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Intoxication and Penalty who Consume Intoxication

What is considered as 'Intoxication'?

The definition of 'intoxication' is to show/feel signs of drunkenness/excitement or euphoria being generated due to an intake of a substance (i.e., liquid, solid or fume), all these substances are forbidden in Islam, even in small amounts or as a medicine. Below is some Ahadith of Masomeen^{asws} on this topic.

The Classification of Intoxicants:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ رَجُلًا مِنْ بَنِي عَمِّي وَهُوَ رَجُلٌ مِنْ صَلْحَاءِ مَوَالِيكَ أَمَرَنِي أَنْ أَسْأَلَكَ عَنِ النَّبِيدِ فَأَصِفَهُ لَكَ فَقَالَ ع لَهُ أَنَا أَصِفُهُ لَكَ قَالَ رَسُولُ اللَّهِ ص كُلُّ مُسْكِرٍ حَرَامٌ فَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ قَالَ قُلْتُ فَقَلِيلُ الْحَرَامِ يُجْلَهُ كَثِيرُ الْمَاءِ فَرَدَّ عَلَيْهِ بِكَفِّهِ مَرَّتَيْنِ لَا

Mohammed ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiyah ibn Wahab who has said the following:

'I once said to Abu Abd Allah^{asws} that a noble man among your followers has asked me to ask you about al-Nabidh (wine) so I can describe it for him from you^{asws}. The Imam^{asws} said, 'I will describe it for you as the Messenger of Allah^{saww} has said, 'Every drunkenness producing liquor is unlawful and whatever produces drunkenness in a large quantity its intake in a small amount is also forbidden.' I then asked, 'Can a large quantity of water (which would be toxic) make a small quantity of it unlawful?' The Imam^{asws} then shook his hand like moving back something with the palm of his hand twice, saying, 'No, no.'¹

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ كُنَيْبِ الْأَسَدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النَّبِيدِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص خَطَبَ النَّاسَ فَقَالَ فِي خُطْبَتِهِ أَيُّهَا النَّاسُ أَلَا إِنَّ كُلَّ مُسْكِرٍ حَرَامٌ أَلَا وَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

It is narrated from the narrator of the previous Hadith from Muhammad ibn 'Abd Jabbar from Safwan ibn Yahya from Kulayb al-Asadiy who has said:

'I once asked Abu Abd Allah^{asws} about al-Nabidh (liquor). The Imam^{asws} said that once the Messenger of Allah^{saww} addressed the people and said, 'O people, all intoxicating liquor is unlawful. You must take notice that whatever in large quantity is intoxicating liquor its intake in small quantity is also unlawful.'²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ النَّبِيدِ أَمْ حَمْرٌ هُوَ فَقَالَ ع مَا زَادَ عَلَى التَّرْكِ جُودَةٌ فَهُوَ حَمْرٌ

¹ 408 : ص 6 : ج : الكافي ، h.4.

² Ibid, h.6.

'A number of our people have narrated from Sahl ibn Ziyad from Mu'awiyah ibn '-1:..':m from abu Malik al-Hadramiy from abu al-Jarud who has said:

'I once asked Abu Jafar^{asws} about al-Nabidh: if it is wine. The Imam^{asws} said: 'Whatever upon drinking is more pleasurable than not drinking, it is wine.'³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ بُقَاطٍ عَنْ أَخِيهِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ بُقَاطٍ عَنْ أَبِيهِ عَلِيِّ بْنِ بُقَاطٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُحَرِّمِ الْخَمْرَ لِاسْمِهَا وَ لَكِنَّهُ حَرَّمَهَا لِعَاقِبَتِهَا فَمَا كَانَ عَاقِبَتُهُ عَاقِبَةَ الْخَمْرِ فَهُوَ خَمْرٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Yaqtin from his brother Al-Husayn ibn Ali ibn Yaqtin from his father Ali ibn Yaqtin who has said the following:

'Abu Al-Hassan^{asws}, the later^{asws} has said, 'Allah^{azwj} has not Made wine unlawful because of its name. He^{azwj} has Made it unlawful because of its consequences, therefore, whatever, has the same consequence as that of wine, it then is (considered as) wine.'⁴

حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلاث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفريضة من الصلوة وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطعم الرسول فقد اطاع الله.

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah^{asws}, 'How did Amir-ul-Momineen^{asws} deal with the drinker of alcohol?' He^{asws} said: 'He^{asws} limited it'. I said, 'And if he returned to it?' He^{asws} said: 'He^{asws} limited it three times, and if he returned to it, he^{asws} killed him'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He^{asws} said: '(Yes it's the) Same'. I considered that as great (major issue). He^{asws} asked from me: 'Don't you consider that to be great? When Allah^{azwj} Enlightened His^{azwj} Prophet^{saww} (with the best morality) and He^{azwj} Completed it, He^{azwj} Placed to him^{saww} (the Religion). Allah^{azwj} Sanctified Mecca, and the Rasool Allah^{saww} sanctified Al-Medina.

Allah^{azwj} Permitted for him^{saww} all of that. Allah^{azwj} Prohibited the alcohol, and the Rasool Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted that for him^{saww}, and Allah^{azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{saww}) and that the Rasool Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted for him^{saww} all of that. Then he^{asws} said to him: 'O Fazeyl, they have

³ 413 : ص 6 : ج : الكافي ,h.5.

⁴ Ibid, h.2.

distorted (Tahreef), and what have they distorted [4:80] Whoever obeys the Rasool, he indeed obeys Allah'⁵

Liquor cannot be Taken under Compelling Conditions:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَضَّاحٍ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ أُمَّ خَالِدٍ الْعَبْدِيَّةَ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَأَنَا عِنْدَهُ فَقَالَتْ جُعِلَتْ لِي ذَاتُكَ إِنَّهُ يَغْتَرِبُنِي قَرَأْتُ فِي بَطْنِي [فَسَأَلْتُهُ عَنْ أَعْلَالِ النِّسَاءِ وَ قَالَتْ] وَقَدْ وَصَفَ لِي أَطِبَاءُ الْعِرَاقِ النَّبِيدَ بِالسَّوِيقِ وَقَدْ وَقَفْتُ وَعَرَفْتُ كَرَاهَتَكَ لَهُ فَأَحْبَبْتُ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لَهَا وَمَا يَمْنَعُكَ عَنْ شَرِبِهِ قَالَتْ قَدْ قَلَّدْتُكَ دِينِي فَأَلْفَى اللَّهُ عَزَّ وَجَلَّ حِينَ أَلْقَاهُ فَأَخْبَرَهُ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ عَ أَمَرَنِي وَ نَهَانِي فَقَالَ يَا أَبَا مُحَمَّدٍ أَلَا تَسْمَعُ إِلَى هَذِهِ الْمَرْأَةِ وَ هَذِهِ الْمَسْأَلِ لَا وَاللَّهِ لَا أَدْنُ لَكَ فِي قَطْرَةٍ مِنْهُ وَ لَا تَذُوقِي مِنْهُ قَطْرَةً فَإِنَّمَا تَنْدَمِينَ إِذَا بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَوْمَأَ بِيَدِهِ إِلَى حَنْجَرَتِهِ يَقُولُهَا ثَلَاثًا فَهَمَّتْ قَالَتْ نَعَمْ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا يَبِيلُ الْمَيْلُ يُنَجِّسُ حُبًّا مِنْ مَاءٍ يَقُولُهَا ثَلَاثًا

Muhammad ibn al-Hassan has narrated from certain persons of our people from Ibrahim ibn Khalid from 'Abd Allah ibn Waddah from abu Basir who has said the following:

"Once I was with Abu Abd Allah^{asws} when mother of Khalid al-'Abdiyah visited him^{asws}. She said, 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause. I have a growling condition in my belly [I asked a women with such condition about it and she said] the physicians of Iraq have prescribed for her al-Nabidh with sawiq; but I have learned and I know that you^{asws} dislike it and I like to ask you^{asws} about it. The Imam^{asws} asked, 'What stops you from drinking it?' She replied, 'I have taken upon myself to follow your^{asws} instructions in matters of my religion so upon my meeting with Allah^{azwj} I will be able to tell Him^{azwj} that Jafar^{asws} ibn Muhammad^{asws} commanded and prohibited me.' The Imam^{asws} asked, 'O abu Muhammad, do you hear this woman and these issues? No, by Allah^{azwj}, I^{asws} will not give you permission, not even for one drop of it and you must not taste even one drop of it, otherwise you, will regret when the soul reaches here', pointing to his^{asws} throat, 'Did you understand?' She replied, 'Yes, I understand.' The Imam^{asws} then said, 'A small amount of it (wine) that can hardly moisten an applicator of kohl (eyeliner) to the eye can make a whole hub (a large water container) filthy.' The Imam^{asws} said it three times.'⁶

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al- Husayn ibn Sa'id from al-Nadr ibn Suwayd from al-Husayn ibn 'Abd Allah al-Arjaniy from Malik al-Misma'iy from Qayed ibn Talhah who has said:

'I once asked Abu Abd Allah^{asws} about al-Nabidh which is placed in medicine. The Imam^{asws} said, 'No, it is not proper for one to seek cure from unlawful things.'⁷

ليس في شرب المسكر و المسح على الخفين تقية

⁵ Basaair Al Darajaat CH 4 H13

⁶ 413 : ص 6 : ج 1. الكافي، h.1.

⁷ Ibid, h.8.

(Amir-ul-Momineen^{asws} said) No Taqiyah – pious dissimulation - in drinking the intoxicants and passing the hand over the slippers – in the ritual ablution.⁸

خالفوا أصحاب المسكر

(Amir-ul-Momineen^{asws} said) Oppose the consumers of intoxicants.⁹

من شرب مسكرا لم تقبل صلاته أربعين ليلة

(Amir-ul-Momineen^{asws} said) The prayers of those who consume intoxicants will not be accepted for forty nights.¹⁰

و لا تجلسوا على مائدة يشرب عليها الخمر فإن العبد لا يدري متى يؤخذ

(Amir-ul-Momineen^{asws} said) Do not sit to a table on which there is wine, no one can guess the very hour in which one's soul is carried away.

من شرب الخمر و هو يعلم أنها خمر سقاه الله من طينة الخبال و إن كان مغفورا له

(Amir-ul-Momineen^{asws} said) Allah will cause anyone who consumes wine intentionally to drink from the mixture of blood and mud, even if he shows repentance.¹¹

مدمن الخمر يلقي الله عز و جل حين يلقاه كعابد وثن فقال له حجر بن عدي يا أمير المؤمنين من المدمن للخمر قال الذي إذا وجدها شربها

(Amir-ul-Momineen^{asws} said) Allah^{azwj} will treat the alcoholics same as the idolaters. “O Amir-ul-Mominin,” asked Hujr bin Edi, “Who are the alcoholics?” The Imam^{asws} answered: The alcoholics are those who consume intoxicants whenever they find some.¹²

من سقى صبيا مسكرا و هو لا يعقل حبسه الله في طينة خبال حتى يأتي مما فعل بمخرج

(Amir-ul-Momineen^{asws} said) For those who serve undiscerning boys wine, Allah^{azwj} will detain them in the mixture of clay and blood, unless they provide a justifiable excuse.¹³

تخف العقول 104 آدابه ع لأصحابه و هي أربعمانه⁸

⁹ Ibid,

¹⁰ Ibid,

¹¹ Ibid,

¹² Ibid,

¹³ Ibid,

Supplications for Giving-Up Intoxicants

وقال الصادق (عليه السلام): «و من كتبها و علقها على من يشرب الخمر، يبيغضه و لم يقر به أبدا». و في رواية أخرى: «و لم يذكره أبدا».

And Al-Sadiq^{asws} said: 'And the one who writes it (Chapter 23) and attaches it (Amulet) upon the one who drinks the wine, he would come to hate it and would never recognise it at all'. And in another report: 'And he would never mention it ever'.¹⁴

وقال الصادق (عليه السلام): «من كتبها ليلا في خرقة بيضاء، و علقها على من يشرب النبيذ، لم يشربه أبدا، و يبيغض الشراب بإذن الله».

And Al-Sadiq^{asws} said: 'The one writes it (Chapter 23) in a white cloth, and attaches it (Amulet) upon the one who drink *Al-Nabeez* (intoxicating drink), he would never drink it at all, and would hate the drink, by the Permission on Allah^{azwj}'.¹⁵

The Penalty for Drinking Wine

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ شَرِبَ حُسْوَةَ خَمْرٍ قَالَ يُجْلَدُ ثَمَانِينَ جَلْدَةً قَلِيلَهَا وَ كَثِيرُهَا حَرَامٌ

Ali ibn Ibrahim has narrated from his father and Muhammad Ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn Mahbub from Ishaq ibn . Amrnar who has narrated the following:

'I once asked Abu Abd Allah^{asws} about the case of a man who just sips wine. He^{asws} said, 'He must be whipped eighty times for a small or large amount because it is unlawful in both cases'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ إِنَّ عَلِيًّا ع كَانَ يَقُولُ إِنَّ الرَّجُلَ إِذَا شَرِبَ الْخَمْرَ سَكِرَ وَ إِذَا سَكِرَ هَدَى وَ إِذَا هَدَى أَفْتَرَى فَاجْلِدُوهُ حَدَّ الْمُفْتَرِي

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Zurarah who has narrated the following:

'Abu Ja'far^{asws} has said that Ali^{asws} would say, 'When a man drinks, he becomes drunk, when he is drunk he is delirious, when he is delirious, he falsely accuses; so you must subject him to the penalty which is for a false-accuser'.¹⁷

¹⁴ ثواب الأعمال: 108.

¹⁵ خواص القرآن: 9 «مخطوط».

¹⁶ h.1. الكافي ج : 7 ص : 215

¹⁷ Ibid,h.7.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ كَانَ عَلِيٌّ ع يَضْرِبُ فِي الْخَمْرِ وَالنَّبِيذِ ثَمَانِينَ الْحُرَّ وَالْعَبْدَ وَالْيَهُودِيَّ وَالنَّصْرَانِيَّ قُلْتُ وَمَا سَأَلَ الْيَهُودِيَّ وَالنَّصْرَانِيَّ قَالَ لَيْسَ لَهُمْ أَنْ يُظْهِرُوا شُرْبَهُ يَكُونُ ذَلِكَ فِي بُيُوتِهِمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Ishaq ibn 'Ammar from abu Basir who has narrated the following:

'One of the two Imams^{asws}, (Abu Ja'far^{asws} or Abu 'Abd Allah^{asws}), has said that Ali^{asws} would whip a wine and Nabiz drinker eighty lashes, regardless of being a slave or free, Jews or Christians.' I then asked, 'What Jews and Christians have to do with it?' The Imam^{asws} said, 'They must not drink in public. They may have it in their homes.'¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شَرِبَ رَجُلٌ الْخَمْرَ عَلَى عَهْدِ أَبِي بَكْرٍ فَرَفِعَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أَ شَرَبْتَ خَمْرًا قَالَ نَعَمْ قَالَ وَلِمَ وَ هِيَ مُحَرَّمَةٌ قَالَ فَقَالَ لَهُ الرَّجُلُ إِنِّي أَسْلَمْتُ وَ حَسَنٌ إِسْلَامِي وَ مَنْزِلِي بَيْنَ ظَهْرَانِي قَوْمٌ يَشْرِبُونَ الْخَمْرَ وَ يَسْتَجِلُّونَهَا وَ لَوْ عَلِمْتُ أَنَّهَا حَرَامٌ اجْتَنَبْتُهَا فَالْتَفَتَ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ مَا تَقُولُ فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَ عُمَرُ مُعْضِلَةٌ وَ لَيْسَ لَهَا إِلَّا أَبُو الْحَسَنِ قَالَ فَقَالَ أَبُو بَكْرٍ ادْعُ لَنَا عَلِيًّا فَقَالَ عُمَرُ يُؤْتِي الْحَكْمَ فِي بَيْتِهِ فَقَامَا وَ الرَّجُلُ مَعَهُمَا وَ مَنْ حَضَرَهُمَا مِنَ النَّاسِ حَتَّى أَتَا أَمِيرَ الْمُؤْمِنِينَ ع فَأَخْبَرَاهُ بِقِصَّةِ الرَّجُلِ وَ قَصَّ الرَّجُلُ قِصَّتَهُ قَالَ فَقَالَ ابْعَثُوا مَعَهُ مَنْ يَدُورُ بِهِ عَلَيَّ مَجَالِسِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مَنْ كَانَ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ فَلْيَشْهَدْ عَلَيْهِ فَفَعَلُوا ذَلِكَ بِهِ فَلَمْ يَشْهَدْ عَلَيْهِ أَحَدٌ بِأَنَّهُ قَرَأَ عَلَيْهِ آيَةَ التَّحْرِيمِ فَخَلَى عَنْهُ وَ قَالَ لَهُ إِنْ شَرَبْتَ بَعْدَهَا أَقَمْنَا عَلَيْكَ الْحَدَّ

Ali ibn Ibrahim has narrated from his father from ibn Faddal from ibn Bukayr who has narrated the following:

'Abu Abd Allah^{asws} has said that in the time of abu Bakr a man drank wine and he was presented before abu Bakr who asked, 'Did you drink wine?' He said, 'Yes, I did so.' He asked, 'Why did you do so when it is unlawful?' He replied, 'I became a Muslim and my Islam was good. My house is among the houses of a people who drink wine and consider it lawful. Had I known it is unlawful. I would have avoided it.'

Abu Bakr turned to 'Umar and asked, 'What do you say about the case of this man?' 'Umar said it is a difficult question and there is no one for it except Abu Al-Hassan^{asws}.'

Abu Bakr said, 'You must call Ali^{asws} for us.' 'Umar said, 'He gives judgement in his house.' They stood up with the man with them and the people present until they came to the house of 'Amir-ul-Momineen^{asws} and the two informed him^{asws} of the story of the man. The man himself also told his story. The Imam^{asws} said, 'Send with him to look for those of the people of al-Muhajir and Ansar who have read to him the verse of the Quran which is about prohibition on drinking wine and ask them to testify against him.' They did so but no one testified to his

¹⁸ Ibid,h.8.

reading the verse of the Quran to him that prohibits drinking wine, The Imam^{asws} released him and said, 'If you drink again we will apply the penalty on you.'¹⁹

The Time of Flogging in Winter and in Summer:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ مَرَرْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْمَدِينَةِ فِي يَوْمٍ بَارِدٍ وَإِذَا رَجُلٌ يُضْرَبُ بِالسُّوطِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع سُبْحَانَ اللَّهِ فِي مِثْلِ هَذَا الْوَقْتِ يُضْرَبُ قُلْتُ لَهُ وَ لِلضَّرْبِ حَدٌّ قَالَ نَعَمْ إِذَا كَانَ فِي الْبُرْدِ ضَرْبٌ فِي حَرِّ النَّهَارِ وَإِذَا كَانَ فِي الْحَرِّ ضَرْبٌ فِي بَرْدِ النَّهَارِ

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad from abu Dawud al-Mustariq who has said that certain ones of our people narrated to me the following:

'I once walking with Abu Abd Allah^{asws} in al-Madinah on a cold day where a man was being whipped. Abu Abd Allah^{asws} said, 'Allah^{azwj} is free of all defects, in this kind of time do they whip him?' I then asked, 'Is there a limit (of time) for it?' The Imam^{asws} said, 'Yes, if it is in cold time whipping must be done in the heat of the day and if it is in hot days whipping must be done in the cool time of the day.'²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاقْتُلُوهُ

Mohammed ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Ishaq ibn 'Ammar from abu Basir who has narrated:

'One of the two Imams^{asws}, (Abu Ja'far^{asws} or Abu Abd Allah^{asws}) has said, 'If one drinks wine you must whip him, if he does it again whip him again; and if he does it again then put him to death.'²¹

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ أَصْحَابُ الْكِبَائِرِ كُلِّهَا إِذَا أُفِيِمَ عَلَيْهِمُ الْحُدُودُ مَرَّتَيْنِ قُتِلُوا فِي الثَّلَاثَةِ

Muhammad ibn Ahmad has narrated from Muhammad ibn Safwan from Yunus who has narrated:

'Abu Al-Hassan, before this Abu Al-Hassan^{asws} has said, 'People who commit major sins twice are put to death at the third time.'²²

حدثنا يعقوب بن يزيد ومحمد بن عيسى عن زياد القندي عن محمد بن عماره عن فضيل بن يسار قال سئلته كيف كان يصنع امير المؤمنين بشارب الخمر قال كان يحده قلت فان كان عاد قال يحده ثلاث مرات فان عاد كان يقتله قلت كيف كان يصنع بشارب المسكر قال مثل ذلك قلت فمن شرب شربة مسكر كمن شرب شربة خمر قال سواء فاستعظمت ذلك فقال لي يا فضيل لا تستعظم ذلك فان الله انما بعث محمدا رحمة للعالمين والله ادب نبيه فاحسن تأديبه فلما انتدب فوض إليه فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك له وحرم

¹⁹ h.16, الكافي ج : 7 ص : 217

²⁰ 1, h.1, Al-Kafi, vol.7, باب الأوقات التي يُحدُّ فيها من وجب عليه الحدُّ

²¹ h.5, الكافي ج : 7 ص : 219

²² Ibid, h.6.

الله مكة وحرم رسول الله صلى الله عليه واله المدينة فاجاز الله كله له وفرض الله الفريضة من الصلابة فاطعم رسول الله صلى الله عليه واله الجد فاجاز ذلك كله له ثم قال له يا فضيل حرف وما حرف من يطعم الرسول فقد اطاع الله.

It has been narrated to us by Yaqoub Bin Yazeed and Muhammad Bin Isa, from Zyad Al-Qindy, from Muhammad Bin Amaara, from Fazeyl Bin yasaar who said:

'I asked him^{asws}, 'How did Amir-ul-Momineen^{asws} deal with the drinker of alcohol?' He^{asws} said: 'He^{asws} limited it'. I said, 'And if he returned to it?' He^{asws} said: 'He^{asws} limited it three times, and if he returned to it, he^{asws} killed him'. I said, 'How did he^{asws} deal with the drinker of intoxicants?' He^{asws} said: 'Similar to that'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He^{asws} said: (yes, it's the) 'Same'. I considered that as great (major issue). He^{asws} said to me: 'Do not consider that to be great, for Allah^{azwj} Who Sent Muhammad^{saww} as a Mercy to the Worlds, and Allah^{azwj} Enlightened His^{azwj} Prophet^{saww} with the best morality. When He^{azwj} Completed it, He^{azwj} Placed to him^{saww} (the Religion). Allah^{azwj} Prohibited the alcohol, and the Rasool Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted that for him^{saww}; and Allah^{azwj} Sanctified Mecca, and the Rasool Allah^{saww} sanctified Al-Medina. Allah^{azwj} Permitted for him^{saww} all of that; and Allah^{azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{saww}) and that the Rasool Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted for him^{saww} all of that. Then he^{asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), what have they distorted **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**'.²³

حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلاث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفريضة من الصلابة وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطعم الرسول فقد اطاع الله.

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah^{asws}, 'How did Amir-ul-Momineen^{asws} deal with the drinker of alcohol?' He^{asws} said: 'He^{asws} limited it'. I said, 'And if he returned to it?' He^{asws} said: 'He^{asws} limited it three times, and if he returned to it, the penalty was death'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He^{asws} said: ' (Yes it's the) Same'. I considered that as great (major issue). He^{asws} said to me: 'Do not consider that to be great. When Allah^{azwj} Enlightened His^{azwj} Prophet^{saww} (with the best morality) and He^{azwj} Completed it, He^{azwj} Placed to him^{saww} (the Religion). Allah^{azwj} Sanctified Mecca, and the Rasool Allah^{saww} sanctified Al-Medina. Allah^{azwj} Permitted for him^{saww} all of that. Allah^{azwj} Prohibited the alcohol, and the Rasool Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted

²³ 381 بصائر الدرجات ص : part 8, chapter 4, h. 12

that for him^{saww}; and Allah^{azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{saww}) and that the Rasool Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted for him^{saww} all of that. Then he^{asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**'.²⁴

حدثنا احمد بن محمد عن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض اصحابنا عن ابي جعفر عليه السلام قال ان الله تبارك وتعالى ادب محمدا صلى الله عليه وآله فلما تأدب فوض إليه فقال تبارك وتعالى ما اتاكم الرسول فخذوه وما نهىكم عنه فانتهوا فقال من يطع الرسول فقد اطاع الله فكان فيما فرض في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك له وانزل الله في القرآن تحريم الخمر بعينها فحرم رسول الله صلى الله عليه وآله تحريم المسكر فاجاز الله له ذلك في اشياء كثيرة فما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions, from Abu Ja'far^{asws} having said that: 'Allah^{azwj} Blessed and High Enlightened Muhammad^{saww}. When he^{saww} achieved the morals, Placed to him^{saww} (the Religion). The Blessed and High Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. He^{azwj} Said **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**. Allah^{azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{saww}) and that the Rasool Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted that for him^{saww}, and Allah^{azwj} Send down in His^{azwj} Book the Prohibition of the alcohol especially. The Rasool Allah^{saww} prohibited the intoxicants. Allah^{azwj} Permitted that for him^{saww} in many of the things. The prohibition of the Rasool Allah^{saww} is of the same status as of the Prohibition of Allah^{azwj}'.²⁵

حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن ابراهيم بن عبد الحميد عن ابي بصير قال سئلت ابا عبد الله عليه السلام عن قوله ان الله فوض الامر إلى محمد صلى الله عليه وآله فقال ما اتاكم الرسول فخذوه وما نهىكم عنه فانتهوا قال ان الله خلق محمدا صلى الله عليه وآله طاهرا ثم ادبه حتى قومه على ما اراد ثم فوض إليه الامر فقال ما اتاكم الرسول فخذوه وما نهىكم عنه فانتهوا فحرم الله الخمر بعينها وحرم رسول الله صلى الله عليه وآله المسكر من كل شراب وفرض الله فرايض الصلب واعطى رسول الله صلى الله عليه وآله الجد فاجاز الله له ذلك واشياء ذكرها من هذا الباب.

It has been narrated to us by Ibrahim Bin Hashim, from Yahya Bin Abu Umran, from Yunus, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about His^{azwj} Statement that Allah^{azwj} had Delegated the Commands to Muhammad^{saww}. He^{asws} said: '**[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. Allah^{azwj} Prohibited the alcohol specifically, and the Rasool Allah^{saww} prohibited all intoxicants from every drink, and Allah^{azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{saww}) and that the Rasool Allah^{saww} included in

²⁴ Ibid, h.13

²⁵ Ibid, h.16.

it the ancestors. Allah^{azwj} Permitted that for him^{saww}, and things which have been mentioned from this subject'.²⁶

²⁶ Ibid, h.19.