

Explaining Verses of Rules in Outlawing Al-Ansab (Stone), Al-Azlam (Divining Arrows), Intoxicants and Gambling for Sheikh Al-Ansari-As a Model

By

Ayah Mohammed Nahu

Department of Quran Sciences/ Imam Al-Kadhim College (peace be upon him), Baghdad-Iraq

Email: n.nhoo@yahoo.com

Haitham Abd Al-Zahrah Ja'afar 2

Department of Quran Sciences/ Imam Al-Kadhim College (peace be upon him), Baghdad-Iraq

Abstract

Sheikh Al-Ansari started his book Al-Makasib with the forbidden gains section, which is the first section of the book Al-Makasib. This part appears to the observer that what is meant by profits is shops or what is bought and sold, but what the Sheikh wrote is completely different from this understanding. Rather, the intention of Sheikh Al-Ansari by forbidden profits is everything that a person earns from work, deed, or saying by hand, by tongue, or through himself, the ruler, such as fornication. Backbiting, lying, witchcraft and sorcery, and if this gain is without money or has no benefit, then it is earning bad deeds and disobedience, and man will be rewarded for it on the Day of Resurrection.

I examined three demands from this section of the earnings

I had begun with a preface

- a. The First Subject: The Linguistic Meaning of Al-Ansab, Al-Azlam, Intoxicants and Gambling
- b. The Second Subject: The Idiomatic Meaning of Al-Ansab, Al-Azlam, Intoxicants and Gambling
2. The Third Subject: His efforts in inferring Outlawing Al-Ansab, Al-Azlam, Intoxicants and Gambling
- a. These three topics are taboo, and if some people belittle them, in reality they are one of the destructive things in this world and the hereafter.

Before dealing with this topic, I would like to point out a necessary issue, which is that our research in this research is specialized in the transactions section: (and transactions are divided into two sections: contracts and provisions.

Contracts: marriage and what follows it, sales and what follows it, rents and its provisions, oaths, vows, emancipation, management, correspondence, mortgages, deposits, loan, sharecropping, allotments, guarantees, guarantees, transfers, agencies, endowments, alms, gifts, and bequests.

And if it is said: The contracts that are oaths and vows are rhythms, then divorce and redemption have interfered with them and other similar (Al-Dailami: 28)

There was an explicit verse regarding the prohibition of acquiring, playing, amusement, and preoccupation with alcohol, gambling, arrows, and arrows in the Almighty's saying: (O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid[282] it that you may be successful)) (Al-Ma'idah: Verse 90), and Almighty's saying: (Satan only

wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?) (Al-Ma'idah: Verse 91).

Then, in the interpretation and clarification of this verse there are narrations that indicate its sanctity and the sanctity of earning with it, and what is best indicated by Sheikh Al-Kulayni in his book al-Kafi. Among these narrations:

- 1 - (I asked Aba Abdullah about what God said: (And do not consume one another's wealth unjustly) (Al-Baqarah: Verse 188). He said: Quraysh used to gamble with his family and money, but God Almighty forbade them from that (Al-Kulayni, 1367 AH, 122).
- 2- (On the authority of Abu Jaafar, he said: When God revealed to the Messenger of God: (Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid [282] it that you may be successful)) (Al-Ma'idah: Verse 90). It was said: O Messenger of God, what is gambling? It was said: What are the monuments? He said: What they sacrificed to their gods? It was said: What are the arrows?
- 3- (Some of our companions said: The first thing that was revealed about the prohibition of alcohol was the Almighty's God Saying: (They ask you about wine [80] and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit) (Al-Baqarah: Verse 219). When this verse was revealed, the people felt that it was forbidden and that gambling was prohibited, and they knew that the sin is what should be done. Avoid it, and God does not burden them from every path, because he said: And there are benefits for people. Then God revealed another verse: (Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid [282] it that you may be successful)) (Al-Ma'idah: Verse 90). The first and second verse and more severe, for Almighty's saying: Satan only wants to cause between your animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?) (Al-Ma'idah: Verse 91). So he ordered to avoid it and explained the reasons that it has and for which it is forbidden, then God made it forbidden and revealed it in the fourth verse with what indicated In this verse mentioned above, Almighty God saying: (Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, [367] and oppression without right) (Al-Araf: Verse 33). And God said in the first verse: They ask you about wine [80] and gambling. Say, "In them is great sin and [yet, some] benefit for people) (Al-Baqarah: Verse 219). And God said in the fourth verse: (Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin) (Al-Araf: Verse 33). So God informed that sin is in wine and other things and that it is forbidden, and that is that if God wanted to presuppose an obligation, He sent it down one thing after another so that people would settle themselves on it and live in God's command and prohibition in it. to take it and less to alienate them from it (Al-Kulayni, 122).

Also, as was mentioned in the interpretation of the noble verse and the clarification of what is meant by the forbidden profit, which was mentioned by Al-Shahaidy in his book "Hidayat al-Talib to the secrets of the gains," he said: What was mentioned in the interpretation of al-Qummi on the authority of Abu al-Jarud on the authority of Abu Jaafar in the Almighty's saying: (Indeed, intoxicants, gambling)(Al-Ma'idah: Verse 90). He said: (As for wine, it is all intoxicating from the drink until he said, and as for gambling, it is dice and chess, and every gambling is gambling, because what is meant by gambling in it: is what you gamble with as mentioned in the narrations. These narrations indicate that all machines Gambling is included

in gambling, so it must be avoided according to the honorable verse (Al-Tabrizi, 401).

This is what was mentioned in the Qur'an and Sunnah regarding the prohibition in the blessed verse. As for what was mentioned in language and idiomatically, it is as it will be mentioned.

The First Subject: The Linguistic Meaning of Al-Ansab, Al-Azlam, Intoxicants and Gambling

First: Al-Ansab

Al-Ansab is plural, singular Nasub, and accusative: everything that built as a monument to be important figure (monument).

We begin with what Al-Farahidi said: (Al-Nasub: a stone that was set up and worshiped, and the blood of sacrifices was poured on it, and its plural form is Al-Ansab) (Al-Farahidi, 1410 AH: 136)

Then we commend the definition of what Al-Jawhari said: (Al-Nasub: What built as monument, then a servant is worshiped besides God Almighty...) (Al-Jawhari: 225).

We mention a third saying, Ibn Faris: (The monument is a stone that was built and worshiped, and it is said that it is the monument, and it is a stone set up between the hands of the idol, on which the blood of sacrifices to idols is poured) (Ibn Faris, 1404: 434).

So, it concluded the saying by Ibn Mandhoor: (Stones were set up around the Ka'aba and sacrificed on them for other than God Almighty, and the same was narrated on the authority of Mujahid, Qatadah, and Ibn Juraj who said: The monuments are set up of stones that they used to worship and offer sacrifices to them) (Ibn Mandhoor, 1405 AH: 760).

The researcher believes that the Arabic dictionaries do not differ about the definition of Al-Ansab, as all of them are known

Al-Ansab is the stones that are placed to slaughter the sacrifices in order to draw closer with them to other than God Almighty and associate partners with God, because they used to worship them instead of God.

Second: Al-Azlam

The word "Al-Ansab" is one of the strange words that the Qur'an used and mentioned in only two places, and it is rarely used in our time, and it may be misunderstood as the plural of Zalum and Zulum at the present time, It is used for men while lexicographers of the Arabic language interpret it into something else I try to summarize and clarify.

Al-Farahidi mentions: Al-Azlam linguistically: (Plural of Zalam - with the using the Fatih of Al-Zaa' and of Al-Lam, like a Jammal and a Sard - and -Qudaah- it means Arrows-that have neither feathers nor blades, which the Arabs used to swear by in the pre-Islamic era...) (Al-Farahidi: 75)

And as Al-Jawhari said: (Al-Azlam, the arrows with which the people of the pre-Islamic era used to swear) (Al-Jawhari: 1943).

And Ibn Faris defined it: (Zaa, lam and meem are an origin that indicates thinness and subtlety in smoothness. It might be different. The origin is Zalam and Zulam: a mug to be

divided by. They used to do that in the pre-Islamic era, and it was forbidden in Islam . (Ibn Faris: 18).

The research concluded that the definition of Al-Azlam does not differ much in the Arabic dictionaries, so it was known to the majority as the mugs made of arrows without feathers and blade, and their use for dividing in the matters of their lives. And Al-Azlam is plural of zalam, and the Al-Azlam were for the Quraysh in the pre-Islamic era written on them commands and prohibitions, and do and do not do, when Islam came, forbidding them.

Third: Al-Khamr (Wine)

One of the clear-meaning words in the Arabic linguistic usage is the word alcohol, but here we are looking at the origin of the meaning of the word alcohol in terms of the linguistic root and the point of similarity with the meanings of words close to it, such as the word alcohol and wine and so on.

Al-Jawhari explains to us: (Ibn Al-Arabi said, “Khamr is called Khamra” because it was left and fermented, and its fermentation: the change of its wind. She says of him: A man of wine, i.e. in the heels of a veil (Al-Jawhari: 249).

Then he repeated Ibn Faris saying: ((Khamr) Kha, Mim and Raa is one root that indicates covering and mixing in concealment. Khamr is the well-known drink. Al-Khalil said that wine is well-known, and its fermentation is its absorption and boiling (Ibn Faris: 215).

Al-Fayrouz Abadi prolonged saying: (Wine: what intoxicates grape juice, or general, like wine, and it may be mentioned, and the generality is more correct, because it is forbidden, and there is no wine in Madinah, and their drink was nothing but beer and dates, it was called wine because it ferments the mind and covers it, or because it was left until I realized and fermented, or because it is intoxicating the mind, i.e.: mixing with it, grapes, covering, and concealment, such as fermenting, drinking alcohol, shyness, and leave the dough and clay and so on until it is good, such as fermentation. And the verb, as beating and victory, which is leavening, and it has fermented, and by breaking: by immersion, and by stirring: what has seen you of trees and other things, and likewise, wine. And khumra, with inclusion: what is intoxicating in it, such as yeast and yeast, and the turbidity of wine, and a small mat of fronds, and roses, and things of perfume with which a woman paints to improve her face, and what is your mixture, i.e.: it is mixed with you from the wind, such as wine, motivating, good smell, thalth, and the pain of wine. And her headache and harm, such as the veil, or what mixed with its sugar.

And the wine giver, as a talker taken. Khamar: its seller of wine. And its fermentation: its realization and its boiling. The Khimar, half, is like wine, like covering it, and everything that covers something is its veil: it is also mentioned Al-Fayrouz Abadi said: “Akhamra and Khamr.. And do not smell your Khamr, i.e., what changed you from your condition, and what befell you. And wine from it: like a quilt. And the Awan does not know the wine is hit for the experienced and the knowledgeable, and a bowl with the seeds of the cabarets that are in the tree sticks. And he brought us wine, broken, and wine, stirred (Al-Fayrouz Abadi: 23).

The summary of the definitions is Khamr and Khamra, which is an intoxicant from a drink, and the mind brews, i.e. covers it, making the mind dazed and unfocused. Wine is made from many things, including grapes and beer, which means the beginning of the ripening of dates.

Fourth: Al-Maysir (Gambling)

The word Gambling in the Arabic language is rarely used because there are synonymous words for it, and these words have been used for its fame and circulation on the tongues of people, such as the word Gambling, betting and Murabaha, and for this reason, the necessity of the research necessitated that we investigate the meaning of the word gambling in Arabic dictionaries.

1- Ibn Faris: (Al-Maysir: gambling. From Al-Yasra: secrets of hand if it is not attached to it. The other word: the left hand. It is said: Tayassaro, as they took the same thing, it said: Tayassaro, its better (Ibn Faris: 156).

2- Ibn Madhoor said that gambling: (It is gambling with a mug in everything, and gambling: playing with a mug, makes it easy” Then he mentioned in another site: They ask you about wine and gambling; Mujahid said: Everything in it is gambling, so it is from Al-Maysir until the boys played with walnuts) (Ibn Madhoor: 298).

4- Al-Maysir: (playing with the mug) (Al-Fayrouz Abadi: 162).

So, gambling is gambling in the language of the Arabs, and gambling has many names, but the Qur’an referred to it with the word facilitator because the Quraish used to call gambling the word facilitator, and as it is known that the Qur’an was revealed in the language of Quraysh because they are the masters of the Arabs.

The Second Subject: The Idiomatic Meaning of Al-Ansab, Al-Azlam, Intoxicants and Gambling

First: Al-Ansab (The monuments)

There has been research into the difference between monuments and between idols or sculptures and statues

Al-Jassas said: (The difference between idols and monuments is that the idols are depicted and engraved, while the monuments are set up of stones) (Al-Jassas: 380).

Ibn al-Atheer mentioned in his book Al-Nahayah: (Al-Ansab is a stone that they used to set up in the pre-Islamic era, and they took it as an idol and worshiped it, and the plural: monuments) (Ibn Al-Atheer, 1399 AH: 60).

Likewise, Mahmud Abd Al-Rahman mentioned: (Al-Ansab): They are idols, and it was said: All that is worshiped besides God. Abd Al-Rahman, 2007: 311)

Saadi Abu Habib mentions to us, saying: (Al-Nasub (Singular of Al-Ansab): a sign that is set up at the limit, or the end. Ansab: What stones were erected around the Ka'aba in the pre-Islamic era, and they were erected on it. And slaughtered for other than God Almighty. And in the Glorious Qur’an, Almighty God said: (You who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid [282] it that you may be successful) (Al-Ma’idah: Verse 90). (Abu Habib, 1408: 354).

The difference between monuments and statues is that the first is what is taken for worship, and the second is an image made of stone or something else, whether it is taken for worship or not.

Second: Al-Azlam (Arrows)

1- Al-Baha'i said: (The arrows, the ten mugs were known among them, used together ten men, and they would buy a camel among themselves and slaughter it and divide it into parts, so it was said into ten parts, and it was said to twenty-eight parts, which is the best) (Al-Baha'i: 362).

2- Al-Bahrani also mentioned: (The arrows are their mugs by which they swear) (Al-Bahrani: 187).

Al-Azlam is not an idiomatic definition of it, but it is given in the same linguistic meaning, and it is in its linguistic meaning and has been the subject of legal rulings and a resource for research in jurisprudence.

Third: Al-Khamr (Wine)

1- Sheikh Al-Mufid said: (The forbidden wine in the text of the Qur'an is the drink from grapes if it reaches a severity to the point of intoxicating a person from drinking a lot of it, whether it is cooked, sunny, and there is no difference in the merit of the characteristic of wine among the people of the tongue) (Al-Mufid, 1410 AH: 798).

2- Al-Ragheb said: (Khamr: a name for every intoxicant, and some have it: a name for the one made from grapes and dates, as it was narrated from him: "Wine is from these two trees: the palm tree and the grapevine." Some of them gave it a name for the uncooked, then differed in the amount of cooking that falls from the cooked one. The name of the wine (Al-Isfahni: 299).

3- It is called the grape juice that intoxicates, and it may be meant by the most general. What is attached to wine: It is attached to wine everything that intoxicates and is not determined by what was mentioned in the texts or the words of the jurists, because the of sanctity is the title of intoxicant, so what intoxicates is related to alcohol in terms of sanctity (Al-Ansari: 332).

We summarize the definition with what Al-Mashkini said: (In the language and in the terminology of the jurists, it is an intoxicating drink made of grapes, dates, or other things. It is terminologically not fixed, yes, it is not far from being intended from some texts, and it is definitely forbidden (Al-Mashkini, 1419 AH: 228).

Fourth: (Gambling)

1- Al-Maysir of gambling and betting: (In the games of our time*: every game in which the victors often require something from the defeated) (Al-Jurjani: 179).

2- Al-Sharif Al-Murtadha said in his letters: (Al-Yasrun: The gamblers, taken from Al-Maysir. Al-Maysir: the gambling, and the plural is the Iysar) (Al-Murtadha, 1410 AH: 108).

3- Allama Al-Hilli said: (Al-Maysir everything they do, even the heels and nuts) (Al-Hilli: 582).

The Third Subject: His efforts in inferring Outlawing Al-Ansab, Al-Azlam, Intoxicants and Gambling***First: The sanctity of alcohol***

The sanctity of arrows, arrows, alcohol and gambling is one of the necessities of the Islamic religion, due to the significance of the Muslim Quranic verse among all Muslims, the Almighty said: (O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so

avoid[282] it that you may be successful)) (Al-Ma'idah: Verse 90).

Sheikh Al-Ansari cited the prohibition of alcohol in his book Al-Makasib by saying : (It is forbidden to earn money with wine and every liquid intoxicant and Al-Fuqa'a (It is intoxicating barley water, even if in a small percentage, and it is called (beer)), unanimously, by text and fatwa) (Al-Ansari: 24).

The speech here is clear from Sheikh Al-Ansari where alcohol is forbidden and every liquid intoxicant is like intoxicating drinks, even if their names are different and Al-Fuqa'a and he has separated them in the book Al-Makasib Al-Muharram and made them into the types of prohibited acquisition, then he made the issue in the section (acquisition with unclean objects except for what is excluded) that is, it is here He discusses the issue of earning by alcohol and its types and accessories, and the Sheikh's efforts were in the prohibition of earning by alcohol and every liquid intoxicant and Al-Fuqa'a.

1- Unanimity

2- The noble texts of the Prophet and Ahl Al-Bayt, including

A- On the authority of Abu Abdullah, he said: The Messenger of God said: Wine is of five: juice from grapevines, infusion from raisins, bits from honey, ale from barley, and wine from dates. (Al-Kulayni: 392).

B - (On the authority of Abi Abdullah that he said: God Almighty has never sent a prophet without the knowledge of God Almighty that if he completes his religion for him, the prohibition of alcohol is in it, and alcohol is still forbidden, for religion is only transformed from one trait to another. them without religion) (Al-Yamani: 95).

C - (Abu Abdullah was asked about wine, and he said: The Messenger of God said: "God has sent me as the mercy of the worlds and to destroy musical instruments, flutes, pre-Islamic matters, and idols. He is tormented or forgiven, and no slave of mine gives water to a young boy or a slave, but I will give him water like what he watered from the boiling water on the Day of Resurrection, tormented afterwards or forgiven". (Al-Shami: 396)

D- (On the authority of Abu Abdullah, he said: The Messenger of God said: Whoever belittles his prayer and does not return to the basin, no, by God, he does not obtain my intercession from drinking intoxicants and does not return to the basin, no, by God) (Abi Baseer: 400).

As for the narrations of Al-Fuqa'a:

A: (On the authority of Abu Jamila Al-Basri, he said: I was with Yunus in Baghdad, and while I was walking with him in the market, when the owner of the bubble opened his bubble and hit Yunus's dress, I saw him grieved for that until the sun went down, so I said to him: Do you not pray, O Abu Muhammad? I go home and wash this wine from my dress, he said: I said to him: Is this your opinion or something you narrate? He said: Hisham Ibn Al-Hakam told me that he asked Abu Abdullah about Al-Fuqa'a, and he said: Do not drink it, for it is unknown wine. If it gets on your clothes, wash it. (Al-Kulayni: 423).

B: (On the authority of Ammar bin Musa, he said: I asked Aba Abdullah about Al-Fuqa'a, and he said to me: It is wine) (Sadaqah: 424)

Third - Fatwas of jurists from both schools

1- Al-Tusi: (It is not permissible to sell alcohol, and according to it Al-Shafi'i said) (Al-Tusi,

1407 AH: 185).

- 2- Ibn Al-Buraj: (Chapter of Drinks: It is of three types: prohibited, disliked, and permissible. Muharram is the same wine and intoxicant from every drink, even if its types and types are different, be it grapes, raisins, dates, honey, wheat, or Barley or otherwise, and Al-Fuqa'a) (Ibn Al-Barraj, 1406 AH: 431).
- 3- Al-Sarkhasi Al-Hanafi: (It is not permissible for a Muslim to sell wine or eat its price. We have heard that from the Messenger of God, 'and in it there are two hadiths, one of which is his saying, 'God cursed ten wines, he mentioned in the sentence its seller, and the second is his saying, 'He who forbade drinking it prohibited selling it and eating its price) (Al-Sarakhsi :137).

What we have passed from the narrations reported from the people of the House of Infallibility and the opinions of the jurists of Islamic schools regarding the prohibition of selling alcohol and all intoxicants and liquids and Al-Fuqa'a.

Second: The inviolability of gambling

Sheikh Al-Ansari was exposed to the subject of gambling in the book "The Prohibited Earnings" in more than one place and in every place, he included it in an issue in terms of the specificity that this issue bears, and here we choose the most important places that he mentioned.

1 - It was mentioned in the second type of forbidden earnings: (What is forbidden to earn is what is forbidden to prohibit what is intended and it is divided) (Al-Ansari: 109). That is, the forbidden in gambling was gain, because what is meant by it is gain, and it is clear in the prohibition. Then he discussed the issue of the existence of gambling, which is forbidden in particular, as he said in the first section: (What is not intended from its existence in its own way except that which is forbidden, and they are matters) (Al-Ansari: 110). And because the presence of gambling is the same as the impurity of urine and blood, then it is impure in itself, not like the impure one who purifies with water, and he divided it into matters.

Then he talked about gambling machines as in the following title (including gambling machines of all kinds) (Al-Ansari: 116). That is, there are types of gambling, and it is not one type.

Then his efforts to infer the sanctity of slot machines:

(There is no apparent disagreement, and it is indicated by all of the foregoing in the structures of worship (Al-Ansari: 111)) (Al-Ansari: 116).

Here the Sheikh says that one of the things that it is forbidden to earn from without apparent disagreement, that is, we do not confuse us with the fact that they are disliked or permissible, some of the gambling machines and made them, as he says, as structures of worship. The sanctity of earning by gambling bales unanimously, and it is narrated on the authority of Tuhaf Al-Uqoul (Al-Harani: 335). Then the Sheikh added that the prohibition came in the prohibition of acquiring gambling bales from unanimously and narrated, as well as from the matter of eating money unjustly (all this, in addition to the fact that eating money in exchange for these things eats him unjustly, and to his saying 'and peace be upon him: (Indeed, if God forbids Something whose price has been forbidden) (Al-Ahsa'i: 110), on the basis that the prohibition of these matters is a prohibition of its predominant, even permanent benefits (Al-Ansari: 112).

2- (What it is forbidden to acquire, because it is a forbidden act in itself) (Al-Ansari: 163). The Sheikh made several issues for this type of earning. In the fifteenth issue, he

mentioned gambling and the prohibition of acquiring from it because it is a prohibited act and the detail in it lengthened.

Where he began his speech (gambling is forbidden unanimously and evidenced by the book (Almighty's God Saying: O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid [282] it that you may be successful)) (Al-Ma'idah: Verse 90). and Al-Sunnah mutawatirah (Al Hur: 52)) and made this issue four branches that we mention in the manner of indexing because prolonging in it is unnecessary.

A- Playing slot machines with a lien.

B- Playing on slot machines without betting.

C- Betting on playing with other machines intended for gambling.

D- Overcoming without compensation in a manner other than what is stipulated for the permissibility of the competition.

References

1. Abd Al-Rahman, Mahmoud (2007). *A Dictionary of Jurisprudential Terms and Words*, 1st Edition, Dar Al-Fadhila for Publishing, Distribution and Export, Egypt, Vol. 1, p. 311.
2. Abi Baseer, Sanad *Al-Ruwayah*, vol. 6, Chapter on wine. p. 400.
3. Abu Habib, S. Hamdi (1408 AH). *Fiqh Dictionary*, 2nd Edition, Dar Al-Fikr, Damascus - Syria, p. 354.
4. Al Hur, M. Al-Hassan. *Wasa'il al-Shi'ah*, vol. 11. Ch. 40, H. 5, p. 52.
5. Al-Ahsa'i, M. Ali, *Awali Al-Lala'*, Vol. 2, H. 301, p. 110.
6. Al-Ansari, M. Ali. *The Facilitated Fiqh Encyclopedia*, Volume 3, P. 332.
7. Al-Ansari, M. Muhammad, *Al-Makasib*, Part 1, p. 24, 109, 111, 112, 116, 163.
8. Al-Baha'i, B. Muhammad. *The Rise of the Two Suns and the Elixir of the Two Happiness*, investigated by: Muhammad Ismail ibn al-Husayn al-Mazandrani, Mashreq al-Shamsin, 1st Edition, Baseerti Library Publications – Qom, p. 362.
9. Al-Bahrani, S. Yusuf. *Al-Hadayek Al-Nazirah*, Vol. 18, p. 187.
10. Al-Dailami, H. Abdul-Aziz. Al-Alawi ceremony, investigation: Mohsen Al-Hussaini Al-Amini, Amir, Qom, p. 28.
11. Al-Farahidi, A. Ahmed (1410 AH). *Al-Ain*, investigated by: Mahdi Al-Makhzoumi, Ibrahim Al-Samarrai, 2nd edition, Dar Al-Hijrah Foundation, part 7, Saad wa Noun wa ba'a Chapter. p. 136.
12. Al-Farahidi, A. Ahmed., *Al-Ain*, vol. 7, p. 37; Ibn Manzur, Muhammad bin Makram, *Lisan Al Arab*, vol. 6, p. 75.
13. Al-Fayrouz Abadi, M. Yaqoub. *Al Mohit Dictionary*, Volume 2, p. 162.
14. Al-Fayrouz Abadi, M. Yaqoub. *Al Mohit Dictionary*, Volume 2, p. 23.
15. Al-Fayrouz Abadi, Majd Al-Din Muhammad bin Yaqoub (T.: 817 AH), *Al-Muhit Dictionary*, investigated by: Anas Muhammad Al-Shami and Zakaria Jaber Ahmad, Dar Al-Hadith, Cairo, p. 138.
16. Al-Harani, Ibn Shu`bah, *Tuhaf Al-Uqoul*. p.335.
17. Al-Hilli, A. Youssef. *Tadhkirat Al-Fuqaha*, Publications of the Al-Martazawi Library for the Revival of Ja`fari Antiquities, Part 1, p. 582.
18. Al-Jassas, A. Ahmed. *The provisions of the Qur'an*, achieved by: Abdul Salam Muhammad Ali Shaheen, 1st Edition, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, Volume 2, p. 380.

19. Al-Jawhari, I. Hammad, *Al-Sahah*, vol. 2, Al-Kha Chapter, p. 649.
20. Al-Jawhari, I. Hammad, *Al-Sahah*, vol. 5, Al-Zai chapter, p. 1943.
21. Al-Jawhari, I. Hammad. *Al-Sahah*, investigation: Ahmed Abdel Ghafour Al-Attar, 4th edition, Dar Al-Ilm for Millions, Beirut, Lebanon, Volume 1, Chapter Noon, p. 225.
22. Al-Jurjani, Definitions, Part 1, Al-Qaf Chapter, p. 179.
23. Al-Kulayni, M. bin Yaqoub, Al-Kafi, A chapter on the prohibition of alcohol in the book.vol. 5, p. 122,
24. Al-Kulayni, M. Yaqoub (1367 AH). *Sanad Al-Ruwayah*. Investigation, by Ali Akbar Al-Ghafari, Dar Al-Kutub Al-Islami, Iran - Tehran, 1367, vol. 5, chapter on gambling and looting, p. 122
25. Al-Kulayni, M. Yaqoub (1367 AH). *Sanad Al-Ruwayah*. Investigation, by Ali Akbar Al-Ghafari, Dar Al-Kutub Al-Islami, Iran - Tehran, 1367, vol. 5, chapter on gambling and looting, p. 122
26. Al-Kulayni, M. Yaqoub *Sanad Al-Ruwayah*: Muhammad bin Yahya, on the authority of some of our companions, on the authority of those he mentioned, vol. 6, Chapter of Al-Fuqa`a, p. 423.
27. Al-Kulayni, M. Yaqoub. *Sanad Al-Ruwayah* . vol. 6, A - Chapter of, what alcohol is taken from.p. 392,
28. Al-Mashkini, A. Fayd (1419 AH). *Terminology of Jurisprudence*, 1st Edition, Al-Hadi Publication Book, Qom, p. 228.
29. Al-Mufid, A. Muhammad (1410 AH). *Al-Muqa`ah*, investigation: Islamic Publishing Corporation, 2nd Edition, Islamic Publishing Corporation, p. 798.
30. Al-Murtadha, Al-Sharif (1410 AH). *The Letters of Al-Sharif Al-Murtadha*, investigated by: Al-Sayyid Ahmed Al-Husseini, 1st edition, Al-Khiyam Press, Qom, part 4, p. 108.
31. Al-Ragheb, Al-Isfahani. *Vocabulary*, p. 299.
32. Al-Sarakhsi, M. Ahmad. *Al-Mabsout*, 1st Edition, Dar Al-Maarifa for Printing, Publishing and Distribution, Beirut - Qom, Vol. 13, p. 137.
33. Al-Shami, K. Jarir. *Sanad Al-Ruwayah*, vol. 6, Chapter of wine drinker, p. 396.
34. Al-Tabrizi, M. Fattah. *Guiding the Student to the Secrets of Al-Makasib*, 2nd Edition, Dar Al-Kitab Institution for Printing and Publishing, Qom, p. 401.
35. Al-Tusi, A. Muhammad (1407 AH). Al-Khalaf, Investigation: A group of investigators, the Islamic Publication Institution of the Teachers' Group in Qom, Part 3, p. 185.
36. Al-Yamani, I. Omar. *Sanad Al-Ruwayah*. vol. 6, Chapter of wine is still forbidden 3 p. 95.
37. Ibn al-Atheer, M Abu Al-Saadat (1399 AH). *Al-Nihayat in Gharib Al-Hadith and Athar*,investigated by: Taher Ahmad al-Zawi - Mahmoud Muhammad al-Nahi, Scientific Library - Beirut, vol. 5, p. 60.
38. Ibn Al-Barraj, A. Harir (1406 AH). *Al-Muhadhab*. Investigation: The Sayyid Al-Shuhada Scientific Foundation, 1st Edition, the Islamic Publication Foundation of the Teachers' Group in Qom Al-Musharafa, 1406, Volume 2, p. 431.
39. Ibn Faris, A. Faris (1404 AH). *Language Standards*, investigated by: Abd al-Salam Muhammad Haroun, 1st Edition, Islamic Media Library, 1404, vol. 5, p. 434.
40. Ibn Faris, A. Faris Zakaria. Language Measures, Part 3, Book of Zai, Chapter of Za'a and Al Kaf, p. 18.
41. Ibn Faris, A. Faris, *Dictionary of Language Measures*, Volume 2, p. 215.
42. Ibn Faris, A. Faris. *Dictionary of Language Measures*, Volume 6, pg. 156.
43. Ibn Mandhoor, M. Makram (1405 AH). *Lisan Al Arab*, Publishing of Hawza Literature, vol. 1, Noon chapter, p. 760,
44. Ibn Mandhoor, M. Makram. *Lisan Al Arab*, vol. 5, p. 298.
45. Sadaqah, Musaddeq. *Sanad Al-Ruwayah* vol. 6, Chapter of Al-Fuqa`a, p. 424.