstuff nor drinks'. So they said, 'Give!' When he<sup>saww</sup> recited this Verse to them, they said, 'As for this, so yes'. But, most of them were not loyal with it.

وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا أَوْحَى إِلَيْهِ أَنْ لَا يَسْأَلَ قَوْمَهُ أَجْرًا إِلَّا أَنْ اللَّهَ يُؤْفِيهِ أَجْرَ الْأَنْبِيَاءِ وَ مُحَمَّدٌ ص فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مَوَدَّةَ قَرَابَتِهِ عَلَى أُمَّتِهِ وَ أَمْرَهُ أَنْ يَجْعَلَ أَجْرَهُ فِيهِمْ لِيُؤَدُّوهُ فِي قَرَابَتِهِ بِمَعْرِفَةِ فَضْلِهِمْ الَّذِي أَحَبَّ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ فَإِنَّ الْمَوَدَّةَ إِذَا تَكُونُ عَلَى قَدْرِ مَعْرِفَةِ الْفَضْلِ

And Allah<sup>azwj</sup> Mighty and Majestic did not Send a Prophet<sup>saww</sup> except He<sup>azwj</sup> Revealed unto him<sup>as</sup> that he<sup>as</sup> should not ask his<sup>as</sup> people for a recompense except that Allah<sup>azwj</sup> would be Fulfilling the Recompense of the Prophets<sup>as</sup>. And (as for) Muhammad<sup>saww</sup>, Allah<sup>azwj</sup> Mighty and Majestic Necessitated the cordiality of his<sup>saww</sup> relatives upon his<sup>saww</sup> community and Commanded him<sup>saww</sup> that he<sup>saww</sup> makes his<sup>saww</sup> recompense among them that should be cordial regarding his<sup>saww</sup> relatives by recognition of their<sup>asws</sup> merits which Allah<sup>azwj</sup> Mighty and Majestic had Gifted to them<sup>asws</sup>, for the cordiality rather, would happen to be in accordance of the recognition of the merits.

فَلَمَّا أَوْحَى اللَّهُ ذَلِكَ تَقُولُ لِنَقْلِ وَحُوبِ الطَّاعَةِ فَتَمَسَّكَ بِهَا قَوْمٌ أَخَذَ اللَّهُ مِيثَاقَهُمْ عَلَى الْوَفَاءِ وَ عَانَدَ أَهْلَ الشَّقَاقِ وَ النِّفَاقِ وَ الْحَسَدِ وَ الْخُدُوأِ فِي ذَلِكَ فَصَرَّفُوهُ عَنْ حِدِّهِ الَّذِي حَدَّهُ اللَّهُ فَقَالُوا الْقَرَابَةُ هُمُ الْعَرَبُ كُلُّهَا وَ أَهْلُ دَعْوَتِهِ فَعَلَى أَيِّ الْحَالَتَيْنِ كَانَ فَقَدْ عَلِمْنَا أَنَّ الْمَوَدَّةَ لِلْقَرَابَةِ فَأَقْرَبُهُمْ مِنَ النَّبِيِّ ص أَوْلَاهُمْ بِالْمَوَدَّةِ وَ كُلَّمَا قَرَّبَتِ الْقَرَابَةُ كَانَتِ الْمَوَدَّةُ عَلَى قَدْرِهَا

So when Allah<sup>azwj</sup> Obligated that weight of the heaviness of the Obligation of the obedience, so a people attached with it. Allah<sup>azwj</sup> Took their Covenant upon the loyalty, and the people of wretchedness and hypocrisy and the envy were obstinate and they limited regarding that. So they left from its limits which Allah<sup>azwj</sup> had Limited it and they said, 'The relatives? They are the Arabs, all of them, and the people of his<sup>saww</sup> calling (converts). So upon which two states would it be?' So they had know that the cordiality is for the relatives, and the closest of them from the Prophet<sup>saww</sup> would be the most preferential of them with the cordiality, and everyone who was closer with the closeness, the cordiality would be upon its measurement.

وَ مَا أَنْصَفُوا نَبِيَّ اللَّهِ ص فِي حَيْطِيَّتِهِ وَ رَأْفَتِهِ وَ مَا مَنَّ اللَّهُ بِهِ عَلَى أُمَّتِهِ بِمَا تُعْجِزُهُ الْأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَيْهِ أَنْ لَا يُؤَدُّوهُ فِي دَرَجَتِهِ وَ أَهْلُ بَيْتِهِ وَ أَنْ يَجْعَلُوهُمْ مِنْهُمْ كَمَنْزِلَةِ الْعَيْنِ مِنَ الرَّأْسِ حِفْظًا لِرَسُولِ اللَّهِ وَ حُبًّا لِبَيْتِهِ

And they did not do justice to the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> regarding his<sup>saww</sup> care and his<sup>saww</sup> kindness, and whatever Allah<sup>azwj</sup> had Favoured with upon his<sup>saww</sup> community, from what the tongues are frustrated from describing the gratefulness upon, that they should not be hurting him<sup>saww</sup> with regards to his<sup>saww</sup> offspring and the People<sup>saww</sup> of his<sup>saww</sup> Household, and that they should make them<sup>asws</sup> from them at the status of the eyes from the head, preserving to Rasool-Allah<sup>saww</sup> and love for His<sup>azwj</sup> Prophet<sup>saww</sup>.

و فَكَيْفَ وَ الْقُرْآنَ يَنْطِقُ بِهِ وَ يَدْعُو إِلَيْهِ وَ الْأَخْبَارُ ثَابِتَةٌ بِأَنَّهُمْ أَهْلُ الْمَوَدَّةِ وَ الَّذِينَ فَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَعَدَ الْجَزَاءَ عَلَيْهَا فَمَا وَى أَحَدٌ بِهَا فَهَذِهِ الْمَوَدَّةُ لَا يَأْتِي بِهَا أَحَدٌ مُؤْمِنًا مُخْلِصًا إِلَّا اسْتَوْجَبَ الْجَنَّةَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رُؤُوسَاتِ الْجَنَّتَاتِ هُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

And how could they, and the Quran is speaking with it and calling towards it, and the Ahadeeth are affirming that they<sup>asws</sup> are the people<sup>asws</sup> of the cordiality, and those whose cordiality Allah<sup>azwj</sup> has Necessitated and Promised the Recompense upon it. But no one was loyal with it. Thus, this is the cordiality, no *Momin* would come with it sincerely except Allah<sup>azwj</sup> would Obligated the Paradise (for it) due to the Words of Allah<sup>azwj</sup> Mighty and Majestic in this Verse **[42:22] and those who believe and do righteous deeds shall be in the Gardens of the Paradise; they shall have whatever they desire in the Presence of their Lord: that is the Great Grace.**

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى مُمْسِرًا وَ مُبِينًا

That is what Allah<sup>azwj</sup> is Giving the glad tidings of to His<sup>azwj</sup> servant who are believing and doing righteous deeds **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**, explained and clarified’.

ثُمَّ قَالَ أَبُو الْحَسَنِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَثْوًى فِي نَفَقَتِكَ وَ فِيمَنْ يَأْتِيكَ مِنَ الْوُفُودِ وَ هَذِهِ أَمْوَالُنَا مَعَ دِمَائِكُمْ فَاحْكُمْ فِيهَا بَارًا مَأْجُورًا أَعْطِ مَا شِئْتَ وَ أَمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ

Then Abu Al-Hassan<sup>asws</sup> said: ‘My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from my<sup>asws</sup> grandfather<sup>asws</sup>, from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘The Emigrants and the Helpers gathered to Rasool-Allah<sup>saww</sup> and they said, ‘For you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup> for you there is a provision regarding your<sup>saww</sup> expenses, and regarding the ones who come to you<sup>saww</sup> from the delegation, and this here is our wealth with our blood. So decide righteously with regards to it as a recompense. We would give whatever you<sup>saww</sup> so desire and withhold whatever you<sup>saww</sup> so desire, from without any objection’.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الرُّوحَ الْأَمِينُ فَقَالَ يَا مُحَمَّدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى بَعْضِي أَنْ يَدُودُوا قَرَابَتِي مِنْ بَعْدِي فَخَرَجُوا فَقَالَ الْمُنَافِقُونَ مَا حَمَلَ رَسُولَ اللَّهِ عَلَى تَرْكِ مَا عَرَضْنَا عَلَيْهِ إِلَّا لِيُحْتَنَّا عَلَى قَرَابَتِهِ مِنْ بَعْدِهِ إِنَّ هُوَ إِلَّا شَيْءٌ أَقْرَبُ فِي بَحْلِيهِهِ وَ كَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيمًا

He<sup>asws</sup> said: ‘So Allah<sup>azwj</sup> Mighty and Majestic Caused the Trustworthy Spirit to descend unto him<sup>asws</sup>, and he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives** – meaning, ‘You should be cordial to my<sup>saww</sup> relatives from after me<sup>saww</sup>’. So they went out, and the hypocrites said, ‘Nothing carried Rasool-Allah<sup>saww</sup> upon neglecting what we presented to him<sup>saww</sup> except urging us

upon his<sup>saww</sup> relatives from after him<sup>saww</sup>, it is only a thing to be accepted in his<sup>saww</sup> gathering'. And that was grievous (to Rasool-Allah<sup>saww</sup>) from their words.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ جِبْرَائِيلَ عِ بَهْدِهِ الْآيَةَ أَمْ يَقُولُونَ افْتَرَاهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ هُوَ الْعَفُورُ الرَّحِيمُ فَبَعَثَ إِلَيْهِمُ النَّبِيَّ ص فَقَالَ هَلْ مِنْ حَدِيثٍ فَعَالُوا إِي وَ اللَّهُ يَا رَسُولَ اللَّهِ لَقَدْ قَالَ بَعْضُنَا كَلَاماً غَلِيظاً كَرِهْنَاهُ فَتَلَا عَلَيْهِمْ رَسُولُ اللَّهِ ص الْآيَةَ فَبَكَوْا وَ اشْتَدَّ بُكَائِهِمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَعْتَنُوا عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ فَهَذِهِ السَّادِسَةُ

So Allah<sup>azwj</sup> Mighty and Majestic Send down Jibraeel<sup>as</sup> with this Verse [46:8] **Or they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful.** So the Prophet<sup>saww</sup> sent a message to them and he<sup>saww</sup> said: 'Has anything new occurred?' They said, 'Yes, by Allah<sup>azwj</sup>, O Rasool-Allah<sup>saww</sup>! Some of us have said a serious speech. We abhorred it'. So Rasool-Allah<sup>saww</sup> recited at that the Verse, and they cried, and their crying intensified. So Allah<sup>azwj</sup> Mighty and Majestic Revealed [42:25] **And He it is Who Accepts repentance from His servants and Pardons the evil deeds and He knows what you are doing.** So this is the sixth.

وَ أَمَّا الْآيَةُ السَّابِعَةُ فَقَوْلُ اللَّهِ تَعَالَى إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً وَ قَدْ عَلِمَ الْمُعَانِدُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قِيلَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا التَّسْلِيمَ عَلَيْكَ وَ كَيْفَ الصَّلَاةُ قَالَ تَقُولُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ فَهَلْ بَيْنَكُمْ مَعَاشِرَ الْمُسْلِمِينَ فِي هَذَا خِلَافٌ؟ فَقَالُوا لَا

And as for the seventh Verse, so Allah<sup>azwj</sup> the Exalted is Saying [33:56] **Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission.** And the obstinate ones from them had known that when this Verse was Revealed, it was said, 'O Rasool-Allah<sup>saww</sup>! We have recognised the submission to you<sup>saww</sup>, and how is the Blessings (to be sent)?' He<sup>saww</sup> said: 'You should be saying, 'O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> just as You<sup>azwj</sup> Sent Blessings upon Ibrahim<sup>as</sup> and the Progeny of Ibrahim<sup>as</sup>, You<sup>azwj</sup> being the Praise-worthy, the Glorified'. Group of Muslims! So is there any differing between you all regarding this?' They said, 'No'.

قَالَ الْمَأْمُونُ هَذَا مَا لَا خِلَافَ فِيهِ أَصْلاً وَ عَلَيْهِ إِجْمَاعُ الْأُمَّةِ فَهَلْ عِنْدَكَ فِي الْأَلِ شَيْءٌ أَوْضَحَ مِنْ هَذَا فِي الْقُرْآنِ قَالَ أَبُو الْحَسَنِ ع نَعَمْ أَخْبَرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَسْ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنَى بِقَوْلِهِ يَسْ قَالَتِ الْعُلَمَاءُ يَسْ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

Al-Mamoun said, 'This is what there is no differing in it, originally, and upon it is the consensus of the community. Is there with you<sup>asws</sup> anything clearer than this in the Quran?' Abu Al-Hassan<sup>asws</sup> said: 'Yes. Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic [36:1] **Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path.** So who is Meant by His<sup>azwj</sup> Word 'Ya Saen'?' The scholars said, 'Ya Seen is Muhammad<sup>saww</sup>. No one has doubts in it'.

قَالَ أَبُو الْحَسَنِ ع فَإِنَّ اللَّهَ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلاً لَا يَبْلُغُ أَحَدٌ كُنْهَهُ وَ وَصَفَهُ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ع فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يُقَلِّمْ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ سَلَامٌ عَلَى آلِ يَسْ يَعْنِي آلَ مُحَمَّدٍ ص

Abu Al-Hassan<sup>asws</sup> said: 'Allah<sup>azwj</sup> Gave Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>asws</sup> certain merits from that no one can reach his<sup>saww</sup> nature and his<sup>saww</sup> description except the one who has the 'Aql' (pious wisdom). And that is because Allah<sup>azwj</sup> did not Greet upon anyone except upon His<sup>azwj</sup> Prophets<sup>as</sup>. So the Blessed and High Said [37:79] **Greetings upon Nuh among the nations**. And Said [37:109] **Greetings be upon Ibrahim**. And Said [37:120] **Greetings be on Musa and Haroun**. And did not Say: "Greetings be upon the Progeny of Musa<sup>as</sup> and Haroun<sup>as</sup>", and Said [37:130] **Greetings be on Progeny of Yaseen** – Meaning the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

فَقَالَ الْمَأْمُونُ قَدْ عَلِمْتُ أَنَّ فِي مَعْدِنِ النَّبِيِّ شَرْحَ هَذَا وَ بَيَانَهُ فَهَذِهِ السَّابِعَةُ

Al-Mamoun said, 'I have known that in the mine of Prophet-hood, there is an explanation of this and its declaration'. (Al-Reza<sup>asws</sup> said): 'So this is the seventh.

وَأَمَّا النَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ فَفَرَنَ سَهْمَهُ ذِي الْقُرْبَىٰ مَعَ سَهْمِهِ وَ سَهْمَ رَسُولِهِ فَهَذَا فَضْلٌ أَيْضاً بَيْنَ الْأَلِّ وَ الْأُمَّةِ لِأَنَّ اللَّهَ تَعَالَىٰ جَعَلَهُمْ فِي خَيْرٍ وَ جَعَلَ النَّاسَ فِي خَيْرٍ دُونَ ذَلِكَ وَ رَضِيَ لَهُمْ بِمَا رَضِيَ لِنَفْسِهِ وَ اصْطَفَاهُمْ فِيهِ فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِذِي الْقُرْبَىٰ

And as for the eighth, so Allah<sup>azwj</sup> Mighty and Majestic is Saying [8:41] **And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin**. Thus He<sup>azwj</sup> Paired the portion of the relatives with His<sup>azwj</sup> Portion and the portion of His<sup>azwj</sup> Rasool<sup>saww</sup>. So this is a merit as well between the Progeny<sup>asws</sup> and the people, because Allah<sup>azwj</sup> Exalted Made them<sup>asws</sup> to be in goodness and Made the people to be in goodness besides that, and was Pleased for them<sup>asws</sup> what He<sup>azwj</sup> was Pleased for Himself, and Chose them<sup>asws</sup> with regards to it. So He<sup>azwj</sup> Began with Himself<sup>azwj</sup>, then with His<sup>azwj</sup> Rasool<sup>as</sup>, then with the relatives.

فَكُلَّ مَا كَانَتْ مِنَ الْفِيءِ وَ الْعَيْمَةِ وَ غَيْرِ ذَلِكَ بِمَا رَضِيَهِ جَلَّ وَ عَزَّ لِنَفْسِهِ فَرَضِيَهُ لَهُمْ فَقَالَ وَ قَوْلُهُ الْحَقُّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ النَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Therefore, everything which was from *Al-Fey* and the booty and other than that from what the Majestic and Mighty is Pleased for Himself<sup>azwj</sup>, Necessitated for them. So He<sup>azwj</sup> Said and His<sup>azwj</sup> Word is the Truth [8:41] **And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin**. This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah<sup>azwj</sup> which [41:42] **Falsehood has not come to it from before it nor from after it; a Revelation from the Wise, the Praised One**.

وَ أَمَّا قَوْلُهُ وَ الْيَتَامَىٰ وَ الْمَسَاكِينَ فَإِنَّ الْيَتِيمَ إِذَا انْقَطَعَ قِيَمَةُ سَهْمِهِ [بُشْمُهُ] خَرَجَ مِنَ الْعَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ كَذَلِكَ الْمَسْكِينُ إِذَا انْقَطَعَ مَسْكِنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَعْنَمِ وَ لَا يَحِلُّ لَهُ أَخْذُهُ وَ سَهْمُ ذِي الْقُرْبَىٰ إِلَى يَوْمِ الْقِيَامَةِ قَائِمٌ فِيهِمْ لِلْعَنِيِّ وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَحَدٌ أَعْتَىٰ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا مِنْ رَسُولِهِ ص

And as for His<sup>azwj</sup> Words [8:41] **and the orphans and the needy**, 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, 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<sup>azwj</sup> Mighty and Majestic, nor (richer) than His<sup>azwj</sup> Rasool<sup>saww</sup>.

فَجَعَلَ لِنَفْسِهِ سَهْمًا مِنْهَا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَ لِنَفْسِهِ وَ لِرَسُولِهِ رَضِيَ لَهُمْ وَ كَذَلِكَ الْفِيءُ مَا رَضِيَ مِنْهُ لِنَفْسِهِ وَ لِنَبِيِّ رَضِيَ لِيذِي الْقُرْبَى كَمَا أَخْرَاهُمْ فِي الْعَيْمَةِ فَبَدَأَ بِنَفْسِهِ حَالَهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِهِمْ وَ قَرَنَ سَهْمَهُ بِسَهْمِ اللَّهِ وَ سَهْمِ رَسُولِهِ

So He<sup>azwj</sup> Made a share for Himself<sup>azwj</sup> from it and a share for His<sup>azwj</sup> Rasool<sup>saww</sup>. Whatever He<sup>azwj</sup> was Pleased for Himself<sup>azwj</sup>, and for His<sup>azwj</sup> Rasool<sup>saww</sup>, He<sup>azwj</sup> was Pleased for them<sup>asws</sup>. And similar to that is *Al-Fey*. Whatever He<sup>azwj</sup> was Pleased from it for Himself<sup>azwj</sup> and for His<sup>azwj</sup> Prophet<sup>saww</sup>, He<sup>azwj</sup> was Pleased for the near relatives, just as He<sup>azwj</sup> Informed them regarding the booty. So He<sup>azwj</sup> Began with Himself<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, then with His<sup>azwj</sup> Rasool<sup>saww</sup>, then with them<sup>asws</sup>, and their<sup>asws</sup> share is Paired with the Share of Allah<sup>azwj</sup> and the share of His<sup>azwj</sup> Rasool<sup>saww</sup>.

كَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَبَدَأَ قَبْلًا بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ وَ كَذَلِكَ آيَةُ الْوِلَايَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا فَجَعَلَ وَلَا يَتَّبِعُهُمْ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْعَيْمَةِ وَ الْفِيءِ

Similar to that is the obedience. He<sup>azwj</sup> Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those with Divine authority from among you.** He<sup>azwj</sup> Began with Himself<sup>azwj</sup> before, then with His<sup>azwj</sup> Rasool<sup>saww</sup>, then with the People<sup>asws</sup> of his<sup>saww</sup> Household. And similar to that is the Verse of the Wilayah **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe.** So He<sup>azwj</sup> Made their<sup>asws</sup> Wilayah with the obedience to the Rasool<sup>saww</sup>, being paired with His<sup>azwj</sup> obedience, just as He<sup>azwj</sup> Made their<sup>asws</sup> share with the share of the Rasool<sup>saww</sup> paired with His<sup>azwj</sup> Share in the booty and *Al-Fey*.

فَتَبَارَكَ اللَّهُ وَ تَعَالَى مَا أَعْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ رَسُولُهُ وَ نَزَّ أَهْلَ بَيْتِهِ فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ

So the Blessed and High, how great is His<sup>azwj</sup> Bounty upon the People<sup>asws</sup> of this Household. So when the story of the charity came, He<sup>azwj</sup> Removed His<sup>azwj</sup> Rasool<sup>saww</sup> and Removed the People<sup>asws</sup> of his<sup>saww</sup> Household, and He<sup>azwj</sup> Said **[9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah; and Allah is Knowing, Wise.**

فَهَلْ يَجْدُ فِي شَيْءٍ مِنْ ذَلِكَ أَنَّهُ جَعَلَ عَزَّ وَ جَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِيذِي الْقُرْبَى لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولُهُ نَزَّ أَهْلَ بَيْتِهِ لَا بَلْ حَرَّمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ 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

So, can you find in anything from that the Mighty and Majestic Made a Share to be for Himself<sup>azwj</sup>, or for His<sup>azwj</sup> Rasool<sup>saww</sup>, or for the relatives? Because, when He<sup>azwj</sup> Removed Himself<sup>azwj</sup> from the Charity, and Removed His<sup>azwj</sup> Rasool<sup>saww</sup>, (also) Removed the People<sup>asws</sup> of his<sup>saww</sup> Household. No! But, He<sup>azwj</sup> Prohibited upon them<sup>asws</sup>, because the charity is Prohibited upon Muhammad<sup>saww</sup> and the his<sup>saww</sup> Progeny<sup>asws</sup>, and it is the dirt of the people. It is not Permissible for them<sup>asws</sup> because they<sup>asws</sup> are clean from every filth and grime. So when Allah<sup>azwj</sup> Cleaned them<sup>asws</sup> and Chose them<sup>asws</sup>, was Pleased for them<sup>asws</sup> what He<sup>azwj</sup> was Pleased for Himself<sup>azwj</sup>, and Disliked for them<sup>asws</sup> whatever He<sup>azwj</sup> Disliked for Himself<sup>azwj</sup>, Mighty and Majestic. So this is the eighth.

وَأَمَّا التَّاسِعَةُ فَتَحْنُ أَهْلَ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِي مُحْكَمِ كِتَابِهِ فَسْتَعْلَمُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And, as for the ninth, so we<sup>asws</sup> are the People<sup>asws</sup> of the Reminder (Ahl Al-Zikr) whom Allah<sup>azwj</sup> the Exalted Speaks of in the Decisive (Verse) of His<sup>azwj</sup> Book **[16:43] so ask the People of the Reminder if you do not know**. So we<sup>asws</sup> are the People<sup>asws</sup> of the Reminder, therefore ask us<sup>asws</sup> if you are not knowing’.

فَقَالَتِ الْعُلَمَاءُ إِنَّمَا عَنَى بِذَلِكَ الْيَهُودَ وَالنَّصَارَى فَقَالَ أَبُو الْحَسَنِ ع سُبْحَانَ اللَّهِ وَ هَلْ يَجُوزُ ذَلِكَ إِذَا يَدْعُونَا إِلَى دِينِهِمْ وَ يَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِينِ الْإِسْلَامِ فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرْحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ؟

So the scholars said, ‘But rather, it Means by that the Jews and the Christians’. So Abu Al-Hassan<sup>asws</sup> said: ‘Glory be to Allah<sup>azwj</sup>! And it that allowed? When they are calling us to their Religion and are saying that it is superior that the Religion of Al-Islam?’ So Al-Mamoun said, ‘So is there with you<sup>asws</sup>, regarding that, an explanation opposite to what they are saying, O Abu Al-Hassan<sup>asws</sup>?’

فَقَالَ ع نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَثْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ فَهَذِهِ التَّاسِعَةُ

So he<sup>asws</sup> said: ‘Yes. The Reminder (Zikr) is Rasool-Allah<sup>saww</sup>, and we<sup>asws</sup> and his<sup>saww</sup> People<sup>asws</sup>, and that is clear in the Book of Allah<sup>azwj</sup> Mighty and Majestic where He<sup>azwj</sup> is Saying in Surah Al-Talaaq **[65:10] therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Messenger reciting to you the clear Verses of Allah**. Thus, the Reminder is Rasool-Allah<sup>saww</sup> and we<sup>asws</sup> are his<sup>saww</sup> People<sup>asws</sup>. So this is the ninth.

وَأَمَّا الْعَاشِرَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي آيَةِ التَّحْرِيمِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةَ إِلَى آخِرِهَا فَأَخْبِرُونِي هَلْ تَصْلُحُ ابْنَتِي وَ ابْنَةُ ابْنِي وَ مَا تَنَاسَلَ مِنْ صُلْبِي لِرَسُولِ اللَّهِ ص أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا لَا قَالَ فَأَخْبِرُونِي هَلْ كَانَتْ ابْنَةُ أَحَدِكُمْ تَصْلُحُ لَهُ أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا نَعَمْ

And as for the tenth, so Allah<sup>azwj</sup> Mighty and Majestic is Saying in the Verse of the Prohibition **[4:23] Forbidden to you are your mothers and your daughters and your sisters** – the Verse up to its end. So inform me<sup>asws</sup>! Is it correct for my<sup>asws</sup> daughter and the daughter of my<sup>asws</sup> son, and whatever is linked from my<sup>asws</sup> lineage to Rasool-Allah<sup>saww</sup>, you should marry her, if he<sup>saww</sup> was alive?’ They said, ‘No’. He<sup>asws</sup> said: ‘Then inform me<sup>asws</sup>,

would it be correct for a daughter of one of you that he<sup>saww</sup> marry her if he<sup>saww</sup> was alive?' They said, 'Yes'.

قَالَ فَنَفِي هَذَا بَيَانٌ لِأَنَّ مِنْ آلِهِ وَ لَوْ كُنْتُمْ مِنْ آلِهِ لَحَرَّمَ عَلَيْهِ بَنَاتِكُمْ كَمَا حَرَّمَ عَلَيْهِ بَنَاتِي لِأَنَّ مِنْ آلِهِ وَ أَنْتُمْ مِنْ أُمَّتِهِ فَهَذَا فَرْقٌ بَيْنَ  
الْأَلِ وَ الْأُمَّةِ لِأَنَّ الْأَلَّ مِنْهُ وَ الْأُمَّةُ إِذَا لَمْ تَكُنْ مِنَ الْأَلِّ لَيْسَتْ مِنْهُ فَهَذِهِ الْعَاشِرَةُ

He<sup>asws</sup> said: 'So in this is a clarification, as I<sup>asws</sup> from his<sup>saww</sup> Progeny<sup>asws</sup> and you are not from his<sup>saww</sup> Progeny<sup>asws</sup>, and had you been from his<sup>saww</sup> Progeny<sup>asws</sup>, your daughters would have been Prohibited unto him<sup>saww</sup>, and just as my<sup>saww</sup> daughter would be Prohibited unto him<sup>saww</sup>, because I<sup>asws</sup> am from his<sup>saww</sup> Progeny<sup>asws</sup> and you are from his<sup>saww</sup> community. So this is the difference between the Progeny<sup>asws</sup> and the community, because the Progeny<sup>asws</sup> is from him<sup>saww</sup>, and the community, when it does not happen to be from the Progeny<sup>asws</sup>, isn't from him<sup>saww</sup>. So this is the tenth.

وَ أَمَّا الْحَادِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ  
رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ إِلَى تَمَامِ الْآيَةِ وَ كَانَ ابْنُ خَالَ فِرْعَوْنَ فَتَسْبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضْفِهِ إِلَيْهِ بِدِينِهِ وَ كَذَلِكَ  
خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص يَوْلَادِنَا مِنْهُ وَ عَمَمْنَا النَّاسَ بِالَّذِينَ فَهَذَا الْفَرْقُ بَيْنَ الْأَلِّ وَ الْأُمَّةِ فَهَذِهِ الْحَادِيَةَ عَشَرَ

And as for the eleventh, so Allah<sup>azwj</sup> Mighty and Majestic is Saying in Surah Al-Momin on behalf of the words of the Momin man from the family of Pharaoh<sup>la</sup>, **[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?** – up to the completion of the Verse. And he was a son of the paternal uncle of Pharaoh<sup>la</sup>, so he was linked to Pharaoh<sup>la</sup> by his link, and he did not add to him with his<sup>la</sup> religion. And similar to that we<sup>asws</sup> are particularised from him<sup>saww</sup>, when we<sup>asws</sup> were from the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> by our<sup>asws</sup> lineage from him<sup>saww</sup>, and the people are generalised with the Religion. So this is the difference between the Progeny<sup>asws</sup> and the community. This is the eleventh.

وَ أَمَّا النَّائِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا فَخَصَّنَا اللَّهُ بِحَدِيثِ الْخُصُوصِيَّةِ إِذْ أَمَرْنَا بِإِقَامِ الصَّلَاةِ ثُمَّ خَصَّنَا مِنْ دُونِ الْأُمَّةِ  
فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ بَعْدَ نُزُولِ هَذِهِ الْآيَةِ تِسْعَةَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ خَمْسَ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ  
اللَّهُ وَ مَا أَكْرَمَ اللَّهُ أَحَدًا مِنْ ذُرِّيِّ الْأَنْبِيَاءِ مِثْلَ هَذِهِ الْكِرَامَةِ الَّتِي أَكْرَمْنَا بِهَا وَ خَصَّنَا مِنْ دُونِ جَمِيعِ أَهْلِ بَيْتِهِمْ

And as for the twelfth, so Allah<sup>azwj</sup> Mighty and Majestic is Saying **[20:132] And enjoin Salat upon your followers, and be constant at it.** So Allah<sup>azwj</sup> Particularised us<sup>asws</sup> with this speciality when He<sup>azwj</sup> Commanded with the establishment of the Salat, then Specialised us<sup>asws</sup> from besides the community. And it was so that Rasool-Allah<sup>saww</sup> would come to the door of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> after the Descent of this Verse for nine months, every day, at the attendance of every Salat, five times, and he<sup>saww</sup> was saying: 'May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup> all, and Allah<sup>azwj</sup> has not Honoured anyone from the offspring of the Prophets<sup>as</sup> with the like of this prestige which He<sup>azwj</sup> has Honoured us<sup>asws</sup> with, and Particularised us<sup>asws</sup> from besides the entirety of the People of their<sup>as</sup> Households'.

فَقَالَ الْمَأْمُونُ وَ الْعُلَمَاءُ جَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَجِدُ الشَّرْحَ وَ الْبَيَانَ فِيهَا اشْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

So Al-Mamoun and the scholars said, 'May Allah<sup>azwj</sup> Recompense you<sup>asws</sup> all, the People<sup>asws</sup> of the Household of your<sup>asws</sup> Prophet<sup>saww</sup> with goodness on behalf of the community. So we cannot find the explanations and the clarifications with regards to what is confusing upon us except with you<sup>asws</sup> all'.<sup>10</sup>

---

<sup>10</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 7 H 42

## Appendix I:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْعَبْدِ الصَّالِحِ ( عليه السلام ) قَالَ الْخُمْسُ مِنْ خَمْسَةِ أَشْيَاءٍ مِنَ الْعَنَائِمِ وَالْعَوَصِ وَمِنَ الْكُنُوزِ وَمِنَ الْمَعَادِنِ وَالْمَلَاخَةِ يُؤْخَذُ مِنْ كُلِّ هَذِهِ الصَّنُوفِ الْخُمْسُ فَيُجْعَلُ لِمَنْ جَعَلَهُ اللَّهُ تَعَالَى لَهُ وَيُقَسَّمُ الْأَرْبَعَةُ الْأَخْمَاسِ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَوَلِيَ ذَلِكَ

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from some of our companions,

(It has been narrated) from Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The fifth (Al-Khums) is from five things – from the spoils (of war), and the diving, and from treasures, and from the mines and the salt-works. The fifth (Khums) would be taken from all of these types and it would be made to be for the ones whom Allah<sup>azwj</sup> the Exalted Made it to be for, and four-fifths would be distributed upon the ones who fought upon it and the ones who supported that.

وَيُقَسَّمُ بَيْنَهُمُ الْخُمْسُ عَلَى سِتَّةِ أَشْهُمٍ سَهْمٌ لِلَّهِ وَ سَهْمٌ لِرَسُولِ اللَّهِ وَ سَهْمٌ لِذِي الْقُرْبَى وَ سَهْمٌ لِلْيَتَامَى وَ سَهْمٌ لِلْمَسَاكِينِ وَ سَهْمٌ لِأَبْنَاءِ السَّبِيلِ

And the fifth would be distributed upon six shares – a share being for Allah<sup>azwj</sup>, and a share for Rasool-Allah<sup>saww</sup>, and a share for the near of kin, and a share for the orphans, and a share for the poor, and a share for the children of the way (needy travellers).

فَسَهْمُ اللَّهِ وَ سَهْمُ رَسُولِ اللَّهِ لِأُولَى الْأَمْرِ مِنْ بَعْدِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَرِائَتْهُ فَلَهُ ثَلَاثَةٌ أَشْهُمٍ سَهْمَانِ وَرِائَتْهُ وَ سَهْمٌ مَشْرُومٌ لَهُ مِنَ اللَّهِ وَ لَهُ نِصْفُ الْخُمْسِ كَمَلًا وَ نِصْفُ الْخُمْسِ الْبَاقِي بَيْنَ أَهْلِ بَيْتِهِ

So the share of Allah<sup>azwj</sup> and the share of Rasool-Allah<sup>saww</sup> is for the Master<sup>asws</sup> of the Command (Wali Al-Amr) from after Rasool-Allah<sup>saww</sup> as an inheritance. Thus, for him<sup>asws</sup> would be three shares, two share as an inheritance and a share distributed for him<sup>asws</sup> (being near of kin) from Allah<sup>azwj</sup>, and for him<sup>asws</sup> would be half of the complete Khums; and the remaining half of the Khums would be between his<sup>asws</sup> family members.

فَسَهْمٌ لِيَتَامَاهُمْ وَ سَهْمٌ لِمَسَاكِينِهِمْ وَ سَهْمٌ لِأَبْنَاءِ سَبِيلِهِمْ يُقَسَّمُ بَيْنَهُمْ عَلَى الْكِتَابِ وَ السُّنَّةِ مَا يَسْتَعْتُونَ بِهِ فِي سَنَتِهِمْ فَإِنْ فَضَلَ عَنْهُمْ شَيْءٌ فَهُوَ لِلْوَالِي وَ إِنْ عَجَزَ أَوْ نَقَصَ عَنِ اسْتِعْنَائِهِمْ كَانَ عَلَى الْوَالِي أَنْ يُنْفِقَ مِنْ عِنْدِهِ بِقَدْرِ مَا يَسْتَعْتُونَ بِهِ

Therefore, the share of the orphans, and the share of the poor, and the share of the children of the way (needy travellers), he<sup>asws</sup> would distribute between them based upon the Book and the Sunnah what they would become needless with during their year. So if there is anything excess from them, so it would be for the Guardian<sup>asws</sup>, and if there is frustration or a deficiency for their becoming needless, it would be upon the Guardian<sup>asws</sup> that he<sup>asws</sup> spends from him<sup>asws</sup> by a measurement of what they could become needless with.

وَ إِنَّمَا صَارَ عَلَيْهِ أَنْ يُؤْتِيَهُمْ لِأَنَّ لَهُ مَا فَضَلَ عَنْهُمْ وَ إِنَّمَا جَعَلَ اللَّهُ هَذَا الْخُمْسَ خَاصَّةً لَهُمْ دُونَ مَسَاكِينِ النَّاسِ وَ أَبْنَاءِ سَبِيلِهِمْ عَوَضًا لَهُمْ مِنْ صَدَقَاتِ النَّاسِ تَنْزِيهًا مِنَ اللَّهِ لَهُمْ لِقَرَابَتِهِمْ بِرَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ كِرَامَةً مِنَ اللَّهِ لَهُمْ عَنْ أَوْسَاحِ النَّاسِ

And rather, it has come to be upon him<sup>asws</sup> that he<sup>asws</sup> prevents them, because for him<sup>asws</sup> is what is excess from them, and rather Allah<sup>azwj</sup> has Made the Khums to be especially for

them, besides the poor ones of the people and their needy travellers as an alternate for them from the charities of the people as a distinction from Allah<sup>azwj</sup> for them due to their near relationship with Rasool-Allah<sup>saww</sup> and a Prestige from Allah<sup>azwj</sup> for them, from the grime of the people.

فَجَعَلَ لَهُمْ خَاصَّةً مِنْ عِنْدِهِ مَا يُغْنِيهِمْ بِهِ عَنْ أَنْ يُصَيِّرَهُمْ فِي مَوْضِعِ الدُّلِّ وَالْمَسْكِنَةِ وَلَا تَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَهَؤُلَاءِ الَّذِينَ جَعَلَ اللَّهُ لَهُمُ الْخُمْسَ هُمْ قَرَابَةُ النَّبِيِّ (صلى الله عليه وآله) الَّذِينَ ذَكَرَهُمُ اللَّهُ فَقَالَ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَهُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذِّكْرُ مِنْهُمْ وَالْأُنثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بَيْتَاتِ قُرَيْشٍ وَلَا مِنْ الْعَرَبِ أَحَدٌ وَلَا فِيهِمْ وَلَا مِنْهُمْ فِي هَذَا الْخُمْسِ مِنْ مَوَالِيهِمْ وَقَدْ تَحِلُّ صَدَقَاتُ النَّاسِ لِمَوَالِيهِمْ وَهُمْ وَالنَّاسُ سَوَاءٌ

Thus, he<sup>asws</sup> makes it to be for them in particular, from Him<sup>azwj</sup> what they could be needless with that from coming into a place of disgrace and neediness. And there is no problem with the charities of some of them upon the others, and they are those for whom Allah<sup>azwj</sup> has Made the Khums. They are the near of kin of the Prophet<sup>saww</sup> whom Allah<sup>azwj</sup> has Mentioned, and He<sup>azwj</sup> Said **[26:214] And warn your nearest relations**, and they are the Clan of Abdul Muttalib<sup>as</sup> themselves, the males from them and the females. There aren't among them from the people of the households of the Qureysh, nor from the Arabs anyone, nor among them, nor from them in this Khums from any of their friends, and the charities of the people has been Made permissible for their friends, and they and the people are equal.

وَمَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَأَبُوهُ مِنْ سَائِرِ قُرَيْشٍ فَإِنَّ الصَّدَقَاتِ تَحِلُّ لَهُ وَ لَيْسَ لَهُ مِنَ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ ادْعُوهُمْ لِآبَائِهِمْ

The one whose mother was from the Clan of Hashim and his father was from the rest of the Qureysh, so the charities would be Permissible for him and there wouldn't be anything for him from the Khums because Allah<sup>azwj</sup> the Exalted is Saying **[33:5] Assert their relationship to their fathers.**

وَلِلْإِمَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ مِنْ هَذِهِ الْأَمْوَالِ صَفْوَهَا الْخَارِجَةَ الْفَارِغَةَ وَ الدَّابَّةَ الْفَارِغَةَ وَ الثَّوْبَ وَ الْمَتَاعَ بِمَا يُجِبُّ أَوْ يَشْتَهِي فَذَلِكَ لَهُ قَبْلَ الْوَسْمَةِ وَ قَبْلَ إِخْرَاجِ الْخُمْسِ وَ لَهُ أَنْ يَشُدَّ بِذَلِكَ الْمَالِ جَمِيعَ مَا يَنْبُوهُ مِنْ مِثْلِ إِعْطَاءِ الْمُؤَلَّفَةِ فُلُوبُهُمْ وَ غَيْرِ ذَلِكَ بِمَا يَنْبُوهُ

And for the Imam<sup>asws</sup> is the clean wealth that he<sup>asws</sup> should take from these wealth, the cleanest of it – the luxurious maid, and the luxurious animal, and the clothes and the chattels. Whatever he<sup>asws</sup> loves or desires, so that is for him before the distribution and before the extraction of the Khums. And for him<sup>asws</sup> is that he<sup>asws</sup> supports with that wealth the entirety of what he<sup>asws</sup> is represented with from the likes of grants to incline their hearts and other than that from what he<sup>asws</sup> is represented with.

فَإِنْ بَقِيَ بَعْدَ ذَلِكَ شَيْءٌ أَخْرَجَ الْخُمْسَ مِنْهُ فَفَسَّمَهُ فِي أَهْلِهِ وَ قَسَمَ الْبَاقِي عَلَى مَنْ وَ لِي ذَلِكَ وَ إِنْ لَمْ يَبْقَ بَعْدَ سَدِّ التَّوَابِ شَيْءٌ فَلَا شَيْءَ لَهُمْ وَ لَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الْأَرْضِيِّينَ وَ لَا مَا غَلَبُوا عَلَيْهِ إِلَّا مَا اخْتَوَى عَلَيْهِ الْعَشِيرُ

So if something were to remain after that, the Khums would be extracted from it and it would be distributed among his<sup>asws</sup> family and the remainder would be distributed upon the ones who is the governor of that, and if there does not remain anything after the support of the representatives, then there would not be anything for them. And there isn't anything for

the fighter from the (captured) lands, nor what they overcome upon except for what the army encompasses upon.

وَلَيْسَ لِلْأَعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَإِنْ قَاتَلُوا مَعَ الْوَالِي لَأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَالِحُ الْأَعْرَابِ أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَلَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مِنْ عَدُوِّهِ دَهَمَ أَنْ يَسْتَنْفِرَهُمْ فَيُقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْعَيْمَةِ نَصِيبٌ وَ سُنَّتُهُ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ

And there isn't anything for the Bedouins from the distribution and even though they may have found along with the administrator, because Rasool-Allah<sup>sawww</sup> reconciled with the Bedouins that he<sup>sawww</sup> would leave them to be in their houses and they would not emigrate upon the stipulation that if Rasool-Allah<sup>sawww</sup> is ever raided from his<sup>sawww</sup> enemies with a raid, they would make them flee and fight with them and there wouldn't be a share for them in the spoils, and his<sup>sawww</sup> Sunnah flows in them and in the others.

وَ الْأَرْضُونَ الَّتِي أُخِذَتْ عَنْهُ بِحَيْلٍ وَ رِجَالٍ فَهِيَ مَوْقُوفَةٌ مَشْرُوكَةٌ فِي يَدِ مَنْ يَعْمُرُهَا وَ يُجَيِّبُهَا وَ يَتَّوَمُّ عَلَيْهَا عَلَى مَا يُصَالِحُهُمُ الْوَالِي عَلَى قَدْرِ طَاقَتِهِمْ مِنَ الْحَقِّ النَّصْفِ أَوْ الثُّلُثِ أَوْ الثُّلُثَيْنِ وَ عَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَالِحاً وَ لَا يَضُرُّهُمْ

And the lands which are seized forcibly by cavalry horses and (infantry) men, so it would be suspended, left in the hands of the one who would build these and revive these, and look after upon these upon what the administrator would reconcile with them in accordance of their strength from the right, the half or the third or the two-third, and upon a measurement of what would happen to be correct for them, and he would not harm them.

فَإِذَا أُخْرِجَ مِنْهَا مَا أُخْرِجَ بَدَأَ فَأُخْرِجَ مِنْهُ الْعُشْرُ مِنَ الْجَمِيعِ مِمَّا سَقَتِ السَّمَاءُ أَوْ سَقِيَ سَيْحاً وَ نَصْفَ الْعُشْرِ مِمَّا سَقِيَ بِالْدَّوَالِي وَ النَّوَاضِحِ فَأَخَذَهُ الْوَالِي فَوَجَّهَهُ فِي الْجَهَةِ الَّتِي وَجَّهَهَا اللَّهُ عَلَى تَمَانِيَةِ أَشْهُمٍ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ

So if there comes forth from it what comes forth (harvest), so a tenth would be taken out from the entirety of what the sky has irrigated, or the clouds irrigate, and (it would be) half of the tenth (5%) from what is irrigated by the buckets or the dams. So the administrator would take it and divert it in the perspective which Allah<sup>azwj</sup> has Diverted, upon eight shares – for the poor, and the needy, and the workers upon it, and the ones inclined of hearts, and regarding (freeing) of the slaves, and the creditors, and in the Way of Allah<sup>azwj</sup>, and the needy traveller.

تَمَانِيَةِ أَشْهُمٍ يَقْسِمُ بَيْنَهُمْ فِي مَوَاضِعِهِمْ بِقَدْرِ مَا يَسْتَعْتُونَ بِهِ فِي سَنَتِهِمْ بِلَا ضَيْقٍ وَ لَا تَعْتِيرٍ فَإِنْ فَضَّلَ مِنْ ذَلِكَ شَيْءٌ رُدَّ إِلَى الْوَالِي وَإِنْ نَقَصَ مِنْ ذَلِكَ شَيْءٌ وَ لَمْ يَكْتَفُوا بِهِ كَانَ عَلَى الْوَالِي أَنْ يَمُونَهُمْ مِنْ عِنْدِهِ بِقَدْرِ سَعَتِهِمْ حَتَّى يَسْتَعْتُوا

(These) eight shares being distributed between them in their places by a measurement of what they could become needless with it during their years with neither being constricted nor being thrifty. So if there is anything excess from that, it would be returned to the administrator, and if something is deficient from that and they are not sufficed with it, it would be upon the administrator that he gifts it from him in accordance with their capacity until they become needless.

و يُؤْخَذُ بَعْدَ مَا بَقِيَ مِنَ الْعَشْرِ فَيُقْسَمُ بَيْنَ الْوَالِي وَ بَيْنَ شُرَكَائِهِ الَّذِينَ هُمْ عُمَّالُ الْأَرْضِ وَ أَكْرَتْهَا فَيُدْفَعُ إِلَيْهِمْ أَنْصِبًاؤُهُمْ عَلَى مَا صَلَحَهُمْ عَلَيْهِ وَ يُؤْخَذُ الْبَاقِي فَيَكُونُ بَعْدَ ذَلِكَ أَرْزَاقٌ أَعْوَانِهِ عَلَى دِينِ اللَّهِ وَ فِي مَصْلَحَةِ مَا يُتَوَبُّهُ مِنْ تَقْوِيَةِ الْإِسْلَامِ وَ تَقْوِيَةِ الدِّينِ فِي وُجُودِ الْجِهَادِ وَ غَيْرِ ذَلِكَ بِمَا فِيهِ مَصْلَحَةُ الْعَامَّةِ لَيْسَ لِنَفْسِهِ مِنْ ذَلِكَ قَلِيلٌ وَ لَا كَثِيرٌ

And he (the administrator) would take afterwards, whatever remains from the tenth, and it would be distributed between the administrator and his associated, those who work the earth and supervise it. So he would hand their shares to them upon what he can reconcile them upon, and he would take the remainder, so that it would happen to be a sustenance for his supporters upon the Religion of Allah<sup>saww</sup> and in the interests of what he is represented from the strengthening of Al-Islam and the strengthening of the Religion in its aspects of the Jihad and other than that, from what therein is the general interest of the people, and there isn't anything for himself from that, be it little or more.

وَ لَهُ بَعْدَ الْخُمْسِ الْأَنْفَالُ وَ الْأَنْفَالُ كُلُّ أَرْضٍ خَرِبَةٍ قَدْ بَادَ أَهْلُهَا وَ كُلُّ أَرْضٍ لَمْ يُوجِفْ عَلَيْهَا بِحَيْلٍ وَ لَا رِكَابٍ وَ لَكِنَّ صَلَحُوا صَلْحًا وَ أَعْطُوا بِأَيْدِيهِمْ عَلَى غَيْرِ قِتَالٍ وَ لَهُ رُؤُوسُ الْجِبَالِ وَ بَطُونُ الْأَوْدِيَةِ وَ الْأَجَامُ وَ كُلُّ أَرْضٍ مَيْتَةٍ لَا رَبَّ لَهَا وَ لَهُ صَوَابِي الْمُلُوكِ مَا كَانَ فِي أَيْدِيهِمْ مِنْ غَيْرِ وَجْهِ الْعَصَبِ لِأَنَّ الْعَصَبَ كُلَّهُ مَزْدُودٌ وَ هُوَ وَارِثٌ مَنْ لَا وَارِثَ لَهُ يَعْوَلُ مَنْ لَا حِيلَةَ لَهُ

And for him, after the Khums, is the Anfal, and the Anfal is every barren land which its people have perished, and every land not seized upon neither by a cavalry nor an infantry, but they have reconciled with a reconciliation and they have given with their own hands without any fighting. And for him (the administrator) would be the peaks of the mountains and the interior of the valleys, and the bushes, and every dead land with no owner for it; and for him would be the properties of the kings what was in their hands from without an aspect of usurpation, because the usurpation, all of it is returnable, and he would be an inheritor of the one who has no inheritor for him, and a supporter for whom there is no supporter for him.

وَ قَالَ إِنَّ اللَّهَ لَمْ يَبْرُكْ شَيْئًا مِنْ صُنُوفِ الْأَمْوَالِ إِلَّا وَ قَدْ قَسَمَهُ وَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ الْخَاصَّةَ وَ الْعَامَّةَ وَ الْفُقَرَاءَ وَ الْمَسَاكِينَ وَ كُلَّ صِنْفٍ مِنْ صُنُوفِ النَّاسِ

And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> did not neglects anything from the varieties of the wealth except and He<sup>azwj</sup> has Apportioned it and Given it to every one with a right, his right, the special and the general, and the poor and the needy, and every variety from the varieties of the people'.

فَقَالَ لَوْ عُدِلَ فِي النَّاسِ لَاسْتَعْنَوْا ثُمَّ قَالَ إِنَّ الْعَدْلَ أَخْلَى مِنَ الْعَسَلِ وَ لَا يَغْدُلُ إِلَّا مَنْ يُحْسِنُ الْعَدْلَ قَالَ وَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يُقْسِمُ صَدَقَاتِ الْبَوَادِي فِي الْبَوَادِي وَ صَدَقَاتِ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُ بَيْنَهُمْ بِالسَّوِيَّةِ عَلَى تَمَانِيَةٍ حَتَّى يُعْطِيَ أَهْلَ كُلِّ سَهْمٍ مِثْلًا وَ لَكِنَّهُ يُقْسِمُهَا عَلَى قَدْرِ مَنْ يَحْضُرُهُ مِنْ أَصْنَافِ التَّمَانِيَةِ عَلَى قَدْرِ مَا يُقِيمُ كُلَّ صِنْفٍ مِنْهُمْ يُقَدَّرُ لِسَنَّتِهِ

He<sup>asws</sup> said: 'If justice is done among the people, they would become needless'. Then he<sup>asws</sup> said: 'The justice is sweeter than the honey, and he cannot do justice except the one who is good of justice. And it was so that Rasool-Allah<sup>saww</sup> distributed the charities of the people of the valleys among the people of the valleys, and the charities of the people of the towns among the people of the towns, and he<sup>azwj</sup> did not apportion between them with the equalness upon the eight (categories) until he<sup>saww</sup> gave the people of each share, an eighth (of the total), but he<sup>saww</sup> distributed it upon a measurement of the ones who were present from the

eight varieties, upon a measurement of what each category from them could be able to stay for his year.

لَيْسَ فِي ذَلِكَ شَيْءٌ مَوْثُوتٌ وَلَا مُسَمًّى وَلَا مُؤَلَّفٌ إِنَّمَا يَضَعُ ذَلِكَ عَلَى قَدْرِ مَا بَرَىٰ وَمَا يَحْضُرُهُ حَتَّىٰ يَسُدَّ فَاقَةَ كُلِّ قَوْمٍ مِنْهُمْ وَإِنْ فَضَلَ مِنْ ذَلِكَ فَضْلًا عَرَضُوا الْمَالَ جُمْلَةً إِلَىٰ غَيْرِهِمْ

There isn't anything dedicated nor specified, nor written. But rather, that is upon a measurement of what he<sup>saww</sup> saw and what was presented to him<sup>saww</sup> until he<sup>saww</sup> eliminated the destitution of every people from them. And if there was an excess from that, he<sup>saww</sup> distributed the total wealth upon the others'.

وَالْأَنْفَالُ إِلَى الْوَالِيِّ وَكُلُّ أَرْضٍ فُتِحَتْ فِي أَيَّامِ النَّبِيِّ (صلى الله عليه وآله) إِلَى آخِرِ الْأَبَدِ وَمَا كَانَ أُفْتِيحًا بِدَعْوَةِ أَهْلِ الْجُورِ وَأَهْلِ الْعَدْلِ لِأَنَّ ذِمَّةَ رَسُولِ اللَّهِ فِي الْأَوَّلِينَ وَالْآخِرِينَ ذِمَّةٌ وَاحِدَةٌ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَى دِمَائُهُمْ وَيَسْعَى بِدِمَائِهِمْ أَدْنَاهُمْ

And the Anfal is to the administrator, and every land conquered during the days of the Prophet<sup>saww</sup> up to the last, for ever. And whatever was conquered by the calling of the people of tyranny and people of the justice, because the responsibility of Rasool-Allah<sup>saww</sup> among the former ones and the later ones, is one (and the same), because Rasool-Allah<sup>saww</sup> said: 'The Muslims are brethren. Their bloods are sufficed with and their responsibilities are strived for by the lowest of them'.

وَلَيْسَ فِي مَالِ الْخُمْسِ زَكَاةٌ لِأَنَّ فُقَرَاءَ النَّاسِ جُعِلَ أَرْزَاقُهُمْ فِي أَمْوَالِ النَّاسِ عَلَى تَمَائِيَةِ أَسْهُمٍ فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَجُعِلَ لِلْفُقَرَاءِ قَرَابَةِ الرَّسُولِ (صلى الله عليه وآله) نِصْفَ الْخُمْسِ فَأَعْنَاهُمْ بِهِ عَنْ صَدَقَاتِ النَّاسِ وَصَدَقَاتِ النَّبِيِّ (صلى الله عليه وآله) وَوَلِيَ الْأَمْرِ

And there isn't any Zakat in the wealth of the Khums, because the poor people, their sustenance is made to be in the wealth of the people upon eight portions, therefore there does not remain even one of them. And for the poor of the relatives of Rasool-Allah<sup>saww</sup> is half the Khums, so they are needless by it from the charities of the people, and the charities of the Prophet<sup>saww</sup> and the Master<sup>asws</sup> of the Command (Wali Al-Amr).

فَلَمْ يَبْقَ فَقِيرٌ مِنْ فُقَرَاءِ النَّاسِ وَلَا مَبْتَلٍ مِنْ فُقَرَاءِ قَرَابَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَّا وَقَدْ اسْتَعْنَى فَلَا فَقِيرَ وَلَا لَذَلِكَ لَمْ يَكُنْ عَلَى مَالِ النَّبِيِّ (صلى الله عليه وآله) وَالْوَالِي زَكَاةٌ لِأَنَّهُ لَمْ يَبْقَ فَقِيرٌ مُحْتَاجٌ وَلَكِنْ عَلَيْهِمْ أَشْيَاءٌ تُنَوِّبُهُمْ مِنْ وُجُودِهِمْ وَمِنْ تِلْكَ الْوُجُودِ كَمَا عَلَيْهِمْ .

Thus, there does not remain a poor one from the poor of the people, and there does not remain a poor one from the poor relatives of Rasool-Allah<sup>saww</sup> but they have been made needless. Therefore, there would be no poor ones due to that. The Zakat does not happen to be upon the wealth of the Prophet<sup>saww</sup> and the administrator because there does not remain a poor needy one, but upon them are things given to them from its perspective, and for them, from that perspective is like what is upon them'.<sup>11</sup>

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 130 H 4