

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء السادس و السبعون

### Volume 76

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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## Table of Contents

<b>CHAPTERS ON THE DISOBEDIENCE AND THE MAJOR SINS AND THEIR LEGAL PUNISHMENTS</b>	<b>5</b>
<b>CHAPTER 68 – MEANING OF THE MAJOR SIN, AND THE MINOR SIN, AND NUMBER OF MAJOR SINS</b>	<b>5</b>
The Verses	5
<b>CHAPTER 69 – THE ADULTERY</b>	<b>22</b>
The Verses –	22
<b>CHAPTER 70 – LEGAL PENALTY OF THE ADULTERY, AND METHOD OF PROVING IT, AND ITS RULING</b>	<b>37</b>
The Verses	37
<b>CHAPTER 71 – PROHIBITION OF HOMOSEXUALITY, AND ITS LEGAL PENALTY, AND BEGINNING OF ITS APPEARANCE</b>	<b>79</b>
The Verses –	79
<b>CHAPTER 72 – THE LESBIANISM AND ITS LEGAL PENALTY</b>	<b>97</b>
<b>CHAPTER 73 – ONE WHO GOES TO AN ANIMAL (BESTIALITY)</b>	<b>101</b>
<b>CHAPTER 74 – LEGAL PENALTY OF THE GRAVE ROBBER</b>	<b>103</b>
<b>CHAPTER 75 – LEGAL PENALTY OF THE SLAVES, AND IT IS ALLOWED FOR THE MASTER TO ESTABLISH THE LEGAL PENALTY UPON HIS SLAVE</b>	<b>104</b>
<b>CHAPTER 76 – LEGAL PENALTY OF HAVING SEX DURING THE MENSTRUATION</b>	<b>109</b>
<b>CHAPTER 77 – RULING OF THE YOUNG BOY, AND THE INSANE, AND THE SICK, REGARDING THE ADULTERY</b>	<b>110</b>
<b>CHAPTER 78 – THE ADULTERY WITH THE JEWESS, AND THE CHRISITIAN WOMAN, AND THE MAGIAN WOMAN, AND THE SLAVE GIRL, AND HAVING SEX WITH THE SLAVE GIRL OWNED PARTLY</b>	<b>114</b>
<b>CHAPTER 79 – ONE WHO FINDS (A MAN) WITH A WOMAN IN A ROOM, OR IN A QUILT</b>	<b>116</b>
<b>CHAPTER 80 – THE MASTURBATING WITH PART OF THE BODY</b>	<b>118</b>
<b>CHAPTER 81 – TIME OF STRIKING THE LEGAL PENALTY, AND ITS PLACE, AND RULING OF THE ONE WHO BECOMES A MUSLIM AFTER NECESSTITATION OF THE LEGAL PENALTY, AND RULING OF THE ZIMMY PEOPLE REGARDING THAT, AND THERE IS NO INTERCESSION REGARDING THE LEGAL PENALTIES, AND IN IT ARE MISCELLANEOUS RULINGS OF THE LEGAL PENALTIES</b>	<b>119</b>
<b>CHAPTER 82 – THE REPRIMAND AND ITS LIMIT, AND THE DISCIPLINE AND ITS LIMIT..</b>	<b>126</b>
<b>CHAPTER 83 – THE SLANDER, AND THE VULGARITY, AND THE IMMORALITY</b>	<b>128</b>
<b>CHAPTER 84 – THE CUCKOLD AND THE PIMP</b>	<b>132</b>

<b>CHAPTER 85 – LEGAL PENALTY OF THE SLANDER, AND THE DISCIPLINING REGARDING THE INSULT AND ITS RULINGS .....</b>	<b>136</b>
<b>CHAPTER 86 – FORBIDDANCE OF DRINKING THE WINE AND ITS REASON, AND THE PROHIBITION FROM MEDICATING WITH IT, AND THE SITTING UPON A TABLE IT IS DRUNK UPON, AND ITS RULINGS.....</b>	<b>146</b>
The Verses –.....	146
<b>CHAPTER 87 – LEGAL PENALTY OF DRINKING THE WINE.....</b>	<b>187</b>
<b>CHAPTER 88 – (TYPES) OF Al-Nabeez AND THE INTOXICANTS.....</b>	<b>200</b>
<b>CHAPTER 89 – THE JUICE FROM THE GRAPES AND THE RAISINS .....</b>	<b>208</b>
<b>CHAPTER 90 – RULINGS OF THE WINE AND ITS TRANSFORMING .....</b>	<b>213</b>
<b>CHAPTER 91 – THE THEFT AND THE FRAUD AND THEIR LEGAL PENALTIES.....</b>	<b>215</b>
<b>CHAPTER 92 – LEGAL PENALTY OF THE WARRING ONE, AND THE BURGLAR, AND PERMISSIBILITY OF REPELLING THEM .....</b>	<b>231</b>
The Verses .....	231
<b>CHAPTER 93 – ONE UPON WHOM THE LEGAL PENALTIES ARE GATHERED, BY WHICH SHOULD IT BE BEGUN WITH .....</b>	<b>242</b>
<b>CHAPTER 94 – THE PROHIBITION OF PUNISHING WITH OTHER THAN THE LEGAL PENALTIES WHAT ALLAH<sup>-azwj</sup> HAS PLACED.....</b>	<b>243</b>
<b>CHAPTER 95 – THE PERPETRATORS OF THE MAJOR SINS WOULD BE KILLED DURING THE THIRD AND THE FOURTH (OFFENCE).....</b>	<b>244</b>
<b>CHAPTER 96 – THE SORCERY AND THE FORTUNE-TELLING.....</b>	<b>245</b>
The Verses –.....	245
<b>CHAPTER 97 – LEGAL PENALTY OF THE APOSTATE AND ITS RULING, AND IN IT ARE RULINGS OF KILLING THE KHARIJITES AND THE ADVERSARIES.....</b>	<b>252</b>
The Verses –.....	252
<b>CHAPTER 98 – THE GAMBLING .....</b>	<b>263</b>
The Verses: .....	263
<b>CHAPTER 99 – THE SINGING .....</b>	<b>273</b>
The Verses –.....	273
<b>CHAPTER 100 – THE MUSICAL INSTRUMENTS AND THE AMUSEMENTS .....</b>	<b>282</b>
<b>CHAPTER 101 – WHAT IS ALLOWED FROM THE SINGING AND WHAT IS IMAGINED AS BEING THAT .....</b>	<b>286</b>
<b>CHAPTER 102 – THE CLAPPING AND THE WHISTLING .....</b>	<b>292</b>
<b>CHAPTER 103 – CONSUMING WEALTH OF THE ORPHAN .....</b>	<b>294</b>

<b>CHAPTER 104 – ONE WHO INNOVATES AN INNOVATION, OR SHELTERS AN INNOVATOR, AND ITS MEANING .....</b>	<b>302</b>
<b>CHAPTER 105 – PEEKING INTO THE HOUSES .....</b>	<b>305</b>
<b>CHAPTER 106 – THE ARABISATION AFTER THE EMIGRATION .....</b>	<b>308</b>
<b>CHAPTER 107 – MAKING THE PICTURES, AND KEEPING THEM, AND THE PLAYING WITH IT .....</b>	<b>309</b>
<b>CHAPTER 108 – THE POETRY, AND REST OF THE LEISURE ACTIVITIES, AND THE PLEASURES .....</b>	<b>314</b>
The Verses .....	314
<b>CHAPTERS ON OUTFITS AND BEAUTIFICATION .....</b>	<b>320</b>
<b>CHAPTER 109 – BEAUTIFYING, AND MANIFESTING THE BOUNTIES, AND WEARING THE PRIDE-WORTHY CLOTHES, AND THE CLEAN, AND CLEANLINESS OF THE SERVANTS, AND EXPLANATION OF WHAT ALLAH<sup>-azwj</sup> WILL BE RECKONING THE MOMIN UPON, AND (LIFE OF) THE EASE AND CAPACIOUSNESS IN THE STATE, AND WHAT HAS COME REGARDING THE COARSE AND THE THIN CLOTHES .....</b>	<b>320</b>
The Verses .....	320
<b>CHAPTER 110 – ABUNDANCE OF CLOTHES .....</b>	<b>347</b>
<b>CHAPTER 111 – MISCELLANEOUS.....</b>	<b>348</b>
<b>CHAPTER 112 – THE PROHIBITION OF BEING NUDE AT NIGHT AND DAY .....</b>	<b>348</b>
<b>CHAPTER 113 – ETIQUETTES OF WEARING THE CLOTHES, AND REMOVING THEM, AND WHAT IS TO BE SAID DURING IT, AND WHAT IS DISLIKED FROM THE CLOTHES, AND PRAISE OF THE HUMBLENESS, AND FORBIDDANCE FROM THE SWAGGERING IN THESE .....</b>	<b>349</b>
<b>CHAPTER 114 – ETIQUETTES OF THE BED AND THE HUMBLENESS IN IT.....</b>	<b>351</b>

أدرجنا هذه الخطبة و التقدمة قضاء لحقه قدس سره حيث أظفرنا على هذا الجزء من الكتاب، و أما المؤلف العلامة فلم يكن لينشئ هنا خطبة و تقدمه، فان هذه الابواب تنمة للمجلد السادس عشر و انما يتبدء من الباب 68.

*We are including these sermons and the dedication to fulfil of his right, may his soul be Sanctified, where we succeeded upon this volume from the book, and as for the author, the Allama (Majlisi), he did not set up sermons and dedication over here, for these chapters complete the sixteenth volume, and rather it begins from the chapter 68.*

### أبواب المعاصي و الكبائر و حدودها

## CHAPTERS ON THE DISOBEDIENCE AND THE MAJOR SINS AND THEIR LEGAL PUNISHMENTS

باب 68 معنى الكبيرة و الصغيرة و عدد الكبائر

### CHAPTER 68 – MEANING OF THE MAJOR SIN, AND THE MINOR SIN, AND NUMBER OF MAJOR SINS

#### The Verses

الآيات آل عمران و الَّذِينَ إِذَا فَعَلُوا فَاجِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَ مَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ

(Surah) Aal e Imran<sup>as</sup> - **And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins - and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135]**

النساء إِنَّ يَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

(Surah) Al Nisaa - **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**

حَمِيقَ وَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْقَوَاحِشَ

(Surah) Al Shura - **And those who shun the major sins and immoralities, [42:37]**

النجم الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْقَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

(Surah) Al Najm - **Those who are shunning the major sins and the immoralities except for the ‘Lamam’, surely your Lord is Capacious of the Forgiveness. [53:32]**

الواقعة وَ كَانُوا يُصِرُّونَ عَلَى الْحُنثِ الْعَظِيمِ

(Surah) Al Waqia - **And they persisted upon the great perjury [56:46]**

1- لي، الأماالي للصدوق في حَبْرٍ مَنَاهِي النَّبِيِّ ص أَنَّهُ قَالَ: لَا تُحَقِّرُوا شَيْئاً مِنَ الشَّرِّ وَ إِن صَغُرَ فِي أَعْيُنِكُمْ وَ لَا تَسْتَكْبِرُوا الْحَيْرَ وَ إِن كَثُرَ فِي أَعْيُنِكُمْ فَإِنَّهُ لَا كِبِيرَةَ مَعَ الْإِسْتِغْفَارِ وَ لَا صَغِيرَةَ مَعَ الْإِسْتِصْعَارِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘In a report of prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: ‘Do not deem anything from the evil as being insignificant and even if it were to be small in your eyes, nor deem the good as being a lot and even if it were to be a lot in your eyes, for there is no major sin with seeking the Forgiveness nor any minor sin with belittling’.<sup>1</sup>

2- فس، تفسير القمي إن جَحْتَبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ قَالَ هِيَ سَبْعَةٌ الْكُفْرُ وَ قَتْلُ النَّفْسِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ أَكْلُ الرِّبَا وَ الْفِرَاقُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ وَ كُلُّ مَا وَعَدَ اللَّهُ فِي الْقُرْآنِ عَلَيْهِ النَّارَ مِنَ الْكِبَائِرِ.

Tafseer Al Qummi –

**‘If you shun the major sins which you are Forbidden from, [4:31]** – He said, ‘These are seven – The Kufir, and killing the soul, and disobeying the parents, and consuming wealth of the orphan, and consuming the interest, and fleeing from the (battle) march, and the Arabism after the emigration, and all the major sins upon what Allah<sup>-azwj</sup> has Promised the Fire in the Quran’.<sup>2</sup>

3- ب، قرب الإسناد عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: الْحَيْفُ فِي الْوَصِيَّةِ مِنَ الْكِبَائِرِ يَعْني الظُّلْمَ فِيهَا.

(The book) ‘Qurb Al Asnad’ – from Haroub Ibn Sadaqah,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The unfairness in the bequest is from the major sins, meaning the injustice in it’.<sup>3</sup>

4- ع، علل الشرائع ل، الحصال عن ابن الوليد عن الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ ابْنِ هَاشِمٍ مَعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ع أَنَّ الْكِبَائِرَ حَمْسٌ الشِّرْكَ بِاللَّهِ عَزَّ وَ جَلَّ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيْتَةِ وَ الْفِرَاقُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ.

(The books) ‘Ilal Al Sharaie’, (and) ‘Al Khisaal’ – from Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, and Ibn Hashim, both together from Ibn Abu Umeyr, from one of his companion,

<sup>1</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 1

<sup>2</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 2

<sup>3</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 3

‘From Abu Abdullah<sup>-asws</sup> having said: ‘We<sup>-asws</sup> found in the Book of Ali<sup>-asws</sup>: ‘The major sins are five – the Shirk with Allah<sup>-azwj</sup> Mighty and Majestic, and disobeying the parents, and consuming the interest after the proof, and the fleeing from the battle march, and the Arabism after the emigration’<sup>4</sup>.

5- ثو، ثواب الأعمال ع، علل الشرائع ل، الخصال ع، أبيه عن سعد عن أحمد بن محمد بن محبوب عن عبد العزيز العبدي عن عبيد بن زرارَةَ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبَرَنِي عَنِ الْكَبَائِرِ

(The books) ‘Sawaab Al Amaal’, (and) ‘Ilal Al Sharaie’, (and) ‘Al Khisaal’ – from his father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ubeyd Bin Zurara who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Inform me about the major sins’.

فَقَالَ هُنَّ خَمْسٌ وَ مَا أُوجِبَ اللَّهُ عَلَيْهِنَّ النَّارَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا

He<sup>-asws</sup> said: ‘These are five, and whatever Allah<sup>-azwj</sup> has Obligated the Fire upon these – Allah<sup>-azwj</sup> Mighty and Majestic Said: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10].**

وَ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا رَحْفًا فَلَا تُوَلُّوهُمُ الْأُدْبَارَ إِلَى آخِرِ الْآيَةِ

And Said: **O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15]** – up to the end of the Verse.

وَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِلَى آخِرِ الْآيَةِ

And His<sup>-azwj</sup> Words: **O you those who are believing! Fear Allah and relinquish whatever remains (due) from the [2:278]** – up to the end of the Verse.

وَ رَمَى الْمُحْصَنَاتِ الْغَائِلَاتِ وَ قَتَلَ الْمُؤْمِنِ مُتَعَمِّدًا عَلَى دِينِهِ.

And accusing the **chaste married women, the unaware [24:23]**, and killing the Momin deliberately upon (because of) his religion’<sup>5</sup>.

6- ع، علل الشرائع ل، الخصال ع، القطنان ع، ابن زكريا ع، ابن حبيب ع، محمد بن عبد الله ع، علي بن حسان ع، عبد الرحمن بن كثير ع، أبي عبد الله ع قَالَ: إِنَّ الْكَبَائِرَ سَبْعٌ فِيمَا نَزَلَتْ وَ مِنَّا اسْتُجِلَّتْ فَأَوْلَاهَا الشِّرْكَ بِاللَّهِ الْعَظِيمِ وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَ أَكْلُ مَالِ الْيَتِيمِ وَ عُقُوقُ الْوَالِدَيْنِ وَ قَدْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ إِتْكَارُ حَقِّنَا

(The book) ‘Ilal Al Sharaie’, (and) ‘Al Khisaal’ – from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Al Rahman Bin Kaseer,

From Abu Abdullah<sup>-asws</sup> having said: ‘The major sins are seven, regarding us<sup>-asws</sup> it was Revealed and from us<sup>-asws</sup> it is released. The first of is Shirk (association) with Allah<sup>-azwj</sup> the

<sup>4</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 4

<sup>5</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 5

Magnificent; and killing the soul which Allah<sup>-azwj</sup> has Prohibited; and consuming wealth of the orphan; and disobeying the parents; and slandering the married women; and fleeing from the battle march; and denying our<sup>-asws</sup> rights.

فَأَمَّا الشِّرْكَ بِاللَّهِ فَقَدْ أَنْزَلَ اللَّهُ فِيْنَا مَا أَنْزَلَ وَ قَالَ رَسُولُ اللَّهِ ص فِيْنَا مَا قَالَ فَكَذَّبُوا اللَّهَ وَ كَذَّبُوا رَسُولَهُ وَ أَشْرَكُوا بِاللَّهِ عَزَّ وَ جَلَّ

As for the Shirk with Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> has Revealed regarding us<sup>-asws</sup> what He<sup>-azwj</sup> has Revealed, and Rasool-Allah<sup>-saww</sup> said regarding us<sup>-asws</sup> what he<sup>-saww</sup> said. But they belied Allah<sup>-azwj</sup> and belied His<sup>-azwj</sup> Rasool<sup>-saww</sup> and associated with Allah<sup>-azwj</sup> Mighty and Majestic.

وَ أَمَّا قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ فَقَدْ قَتَلُوا الْحُسَيْنَ بْنَ عَلِيٍّ ع وَ أَصْحَابَهُ

And as for killing the soul which Allah<sup>-azwj</sup> has Prohibited, so they killed Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and his<sup>-asws</sup> companions.

وَ أَمَّا أَكْلُ مَالِ الْيَتِيمِ فَقَدْ ذَهَبُوا بِمِئِنَا الَّذِي جَعَلَهُ اللَّهُ لَنَا فَأَعْطَوْهُ غَيْرَنَا

And as for consuming wealth of the orphan, so they went with our<sup>-asws</sup> war booty (Fey) which Allah<sup>-azwj</sup> had Made it to be for us<sup>-asws</sup>, and they gave it to others.

وَ أَمَّا عُقُوقُ الْوَالِدَيْنِ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ النَّبِيِّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أُمَّهَاتُهُمْ فَعَقُّوا رَسُولَ اللَّهِ ص فِي دُرَيْتِهِ وَ عَقُّوا أُمَّهَاتِهِمْ حُدَيْجَةَ فِي دُرَيْتِهَا

And as for disobeying the parents, so Allah<sup>-saww</sup> Mighty and Majestic has Revealed in His<sup>-azwj</sup> Book: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]***. They disobeyed Rasool-Allah<sup>-saww</sup> regarding his<sup>-saww</sup> offspring, and they disobeyed their mother<sup>-as</sup> (Syeda) Khadeeja<sup>-as</sup> regarding her<sup>-as</sup> offspring.

وَ أَمَّا قَدْفُ الْمُحْصَنَةِ فَقَدْ قَدْفُوا فَاطِمَةَ عَلَىٰ مَنَابِرِهِمْ

And as for accusing the married women, so they had accused (Syeda) Fatima<sup>-asws</sup> upon their pulpits.

وَ أَمَّا الْفِرَارُ مِنَ الرِّحْفِ فَقَدْ أَعْطَوْا أَمِيرَ الْمُؤْمِنِينَ بَيْعَتَهُمْ طَائِعِينَ غَيْرَ مُكْرَهِينَ فَفَرُّوا عَنْهُ وَ خَدَّلُوهُ

And as for the fleeing from the battle march, they had given their allegiances to Amir Al-Momineen<sup>-asws</sup> willingly, without having been forced, but they fled from him<sup>-asws</sup> and abandoned him<sup>-asws</sup>.

وَ أَمَّا إِنْكَارُ حَقِّنَا فَهَذَا مَا لَا يَتَنَازَعُونَ فِيهِ.

As for denying our<sup>-asws</sup> rights, so this is what they are not even disputing regarding it<sup>6</sup>.

<sup>6</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 6



7- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع عن ابن المتوكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن أبي جعفر الثاني عن أبيه عن جدّه ع قال: دخل عمرو بن عبيد البصري على أبي عبد الله ع فلما سلم و جلس عنده تلا هذه الآية قوله عزّ و جلّ الَّذِينَ يَحْتَبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ تُمْ أُمْسَكَ عَنْهُ

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, (and), 'Ilal Al Sharaie' – from Ibn Al Mutawakkal, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Amro Bin Ubeyd Al-Basry entered to see Abu Abdullah<sup>-asws</sup>. When he had greeted and sat down in his<sup>-asws</sup> presence, he recited this Verse, Words of Mighty and Majestic: **And those who shun the major sins and immoralities [42:37]**, then he withheld from him<sup>-asws</sup>.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا أَسْكَتَكَ

Abu Abdullah<sup>-asws</sup> said to him: 'What made you withhold?'

قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ

He said, 'I would love to know the major sins from the Book of Allah<sup>-azwj</sup>'.

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَائِرِ الشِّرْكَ بِاللَّهِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَاوَاهُ النَّارُ

He<sup>-asws</sup> said: 'Yes, O Amro! The most major of the major sins is the Shirk (association) with Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Blessed and Exalted Says: **surely the one who associates with Allah, so Allah would Prohibit the Paradise unto him and his abode would be the Fire, [5:72]**.

وَ بَعْدَهُ الْيَأْسُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

And after it is the despair from the Mercy of Allah<sup>-azwj</sup>, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **and do not despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafirs [12:87]**.

وَ الْأَمْنُ مِنْ مَكْرِ اللَّهِ لِأَنَّ اللَّهَ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

And feeling safe from the Plan of Allah<sup>-azwj</sup>, because Allah<sup>-azwj</sup> Says: **Are they feeling safe from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**.

وَ مِنْهَا عُفُوقُ الْوَالِدِينَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْعَاقَ جَبَّارًا شَقِيًّا

And from it is disobeying the parents, because Allah<sup>-azwj</sup> Mighty and Majestic has Made the disobedient as a tyrant, a wretch (see 19:32).

وَ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا إِلَى آخِرِ الْآيَةِ

And killing the soul which Allah<sup>-azwj</sup> has Prohibited except by right, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **his Recompense is Hell, being eternally in it [4:93]** – up to end of the Verse.

وَقَدْفُ الْمُحْصَنَاتِ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ

And slandering the married women, because Allah<sup>-azwj</sup> Blessed and Exalted Says: **they would be Cursed in the world and the Hereafter, and for them is a mighty Punishment [24:23]**.

وَ أَكُلْ مَالِ الْيَتِيمِ ظُلْمًا لِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا

And consuming wealth of the orphan unjustly, due to Words of Mighty and Majestic: **but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**.

وَ الْفِرَارِ مِنَ الرِّحْفِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يُؤْهِمِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ يَتَسَنَّ الْمَصِيرُ

And the fleeing from the battle march, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16]**.

وَ أَكُلْ الرِّبَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

And consuming the interest, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275]**.

وَ السِّحْرِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

And the sorcery, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **And they had taught to the one who acquired it (sorcery), there would be no share for him in the Hereafter [2:102]**.

وَ الرِّبَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَلَّدُ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ

And the adultery, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69] Except one who repents, [25:70]**.

وَ الْيَمِينِ الْعَمُوسُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَتْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ

And the oath immersed (in sin), because Allah<sup>-azwj</sup> Mighty and Majestic Says: **Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter [3:77]**.

وَ الْعُلُولُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

And the embezzlement, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **and the one who embezzles will bring what he had embezzled with him on the Day of Qiyamah [3:161].**

وَمَنْ مَنَعَ الزَّكَاةَ الْمَفْرُوضَةَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَنُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ

And preventing (refusing to pay) the Zakat, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **then their foreheads and their sides and their backs shall be branded with it [9:35].**

وَشَهَادَةُ الزُّورِ وَكَيْتْمَانُ الشَّهَادَةِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ

And the false testimony and concealing the testimony, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **and the one who conceals it, so he is of a sinful heart [2:283].**

وَشَرْبُ الخَمْرِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ عَدَلَ بِهَا عِبَادَةَ الْأَوْثَانِ

And drinking the wine, because Allah<sup>-azwj</sup> Mighty and Majestic has Equated with it worshipping the idols. (p.s. see 5:90)

وَتَرْكُ الصَّلَاةِ مُتَعَمِّدًا لِأَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ بَرِيَ مِنْ ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ

And neglecting the Salat deliberately, because Rasool-Allah<sup>-saww</sup> said: ‘One who neglects the Salat deliberately so he is disavowed from Responsibility of Allah<sup>-azwj</sup> and responsibility of His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَنَقْضُ الْعَهْدِ وَ قَطِيعَةُ الرَّجْمِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أُولَئِكَ هُمُ اللَّعْنَةُ وَ هُمُ سُوءُ الدَّارِ

And breaking the agreement, and cutting off the kinship, because Allah<sup>-azwj</sup> Mighty and Majestic Says: **They, for them is the Curse and for them would be the evil abode [13:25].**

فَخَرَجَ عَمْرُو وَ لَهُ صُرَاخٌ مِنْ بُكَائِهِ وَ هُوَ يَقُولُ هَلَكَ مَنْ قَالَ بِرَأْيِهِ وَ نَارَعَكُمْ فِي الْفَضْلِ وَ الْعِلْمِ.

Amro went out, and for him were shrieks from his crying, and he was saying, ‘Destroyed is the one who speaks by his opinion and disputes with you (Imams<sup>-asws</sup>) regarding the merit and the knowledge!’<sup>7</sup>

8- ع، علل الشرائع بالإسناد المتفق عن أبي عبد الله ع قال: قتل النفس من الكبائر لأن الله عز وجل يقول ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها وغضب الله عليه ولعنه وأعد له عذاباً عظيماً.

(The book) ‘Ilal Al Sharaie’ – by the previous chain,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Killing the soul is from the major sins because Allah<sup>-azwj</sup> Mighty and Majestic Says: **And whoever kills a Momin intentionally, his Recompense is Hell,**

<sup>7</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 7

**being eternally in it, and Allah would be Wrathful upon him and Curse him, and would Prepare for him a grievous Punishment [4:93]”<sup>8</sup>**

9- ع، علل الشرائع بالإسناد المتفق عن أبي عبد الله ع قال: قُدِّفُ الْمُحْصَنَاتِ مِنَ الْكِبَائِرِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِعُنُوتِ فِي الدُّنْيَا وَالْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ.

(The book) ‘Ilal Al Sharaie’ – by the previous chain,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Slandering the married women is from the major sins because Allah<sup>-azwj</sup> Mighty and Majestic Says: **they would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23]”<sup>9</sup>**

10- ع، علل الشرائع في عِلَلِ مُحَمَّدِ بْنِ سِنَانَ أَنَّ الرِّضَا ع كَتَبَ إِلَيْهِ فِيمَا كَتَبَ عَنْ جَوَابِ مَسَائِلِهِ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ الْفِرَارَ مِنَ الرِّخْفِ لِمَا فِيهِ مِنَ الْوَهْنِ فِي الدِّينِ وَالْإِسْتِحْقَافَ بِالرُّسُلِ وَالْأَيْمَةَ الْعَادِلَةَ وَ تَرَكَ نُصْرَتَهُمْ عَلَى الْأَعْدَاءِ وَالْعُقُوبَةَ لَهُمْ عَلَى الْإِنْكَارِ مَا دُعُوا إِلَيْهِ مِنَ الْإِقْرَارِ بِالرُّبُوبِيَّةِ وَ إِظْهَارِ الْعَدْلِ وَ تَرَكَ الْجُورَ وَ إِمَاتَةَ الْفَسَادِ

(The book) ‘Ilal Al Sharaie’, in ‘Ilal’ of Muhammad Bin Sinan,

‘Al-Reza<sup>-asws</sup> wrote to him regarding what he had written, in answer to his question: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited the fleeing from the battle march due to what is in it from the weakness in the religion, and taking lightly with the Rasools<sup>-as</sup> and the just Imams<sup>-asws</sup>, and neglect of helping them<sup>-asws</sup> against the enemies, and the Punishment for them upon the denial of what they<sup>-asws</sup> are calling to of the acknowledgment with the Lordship, and neglecting the tyranny and killing the corruption.

وَ لِمَا فِي ذَلِكَ مِنْ جُرْأَةِ الْعُدُوِّ عَلَى الْمُسْلِمِينَ وَ مَا يَكُونُ فِي ذَلِكَ مِنَ السَّيِّئِ وَ الْقَتْلِ وَ إِبْطَالِ دِينِ اللَّهِ عَزَّ وَجَلَّ وَ غَيْرِهِ مِنَ الْفَسَادِ

And due to what is in that from the audacity of the enemy against the Muslims, and what would happen during that from the captives, and the killing, and invalidation of religion of Allah<sup>-azwj</sup> Mighty and Majestic, and other such from the corruption.

وَ حَرَّمَ التَّعَرُّبَ بَعْدَ الْهَجْرَةِ لِلرُّجُوعِ عَنِ الدِّينِ وَ تَرَكَ الْمُوَازَرَةَ لِلْأَنْبِيَاءِ وَ الْحُجَّجِ ع وَ مَا فِي ذَلِكَ مِنَ الْفَسَادِ وَ إِبْطَالِ حَقِّ كُلِّ ذِي حَقٍّ لَا لِعِلَّةٍ سُنِّيَ الْبَدُوِّ

And He<sup>-azwj</sup> has Prohibited the Arabism after the emigration for the retraction from the religion, and neglecting the visitations to the Prophets<sup>-as</sup> and the Divine Authorities, and what is in that from the corruption and invalidation of the right of every one with a right, not for the reason of the Bedouin habitations.

وَ لِذَلِكَ لَوْ عَرَفَ الرَّجُلُ الدِّينَ كَامِلًا لَمْ يَجُزْ لَهُ مُسَاكِنُهُ أَهْلَ الْجَهْلِ لِلْخَوْفِ عَلَيْهِ لِأَنَّهُ لَا يُؤْمِنُ أَنْ يَقَعَ مِنْهُ تَرَكَ الْعِلْمِ وَ الدُّخُولِ مَعَ أَهْلِ الْجَهْلِ وَ التَّمَادِي فِي ذَلِكَ.

<sup>8</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 8

<sup>9</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 9

And for that (reason), if the man were to recognise the religion perfectly it is not allowed for him to be dwelling with people of ignorance due to the fear upon him, because he will not be safe from him falling into neglect of the knowledge and entering with the people of ignorance and exceeding in that".<sup>10</sup>

11- ل، الخصال في خبر الأعمش عن الصادق ع الكبائر محرمة وهي الشرك بالله عز وجل و قتل النفس التي حرم الله و عقوق الوالدين و الفراء من الرخف و أكل مال اليتيم ظلماً و أكل الربا بعد البيئة و قذف المحصنات

(The book) 'Al Khisaal' – in a report of Al Amsh,

'From Al-Sadiq<sup>asws</sup>: 'The major sins are Prohibited, and these are – the Shirk (association) with Allah<sup>azwj</sup> Mighty and Majestic; and killing the soul which Allah<sup>azwj</sup> has Prohibited; and disobeying the parents; and fleeing from the battle march; and consuming wealth of the orphan unjustly; and consuming the interest after the proof; and slandering the married women.

و بعد ذلك الرنا و اللواط و السرقة و أكل الميتة و الدم و لحم الخنزير و ما أهل لعن الله به من غير ضرورة

And after that is the adultery, and the sodomy, and the stealing, and eating the dead, and the blood, and meat of the pig, and whatever has been offered for other than Allah<sup>azwj</sup> (e.g., idols), from without being desperate.

و أكل السحت و البخس في المكيال و الميزان و الميسر و شهادة الزور و اليأس من روح الله و الأمن من مكر الله و التئوط من رحمة الله و ترك معاونة المظلومين و الركون إلى الظالمين

And consuming the ill-gotten gains, and the underestimation in the measure and the weight, and the gambling, and the false testimony, and the despair from Mercy of Allah<sup>azwj</sup>, and feeling safe from Plan of Allah<sup>azwj</sup>, and the despair from Mercy of Allah<sup>azwj</sup>, and neglecting assisting the oppressed, and the inclining to the oppressors.

و اليمين الغموس و حبس الخقوق من غير عسر و استئعمال الكبر و التجبر و الكذب و الإسراف و التبذير و الحيانة و الاستخفاف بالحج و المحاربة لأولياء الله عز وجل

And the oath immersed in sin, and withholding the rights from without having (financial) hardship, and utilising the arrogance, and the compulsion, and the lying, and the extravagance, and the wasting, and the betraying, and taking lightly with the Hajj, and battling friends of Allah<sup>azwj</sup> Mighty and Majestic.

و الملاهي التي تصد عن ذكر الله تبارك و تعالی مكرهة كالعناء و ضرب الأوتار و الإصرار على صغائر الذنوب

And the amusements which hinder from Zikr of Allah<sup>azwj</sup> Blessed and Exalted, abhorrence(s) like the singing, and striking the strings (of guitar etc.), and the persistence upon the minor sins'.

<sup>10</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 10

ثُمَّ قَالَ عِ إِنَّ فِي هَذَا لَبَلَاغاً لِقَوْمٍ عَابِدِينَ.

Then he<sup>-asws</sup> said: **'Surely in this there is a Message for a worshipping people [21:106]'**.<sup>11</sup>

12- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون من شرائع الدين و اجتناب الكبائر و هي قتل النفس التي حرم الله عز و جل و الزنا و السرقة و شرب الخمر و غفوق الوالدين و الفرار من الرحف و أكل مال اليتيم ظلماً

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – 'Among what Al-Reza<sup>-asws</sup> wrote for Al-Mamoun from the laws of religion: 'And shun the major sins, and these are – killing the soul which Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited; and the adultery; and the stealing; and drinking the wine; and disobeying the parents; and the fleeing from the battle march; and consuming wealth of the orphan unjustly.

و أكل الميتة و الدم و لحم الخنزير و ما أهل لعير الله به من غير ضرورة و أكل الربا بعد اليقظة و السحت و الميسر و هو القمار و البعس في المكيال و الميزان

And consuming the dead, and the blood, and meat of the pig, and whatever is offered for other than Allah<sup>-azwj</sup> (e.g., to idols), from without desperation, and consuming the interest after the proof, and the ill-gotten gains, and the games of chance, and it is the gambling, and the underestimating in the measure and the weight.

و قذف المحصنات و اللواط و شهادة الزور و اليأس من روح الله و الأمن من مكر الله و الفتور من رحمة الله و معونة الظالمين و الركون إليهم و اليمين العמוש و حبس الحقوق من غير عسر و الكذب و الكبر

And slandering the married women, and the sodomy, and the false testimony, and the despair from Comfort of Allah<sup>-azwj</sup>, and feeling safe from the Plan of Allah<sup>-azwj</sup>, and the despair from Mercy of Allah<sup>-azwj</sup>, and assisting the oppressors and inclining towards them, and the oath immersed in sin, and withholding the rights from without (financial) hardship, and the lying, and the arrogance.

و الإسراف و التبذير و الحيانة و الاستخفاف بالحج و المحاربة لأولياء الله تعالى و الاشتغال بالملاهي و الإصرار على الذنوب.

And the extravagance, and the wasting, and the betrayal, and taking lightly with the Hajj, and battling the friends of Allah<sup>-azwj</sup> the Exalted, and being pre-occupied with the amusements, and the persistence upon the sins".<sup>12</sup>

13- ثو، ثواب الأعمال عن أبيه عن سعد بن عيسى عن الحسين بن سعيد عن محمد بن الفضيل عن الرضا ع في قول الله تبارك و تعالى إن يجتنبوا كبائر ما نهون عنه نكفرت عنكم سيئاتكم قال من اجتنب ما أوعد الله عليه النار إذا كان مؤمناً كفر عنه سيئاته.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl,

<sup>11</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 11

<sup>12</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 12

'From Al-Reza<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Blessed and Exalted: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***, he<sup>-asws</sup> said: 'One who shuns what Allah<sup>-azwj</sup> has Threatened the Fire upon, when he were to be a Momin, He<sup>-azwj</sup> would Expiate his evil deeds from him".<sup>13</sup>

14- ثوب الأعمال عن أبيه عن سعد بن موسى البغدادي عن الوشاء عن أحمد بن عمير الحلبي قال: سألت أبا عبد الله ع عن قول الله عز و جل إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم قال من اجتنب ما أوعد الله عليه النار إذا كان مؤمناً كفر عنه سيئاته

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Musa Al Baghdadi, from Al Washa, from Ahmad Bin Umeyr Al Halby who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***. He<sup>-asws</sup> said: 'One who shuns what Allah<sup>-azwj</sup> has Threatened the Fire upon, if he were to be a Momin, He<sup>-azwj</sup> would Expiate his evil deeds from him.

و الكبائر السبع الموجبات النار قتل النفس الحرام و غفوق الوالدين و أكل الربا و التعزب بعد الهجرة و قذف المحصنة و أكل مال اليتيم و الفزاز و الرخف.

And the major sins are seven, obliging the Fire – killing the soul Prohibited (to kill), and disobeying the parents, and consuming the interest, and the Arabism after the emigration, and slandering the married women, and consuming wealth of the orphan, and fleeing from the battle march".<sup>14</sup>

15- ثوب الأعمال عن أبيه عن محمد بن يحيى عن الأشعري عن علي بن إسماعيل عن أحمد بن النضر عن عباد بن كثير قال: سألت أبا جعفر ع عن الكبائر فقال كل شيء أوعد الله عليه النار.

(The book) 'Sawaab Al Amaal' – from his father, from Muhammad Bin Yahya, from Al Ashari, from Ali Bin Ismail, from Ahmad Bin Al Nazr, from Abbad Bin Kaseer who said,

'I asked Abu Ja'far<sup>-asws</sup> about the major sins. He said, 'All things Allah<sup>-azwj</sup> has Threatened the Fire upon".<sup>15</sup>

16- ثوب الأعمال عن ماجيلويه عن عمه عن الكوفي عن عبد الرحمن بن محمد عن أبي خديجة عن أبي عبد الله ع قال: الكذب على الله عز و جل و على رسوله و على الأوصياء ع من الكبائر.

(The book) 'Sawaab Al Amaal' – from Majaylawiya, from his uncle, from Al Kufi, from Abdul Rahman Bin Muhammad Bin Abu Khadeeja,

<sup>13</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 13

<sup>14</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 14

<sup>15</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 15

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The lying upon Allah<sup>-azwj</sup> Mighty and Majestic and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and upon the successors<sup>-asws</sup> from the major sins’<sup>.16</sup>

17- شي، تفسير العياشي عن جابر عن أبي جعفر ع في قول الله و من يعفِر الذنوب إلا الله و لم يصبروا على ما فعلوا و هم يعلمون قال الإصْرَارُ أَنْ يُذْنِبَ الْعَبْدُ وَ لَا يَسْتَغْفِرَ وَ لَا يُحَدِّثَ نَفْسَهُ بِالتَّوْبَةِ فَذَلِكَ الإِصْرَارُ.

Tafseer Al Ayyashi – ‘From Jabir,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135].** He<sup>-asws</sup> said: ‘The persistence is the servant committing sin, and he does not seek the Forgiveness, nor does he discuss himself with the repentance, so that is the persistence’<sup>.17</sup>

18- شي، تفسير العياشي عن ميسر عن أبي جعفر ع قال: كُنْتُ أَنَا وَ عَلْقَمَةُ الْخَضْرَمِيُّ وَ أَبُو حَسَّانَ الْعِجْلِيُّ وَ عَبْدُ اللَّهِ بْنُ عَجَلَانَ نَتَنَظَّرُ أَبَا جَعْفَرٍ ع فَخَرَجَ عَلَيْنَا فَقَالَ مَرْحَبًا وَ أَهْلًا وَ اللَّهُ إِلَيَّ لِأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّكُمْ لَعَلَى دِينِ اللَّهِ

Tafseer Al Ayyashi – from Muyassir,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I, and Alqamah Al-Hazrami, and Abu Hassan Al-Ijaly, and Abdullah Bin Ajlan were awaiting Abu Ja’far<sup>-asws</sup>. He<sup>-asws</sup> came out to us. He<sup>-asws</sup> said: ‘Hello and welcome! By Allah<sup>-azwj</sup>, I<sup>-asws</sup> love your aromas and your souls, and you are upon the religion of Allah<sup>-azwj</sup>!’

فَقَالَ عَلْقَمَةُ فَمَنْ كَانَ عَلَى دِينِ اللَّهِ تَشْهَدُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ

Alqamah said, ‘The one who were to be upon religion of Allah<sup>-azwj</sup>, you<sup>-asws</sup> testify that he is from the people of Paradise?’

قَالَ فَمَكَتْ هُنَيْهَةٌ ثُمَّ قَالَ نَوِّرُوا أَنْفُسَكُمْ فَإِنْ لَمْ تَكُونُوا قَرَفْتُمْ الْكِبَائِرَ فَأَنَا أَشْهَدُ

He (the narrator) said, ‘He<sup>-asws</sup> waited for a while, then said: ‘Enlighten your souls, for if you do not happen to commit the major sins, so I<sup>-asws</sup> hereby testify!’

فُلْنَا وَ مَا الْكِبَائِرُ

We said, ‘And what are the major sins?’

قَالَ هِيَ فِي كِتَابِ اللَّهِ عَلَى سَبْعٍ

He<sup>-asws</sup> said: ‘These are seven in the Book of Allah<sup>-azwj</sup>’.

فُلْنَا فَعَدَّهَا عَلَيْنَا جُعِلْنَا فِدَاكَ

<sup>16</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 16

<sup>17</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 17



We said, 'Count these to us, may Allah<sup>-azwj</sup> Make us your<sup>-asws</sup> ransom!'

قَالَ الشِّرْكَ بِاللَّهِ الْعَظِيمِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ عُقُوقُ الْوَالِدَيْنِ وَ الْفِرَارُ مِنَ الرِّحْفِ وَ قَتْلُ الْمُؤْمِنِ وَ قَدْفُ الْمُحْصَنَةِ

He<sup>-asws</sup> said: 'The Shirk (association) with Allah<sup>-azwj</sup> the Magnificent; and consuming wealth of the orphan; and consuming the interest after the proof; and disobedience to the parents; and the fleeing from the battle march; and killing the Momin; and slandering the married women'.

قُلْنَا مَا مِنَّا أَحَدٌ أَصَابَ مِنْ هَذِهِ شَيْئًا

We said, 'There is no one from us who has committed anything from these!'

قَالَ فَأَنْتُمْ إِذَا.

He<sup>-asws</sup> said: 'So you are then (from the people of Paradise)'.<sup>18</sup>

19- شي، تفسير العياشي عن معاذ بن كثير عن أبي عبد الله ع قال: يا معاذ الكباير سبع فبينا أنزلت و منّا استُحجّت و أكبر الكبائر الشيرك بالله و قتل النفس التي حرم الله و عُقُوقُ الْوَالِدَيْنِ وَ قَدْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ الْفِرَارُ مِنَ الرِّحْفِ وَ إِنْكَارُ حَقِّهَا أَهْلُ الْبَيْتِ

Tafseer Al Ayyashi – from Muaz Bin Kaseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'The major sins are seven, Revealed regarding us<sup>-asws</sup> and are deservedly from us<sup>-asws</sup> – and the most major sin is the Shirk (association) with Allah<sup>-azwj</sup>, and killing the soul which Allah<sup>-azwj</sup> has Prohibited (to kill), and disobeying the parents, and slandering the married women, and consuming wealth of the orphan, and fleeing from the battle march, and denying our<sup>-asws</sup> rights, People<sup>-asws</sup> of the Household.

فَأَمَّا الشِّرْكَ بِاللَّهِ فَإِنَّ اللَّهَ قَالَ فِينَا مَا قَالَ وَ قَالَ رَسُولُ اللَّهِ ص مَا قَالَ فَكَذَّبُوا اللَّهَ وَ كَذَّبُوا رَسُولَهُ

As for the Shirk (association) with Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> has Said regarding us<sup>-asws</sup> what He<sup>-azwj</sup> Said, and Rasool-Allah<sup>-saww</sup> has said what he<sup>-saww</sup> said, and they belied Allah<sup>-azwj</sup> and belied His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَ أَمَّا قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ فَقَدْ قَتَلُوا الْحُسَيْنَ بْنَ عَلِيٍّ وَ أَصْحَابَهُ

And as for killing the soul which Allah<sup>-azwj</sup> has Prohibited, they killed Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and his<sup>-asws</sup> companions.

وَ أَمَّا عُقُوقُ الْوَالِدَيْنِ فَإِنَّ اللَّهَ قَالَ فِي كِتَابِهِ النَّبِيِّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُمْ أَمْهَاتُهُمْ وَ هُوَ أَبٌ لِكَيْمَتِهِمْ فَقَدْ عُقُوا رَسُولَ اللَّهِ ص فِي دِينِهِ وَ أَهْلِ بَيْتِهِ

And as for disobeying the parents, Allah<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]**, and he<sup>-saww</sup> is

<sup>18</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 18

a father for their honour. They disobeyed Rasool-Allah<sup>-saww</sup> regarding his<sup>-saww</sup> religion and People<sup>-asws</sup> of his<sup>-saww</sup> Household.

وَأَمَّا قَدْ فُتِ الْمُحْصَنَاتِ فَقَدْ قَدَفُوا فَاطِمَةَ عَلَى مَنَابِرِهِمْ وَأَمَّا أَكْلُ مَالِ الْيَتِيمِ فَقَدْ ذَهَبُوا بِفَيْئِنَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

And as for slandering the married women, they had slandered (Syeda) Fatima<sup>-asws</sup> upon their pulpits; and as for consuming wealth of the orphan, they went with our<sup>-asws</sup> war booty (Fey) in the Book of Allah<sup>-azwj</sup> Mighty and Majestic.

وَأَمَّا الْفِرَارُ مِنَ الرَّحْفِ فَقَدْ أَعْطَوْا أَمِيرَ الْمُؤْمِنِينَ بَيْعَتَهُمْ غَيْرَ كَارِهِينَ ثُمَّ فَرُّوا عَنْهُ وَ خَذَلُوهُ وَأَمَّا إِنْكَارُ حَقِّنَا فَهَذَا مِمَّا لَا يَتَعَايُونَ فِيهِ

And as for the fleeing from the battle march, they had given their allegiances to Amir Al-Momineen<sup>-asws</sup> without having been forced. Then they fled from him<sup>-asws</sup> and abandoned him<sup>-asws</sup>; and as for the denial of our<sup>-asws</sup> rights, so this is from what they are not been speechless regarding it<sup>19</sup>.

و فِي حَبْرٍ آخَرَ وَ التَّعْرُبُ مِنَ الْهَجْرَةِ.

And in another Hadeeth: ‘And the Arabism from (after) the emigration’<sup>.20</sup>

شي، تفسير العياشي عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَوْصِيَاءِ ع مِنَ الْكَبَائِرِ.

Tafseer Al Ayyashi – from Abu Khadeeja,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The lying upon Allah<sup>-azwj</sup>, and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and upon the successors<sup>-asws</sup> is from the major sins’<sup>.21</sup>

20- شي، تفسير العياشي عَنِ الْعَبَّاسِ بْنِ هِلَالٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ ذَكَرَ فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ جَحْتَبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ عِبَادَةَ الْأَوْثَانِ وَ شُرْبَ الْحُمْرِ وَ قَتْلَ النَّفْسِ وَ عُفُوقَ الْوَالِدَيْنِ وَ قَدْ فُتِ الْمُحْصَنَاتِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ أَكْلُ مَالِ الْيَتِيمِ

Tafseer Al Ayyashi – from Al Abbas Bin Hilal,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup> having mentioned regarding Words of Allah<sup>-azwj</sup> the Exalted: ***If you shun the major sins which you are Forbidden from, [4:31]:*** ‘Worshipping the idols, and drinking the wine, and killing the soul, and disobeying the parents, and slandering the married women, and the fleeing from the battle march, and consuming wealth of the orphan’<sup>.22</sup>

و فِي رِوَايَةٍ أُخْرَى عَنْهُ ع أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ كُلُّ مَا أَوْجَبَ اللَّهُ عَلَيْهِ النَّارَ.

<sup>19</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 19 a

<sup>20</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 19 b

<sup>21</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 19 c

<sup>22</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 20 a

And in another report from him<sup>-asws</sup>: ‘Consuming wealth of the orphan unjustly, and all what Allah<sup>-azwj</sup> has Obligated the Fire upon’.<sup>23</sup>

شي، تفسير العياشي عن أبي عبد الله ع في رواية أخرى عنه وإنكار ما أنزل الله أنكرنا حقنا و جحدونا و هذا لا يتعاجم فيه أحدا [أحد].

Tafseer Al Ayyashi –

‘From Abu Abdullah<sup>-asws</sup> in another report from him<sup>-asws</sup>, ‘Denial of what Allah<sup>-azwj</sup> has Revealed. They denied our<sup>-asws</sup> rights and rejected us<sup>-asws</sup>, and this, no one is speechless regarding it’.<sup>24</sup>

21- شي، تفسير العياشي عن سليمان الجعفرى قال: قلت لأبي الحسن الرضا ع ما تقول في أعمال السلطان

Tafseer Al Ayyashi – from Suleyman Al Ja’fari who said,

‘I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, ‘What are you<sup>-asws</sup> regarding office bearers of the ruler?’

فقال يا سليمان الدخول في أعمالهم و العون لهم و السعي في حوائجهم عديا الكفر و النظر إليهم على العمد من الكبائر التي يستحق بها النار.

He<sup>-asws</sup> said: ‘O Suleyman! The entering into their works, and the assisting to them, and the striving regarding their needs equates to Kufir, and the looking at them deliberately is from the major sins which the Fire is deserved with it’.<sup>25</sup>

22- شي، تفسير العياشي عن السكوني عن جعفر بن محمد عن أبيه عن علي ع قال: السكر من الكبائر و الحيف في الوصية من الكبائر.

Tafseer Al Ayyashi – from Al Sakuny,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘The intoxication is from the major sins, and the unfairness in the bequest is from the major sins’.<sup>26</sup>

23- شي، تفسير العياشي عن محمد بن الفضل عن أبي الحسن ع في قول الله إن تحببوا كباير ما تنهون عنه تكفر عنكم سيئاتكم قال من اجتنب ما أوعد الله عليه النار إذا كان مؤمناً كفر عنه سيئاته.

Tafseer Al Ayyashi – from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins [4:31].*** He<sup>-asws</sup> said: ‘One who shuns what Allah<sup>-azwj</sup> has Threatened the Fire upon, when he were to be a Momin, He<sup>-azwj</sup> Expiate his evil deeds from him’.<sup>27</sup>

و قال أبو عبد الله في آخر ما فسّر فأنقوا الله و لا تجترؤوا.

<sup>23</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 20 b

<sup>24</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 20 c

<sup>25</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 21

<sup>26</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 22

<sup>27</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 23 a

And Abu Abdullah<sup>-asws</sup> said in another (Hadeeth) has he<sup>-asws</sup> interpreted: ‘Therefore fear Allah<sup>-azwj</sup> and do not be audacious (upon committing sins)!’<sup>28</sup>

24- شي، تفسير العياشي عن كثير النّوّاء قال: سألت أبا جعفر ع عن الكبائر قال كلُّ شيءٍ أُوعد الله عليه النَّار.

Tafseer Al Ayyashi – from Kaseer Al Nawa’a who said,

‘I asked Abu Ja’far<sup>-asws</sup> about the major sins. He<sup>-asws</sup> said: ‘All things all has Threatened the Fire upon’.<sup>29</sup>

25- شي، تفسير العياشي عن عبّيد بن زُرارة عن أبي عبد الله ع قال: سألتُه عن الكبائر فقال مِنها أكل مال اليتيم ظلماً و ليس في هذا بين أصحابنا اختلافٌ و الحمد لله.

Tafseer Al Ayyashi – from Ubeyd Bin Zurara,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the major sins. He<sup>-asws</sup> said: ‘From these is consuming wealth of the orphan unjustly, and there isn’t any differing regarding this between our<sup>-asws</sup> companions, and the Praise is for Allah<sup>-azwj</sup>’.<sup>30</sup>

26- جاء المجالس للمفيد عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن محمد بن سينان عن عبد الكريم بن عمرو و إبراهيم بن ناخعة البصري جميعاً قالوا حدّثنا ميسر قال: قال لي أبو عبد الله جعفر بن محمد ع ما تقول فيمن لا يعصي الله في أمره و حبه إلا أنّه يبرأ منك و من أصحابك على هذا الأمر

(The book) ‘Al Majaalis’ of Al Mufeed – from Ibn Qawlawayi, from his father, from Sa’ad, from Ibn Isa, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, and Ibrahim Bin Naha Al Basri, both together said, ‘It is narrated to us by Muayassar who said,

‘Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said to me: ‘What are you<sup>-asws</sup> saying regarding the one who does not disobey Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions, except he disavows from you and from your companions upon this matter (Al-Wilayah)?’

قال قلت و ما عسيت أن أقول و أنا بحضرتك

He (the narrator) said, ‘I said, ‘And what can I possibly be saying and I am in your<sup>-asws</sup> presence?’

قال قل فإني أنا الذي أمرت أن تقول

He<sup>-asws</sup> said: ‘Say (it), for I<sup>-asws</sup> am the one who is ordering you to say!’

قال قلت هو في النار

<sup>28</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 23 b

<sup>29</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 24

<sup>30</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 25

He (the narrator) said, 'I said, 'He would be in the Fire'.

قَالَ يَا مُيَسِّرُ مَا تَقُولُ فِيمَنْ يَدِينُ اللَّهَ بِمَا تَدِينُهُ بِهِ وَ فِيهِ مِنَ الذُّنُوبِ مَا فِي النَّاسِ إِلَّا أَنَّهُ مُجْتَنِبُ الْكِبَائِرِ

He<sup>-asws</sup> said: 'O Muyassir! What are you saying regarding the one makes it a religion with what you are making it with, and in him are the sins what are in the people, except that he shuns the major sins?'

قَالَ قُلْتُ وَ مَا عَسَيْتُ أَنْ أَقُولَ وَ أَنَا بِحَضْرَتِكَ

He (the narrator) said, 'I said, 'And what can I possibly be saying and I am in your<sup>-asws</sup> presence?'

قَالَ قُلْ فَإِنِّي أَنَا الَّذِي أَمَرْتُكَ أَنْ تَقُولَ

He<sup>-asws</sup> said: 'Say (it), for I<sup>-asws</sup> am the one who is ordering you to say!'

قَالَ قُلْتُ فِي الْجَنَّةِ

He (the narrator) said, 'I said, 'In the Paradise'.

قَالَ فَلَعَلَّكَ تَتَحَرَّجُ أَنْ تَقُولَ هُوَ فِي الْجَنَّةِ

He<sup>-asws</sup> said: 'Perhaps you hesitated in saying he would be in the Paradise'.

قَالَ قُلْتُ لَا

He (the narrator) said, 'No'.

قَالَ لَا تَحْرَجُ فَإِنَّهُ فِي الْجَنَّةِ إِنَّ اللَّهَ يَقُولُ إِنَّ مُجْتَنِبِي الْكِبَائِرِ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلُكُمْ مُدْخَلًا كَرِيمًا.

He<sup>-asws</sup> said: 'Do not hesitate, for surely, he will be in the Paradise. Allah<sup>-azwj</sup> Says: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***'<sup>31</sup>

<sup>31</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 68 H 26

## CHAPTER 69 – THE ADULTERY

الآيات

## The Verses –

الأنعام وَ لَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

(Surah) Al Anaam: **'And you will not approach the immoralities, whatever is apparent from these and what is hidden, [6:151]**

الإسراء وَ لَا تَقْرُبُوا الزَّيْنِ إِنَّهُ كَانَ فَاحِشَةً وَ سَاءَ سَبِيلًا

(Surah) Al Isra'a: **And do not go near the adultery; it was always an immorality and an evil way [17:32]**

النور وَ لَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَ مَنْ يُكْرِهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

(Surah) Al Noor: **and do not compel your young girls upon the immoralities if they want the chastity, in order to see the display the world of the world. And ones who are compelled, so Allah, from after their being compelled, is Forgiving, Merciful [24:33]**

الفرقان وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ بَلَّغَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخْلَدُ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا.

(Surah) Al Furqan: **nor are they committing adultery. And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69] Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70].**

1- لي، الأماالي للصدوق عن ابن إدريس عن أبيه عن ابن أبي الحطّاب عن المغيرة بن محمد عن بكر بن حنيس عن أبي عبد الله الشيباني عن نوفّ البكالي عن أمير المؤمنين ع قال: كذّب من زعم أنّه ولد من حلالٍ وَ هُوَ يُجِبُّ الزَّيْنَا وَ كَذَّبَ مَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ مُجْتَرِيٌّ عَلَى مَعَاصِي اللَّهِ كُلِّ يَوْمٍ وَ لَيْلَةٍ.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Al Mugheira Bin Muhammad, from Bakr Bin Khuneys, from Abu Abdullah Al Shaybami, from Nowf Al Bikaly,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'He is lying, the one who claims that he has been born from Permissible means while he loves the adultery; and he is lying, the one who claims

that he recognises Allah<sup>-azwj</sup> Mighty and Majestic while he is audacious upon disobeying Allah<sup>-azwj</sup> every day and night”<sup>.32</sup>

2- لي، الأماالي للصدوق عن الفامي عن محمد الحيمري عن أبيه عن محمد بن عبد الجبار عن ابن رباط عن الحضرمي عن الصادق ع قال: بئوا آباءكم يبركم أبناءكم و عفا عن نساء الناس تعف نساؤكم.

(The book) ‘Al Amaali’ of Al Sadouq – from Al Famy, from Muhammad Al Himeyri, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Ribat, from Al Hazramy,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Be righteous to your fathers, your sons will be righteous with you, and be chaste from women of the people, they will be chaste from your women!’<sup>33</sup>

3- لي، الأماالي للصدوق عن ابن مسرور عن ابن عامر عن عمه عن الأزدي عن إبراهيم الكرخي عن الصادق ع قال: علامات ولد الزنا ثلاث سوء المخضر و الحين إلى الزنا و بعضنا أهل البيت.

(The book) ‘Al Amaali’ of Al Sadouq – from Ibn Masrou, from Ibn Aamir, from his uncle, from Al Azdy, from Ibrahim Al Karkhy,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Signs of a son of adultery (bastard) are three – evil attendance, and the longing to commit the adultery, and hating us<sup>-asws</sup> People<sup>-asws</sup> of the Household’<sup>.34</sup>

4- لي، الأماالي للصدوق عن ابن المغيرة عن جدّه عن جدّه عن السكوني عن الصادق ع قال قال رسول الله ص أربع لا تدخل بيتاً واحدة منهن إلا حرت و لم يُعمر بالبركة الحيانة و السرقة و شرب الخمر و الزنا.

(The book) ‘Al Amaali’ of Al Sadouq – from Ibn Al Mugheira, from his grandfather, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four, not one of these will enter a house except it would be ruined and not built with the Blessings – the betrayal, and the theft, and drinking the wine, and the adultery’<sup>.35</sup>

5- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى و لا تقرّبوا الزنى إنه كان فاحشة يقول معصية و ممتناً فإن الله يفتنه و يبعضه

(The book) ‘Tafseer Al Qummi’ – in a report by Abu Al Jaroud –

‘From Abu Ja’far<sup>-asws</sup> regarding Words of the Exalted: ‘**And do not go near the adultery; it was always an immorality.** He<sup>-asws</sup> said: ‘A disobedience and an abomination, for Allah<sup>-azwj</sup> Abhors it and Hates it.

قال و ساء سبيلاً هو أشد الناس عذاباً و الزنا من أكثر الكبائر.

<sup>32</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 1

<sup>33</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 2

<sup>34</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 3

<sup>35</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 4

He<sup>-asws</sup> said: **and an evil way** - and it (deserves) the harshest of the Punishment for the people, and the adultery is the biggest of the major sins”.<sup>36</sup>

6- فس، تفسير القمي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع عن النبي ص قال: لَمَّا أُسْرِيَ بِي مَرَرْتُ بِنِسْوَانٍ مُعَلَّقَاتٍ بِأَيْدِيهِنَّ

Tafseer Al Qummi – from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘When there was an ascension with me<sup>-saww</sup>, I<sup>-saww</sup> passed by women hanging by their breasts’.

فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرَائِيلُ

I<sup>-saww</sup> said: ‘Who are they, O Jibraeel<sup>-as?</sup>’

فَقَالَ هَؤُلَاءِ اللّٰوَاتِي يُورِثُنَّ أَمْوَالَ أَزْوَاجِهِنَّ أَوْلَادَ غَيْرِهِمْ

He<sup>-as</sup> said: ‘They are those who had made children of others, the inheritance of their husbands’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص اشْتَدَّ غَضَبُ اللَّهِ عَلَى امْرَأَةٍ أَدْخَلَتْ عَلَى قَوْمٍ فِي نَسَبِهِمْ مَنْ لَيْسَ مِنْهُمْ فَاطَّلَعَ عَلَى عَوْرَاتِهِمْ وَ أَكَلَ خَزَائِنَهُمْ.

Then Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Intensified Wrath upon a woman who enters upon a people in their lineage, someone who isn’t from them, so he is notified upon the nakedness (defects) and consumes their treasures”.<sup>37</sup>

7- ل، الخصال عن أبيه عن الحميري عن إبراهيم بن مهزيار عن أخيه عن فضالة عن سليمان بن دُرستويه عن عجلان عن أبي عبد الله ع قال: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ النَّارَ بِغَيْرِ حِسَابٍ إِمَامٌ جَائِرٌ وَ تَاجِرٌ كُدُوبٌ وَ شَيْخٌ زَانٍ الْخَبِيرُ.

(The book) ‘Al Khisaal’ – from his father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Fazalah, from Suleyman Bin Dorost, from Ajan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Three, Allah<sup>-azwj</sup> will Enter them into the Fire without any Reckoning – a tyrannous leader, and a lying trader, and adulterous old man’ – the Hadeeth”.<sup>38</sup>

8- ل، الخصال عن ابن الوليد عن محمد العطار عن الأشعري عن أبي عبد الله الرازي عن اللؤلؤي عن الحسين بن يوسف عن الحسن بن زياد العطار قال قال أبو عبد الله ع ثَلَاثَةٌ فِي جِزْرِ اللَّهِ عَزَّ وَ جَلَّ إِلَى أَنْ يَفْرُغَ اللَّهُ مِنَ الْحِسَابِ رَجُلٌ لَمْ يَهْمَ بِرَبِّهَا قَطُّ وَ رَجُلٌ لَمْ يَشُبْ مَالَهُ بِرَبِّهَا قَطُّ وَ رَجُلٌ لَمْ يَسْعَ فِيهِمَا قَطُّ.

(The book) ‘Al Khisaal’ – from Ibn Al Waleed, from Muhammad Al Attar, from Al Ashari, from Abu Abdullah Al Razy, from Al Luluie, from Al-Husayn Bin Yusuf, from Al-Hassan Bin Ziyad Al Attar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three will be in Protection of Allah<sup>-azwj</sup> Mighty and Majestic until He<sup>-azwj</sup> is Free from the Reckoning – a man who had not thought of committing adultery at all,

<sup>36</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 5

<sup>37</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 6

<sup>38</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 7



and a man who had not mixed his wealth with interest at all, and a man who did not strive regarding these two at all".<sup>39</sup>

9- ل، الخصال عن ابن الوليد عن سعد بن الأصهباني عن المنفري عن غير واحد عن أبي عبد الله ع قال قال النبي ص لَنْ يَعْْمَلَ ابْنُ آدَمَ عَمَلًا أَكْبَرَ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى مِنْ رَجُلٍ قَتَلَ نَبِيًّا أَوْ إِمَامًا أَوْ هَدَمَ الْكَعْبَةَ الَّتِي جَعَلَهَا اللَّهُ عَزَّ وَجَلَّ قِبْلَةً لِعِبَادِهِ أَوْ أَفْرَغَ مَاءَهُ فِي الْمَرْأَةِ حَرَامًا.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Sa'ad, from Al Asbahany, from Al Minqary, from someone else,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'A son of Adam<sup>-as</sup> will never work any deed more grievous in the Presence of Allah<sup>-azwj</sup> Blessed and Exalted than a man killing a Prophet<sup>-as</sup>, or an Imam<sup>-asws</sup>, or demolishes the Kabah which Allah<sup>-azwj</sup> Mighty and Majestic has Made it as a Qiblah (direction) for His<sup>-azwj</sup> servant, or emptied his water into a Prohibited woman".<sup>40</sup>

10- فس، تفسير القمي و الذين لا يدعون مع الله إلها آخر و لا يقتلون النفس التي حرم الله إلا بالحق و لا يزنون و من يفعل ذلك يلق أثاماً و أثاماً واد من أودية جهنم من صفر مذاب فدامها حدة في جهنم يكون فيه من عبد غير الله و من قتل النفس التي حرم الله

Tafseer Al-Qummi - **And those who are not supplication to another god along with Allah, and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68]** – and 'Aasima' (sin) is a valley from valleys of Hell of molten sulphur. In front of it is a pit. There will be in it one who worships other than Allah<sup>-azwj</sup>, and one who kills a soul which Allah<sup>-azwj</sup> has Prohibited.

و يكون فيه الرثاة يضاعف لهم فيه العذاب إلا من تاب و آمن إلى قوله فإنه يتوب إلى الله متاباً يقول لا يعود إلى شيء من ذلك بإخلاص و نية صادقة.

And there will be in it the adulteresses. The Punishment will be doubled for them in it **Except one who repents [25:70]** – up to His<sup>-azwj</sup> Words: **then surely he repents to Allah penitently [25:71]**. He<sup>-azwj</sup> is Saying, he will not return to anything from that with sincerity and truthful intent".<sup>41</sup> (Opinion)

11- ل، الخصال عن ماجيلويه عن محمد العطار عن الأشعري عن ابن هاشم عن الفارسي عن سليمان بن حفص البصري عن جعفر بن محمد ع قال قال رسول الله ص ما عجت الأرض إلى الله عز و جل كعجيجها من ثلاثه من دم حرام يسفك عليها أو اعتسال من زنا أو التوم عليها قبل طلوع الشمس.

(The book) 'Al Khisaal' – from Majaylawiya, form Muhammad Al Attar, from Al Ashary, from Ibn Hashim, from Al Farsi, from Suleyman Bin Hafs Al Basry,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The earth has not clamoured to Allah<sup>-azwj</sup> Mighty and Majestic like its clamour from three – from Prohibited

<sup>39</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 8

<sup>40</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 9

<sup>41</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 10

blood shed upon it, or washing from adultery, or sleeping upon it before emergence of the sun".<sup>42</sup>

12- مع، معاني الأخبار ل، الخصال عن ابن مسرور عن ابن عامر عن عمه عن الأزدبي عن ابن عميرة عن الصادق ع قال: من شغف بمحبة الحرام و شهوة الزنا فهو شريك شيطان

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – from Ibn Masrou, from Ibn Aamir, from his uncle, from Al Azdy, from Ibn Ameyra,

'From Al-Sadiq<sup>-asws</sup> having said: 'One who is passionate with loving the Prohibitions and lusts for the adultery, he is an associate of Satan<sup>-la</sup>'.

ثم قال إن لولد الزنا علامات أحدها بغضنا أهل البيت و ثانيها أنه يحن إلى الحرام الذي خلق منه الحبر.

Then he<sup>-asws</sup> said: 'For a son of adultery (bastard) there are signs. One of these is his hating us<sup>-asws</sup> People<sup>-asws</sup> of the Household, and its second is he will yearn to the Prohibition which he has been Created from' – the Hadeeth"<sup>43</sup>

13- ل، الخصال عن جعفر بن علي عن جدّه علي بن عبد الله بن المغيرة عن علي بن حسان عن عمه عبد الرحمن بن كثير عن أبي عبد الله ع قال: إذا فشت أربعة ظهرت الزنا إذا فشت الزنا ظهرت الزلازل و إذا أمسكت الزكاة هلكت الماشية و إذا جاز الحكام في القضاء أمسك القطر من السماء و إذا خفرت الدمة نصير المشركون على المسلمين.

(The book) 'Al Khisaal' – from Ja'far Bin Ali, from his grandfather Ali Bin Abdullah Bin Al Mugheira, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'When four (matters) are widespread, four (matters) will appear – when the adultery is widespread the earthquakes will appear; and when the Zakat is withheld the livelihoods will be destroyed; and when the judges will be tyrannous in the judgments the drops from the sky will be withheld; and when the guarantee (of Ahl Al-Zimma) is broken, the Polytheists will be victorious upon the Muslims"<sup>44</sup>

14- ل، الخصال عن الفضل بن الفضل الكندي عن أحمد بن سعيد الدمشقي عن هشام بن عمار عن مسلمة بن علي عن الأعمش عن شقيق عن خديفة قال قال رسول الله ص معشر المسلمين إياكم و الزنا فإن فيه ست خصال ثلاث في الدنيا و ثلاث في الآخرة فأما التي في الدنيا فإنه يذهب بالبهاء و يورث الفقر و ينقص العمر و أما التي في الآخرة فإنه يوجب سخط الرب و سوء الحساب و الخلود في النار

(The book) 'Al Khisaal' – from Al Fazl Bin Al Fazl Al Kindy – from Ahmad Bin Saeed Al Dimashqy, from Hisham Bin Ammar, from Maslama Bin Ali, from Al Amsh, from Shaqeeq, from Huzeyfa who said,

'Rasool-Allah<sup>-saww</sup> said: 'Community of Muslims! Beware of the adultery, for therein are six traits – three traits in the world and three in the Hereafter. As for which are in the world, it does away the glory, and inherits the poverty, and reduces the lifespan. And as for which are

<sup>42</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 11

<sup>43</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 12

<sup>44</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 13

in the Hereafter, it obligates Wrath of the Lord<sup>-azwj</sup>, and the evil Reckoning, and eternity in the Fire’.

ثُمَّ قَالَ النَّبِيُّ ص سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذَابِ هُمْ خَالِدُونَ.

Then the Prophet<sup>-saww</sup> said: ‘Their own souls would have enticed for them: **Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]**’.<sup>45</sup>

15- ل، الخصال فيما أوصى به النبي ص علياً يا علي في الزنا ست خصال ثلاث منها في الدنيا و ثلاث في الآخرة فأما التي في الدنيا فيذهب بالبهاء و يُعجل الفناء و يقطع الرزق و أما التي في الآخرة فسوء الحساب و سخط الرحمن و الخلود في النار.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet<sup>-saww</sup> had advised Ali<sup>-asws</sup> with: ‘O Ali<sup>-asws</sup>! In the adultery there are six traits – three of these are in the world and three in the Hereafter. As for which are in the world – it does against the glory, and hastens the annihilation, and cuts off the sustenance; and as for which are in the Hereafter, it is evil Reckoning, and Wrath of the Beneficent, and eternity in the Fire’.<sup>46</sup>

16- ع، علل الشرائع عن علي بن حاتم عن أبي محمد النوفلي عن أحمد بن هلال عن ابن أسباط عن أبي إسحاق الخراساني عن أبيه أن علياً ع قال: إياكم و الزنا فإن فيه ست خصال و ذكر مثله و فيه اللواتي في الموضعين يقطع الرزق الحلال و يُعجل الفناء إلى النار.

(The book) ‘Ilal Al Sharaie’ – from Ali Bin Hatim, from Abu Muhammad Al Nowfaly, from Ahmad Bin Hilal, from Ibn Asbat, from Abu Is’haq Al Khurasany, from his father,

‘Ali<sup>-asws</sup> said: ‘Beware of the adultery, for there are six traits in it’ – and mentioned similar to it, and in it are those two in the two places – ‘Cuts off the Permissible sustenance, and hastens the annihilation in the Fire’.<sup>47</sup>

17- ثو، ثواب الأعمال ل، الخصال عن ماجيلويه عن عمه عن الكوفي عن ابن فضال عن الفداح عن أبي عبد الله ع قال: للزنا ست خصال ثلاث في الدنيا و ثلاث في الآخرة فأما التي في الدنيا فإنه يذهب بنور الوجه و يورث الفقر و يُعجل الفناء و أما التي في الآخرة فمسخط الرب جل جلاله و سوء الحساب و الخلود في النار.

(The books) ‘Sawaab Al Amaal’, (and) ‘Al Khisaal’ – from Majaylawiya, from his uncle, from Al Kufi, from Ibn Fazzal, from Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘For the adultery there are six traits – three in the world and three in the Hereafter. As for which are in the world, it does away radiance of the face, and inherits the poverty, and hastens the annihilation; and as for which are in the Hereafter, Wrath of the Lord<sup>-azwj</sup> Majestic is His<sup>-azwj</sup> Majesty, and the evil Reckoning, and the eternity in the Fire’.<sup>48</sup>

<sup>45</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 14

<sup>46</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 15

<sup>47</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 16

<sup>48</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 17 a

أَقُولُ قَدْ مَضَى فِي بَابِ دَمِّ السُّؤَالِ عَنِ الصَّادِقِ ع أَنَّ اللَّهَ أَعَادَ شَيْعَتَنَا مِنْ أَنْ يَلِدُوا مِنَ الزَّانَا أَوْ يُوَلَّدَ لَهُمْ مِنَ الزَّانَا.

I am saying, 'It has passed in the chapter on 'condemnation of the begging' – from Al-Sadiq<sup>-asws</sup>: 'Allah<sup>-azwj</sup> has Protected our<sup>-asws</sup> Shias from being born from adultery, or for one being born for them from the adultery'.<sup>49</sup>

وَ فِي بَابِ أُصُولِ الْكُفْرِ فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ كَفَرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةٌ وَ ذَكَرَ مِنْهَا نَاكِحَ الْمَرْأَةِ حَرَاماً فِي دُبُرِهَا وَ مَنْ نَكَحَ ذَاتَ مَحْرَمٍ مِنْهُ.

And in the chapter 'Origin of Kufr' – 'In his<sup>-sawww</sup> advice to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Ten have committed Kufr with Allah<sup>-azwj</sup> the Magnificent' – and mentioned from these having sex with the woman prohibitively in her back, and one who has sex with one with sanctity from him".<sup>50</sup>

18- ل، الخصال عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الزَّانَا يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' – from Saeed Bin Ilaqah,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The adultery inherits the poverty'.<sup>51</sup>

أَقُولُ قَدْ مَضَى فِي بَابِ جَوَامِعِ الْمَسَاوِي وَ مَا يُوجِبُ غَضَبَ اللَّهِ مِنَ الذُّنُوبِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ وَجَدْتُ فِي كِتَابِ عَلِيِّ ع إِذَا ظَهَرَ الزَّانَا مِنْ بَعْدِي ظَهَرَتْ مَوْتُهُ الْفَجْأَةً.

I am saying, 'It has passed in the chapter, 'Summary of evil deeds and what sins obligates Wrath of Allah<sup>-azwj</sup>, from Abu Ja'far<sup>-asws</sup> having said: 'I<sup>-asws</sup> found in the book of Ali<sup>-asws</sup>: 'When the adultery appears from after me<sup>-asws</sup>, the sudden death will appear'.<sup>52</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الذُّنُوبُ الَّتِي تَحْبِسُ الرِّزْقَ الزَّانَا.

And from Abu Abdullah<sup>-asws</sup> having said: 'The sins which withhold the sustenance is the adultery'.<sup>53</sup>

19- ع، علل الشرائع فِي عَلِيِّ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الرِّضَا ع حَرَّمَ الزَّانَا لِمَا فِيهِ مِنَ الْفَسَادِ مِنَ قَتْلِ الْأَنْفُسِ وَ دَهَابِ الْأَنْسَابِ وَ تَرْكِ التَّزْيِينَةِ لِلْأَطْفَالِ وَ فَسَادِ الْمَوَارِيثِ وَ مَا أَشْبَهَ ذَلِكَ مِنْ وَجْهِ الْفَسَادِ.

(The book) 'Ilal Al Sharaie', in 'Al Ilal' of Muhammad Bin Sinan,

'From Al-Reza<sup>-asws</sup> said: 'The adultery is Prohibited due to what corruption there is in it – from killing of the soul, and the loss of lineages, and neglecting the upbringing of the children, and corruption of the inheritances, and what resembles that from the aspects of corruption'.<sup>54</sup>

<sup>49</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 17 b

<sup>50</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 17 c

<sup>51</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 18 a

<sup>52</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 18 b

<sup>53</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 18 c

<sup>54</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 19 a

أَقُولُ قَدْ مَضَىٰ فِي بَابِ حُبِّ الدُّنْيَا عَنْ أَبِي جَعْفَرٍ ع أَنَّ النَّبِيَّ ص قَالَ: أَخْبَرَنِي جِبْرَائِيلُ أَنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ مَا يَجِدُهَا عَائِقٌ وَ لَا قَاطِعٌ رَجِمٌ وَ لَا شَيْخٌ زَانٍ.

I am saying, 'It has passed in the chapter, 'Love of the world' – from Abu Ja'far<sup>asws</sup>: 'The Prophet<sup>saww</sup> having said: 'Jibraeel<sup>as</sup> informed me that the aroma of Paradise will be felt from a travel distance of a thousand years (but) neither will it be found by one disobedience to the parents, nor a cutter of kinship, nor an aged old adulterer''<sup>55</sup>

20- ثُوَابُ الأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ عَدَدٍ مِنْ أَصْحَابِنَا عَنِ الْمَيْثُوبِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَمَّنْ ذَكَرَهُ عَنْ مِيثِمٍ رَفَعَهُ قَالَ: قَالَ اللهُ عَزَّ وَ جَلَّ لَا أُبَيِّلُ رَحْمَتِي مَنْ تَعَرَّضَ لِلْإِيمَانِ الْكَاذِبَةِ وَ لَا أُدْنِي مِنِّي يَوْمَ الْقِيَامَةِ مَنْ كَانَ زَانِيًا.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al Barqy, from a number of our companions, from Al Maysami, from Bashir Al Dahhan, from the one who mentioned it, from Maysam, raising it, said,

'Allah<sup>azwj</sup> Mighty and Majestic Said: "My<sup>azwj</sup> Mercy cannot be attained by one who does not expose to (make) the false oaths, nor will He<sup>azwj</sup> be close to Me<sup>azwj</sup> on the Day of Qiyamah, one who was an adulterer''<sup>56</sup>

21- ثُوَابُ الأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الحَمِيدِ عَنِ ابْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ لَا يَنْظُرُ إِلَيْهِمْ ... وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَ مَلِكٌ جَبَّارٌ وَ مُقَلٌّ مُخْتَالٌ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al Barqy, from Muhammad Bin Abdul Hameed, from Ibn Humeyr, from Abu Hamza,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: ***nor will Allah – Mighty and Majestic - be Speaking to them, nor will He Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77] – an aged old adulterer, and a tyrannical ruler, and a boastful attention drawer''***<sup>57</sup>

22- ثُوَابُ الأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الجَبَّارِ عَنِ ابْنِ عَمِيرَةَ عَنِ ابْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ: مُدْمِنُ الرِّيَا وَ السَّرَقِ وَ الشُّرْبِ كَعَابِدِ وَثَنٍ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Ibn Aameyra, from Ibn Hazim,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'He<sup>asws</sup> said: 'One habitual of the adultery, and the stealing, and the drinking (wine) is like a worshipper of idols''<sup>58</sup>

23- ثُوَابُ الأَعْمَالِ عَنِ ابْنِ الوَلِيدِ عَنِ ابْنِ مَيْبِلٍ عَنِ الرَّبِيعِ عَنِ يَحْيَى بْنِ الْمُغِيرَةِ عَنْ حَفْصِ قَالَ قَالَ زَيْدُ بْنُ عَلِيٍّ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ وَ آلِهِ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَهَبَ اللهُ رِيحًا مُنْتَبَهَةً يَتَأَذَى بِهَا أَهْلُ الْجَمْعِ حَتَّى إِذَا هَمَّتْ أَنْ تُمْسِكَ بِأَنْفَاسِ النَّاسِ نَادَاهُمْ مُنَادٍ هَلْ تَدْرُونَ مَا هَذِهِ الرِّيحُ الَّتِي قَدْ آذَتْكُمْ

<sup>55</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 19 b

<sup>56</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 20

<sup>57</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 21

<sup>58</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 22

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Ibn Matteel, from Al Barqy, from Yahya Bin Al Mugheira, from Hafs who said,

'Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>) said, 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-asws</sup> Progeny<sup>-asws</sup>: 'When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> will Cause a stinky wind to blow, the people of the gathering will be hurt by it to the extent that when the people will withhold their breathing, a caller will call out to them: 'Do you know what this wind is which has hurt you?'

فَيَقُولُونَ لَا فَقَدْ آذَنَّا وَ بَلَغَتْ مِنَّا كُلَّ مَبْلَغٍ

They would say, 'No! It has hurt us and reached from us, every extent'.

قَالَ فَيَقَالُ هَذِهِ رِيحُ فُرُوجِ الزَّانَةِ الَّذِينَ لَقُوا اللَّهَ بِالزَّانَةِ لَمْ يَتُوبُوا فَالْعَنُوهُمْ لَعْنَهُمُ اللَّهُ فَلَا يَبْقَى فِي الْمَوْقِفِ أَحَدٌ إِلَّا قَالَ اللَّهُمَّ الْعَنِ الزَّانَةَ.

He<sup>-asws</sup> said: 'This is a wind (smell) of private parts of the adulterers who met Allah<sup>-azwj</sup> with the adultery, then they did not repent, so curse them. Allah<sup>-azwj</sup> will Curse them so there will not remain anyone in the pausing except he will say, 'O Allah<sup>-azwj</sup>! Curse the adulterers!'"<sup>59</sup>

24- ثَوَابُ الْأَعْمَالِ عَنِ ابْنِ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مَيْكَالٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يُزَكِّيهِمْ وَ هُمُ عَدَاتُ أَلَيْمٍ مِنْهُنَّ الْمَرْأَةُ الَّتِي تُوطِئُ فِرَاشَ زَوْجِهَا.

(The book) 'Sawaab Al Amaal' – from Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Meekal, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Three, neither will Allah<sup>-azwj</sup> Mighty and Majestic Speak to them, nor Purify them, and for them is painful Punishment. From them is the women who gave access to herself on the bed of her husband"'.<sup>60</sup>

25- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ رَحِمَهُ اللَّهُ عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ صَبَّاحِ بْنِ سَيَابَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقِيلَ لَهُ يَزْنِي الرَّائِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ

(The book) 'Sawaab Al Amaal' – from his father, may Allah<sup>-azwj</sup> have Mercy on him, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Sabbah Bin Sayabah who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>. It was said to him<sup>-asws</sup>, 'Does the adulterer, when he commits adultery, and he is a Momin?'

قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سَلَبَ الْإِيمَانِ مِنْهُ فَإِذَا أَقَامَ [قَامَ] رُدَّ عَلَيْهِ

He<sup>-asws</sup> said: 'No! When he were to be upon her belly, the Eman is stripped off from him. When he stands, it is returned to him'.

<sup>59</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 23

<sup>60</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 24

قَالَ فَإِنَّهُ إِنْ أَرَادَ أَنْ يَعُودَ

He said, 'Supposing he intends to repeat?'

قَالَ مَا أَكْثَرَ مَنْ يَهُمُّ أَنْ يَعُودَ ثُمَّ لَا يَعُودُ.

He<sup>-asws</sup> said: 'How frequently someone thinks of repeating, then he does not repeat!'<sup>61</sup>

26- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا زَنَى الرَّجُلُ أَدْخَلَ الشَّيْطَانُ ذَكَرَهُ فَعَمِلًا جَمِيعًا وَكَانَتِ النَّطْفَةُ وَاحِدَةً وَ خُلِقَ مِنْهَا الْوَلَدُ وَ يَكُونُ شِرْكَ شَيْطَانٍ.

(The book) 'Sawaab Al Amaal' – from his father, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ubeyd Bin Zurara, from Abdul Malik Bin Ayn who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'When the man commits adultery, the Satan<sup>-la</sup> enters his penis, and they both work together, and the seed becomes one, and the child is created from it, and he would be a participant of Satan<sup>-la</sup>'.<sup>62</sup>

27- ثَوَابُ الْأَعْمَالِ عَنْ مَا جِيلَوِيهِ عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ هِلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أ لَا أُخْبِرُكُمْ بِأَكْبَرَ الزِّنَا قَالَ هِيَ امْرَأَةٌ تُوطِئُ فِرَاشَ زَوْجِهَا فَتَأْتِي بِوَلَدٍ مِنْ غَيْرِهِ فَنُلْزِمُهُ زَوْجَهَا فَيَبْلُغُ الْبَيْتَ لَا يُكَلِّمُهَا اللَّهُ وَ لَا يَنْظُرُ إِلَيْهَا يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهَا وَ لَهَا عَذَابٌ أَلِيمٌ.

(The book) 'Sawaab Al Amaal' – from Majaylawiya, from Ali, from his father, from Ibn Abu Umeyr, from Is'haq Bin Hilal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you all with the biggest adultery? It is a woman who is come to in the bed of her husband, so she comes with a child from someone else, and she necessitates it to her husband. That is the one who neither will Allah<sup>-azwj</sup> Speak to her, nor Look at her on the Day of Qiyamah, nor Purify her, and for her is painful Punishment''<sup>63</sup>

28- ثَوَابُ الْأَعْمَالِ عَنِ ابْنِ الْبَرَقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْبَرَقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَسَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ أَقْرَبَ نَطْفَتَهُ فِي رَحِمِ نَحْوِهِ عَلَيْهِ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Al Barqy, from Usman Bin Isa, from Ali Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'The severest of people of Punishment on the Day of Qiyamah is a man who had admitted his seed into a woman Prohibited unto him''<sup>64</sup>

<sup>61</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 25

<sup>62</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 26

<sup>63</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 27

<sup>64</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 28

29- ثواب الأعمال بخدا الإسناد عن أحمد بن البرقي عن ابن فضال عن ابن بكير قال: قلت لأبي جعفر ع في قول رسول الله ص إذا زنى الرجل فارقته روح الإيمان قال قوله عز وجل و أئدهم روح منه ذلك الذي يفارقه.

(The book) 'Sawaab Al Amaal' – By this chain, from Ahmad Bin Al Barqy, from Ibn Fazzal, from Ibn Bukeyr who said,

'I said to Abu Ja'far<sup>-asws</sup> regarding words of Rasool-Allah<sup>-saww</sup>, 'When the man commits adultery, the spirit of Eman separates from him'. He<sup>-asws</sup> said: 'Words of Mighty and Majestic: **and He Aids them with a Spirit from Him [58:22]**, that is which separates from him"<sup>65</sup>.

30- سن، المحاسن عن محمد بن علي عن ابن فضال عن القداح عن أبي عبد الله ع قال: قال يعقوب لابنه يا بني لا تزني فلو أن الطير زنى لتناثر ريشه.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Ibn Fazzal, from Al Qaddah,

'From Abu Abdullah<sup>-asws</sup> having said: 'Yaqoub<sup>-as</sup> said to his<sup>-as</sup> son<sup>-as</sup>: 'O my<sup>-as</sup> son<sup>-as</sup>, do not commit adultery. If the bird were to commit adultery, its feathers would scatter"<sup>66</sup>.

31- سن، المحاسن في رواية أبي عبيدة عن أبي جعفر ع قال وجدنا في كتاب علي ع قال قال رسول الله ص إذا كثرت الزنا كثرت مؤث الفجاءة.

(The book) 'Al Mahasin' – In a report by Abu Ubeyda,

'From Abu Ja'far<sup>-asws</sup> having said: 'We<sup>-asws</sup> found in the book of Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When the adultery is a lot, the sudden death will be a lot"<sup>67</sup>.

32- سن، المحاسن عن علي بن عبد الله عن التفليسي عن السمندي عن أبي عبد الله ع قال: لما أقام العالم الجدار أوحى الله إلى موسى أتى مجاز الأبناء بسعي الآباء إن خير فخير وإن شر شر لا تزنا فتزني نساؤكم و من وطئ فرش افريئ مسلم وطئ فراشه كما تدين ثداً.

(The book) 'Al Mahasin' – from Ali Bin Abdullah, from Al Tafleesy, from Al Samandy,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the scholar (Al-Khazr<sup>-as</sup>) had straightened the wall, Allah<sup>-azwj</sup> Revealed to Musa<sup>-as</sup>: "I<sup>-azwj</sup> shall Reward the sons with striving for the fathers, if good, so good, and if bad, so evil. Do not commit adultery for your women will commit adultery; and the one who treads (commit adultery) in a bed of a Muslim person, his own bed will be treaded upon. Just as you judge so you shall be judged"<sup>68</sup>.

33- سن، المحاسن في رواية أبي حمزة عن أبي جعفر ع قال: أوحى الله إلى موسى بن عمران ع لا تزني فيحجب عنك نور وجهي و تغلق أبواب السموات دون دعائك.

(The book) 'Al Mahasin' – In a report by Abu Hamza,

<sup>65</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 29

<sup>66</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 30

<sup>67</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 31

<sup>68</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 32



'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Revealed to Musa Bin Imran<sup>-as</sup>: "Do not commit adultery, for the Noor of My<sup>-azwj</sup> Face will be veiled from you<sup>-as</sup>, and doors of the skies will be locked besides (from) your<sup>-as</sup> supplication".<sup>69</sup>

34- سن، المحاسن عن أبيه عن ابن فضال عن ابن بكير عن زرارة عن عبد الملك بن أعين قال سمعت أبا جعفر ع يقول إذا زنى الرجل أدخل الشيطان ذكره فعملاً جميعاً فكانت التطفة واحدة فخلق منهما فيكون شرك شيطان.

(The book) 'Al Mahasin' – from his father, from Ibn Fazzal, from Ibn Bukeyr, from Zurara, from Abdul Malik Bin Ayn who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'When the man commits adultery, the Satan<sup>-la</sup> enters his manhood, so they both work together. The seed comes into being as one, so there is a creation (child) from it, and he becomes a participant of Satan<sup>-la</sup>'.<sup>70</sup>

35- سن، المحاسن عن يحيى بن المغيرة عن حفص قال قال زيد بن علي قال أمير المؤمنين ع إذا كان يوم القيامة أهب الله ريحاً منبئة يتأذى بها أهل الجنة حتى إذا همّت أن تمسك بأنفاس الناس ناداهم مناد هل تدرون ما هذه الريح التي قد آذتكم

(The book) 'Al Mahasin' – from Yahya Bin Al Mugheira, from Hafs who said,

'Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) said: 'Amir Al-Momineen<sup>-asws</sup> said: 'When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> Will Cause a wind to blow, the people of the gathering will be hurt by it to the extent that when the people will withhold their breathing, a caller will call out to them: 'Do you know what this wind is which has hurt you?'

فَيَقُولُونَ لَا فَقَدْ آذَنَّا وَ بَلَعَتْ مِنَّا كُلَّ مَبْلَغٍ

They would say, 'No! It has hurt us and reached from us, every extent'.

قَالَ فَيَقَالُ هَذِهِ رِيحُ فُرُوجِ الزَّانَةِ الَّذِينَ لَقُوا اللَّهَ بِالزَّانَةِ لَمْ يَتُوبُوا فَالْعَنُوهُمْ لَعَنَهُمُ اللَّهُ فَلَا يَبْقَى فِي الْمَوْقِفِ أَحَدٌ إِلَّا قَالَ اللَّهُمَّ الْعَنِ الزَّانَةَ.

He<sup>-asws</sup> said: 'This is a wind (smell) of private parts of the adulterers who met Allah<sup>-azwj</sup> with the adultery, then they did not repent, so curse them. Allah<sup>-azwj</sup> will Curse them so there will not remain anyone in the pausing except he will say, 'O Allah<sup>-azwj</sup>! Curse the adulterers!'<sup>71</sup>

36- ضا، فقه الرضا عليه السلام اعلم أن الله عز وجل حرم الزنا لما فيه من بطلان الأندساب التي هي أصول هذا العالم و تعطيل الماء إثم.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – 'Know that Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited the adultery due to what is in it, from invalidation of the lineages which is the origin of this world, and it suspends the sinful water (inheritances)'.<sup>72</sup>

و روي أن الدفق في الرحم إثم و العزل أهون له.

<sup>69</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 33

<sup>70</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 34

<sup>71</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 35

<sup>72</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 36 a

And in a report – ‘The going to the (Prohibited) womb is a sin, and the isolation is easier for it’.<sup>73</sup>

وَرُوِيَ أَنَّ يَعْقُوبَ النَّبِيَّ ع قَالَ لِابْنِهِ يُوسُفَ يَا بُنَيَّ لَا تَزِنَ فَإِنَّ الطَّيْرَ لَوْ زَنَى لَتَنَاطَرَ ريشُهُ.

And it is reported, ‘Yaqoub<sup>as</sup> the Prophet<sup>as</sup> said to his<sup>as</sup> son<sup>as</sup> Yusuf<sup>as</sup>: ‘O my<sup>as</sup> son<sup>as</sup>! Do not commit adultery, for if the bird were to commit adultery, its feathers would scatter’.<sup>74</sup>

وَرُوِيَ أَنَّ الرَّانَا يُسْوِدُ الْوَجْهَ وَ يُورِثُ الْفَقْرَ وَ يَبْتُرُ الْعُمَرَ وَ يَقْطَعُ الرِّزْقَ وَ يَذْهَبُ بِالْبَهَاءِ وَ يُقْرِبُ السَّخَطَ وَ صَاحِبُهُ مَخْذُولٌ مَسْتَوْثَمٌ.

And it is reported: ‘The adultery darkens the face, and inherits the poverty, and cuts the lifespan, and cuts the sustenance, and does away the glory, and draws the Wrath near, and its owner is forsaken, inauspicious’.<sup>75</sup>

وَرُوِيَ لَا يَزْنِي الرَّانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ فَسُئِلَ عَنْ مَعْنَى ذَلِكَ فَقَالَ يُفَارِقُهُ رُوحُ الْإِيمَانِ فِي تِلْكَ الْحَالِ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَتُوبَ.

And it is reported: ‘The adulterer does not commit adultery when he does commit adultery while he is a Momin’. He was asked about the meaning of that, so he<sup>asws</sup> said: ‘The spirit of Eman separated from him in that situation, and it does not return to him until he repents’.<sup>76</sup>

37- شي، تفسير العياشي عن سلمان رحمه الله قال: ثلاثة لا ينظر الله إليهم يوم القيامة الأشمط الزان [الزاني] و رجل مفلس مرخ مختال و رجل أخذ يمينة بضاعة فلا يشتري إلا بيمين و لا يبيع إلا بيمين.

Tafseer Al Ayyashi –

‘From Salman<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>, said: ‘Three, Allah<sup>azwj</sup> will not Look at them on the Day of Qiyamah – the elderly adulterer; and a bankrupt man gleeful, swaggering; and a man who takes his oath with a merchandise, so he neither buys except by an oath nor does he sell except be an oath’.<sup>77</sup>

38- شي، تفسير العياشي عن عبد الملك بن أعين قال سمعت أبا جعفر ع يقول إذا زنى الرجل أدخل الشيطان ذكره ثم عملا جميعاً ثم تختلط الطفتان فيخلق الله منهما فيكون شرك شيطان.

Tafseer Al Ayyashi – from Abdul Malik Bin Ayn who said,

‘I heard Abu Ja’far<sup>asws</sup> saying: ‘When the man commits adultery, the Satan<sup>la</sup> enters his manhood, then they both work together, then the two seeds are mingles and Allah<sup>azwj</sup> Created from the two, so he becomes a participant of Satan<sup>la</sup>’.<sup>78</sup>

<sup>73</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 36 b

<sup>74</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 36 c

<sup>75</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 36 d

<sup>76</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 36 e

<sup>77</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 37

<sup>78</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 38

39- ضه، روضة الواعظين قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَذَبَ مَنْ زَعَمَ أَنَّهُ وُلِدَ مِنْ حَلَالٍ وَ هُوَ يُحِبُّ الزَّانَا.

(The book) 'Rowzat Al Waizeen' –

'Amir Al-Momineen<sup>-asws</sup> said: 'He is lying, one who claims that he has been born from Permissible means while he loves the adultery'.<sup>79</sup>

و قَالَ رَسُولُ اللَّهِ ص مَنْ زَانَى بِامْرَأَةٍ مُسْلِمَةٍ أَوْ يَهُودِيَّةٍ أَوْ نَصْرَانِيَّةٍ أَوْ مَجُوسِيَّةٍ حُرَّةٍ أَوْ أَمَةٍ ثُمَّ لَمْ يَتُوبْ وَ مَاتَ مُصِرًّا عَلَيْهِ فَتَخَّ اللَّهُ لَهُ فِي قَبْرِهِ ثَلَاثَ مِائَةِ بَابٍ يَخْرُجُ مِنْهُ حَيَّاتٌ وَ عَقَّارِبُ وَ نُعْبَانُ النَّارِ يَخْرُقُونَ إِلَى يَوْمِ الْقِيَامَةِ

And Rasool-Allah<sup>-saww</sup> said: 'One who commits adultery with a Muslim woman, or a Jewess, or a Christian, or a Magian, be she free or a slave, then he does not repent and dies being persistent upon it, Allah<sup>-azwj</sup> will Open three hundred doors for him in his grave. There will emerge from it, snakes, and scorpions, and serpents of fire. He will burn up to the Day of Qiyamah.

فَإِذَا بُعِثَ مِنْ قَبْرِهِ تَأَذَّى النَّاسُ مِنْ نَفْسٍ رِيحِهِ فَيَعْرِفُ بِذَلِكَ وَ يَمَّا كَانَ يَعْمَلُ فِي دَارِ الدُّنْيَا حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ.

When he is Resurrected from his grave, the people will be hurt from the stench of his smell, so he would be known by that, and by what he had done in house of the world, until he is Commanded with to the Fire".<sup>80</sup>

40- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ سَهْلِ بْنِ السَّبَّارِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّارِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْفَى شِيعَتَنَا مِنْ سِتِّ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ الْأُتْبَةِ وَ أَنَّ يُولَدَ لَهُ مِنْ زَيْنٍ وَ أَنَّ يَسْأَلَ النَّاسَ بِكَفِّهِ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Sahl, from Al Sayyari, from Muhammad Bin Yahya Al Khazzaz, from the one who informed him,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Exempted our<sup>-asws</sup> Shias from six – from the insanity, and the leprosy, and the vitiligo, and the defect in the ancestry, and from a child for him from adultery, and from him begging the people with his palm".<sup>81</sup>

41- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ ابْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا ابْتَلَى اللَّهُ بِهِ شِيعَتَنَا فَلَنْ يَبْتَلِيَهُمْ بِأَنْبَعٍ بَأَنَّ يَكُونُوا لَعْنَةً رَشِدَةً أَوْ أَنْ يَسْأَلُوا بِأَكْفِهِمْ أَوْ أَنْ يُؤْتُوا فِي أَدْبَارِهِمْ أَوْ أَنْ يَكُونَ فِيهِمْ أَحْضَرُ أَرْزُقُ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from a number of our companions, from Ibn Asbat, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whatever Allah<sup>-azwj</sup> Tries our<sup>-asws</sup> Shias with, He<sup>-azwj</sup> will never Try them with four – them being without rightful guidance, or them begging with their

<sup>79</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 39 a

<sup>80</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 39 b

<sup>81</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 40

palms, or them being come to in their backsides, or there being among them green/blued-eye person”.<sup>82</sup>

42- ل، الخصال ابن الوليد عن محمد العطار عن الأشعري عن أبي عبد الله الرزقي عن ابن أبي عثمان عن أبي بصير عن أبي عبد الله ع قال: أَرْبَعُ خِصَالٍ لَا تَكُونُ فِي مُؤْمِنٍ لَا يَكُونُ مَجْنُونًا وَ لَا يَسْأَلُ عَلَى أَبْوَابِ النَّاسِ وَ لَا يُؤَلِّدُ مِنَ الرَّثَى وَ لَا يَنْكُحُ فِي ذُبْرِهِ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashari, from Abu Abdullah Al Razy, from Ibn Abu Usman, from his father, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Four characteristics cannot happen to be in a Momin – he can neither be insane, nor does he beg at doors of the people, nor is he born from the adultery, nor does he have forbidden act in his backside’”.<sup>83</sup>

<sup>82</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 41

<sup>83</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 69 H 42

## CHAPTER 70 – LEGAL PENALTY OF THE ADULTERY, AND METHOD OF PROVING IT, AND ITS RULING

### The Verses

الآيات النساء وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

(Surah) Al Nisaa: **And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]**

وَ الَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَ أَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

**And those two from you who are committing it, hurt them. So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16]**

النور الرَّائِيَةُ وَ الرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِمَا رَأَيْتُمْ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لَيْشْهَدَ عَدَاؤُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ

(Surah) Al Noor - **The adulteress and the adulterer, flog each one of them a hundred lashes, and do not let clemency seize you with them in the Religion of Allah if you are believing in Allah and the Last Day, and let their punishment be witnessed by a group from the Momineen [24:2]**

ص وَ لِحْدٍ بِيَدِكَ ضِعْفًا فَاصْرَبْ بِهِ وَ لَا تَحْنُتْ.

(Surah) Saad: **(We Said): “And take a green branch in your hand and strike with it and do not break your oath!” [38:44].**

1- ب، قرب الإسناد عن السندي بن محمد عن أبي البختري عن جعفر عن أبيه ع أن علياً ع قال: من أقر عند تجريد أو حبس أو تخويف أو تحديق فلا حدَّ عليه.

(The book) ‘Qurb Al Asnaad’ – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup> said: ‘One who confesses during being stripped, or imprisoned, or scared, or threatened, there is no legal penalty upon him’’.<sup>84</sup>

<sup>84</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 1

2- ب، قرب الإسناد بهذا الإسناد عن علي ع أنه كان يقول يُجْلَدُ الزَّانِي عَلَى الَّذِي يُوجَدُ إِنْ كَانَتْ عَلَيْهِ ثِيَابُهُ فَبِثَابِهِ وَإِنْ كَانَ عُرْيَانًا فَعُرْيَانًا.

(The book) 'Qurb Al Asnaad' – by this chain,

'From Ali<sup>-asws</sup> having had said: 'The adulterer will be whipped based on which he had been found upon. If his clothes were upon him, then with his clothes, and if he was naked, then (upon) nakedness''.<sup>85</sup>

وَقَالَ ع حَدَّ الزَّانِي أَشَدُّ مِنْ حَدِّ الْقَادِفِ وَ حَدُّ الشَّارِبِ أَشَدُّ مِنْ حَدِّ الْقَادِفِ.

And he<sup>-asws</sup> said: 'Legal penalty of the adulterer is severer than legal penalty of the slanderer, and legal penalty of the drinker (of wine) is severer than legal penalty of the slanderer''.<sup>86</sup>

3- ب، قرب الإسناد عن علي ع أخيه ع قال: يُجْلَدُ الزَّانِي أَشَدَّ الْجُلْدِ وَ جُلْدُ الْمُفْتَرِي بَيْنَ الْجُلْدَيْنِ.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'The adulterer will be whipped severest of the whippings, and the fabricator will be whipped between the two (extremes of) the whippings''.<sup>87</sup>

4- فس، تفسير القمي الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً جَلْدَةً هِيَ تَأْسِخَةُ لَعْدِهِ وَ اللَّاقِي الْعَاشِئَةَ مِنْ نِسَائِكُمْ إِلَى آخِرِ الْأَيَّةِ وَ لَا تَأْخُذْكُمْ بِمَا رَأَيْتُمْ فِي دِينِ اللَّهِ يَنْبَغِي لَا تَأْخُذْكُمْ الرَّائِيَةُ عَلَى الزَّانِي وَ الرَّائِيَةُ فِي اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فِي إِقَامَةِ الْحَدِّ عَلَيْهِمَا وَ كَانَتْ آيَةُ الرَّجْمِ نَزَلَتْ الشَّيْخُ وَ الشَّيْخَةُ إِذَا زَنِيَا فَارْجُمُوهُمَا الْبَيْتَةَ فَإِنَّمَا فَضِيلُ الشُّهُورَةِ نَكَالًا مِنَ اللَّهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ.

Tafseer Al Qummi – (opinion)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ لَيْشَهْدَ عَدَايَمًا يَقُولُ ضَرَبْتُمَا طَائِفَةً مِنَ الْمُؤْمِنِينَ يَجْمَعُ لَهُمَا النَّاسُ إِذَا جُلِدُوا.

'And in a report of Abu Al-Jaroud – 'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and let their punishment be witnessed** - He<sup>-azwj</sup> is Saying, their being beaten - **by a group from the Momineen [24:2]** – the people should be gathered for them when they are whipped''.<sup>88</sup>

5- فس، تفسير القمي وَ الزَّانِيَةُ عَلَى وَجْهِهِ وَ الْحُدُّ فِيهَا عَلَى وَجْهِهِ فَمِنْ ذَلِكَ أَنَّهُ أَخْضَرَ عُمَرُ بْنُ الْخَطَّابِ حَمْسَةَ نَفَرٍ أُخِذُوا فِي الزَّانِي فَأَمَرَ أَنْ يُقَامَ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ الْحُدُّ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ جَالِسًا عِنْدَ عُمَرَ

Tafseer Qummi –

'And the adultery is based upon its aspects, and the legal penalty in it is based upon its aspect. From that is, Umar Bin Al-Khattab had presented five persons having been seized regarding

<sup>85</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 2 a

<sup>86</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 2 b

<sup>87</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 3

<sup>88</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 4

the adultery. He ordered that the legal penalty should be established upon each one of them, and Amir Al-Momineen<sup>-asws</sup> was seated in the presence of Umar.

فَقَالَ يَا عُمَرُ لَيْسَ هَذَا حُكْمُهُمْ

O Umar! This isn't their ruling!

قَالَ فَأَقِيمِ أَنْتَ عَلَيْهِمُ الْحُكْمَ

He said, 'Then you<sup>-asws</sup> established the ruling upon them!'

فَقَدَّمَ وَاحِدًا مِنْهُمْ فَضْرَبَ عُنُقَهُ وَ قَدَّمَ الثَّانِي فَرَجَمَهُ وَ قَدَّمَ الثَّلَاثَ فَضْرَبَهُ نِصْفَ الْحَدِّ وَ قَدَّمَ الرَّابِعَ فَضْرَبَهُ نِصْفَ الْحَدِّ وَ قَدَّمَ الْخَامِسَ فَعَزَّزَهُ وَ أَطْلَقَ السَّادِسَ

He<sup>-asws</sup> had one of them brought forward and struck off his neck, and he<sup>-asws</sup> brought forward the second and had him stoned (to death), and he<sup>-asws</sup> brought the third forward and struck him the legal penalty (of whipping), and he<sup>-asws</sup> brought the fourth and had him struck half the legal penalty (of whipping), and he<sup>-asws</sup> brought forward the fifth and excused him, and freed the sixth.

فَتَعَجَّبَ عُمَرُ وَ تَحَيَّرَ النَّاسُ فَقَالَ عُمَرُ يَا أَبَا الْحَسَنِ خَمْسَةٌ نَفَرٍ فِي قَضِيَّةٍ وَاحِدَةٍ أَقَمْتَ عَلَيْهِمْ خَمْسَ عُقُوبَاتٍ لَيْسَ مِنْهَا حُكْمٌ يُشَبِّهُ الْآخَرَ

Umar was surprised and the people were confused. Umar said, 'O Abu Al-Hassan<sup>-asws</sup>! Five persons in one judgment, you established upon them five punishments, there wasn't from these any ruling resembling the other!'

فَقَالَ نَعَمْ أَمَّا الْأَوَّلُ فَكَانَ ذِمِّيًّا زَنَى بِمُسْلِمَةٍ فَخَرَجَ عَنْ ذِمَّتِهِ فَالْحُكْمُ فِيهِ السَّيْفُ

He<sup>-asws</sup> said: 'Yes! As for the first, he was a Zimmy (one under responsibility of Islamic government) who had committed adultery with a Muslim women, thus he exited from his being under responsibility, therefore the ruling in it is the sword.

وَ أَمَّا الثَّانِي فَرَجُلٌ مُحْصَنٌ زَنَى بِرَجْمَانِهِ وَ أَمَّا الثَّلَاثَ فَعَبْدٌ مُحْصَنٌ فَخَدَدَنَاهُ وَ أَمَّا الرَّابِعَ فَعَبْدٌ زَنَى بِضَرَبَانِهِ نِصْفَ الْحَدِّ وَ أَمَّا الْخَامِسَ فَمَجْنُونٌ مَغْلُوبٌ فِي عَقْلِهِ عَزَّزْنَاهُ.

And as for the second, he is a married man who committed adultery, so we stoned him; and as for the third, he is unmarried, so we established his legal penalty (of whipping); and as for the fourth, he is a slave who committed adultery, so we struck him half the legal penalty; and as for the fifth, he is insane, being overcome in his intellect, so we excused him'<sup>89</sup>.

أقول: في تفسيره الصغير ستة مكان خمسة في الموضوعين و بعد قوله و قدم الخامس فعززه قوله و أطلق السادس و مكان قوله خمس عقوبات قوله خمسة أحكام و إطلاق واحد و آخر الخبر هكذا و أما الخامس فكان منه ذلك الفعل بالشبهة فأدبناه و أما السادس فمجنون مغلوب على عقله سقط منه التكليف.

<sup>89</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 5

I (Majlisi) am saying, 'In his small Tafseer it is 'six' in place of five in the two places, and after his words, 'and he<sup>-asws</sup> brought forward the fifth and excused him, and freed the sixth', and in place of his words, 'five punishments' are his words, 'five rulings', and he<sup>-asws</sup> freed one; and at the end of the report is like this, 'That deed happened from him with suspicion, so we disciplined him, and as for the sixth, he is insane, being overcome upon his intellect, so the encumbrance is falls from him'.

6- فس، تفسير القمي عن أبيه عن حماد عن حريز عن أبي عبد الله ع قال: القاذف يُجْلَدُ ثَمَانِينَ جَلْدَةً وَ لَا تُقْبَلُ لَهُ شَهَادَةٌ أَبَدًا إِلَّا بَعْدَ التَّوْبَةِ أَوْ يُكْذِبَ نَفْسَهُ وَ إِنْ شَهِدَ ثَلَاثَةً وَ أَبِي وَاحِدٌ يُجْلَدُ الثَّلَاثَةَ وَ لَا تُقْبَلُ شَهَادَتُهُمْ حَتَّى يَقُولَ أَرْبَعَةً رَأَيْنَا مِثْلَ الْمَيْلِ فِي الْمُكْحَلَةِ وَ مَنْ شَهِدَ عَلَى نَفْسِهِ أَنَّهُ زَنَى لَمْ تُقْبَلْ شَهَادَتُهُ حَتَّى يُعِيدَهَا أَرْبَعَ مَرَّاتٍ.

Tafseer Al Qumi – from his father, from Hammad, from Hareez,

'From Abu Abdullah<sup>-asws</sup> having said: 'The slanderer will be whipped eighty lashes and no testimony will be accepted for him, ever except after the repentance, or he belies himself; and if three testify (for adultery) and one refuses, the three will be whipped and their testimonies will not be accepted until the four say, 'We saw similar to the needle (inserting) in the kohl container'; and one who testifies against himself that he had committed adultery, this testimony will not be accepted until he repeats it four times''<sup>90</sup>

7- فس، تفسير القمي عن أبيه عن عبد الرحمن بن أبي نجران عن عاصم بن حميد عن أبي بصير قال قال أبو عبد الله ع جاء رجل إلى أمير المؤمنين ع فقال له يا أمير المؤمنين إني زني فطهرني

Tafseer Al Qummi – from his father, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humejd, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'A man came to Amir Al-Momineen<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>, I have committed adultery, therefore purify me!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أ بِكَ جِنَّةٌ فَقَالَ لَا

Amir Al-Momineen<sup>-asws</sup> said: 'Is there insanity with you?' He said, 'No'

فَقَالَ فَتَقْرَأُ مِنَ الْقُرْآنِ شَيْئًا قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Do you read anything from the Quran?' He said, 'Yes'.

فَقَالَ لَهُ بِمَنْ أَنْتَ

He<sup>-asws</sup> said to him: 'Who are you from?'

فَقَالَ أَنَا مِنْ مُزَيْنَةَ أَوْ جُهَيْنَةَ

<sup>90</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 6



He said, 'I am from (clan of) Muzeyna' – or (said), 'Juheyra'.

قَالَ اذْهَبْ حَتَّى أَسْأَلَ عَنْكَ

He<sup>-asws</sup> said: 'Go until I<sup>-asws</sup> ask about you!'

فَسَأَلَ عَنْهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا رَجُلٌ صَحِيحٌ مُسْلِمٌ

He<sup>-asws</sup> asked about him. They said, 'O Amir Al-Momineen<sup>-asws</sup>! This man is a Muslim of healthy mind'.

ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَنَيْتُ فَطَهِّرْنِي

Then he returned to him<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>, I have committed adultery, therefore purify me!'

He<sup>-asws</sup> said: 'Woe be to you! Is there a wife for you?' He said, 'Yes'.

فَقَالَ عَ وَجْهَكَ أَلَيْكَ زَوْجَةٌ قَالَ نَعَمْ فَقَالَ كُنْتُ حَاضِرَهَا أَوْ غَائِبًا عَنْهَا قَالَ بَلْ كُنْتُ حَاضِرَهَا

He<sup>-asws</sup> said: 'Were you present with her or absent from her (when you committed adultery)?' He said, 'But I was present with her'.

قَالَ اذْهَبْ حَتَّى نَنْظُرَ فِي أَمْرِكَ

He<sup>-asws</sup> said: 'Go until we looking into your matter'.

فَجَاءَ الثَّالِثَةَ فَذَكَرَ لَهُ ذَلِكَ فَأَعَادَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ فَذَهَبَ ثُمَّ رَجَعَ فِي الرَّابِعَةِ وَ قَالَ إِنِّي زَنَيْتُ فَطَهِّرْنِي

He came for the third time and mentioned that to him<sup>-asws</sup>. Amir Al-Momineen<sup>-asws</sup> repeated to him. He went away. Then he returned for the fourth time and said, 'I have committed adultery, therefore purify me!'

فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ عَ أَنْ يُحْبَسَ ثُمَّ نَادَى أَمِيرُ الْمُؤْمِنِينَ أَيُّهَا النَّاسُ إِنَّ هَذَا الرَّجُلَ يَحْتَاجُ إِلَى أَنْ نُقِيمَ عَلَيْهِ حَدَّ اللَّهِ فَاخْرُجُوا مُتَنَكِّرِينَ لَا يَعْرِفَ بَعْضُكُمْ بَعْضًا وَ مَعَكُمْ أَحْجَابُكُمْ

Amir Al-Momineen<sup>-asws</sup> ordered that he be imprisoned. Then Amir Al-Momineen<sup>-asws</sup> called out: 'O you people! This man is needy to the legal penalty of Allah<sup>-azwj</sup> be established upon him! Therefore, come out disguised so you cannot recognise each other, and your stones should be with you!'

فَلَمَّا كَانَ مِنَ الْعَدِ أَخْرَجَهُ أَمِيرُ الْمُؤْمِنِينَ عَ بِالْعَلَسِ وَ صَلَّى رُكْعَتَيْنِ وَ حَفَرَ خَيْرَةً وَ وَضَعَهُ فِيهَا ثُمَّ نَادَى أَيُّهَا النَّاسُ إِنَّ هَذِهِ خُفُوفُ اللَّهِ لَا يَطْلُبُهَا مَنْ كَانَ عِنْدَهُ لِلَّهِ حَقٌّ مِثْلُهُ فَمَنْ كَانَ عِنْدَهُ لِلَّهِ حَقٌّ مِثْلُهُ فَلْيَنْصِرْ فَإِنَّهُ لَا يُقِيمُ الْحَدَّ مِنْ اللَّهِ عَلَيْهِ الْحَدُّ

When it was the next morning, Amir Al-Momineen<sup>-asws</sup> brought him out at twilight, and he<sup>-asws</sup> prayed two Cycles of Salat, and dug a pit and placed him in it. Then he<sup>-asws</sup> called out: 'O you

people! These are rights of Allah<sup>-azwj</sup>! No one should seek these, someone who has a right similar to it with himself! One who has a right for Allah<sup>-azwj</sup> with him, let him turn away, for he cannot establish the legal penalty one who has the legal penalty for Allah<sup>-azwj</sup> upon him!

فَانصَرَفَ النَّاسُ فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ ع حَجْرًا فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ فَرَمَاهُ ثُمَّ أَخَذَ الْحُسَيْنُ ع مِثْلَهُ ثُمَّ فَعَلَ الْحُسَيْنُ ع مِثْلَهُ فَلَمَّا مَاتَ أُخْرِجَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ صَلَّى عَلَيْهِ

The people dispersed. Amir Al-Momineen<sup>-asws</sup> grabbed a stone, exclaimed Takbeer four times, then pelted him. Then Al-Hassan<sup>-asws</sup> took similar to it. Then Al-Husayn<sup>-asws</sup> did similar to it. When he had died, Amir Al-Momineen<sup>-asws</sup> extracted him (from the pit) and prayed Salat upon him.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تُغَسِّلُهُ

They said, 'O Amir Al-Momineen<sup>-asws</sup>! Will you not wash him?'

قَالَ قَدْ اغْتَسَلَ بِمَاءٍ هُوَ مِنْهَا طَاهِرٌ إِلَى يَوْمِ الْقِيَامَةِ

He said, 'He has already been washed with water. He is clean from it up to the Day of Qiyamah'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ يَا أَيُّهَا النَّاسُ مَنْ أَتَى هَذِهِ الْقَادُورَةَ فَلَيْسَتْ إِلَى اللَّهِ فِيهَا بَيِّنَةٌ وَ بَيْنَ اللَّهِ وَ اللَّهِ لَتَوْبَتُهُ إِلَى اللَّهِ فِي السِّرِّ أَفْضَلُ مِنْ أَنْ يُفْضَحَ نَفْسَهُ وَ يَهْتِكَ سِتْرَهُ.

Then Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'O you people! One who commits this filth, let him repent to Allah<sup>-azwj</sup> regarding what is between him and Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>, his repenting to Allah<sup>-azwj</sup> in the secret is better than him shaming himself and violating his own veil!''<sup>91</sup>

8- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آباءه عن علي ع قال: سئل النبي ص عن امرأة قيل إنها زنت [زنت]

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> was asked about a woman. It was said, 'She has committed adultery!'

فذكرت المرأة أنها بكر فأمرني النبي ص أن أمر النساء أن ينظرن إليها فنظرن إليها فوجدتها بكرًا فقال ع ما كنت لأضرب من عليه خاتم من الله و كان مجيز شهادة النساء في مثل هذا.

I mentioned the woman that she is a virgin. So, the Prophet<sup>-saww</sup> instructed me to instruct the women to look at her. They looked at her and found her being a virgin. He<sup>-saww</sup> said: 'I<sup>-saww</sup> was not going to strike one who has a seal from Allah<sup>-azwj</sup> upon her'; and he<sup>-saww</sup> had allowed testimonies of the women in (cases) similar to this''<sup>.92</sup>

<sup>91</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 7

<sup>92</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 8

9- ن، عيون أخبار الرضا عليه السلام بخدا الإسناد عن أمير المؤمنين ع قال: إذا سئلت المرأة من فخر بك فقالت فلان ضربت خدين خذاً لفرتيها و خداً لِمَا أَقْرَت عَلَي نَفْسِهَا.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the chain from Amir Al-Momineen<sup>-asws</sup> having said: 'When the woman was asked, 'Who has been immoral with you?' She said, 'So and so'. She was struck with two legal penalties – a legal penalty for her fabrication, and a legal penalty for what she had acknowledged upon herself'.<sup>93</sup>

10- ع، علل الشرائع عن أبيه عن أحمد بن إدريس عن الأشعري عن الجماوراني عن ابن البطائني عن أبيه عن أبي عبد الله المؤمن عن إسحاق بن عمارة قال: قلت لأبي عبد الله ع الزنا أشد أم شرب الخمر وكيف صار في الخمر ثمانين وفي الزنا مائة

(The book) 'Ilal Al Sharaie' – from his father, from Ahmad Bin Idrees, from Al Ashary, from Al Jamourany, from Ibn Al Batainy, from his father, from Abu Abdullah Al Momin, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Is the adultery eviler or drinking the wine? And how come eighty (lashes) have come to be regarding the wine and regarding the adultery, one hundred?'

قال يا إسحاق الخد واحد أبداً و زيد هذا لتضييعه النطفة و لوضعه إياها في غير موضعها الذي أمر الله به.

He<sup>-asws</sup> said: 'O Abu Is'haq! The legal penalty is one, for ever, and this is addition is for having waster the sperm and for place it in other than its (rightful) place which Allah<sup>-azwj</sup> has Commanded with'.<sup>94</sup>

11- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل محمد بن سنان عن الرضا ع عله ضرب الزاني على جسده بأشد الضرب لمباشرة الزنا و استبدال الجسد كله به فجعل الضرب عقوبة له و غيره لغيره و هو أعظم الجنايات.

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', in 'Ilal' of Muhammad Bin Sinan,

'From Al-Reza<sup>-asws</sup>: 'Reason for striking the adulterer upon his body with severest of the strike is for committing the adultery and the body, all of it deriving the pleasure with it. So, the striking is made as a punishment for it and a lesson for others, and it is mightiest of the crimes''.<sup>95</sup>

12- ع، علل الشرائع عن أبيه عن سعد رفته عن أبي عبد الله ع الشبخ و الشبخة إذا زنيا فاجمهما البتة لأحكما قد قضيا الشهوة و على المحصن و المحصنة الرجم.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad raising it,

<sup>93</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 9

<sup>94</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 10

<sup>95</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 11

‘From Abu Abdullah<sup>-asws</sup>: ‘The old man and the old woman, when they commit adultery, then stone them both definitely, because they have both (already) spent the lustful desires; and upon the married man and the married woman is the stoning’.<sup>96</sup>

13- ع، علل الشرائع عن ابن الوليد عن ابن أبان عن سليمان بن خالد قال: قلت لأبي عبد الله ع في القرآن رجم قال نعم قلت كيف

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Ibn Aban, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘In the Quran is stoning?’ He<sup>-asws</sup> said: ‘Yes’. I said, ‘How?’

قال الشيخ و الشيخة فارجوهما البتة فإيهما قد قضيا الشهوة.

He<sup>-asws</sup> said: ‘The old man and the old woman, stone them both definitely, for these two have already spent their lustful desires’.<sup>97</sup>

14- ع، علل الشرائع عن أبي جعفر ع قال قال أمير المؤمنين ع لا يرمم رجل ولا امرأة حتى يشهد عليهما أربعة شهود على الإيلاج والإخراج

(The book) ‘Ilal Al Sharaie’ –

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Neither a man nor a woman can be stoned until four witnesses testify upon them both – upon the penetration and the ejection’.

قال وقال لا أحب أن أكون أول الشهود الأربعة على الزنا أحسنى أن ينكل بعضهم فأجلد.

He<sup>-asws</sup> said: ‘And he<sup>-asws</sup> said: ‘I<sup>-azwj</sup> don’t like being the first of the four witnesses upon the adultery, fearing that one of them might retract, so I<sup>-asws</sup> will be whipped’.<sup>98</sup>

15- ع، علل الشرائع عن أبيه عن الحميري عن ابن عيسى عن علي بن أشيم عن روه من أصحابنا عن أبي عبد الله ع أنه قيل له لم جعل في الزنا أربعة من الشهود وفي القتل شاهدين

(The book) ‘Ilal Al Sharaie’ – from his father, from Al Himeyri, from Ibn Isa, from Ali Bin Asheym, from the one who reported it from our companions,

‘From Abu Abdullah<sup>-asws</sup>, it was said to him<sup>-asws</sup>, ‘Why have four witnessed have been made to be regarding the adultery, while regarding the murder, only two witnesses?’

فقال إن الله عز وجل أحل لكم المتعة و علم أنها سننكم عليكم فجعل الأربعة الشهود احتياطاً لكم لو لا ذلك لأني عليكم و قال ما يجتمع أربعة على شهادة بأمر واحد.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Legalised the temporary marriage for you all and He<sup>-azwj</sup> Knows that it will be disliked upon you, so He<sup>-azwj</sup> Made the four witnesses as a

<sup>96</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 12

<sup>97</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 13

<sup>98</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 14

precaution for you. Had it not been that, they would have accused upon you (of adultery), and scarcely four unite upon a testimony for one matter”.<sup>99</sup>

16- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل ابن سنان عن الرضا ع جعلت الشهادة أربعة في الزنا و اثنتان في سائر الحقوق لشدة خصب المخصن لأن فيه القتل فجعلت الشهادة فيه مضاعفة مغالطة لما فيه من قتل نفسه و ذهاب نسب ولده و لفساد الميراث.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’ – may the greetings be upon him<sup>-asws</sup>, (and) ‘Ilal Al Sharaie’, in ‘Ilal’ by Ibn Sinan,

‘From Al-Reza<sup>-asws</sup>: ‘The four testimonies have been made regarding the adultery, and two regarding rest of the rights is due to the intensity of the importance of marriage, because in it is the killing. So, the testimonies have been made to be double regarding it, harsher due to what is in it from killing of a soul, and the elimination of lineage of his children, and for spoiling the inheritance’.<sup>100</sup>

17- ع، علل الشرائع عن أبي جعفر ع قال: قضى علي ع في رجل تزوج امرأة رجل أنه تُرجم المرأة و يُضرب الرجل الحد و قال لو علمت أنك علمت به لفضحت رأسك بالحجارة.

(The book) ‘Ilal Al Sharaie’ –

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> judged regarding a man who had married wife of a man, that the woman would be stoned and the man would be whipped the legal penalty, and he<sup>-asws</sup> said: ‘Had I<sup>-asws</sup> known that you (man) did not of it (woman being married to someone else), I<sup>-asws</sup> would have smashed your head with the stones!’<sup>101</sup>

18- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن معروف عن علي بن مهزيار عن علي بن أحمد بن محمد بن أبيه عن إسماعيل بن حماد عن أبي حنيفة قال: قلت لأبي عبد الله ع أيهما أشد الزنا أم القتل

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin mahziyar, from Ali Bin Ahmad Bin Muhammad, from his father, from Ismail Bin Hammad, from Abu Haneefa who said,

I said to Abu Abdullah<sup>-asws</sup>, ‘Which of the two is severer, the adultery of the murder?’

قَالَ فَقَالَ الْقَتْلُ

He (Abu Haneefa) said, ‘He<sup>-asws</sup> said: ‘The murder’.

قَالَ فَعُلْتُ فَمَا بَأَلِ الْقَتْلِ جَاَزَ فِيهِ شَاهِدَانِ وَ لَا يُجُوزُ فِي الزَّيْنَاءِ إِلَّا أَرْبَعَةٌ

He (Abu Haneefa) said, ‘I said, ‘So what is the matter the murder, two witnesses are allowed regarding it, while it is not allowed regarding the adultery except four?’

<sup>99</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 15

<sup>100</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 16

<sup>101</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 17

He<sup>-asws</sup> said to me: ‘So what is in your possession regarding it, O Abu Haneefa?’

فَقَالَ لِي مَا عِنْدَكُمْ فِيهِ يَا أَبَا حَنِيفَةَ قَالَ قُلْتُ مَا عِنْدَنَا فِيهِ إِلَّا حَدِيثُ عُمَرَ إِنَّ اللَّهَ أَخْرَجَ فِي الشَّهَادَةِ كَلِمَتَيْنِ عَلَى الْعِبَادِ

He (Abu Haneefa) said, ‘I said, ‘There is nothing with us except a Hadeeth of Umar, that Allah<sup>-azwj</sup> has Brought out two words upon the servants’.

قَالَ قَالَ لَيْسَ كَذَلِكَ يَا أَبَا حَنِيفَةَ وَ لَكِنَّ الرِّبَا فِيهِ حَدَانٍ وَ لَا يُجُوزُ إِلَّا أَنْ يَشْهَدَ كُلُّ اثْنَيْنِ عَلَى وَاحِدٍ لِأَنَّ الرَّجُلَ وَ الْمَرْأَةَ جَمِيعاً عَلَيْهِمَا الْحُدُّ وَ الْقَتْلُ إِنَّمَا يُغَامُّ الْحُدُّ عَلَى الْقَاتِلِ وَ يُدْفَعُ عَنِ الْمَقْتُولِ.

He (Abu Haneefa) said, ‘He<sup>-asws</sup> said: ‘It isn’t like that, O Abu Haneefa, but the adultery, there are two legal penalties regarding it and it is not allowed except the each two testify upon on, because the man and the woman, the legal penalty is upon them both together, while the murder, rather the legal penalty is established upon the murderer and it is dispelled from the murdered one’<sup>102</sup>.

19- ب، قرب الإسناد عن علي بن أبيه قال: سألتُه عن رجل تزوج بامرأة و لم يدخل بها ثم زنى ما عليه

(The book) ‘Qurb Al Asnaad’ –

‘From Ali, from his brother (7<sup>th</sup> Imam<sup>-asws</sup>), he said, ‘I asked him<sup>-asws</sup> about a man having married a woman and he did not sleep with her, then he commits adultery, ‘What (legal penalty) is upon him?’

قَالَ يُجْلَدُ الْحَدُّ وَ يُحْلَقُ رَأْسُهُ وَ يُنْفَى سَنَةً

He<sup>-asws</sup> said: ‘He will be whipped the legal penalty, and his head will be shaved, and he will be exiled for a year’.

وَ سَأَلْتُهُ عَنْ رَجُلٍ طَلَّقَ أَوْ بَانَتِ امْرَأَتُهُ ثُمَّ زَنَى مَا عَلَيْهِ

And I asked him<sup>-asws</sup> about a man who divorces, or his wife is irrevocably divorced, then he commits adultery, ‘What (legal) penalty is upon him?’

قَالَ الرَّجْمُ

He<sup>-asws</sup> said: ‘The stoning’.

وَ سَأَلْتُهُ عَنْ امْرَأَةٍ طَلَّقَتْ فَزَنَتْ بَعْدَ مَا طَلَّقَتْ بِسَنَةٍ هَلْ عَلَيْهَا الرَّجْمُ

And I asked him<sup>-asws</sup> about a woman being divorced. She commits adultery a year after having been divorced, ‘Is upon her the stoning?’

<sup>102</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 18

قَالَ نَعَمْ.

He<sup>-asws</sup> said: 'Yes'.<sup>103</sup>

20- ع، علل الشرائع عن أبيه عن سعد عن إبراهيم بن مهزيار عن أخيه عن الحسن بن سعيد عن صفوان عن إسحاق قال: سألت أبا إبراهيم ع عن الرجل إذا هو زنى و عنده السرية و الأمة يطؤها تحصنه الأمة تكون عنده

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Al-Hassan Bin Saeed, from Safwan, from Is'haq who said,

'I asked Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) about the man when he commits adultery and (although) there is a concubine for him and the slave girl. He sleeps with both, 'Will the slave girl being in his possession classify him as married?'

فَقَالَ نَعَمْ إِنَّمَا ذَلِكَ لِأَنَّ عِنْدَهُ مَا يُغْنِيهِ عَنِ الزَّيْنَا

He<sup>-asws</sup> said: 'Yes. But rather, that is because with him there is what makes him needless from the adultery'.

فُلْتُ فَإِنْ كَانَتْ عِنْدَهُ امْرَأَةٌ مُتَعَةً تُحْصِنُهُ

I said, 'Supposing with him was a woman of temporary marriage, would that classify him as married?'

فَقَالَ لَا إِنَّمَا هُوَ عَلَى الشَّيْءِ الدَّائِمِ عِنْدَهُ.

He<sup>-asws</sup> said: 'No. But rather, he (has to be) upon the something permanent with him'.<sup>104</sup>

وَالَّذِي أُفْتِيَ بِهِ وَاعْتَمِدَ عَلَيْهِ فِي هَذَا الْمَعْنَى مَا حَدَّثَنِي بِهِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُحْصِنُ الْحُرُّ الْمَمْلُوكَةَ وَ لَا الْمَمْلُوكُ الْحُرَّةَ.

And that which I issue verdict with and rely upon it in this meaning is what is narrated with to me by Ibn Al Waleed, from Al Saffar, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

Abu Abdullah<sup>-asws</sup> having said: 'The slave girl cannot classify the free as married, nor can the free woman classify the slave as such'.<sup>105</sup>

وَمَا رَوَاهُ أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ ابْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرَّجُلِ يَزْنِي وَ لَمْ يَدْخُلْ بِأَهْلِهِ أَمْحَصَّنَ قَالَ لَا وَ لَا بِالْأَمَةِ.

<sup>103</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 19

<sup>104</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 20 a

<sup>105</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 20 b

And what is reported by my father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Al Nazr, from Ibn Humejd, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about the man committing adultery and he had not slept with his (newly-married) wife, 'Is he classified as married?' He<sup>asws</sup> said: 'No, nor being with the slave girl'.<sup>106</sup>

وَمَا حَدَّثَنِي بِهِ ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ وَابْنِ بُكَيْرٍ عَنِ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الرَّجُلِ يَأْتِي وَلِيَدَةَ امْرَأَةٍ يَغْتَبِرُ إِذْهَا

And what is narrated to me with by Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Al A'ala and Ibn Bukeyr, from Muhammad who said,

'I asked Abu Ja'far<sup>asws</sup> about the man who goes to a daughter of a wife without her permission.

فَقَالَ ع عَلَيْهِ مَا عَلَى الرَّائِي يُجْلَدُ مِائَةً جَلْدَةً

He<sup>asws</sup> said, 'Upon him is what is upon the adulterer. He will be whipped one hundred lashes'.

قَالَ وَ لَا يُرْجَمُ إِنْ زَنَى يَهُودِيَّةً أَوْ نَصْرَانِيَّةً أَوْ أَمَةً وَ لَا تُحْصِنُهُ الْأَمَةُ وَ الْيَهُودِيَّةُ وَ النَّصْرَانِيَّةُ إِنْ زَنَى بِالْحُرَّةِ وَ كَذَلِكَ لَا يَكُونُ عَلَيْهِ حَدُّ الْمُحْصَنِ إِذَا زَنَى يَهُودِيَّةً أَوْ نَصْرَانِيَّةً أَوْ أَمَةً وَ تَحْتَهُ حُرَّةٌ.

He<sup>asws</sup> said: 'And he will not be stoned if he commits adultery with a Jewess of a Christian woman, or a slave girl, and the slave girl, and the Jewess, and the Christian woman will not classify him as 'married' if he were to commit adultery with the free woman, and like that the legal penalty of the married man cannot be upon him when he commits adultery with a Jewess, or a Christian woman, or a slave girl, or there is a free woman (of temporary marriage)'.<sup>107</sup>

21- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ وَ حَفْصِ بْنِ الْبُخَيْرِيِّ عَمَّنْ ذَكَرَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَتَزَوَّجُ الْمُتَمَعَةَ أَوْ تُحْصِنُهُ قَالَ لَا إِتْمَا ذَلِكَ عَلَى النَّسِيِّ الدَّائِمِ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hisham, and Hafs Bin Al Bakhtary, from the one he mentioned,

'From Abu Abdullah<sup>asws</sup> regarding the marrying temporarily, 'Is he classified as married?' He<sup>asws</sup> said: 'No. But rather that (classification) is based upon the permanent thing'.<sup>108</sup>

22- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ التَّهْدِيدِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنْ أُتُوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي غُلَامٍ صَغِيرٍ لَمْ يَدْرِكْ ابْنِ عَشْرٍ سِنِينَ زَنَى بِامْرَأَةٍ قَالَ يُجْلَدُ الْغُلَامُ دُونَ الْحَدِّ وَ يُجْلَدُ الْمَرْأَةُ الْحَدَّ كَامِلًا

<sup>106</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 20 c

<sup>107</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 20 d

<sup>108</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 21



(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ayoub, from Suleyman Bin Khalid, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding a young boy who had not reach ten years having committed adultery with a woman. He<sup>-asws</sup> said: 'The boy would be whipped less than the legal penalty, and the woman would be whipped the perfect legal penalty'.

قِيلَ فَإِنْ كَانَتْ مُحْصَنَةً

It was said, 'Supposing she were married?'

قَالَ لَا تُرْجَمُ لِأَنَّ الَّذِي نَكَحَهَا لَيْسَ بِمُدْرِكٍ وَ لَوْ كَانَ مُدْرِكًا لَرُجِمَتْ.

He<sup>-asws</sup> said: 'She will not be stoned because the one who had slept with her wasn't mature, and had he been mature, she would be stoned'<sup>109</sup>.

23- ع، علل الشرائع عَنْ مَا جِيلُوهُ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنِ ابْنِ حُمَيْدٍ عَنِ ابْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ امْرَأَةٍ دَاتِ بَعْلِ زَنْتٍ فَحَبِلَتْ فَلَمَّا وَلَدَتْ قَتَلَتْ وَلَدَهَا سِرًّا قَالَ تُجْلَدُ مِائَةً لِغَتْلِهَا وَلَدَهَا وَ تُرْجَمُ لِأَنَّهَا مُحْصَنَةٌ.

(The book) 'Ilal Al Sharaie' – from Majaylawiya, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslam Al Jabaly, from Ibn Humeyr, from Ibn Qays,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about a woman with a husband committing adultery, so she becomes pregnant. When she gives birth, she kills her child secretly. He<sup>-asws</sup> said: 'She would be whipped one hundred (lashes) for killing her child, and stoned because she is married'<sup>110</sup>.

24- ع، علل الشرائع عَنِ الْحُسَيْنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ قَالَ: لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع بِشِرَاخَةِ الْهَمْدَانِيَّةِ فَكَانَ النَّاسُ يُقْتَلُ بَعْضُهُمْ بَعْضًا مِنَ الرِّحَامِ فَلَمَّا رَأَى ذَلِكَ أَمَرَ بِرَدِّهَا حَتَّى إِذَا حَقَّتِ الرَّجْمَةُ أُخْرِجَتْ وَ أُغْلِقَ الْبَابُ

(The book) 'Ilal Al Sharaie' – from Al-Hassan Bin Kaseer, from his father who said,

'When Amir Al-Momineen<sup>-asws</sup> came out with Shuraha Al-Hamdaniya (for stoning), the people were killing each other from the crowding. When he<sup>-asws</sup> saw that, he<sup>-asws</sup> ordered with returning her until when the crowd had lightened, she was brought out, and the door was locked'.

قَالَ فَرَمَوْهَا حَتَّى مَاتَتْ

He (the narrator) said, 'They pelted her until she died'.

قَالَ ثُمَّ أَمَرَ بِالْبَابِ فُفْتَحَ

<sup>109</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 22

<sup>110</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 23

He (the narrator) said, 'Then he ordered with the door, so it was opened'.

قَالَ فَجَعَلَ مِنْ دَخَلٍ يَلْعَنُهَا

He (the narrator) said, 'The one entered went on to curse her'.

قَالَ فَلَمَّا رَأَى ذَلِكَ نَادَى مُنَادِيَهُ أَيُّهَا النَّاسُ ارْفَعُوا أَلْسِنَتَكُمْ عَنْهَا فَإِنَّهَا لَا يُقَامُ حَدٌّ إِلَّا كَانَ كَفَّارَةً ذَلِكَ الذَّنْبِ كَمَا يُجْزَى الدَّيْنُ بِالذَّيْنِ

He (the narrator) said, 'When he<sup>-asws</sup> saw that, his<sup>-asws</sup> caller called out, 'O you people! Raise your tongues from her, for a legal penalty is not established except it would be an atonement for that sin, just as the debt is sufficed by the debt!'

قَالَ فَوَ اللَّهُ مَا تَحْرَكُ شَفَةً لَهَا.

He (the narrator) said, 'By Allah<sup>-azwj</sup>! No lip moved for her''.<sup>111</sup>

25- ثَوَابُ الْأَعْمَالِ عَنْ مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الْكُوَيْبِيِّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي بَانٍ بْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ دَمَانَ فِي الْإِسْلَامِ لَا يَفْضِي فِيهِمَا أَحَدٌ بِحُكْمِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَقُومَ قَائِمُنَا الرَّابِعُ الْمُحْصَنُ بِزُجْمِهِ وَ مَانِعِ الرَّكَاةِ يَضْرِبُ عُنُقَهُ.

(The book) 'Sawaab Al Amaal' – from Majaylawiya, from his uncle, from Al Kufi, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Malik Bin Atiya, from Aban Bin Taglib who said,

'Abu Abdullah<sup>-asws</sup> said: 'Two bloods in Al Islam, no one should judge regarding these two by Judgment of Allah<sup>-azwj</sup> Mighty and Majestic until our<sup>-asws</sup> Qaim<sup>-ajfj</sup> rises – the married adulterer, stoning him, and a preventer of Zakat, striking his neck off''.<sup>112</sup>

26- سنن، المحاسن عن أبي بصير عن محمد بن سنان عن العلاء بن الفضيل عن أبي عبد الله ع قال: الرجم حد الله الأكبر والجلد حد الله الأصغر.

(The book) 'Al Mahasin' – from Al Yaqteeny, from Muhammad Bin Sinan, from Al A'ala Bin Al Fuzeyl,

'From Abu Abdullah<sup>-asws</sup> having said: 'The stoning is the bigger legal penalty of Allah<sup>-azwj</sup> and the whipping is the smaller legal penalty of Allah<sup>-azwj</sup>''.<sup>113</sup>

27- سنن، المحاسن عن علي القاساني عن حذته عن عبد الله بن القاسم الجعفری عن أبي عبد الله ع قال: قال سعد بن عبادة أ رأيت يا رسول الله إن أنا رأيت مع أهلي رجلاً فأقتله

(The book) 'Al Mahasin' – from Ali Al Qasany, from the one who narrated it, from Abdullah Bin Al Qasim Al Ja'fary,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Sa'ad Bin Ubadah said, 'What is your<sup>-saww</sup> view, O Rasool-Allah<sup>-saww</sup>, if I were to see a man with my wife, can I kill him?'

<sup>111</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 24

<sup>112</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 25

<sup>113</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 26

قَالَ يَا سَعْدُ فَأَيْنَ الشُّهُودُ الْأَرْبَعَةُ.

He<sup>-saww</sup> said: 'O Sa'ad! Where are the four witnesses?'<sup>114</sup>

28- سنن، المحاسن عن أبيه عن فضالة بن أيوب عن داود بن فرقد قال سمعت أبا عبد الله ع يقول إن أصحاب النبي ص قالوا لسعد بن عبادة يا سعد أ رأيت لو وجدت على بطن امرأتك رجلاً ما كنت تصنع به

(The book) 'Al Mahasin' – from his father, from Fazalah Bin Ayoub, from Dawood Bin Farqad who said,

'I head Abu Abdullah<sup>-asws</sup> saying: 'Companions of the Prophet<sup>-saww</sup> said to Sa'ad Bin Ubadah, 'O Sa'ad! What is your view if you were to find a man upon the belly of your wife, what will you do with him?'

فَقَالَ كُنْتُ أَضْرِبُهُ بِالسِّيفِ

He said, 'I would strike him with the sword!'

قَالَ فَخَرَجَ رَسُولُ اللَّهِ ص فَقَالَ مَاذَا يَا سَعْدُ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> came out. He<sup>-asws</sup> is it, O Sa'ad?'

فَقَالَ سَعْدٌ قَالُوا لِي لَوْ وَجَدْتُ عَلَى بَطْنِ امْرَأَتِكَ رَجُلًا مَا كُنْتُ تَفْعَلُ بِهِ فَقُلْتُ كُنْتُ أَضْرِبُهُ بِالسِّيفِ

Sa'ad said, 'They said, 'If you were to find a man upon the belly of your wife, what will you do with him?' I said, 'I would strike him with the sword''.

فَقَالَ يَا سَعْدُ فَكَيْفَ بِالشُّهُودِ الْأَرْبَعَةِ

He<sup>-saww</sup> said: 'O Sa'ad! So how (would it be) with the four witnesses?'

فَقَالَ يَا رَسُولَ اللَّهِ بَعْدَ رَأْيِ عَيْنِي وَ عَلِمَ اللَّهُ أَنَّهُ قَدْ فَعَلَ

He said, 'O Rasool-Allah<sup>-saww</sup>! After my eyes having seen, and Allah<sup>-azwj</sup> Knowing he had done so?'

فَقَالَ نَعَمْ لِأَنَّ اللَّهَ قَدْ جَعَلَ لِكُلِّ شَيْءٍ حَدًّا وَ جَعَلَ عَلَى مَنْ تَعَدَّى الْحَدَّ حَدًّا.

He<sup>-saww</sup> said: 'Yes, because Allah<sup>-azwj</sup> has Made a legal penalty for all things, and Made a legal penalty upon the one exceeding the legal penalty'.<sup>115</sup>

29- سنن، المحاسن عن عمرو بن عثمان عن علي بن الحسين بن رباط عن أبي مخالد عن أبي عبد الله ع قال: قال قوم من الصحابة لسعد بن عبادة ما كنت صانعاً برجل لو وجدت على بطن امرأتك

<sup>114</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 27

<sup>115</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 28

(The book) 'Al Masasin' – from Amro Bin Usman, from Ali Bin Al-Hassan Bin Ribat, from Abu Makhlad,

'From Abu Abdullah<sup>-asws</sup> having said: 'A group from the companions said to Sa'ad Bin Ubadah, 'What would you do with a man if you were to find him upon the belly of your wife?'

قَالَ كُنْتُ وَاللَّهِ ضَارِباً رَقَبَتَهُ بِالسَّيْفِ

He said, 'By Allah<sup>-azwj</sup>! I would strike his neck with the sword!'

قَالَ فَخَرَجَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ هَذَا الَّذِي كُنْتُ ضَارِبُهُ بِالسَّيْفِ يَا سَعْدُ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> came out. He<sup>-saww</sup> said: 'Who is this you would be striking him with the sword, O Sa'ad?'

فَأَخْبَرَ النَّبِيَّ ص بِخَبْرِهِمْ وَمَا قَالَ سَعْدٌ فَقَالَ النَّبِيُّ ص يَا سَعْدُ فَأَيْنَ الْأَرْبَعَةَ الشُّهَدَاءِ الَّذِينَ قَالَ اللَّهُ تَعَالَى

The Prophet<sup>-saww</sup> was informed with their news and what Sa'ad had said. The Prophet<sup>-saww</sup> said: 'O Sa'ad! So where are the four witnesses, those Allah<sup>-azwj</sup> the Exalted Said?'

فَقَالَ يَا رَسُولَ اللَّهِ مَعَ رَأْيِي عَيْنِي وَ عِلْمِ اللَّهِ فِيهِ أَنَّهُ قَدْ فَعَلَ

He said, 'O Rasool-Allah<sup>-saww</sup>! With having seen by my eyes, and Knowledge of Allah<sup>-azwj</sup> regarding him that he has done it?'

فَقَالَ النَّبِيُّ ص وَاللَّهِ يَا سَعْدُ بَعْدَ رَأْيِي عَيْنِكَ وَ عِلْمِ اللَّهِ إِنَّ اللَّهَ قَدْ جَعَلَ لِكُلِّ شَيْءٍ حَدًّا وَ جَعَلَ عَلَى مَنْ تَعَدَّى حَدًّا مِنْ خُدُودِ اللَّهِ حَدًّا وَ جَعَلَ مَا دُونَ الْأَرْبَعَةِ الشُّهَدَاءِ مَسْتُورًا عَلَى الْمُسْلِمِينَ.

The Prophet<sup>-saww</sup> said: 'By Allah<sup>-azwj</sup>, O Sa'ad! After your eyes have seen and Knowledge of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> has Made a legal penalty for all thing, and Made a legal penalty to be upon the one exceeding from the legal penalties of Allah<sup>-azwj</sup>, and has Made what is less than four witnesses, as a concealment upon the Muslims".<sup>116</sup>

30- سن، المحاسن عن أبيه عن عمرو بن عثمان بن الحسين بن خالد قال: قلت لأبي الحسن موسى ع أخبرني عن المحصن إذا هرب من الحفرة هل يُردُّ حتى يُقامَ عليه الحدُّ

(The book) 'Al Mahasin' – from his father, from Amro Bin Usman, from Al-Husayn Bin Khalid who said,

'I said to Abu Al-Hassan Musa<sup>-asws</sup>, 'Inform me about the married man when he flees from the pit, will he be returned until the legal penalty is established upon him?'

فَقَالَ يُرَدُّ وَ لَا يُرَدُّ

He<sup>-asws</sup> said: 'He will be returned and not be returned'.

<sup>116</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 29

فُلْتُ فُكَيْفَ ذَلِكَ

I said, 'How is that so?'

قَالَ إِنَّ كَانَ هُوَ أَقْرَّ عَلَى نَفْسِهِ ثُمَّ هَرَبَ مِنَ الْحُفْرَةِ بَعْدَ مَا أُصِيبَ بِشَيْءٍ مِنَ الْحِجَارَةِ لَمْ يُرِدْ وَ إِنْ كَانَ إِذَا قَامَتْ عَلَيْهِ الْبَيِّنَةُ وَ هُوَ يَجْحَدُ ثُمَّ هَرَبَ رُدَّ وَ هُوَ صَاعِرٌ حَتَّى يُقَامَ عَلَيْهِ الْحُدُّ

He<sup>-asws</sup> said: 'If he had acknowledged upon himself (of the adultery), then he flees from the pit after having hit by something from the stones, he will not be return, and if the proof had been established upon him and he had denied, then he flees, he will be returning and he would be belittled, until the legal penalty is established upon him.

وَ ذَلِكَ أَنَّ مَالِكَ بْنَ مَاعِزِ بْنِ مَالِكٍ أَقْرَّ عِنْدَ رَسُولِ اللَّهِ ص فَأَمَرَ بِهِ أَنْ يُرْجَمَ فَهَرَبَ مِنَ الْحُفْرَةِ فَرَمَاهُ الرَّبِيعُ بْنُ الْعَوَّامِ بِسَاقِ بَعِيرٍ فَعَقَلَهُ بِهِ فَسَقَطَ فَلَجِحَهُ النَّاسُ فَقَتَلُوهُ فَأَحْبَرَ النَّبِيُّ ص بِذَلِكَ فَقَالَ هَلَّا تَرَكْتُمُوهُ يَذْهَبُ إِذَا هَرَبَ فَإِنَّمَا هُوَ الَّذِي أَقْرَّ عَلَى نَفْسِهِ

And that is because Malik Bin Maiz Bin Malik had acknowledged in the presence of Rasool-Allah<sup>-saww</sup> (of adultery), so he<sup>-saww</sup> ordered with him to be stoned. He fled from the pit. Zubeyr Bin Al-Awam threw a camel's leg at him, so he fell down and the people caught up with him. They killed him. The Prophet<sup>-saww</sup> was informed of that. He<sup>-saww</sup> said: 'Why didn't you leave him to go when he had fled? But rather, he is the one who had acknowledged upon himself!'

وَ قَالَ أَمَا لَوْ أَنِّي حَاضِرْتُكُمْ لَمَا طَلَبْتُمْ

And he<sup>-saww</sup> said: 'But, if only I<sup>-saww</sup> had been present with you all when you sought him'.

قَالَ وَ وَدَاهُ رَسُولُ اللَّهِ ص مِنْ مَالِ الْمُسْلِمِينَ.

He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-saww</sup> compensated him from wealth of the Muslims"<sup>117</sup>.

31- سن، المحاسن عن أبيه عن عبد الرحمن بن حماد عمّن حدّثه عن عمّر بن يزيد قال: فُلْتُ لِأبي عبد الله ع أحبّني عن الغائب عن أهله يزني هل يُرْجَمُ إِذَا كَانَتْ لَهُ زَوْجَةٌ وَ هُوَ غَائِبٌ عَنْهَا

(The book) 'Al Mahasin' – from his father, from Abdul Rahman Bin Hammad, from the one who narrated it, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Inform me about absentee from his wife committing adultery, will he be stoned when there was a wife for him and he was absent from her?'

قَالَ لَا يُرْجَمُ الْغَائِبُ عَنْ أَهْلِهِ وَ لَا الْمُمْلِكُ الَّذِي لَمْ يَزِنْ بِأَهْلِهِ وَ لَا صَاحِبُ الْمُتَعَةِ

He<sup>-asws</sup> said: 'No! The absentee from his wife will not be stone, nor the slave who isn't with his wife, nor a performer of temporary marriage'.

<sup>117</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 30

فُلْتُ فِي أَيِّ حَدِّ سَفَرِهِ وَ لَا يَكُونُ

I said, 'So in which limit is his journey, and he cannot be (stoned)?'

قَالَ إِذَا قَصَّرَ وَ أَقْطَرَ فَلَيْسَ بِمُحْصَنٍ.

He<sup>-asws</sup> said: 'When he shortens (Salat) and breaks (fast), so he isn't classified as married"<sup>118</sup>

32- سن، المحاسن عن أبيه عن علي بن أبي حمزة عن أبي بصير عن عمران بن ميثم عن أبيه أو عن صالح بن ميثم عن أبيه قال: أتت امرأة مخرج أمير المؤمنين ع فقالت يا أمير المؤمنين طهرني إني زنيته فطهرني طهرك الله فإن عذاب الدنيا أيسر علي من عذاب الآخرة الذي لا ينقطع

(The book) 'Al Mahasin' – from his father, from Ali Bin Abu Hamza, from Abu Baseer, from Imran Bin Maysam, from his father, or from Salih Bin Maysam, from his father who said,

'The wife of Mujih came to Amir Al-Momineen<sup>-asws</sup>. She said, 'O Amir Al-Momineen<sup>-asws</sup>! I have committed adultery, so purify me, may Allah<sup>-azwj</sup> Purify you<sup>-asws</sup>, for the punishment of the world is easier than the Punishment of the Hereafter which would not be cut off'.

فَقَالَ لَهَا بِمَا أَطَهَّرَكَ

He<sup>-asws</sup> said to her: 'From what should I<sup>-asws</sup> purify you?'

فَقَالَتْ إِنِّي زَنَيْتُ

She said, 'I have committed adultery'.

فَقَالَ لَهَا أَذَاتُ بَعْلٍ أَنْتِ أَمْ غَيْرِ ذَلِكَ

He<sup>-asws</sup> said to her: 'Are you with a husband or other than that?'

فَقَالَتْ ذَاتُ بَعْلٍ

She said, 'But, I am with a husband'.

قَالَ لَهَا أَ فَحَاضِرًا كَانَ بَعْلُكَ إِذْ فَعَلْتِ مَا فَعَلْتِ أَمْ غَائِبٌ

He<sup>-asws</sup> said to her: 'Were you with your husband, being present, when you did what you did, or was he absent from you?'

قَالَتْ بَلَّ حَاضِرٌ

She said, 'But, he was present'.

<sup>118</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 31

فَقَالَ لَهَا انْطَلِقِي فَضْعِي مَا فِي بَطْنِكَ

He<sup>-asws</sup> said: 'Go and place (give birth to) whatever is in your belly'.

فَلَمَّا وَلَّتْ عَنْهُ الْمَرْأَةُ فَصَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ فَقَالَ اللَّهُمَّ إِنَّهَا شَهِادَةٌ

When the woman turned away from him and went where she could not hear his<sup>-asws</sup> speech, he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! She has testified with one testimony'.

فَلَمْ تَلْبَثْ أَنْ عَادَتْ إِلَيْهِ الْمَرْأَةُ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ وَضَعْتُ فَطْهَرْنِي

It was not long before she came over and said, 'I have placed (given birth), so purify me'.

قَالَ فَتَجَاهَلِ عَلَيْهَا وَقَالَ يَا أُمَّةَ اللَّهِ أَطْهَرُكَ بِمَا دَا

He (the narrator said), 'He<sup>-asws</sup> ignored her', and said: 'O maid of Allah<sup>-azwj</sup>! I<sup>-asws</sup> should purify you from what?'

قَالَتْ إِنِّي زَنَيْتُ فَطْهَرْنِي

She said, 'I have committed adultery, so purify me'.

قَالَ أَوْ ذَاتُ بَغْلٍ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ

He<sup>-asws</sup> said: 'And that was when you were with a husband when you did what you did?'

قَالَتْ نَعَمْ

She said, 'Yes'.

قَالَ فَكَانَ زَوْجُكَ حَاضِراً إِذْ فَعَلْتِ مَا فَعَلْتِ أَوْ كَانَ غَائِباً

He<sup>-asws</sup> said: 'And your husband was present or was he absent?'

قَالَتْ بَلَّ حَاضِراً

She said, 'But, he was present'.

قَالَ انْطَلِقِي حَتَّى تُرَضِعِيهِ حَوْلَيْنِ كَامِلَيْنِ كَمَا أَمَرَ اللَّهُ

He<sup>-asws</sup> said: 'Go and breastfeed him for two years complete just as Allah<sup>-azwj</sup> has Commanded you to'.

فَانْصَرَفَتِ الْمَرْأَةُ فَلَمَّا صَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ شَهِادَتَانِ

The woman went away. When she went to where she could not hear his<sup>-asws</sup> speech, he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! These are two testimonies'.

قَالَ فَلَمَّا مَضَى حَوْلَانَ أَتَتِ الْمَرْأَةُ فَقَالَتْ قَدْ أَزْجَعْتُهُ حَوْلَيْنِ فَطَهِّرْنِي

He (the narrator) said, 'When two years had passed by the woman came over, and she said, 'I have breastfed him for two years, so purify me, O Amir Al-Momineen<sup>-asws</sup>!

قَالَ فَتَجَاهَلَ عَلَيْهَا وَ قَالَ أَطَهِّرُكَ بِمَا دَا

He<sup>-asws</sup> ignored her and said: 'What is that which I<sup>-asws</sup> should purify you from?'

قَالَتْ إِنِّي زَنَيْتُ فَطَهِّرْنِي

She said, 'I have committed adultery, so purify me'.

قَالَ أَوْ دَاثَ بَعْلٍ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ

He<sup>-asws</sup> said: 'And you were with a husband when you did what you did?'

قَالَتْ نَعَمْ

She said, 'Yes'.

قَالَ وَ كَانَ بَعْلُكَ غَائِبًا عَنْكَ إِذْ فَعَلْتِ مَا فَعَلْتِ أَمْ حَاضِرًا

He<sup>-asws</sup> said: 'And being with a husband, was he absent from you when you did what you did, or was he present?'

قَالَتْ بَلَّ حَاضِرًا

She said, 'But, present'.

قَالَ انْطَلِقِي فَأَكْمِلِيهِ حَتَّى يَبْعَثَ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ لَا يَبْرُدَى مِنَ السَّطْحِ وَ لَا يَتَهَوَّرَ فِي بَيْتٍ

He<sup>-asws</sup> said: 'Go and look after him (your child) until he has intellect and he eats and drinks, and would not fall off from the roof, nor fall into a well'.

فَانْصَرَفَتْ وَ هِيَ تَبْكِي فَلَمَّا وُلَّتْ وَ صَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ ثَلَاثَ شَهَادَاتٍ

She left, and she was crying. When she left to be where she could not hear his<sup>-asws</sup> speech, he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! These are three testimonies'.

قَالَ فَاسْتَقْبَلَهَا عَمْرُو بْنُ حُرَيْثِ الْمَحْزُومِيُّ فَقَالَ مَا يُبْكِيكَ يَا أُمَّةَ اللَّهِ فَقَدْ رَأَيْتُكَ تَحْتَلِفِينَ إِلَى أَمِيرِ الْمُؤْمِنِينَ تَسْأَلِينَهُ أَنْ يُطَهِّرَكَ



He (the narrator) said, 'Amro Bin Hureys Al-Makhzoumy met her, and he said to her, 'What makes you cry, O maid of Allah<sup>-azwj</sup>, and I have seen you having followed you to Ali<sup>-asws</sup>, you asked him that he<sup>-asws</sup> should purify you?'

فَقَالَتْ أَتَيْتُهُ فَعَلْتُ لَهُ مَا قَدْ عَلِمْتُمُوهُ فَقَالَ أَكْفُلِيهِ حَتَّى يَعْقِلَ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ لَا يَبْرُدَى مِنْ سَطْحٍ وَ لَا يَتَهَوَّرَ فِي بئرٍ وَ لَقَدْ خِفْتُ أَنْ يَأْتِيَ عَلَيَّ الْمَوْتُ وَ لَمْ يُطَهِّرْنِي

She said, 'I went over to Amir Al-Momineen<sup>-asws</sup>, and I asked him<sup>-asws</sup> that he should purify me. He<sup>-asws</sup> said: 'Look after your child until he has intellect of eating and drinking, and does not fall off from the roof, nor fall into a well, and I fear that death would come unto me and he<sup>-asws</sup> has not purified me'.

فَقَالَ لَهَا عَمْرُو ارْجِعِي فَأَنَا أَكْفُلُهُ

Amro Bin Hureys said to her, 'Return to him<sup>-asws</sup>, for I will look after him (the child)'.

فَرَجَعَتْ فَأَخْبَرَتْ أَمِيرَ الْمُؤْمِنِينَ عَ بِمَوْلِ عَمْرٍو فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ عَ وَ هُوَ يَتَجَاهَلُ عَلَيْهَا وَ لَمْ يَكْفُلْ عَمْرُو وَلَدَكَ

She returned and informed Amir Al-Momineen<sup>-asws</sup> with the words of Amro. Amir Al-Momineen<sup>-asws</sup> said to her, and he<sup>-asws</sup> was ignoring her: 'And why would Amro look after your child?'

قَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَنَيْتُ فَطَهِّرْنِي

She said, 'O Amir Al-Momineen<sup>-asws</sup>! I have committed adultery, so purify me'.

قَالَ ذَاتَ بَغْلِ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ

He<sup>-asws</sup> said: 'And you were with a husband when you did what you did?'

قَالَتْ نَعَمْ

She said, 'Yes'.

قَالَ فَعَائِبٌ عَنْكَ بَغْلُكَ إِذْ فَعَلْتِ أُمَّ حَاضِرٌ

He<sup>-asws</sup> said: 'Your husband was absent when you did what you did, or present?'

قَالَتْ بَلْ حَاضِرٌ

She said, 'But, he was present'.

قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّهُ قَدْ نَبَتْ لَكَ عَلَيْهَا أَرْبَعُ شَهَادَاتٍ فَإِنَّكَ قَدْ قُلْتَ لِنَبِيِّكَ فِيمَا أَحْبَبْتَهُ بِهِ مِنْ دِينِكَ يَا مُحَمَّدُ مَنْ عَطَلَ حَدًّا مِنْ حُدُودِي فَقَدْ عَانَ دَنِي وَ طَلَبَ مُضَادَّتِي اللَّهُمَّ فَإِنِّي غَيْرُ مُعْطِلٍ حُدُودِكَ وَ لَا طَالِبٍ مُضَادَّتِكَ وَ لَا مُعَانِدَتِكَ وَ لَا مُصْبِحٍ لِأَحْكَامِكَ بَلْ مُطِيعٌ لَكَ وَ مُتَّبِعٌ سُنَّةَ نَبِيِّكَ

He (the narrator) said, 'He<sup>-asws</sup> raised his<sup>-asws</sup> head towards the sky and said: 'O Allah<sup>-azwj</sup>! Four testimonies have been affirmed against her for You<sup>-azwj</sup>, and You<sup>-azwj</sup> have Said to Your<sup>-azwj</sup> Prophet<sup>-saww</sup> regarding what You<sup>-azwj</sup> Informed him<sup>-saww</sup> with from Your<sup>-azwj</sup> Religion was: "O Muhammad<sup>-saww</sup>! The one who fails any of My<sup>-azwj</sup> Penalties, so he has opposed Me<sup>-azwj</sup> and has sought by that what is opposite to Me<sup>-azwj</sup>". Therefore, I<sup>-asws</sup> am not failing Your<sup>-azwj</sup> legal penalty and I<sup>-asws</sup> do not seek opposite to You<sup>-azwj</sup>, nor am I<sup>-asws</sup> a waster of Your<sup>-azwj</sup> Judgements. But I<sup>-asws</sup> am obedient to You<sup>-azwj</sup>, and obedient to the Sunnah of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>'.

قَالَ فَتَطَّرَ إِلَيْهِ عَمْرُو بْنُ حُرَيْثٍ فَكَأَنَّمَا تُفْقَأُ فِي وَجْهِهِ الرُّمَانُ فَلَمَّا رَأَى ذَلِكَ عَمَرُو قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي إِذَا أَرَدْتُ أَنْ أَكْفُلَهُ إِذْ طُنْتُكَ أَنْتَ تُحِبُّ ذَلِكَ فَأَمَّا إِذْ كَرِهْتَهُ فَإِنِّي لَسْتُ أَفْعَلُ

He (the narrator) said, 'Amro Bin Hurays looked at him<sup>-asws</sup>, and it was as if a pomegranate had been sliced upon his<sup>-asws</sup> face (it was red). When Amro saw that, said, 'O Amir Al-Momineen<sup>-asws</sup>! But rather, I intended to look after him and thought that you<sup>-asws</sup> would like that. If you<sup>-asws</sup> are disliking it, then I will not do it'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ أَرْبَعِ شَهَادَاتٍ لَتَكْفُلُنَّهُ وَ أَنْتَ صَاغِرٌ ذَلِيلٌ

Amir Al-Momineen<sup>-asws</sup> said: 'After four testimonies with Allah<sup>-azwj</sup>? You will have to look after him, and you are humiliated'.

ثُمَّ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع فَصَعِدَ الْمِنْبَرَ فَقَالَ يَا قَنْبَرُ نَادِ فِي النَّاسِ الصَّلَاةَ جَامِعَةً

Amir Al-Momineen<sup>-asws</sup> ascended the Pulpit, and he<sup>-asws</sup> said: 'O Qanbar! Call out among the people for the congregational Prayer'.

فَنَادَى قَنْبَرُ فِي النَّاسِ فَاجْتَمَعُوا حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ فَقَامَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع حَظِيْبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ إِمَامَكُمْ خَارِجٌ بِهَذِهِ الْمَرْأَةِ إِلَى هَذَا الظُّهْرِ لِتُقِيمَ عَلَيْهَا الْحَدَّ إِنْ شَاءَ اللَّهُ

Qanbar called about among the people. They gathered until the Masjid was congested with its inhabitants. And Amir Al-Momineen<sup>-asws</sup> stood up, he<sup>-asws</sup> Praised Allah<sup>-azwj</sup> and Extolled Him<sup>-azwj</sup>, then said: 'O you people! Your Imam<sup>-asws</sup> will be going out with this woman, to this backyard in order to establish the legal penalty upon her, Allah<sup>-azwj</sup> Willing! Therefore Amir Al-Momineen<sup>-asws</sup> is instructing you that when you come out, and you should be masking yourselves, and with you should be your stones, no one should be able to recognise anyone from you until you disperse to your houses, Allah<sup>-azwj</sup> Willing!'

فَعَزَمَ عَلَيْكُمْ أَمِيرُ الْمُؤْمِنِينَ إِلاَّ خَرَجْتُمْ مُتَنَكِّرِينَ وَ مَعَكُمْ أَحْجَارَكُمْ لاَ يَتَعَرَفُ أَحَدٌ مِنْكُمْ إِلَى أَحَدٍ حَتَّى تَنْصَرِفُوا إِلَى مَنَازِلِكُمْ إِنْ شَاءَ اللَّهُ فَلَمَّا أَصْبَحَ بُكْرَةً خَرَجَ بِالْمَرْأَةِ وَ خَرَجَ النَّاسُ مُتَنَكِّرِينَ بِعَمَائِمِهِمْ وَ أَرْدِيَتِهِمْ وَ الْحِجَارَةَ فِي أَرْدِيَتِهِمْ وَ فِي أَكْمَامِهِمْ حَتَّى انْتَهَى بِهَا وَ النَّاسُ مَعَهُ إِلَى ظَهْرِ الْكُوفَةِ

He (the narrator) said, 'Then he<sup>-asws</sup> descended. When the people woke up in the morning he<sup>-asws</sup> went out with the woman, and the people went out having veiled themselves with their turbans, and their gowns, and the stones were in their garments and their sleeves, until he<sup>-asws</sup> ended up with her to the back of Al-Kufa, and the people were with him<sup>-asws</sup>.

فَأَمَرَ فَخْفِرَ لَهَا بِئْرٌ ثُمَّ دَفَنَهَا إِلَى حَقْوَيْهَا ثُمَّ رَكِبَ بَعْلَتَهُ فَأَنْبَتَ رِجْلَيْهِ فِي عِزْرِ الرِّكَابِ ثُمَّ وَضَعَ إِصْبَعَيْهِ السَّبَّابَتَيْنِ فِي أُذُنَيْهِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَهْدَ إِلَى نَبِيِّهِ صَ عَهْداً عَهْدَهُ مُحَمَّدٌ صَ إِلَيَّ بِأَنَّهُ لَا يُعِيمُ الْحَدَّ مِنْ اللَّهِ عَلَيْهِ حَدٌّ فَمَنْ كَانَ لِلَّهِ تَبَارَكَ وَتَعَالَى عَلَيْهِ مِثْلُ مَا لَهُ عَلَيْهَا فَلَا يُعِيمَنَّ عَلَيْهَا الْحَدَّ

He<sup>-asws</sup> instructed that they should dig a pit for her. Then he<sup>-asws</sup> buried her (half) in it, then rode upon his<sup>-asws</sup> mule and affirmed his<sup>-asws</sup> feet in the stirrups. Then he<sup>-asws</sup> placed his<sup>-asws</sup> fingers, the two forefingers in his<sup>-asws</sup> ears, then called out in a high voice: ‘O you people! Allah<sup>-azwj</sup> Blessed and Exalted Covenanted with His<sup>-azwj</sup> Prophet<sup>-saww</sup> with a contract. Muhammad<sup>-saww</sup> covenanted it to me<sup>-asws</sup> that no one should establish the legal penalty of Allah<sup>-azwj</sup> upon him a (similar) legal penalty due. So, upon whom there is a legal penalty similar to what is upon her, he should not establish the legal penalty upon her!’

قَالَ فَانصَرَفَ النَّاسُ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ ع.

He (the narrator) said: ‘The people dispersed apart from Amir Al-Momineen<sup>-asws</sup>’ .119

33- ضا، فقه الرضا عليه السلام لا تُقْبَلُ شَهَادَةُ النِّسَاءِ فِي الْحُدُودِ إِلَّا إِذَا شَهِدَتِ امْرَأَتَانِ وَثَلَاثَةُ رِجَالٍ وَ لَا تُقْبَلُ شَهَادَتُهُنَّ إِذَا كُنَّ أَرْبَعٌ نِسْوَةً وَ رَجُلَيْنِ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – ‘The testimony of the women will not be accepted regarding the legal penalties except if two women were to testify and three men, nor are their testimonies accepted when there are four women and two men.

وَ لَا تُقْبَلُ شَهَادَةُ الشُّهُودِ فِي الرِّبَا إِلَّا شَهَادَةُ الْعُدُولِ فَإِنْ شَهِدَ أَرْبَعَةٌ بِالرِّبَا وَ لَمْ يُعَدَّلُوا ضُرِبُوا بِالسَّوْطِ حَدَّ الْمُفْتَرِي وَ إِنْ شَهِدَ ثَلَاثَةٌ عُذُولٍ وَ قَالُوا الْآنَ بِأَيْتِكُمْ الرَّابِعُ كَانَ عَلَيْهِمْ حَدَّ الْمُفْتَرِي إِلَّا أَنْ تَشْهَدَ أَرْبَعَةٌ عُذُولٍ فِي مَوْقِفٍ وَاحِدٍ

And testimonies of the witnesses regarding the adultery are not accepted except of the just witnesses. If four were to testify with the adultery and they are not just, they will be struck with the whip the legal penalty of a fabricator; and if three just ones testify and they said, ‘The fourth will be coming just now’, upon them would be the legal penalty of a fabricator, except if the fourth just one were to testify in one pausing.

وَ مَنْ زَنَى بِذَاتِ حَرَمٍ ضُرِبَ ضَرْبَةً بِالسَّيْفِ مُحْصَنًا كَانَ أَمْ عَيْبَهُ فَإِنْ كَانَتْ تَابَعَتْهُ ضُرِبَتْ ضَرْبَةً بِالسَّيْفِ وَ إِنْ اسْتَكْرَهَهَا فَلَا شَيْءَ عَلَيْهَا

And one who commits adultery with someone with sanctity (incest), will be struck with the sword, whether he was married or not. If she had pursued him, she would be struck a strike with the sword, and if he had forced her, there is nothing upon her.

وَ مَنْ زَنَى بِمُحْصَنَةٍ وَ هُوَ مُحْصَنٌ فَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا الرِّجْمُ وَ مَنْ زَنَى وَ هُوَ مُحْصَنٌ فَعَلَيْهِ الرِّجْمُ وَ عَلَيْهَا الْجُلْدُ وَ تَعْرِيبُ سَنَةٍ وَ حَدُّ التَّعْرِيبِ حَمْسُونَ قَرَسًا

And one who commits adultery with a married woman, so upon each one of the two is the stoning; and the one who commits adultery, and he is married, upon him is the stoning and

119 Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 32

upon her is the whipping and she would be banished for a year, and a limit of banishment is fifty Farsakhs (250 km).

وَ حَدُّ الرَّجْمِ أَنْ يَخْفِرَ بَعْرًا بِقَامَةِ الرَّجُلِ إِلَى صَدْرِهِ وَ الْمَرْأَةِ إِلَى فَوْقِ نَدْيَيْهَا وَ يُرْجَمُ فَإِنْ فَرَّ الْمَرْجُومُ وَ هُوَ الْمُقَرُّ تُرِكَ وَ إِنْ فَرَّ وَ قَدَ قَامَتْ عَلَيْهِ الْبَيْتَةُ وَدَّ إِلَى الْبُقْعَةِ وَ رُجِمَ حَتَّى يَمُوتَ.

And a limit of the stoning is that a pit should be dug by stature of the man up to his chest, and the woman up to above her chest, and stoned. If the pelted one flees and he has acknowledged himself, he would be left (to escape), and if he flees and the proof had been established upon him, he would be returned to the pit and stoned until he dies".<sup>120</sup>

وَ زُوِيَ أَنْ لَا يُتَعَمَّدَ بِالرَّجْمِ رَأْسُهُ.

And it is reported: 'His head would be deliberated with the stoning'.<sup>121</sup>

وَ زُوِيَ لَا يَفْتُلُهُ إِلَّا حَجَرُ الْإِمَامِ وَ حَدُّ الْمُحْصَنِ أَنْ يَكُونَ لَهُ فَرْجٌ يَعُدُّ عَلَيْهِ وَ يَرُوحُ.

And it is reported: 'Nothing should kill him except a stone of the Imam<sup>asws</sup>; and a limit of the 'married' (classification) is that there should happen to be a relief (woman) for him he can come to and go".<sup>122</sup>

وَ أُوِيَ عَنِ الْعَالِمِ أَنَّهُ قَالَ: لَا يُرْجَمُ الرَّائِي حَتَّى يُقَرَّ أَرْبَعَ مَرَّاتٍ بِالرَّيِّ إِذَا لَمْ يَكُنْ شَاهِدًا فَإِذَا رَجَعَ وَ أَنْكَرَ تُرِكَ وَ لَمْ يُرْجَمَ وَ لَا يُنْصَعِ السَّارِقُ حَتَّى يُقَرَّ مَرَّتَيْنِ إِذَا لَمْ يَكُنْ شَاهِدًا وَ لَا يُحَدُّ اللَّوْطِيُّ حَتَّى يُقَرَّ أَرْبَعَ مَرَّاتٍ عَلَى تِلْكَ الصِّقَّةِ.

And it is reported from the Scholar<sup>asws</sup> having said: 'The adulterer will not be stoned until he acknowledged four times with the adultery, when there do not happen to be any witnesses. If he were to retract and deny, he would be left and not be stoned, nor will the thief be cut until he acknowledged twice when there do not happen to be witnesses, nor will the sodomist be penalised until he acknowledges four times being upon that description".<sup>123</sup>

وَ زُوِيَ أَنَّ جِلْدَ الرَّائِي أَشَدُّ الضَّرْبِ وَ أَنَّهُ يُضْرَبُ مِنْ قَرْبِهِ إِلَى قَدَمِهِ لِمَا يَقْضِي مِنَ اللَّذَّةِ بِجَمِيعِ جَوَارِحِهِ.

And it is reported: 'The adulterer will be whipped the severest strike, and he would be struck from his head to his foot due to what he had fulfilled from the pleasure with entirety of his limbs".<sup>124</sup>

وَ زُوِيَ أَنَّهُ إِنْ وُجِدَ وَ هُوَ عُزْبَانٌ جِلْدَ عُزْبَانًا وَ إِنْ وُجِدَ وَ عَلَيْهِ ثَوْبٌ جِلْدَ فِيهِ.

<sup>120</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 33 a

<sup>121</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 33 b

<sup>122</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 33 c

<sup>123</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 33 d

<sup>124</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 33 e

And it is reported: 'If he had been found naked, he would be whipped naked, and if he had been found with clothes being upon him, he would be whipped in it'.<sup>125</sup>

34- ضا، فقه الرضا عليه السلام اتقى الزنا واللواط وهو أشد من الزنا والزنا أشد منه وهما يورثان صاحبهما اثنتين وسبعين ذاة في الدنيا والآخرة

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – 'Fear the adultery, and the sodomy, and it is severer than the adultery, and the adultery is severer than it, and they both inherit their owners seventy-two illnesses in the world and the Hereafter.

و يُجْلَدُ عَلَى الْجَسَدِ كُلِّهَا إِلَّا الْفَرْجَ وَالْوَجْهَ فَإِنْ عَادَا فُتِلَا وَ إِنْ زَنِيَا أَوَّلَ مَرَّةٍ وَ هُمَا مُحْصَنَانِ أَوْ أَحَدُهُمَا مُحْصَنٌ وَ الْآخَرُ غَيْرُ مُحْصَنٍ ضُرِبَ الَّذِي هُوَ غَيْرُ مُحْصَنٍ مِائَةَ جَلْدَةٍ وَ ضُرِبَ الْمُحْصَنُ مِائَةَ ثَمَّ رُجِمَ بَعْدَ ذَلِكَ

And he would be whipped upon the whole body except the private part and the face. If he were to repeat, he would be killed, and if he had committed adultery first time, and they are both married, or one of the two is married and the other is unmarried, the one who is unmarried would be struck one hundred lashes, and the married would be married one hundred lashes, then stoned (to death) after that'.

قَالَ وَ أَوَّلُ مَا يَبْدَأُ بِرَجْمِهَا الشُّهُودُ الَّذِينَ شَهِدُوا عَلَيْهِمَا أَوْ الْإِمَامُ وَ إِذَا زَنَى الذِّمِّيُّ بِمُسْلِمَةٍ فُتِلَا جَمِيعًا.

He<sup>-asws</sup> said: 'And the first one who begin the stoning should be the witnesses, those who had testified upon them, or the Imam<sup>-asws</sup>; and when the adultery is the Zimmy (under responsibility of the Islamic government) with a Muslim woman, they would both be killed'.<sup>126</sup>

35- شا، الإرشاد روي أنه أتى عمرُ بخاملٍ قد زنت فأمَرَ بِرَجْمِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَبْ أَنْ لَكَ سَبِيلًا عَلَيْهَا أَيُّ سَبِيلٍ لَكَ عَلَى مَا فِي بَطْنِهَا وَ اللَّهُ تَعَالَى يَتَمَوْلَى وَ لَا تَرُزُّ وَازِرَةً وَزُرَّ أُخْرَى

(The book) 'Al Irshad' –

'It is reported: 'A pregnant woman was brought to Umar. She had committed adultery, so he ordered with stoning her. Amir Al-Momineen<sup>-asws</sup> said to him: 'Given that there is a way for you upon her. Which way is there for you upon what is in her belly, and Allah<sup>-azwj</sup> the Exalted Says: ***nor will it bear the burden of another; [6:164]?***'

فَقَالَ عُمَرُ لَا عِشْتُ لِمُعْصِلَةٍ لَا يَكُونُ لَهَا أَبُو الْحَسَنِ

Umar said, 'May I not live for a dilemma Abu Al-Hassan<sup>-asws</sup> does not happen to be there for it!'

ثُمَّ قَالَ فَمَا أَصْنَعُ بِهَا

<sup>125</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 33 f

<sup>126</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 34

Then he said, 'So what shall I do with her?'

قَالَ اضْطَرِّ عَلَيْهَا حَتَّى تَلِدَ فَإِذَا وَلَدَ وَوَلَدَتْ وَ وَجَدْتَ لَوْلِيهَا مَنْ يَكْفُلُهُ فَأَقِمَّ عَلَيْهَا الْحَدَّ

He<sup>-asws</sup> said: 'Be patient upon her until she gives birth. When the child is born and she can find someone to look after her child, then establish the legal penalty upon her'.

فَمَرِي ذَلِكَ عَنْ عُمَرَ وَعَوَّلَ فِي الْحُكْمِ بِهِ عَلَى أَمِيرِ الْمُؤْمِنِينَ.

That was interpreted on behalf of Umar and he relied upon Amir Al-Momineen<sup>-asws</sup> in the judgment with it'.<sup>127</sup>

36- شاء، الإرشاد روي أن امرأة شهدت عليها الشهود أنهم وجدوها في بعض مياه العرب مع رجل يطؤها ليس بيعل لها فأمر عمر برجمها وكانت ذات بعل فقالت اللهم إني أعلم أبي بريئة

(The book) 'Al Irshad' –

'It is reported, 'The witnesses testified upon a woman that they had found her in ones of the sprints with a man having sex with her who wasn't a husband of hers. Umar ordered with stoning her, and she had been with a husband. She said, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Know that I am innocent!'

فَعَضِبَ عُمَرُ وَقَالَ وَ تَجْرَحُ الشُّهُودَ أَيْضاً

Umar was angered, and said, 'And injure the witnesses as well!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع رُدُّوْهَا وَ اسْأَلُوْهَا فَلَعَلَّ لَهَا عُذْرًا

Amir Al-Momineen<sup>-asws</sup> said, 'Return her and ask her, perhaps there is an excuse for her!'

فَرَدَّتْ وَ سُئِلَتْ عَنْ حَالِهَا فَقَالَتْ كَانَتْ لِأَهْلِي إِبِلٌ فَخَرَجْتُ فِي إِبِلِ أَهْلِي وَ حَمَلْتُ مَعِي مَاءً وَ لَمْ يَكُنْ فِي إِبِلِ أَهْلِي لَبَنٌ وَ خَرَجَ مَعِي خَلِيطُنَا وَ كَانَ فِي إِبِلِهِ لَبَنٌ فَتَوَدَّ مَائِي فَاسْتَسْقَيْتُهُ فَأَبَى أَنْ يَسْقِيَنِي حَتَّى أَمْكِنَهُ مِنْ نَفْسِي فَأَبَيْتُ فَلَمَّا كَادَتْ نَفْسِي تَخْرُجُ أَمْكِنْتُهُ مِنْ نَفْسِي كَرِهًا

She was returned and asked about her situation. She said, 'There was a camel for my family, so I went out in a camel of my family and carried water with me, and there did not happen to be any milk in the camel of my family, and our partner went out with me, and there was milk in his camel. My water depleted, so I asked him for water, but he refused to quench me until I enable him from myself. I refuse. When my soul almost exited, I enabled him from myself unwillingly'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُ أَكْبَرُ فَمَنْ اضْطَرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

<sup>127</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 35

Amir Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is the Greatest! **But the one who is desperate, without coveting nor transgressing, so there is no sin upon him [2:173]**’.

فَلَمَّا سَمِعَ ذَلِكَ عُمَرُ حَلَّى سَبِيلَهَا.

When Umar heard that, he freed her way”<sup>128</sup>.

37- شاه، الإرشاد رُوِيَ أَنَّ مَكَاتِبَةَ زَنْتَ عَلَى عَهْدِ عُثْمَانَ وَ قَدْ عَتَقَ مِنْهَا ثَلَاثَةَ أَرْبَاعٍ فَسَأَلَ عُثْمَانُ أَمِيرَ الْمُؤْمِنِينَ عَ فَقَالَ يُجَلَّدُ مِنْهَا بِحِسَابِ الْحُرِّيَّةِ وَ يُجَلَّدُ مِنْهَا بِحِسَابِ الرِّقِّ

(The book) ‘Al Irshad’ –

‘A contracted slave girl committed adultery in the era of Usman, and three-quarter of her (contract) had been liberated from her. Usman asked Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said: ‘She would be whipped in accordance with the freedom, and she would be whipped from it in accordance to the slavery’.

وَ سُئِلَ زَيْدُ بْنُ ثَابِتٍ فَقَالَ يُجَلَّدُ بِحِسَابِ الرِّقِّ

And Zayd Bin Sabit was asked. He said, ‘She would be whipped in accordance to the slavery’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ كَيْفَ يُجَلَّدُ بِحِسَابِ الرِّقِّ وَ قَدْ عَتَقَ مِنْهَا ثَلَاثَةَ أَرْبَاعِهَا وَ هَلَّا جَلَّدَهَا بِحِسَابِ الْحُرِّيَّةِ فَإِنَّهَا فِيهَا أَكْثَرُ

Amir Al-Momineen<sup>-asws</sup> said to him: ‘How can she be whipped in accordance to the slavery and three-quarters from her has been liberated, and why won’t you whip her in accordance to the freedom, for more of her is in it?’

فَقَالَ زَيْدٌ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَوَجِبَ تَوْرِيثُهَا بِحِسَابِ الْحُرِّيَّةِ

Zayd said, ‘Had that been like that, it would obligate her to inherit in accordance to her freedom’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ أَجَلَ ذَلِكَ وَاجِبٌ

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Yes, that is obligatory’.

فَأُفْجِمَ زَيْدٌ وَ خَالَفَ عُثْمَانُ أَمِيرَ الْمُؤْمِنِينَ عَ وَ صَارَ إِلَى قَوْلِ زَيْدٍ وَ لَمْ يُصْغِ إِلَى مَا قَالَ بَعْدَ ظُهُورِ الْحُجَّةِ عَلَيْهِ.

Zayd was stifled. Usman opposed Amir Al-Momineen<sup>-asws</sup> and went to the word of Zayd and did not listen to what he said after the argument had been revealed to him”<sup>129</sup>.

38- شي، تفسير العياشي عن جابر عن أبي جعفر ع في قول الله و اللاتي يأتين الفاحشة من نساءكم إلى سبيلا قال منسوخة و السبيل هو الحدود.

<sup>128</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 36

<sup>129</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 37

Tafseer Al Ayyashi – from Jabir,

‘From Abu Ja’far<sup>asws</sup> having said regarding Words of Allah<sup>azwj</sup>: **And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]**, he<sup>asws</sup> said: ‘Abrogated, and the ‘way’ it is the legal penalty’.<sup>130</sup>

39- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: سألتُه عن هذه الآية و اللاتي يأتين الفاحشة من نسائكم إلى سبيلاً قال هذه منسوخة

Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup> about this Verse: **And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]**. He<sup>asws</sup> said: ‘This is abrogated’.

قَالَ قُلْتُ كَيْفَ كَانَتْ

He (the narrator) said, ‘I said, ‘How did it happen?’

قَالَ كَانَتْ الْمَرْأَةُ إِذَا فَجَرَتْ فَقَامَ عَلَيْهَا أَرْبَعَةُ شُهَدَاءٍ أُدْخِلَتْ بَيْتاً وَ لَمْ تُحَدَّثْ وَ لَمْ تُكَلِّمْ وَ لَمْ تُجَالَسْ وَ أُوتِيَتْ فِيهِ بِطَعَامِهَا وَ شَرَابِهَا حَتَّى تَمُوتَ

He<sup>asws</sup> said: ‘When a woman had been immoral, four witnesses stood against her. She was entered into a room, and was not discussed with, and not spoken to, and not sat with, and she was brought her food and her drink until she died’.

قُلْتُ فَقَوْلُهُ أَوْ يَجْعَلُ اللَّهُ لَهُنَّ سَبِيلاً

I said, ‘His<sup>azwj</sup> Words: **or Allah Makes a way for them [4:15]**?’

قَالَ جَعَلَ السَّبِيلَ الْجُلْدَ وَ الرَّجْمَ وَ الْإِمْتِسَاكَ فِي الْبُيُوتِ

He<sup>asws</sup> said: ‘He<sup>azwj</sup> Made the way – the whipping, and the stoning, and the containment in the house’.

قَالَ قُلْتُ قَوْلُهُ وَ اللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ

He (the narrator) said, ‘I said, ‘His<sup>azwj</sup> Words: **And those two from you who are committing it [4:16]**?’

قَالَ يَعْنِي الْبِكْرَ إِذَا أَتَتْ الْفَاحِشَةَ الَّتِي أَتَتْهَا هَذِهِ النَّبِيَّةُ

He<sup>asws</sup> said: ‘It means the virgin, when she commits the immorality which the previously married woman had committed’.

<sup>130</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 38



فَأَدْوَهُمَا قَالَ يُجْبَسُ فَإِنْ تَابَا وَ أَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا.

(For) **hurt them. [4:16]**, he<sup>-asws</sup> said: ‘Contained. **So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16]**’.<sup>131</sup>

40- شي، تفسير العياشي عن بعض أصحابنا قال: أتت امرأة إلى عمر فقالت يا أمير المؤمنين إني فجزت فأجر في حد الله فأمر برجمها وكان علي أمير المؤمنين ع حاضرًا

Tafseer Al Ayyashi – from one of our companions who said,

‘A woman came to Umar. She said, ‘O commander of the faithful! I have been immoral, so flow the legal penalty of Allah<sup>-azwj</sup> in me!’

فَقَالَ لَهُ سَلَهَا كَيْفَ فَجَزَتْ

He ordered with stoning her, and Ali Amir Al-Momineen<sup>-asws</sup> was present. He<sup>-asws</sup> said to him, ‘Ask her how she had been immoral’.

قَالَتْ كُنْتُ فِي فَلَاةٍ مِنَ الْأَرْضِ أَصَابَنِي عَطَشٌ شَدِيدٌ فَرُفِعَتْ لِي خَيْمَةٌ فَأَتَيْتُهَا فَأَصَبْتُ فِيهَا رَجُلًا أُعْرَابِيًّا فَسَأَلْتُهُ الْمَاءَ فَأَبَى عَلَيَّ أَنْ يَسْقِيَنِي إِلَّا أَنْ أَمَكَّنْتُهُ مِنْ نَفْسِي فَوَلَّيْتُ مِنْهُ هَارِبَةً فَاشْتَدَّ بِي الْعَطَشُ حَتَّى غَارَتْ عَيْنَايَ وَ ذَهَبَ لِسَانِي فَلَمَّا بَلَغَ ذَلِكَ مِنِّي أَتَيْتُهُ فَسَقَانِي وَ وَقَعَ عَلَيَّ

She said, ‘I was in a desert from the earth (and) severe thirst afflicted me. A tent appeared for me. I went to it. I came across a man in it, a Bedouin. I asked him for the water, but he refused to me to quench me, except if I were to enable him from myself. I turned around fleeing from him. The thirst intensified with me to the extent that my eyes sank and my tongue was gone. When that was reached from me, I went to him. He quenched me and fell upon me’.

فَقَالَ لَهُ عَلِيُّ ع هَذِهِ الَّتِي قَالَ اللَّهُ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ وَ هَذِهِ غَيْرُ بَاغِيَةٍ وَ لَا عَادِيَةٍ إِلَيْهِ فَحَلَّ سَبِيلَهَا

Ali<sup>-asws</sup> said to him: ‘This is which Allah<sup>-azwj</sup> Said: **But the one who is desperate, without coveting nor transgressing, [2:173]**, and this one is neither transgressing nor coveting to it’.

فَقَالَ عُمَرُ لَوْ لَا عَلِيُّ لَهْلَكَ عُمُرُ.

Umar said, ‘Had it not been for Ali<sup>-asws</sup>, Umar would have been destroyed!’<sup>132</sup>

41- شي، تفسير العياشي في رواية سماعة عن أبي عبد الله ع إذا رزق الرجل يُجَلَدُ وَ يَنْبَغِي لِلْإِمَامِ أَنْ يَنْفِيَهُ مِنَ الْأَرْضِ الَّتِي جُلِدَ بِهَا إِلَى غَيْرِهَا سَنَةً وَ كَذَلِكَ يَنْبَغِي لِلرَّجُلِ إِذَا سَرَقَ وَ قُطِعَتْ يَدُهُ.

Tafseer Al Ayyashi – In a report by Sama’at,

‘From Abu Abdullah<sup>-asws</sup>: ‘When the man commits adultery he will whipped, and it is befitting for the Imam<sup>-asws</sup> that he<sup>-asws</sup> exiled him from the land which he had been whipped in, to

<sup>131</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 39

<sup>132</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 40

another, for a year, and like that it is befitting for the man when he steals, and his hand is cut".<sup>133</sup>

42- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع في قول الله تعالى تلك حدود الله فلا تعتدوها و من يتعد حدود الله فأولئك هم الظالمون

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> the Exalted: **These are the Limits of Allah, therefore do not exceed these; and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].**

فَقَالَ إِنَّ اللَّهَ غَضِبَ عَلَى الرَّابِي فَجَعَلَ لَهُ جُلْدَ مِائَةٍ فَمَنْ غَضِبَ عَلَيْهِ فَرَادَ فَأَنَا إِلَى اللَّهِ مِنْهُ بَرِيءٌ فَذَلِكَ قَوْلُهُ تِلْكَ حُدُودَ اللَّهِ فَلَا تَعْتَدُوهَا.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is Wrathful upon the adulterer, so He<sup>-azwj</sup> Made one hundred lashes for it. The one whom Allah<sup>-azwj</sup> is Wrathful upon, I<sup>-asws</sup> am disavowed from him, for what is His<sup>-azwj</sup> Word: **These are the Limits of Allah, therefore do not exceed these; [2:229]**’.<sup>134</sup>

43- قب، المناقب لابن شهر آشوب أنت امرأة إلى علي ع تستعدي علي زوجها أنه أحبل جاريتي فقال إنما وهبتها لي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘A woman came to Ali<sup>-asws</sup> claiming upon her husband, ‘He has impregnated my slave girl!’ He said, ‘She had gifted her to me’.

فَقَالَ عَلِيُّ ع لِلرَّجُلِ اثْبِتِي بِالْبَيْتَةِ وَ إِلَّا رَجَمْتُكَ

Ali<sup>-asws</sup> said to the man, ‘Come to me<sup>-asws</sup> with the proof or else I<sup>-asws</sup> will have you stoned!’

فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا الرِّجْمُ لَيْسَ دُونَهُ شَيْءٌ أَقْرَتْ أَنَّهَا وَهَبَتْهَا لَهُ

When the woman saw that he would be stoned (to death), there wouldn’t be anything less than it, she acknowledged that she had gifted her to him.

فَجَلَدَهَا عَلِيُّ ع وَ أَجَازَ لَهُ ذَلِكَ.

So, Ali<sup>-asws</sup> had her whipped, and he allowed that for him”.<sup>135</sup>

الرِّضَا ع قَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي امْرَأَةٍ مُحْصَنَةٍ فَجَرَ بِهَا غُلَامٌ صَغِيرٌ فَأَمَرَ عُمَرُ أَنْ تُرْجَمَ

Ali-Reza<sup>-asws</sup>: ‘Amir Al-Momineen<sup>-asws</sup> judged regarding a married woman who a young boy had been immoral with. Umar ordered that she be stoned.

<sup>133</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 41

<sup>134</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 42

<sup>135</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 a

فَقَالَ ع لَا يَجِبُ الرَّجْمُ إِنَّمَا يَجِبُ الْحَدُّ لِأَنَّ الَّذِي فَجَرَ بِهَا لَيْسَ بِمُدْرِكِ

He<sup>-asws</sup> said: 'The stoning is not obligated. But rather the legal penalty (of whipping) is obligated, because the one who had been immoral with her wasn't an adult'.

وَ أَمَرَ عُمَرُ بِرَجُلٍ يَمَنِيٍّ مُحْصَنٍ فَجَزَّ بِالْمَدِينَةِ أَنَّ يُرْجَمَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجِبُ عَلَيْهِ الرَّجْمُ لِأَنَّهُ غَائِبٌ عَنِ أَهْلِهِ وَ أَهْلُهُ فِي بَلَدٍ آخَرَ إِنَّمَا يَجِبُ عَلَيْهِ الْحَدُّ

And Umar ordered a Yemeni man who had been immoral at Al-Medina, to be stoned. Amir Al-Momineen<sup>-asws</sup> said: 'The stoning is not obligated upon him because he was absent from his wife, and his wife was in another city. But rather, the legal penalty (of whipping) is obligated upon him'.

فَقَالَ عُمَرُ لَا أَتَقَابِي اللَّهُ لِمَعْضِلَةٍ لَمْ يَكُنْ لَهَا أَبُو الْحَسَنِ.

Umar said, 'May Allah<sup>-azwj</sup> not Keep me alive for a dilemma Abu Al-Hassan<sup>-asws</sup> does not happen to be for it'<sup>136</sup>.

الْأَصْبَغُ بْنُ نُبَاتَةَ أَنَّ عُمَرَ حَكَمَ عَلَى خَمْسَةِ نَقَرَ فِي زِنَا بِالرَّجْمِ فَخَطَّاهُ أَمِيرُ الْمُؤْمِنِينَ ع فِي ذَلِكَ وَ قَدَّمَ وَاحِدًا فَضْرَبَ عُنُقَهُ وَ قَدَّمَ الثَّانِي فَرَجَمَهُ وَ قَدَّمَ الثَّلَاثَ فَضْرَبَهُ الْحَدَّ وَ قَدَّمَ الرَّابِعَ فَضْرَبَهُ نِصْفَ الْحَدِّ خَمْسِينَ جَلْدَةً وَ قَدَّمَ الْخَامِسَ فَعَزَّرَهُ

Al Asbagh Bin Nubata –

'Umar judge with the stoning upon five persons regarding adultery. Amir Al-Momineen<sup>-asws</sup> pointed his mistake regarding that, and he<sup>-asws</sup> forwarded one and struck his neck off, and he forwarded the second and stoned him, and forwarded the third and struck him the legal penalty (of whipping), and forwarded the fourth and struck him half the legal penalty of fifty lashes, and forwarded the fifth and excused him.

فَقَالَ عُمَرُ كَيْفَ ذَلِكَ

Umar said, 'How can that be so?'

فَقَالَ ع أَمَّا الْأَوَّلُ فَكَانَ ذِمِّيًّا زَنَى بِمُسْلِمَةٍ فَخَرَجَ عَنْ ذِمَّتِهِ وَ أَمَّا الثَّانِي فَرَجُلٌ مُحْصَنٌ زَنَى فَرَجَمْتَاهُ وَ أَمَّا الثَّلَاثُ فَغَيْرُ مُحْصَنٍ فَضْرَبْنَاهُ الْحَدَّ وَ أَمَّا الرَّابِعُ فَعَبْدٌ زَنَى فَضْرَبْنَاهُ نِصْفَ الْحَدِّ وَ أَمَّا الْخَامِسُ فَمَعْلُوبٌ عَلَى عَقْلِهِ مَجْنُونٌ فَعَزَّرْنَاهُ

He<sup>-asws</sup> said: 'As for the first, he was a Zimmy who had committed adultery with a Muslim woman, so he exited from his being a Zimmy (protection of an Islamic government); and as for the second, he was a married man having committed adultery, so we stoned him; and as for the third, he was unmarried, so we struck him the legal penalty (of whipping); and as for the fourth, he is a slave who had committed adultery, so we struck him half the legal penalty; and as for the fifth, he was overcome upon his intellect (insane), so we excused him'.

<sup>136</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 b

فَقَالَ عُمَرُ لَا عِشْتُ فِي أُمَّةٍ لَسْتُ فِيهَا يَا أَبَا الْحَسَنِ.

Umar said, 'May I not live in a community you<sup>-asws</sup> aren't in it, O Abu Al-Hassan<sup>-asws</sup>!'<sup>137</sup>

وَرُوِيَ أَنَّهُ أَتَى بِحَامِلٍ قَدْ زَنَتْ فَأَمَرَ بِرَجْمِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَبْ لَكَ سَبِيلًا عَلَيْهَا فَهَلْ لَكَ سَبِيلٌ عَلَى مَا فِي بَطْنِهَا وَ اللَّهُ تَعَالَى يَقُولُ وَ لَا تَزُرْ وَاِرْزَةً وَزُرَّ الْآخَرَى

And it is reported, 'He (Umar) was brought a pregnant woman so he ordered with stoning her. Amir Al-Momineen<sup>-asws</sup> said to him: 'Given there is a way for you upon her, but is there a way for you upon what is in her belly, and Allah<sup>-azwj</sup> the Exalted Says: **nor will it bear the burden of another; [6:164]?**'

قَالَ فَمَا أَصْنَعُ بِهَا

He said, 'So what shall I do with her?'

قَالَ احْتَطِّ عَلَيْهَا حَتَّى تَلِدَ فَإِذَا وُلِدَتْ وَ وَجَدَ لَوْلِيَهَا مَنْ يَكْفُلُهُ فَأَقِمِ الْحَدَّ عَلَيْهَا

He<sup>-asws</sup> said: 'Be patient upon her until she gives birth. When she has given birth and finds for her child someone who takes care of it, then establish the legal penalty upon her'.

فَلَمَّا وُلِدَتْ مَاتَتْ فَقَالَ عُمَرُ لَوْ لَا عَلَيَّ هَلَكَ عُمَرُ.

When it was born, it died. Umar said, 'Had it not been for Ali<sup>-asws</sup>, Umar would have been destroyed!'<sup>138</sup>

ابْنُ الْمُسَيَّبِ أَنَّهُ كَتَبَ مُعَاوِيَةَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ يَسْأَلُهُ أَنْ يَسْأَلَ عَلِيًّا عَنْ رَجُلٍ يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا يُفَجِّرُ بِهَا فَيَقْتُلُهُ مَا الَّذِي يَجِبُ عَلَيْهِ

Ibn Al Musayyib,

'Muawiya wrote to Abu Musa Al-Ashari asking him to ask Ali<sup>-asws</sup> about a man having found a man with his wife being immoral with her, so he killed him. What is that which obligates upon him?'

قَالَ إِنْ كَانَ الرَّأْيِي مُحْصَنًا فَلَا شَيْءَ عَلَى قَاتِلِهِ لِأَنَّهُ قَتَلَ مَنْ يَجِبُ عَلَيْهِ الْقَتْلُ.

He<sup>-asws</sup> said: 'If the adulterer was a married man, there is nothing upon his killer because he has killed the one, the killing was obligated upon him'.<sup>139</sup>

وَ فِي رِوَايَةٍ صَاحِبِ الْمُوطَأِ فَقَالَ أَنَا أَبُو الْحَسَنِ فَإِنْ لَمْ يُتِمَّ أَرْبَعَةَ شَهَدَاءَ فَلْيُعْطَ بِرَأْيِهِ.

And in a report by the author of 'Al Muwatta' –

<sup>137</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 c

<sup>138</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 d

<sup>139</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 e

'He<sup>-asws</sup> said: 'I<sup>-asws</sup> am Abu Al-Hassan<sup>-asws</sup>. If he cannot establish four witnesses, let him be give his full (punishment of stoning)'.<sup>140</sup> (Non-Shia source)

وَرُوِيَ أَنَّ امْرَأَةً تَشَبَّهَتْ لِرَجُلٍ بِجَارِيَتِهِ وَاضْطَجَعَتْ عَلَى فِرَاشِهِ لَيْلًا فَوَطَّئَهَا فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع بِإِقَامَةِ الْحَدِّ عَلَى الرَّجُلِ سِرًّا وَعَلَى الْمَرْأَةِ جَهْرًا.

And it is reported, 'A woman resembled for a man with his slave girl and lied down upon his bed at night. He slept with her. Amir Al-Momineen<sup>-asws</sup> ordered with establishing the legal penalty upon the man in secret, and upon the woman openly'.<sup>141</sup>

44- قب، المناقب لابن شهر آشوب جعفر بن رزق الله قال: قُدِمَ إِلَى الْمُتَوَكِّلِ رَجُلٌ نَصْرَانِيٌّ فَجَزَّ بِامْرَأَةٍ مُسْلِمَةٍ فَأَرَادَ أَنْ يُقِيمَ عَلَيْهِ الْحَدَّ فَأَسْتَلَمَ فَقَالَ يَحْيَى بْنُ أَكْثَمَ الْإِيمَانُ يَنْحُو مَا قَبْلَهُ وَقَالَ بَعْضُهُمْ يُضْرَبُ ثَلَاثَةَ حُدُودٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ja'far Bin Rizqullah who said,

'A Christian man was forwarded to (the caliph) Al-Mutawakkil who had been immoral with a Muslim woman. He intended to establish the legal penalty (of stoning) upon him. He became a Muslim. Yahya Bin Aksam said, 'The Eman deletes whatever had been before it', while others said, 'He should be struck three legal penalties'.

فَكَتَبَ الْمُتَوَكِّلُ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ النَّعِيِّ ع يَسْأَلُهُ فَلَمَّا قَرَأَ الْكِتَابَ كَتَبَ يُضْرَبُ حَتَّى يَمُوتَ

Al-Mutawakkil wrote to Ali<sup>-asws</sup> Bin Muhammad Al-Naqi<sup>-asws</sup> asking him<sup>-asws</sup>. When he<sup>-asws</sup> read the letter, he<sup>-asws</sup> wrote: 'He should be struck until he dies'.

فَأَنْكَرَ الْفُقَهَاءُ ذَلِكَ فَكَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْعِلَّةِ فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحُدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ السُّورَةَ

The jurists denied that. So, he wrote to him<sup>-asws</sup> asking him<sup>-asws</sup> about the reason. He<sup>-asws</sup> said (wrote): 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84] But their Eman wasn't going to benefit them when they saw Our Punishment. (This is) a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85]**' – the Chapter.

قَالَ فَأَمَرَ الْمُتَوَكِّلُ فَضْرِبَ حَتَّى مَاتَ.

He (the narrator) said, 'So Al-Mutawakkil ordered, and he was struck until he died'.<sup>142</sup>

45- ين، كتاب حسين بن سعيد و النوادر عن سماعة عن أبي بصير عن الصادق ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا زَنِ الشَّيْخُ وَ الشَّيْخَةُ جُلِدَتْ كُلُّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَعَلَيْهِمَا الرَّجْمُ وَعَلَى الْبِكْرِ جَلْدُ مِائَةٍ وَ نَعْيُ سَنَةٍ فِي غَيْرِ مِصْرِهِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Sama'at, from Abu Baseer,

<sup>140</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 f

<sup>141</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 43 g

<sup>142</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 44

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘When the old man and the old woman were to commit adultery, each one of them would be whipped one hundred lashes, and upon them both is the stoning, and upon the virgin is one hundred lashes and exiling for a year in another city’’.<sup>143</sup>

46- ين، كتاب حسين بن سعيد و النوادر عن سماعة و أبي بصير قالوا قال الصادق ع لا يُجذد الزاني حتى يشهد عليه أربعة شهود على الجماع و الإيلاج و الإخراج كالميل في المكحلة و لا يكون لعان حتى يزعم أنه عان.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Sama’at and Abu Baseer both said,

‘Al-Sadiq<sup>-asws</sup> said: ‘The adulterer will not be punished (the legal penalty) until four witnesses testify upon him, upon the intercourse, and the penetration, and the extraction, like the needle in the kohl container, and ‘Li’an’ (oaths of condemnation) cannot happen until he claims that he had witnessed’’.<sup>144</sup>

47- ين، كتاب حسين بن سعيد و النوادر عن زرارَةَ عن أبي جعفر ع قال: الْمُحْصَنُ يُرْجَمُ وَ الَّذِي لَمْ يُحْصَنُ يُجْلَدُ مِائَةً وَ لَا يُنْفَى وَ الَّذِي قَدْ أَمْلِكَ يُجْلَدُ مِائَةً وَ يُنْفَى وَ يَفْعُ اللَّعَانُ بَيْنَ الْحُرِّ وَ الْمَمْلُوكَةِ وَ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ وَ إِنْ رُجِمَ بَيِّنَاتَيْنِ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The married man will be stoned, and the one who is unmarried will be whipped one hundred (lashes) and will not be exiled, and the one is owned will be whipped one hundred (lashes) and banished, and the ‘Li’an’ (oaths of condemnation) will fall between the free man and the slave woman, and the Jewess, and the Christian woman, and if stoned, they would inherit each other’’.<sup>145</sup>

48- ين، كتاب حسين بن سعيد و النوادر عن أبي إسحاق عن أبي إبراهيم ع سألتُه عن الزاني و عنده سُرِّيَّةٌ أَوْ أَمَةٌ يَطْوُهَا قَالَ إِنَّمَا هُوَ الْإِسْتِعْنَاءُ أَنْ يَكُونَ عِنْدَهُ مَا يُعِينُهُ عَنِ الزَّانَا

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Is’haq,

‘From Abu Ibrahim (7<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, ‘I asked him<sup>-asws</sup> about the adulterer and there is a concubine with him, or a slave girl he sleeps with. He<sup>-asws</sup> said: ‘But it is the needlessness. There happens to be with him what makes him needless from the adultery’.

قُلْتُ فَإِنْ زَعَمَ أَنَّهُ لَا يَطْوُ الْأَمَةَ

I said, ‘Supposing he claims that he does not sleep with the slave girl’.

قَالَ لَا يُصَدَّقُ

He<sup>-asws</sup> said: ‘He does not speak the truth’.

<sup>143</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 45

<sup>144</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 46

<sup>145</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 47

قُلْتُ فَإِنْ كَانَتْ عِنْدَهُ مُنْعَةٌ

I said, 'Supposing with him is a temporary wife?'

قَالَ إِنَّمَا هُوَ الدَّائِمُ عِنْدَهُ وَ أَيْ جَارِيَةٍ زَنَتْ فَعَلَى مَوْلَاهَا حُدُّهَا وَ إِنْ وَلَدَتْ بَاعَ وَلَدَهَا وَ صَرَفَهُ فِيمَا أَرَادَ مِنْ حَجٍّ وَ غَيْرِهِ.

He<sup>-asws</sup> said: 'But rather, it is the permanence with him; and whichever slave girls commits adultery, her legal penalty would be upon her master, and if she were to give birth he child would be sold, and it (price) would be spent in what he wants from Hajj and Umrah'.<sup>146</sup>

49- ين، كتاب حسين بن سعيد و النوادر عَنْ أَبِي بَصِيرٍ عَنْهُ ع قَالَ: قَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي امْرَأَةٍ اعْتَرَفَتْ عَلَى نَفْسِهَا أَنَّ رَجُلًا اسْتَكْرَهَهَا قَالَ هِيَ مِثْلُ السَّبْيَةِ لَا يَمْلِكُ نَفْسَهَا لَوْ شَاءَ لَقَتَلَهَا لَيْسَ عَلَيْهَا حُدٌّ وَ لَا نَفْيٌ

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Abu Baseer,

'From him<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> judged regarding a woman who had acknowledged upon herself that a man had forced her. He<sup>-asws</sup> said: 'She is similar to the captive, not in control of herself. Had he so desired, he could have killed her. There is neither any legal penalty upon her nor banishment'.

وَ قَضَى فِي الْمَرْأَةِ لَهَا بَعْلٌ لَحِقَتْ بِقَوْمٍ فَأَخْبَرْتَهُمْ أَنَّهَا أَيْمٌ فَكَرَّحَهَا أَحَدُهُمْ ثُمَّ جَاءَ زَوْجُهَا أَنَّ لَهَا الصَّدَاقَ وَ أَمَرَ بِهَا إِذَا وَضَعَتْ وَلَدَهَا أَنْ تُرْجَمَ.

And he<sup>-asws</sup> judged regarding the woman having a husband for her. She joined up with a group and informed them that she is a widow, so one of them slept with her. Then her husband came, that for her is the dower, and he<sup>-asws</sup> ordered with her, when she has given birth to her child, she should be stoned".<sup>147</sup>

50- ين، كتاب حسين بن سعيد و النوادر عَنْ أَبِي بَصِيرٍ عَنْهُ ع قَالَ: الْمَغِيبُ وَ الْمَغِيبَةُ لَيْسَ عَلَيْهِمَا رَجْمٌ إِلَّا أَنْ يَكُونَ رَجُلًا مُقِيمًا مَعَ امْرَأَتِهِ وَ امْرَأَتُهُ مُقِيمَةً مَعَهُ

The book of Husayn Bin Saeed, and 'Al Nawadir – from Aby Baseer,

'From him<sup>-asws</sup> having said: 'The male (absent from his wife), and the female (absent from her husband), the stoning isn't upon them, except if a man were to be staying with his wife and his wife were to be staying with him.

وَ إِذَا كَابَرَ رَجُلٌ امْرَأَةً عَلَى نَفْسِهَا ضَرَبَ ضَرْبَهُ بِالسَّيْفِ مَاتَ مِنْهَا أَوْ عَاشَ وَ مَنْ رَزَى بِذَاتِ مُحْرِمٍ ضَرَبَ ضَرْبَهُ بِالسَّيْفِ مَاتَ مِنْهَا أَوْ عَاشَ وَ لَا يَكُونُ الرَّجُلُ مُحْصَنًا حَتَّى يَكُونَ عِنْدَهُ امْرَأَةٌ يُعْلِقُ عَلَيْهَا بَابَهُ

And when the man forces a woman against herself, he would be struck a strike with the sword, he either dies from it or lives; and one who commits adultery with a sanctimonious one (incest), he will be struck a strike with the sword, he either dies from it or live; and the man

<sup>146</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 48

<sup>147</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 49

cannot be classified as married until there happens to be a woman with him he closes the door upon her’.

وَسَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ قَالَ ذَلِكَ إِلَى الْإِمَامِ أَيُّهَا شَاءَ فَعَلَّ

And I asked him<sup>-asws</sup> about Words of the Exalted: **they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land. [5:33].** He<sup>-asws</sup> said: ‘That is up to the Imam<sup>-asws</sup>. He<sup>-asws</sup> can do whichever of these he<sup>-asws</sup> so desires to’.

وَسَأَلْتُهُ عَنِ النَّفْيِ قَالَ يُنْفَى مِنَ الْأَرْضِ الْإِسْلَامِ فَإِنْ وُجِدَ فِي شَيْءٍ مِنَ الْأَرْضِ الْإِسْلَامِ قُتِلَ وَ لَا أَمَانَ لَهُ حَتَّى يَلْحَقَ بِأَرْضِ الشِّرْكِ

And I asked him<sup>-asws</sup> about the banishment. He<sup>-asws</sup> said: ‘He would be banished from the lands of Al-Islam, all of them. If he is found in anything from the land of Al Islam, he would be killed, and there is no safety for him until he joins with the land of Polytheism’.<sup>148</sup>

عَنْ عَبْدِ الرَّحْمَنِ وَ سَأَلْتُهُ عَنِ الرَّجُلِ إِذَا زَنَى قَالَ يُنْبَغِي لِلْإِمَامِ إِذَا جَلَدَ أَنْ يُنْفِيَهُ مِنَ الْأَرْضِ الَّتِي جَلَدَهُ فِيهَا إِلَى غَيْرِهَا سَنَةً وَ عَلَى الْإِمَامِ أَنْ يُخْرِجَهُ مِنَ الْمِصْرِ وَ كَذَلِكَ إِذَا سَرَقَ قُطِعَتْ يَدُهُ وَ رِجْلُهُ وَ الرَّجُلُ

From Abdul Rahman –

‘And I asked him<sup>-asws</sup> about the man when he commits adultery. He<sup>-asws</sup> said: ‘It is befitting for the Imam<sup>-asws</sup> when he<sup>-asws</sup> whips, that he<sup>-asws</sup> banishes him from the land which he had been whipped in to somewhere else for a year, and it is upon the Imam<sup>-asws</sup> to expel him from the city; and like what when he steals, his hand and his leg would be cut.

إِذَا قَدَفَ الْمُحْصَنَةَ جَلَدَ ثَمَانِينَ حُرّاً كَانَ أَوْ مَمْلُوكاً وَ إِذَا زَنَى الْمَمْلُوكُ وَ الْمَمْلُوكَةُ جَلَدَ كُلُّ وَاحِدٍ مِنْهُمَا خَمْسِينَ.

When he slanders the married woman, he would be whipped eighty (lashes) whether he was free or a slave; and when the male slave and the female slave commit adultery, each one of them would be whipped fifty (lashes)’.<sup>149</sup>

51 ضاء، فقه الرضا عليه السلام عن أبيه قال: رَجِمَ رَسُولُ اللَّهِ ص وَ لَمْ يُجَلَدْ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> stoned and did not whip’.

وَ ذُكِرَ لَهُ أَنَّ عَلِيّاً ع رَجِمَ وَ جَلَدَ بِالْكُوفَةِ فَقَالَ لَا أَعْرِفُ

And it was mentioned to him<sup>-asws</sup> that Ali<sup>-asws</sup> had stoned and whipped at Al-Kufa. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> don’t know’.

وَ عَنِ الصَّبِيِّ يَقَعُ عَلَى الْمَرْأَةِ قَالَ لَا يُجَلَدَانِ

<sup>148</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 50 a

<sup>149</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 50 b



And about the young boy falling upon the woman. He<sup>-asws</sup> said: ‘They will not be whipped’.

وَعَنِ الرَّجُلِ يَقَعُ عَلَى الصَّبِيَّةِ قَالَ لَا يُجْلَدُ الرَّجُلُ.

And about the man falling upon a young girl. He<sup>-asws</sup> said: ‘The man will not be whipped’.<sup>150</sup>

52 ين، كتاب حسين بن سعيد و النوادر عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تُدْفَنُ الْمَرْأَةُ إِلَى وَسْطِهَا إِذَا أَرَادَ الْإِمَامُ رَجْمَهَا وَ يَرْمِي الْإِمَامُ ثُمَّ النَّاسُ بِحِجَارَةٍ صِعَارٍ وَ الرَّايِ إِذَا جُلِدَ ثَلَاثًا يُقْتَلُ فِي الرَّابِعَةِ.

The book of Kitab Husayn Bin Saeed, and ‘Al Nawadir’ – from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The woman would be buried up to her waist when the Imam<sup>-asws</sup> wants to stone her, and the Imam<sup>-asws</sup> will pelt, then the people, with the small stones; and when the adulterer is whipped thrice, he will be killed during the fourth’.<sup>151</sup>

و قَالَ: إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ص فَقَالَ إِنِّي زَنَيْتُ فَصَرَفَ وَجْهَهُ ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ وَ عَذَابُ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ

And he<sup>-asws</sup> said, ‘A man came to Rasool-Allah<sup>-saww</sup>. He said, ‘I have committed adultery!’ He<sup>-saww</sup> turned his<sup>-saww</sup> face away. Then he came to him<sup>-saww</sup> the second time. He<sup>-saww</sup> turned his<sup>-saww</sup> face away. Then he came to him<sup>-saww</sup> the third time. He said, ‘O Rasool-Allah<sup>-saww</sup>! I have committed adultery, and punishment of the world is easier than punishment of the Hereafter!’

فَقَالَ رَسُولُ اللَّهِ ص أَ بِصَاحِبِكُمْ مَسٌّ

Rasool-Allah<sup>-saww</sup> said: ‘Is there insanity with your companion?’

فَقَالَ لَا فَأَقْرَبُ الرَّابِعَةَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ص أَنْ يُرْجَمَ وَ حُفِرَ لَهُ حُفْرَةٌ فَرَجَمَهُ فَلَمَّا وَجَدَ مَسَّ الْحِجَارَةِ خَرَجَ يَشْتَدُّ فَلَقِيَهُ الرَّبِيزُ فَرَمَاهُ بِسَاقِ بَعِيرٍ فَتَغَلَّقَ بِهِ وَ أَذْرَكَهُ النَّاسُ فَتَتَلَوْهُ

He said, ‘No’. He acknowledged for the fourth time, so Rasool-Allah<sup>-saww</sup> ordered with him to be stoned, and a pit was dug out for him. He was stone. When he felt touch of the stones (hitting him), he came out strongly. Al-Zubeyr met him and pelted him with a leg of a camel. He fell down due to it, and the people caught him, and they killed him.

فَأَخْبَرَ النَّبِيَّ ص بِذَلِكَ فَقَالَ أَلَا تَرَكَتُمُوهُ

The Prophet<sup>-saww</sup> was informed with that. He<sup>-saww</sup> said: ‘Why didn’t you leave him?’

وَ قَالَ رَسُولُ اللَّهِ ص لَوْ اسْتَبْرَأْتُمْ وَ مَاتَ لَكَانَ خَيْرًا لَهُ.

<sup>150</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 51

<sup>151</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 52 a

And Rasool-Allah<sup>-saww</sup> said: ‘If he had concealed and died, it would have been better for him’.<sup>152</sup>

53 ين، كتاب حسين بن سعيد و النوادر عن أحمد بن محمد عن عبد الله بن سنان عن أبي عبد الله ع قال: حد الرجل في الزنا أن يشهد أربع أنهم رأوه يَدْخِلُ وَ يُخْرَجُ وَ حَدُّ الْجُلْدِ أَنْ يُوجَدَ فِي لِحَافٍ وَاحِدٍ وَ يُحَدُّ الرَّجُلَانِ مَتَى وَجَدَا فِي لِحَافٍ وَاحِدٍ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ahmad Bin Muhammad, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The legal penalty of stoning regarding the adultery is if four testify that they had seen him enter and exit, and the legal penalty of the whipping is if he is found in one quilt, and the two men would be penalised when they are found in one quilt’.<sup>153</sup>

54 كش، رجال الكشي عن حمدان عن معاوية عن شعيب العقرقوفي عن أبي بصير قال: سألت أبا عبد الله ع عن امرأة تزوجت و لها زوج فظهر عليها قال تُرْجَمُ الْمَرْأَةُ وَ يُضْرَبُ الرَّجُلُ مِائَةَ سَوْطٍ لِأَنَّهُ لَمْ يَسْأَلْ

(The book) ‘Rijal’ of Al Kashy – from Hamdan, from Muawiya, from Shueyb Al Aqarqufy, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about a woman who had married, and there was already a husband for her. He appeared to her. He<sup>-asws</sup> said: ‘The woman will be stoned and the man would be struck one hundred lashes, because he did not ask’.

قَالَ شُعَيْبٌ فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقُلْتُ لَهُ امْرَأَةٌ تَزَوَّجَتْ وَ لَهَا زَوْجٌ

Shueyb (the narrator) said, ‘I entered to see Abu Al-Hassan<sup>-asws</sup>. I said to him<sup>-asws</sup>, ‘A woman got married and there was already a husband for her’.

قَالَ تُرْجَمُ الْمَرْأَةُ وَ لَا شَيْءَ عَلَى الرَّجُلِ

He<sup>-asws</sup> said: ‘The woman would be stone and there is nothing upon the man’.

فَلَقَيْتُ أَبَا بَصِيرٍ فَقُلْتُ لَهُ إِنِّي سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْمَرْأَةِ الَّتِي تَزَوَّجَتْ وَ لَهَا زَوْجٌ قَالَ تُرْجَمُ الْمَرْأَةُ وَ لَا شَيْءَ عَلَى الرَّجُلِ

I met Abu Baseer. I said to him, ‘I asked Abu Al-Hassan<sup>-asws</sup> about the woman who got married and there was already a husband for her. He<sup>-asws</sup> said: ‘The woman would be stoned and there is nothing upon the man’.

فَمَسَحَ صَدْرَهُ وَ قَالَ مَا أَظُنُّ صَاحِبَنَا تَنَاهَى حُكْمَهُ بَعْدُ.

He wiped his chest and said, ‘I don’t think our Master<sup>-asws</sup> has ended his<sup>-asws</sup> ruling yet’.<sup>154</sup>  
(please see explanation below)

<sup>152</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 52 b

<sup>153</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 53

<sup>154</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 54

55 كَش، رجال الكشي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ بْنِ يَعْقُوبَ الْعَقْرُقُوفِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الرَّجُلِ تَزَوَّجَ امْرَأَةً وَ لَهَا زَوْجٌ وَ لَمْ يَعْلَمْ قَالَ تُرْجَمُ الْمَرْأَةُ وَ لَيْسَ عَلَى الرَّجُلِ شَيْءٌ إِذَا لَمْ يَعْلَمْ

(The book) 'Rijal' of Al Kashy – from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Muhammad Bin Al-Hassan, from Safwan, from Shueyb Bin Yaqoub Al Aqarqufy who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the man marrying a woman and there is already a husband for her, and he did not know. He<sup>-asws</sup> said: 'The woman would be stoned and there isn't anything upon the man when he did not know'.

فَدَكَرْتُ ذَلِكَ لِأَبِي بَصِيرٍ الْمُرَادِيِّ قَالَ قَالَ لِي وَ اللَّهُ جَعَمْتُ عَ تُرْجَمُ الْمَرْأَةُ وَ يُجْلَدُ الرَّجُلُ الْحَدَّ

I mentioned that to Abu Baseer Al Murady. He said, 'By Allah<sup>-azwj!</sup> Ja'far<sup>-asws</sup> said to me: 'The woman would be stoned and the man would be whipped the legal penalty'.

قَالَ فَضْرَبَ بِيَدِهِ عَلَى صَدْرِهِ يُحْكُمُهَا أَطْرُقُ صَاحِبِنَا مَا تَكَامِلُ عِلْمُهُ.

He said, 'He struck his hand upon his chest narrating it, 'I think our Master<sup>-asws</sup>, his<sup>-asws</sup> knowledge is not perfect''<sup>155</sup> (please see explanation below)

أقول: و روى الشيخ في التهذيب ج 10 ص 25 و الاستبصار ج 4 ص 209، عن شعيب قال: سألت أبا الحسن (ع) عن رجل تزوج امرأة لها زوج، قال: يفرق بينهما، قلت: فعليه ضرب؟ قال: لا، ما له يضرب- الى أن قال: فأخبرت أبا بصير فقال: سمعت جعفرًا عليه السلام يقول: ان عليًا عليه السلام قضى في رجل تزوج امرأة لها زوج فرجم المرأة و ضرب الرجل الحد، ثم قال: لو علمت أنك علمت لفضخت رأسك بالحجارة.

**Explanation – I (Majlisi) am saying, 'And it is reported by the sheykh in 'Al Tahzeeb' V 10, P 25, and 'Al Istibsaar' V 4 P 209, from Shueyb who said, 'I asked Abu Al-Hassan<sup>-asws</sup> about a man marrying a woman already having a husband for her'. He<sup>-asws</sup> said: 'There will be separation between the two'. I said, 'Upon him is the strike (of the sword)?' He said, 'No, why should he be struck?' – until he (the narrator) said: 'I<sup>-asws</sup> have informed Abu Baseer'. He said, 'I heard Ja'far<sup>-asws</sup> saying: 'Ali<sup>-asws</sup> had judged regarding a man who had married a woman already having a husband for her, and he<sup>-asws</sup> hit the man the legal penalty, then said, 'If I<sup>-asws</sup> knew that you had known, I<sup>-asws</sup> would have smashed your head with the stones'.**

أقول: اصول الحكم في حدِّ الزنا معلوم من الكتاب و السنة مقطوع بها بين الفريقين، و هو الرجم على المحصن و المحصنة، و الجلد على غيرهما، و الفقه أن يعرف المفتى في كل مورد حكمه الخاص به.

**I (Majlisi) am saying, 'The principle of the judgment regarding legal penalty of the adultery is known from the Book and the Sunnah, cut out between the two sects, and it is the stoning upon the married man and the married woman, and the whipping is upon others, and the jurisprudence is that the Mufti (judge) should recognise his judgment in all what is referred, what it is specialised with'.**

فمن ذلك ما مضى أن أمير المؤمنين عليه السلام قضى في المرأة لها بعل لحقت بقوم فأخبرتهم أنها بلا زوج فنكحها أحدهم ثم جاء زوجها: أن لها الصداق، و أمر بها إذا وضعت ولدها أن ترجم.

<sup>155</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 55

*From that is what has passed that Amir Al-Momineen<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> had judged regarding the woman already having a husband, she had met a group and informed them that she is without a husband. So, one of them slept with her. Then her husband came – for her is the dower, and he<sup>-asws</sup> had ordered with her, when she had delivered her child, she should be stoned.*

فهذه المرأة انما لحقت بقوم آخر فرارا من زوجها، ولم يكن زوجها غاب عنها اختيارا، فكان عليها الرجم.

*So, this woman, rather she had met another group, fleeing from her husband, and her husband had not been absent from her by choice, so the stoning happened upon her.*

و من ذلك ما رواه في التهذيب ج 10 ص 25، و الكافي ج 7 ص 193 عن أبي بصير عن أبي جعفر عليه السلام قال: سئل عن امرأة كان لها زوج غائبا عنها فتزوجت زوجا آخر قال: ان رفعت الى الامام ثم شهد عليها شهود أن لها زوجا غائبا و أن مادته و خبره يأتيها منه، و أنها تزوجت زوجا آخر، كان على الامام أن يحدها و يفرق بينها و بين الذي تزوجها.

*And from that is what is reported in ‘Al Tahzeeb’ V 10 P 25, and Al Kafi V 7 P 193 – from Abu Baseer, from Abu Ja’far<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>. He said, ‘He<sup>-asws</sup> was asked about a woman who had a husband for her, absent from her, so he married another husband. He<sup>-asws</sup> said: ‘If it is raised to the Imam<sup>-asws</sup>, then witnesses testify upon her that there is an absent husband for her, and his knowledge and his news had come to her from him, and she married another husband, it would be upon the Imam<sup>-asws</sup> to penalise her, and separate between her and the one who had married her’.*

فالظاهر أن الرجل ما علم أن لها زوجا غائبا، فليس عليه شيء كما قال أبو الحسن عليه السلام في الحديث الثاني من خبري الكشي. و انما كان عليها الحد لان زوجها كان غائبا عنها.

*The apparent is that the man did not know that for her was a husband who was absent, so there isn’t anything upon him, like what Abu Al-Hassan<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> said in the second Hadeeth from the two Ahadeeth in ‘Al-Kashy’, and rather the legal penalty happened upon her because her husband was absent from her.*

و من ذلك ما رواه في التهذيب و الكافي عنه عن أبي عبد الله عليهما السلام قال: سألته عن امرأة تزوجها رجل فوجد لها زوجا قال: عليه الجلد، و عليها الرجم، لانه تقدم بعلم و تقدمت هي بعلم، و مثله صدر الحديث الأول الذي نقل في المتن عن الكشي.

*And from that is what is reported in ‘Al-Tahzeeb’ and ‘Kafi’, from him, from Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about a woman who is married by a man, and (then) he find there is a husband for her. He<sup>-asws</sup> said: ‘Upon him is the legal penalty, and upon her is the stoning, because he proceeded with knowledge, and she proceeded with knowledge’. And similar to it is source of the first Hadeeth which is copied from the subject matter from Al Kashi.*

و هذه المسألة تفرض إذا ظهر الزوج على امرأته فوجدها مع رجل آخر كما عبر في حديث كاش و قال: « فظهر عليها»، فادعى الرجل- فرارا من الحد- فقال: انى تزوجتها و قد قالت لي: انها أيم. فعلى المرأة الرجم لأنها زنت مع حضور زوجها، و على الرجل الحد- مائة سوط- لانه يدعى خلاف ظاهر الحال، فانه ان كان الرجل يعرفها فقد تقدم بعلم و ان لم يكن يعرفها فكيف لم يسأل عن وليها و عشيرتها أن يزوجها منه و صدقها في قولها بلا بينة.

*And this issue is imposed when the husband appeared to his wife and he found her being with another man, just as has been expressed in the Hadeeth of Al Kashi, and he said, ‘He appeared to her’. So, the man claimed, fleeing from the legal penalty. He said, ‘I married her and she had said to me she is a widow’. So, upon the woman is the stoning because she had committed*

*adultery in presence of her husband, and upon the man is the legal penalty of one hundred lashes because he claimed differently to the apparent situation. If the man has known it, so he has proceeded with knowledge, and if he did not know it, how come he did not ask about her guardian and her clan that they can get her married to him, and he ratified her in her word without proof?*

و اما القرينة على أن أبا عبد الله عليه السلام فرض المسألة هكذا قوله عليه السلام «لانه تقدم بعلم و تقدمت هي بعلم»، فالذى حدث به أبو بصير عن أبي عبد الله عليه السلام في ذيل الحديث الثاني من خبري الكشيّ محمول على ذلك مع أنه أبو بصير المرادى الخبيث الذي يقول: ما أظن صاحبنا تناهى حكمه بعد.

*And as for the presumption, it is based upon that Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, imposed the issue like that. His<sup>-asws</sup> words, may the greeting be upon him<sup>-asws</sup>: ‘Because he proceeded with knowledge and she proceeded with knowledge’. That which Abu Baseer narrated with from Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> in the bottom of the second Hadeeth from the two Ahadeeth of Al Kashi, is carried upon that, along with that Abu Baseer Al-Muradi is the wicked one who said, ‘I don’t think our Master<sup>-asws</sup> has ended his<sup>-asws</sup> ruling yet’.*

و أما حديثه الذي قال فيه: ان أمير المؤمنين عليه السلام ضرب الرجل الحد، ثم قال: لو علمت أنك علمت لفضخت راسك بالحجارة، ففيه الوهم و الخبط، لان الفضخ- و هو كناية عن الرجم- يدور مع الاحصان و عدمه، لا العلم، و لو صح قوله «لو علمت» و هو لا يعلم، فكيف ضربه الحد.

*And as for his Hadeeth in which he said, ‘Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> had struck the man with the legal penalty, then said: ‘If I<sup>-asws</sup> knew you had known, I<sup>-asws</sup> would have smashed your head with the stones’, in it is the imagination and the confusion, because (the word) ‘Fazaj’ - and it is a metaphor about the stoning – rotates with the ‘being married’ and lack of it, not the knowledge, and if his<sup>-asws</sup> words are correct: ‘If I<sup>-asws</sup> knew’, and he<sup>-asws</sup> does not know, then how come he<sup>-asws</sup> struck the legal penalty?*

فالخبر ساقط من الأصل متنا و سندا، و لا وجه للتكلف في حمل الحدّ على التعزير لتقصيره في التفتيش كما عن الشيخ رحمه الله.

*So, the report is null and void from the original text and the chain of attribution, and there is no way to be assertive in carrying the legal penalty upon the criticism due to the deficiency in the investigation, like what is from the sheykh, may Allah<sup>-azwj</sup> have Mercy on him.*

56 تَفْسِيرُ التُّعْمَانِيِّ، بِالإِسْنَادِ الْمُتَقَدِّمِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَتْ شَرِيعَتُهُمْ فِي الْجَاهِلِيَّةِ أَنَّ الْمَرْأَةَ إِذَا زَنَتْ حُبِسَتْ فِي بَيْتٍ وَ أُقِيمَ بِأُودِهَا حَتَّى يَأْتِيَ الْمَوْتُ وَ إِذَا زَنَى الرَّجُلُ نَفُوهُ عَنْ مَجَالِسِهِمْ وَ شَتَمُوهُ وَ آذَوْهُ وَ عَيَّرُوهُ وَ لَمْ يَكُونُوا يَعْرِفُونَ غَيْرَ هَذَا

Tafseer Al Numani – by the previous chain in ‘Kitab Al Quran’ –

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Their law during the pre-Islamic period was that when the woman committed adultery, she would be contained in a room and there would be a custodian for her maintenance until the death came to her and when the man committed adultery, they would expel him from their gatherings, and insult him, and hurt him, and fault (shame) him, and there did not happen to recognise other than this.

قَالَ اللَّهُ تَعَالَى فِي أَوَّلِ الْإِسْلَامِ وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

Allah<sup>-azwj</sup> the Exalted Said in the beginning of Al Islam: **And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15].**

وَ الَّذِي يَأْتِيَانِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

**And those two from you who are committing it, hurt them. So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16].**

فَلَمَّا كَثُرَ الْمُسْلِمُونَ وَ قَوِيَ الْإِسْلَامُ وَ اسْتَوْحِشُوا أُمُورَ الْجَاهِلِيَّةِ أَنْزَلَ اللَّهُ تَعَالَى الرَّائِيَةَ وَ الرَّائِيَةَ فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ إِلَى آخِرِ الْآيَةِ فَتَسْخَتْ هَذِهِ الْآيَةُ آيَةَ الْحُبْسِ وَ الْأَذَى.

When the Muslims were many, and Al-Islam was strong, and they shunned matters of the pre-Islamic period, Allah<sup>-azwj</sup> the Exalted Revealed: **The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2]** – up to the end of the Verse. So, this Verse Abrogated the Verse of the containment and the hurting”.<sup>156</sup>

57 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: فِي الْمُكْرَهِ لَا حَدَّ عَلَيْهَا وَ عَلَيْهَا مَهْرٌ مِثْلِهَا.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Regarding the force (rape), there is no legal penalty upon her, and upon him is dower similar to it’.<sup>157</sup>

<sup>156</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 56

<sup>157</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 70 H 57

## CHAPTER 71 – PROHIBITION OF HOMOSEXUALITY, AND ITS LEGAL PENALTY, AND BEGINNING OF ITS APPEARANCE

الآيات

### The Verses –

الأعراف و لوطاً إذ قال لقومه أ أتأتون الفاحشة ما سبقكم بها من أحد من العالمين

(Surah) Al A'raaf: **And Lut, when he said to his people: 'You are committing the immorality what no one has preceded you with it from the worlds! [7:80]**

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

**You are coming to the men in lust from besides the women. But, you are an extravagant people [7:81]**

إلى قوله تعالى و أمطرنا عليهم مطراً فانظر كيف كان عاقبة المجرمين

Up to Words of the Exalted: **And We Rained upon them a rain, so look how was the end result of the criminals [7:84]**

هود فلما جاء أمرنا جعلنا عاليها سافلها و أمطرنا عليها حجارةً من سجيل منضود

(Surah) Hud<sup>as</sup>: **So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, piled up [11:82]**

مُسْوَمَةٌ عِنْدَ رَبِّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

**Marked (for Punishment) with your Lord and it is not far off from the unjust [11:83]**

الحجر فجعلنا عاليها سافلها و أمطرنا عليهم حجارةً من سجيل

(Surah) Al Hijr: **So We Made its top to be its bottom and Rained upon them stones of clay [15:74]**

الأنبياء و لوطاً آتيناها حكماً و علماً و نجيناها من القرية التي كانت تعمل الحيات إنهم كانوا قوماً فاسقين

(The book) 'Al Anbiya<sup>as</sup>: **And (as for) Lut, We Gave him Wisdom and Knowledge, and We Delivered him from the town which indulged in wickedness. They were an evil people, transgressors [21:74]**

الشعراء أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

(Surah) Al Shoara: **You are (the one ones) coming to the males, from the (people of the) worlds [26:165]**

وَ تَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

**And you are leaving what your Lord has Created for you from your wives. But, you are a transgressing people' [26:166]**

إِلَى قَوْلِهِ تَعَالَى قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

**He said: 'I am from those who detest your deeds [26:168]**

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

**Lord! Deliver me and my family from what they are doing!' [26:169]**

إِلَى قَوْلِهِ تَعَالَى وَ أَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ

Up to Words of the Exalted: **And We Rained down upon them a rain, and evil was the rain upon the warned ones [26:173]**

النَّمْلَ وَ لُوطًا إِذْ قَالَ لِقَوْمِهِ أَ تَأْتُونَ الْفَاحِشَةَ وَ أَنْتُمْ تُبْصِرُونَ

(Surah) Al Naml: **And Lut, when he said to his people: 'You are committing the immoralities and you can see? [27:54]**

أَ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ

**And you are coming to the men lustfully from besides the women? But, you are a people acting ignorantly [27:55]**

الْعَنْكَبُوتَ وَ لُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

(Surah) Al Ankabout: **And Lut when he said to his people: 'You are committing the immoralities which no one from the worlds has preceded you with these [29:28]**

أَ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّبِيلَ وَ تَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ

**Are you coming to the men and cutting of the ways (banditry), and committing the evil in your clubs?' [29:29]**

إِلَى قَوْلِهِ تَعَالَى إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ



Up to Words of the Exalted: ***We would be descending upon the people of this town as a Punishment from the sky due to what mischief they were doing [29:34]***

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ.

***And We have left behind a clear Sign from it for a people who use their intellects [29:35].***

1- ل، الخصال عن ابن الوليد عن سعد بن الحسن بن علي بن عثمان بن ابن أسباط عن بعض أصحابنا عن أبي عبد الله ع قال: ما كان في شيعتنا فلا يكون فيهم ثلاثة أشياء لا يكون فيهم من يسأل بكفه ولا يكون فيهم بخيل ولا يكون فيهم من يؤتى في دبره.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Sa'ad, from Al-Hassan Bin Ali Bin Al Numan, from Ibn Asbat, from one of our companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'There has not happened among our<sup>-asws</sup> Shias, and there will not be among them, three things – There cannot be among them one who begs with his palm, nor can there be a miser among them, nor can there be among them one who is accessed (come to) in his backside''<sup>158</sup>.

2- ل، الخصال عن أبيه عن سعد بن الطيالسي عن عبد الرحمن بن عوف عن أبي نجران التميمي عن ابن حميد عن أبي بصير قال سمعت أبا عبد الله ع يقول ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم... ولا يزكّيهم وهم عذاب أليم التاتف شيبه و التاكح نفسه و المنكوح في دبره.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Al Tayalisy, from Abdul Rahman Bin Aqf, from Abu Najran Al Tameemi, from Ibn Humeyr, from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying, 'Three, ***neither will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]*** – the plucker of his grey hair, and the one having sex with himself (masturbator), and the one having sex in his backside''<sup>159</sup>.

3- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في خبر الشامي أنه سأل أمير المؤمنين عن أول من عمل قوم لوط فقال إني ليس فإنه أمكن من نفسه.

(The books) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> –

In a report of the Syrian who asked Amir Al-Momineen<sup>-asws</sup> about the first one who committed the deed of the people of Lut<sup>-as</sup> (homosexuality). He<sup>-asws</sup> said: 'Iblees<sup>-la</sup>. He<sup>-la</sup> enabled (others) from himself<sup>-la</sup>''<sup>160</sup>.

4- ب، قرب الإسناد عن ابن طريف عن ابن غلوان عن جعفر عن أبيه ع أن علياً ع كان يقول في اللوطي إن كان مخصناً رجماً وإن لم يكن مخصناً مجلد الحد.

(The book) 'Qurb Al Asnaad' – from Ibn Tareyf, from Ibn Ulwan,

<sup>158</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 1

<sup>159</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 2

<sup>160</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 3

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup> had said regarding the homosexual: ‘If he were to be married, he will be stoned, and if he is unmarried, he will be whipped the legal penalty’<sup>161</sup>.

5- ب، قرب الإسناد عَنِ الْبَزَّازِ عَنْ أَبِي الْبَحْرِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ حَدُّ اللَّوْطِيِّ مِثْلُ حَدِّ الرَّائِي إِنْ كَانَ مُخْصَنًا رُجِمَ وَ إِنْ كَانَ عَزَبًا جُلِدَ مِائَةً وَ يُجْلَدُ الْحَدُّ مَنْ يَزِمُ بِهِ بَرِيئًا.

(The book) ‘Qurb Al Asnaad’ – from Al Bazzaz, from Abu Al Bakhtary,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Ali<sup>-asws</sup> had said: ‘Legal penalty of the homosexual is similar legal penalty of the adulterer. If he were to be married, he will be stoned, and if he were to be celibate, he will be flogged one hundred lashes, and he will be penalised the legal penalty of the one who slanders an innocent person with it’<sup>162</sup>.

6- ع، علل الشرائع فِي عِلَلِ ابْنِ سِنَانَ عَنِ الرِّضَا ع عِلَّةُ تَحْرِيمِ الدُّكْرَانِ لِلدُّكْرَانِ وَ الْإِنَاثِ لِلْإِنَاثِ لِمَا رَكَّبَ فِي الْإِنَاثِ وَ مَا طُبِعَ عَلَيْهِ الدُّكْرَانُ وَ لِمَا فِي إِيْتِيَانِ الدُّكْرَانِ الدُّكْرَانِ وَ الْإِنَاثِ الْإِنَاثِ مِنْ انْقِطَاعِ النَّسْلِ وَ فَسَادِ التَّدْبِيرِ وَ خَرَابِ الدُّنْيَا.

(The book) ‘Ilal Al Sharaie’, in ‘Ilal’ of Ibn Sinan,

‘From Al-Reza<sup>-asws</sup>: ‘The reason of Prohibition of the males to the males, and the females to the females is due to what has been installed in the females and what the males are natured upon, and due to what it is in the males coming to the males, and the females coming to the females, from termination of lineages, and corruption of the arrangement, and ruination of the world’<sup>163</sup>.

7- ع، علل الشرائع عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ التَّبْرِيِّ عَنِ أَبِي الْجَوْزَاءِ عَنِ ابْنِ عُثْمَانَ عَنِ عَمْرِو بْنِ خَالِدٍ عَنِ زَيْدِ بْنِ عَلِيٍّ عَنِ آبَائِهِ عَنِ عَلِيٍّ ع أَنَّهُ رَأَى رَجُلًا بِهِ تَأْنِيثٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ لَهُ اخْرُجْ مِنْ مَسْجِدِ رَسُولِ اللَّهِ يَا مَنْ لَعَنَهُ رَسُولُ اللَّهِ

(The book) ‘Ilal Al Sharaie’ – from his father, from Muhammad Al Attar, from Al Ashary, from Al Barqy, from Abu Al Jowza, from Ibn Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, he<sup>-asws</sup> saw a man having femininity with him in Masjid of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> said to him: ‘Get out from Masjid of Rasool-Allah<sup>-saww</sup>, O one whom Rasool-Allah<sup>-saww</sup> had cursed!’

ثُمَّ قَالَ عَلِيٌّ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

Then Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘May Allah<sup>-azwj</sup> Curse the ones from the men resembling with the women, and the ones from the women resembling with the men!’<sup>164</sup>

<sup>161</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 4

<sup>162</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 5

<sup>163</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 6

<sup>164</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 7 a

و فِي حَدِيثٍ آخَرَ أَخْرَجُوهُمْ مِنْ بُيُوتِكُمْ فَإِنَّهُمْ أَقْدَرُ شَيْءٍ.

And in another Hadeeth: ‘Expel them from your houses, for these are filthiest of things!’<sup>165</sup>

و عن رسول الله صَلَّى الله عَلَيْهِ وَ آلِهِ أَنَّهُ لعن المخنثين من الرجال، و قال: أخرجوهم من بيوتكم، و لعن المذكرات من النساء و المؤنثين من الرجال.

و عن رسول الله صَلَّى الله عَلَيْهِ وَ آلِهِ أَنَّهُ لعن المخنثين من الرجال، و قال: أخرجوهم من بيوتكم، و لعن المذكرات من النساء و المؤنثين من الرجال.

**Notes:** *And from Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup>, he<sup>-sawww</sup> has cursed the effeminate from the men, and said: ‘Expel them from your houses’, and he<sup>-sawww</sup> had cursed the masculine from the women and the effeminate from the men’.*

و عنه عليه السلام أَنَّهُ قال: إذا كان الرجل كلامه كلام النساء، و مشيه مشى النساء و يمكن من نفسه فينكح كما تنكح المرأة فارجموه و لا تستحيوه.

*And from him<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘When the man, his talk were to be like talk of the women, and his walk, walk of the women, and he enables from himself so he has intermittency like what the woman has, then stone him and do not be embarrassed’.*

8- ع، علل الشرائع بِحَدِّثِ الْإِسْنَادِ عَنْ عَلِيِّ ع قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ص جَالِسًا فِي الْمَسْجِدِ حَتَّى أَتَاهُ رَجُلٌ بِهِ تَأْنِيثٌ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ ثُمَّ أَكَبَّ رَسُولُ اللَّهِ ص فِي الْأَرْضِ يَسْتَرْجِعُ

(The book) ‘Ilal Al Sharaie’ – by this chain,

‘From Ali<sup>-asws</sup> having said: ‘I was seated with Rasool-Allah<sup>-sawww</sup> in the Masjid until there came a man having femininity with him. He greeted unto him<sup>-sawww</sup>, he<sup>-sawww</sup> responded to him. Then Rasool-Allah<sup>-sawww</sup> prostrated in the ground saying, ‘We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>’.

ثُمَّ قَالَ مِثْلَ هَؤُلَاءِ فِي أُمَّتِي إِنَّهُ لَا يَكُونُ مِثْلَ هَؤُلَاءِ فِي أُمَّةٍ إِلَّا عُدَّتْ قَبْلَ السَّاعَةِ.

Then he<sup>-sawww</sup> said: ‘The likes of them are in my<sup>-sawww</sup> community? Surely the likes of them cannot be in any community except it will be Punished before the Hour!’<sup>166</sup>

أقول: كان بالمدينة ثلاثة من المخنثين: هيت و هرم و مائع و كان هيت يدخل على أزواج رسول الله صَلَّى الله عَلَيْهِ وَ آلِهِ متى أراد فدخل يوما دار أم سلمة و رسول الله صَلَّى الله عَلَيْهِ وَ آلِهِ عندها

**Note:** *I (Majlisi) am saying, ‘There were three from the effeminates in Al-Medina – Hayt, and Haram, and Matie, and Hayt used to enter to see wives of Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, when he wanted. One day he entered in the house of Umm Salama<sup>-as</sup>, and Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, was with her<sup>-as</sup>.’*

<sup>165</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 7 b

<sup>166</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 8

فأقبل على أختي أم سلمة عبد الله بن أبي أمية يقول: ان فتح الله عليكم الطائف فسل ان تنفل بادية بنت غيلان بن سلمة الثقفية فانها مبتلة هيفاء، شموع نجلاء، تتأصف وجهها في القسامة، و تجزأ معتدلاً في الوسامة، ان قامت تثنتت و ان قعدت تبتنت، و ان تكلمت تغنتت، أعلاها قضيب و أسفلها كتيب إذا أقبلت بأربع، و ان أدبرت أدبرت بثمان، مع ثغر كالاقحوان و شيء بين فخذيهما كالقعب المكفأ إلخ.

*He turned towards a brother of Umm Salama<sup>as</sup>, Abdullah Bin Abu Amiya, saying, 'If Allah<sup>azwj</sup> Grants to you conquest of Al-Taif, ask about Badiya Bint Geylan Bin Salmah Al-Saqafiya, for she is slender of body, having large eyes, her face is fair, and her body parts are good looking in the moderation. If she stands, she sways, and if she sits, she is cultured, and if she speaks, she is melodious. Her top part is robust, and her bottom part is (like) a sand dune. When she comes forward, she comes with four, and when she turns back, she turns back with eight, along with an aroma like the chrysanthemum, and there is something in her thigh like a heel equivalent' – etc.*

فسمع ذلك رسول الله صلى الله عليه و آله فقال له: ما لك؟ سبائك الله! ما كنت أحسبك الا من غير أولى الاربية من الرجال، فلذا كنت لا أحجبك عن نسائي، ثم أمره بأن يسير الى خاخ،

*Rasool-Allah<sup>saww</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, heard that. He<sup>saww</sup> said to him: 'What is the matter with you? May Allah<sup>azwj</sup> Curse you! I<sup>saww</sup> have not been reckoning you except as a **servants without sexual needs from the men**, [24:31], for that reason I<sup>saww</sup> have not been barring you from my<sup>saww</sup> women!' Then he<sup>saww</sup> ordered him to travel to Khaakh'.*

9- فس، تفسير القمي عن أبيه عن المحدثين و محمد بن عيسى بن عبيد عن محمد بن إسماعيل الرزقي عن محمد بن سعيد أن يحيى بن أكنم سأل موسى بن محمد عن مسائل و فيها أخبرنا عن قول الله عز و جل أو يزوجهم دكراناً و إناثاً فهل يزوح الله عباده الدكران و قد عاقب قوماً فعلوا ذلك

Tafseer Al Qummi – from his father, from Al Mahmoudy, and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Ismail Al Razy, from Muhammad Bin Saeed,

'Yahya Bin Aksam asked Musa son of Muhammad<sup>asws</sup> (Al-Hadi<sup>asws</sup>) about issues, and in it was, 'Inform us about Words of Allah<sup>azwj</sup> Mighty and Majestic: **Or He Pairs them as males and females [42:50]**. Does Allah<sup>azwj</sup> Pair His<sup>azwj</sup> two servant and He<sup>azwj</sup> has Punished a people who had done that?'

فَسَأَلَ مُوسَى أَخَاهُ أَبَا الْحُسَيْنِ الْعَسْكَرِيِّ عَ وَ كَانَ مِنْ جَوَابِ أَبِي الْحُسَيْنِ أَمَا قَوْلُهُمْ أَوْ يُزَوِّجُهُمْ دُكْرَانًا وَ إِنْثَاءً فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُزَوِّجُ دُكْرَانَ الْمُطِيعِينَ إِنْثَاءً مِنَ الْخَوَرِ الْعَيْنِ وَ إِنْثَاءً مِنَ الْإِنْسِ دُكْرَانَ الْمُطِيعِينَ

Musa asked his brother<sup>asws</sup> Abu Al-Hassan Al-Askari<sup>asws</sup>, and it was from the answer of Abu Al-Hassan<sup>asws</sup>: 'As for their words, **Or He Pairs them as males and females [42:50]**, Allah<sup>azwj</sup> Blessed and exalted will be Pairing the obedient males to females from the Maiden Houries, and obedience females to the obedient human males.

وَ مَعَادَ اللَّهِ أَنْ يَكُونَ الْجَلِيلُ عَنَى مَا لَبَسَتْ عَلَى نَفْسِكَ تَطْلُبُ الرُّحْصَةَ لِإِتْرِكَابِ الْمَأْتَمِّ فَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَنْثَاءً يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدُ فِيهِ مُهَانًا إِنْ لَمْ يَتُبْ.

And Allah<sup>azwj</sup> Forbid if the Majestic happens to mean what you have confused upon yourself seeking the permission for indulging in the sins. **And one who does that, indulges in sin**

**[25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69], if he does not repent”**.<sup>167</sup>

10- مع، معاني الأخبار عن النبي ص لا يجد ريح الجنة زئوقاً وهو المخذئ.

(The book) ‘Ma’any Al Akhbaar’ –

‘From the Prophet<sup>-saww</sup>: ‘A ‘Zanouk’ will not feel the aroma of Paradise, and he is the effeminate”.<sup>168</sup>

11- سن، المحاسن ثو، ثواب الأعمال قال رسول الله ص من ألقى في وطء الرجال لم يمت حتى يدعو الرجال إلى نفسه.

(The book) ‘Al Mahasin’, ‘Sawaab Al Amaal’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘One who persists in having sex with the men will not be dying until he calls the men to himself”.<sup>169</sup>

12- سن، المحاسن ثو، ثواب الأعمال قال أبو عبد الله ع لو كان ينبغي لأحد أن يرجم مرتين لرجم اللوطي مرتين.

(The books) ‘Al-Mahaasin’, (and) ‘Sawaab Al-Amaal’ – If it had been befitting for anyone to be stoned twice, the homosexual would be stoned twice”.<sup>170</sup>

و قال ع قال أمير المؤمنين ع اللواط ما دون الدبر فهو لواط و الدبر هو الكفر.

And he<sup>-asws</sup> said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The homosexual relationship what is besides the backside, it is ‘Liwaat’ (sodomy), and the backside, it is the Kufr”.<sup>171</sup>

13- ثو، ثواب الأعمال عن أبيه عن سعد عن جعفر بن محمد عن القداح عن الصادق ع عن أبيه ع قال: جاء رجل إلى أبي فقال له يا ابن رسول الله إني ابتليت ببلاد فادع الله عز و جل

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Ja’far Bin Muhammad, from Al Qaddah,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘A man came to my<sup>-asws</sup> father<sup>-asws</sup>. He said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am inflicted with a calamity. Supplicate to Allah<sup>-azwj</sup> Mighty and Majestic!’

قال فقيل له إنه يؤتى في دبره

He<sup>-asws</sup> said, ‘It was said to him<sup>-asws</sup>, ‘He is come to in his backside’.

<sup>167</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 9

<sup>168</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 10

<sup>169</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 11

<sup>170</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 12 a

<sup>171</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 12 b

فَقَالَ ع مَا أَبْلَى اللَّهُ أَحَدًا مَجْدًا الْبَلَاءِ وَ لَهُ فِيهِ حَاجَةٌ

He (Al-Sadiq<sup>-asws</sup>) said: 'Allah<sup>-azwj</sup> does not Afflict anyone with this calamity and there is a need for Him<sup>-azwj</sup> regarding it'.

ثُمَّ قَالَ أَبِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عِزِّي وَ جَلَالِي لَا يَقْعُدُ عَلَيَّ إِسْتَبْرَئَهَا وَ حَرِيرَهَا مَنْ يُؤْتَى فِي دُبُرِهِ.

Then my<sup>-asws</sup> father<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! He will not sit upon its brocades and its silks (in the Paradise), one who has been come to in his backside".<sup>172</sup>

14- ثوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ لِلَّهِ عِبَادًا لَا يَعْبَأُ بِهِمْ شَيْئًا لَهُمْ أَرْحَامٌ كَأَرْحَامِ النِّسَاءِ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'For Allah<sup>-azwj</sup> there are servant He<sup>-azwj</sup> does not Care anything with them. For them are wombs like the wombs of women'.

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ فَلَا يَحْتَبِلُونَ

It was said, 'O Amir Al-Momineen<sup>-asws</sup>! Do they not get pregnant?'

قَالَ إِنَّهَا مَنْكُوسَةٌ.

He<sup>-asws</sup> said: '(what they possess) are inverted".<sup>173</sup>

15- ثوَابُ الْأَعْمَالِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْتَلِ شَيْعَتَنَا بِأَرْبَعٍ أَنْ يَسْأَلُوا النَّاسَ فِي أَكْفِهِمْ وَ أَنْ يُؤْتُوا فِي أَنْفُسِهِمْ وَ أَنْ يَبْتَلِيَهُمْ بِوَلَايَةِ سَوْءٍ وَ لَا يُؤَلِّدَهُمْ أَرْزُقَ أَحْضَرُ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic does not Try our<sup>-asws</sup> Shias with four – they begging the people in their palms, and they are accessed in themselves (homosexuality), and they being Tried with evil wilayah (governance), nor will a blue/green eyed be from/for them".<sup>174</sup>

<sup>172</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 13

<sup>173</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 14

<sup>174</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 15

16- ثوب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ وَ هُمُ الْمُخْتَلُونَ وَ اللَّاتِي يَنْكِحُ بَعْضُهُمْ بَعْضًا وَ إِنَّمَا أَهْلَكَ اللَّهُ قَوْمَ لُوطٍ حِينَ عَمِلَ النِّسَاءُ مِثْلَ عَمَلِ الرِّجَالِ يَا بَنِي بَعْضُهُنَّ بَعْضًا.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al Barqy, from Ali Bin Abdullah, from Abdul Rahman Bin Muhammad, from Abu Khadeeja,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> cursed from the men resembling with the women, and from the women resembling with the men, and they are the bisexual who have sex with each other, and rather Allah<sup>-azwj</sup> Destroyed people of Lut<sup>-as</sup> when the women had done similar to deeds of the men, going to each other"<sup>175</sup>.

17- ثوب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا أَمْكَنَ أَحَدٌ مِنْ نَفْسِهِ طَائِعًا يُلْعَبُ بِهِ إِلَّا أَلْقَى اللَّهُ عَلَيْهِ شَهْوَةَ النِّسَاءِ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'No one will enable from himself willingly to be played with, except Allah<sup>-azwj</sup> will Cast lusts of the women in him"<sup>176</sup>.

18- قب، المناقب لابن شهر آشوب ف، تحف العقول سأل يحيى بن أكنم عن قول الله تعالى أو يزوجهم ذكراناً و إناثاً و قال أ يزوح الله عباده الذكران و قد عاقب قوماً فعلوا ذلك

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Tuhaf Al Uqoul' –

'Yahya Bin Aksam asked about Words of Allah<sup>-azwj</sup> the Exalted: **Or He Pairs them as males and females [42:50]**, and said: 'Does Allah<sup>-azwj</sup> Pair His<sup>-azwj</sup> male servants and He<sup>-azwj</sup> has Punished a people who had done that?'

فَقَالَ أَبُو الْحَسَنِ الثَّالِثُ ع أَيُّ يُؤَلَّدُ لَهُ دُكُوْرٌ وَ يُؤَلَّدُ لَهُ إِنْثَاءٌ يُقَالُ لِكُلِّ اثْنَيْنِ مُقْتَرَنَيْنِ زَوْجَانِ كُلُّ وَاحِدٍ مِنْهُمَا زَوْجٌ وَ مَعَادَ اللَّهِ أَنْ يَكُونَ عَنَى الْجَلِيلُ مَا لَبَسَتْ بِهِ عَلَى نَفْسِكَ تَطَلُّبُ الرُّخْصِ لِازْتِكَابِ الْمَأْتَمِ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَنَامًا يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَحْلُدُ فِيهِ مُهَانًا إِنْ لَمْ يَتُبْ

Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> said: 'Whoever males are born for him and females are born for him, it is said for every two coupled as being pairs, each one of them being a pair, and Allah<sup>-azwj</sup> Forbid that the Majestic Would mean what you have confused upon yourself seeking the permission to indulge in the sins. **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]**, if he does not repent'.

وَ سُئِلَ عَنْ رَجُلٍ أَقْرَبَ بِاللَّوْاطِ عَلَى نَفْسِهِ أَمْ يُحَدُّ أَمْ يُدْرَأُ عَنْهُ الْحَدُّ

<sup>175</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 16

<sup>176</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 17

And he<sup>-asws</sup> was asked about a man who had acknowledged with the homosexuality upon himself, 'Will he be penalised or the legal penalty be staved off from him?'

فَقَالَ إِنَّهُ لَمْ تُقَمْ عَلَيْهِ بَيِّنَةٌ وَإِنَّمَا تَطَوَّعَ بِالْإِقْرَارِ مِنْ نَفْسِهِ وَإِذَا كَانَ لِلْإِمَامِ الَّذِي مِنَ اللَّهِ أَنْ يُعَاقِبَ عَنِ اللَّهِ كَانَ لَهُ أَنْ يُمْرُ عَنِ اللَّهِ أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى هَذَا عَطَاؤُنَا الْآيَةَ.

He<sup>-asws</sup> said: 'Surely a proof had not been established upon him, and rather he volunteered with the acknowledgment from himself, and then it would be for the Imam<sup>-asws</sup> who is from Allah<sup>-azwj</sup> to Punish on behalf of Allah<sup>-azwj</sup>. It would be for him<sup>-asws</sup> if he<sup>-asws</sup> were to confer on behalf of Allah<sup>-azwj</sup>. Have you not heard Words of Allah<sup>-azwj</sup> the Exalted: **This is Our Gift, [38:39]** – the Verse".<sup>177</sup>

19- سنن، المحاسن عن جعفر بن محمد عن الفداح قال قال أبو عبد الله ع كتب خالد إلى أبي بكر سلام عليك أما بعد فإني أتيت برجل قامت عليه البينة أنه يؤتى في ذممه كما تؤتى المرأة

(The book) 'Al Mahasin' – from Ja'far Bin Muhammad, from Al Qadah who said,

'Abu Abdullah<sup>-asws</sup> said: 'Khalid wrote to Abu Bakr, 'Greeting be to you! As for after, I have been brought a man upon whom the proof has been established that he has been come to in his backside'.

فَاسْتَشَارَ فِيهِ أَبُو بَكْرٍ فَقَالُوا أَقْتُلُوهُ

Abu Bakr consulted, they said, 'Kill him!'

فَاسْتَشَارَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ أَخْرِفُهُ بِالنَّارِ فَإِنَّ الْعَرَبَ لَا تَرَى الْقَتْلَ شَيْئاً

He sought consultation of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, he<sup>-asws</sup> said: 'Burn him with the fire, for Arabs do not view the killing as anything'.

قَالَ لِعُثْمَانَ مَا تَعْمَلُ

He said to Usman, 'What are you saying?'

قَالَ أَقُولُ مَا قَالَ عَلِيٌّ بِحَرْفِهِ بِالنَّارِ

He said, 'I am saying what Ali<sup>-asws</sup> said. Burn him with the fire'.

قَالَ أَبُو بَكْرٍ وَأَنَا مَعَ قَوْلِكُمَا وَكَتَبَ إِلَى خَالِدِ بْنِ الْوَلِيدِ أَنْ أَخْرِفَهُ بِالنَّارِ فَأَخْرِفَهُ.

Abu Bakr said, 'And I am with both your words', and he wrote to Khalid Bin Al-Waleed, 'Burn him with the fire'. So he burned him".<sup>178</sup>

<sup>177</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 18

<sup>178</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 19



20- سن، المحاسن عن محمد بن علي عن غير واحد من أصحابه يرفعه إلى أبي جعفر ع قال: قيل أ يكون المؤمن مبتلى قال نعم و لكن يغلو و لا يغلى.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from someone else, from his companions raising it to,

'Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'It was said, 'Can the Momin be afflicted?' He<sup>asws</sup> said: 'Yes, but he will be higher (have sex with a woman), and not lower (passive sex with a man)'.<sup>179</sup>

21- ضا، فقه الرضا عليه السلام و أما أصل اللواط من قوم لوط و قراهم [فزارهم] من قري الأضياف عن مذكره الطريق و انفراهم عن النساء و استغناء الرجال بالرجال و النساء بالنساء و لذلك قال رسول الله ص أي ذاء أدوى من البخل و ذكر هذا الحديث و حرم لما فيه من الفساد و بطلان ما حرض الله عليه و أمر به من النساء.

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greetings upon him<sup>asws</sup>, 'And as for the origin of homosexuality, it is from people of Lut<sup>as</sup> and their fleeing from entertaining the guests from reaching the roads, and their separating from the women, and the men availing with the men, and the women with the women, and for that Rasool-Allah<sup>saww</sup> said: 'Which disease is worst than the stinginess?' – and he<sup>saww</sup> mentioned this Hadeeth – 'And it is Prohibited due to what is in it, from the corruption and the invalidation of what Allah<sup>azwj</sup> has Urged upon and has Commanded with, of (being with) the women'.<sup>180</sup>

أروي عن العالم أنه قال: لو كان ينبغي لأحد أن يرحم مرتين لرحم اللوطي و عليه مثل حد الزاني من الرجم و الحد مخصنا و غير مخصن

It is reported from the Scholar<sup>asws</sup> having said: 'Had it been befitting for anyone to be stoned twice, the homosexual would be stoned (twice), and upon him is like the legal penalty of the stoning of the adulterer, and legal penalty of the married man and celibate.

فإذا وجد رجلان غرأة في ثوب واحد و هما متهمان فعلى كل واحد منهما مائة جلدة و كذلك امرأتان في ثوب واحد و رجل و امرأة في ثوب

When two men are found naked in one cloth and they are accusing each other, upon each one of them would be one hundred lashes, and like that are two women in one cloth, and a man and a woman in (one) cloth.

و في اللواط الكبرى صرته بالسيف أو هدمه أو طرأ الجدار و هي الإيقاب و في الصغرى مائة جلدة.

And regarding the major homosexuality, strike with the sword, or demolishing, or dropping the wall, and (the major) it is the insertion in the hole, and regarding the minor, one hundred lashes".<sup>181</sup>

و روي أن اللواط هو التفخيد و أن على فاعله القتل و الإيقاب الكفر بالله و ليس العمل على هذا و إنما العمل على الأول في اللواط

<sup>179</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 20

<sup>180</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 21 a

<sup>181</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 21 b

And it is reported, 'The homosexuality, it is the 'Tafkheez' (oral immorality), and upon its doer is the killing, and the penetration into the hole, it is the Kufr with Allah<sup>-azwj</sup>, and the deed isn't based on this, and rather deed is upon the first, regarding the homosexuality.

وَ اتَّقِ الزَّيْنَةَ وَاللَّوَاطِءَ وَ هُوَ أَشَدُّ مِنَ الزَّيْنَةِ وَالزَّيْنَةُ أَشَدُّ مِنْهُ وَ هُمَا يُورِثَانِ صَاحِبَهُمَا اثْنَتَيْنِ وَ سَبْعِينَ ذَاةً فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَا يُحْدُ اللَّوْطِيُّ حَتَّى يُقَرَّ أَرْبَعَ مَرَّاتٍ.

And fear the adultery and the homosexuality, and it is severer than the adultery, and the adultery is severer than it, and they both inherit its owner seventy-two illnesses in the world and the Hereafter; and the homosexual will not be penalised until he acknowledges four times".<sup>182</sup>

22- ضا، فقه الرضا عليه السلام مَنْ لَاطَ بِغُلَامٍ فَعُقُوبَتُهُ أَنْ يُحْرَقَ بِالنَّارِ أَوْ يُهْدَمَ عَلَيْهِ حَائِطٌ أَوْ يُضْرَبَ ضَرْبَةً بِالسَّيْفِ وَ لَا تَحِلُّ لَهُ أُخْتُهُ فِي التَّزْوِيجِ أَبَدًا وَ لَا ابْنَتُهُ وَ يُضَلَّبُ يَوْمَ الْقِيَامَةِ عَلَى شَفِيرِ جَهَنَّمَ حَتَّى يُفْرَغَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'One who commits homosexuality with a young boy, his punishment is that he should be burned with the fire, or a wall demolished upon him, or he be struck by a strike of the sword, and his sister will not be Permissible for him in the marriage, ever, nor his daughter, and on the Day of Qiyamah he will be crucified on the edge of Hell until Allah<sup>-azwj</sup> will be Free from Reckoning the creatures.

تُمْ يُلْقِيهِ فِي النَّارِ فَيُعَذِّبُهُ بِطَبَقٍ مِنْ طَبَقٍ مِنْهَا حَتَّى يُوَدَّهِ [يُؤَدِّيهِ] إِلَى أَسْفَلِهَا فَلَا يُخْرَجُ مِنْهَا أَبَدًا وَ اعْلَمْ أَنَّ حُرْمَةَ الدُّبْرِ أَعْظَمُ مِنْ حُرْمَةِ الْفَرْجِ لِأَنَّ اللَّهَ أَهْلَكَ أُمَّةً بِحُرْمَةِ الدُّبْرِ وَ لَمْ يُهْلِكْ أَحَدًا بِحُرْمَةِ الْفَرْجِ.

Then he will be thrown into the Fire. He will be Punished with a lay from the layers from it until he will be deposited in its bottom, so he will not exit from it, ever! And know that sanctity of the backside is greater than sanctity of the female front part, because Allah<sup>-azwj</sup> has Destroyed a community for (violating) the sanctity of the backside and did not Destroy anyone for the (violating) sanctity of the female front part".<sup>183</sup>

23- قَب، المناقب لابن شهر آشوب وَ رُوِيَ أَنَّهُ حَيَّرَ لِرَجُلٍ فَسَقَ بِغُلَامٍ إِذَا ضَرْبَةً بِالسَّيْفِ أَوْ هَدَمَ حَائِطٍ عَلَيْهِ أَوْ الْحَرْقَ بِالنَّارِ فَاخْتَارَ النَّارَ لِشِدَّةِ عُقُوبَتِهَا وَ سَأَلَ النَّظْرَةَ لِرَكْعَتَيْنِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and it is reported,

'A choice was given to a man having had relations with a boy, either a strike with the sword, or a wall demolished upon him, or the burning with the fire. He chose the fire due to the severity of its torment, and he asked the onlookers to let him pray two Cycles Salat.

فَلَمَّا صَلَّى رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ يَا رَبِّ إِنِّي أَتَيْتُ بِفَاحِشَةٍ وَ أَتَيْتُ إِلَى وَلِيِّكَ تَائِبًا وَ اخْتَرْتُ الْإِحْرَاقَ لِأَتَخَلَّصَ مِنْ نَارِ يَوْمِ الْقِيَامَةِ

<sup>182</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 21 c

<sup>183</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 22

When he had prayed, he raised his head towards the sky and said, 'O Lord<sup>-azwj</sup>! I have committed an indecency and I have come to Your<sup>-azwj</sup> Guardian<sup>-asws</sup> repentant and have chose the burning in order to be finished from Fire on the Day of Qiyamah!'

فَبَكَى عَلَيَّ ع وَ بَكَى مِنْ حَوْلَهُ فَقَالَ عَلَيَّ اَذْهَبْ فَقَدْ عَفَرَ اللهُ لَكَ

Ali<sup>-asws</sup> wept, and the ones around him<sup>-asws</sup> wept. Ali<sup>-asws</sup> said: 'Go, for Allah<sup>-azwj</sup> has Forgiven you!'

فَقَالَ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ تُعْطِلُ حَدًّا مِنْ حُدُودِ اللهِ

A man said, 'O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> have deactivated a legal penalty from the penalties of Allah<sup>-azwj</sup>!'

فَقَالَ لَهُ وَيْلَكَ إِنَّ الْإِيمَانَ إِذَا كَانَ مِنْ قِبَلِ اللهِ تُمَّ تَابَ الْعَبْدُ مِنْ ذَنْبٍ بَيْنَهُ وَ بَيْنَ اللهِ فَلَهُ أَنْ يُعْفَرَ لَهُ.

He<sup>-asws</sup> said to him: 'Woe be to you! When the Imam<sup>-asws</sup> were to be from the Direction of Allah<sup>-azwj</sup>, then the servant repents from a sin between him and Allah<sup>-azwj</sup>, it is for him<sup>-asws</sup> to forgive him''<sup>184</sup>.

24- قب، المناقب لابن شهر آشوب أبو القاسم الكوفي والقاضي النعماني في كتابيهما قالاً رُفِعَ إِلَى عُمَرَ أَنَّ عَبْدًا قَتَلَ مَوْلَاهُ فَأَمَرَ بِقَتْلِهِ فَدَعَاهُ عَلِيُّ ع فَقَالَ لَهُ أَ قَتَلْتَ مَوْلَاكَ قَالَ نَعَمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Qasim Al Kufy, and Al Qazy Al Numany, in both their books said,

'It was raised to Umar, a slave who had killed his master, so he ordered with killing him. Ali<sup>-asws</sup> called him. He<sup>-asws</sup> said to him, 'Did you kill your master?' He said, 'Yes'.

قَالَ فَلِمَ قَتَلْتَهُ قَالَ غَلَبَنِي عَلَى نَفْسِي وَ أَنَا فِي ذَاتِي

He<sup>-asws</sup> said: 'Why did you kill him?' He said, 'He overcame me upon myself and came to me regarding myself'.

فَقَالَ ع لِأَوْلِيَاءِ الْمَقْتُولِ أَ دَفَنْتُمْ وَلِيَّكُمْ قَالُوا نَعَمْ

He<sup>-asws</sup> said to guardians of the killed one: 'Have you buried your friend?' They said, 'Yes'.

قَالَ وَ مَتَى دَفَنْتُمُوهُ قَالُوا السَّاعَةَ

He<sup>-asws</sup> said: 'And when did you bury him?' They said, 'Just now'.

قَالَ لِغَمْرٍ أَحْسِنَ هَذَا الْغَلَامَ فَلَا تُحَدِّثْ فِيهِ حَدًّا حَتَّى تَمُرَّ ثَلَاثَةَ أَيَّامٍ ثُمَّ قُلْ لِأَوْلِيَاءِ الْمَقْتُولِ إِذَا مَضَتْ ثَلَاثَةُ أَيَّامٍ فَاحْضُرُونَا

<sup>184</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 23

He<sup>-asws</sup> said to Umar: ‘Withhold this slave. Do not do anything regarding him until three days have passed by, then say to guardians of the killed one, when three days have passed, to present to us’.

فَلَمَّا مَضَتْ ثَلَاثَةُ أَيَّامٍ حَضَرُوا فَأَخَذَ عَلِيٌّ عَ بِيَدِ عُمَرَ وَ خَرَجُوا ثُمَّ وَقَفَ عَلَى قَبْرِ الرَّجُلِ الْمَقْتُولِ فَقَالَ لِأَوْلِيَائِهِ هَذَا قَبْرُ صَاحِبِكُمْ قَالُوا نَعَمْ

When three days had passed, they presented. Ali<sup>-asws</sup> held a hand of Umar and they went out. Then he<sup>-asws</sup> paused at the grave of the killed man. He<sup>-asws</sup> said to his guardians: ‘This is the grave of your companion?’ They said, ‘Yes’.

قَالَ عَ احْضَرُوا فَحَضَرُوا حَتَّى انْتَهَوْا إِلَى اللَّحْدِ فَقَالَ أَخْرِجُوا مَيِّتَكُمْ فَنَظَرُوا إِلَى أَكْفَانِهِ فِي اللَّحْدِ وَ لَمْ يَجِدُوهُ فَأَخْبَرُوهُ بِذَلِكَ

He<sup>-asws</sup> said: ‘Present yourselves!’ They presented (closer) until they ended to the grave. He<sup>-asws</sup> said: ‘Extract your deceased!’ They looked at his shroud in the grave and did not find him. They informed him<sup>-asws</sup> with that.

فَقَالَ عَلِيٌّ عَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ مَنْ يَعْمَلْ مِنْ أُمَّتِي عَمَلًا قَوْمِ لُوطٍ ثُمَّ يَمُوتْ عَلَى ذَلِكَ فَهُوَ مُؤَجَّلٌ إِلَى أَنْ يُوَضَعَ فِي لَحْدِهِ فَإِذَا وُضِعَ فِيهِ لَمْ يَمُتْ أَكْثَرَ مِنْ ثَلَاثٍ حَتَّى تَقْدِفَهُ الْأَرْضُ إِلَى جَمَلَةِ قَوْمِ لُوطٍ الْمُهْلَكِينَ فَيُحْشَرُ مَعَهُمْ.

Ali<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest! By Allah<sup>-azwj</sup>! Neither have I<sup>-asws</sup> lied not have I<sup>-asws</sup> been lied to. I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘One from my<sup>-saww</sup> community who does the deed of people of Lut<sup>-as</sup>, then he dies upon that, so he is respited until he is placed in his grave. When he is placed in it, he does not remain for more than three (days) until the earth throws him to a total of the people of Lut<sup>-as</sup>, the destroyed ones, so he will be Resurrected with them!’<sup>185</sup>

25- شي، تفسير العياشي عن ميمون اللباني قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَرَأَيْتُ عِنْدَهُ آيَاتٍ مِنْ هُودٍ فَلَمَّا بَلَغَ وَ أَمَطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مُنْضُودٍ مُسَوِّمَةً عِنْدَ رَبِّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

Tafseer Al Ayyashi – from Maymoun Al Labban who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup>. A Verse was read out in his<sup>-asws</sup> presence from (Surah) Hud<sup>-as</sup>. When he reached: **So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, piled up [11:82] Marked (for Punishment) with your Lord and it is not far off from the unjust [11:83].**

فَقَالَ عَ مَنْ مَاتَ مُصِرًّا عَلَى اللُّوَاطِ فَلَمْ يَنْبُ يَزِمِهِ اللَّهُ بِحَجَرٍ مِنْ تِلْكَ الْحِجَارَةِ يَكُونُ فِيهِ مَبْنِيَّةٌ وَ لَا يَرَاهُ أَحَدٌ.

He<sup>-asws</sup> said: ‘One who dies being persistent upon the homosexuality and he does not repent, Allah<sup>-azwj</sup> will Pelt him with the stones from those stones his death was to be in it, and no one sees him’<sup>186</sup>.

<sup>185</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 24

<sup>186</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 25

26- شي، تفسير العياشي عَنِ السَّكُونِيِّ عَنِ جَعْفَرٍ عَنِ أَبِيهِ ع قَالَ قَالَ النَّبِيُّ ص لَمَّا عَمِلَ قَوْمٌ لُوطٍ مَا عَمَلُوا بَكَتِ الْأَرْضُ إِلَى رَبِّهَا حَتَّى بَلَغَ دُمُوعُهَا إِلَى السَّمَاءِ وَ بَكَتِ السَّمَاءُ حَتَّى بَلَغَ دُمُوعُهَا الْعَرْشَ فَأَوْحَى اللَّهُ إِلَى السَّمَاءِ أَنْ احْصِيهِمْ وَأَوْحَى إِلَى الْأَرْضِ أَنْ احْصِي فِيهِمْ.

Tafseer Al Ayyashi – from Al Sakuny,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘When the people of Lut<sup>-as</sup> did what they did, the earth cried to its Lord<sup>-azwj</sup> to the extent that its tears reached to the sky, and the sky cried until its tears reached to the Throne. Allah<sup>-azwj</sup> Revealed to the sky: “Count them!” And Revealed to the earth: “Submerge them!”’<sup>187</sup>

27- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: حَزَمَ اللَّهُ عَلَى كُلِّ ذُبُرٍ مُسْتَنْكَحِ الْجُلُوسِ عَلَى إِسْتَبْرَقِ الْجَنَّةِ.

(The book) ‘Makrim Al Akhlaq’ –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> has Prohibited upon every backside having had sex, sitting upon brocade of Paradise’<sup>.188</sup>

وَقَالَ النَّبِيُّ ص مَنْ قَبَّلَ غُلَامًا مِنْ شَهْوَةِ أَجْمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَلْجَأُ مِنْ نَارٍ.

And the Prophet<sup>-saww</sup> said: ‘One who kisses a boy out of lust, on the Day of Qiyamah Allah<sup>-azwj</sup> will Rein him with a rein of Fire’<sup>.189</sup>

وَعَنْ عَلِيِّ ع مَنْ أَمَكَنَ مِنْ نَفْسِهِ طَائِعًا يُلْعَبُ بِهِ أَلْفَى اللَّهُ عَلَيْهِ شَهْوَةَ النِّسَاءِ.

And from Ali<sup>-asws</sup>: ‘One who enabled from himself willingly to be played with, Allah<sup>-azwj</sup> will Cast upon him lusts of the women’<sup>.190</sup>

عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى جَعَلَ شَهْوَةَ الْمُؤْمِنِ فِي صُلْبِهِ وَ جَعَلَ شَهْوَةَ الْكَافِرِ فِي ذُبُرِهِ.

From Al-Sadiq<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> the Exalted Made lust of the Momin to be in his loins, and Made lust of the Kafir to be in his backside’<sup>.191</sup>

28- ين، كتاب حسين بن سعيد و النوادر عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ اللُّوطِيِّ قَالَ يُضْرَبُ مِائَةَ جَلْدَةٍ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the homosexual. He<sup>-asws</sup> said: ‘He will be struck one hundred lashes’<sup>.192</sup>

29- إِرْشَادُ الْقُلُوبِ، رُوي أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ خُذْ خَدَّ اللَّهِ فِي جَنْبِي

<sup>187</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 26

<sup>188</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 27 a

<sup>189</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 27 b

<sup>190</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 27 c

<sup>191</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 27 d

<sup>192</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 28

(The book) 'Irshad Al Quloub' –

It is reported, 'A man came to Amir Al-Momineen<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>! Take the legal penalty of Allah<sup>-azwj</sup> regarding my crime'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَاذَا صَنَعْتَ

Amir Al-Momineen<sup>-asws</sup> said to him: 'What is that you have done?'

فَقَالَ أَطُتُ بِغُلَامٍ

He said, 'Sodomy with a young boy'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَمْ تُوَقِّبْ

Amir Al-Momineen<sup>-asws</sup> said to him: 'You did not penetrate?'

قَالَ بَلَى أَوْقَبْتُ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'I did penetrate, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ لَهُ اخْتَرْ مِنْ إِخْدَى ثَلَاثٍ ضَرْبًا بِالسَّيْفِ أَحَدٌ مِنْكَ مَا أَحَدٌ أَمْ هَدَمَ جِدَارٌ عَلَيْكَ أَوْ حَرَقًا بِالنَّارِ

He<sup>-asws</sup> said to him: 'Choose from one of the three – a strike with the sword, it takes from you what it takes, or a wall demolished upon you, or burned by the fire'.

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَيُّهَا أَشَدُّ تَمْحِصًا لِدُنُوبِي

The man said, 'O Amir Al-Momineen<sup>-asws</sup>, and which of these is severest purification for my sins?'

فَقَالَ عَلَيَّ ع الْحَرْقُ بِالنَّارِ

Ali<sup>-asws</sup> said: 'Being burnt with the fire'.

فَقَالَ لِي قَدْ اخْتَرْتُهُ

He said, 'I hereby choose it'.

فَقَالَ يَا قَنْبَرُ اضْرِبْ نَارًا فَأَضْرَمْ لَهُ النَّارَ

He<sup>-asws</sup> said: 'O Qanbar! Kindle a fire'. He kindled the fire for him.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ تَأْتِدُنِي لِأَنْ أُصَلِّيَ رَكْعَتَيْنِ وَأُحْسِنَ

He (the man) said, 'O Amir Al-Momineen<sup>-asws</sup>! Will you permit for me to pray two Cycles Salat and make it good?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَلَّى

Amir Al-Momineen<sup>-asws</sup> said: 'Pray!'

قَالَ فَتَوَضَّأَ الرَّجُلُ وَ أَسْبَغَ ثُمَّ صَلَّى رَكَعَتَيْنِ وَ أَحْسَنَ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَجَدَ سَجْدَةَ الشُّكْرِ وَ جَعَلَ يَبْكِي فِي سُجُودِهِ وَ يَدْعُو وَ يَقُولُ اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ مُذْنِبٌ

He (the narrator) said, 'The man performed Wud'u and was accurate, then he prayed two Cycles (Salat) and made it good. When he was free from his Salat, he performed a Sajdah of thanks and went on to cry in his Sajdah and supplicating, and he said, 'O Allah<sup>-azwj</sup>! I am Your<sup>-azwj</sup> servant, so of Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> maid, a sinner, mistaken.

خَاطِبُ ارْتَكَبْتُ فِي ذُنُوبِي كَيْتَ وَ كَيْتَ وَ قَدْ أَتَيْتُ حُجَّتَكَ فِي أَرْضِكَ وَ خَلِيفَتَكَ فِي بِلَادِكَ وَ كَشَفْتُ لَهُ عَنْ ذُنُوبِي فَعَرَّفَنِي أَنَّ تَمْحِصَ ذَلِكَ فِي إِحْدَى ثَلَاثِ خِصَالٍ ضَرْبًا بِالسَّيْفِ أَوْ هَدْمَ جِدَارٍ أَوْ حَرْقًا بِالنَّارِ اللَّهُمَّ وَ قَدْ سَأَلْتُهُ عَنْ أَشَدِّهَا تَمْحِصًا لِدُنُوبِي فَعَرَّفَنِي أَنَّهُ الْحَرْقُ بِالنَّارِ

My mistake is I indulged in my such and such sin, and I have come to Your<sup>-azwj</sup> Divine Authority in Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> caliph in Your<sup>-azwj</sup> country, and have revealed to him<sup>-asws</sup> about my sin. He introduced to me that the purification of that is in one of three ways – a strike with the sword, or demolishing a wall, or burning with the fire.

اللَّهُمَّ وَ إِنِّي قَدْ اخْتَرْتُهُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَاجْعَلْهُ تَمْحِصًا لِي فِي النَّارِ

O Allah<sup>-azwj</sup>, and I have chosen it, so send Salawaat upon Muhammad<sup>-asws</sup> and Progeny<sup>-asws</sup> of Muhammad, and Make in the fire to be a purification for me!'

قَالَ فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ثُمَّ التَّمَّتْ إِلَى أَصْحَابِهِ فَقَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا

He (the narrator) said, 'Amir Al-Momineen<sup>-asws</sup> wept, then turned towards his<sup>-asws</sup> companions. He<sup>-asws</sup> said: 'One who loves to look at a man from the people of Paradise, let him look at this one!'

ثُمَّ قَالَ لَهُ فَمَا يَا هَذَا الرَّجُلُ فَقَدْ عَفَرَ اللَّهُ لَكَ ذُنُوبَكَ وَ دَرَأَ عَنْكَ الْحَدَّ

Then he<sup>-asws</sup> said to him: 'Stand, O you man, for Allah<sup>-azwj</sup> has Forgiven your sin for you, and has Staved the legal penalty from you!'

فَقَالَ لَهُ أَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَحَدُّ اللَّهِ مِنْ جَنْبِهِ لَا تُقِيمُهُ

His<sup>-asws</sup> companions said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! A legal penalty of Allah<sup>-azwj</sup> is from His<sup>-azwj</sup> Side, you<sup>-asws</sup> did not establish it!'

قَالَ الْحَدُّ الَّذِي عَلَيْهِ هُوَ لِلْإِنَامِ فَإِنْ شَاءَ أَقَامَهُ وَ إِنْ شَاءَ وَهَبَهُ.

He<sup>-asws</sup> said: ‘The legal penalty which is upon him, it is for the Imam<sup>-asws</sup>. If he<sup>-asws</sup> so desires he<sup>-asws</sup> establishes it, and if he<sup>-asws</sup> so desires, he<sup>-asws</sup> gifts it (forgives)’.<sup>193</sup>

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<sup>193</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 71 H 29



## CHAPTER 72 – THE LESBIANISM AND ITS LEGAL PENALTY

1- فس، تفسير القمي عن أبيه عن ابن أبي عمير عن جميل عن أبي عبد الله ع قال: دخلت امرأة مع مولاة لها على أبي عبد الله ع فقالت ما تقول في اللواتي مع اللواتي

Tafseer Al Qummi – From his father, from Ibn Abu Umey, from Jameel,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A woman entered with a mistress of her to see Abu Abdullah<sup>-asws</sup>. She said, ‘What are you<sup>-asws</sup> saying regarding the lesbian with the lesbian?’

قَالَ هُنَّ فِي النَّارِ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَيُّنَّ فَأَلْبَسْنَ جَلْبَابًا مِنْ نَارٍ وَ حُفَّتَيْنِ مِنْ نَارٍ وَ قِنَاعًا مِنْ نَارٍ وَ أُدْخِلَ فِي أَجْوَاهِهِنَّ وَ فُرُوجِهِنَّ أَعْمِدَةٌ مِنَ النَّارِ وَ قُدْفٌ مِثْلُ النَّارِ

He<sup>-asws</sup> said: ‘They are in the Fire. When it will be the Day of Qiyamah, they will come with them and be clothed with a garment of fire, and shoes of fire, and a mask of fire, and rods of fire will be inserted in their insides and their private parts, and they will be flung into the Fire’.

فَقَالَتْ لَيْسَ هَذَا فِي كِتَابِ اللَّهِ

She said, ‘This isn’t in the Book of Allah<sup>-azwj!</sup>’

قَالَ بَلَى

He<sup>-asws</sup> said: ‘Yes (it is)!’

قَالَتْ أَيُّنَ

She said, ‘Where?’

قَالَ قَوْلُهُ تَعَالَى وَ عَادًا وَ قَمُودًا وَ أَصْحَابَ الرَّسِّ.

He<sup>-asws</sup> said: ‘Words of the Exalted: **And Aad, and Samood, and the dwellers of the Al-Rass [25:38]**’.<sup>194</sup>

2- ثواب الأعمال عن أبيه عن علي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: دخلت عليهِ نسوة فسألته امرأة عن السحوق فقال ع حدها حد الراني

(The book) ‘Sawaab Al Amaal’ – from his father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

<sup>194</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 72 H 1

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'Some women entered to see him<sup>-asws</sup>. A woman asked him<sup>-asws</sup> about the lesbianism. He<sup>-asws</sup> said: 'Its legal penalty is legal penalty of the adulterer'.

فَقَالَ مَا ذَكَرَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ فِي الْقُرْآنِ

He (she) said, 'Allah<sup>-azwj</sup> Mighty and Majestic has not Mentioned that in the Quran!'

قَالَ بَلَى

He<sup>-asws</sup> said: 'Yes (it is)!'

قَالَتْ وَ أَيْنَ هُوَ

She said, 'And where is it?'

قَالَ هُوَ أَصْحَابُ الرَّسِّ.

He<sup>-asws</sup> said: 'It is dwellers of Al Rass (25:38)'.<sup>195</sup>

3- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ: سَأَلْتَنِي امْرَأَةٌ أَنْ أُسْتَأْذِنَ لَهَا عَلَى أَبِي عَبْدِ اللَّهِ عَ فَأَذِنَ لَهَا فَقَالَتْ أَخْبِرْنِي عَنِ اللَّوَاتِي مَعَ اللَّوَاتِي مَا حَدُّ مَا هُوَ فِيهِ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is'haq Bin Jareer who said,

'A woman asked me to seek permission for her to see Abu Abdullah<sup>-asws</sup>. I got permission for her. She said, 'Inform me about the lesbian with the lesbian, what is the legal penalty of what is in it?'

قَالَ حَدُّ الرَّائِيَةِ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُؤْتَى بِهِنَّ قَدْ أُلْبِسْنَ مَقَطَّعَاتٍ مِنَ النَّارِ وَ قُتِعْنَ بِمَقَانِعَ مِنَ النَّارِ وَ سُرْبِلْنَ مِنَ النَّارِ وَ أُدْخِلْنَ فِي أَجْوَابِهِنَّ إِلَى رُؤُوسِهِنَّ أَعْمَدَةٌ مِنَ النَّارِ وَ قُدِفَ بِهِنَّ فِي النَّارِ

He<sup>-asws</sup> said: 'Legal penalty of the adulteress. When it will be the Day of Qiyamah, they will come with them. They would have been clothes with pieces of fire, and veiled with veils of fire, and trouser of fire, and pillars of fire will be inserted in their inside up to their heads, and they will throw them into the Fire.

أَيُّهَا الْمَرْأَةُ أَوَّلُ مَنْ عَمِلَ هَذَا الْعَمَلِ قَوْمٌ لُوَطٍ فَاسْتَعْنَى الرَّجَالُ بِالرِّجَالِ وَ بَتِيَّ النَّسَاءِ بِعَيْرِ رِجَالٍ فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ.

<sup>195</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 72 H 2

O you woman! The first one to have done this deed were people of Lut<sup>as</sup>. The men availed with the men, and the women remain without men, so they did just as their men had done”.<sup>196</sup>

4- ضا، فقه الرضا عليه السلام اعلم أن السَّحَقَ مِثْلُ اللَّوْاطِ إِذَا قَامَتْ عَلَى الْمَرْأَتَيْنِ الْبَيْتَةُ بِالسَّحَقِ فَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا ضَرْبَةٌ بِالسَّيْفِ أَوْ دَهْدَهَةٌ أَوْ طَرْحُ جِدَارٍ وَ هُنَّ الرَّاسَاتُ [الرَّسِيَّاتُ] الَّتِي ذُكِرْنَ فِي الْقُرْآنِ

(The book) ‘Fiqh Al-Reza<sup>asws</sup>’, may the greeting be upon him<sup>asws</sup> – ‘Know that the lesbian act is like the homosexuality. When the proof is established upon the two women with the lesbian act, upon each one of them is a strike with the sword, or demolishing, or dropping a wall, and they are the dwellers of Al-Rass which Allah<sup>azwj</sup> has Mentioned in the Quran.

وَ كَذَلِكَ إِذَا قَامَتْ الْبَيْتَةُ فِي اللَّوْاطِ الْأَكْبَرِ وَ هُوَ الْإِبْقَابُ وَ اللَّوْاطُ الْأَصْغَرُ فِيهِ الْحُدُ مِائَةٌ جَلْدَةٍ وَ حُدُّ الرَّأْيِ وَ الرَّأْيَةُ أَعْلَطُ مَا يَكُونُ مِنَ الْحُدِّ وَ أَشَدُّ مَا يَكُونُ مِنَ الضَّرْبِ

And like that, when the proof is established regarding the major homosexual act, and it is the penetration, and the minor homosexuality, the legal penalty regarding it one hundred lashes; and a legal penalty of the adulterer and the adulteress is as harsh as can be from the legal penalties, and as sever as can be from the strike (of the sword).

وَ قَالَ أَبِي فِي رَجُلٍ جَامَعَ جَارِيَتَهُ فَتَقَلَّتْ مَاءَهُ إِلَى جَارِيَةٍ بَكَرٍ فَحَمَلَتْ الْجَارِيَةُ قَالَ الْوَلَدُ لِلْمَحَلِّ وَ عَلَى الْمَرْأَةِ الرَّجْمُ وَ عَلَى الْجَارِيَةِ الْحُدُّ.

And my<sup>asws</sup> father<sup>asws</sup> said regarding a man who had sex with his slave girl, and she transferred his water to a virgin slave girl, and the (virgin) slave girl became pregnant. He<sup>asws</sup> said: ‘The child is for the stallion, and upon the woman (who had transferred the semen) is the stoning, and upon the (virgin) slave girl is the legal penalty (of whipping)’.<sup>197</sup>

5- الدُّرُّ الْمُنْتَوِرُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّ امْرَأَتَيْنِ سَأَلَتْهُ هَلْ تَجِدُ غَشِيَانَ الْمَرْأَةِ الْمَرْأَةَ مُحْرَمًا فِي كِتَابِ اللَّهِ

(The book) ‘Al Durr Al Mansour’ –

‘From Ja’far<sup>asws</sup> Bin Muhammad Bin Ali<sup>asws</sup> – two women has asked him<sup>asws</sup>, ‘Do you find the woman sleeping with the woman as Prohibited in the Book of Allah<sup>azwj</sup>?’

قَالَ نَعَمْ هُنَّ اللَّوَاتِي كُنَّ عَلَى عَهْدِ نُبُعٍ وَ هُنَّ صَوَاحِبُ الرَّسِّ وَ كُلُّ نَهْرٍ وَ بئرٍ رَسٌّ

‘Yes. These lesbians existed in the era of Tubba, and these are dwellers of Al-Rass, and every river and well of Rass’.

قَالَ يُفْطَعُ هُنَّ جِلْبَابٌ مِنْ نَارٍ وَ دِرْعٌ مِنْ نَارٍ وَ نِطَاقٌ مِنْ نَارٍ وَ نَاجٌ مِنْ نَارٍ وَ حُفَّانٌ مِنْ نَارٍ وَ مِنْ فَوْقِ ذَلِكَ ثَوْبٌ غَلِيظٌ جَافٍ جِلْفٌ مُنْتِنٌ مِنْ نَارٍ

<sup>196</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 72 H 3

<sup>197</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 72 H 4

He<sup>-asws</sup> robes of fire will be cut out for them, and an armour of fire, and belts of fire, and a crown of fire, and shoes of fire, and from above that, a stinking thick dry rough cloth of fire’.

قَالَ جَعْفَرٌ عَلِّمُوا هَذَا نِسَاءَكُمْ.

Ja’far<sup>-asws</sup> said: ‘Teach this to your womenfolk!’<sup>198</sup>

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<sup>198</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 72 H 5

## CHAPTER 73 – ONE WHO GOES TO AN ANIMAL (BESTIALITY)

1- ب، قرب الإسناد عن ابن طريف عن ابن غلوان عن الصادق عن أبيه ع قال: سئل علي ع عن زاكب البهيمه فقال لا رجم عليه ولا حد ولا كين يُعاقب عُقوبةً مُوجعةً.

(The book) 'Qurb Al Asnaad' – from Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> was asked about a rider (having sex) with the animal. He<sup>asws</sup> said: 'There is neither stoning upon him, nor legal penalty, but he will be punished a punishment of an agonizer (of an animal)''<sup>199</sup>

2- ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن محمد بن عيسى عن محمد بن إبراهيم النوفلي عن الحسين بن المختار بإسناده يرفعه قال قال رسول الله ص ملعون ملعون من كمة أعمى ملعون ملعون من عبد الدينار و الدرهم ملعون ملعون من نكح بهيمة.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Isa, from Muhammad Bin Ibrahim Al Nowfaly, from Al-Husayn Bin Al Mukhtar, by his chain raising it, said,

'Rasool-Allah<sup>saww</sup> said: 'Accursed! Accursed is the one sleeve is blind! (misguides someone to Kufr). Accursed! Accursed is the one who worships the Dinar and the Dirham! Accursed! Accurses is the one who has sex with an animal!''<sup>200</sup>

3- ل، الخصال فيما أوصى به النبي ص علينا ع يا علي كفر بالله العظيم من هذه الأمة عشرة الفئات و الساجر و الدوث و ناكح المرأة حراماً في دبرها و ناكح البهيمه و من نكح ذات محرم منه و الساعي في الفتنه و بائع السلاح من أهل الحرب و مانع الزكاة و من وجد سعة فمات و لم يخرج.

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>saww</sup> had advised to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Ten from this community have committed Kufr with Allah<sup>azwj</sup> the Magnificent – the gossip; and the sorcerer; and the cuckold; and one having sex with the woman prohibitively in her backside; and having sex with the animal; one having sex with sanctimony from him (incest); and the striver in the Fitna; and the seller of weapons to people of war; and the preventer of Zakat; and one who had found (financial) capacity, so he died and did not perform Hajj''<sup>201</sup>

4- ع، علل الشرائع عن ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن إسحاق بن جرير عن سدير عن أبي جعفر ع في رجل يأتي البهيمه قال يجلد دون الحد و يُعزم قيمه البهيمه لصاحبها لأنه أفسدها عليه و تُذبح و تُحرق و تُدفن إن كانت بما يؤكل لحمه و إن كانت بما يركب ظهره أُعزم قيمتها و يجلد دون الحد و أخرجها من البلد الذي فعل ذلك بما حيث لا تُعرف فيبيعها فيها كي لا يُعير بها.

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Is'haq Bin Jareer, from Sadeyr,

<sup>199</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 73 H 1

<sup>200</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 73 H 2

<sup>201</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 73 H 3

‘From Abu Ja’far<sup>asws</sup> regarding a man who had gone to the animal (for sex). He<sup>asws</sup> said: ‘He will be flogged below the legal penalty and fined the price of the animal to its owner, because he had spoilt it upon him, and it will be slaughtered and burned, and buried, if it were to be from what its meat can be eaten, and if it was from what its back is ridden, he will be fined its price and flogged below the legal limit, and it will be taken out from the city in which that had been done with it where it is not known. It will be sold in it so that it cannot be faulted with it’.<sup>202</sup>

5- ضا، فقه الرضا عليه السلام من أتى جھيمَةً عُزِّرَ وَ التَّعْرِيزُ مَا بَيْنَ بَضْعَةِ عَشْرٍ سَوْطاً إِلَى تِسْعَةٍ وَ ثَلَاثِينَ وَ التَّأْدِيبُ مَا بَيْنَ ثَلَاثَةٍ إِلَى عَشْرَةٍ.

(The book) ‘Fiqh Al-Reza<sup>asws</sup>’, may the greeting be upon him<sup>asws</sup> – ‘One who goes to an animal (for sex), will be reprimanded, and censure what is between some ten lashes to thirty-nine, and the disciplining is what is between three to ten’.<sup>203</sup>

<sup>202</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 73 H 4

<sup>203</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 73 H 5

## CHAPTER 74 – LEGAL PENALTY OF THE GRAVE ROBBER

1- حَتَص، الإختصاص عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: حَضَرَ عَبْدُ اللَّهِ بْنُ مُوسَى مَجْلِسَ أَبِي جَعْفَرِ الثَّانِي عَ فَسَأَلَ رَجُلًا عَبْدَ اللَّهِ بْنَ مُوسَى مَا تُشَوَّلُ فِي رَجُلٍ أَتَى بَيْمَةً

(The book) 'Al Ikhtisas' – from Ali Bin Ibrahim, from his father who said,

'Abdullah Bin Musa attended a gathering of Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>. A man asked Abdullah Bin Musa, 'What are you saying regarding a man who goes to an animal (to have sex)?'

فَقَالَ تُقَطَّعُ يَمِينُهُ وَ يُضْرَبُ الْحَدَّ

He said, 'His right hand would be cut and he would be struck the legal penalty'.

فَعَضِبَ أَبُو جَعْفَرٍ عَ ثُمَّ نَظَرَ إِلَيْهِ فَقَالَ يَا عَمَّ اتَّقِ اللَّهَ

Abu Ja'far<sup>-asws</sup> got angry, then he<sup>-asws</sup> looked at him. He<sup>-asws</sup> said: 'O uncle, fear Allah<sup>-azwj</sup>!'

فَقَالَ لَهُ عَمُّهُ يَا سَيِّدِي أَلَيْسَ هَذَا قَالَ أَبُوكَ صَلَوَاتُ اللَّهِ عَلَيْهِ

His<sup>-asws</sup> uncle said to him<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! Isn't this what your<sup>-asws</sup> father<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said?'

فَقَالَ أَبُو جَعْفَرٍ عَ إِنَّمَا سُئِلَ أَبِي عَنْ رَجُلٍ نَبَشَ قَبْرَ امْرَأَةٍ فَنَكَحَهَا فَقَالَ أَبِي تُقَطَّعُ يَمِينُهُ لِلنَّبَشِ وَ يُضْرَبُ حَدَّ الزَّانَا فَإِنَّ حُرْمَةَ الْمَيِّتَةِ كَحُرْمَةِ الْحَيَّةِ

Abu Ja'far<sup>-asws</sup> said: 'But rather my<sup>-asws</sup> father<sup>-as</sup> had been asked about a man who had exhumed a grave of a woman and had sex with her, so my<sup>-asws</sup> father<sup>-asws</sup> said: 'His right hand would be cut due to the exhuming, and he will be struck the legal penalty of the adultery, for sanctity of the dead body is like sanctity of the living'.

فَقَالَ صَدَقْتَ يَا سَيِّدِي.

He said, 'You<sup>-asws</sup> speak the truth, O my Master<sup>-asws</sup>!'<sup>204</sup>

<sup>204</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 74 H 1

باب 75 حد المماليك و أنه يجوز للمولى إقامة الحد على مملوكه

## CHAPTER 75 – LEGAL PENALTY OF THE SLAVES, AND IT IS ALLOWED FOR THE MASTER TO ESTABLISH THE LEGAL PENALTY UPON HIS SLAVE

1- فس، تفسير القمي فإذا أُحصن فإن أُتيت بغاصصة فعليه نصف ما على الموصنات من العذاب يعني به العبيد والإماء إذا زنيا ضربا نصف الحد وإن عاد فبئس ذلك فإن عاد فبئس ذلك حتى يعملوا ذلك ثمان مرات ففي الثامنة يُقتلون.

Tafseer Al Qummi – (opinion)

قَالَ الصَّادِقُ ع وَ إِنَّمَا صَارَ يُقْتَلُ فِي الثَّامِنَةِ لِأَنَّ اللَّهَ رَحِمَهُ أَنْ يَجْمَعَ عَلَيْهِ رِبْقُ الرِّقِّ وَ حَدُّ الحُرِّ.

Al-Sadiq<sup>asws</sup> said: ‘And rather, the killing has come to be during the eight time, because Allah<sup>azwj</sup> has Mercied him to Gather upon him bondage of the slavery and legal penalty of the free one’.<sup>205</sup>

2- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن هاشم عن محمد بن سليمان المصري عن مروان بن مسلم عن عبيد بن زرارة أو عن يزيد العجلي الشك من محمد بن سليمان قال: قلت لأبي عبد الله ع عبد زنى

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Muhammad Bin Suleyman Al Misry, from Marwan Bin Muslim, from Ubeyd Bin Zurara, or from Bureyd Al Ijaly (the doubt is from Muhammad Bin Suleyman), who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘A slave commits adultery’.

قَالَ يُضْرَبُ نِصْفَ الحَدِّ

He<sup>asws</sup> said: ‘He will be struck half the legal penalty’.

قَالَ قُلْتُ فَإِنْ عَادَ

He (the narrator) said, ‘I said, ‘Supposing he repeats?’

قَالَ لَا يُزَادُ عَلَى نِصْفِ الحَدِّ

He<sup>asws</sup> said: ‘He will not be increased upon half the legal penalty’.

قَالَ قُلْتُ فَهَلْ يُجْرَى عَلَيْهِ الرِّجْمُ فِي شَيْءٍ مِنْ فِعْلِهِ

He (the narrator) said, ‘I said, ‘Is the stoning allowed upon him regarding anything from his deeds?’

<sup>205</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 1



قَالَ نَعَمْ يُقْتَلُ فِي الثَّامِنَةِ إِنْ فَعَلَ ذَلِكَ ثَمَانَ مَرَّاتٍ

He<sup>-asws</sup> said: 'Yes. He will be killed during the eight, if he does that eight times'.

قُلْتُ فَمَا الْفَرْقُ بَيْنَهُ وَ بَيْنَ الْحُرِّ وَ إِنَّمَا فَعَلَهُمَا وَاحِدٌ

I said, 'So what is the difference between him and the free one, and rather both their deeds are one (and the same)?'

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَحِمَهُ أَنْ يَجْعَلَ عَلَيْهِ رِبْقَ الرِّقِّ وَ حَدَّ الْحُرِّ

He<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> Blessed and Exalted has Mercied him from Making upon him the bondage of the slavery and legal penalty of the free one''.

قَالَ ثُمَّ قَالَ وَ عَلَى إِمَامِ الْمُسْلِمِينَ أَنْ يَدْفَعَ ثَمَنَهُ إِلَى مَوْلَاهُ مِنْ سَهْمِ الرِّقَابِ.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'And upon an Imam<sup>-asws</sup> of the Muslims is that he should hand over his price to his master from share of the slaves''.<sup>206</sup>

3- ع، علل الشرائع عَنْ عُبَيْدِ بْنِ مُصْعَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَانَتْ لِي جَارِيَةٌ فَزَنَتْ أَخَذْتُهَا

(The book) 'Ilal Al Sharaie' – from Anbasa Bin Musab who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'There was a slave girl for me. She committed adultery. Can I apply the legal penalty on her?'

قَالَ نَعَمْ وَ لَكِنَّ فِي سِتْرِ لِحَالِ السُّلْطَانِ.

He<sup>-asws</sup> said: 'Yes, but in concealment due to the situation of the ruler''.<sup>207</sup>

4- سنن، المحاسن عَنْ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُجْلَدُ الْمَكَاتِبُ إِذَا زَنَى قَدَرَ مَا عَتَقَ مِنْهُ.

(The book) 'Al Mahasin' – from Usman, from Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'The contracted slave, when he commits adultery, will be whipped in accordance to what has been liberated from him''.<sup>208</sup>

5- ضا، فقه الرضا عليه السلام إِذَا زَنَى الْعَبْدُ أَوْ الْجَارِيَةُ جُلِدَ كُلُّ وَاحِدٍ مِنْهُمَا خَمْسِينَ جَلْدَةً مُحْصَنًا [مُحْصَنِينَ] كَانَ أَوْ غَيْرَ مُحْصَنِينَ وَ إِنْ غَادَا جُلِدَا خَمْسِينَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى أَنْ يَزْنِيَا ثَمَانَ مَرَّاتٍ ثُمَّ يُقْتَلَانِ فِي الثَّامِنَةِ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'When the slave of the slave girls commit adultery, each one of them would be whipped fifty lashes, whether they were married or celibate; and if there were to repeat, they would be whipped fifty, each one of

<sup>206</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 2

<sup>207</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 3

<sup>208</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 4

them, until they commit adultery eight times, then they would both be killed during/after the eighth”.<sup>209</sup>

6- ضا، فقه الرضا عليه السلام إِذَا زَنَى الْمَمْلُوكُ جُلْدَ نِصْفِ الْحَدِّ وَ إِذَا قَدَفَ الْحُرَّ جُلْدَ ثَمَانِينَ فَإِذَا سَرَقَ فَعَلَى مَوْلَاهُ إِذَا أُنْ يُسَلِّمَهُ لِلْحَدِّ وَ إِذَا أُنْ يَغْرَمُ عَمَّا قَامَ عَلَيْهِ الْحَدُّ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – ‘When the slave commits adultery, he will be whipped half the legal penalty, and if he slanders the free one, he will be whipped eighty lashes. When he steals, it is upon his master, either he submits him for the legal penalty, or he pays the fine from what legal penalty were to be established upon him.

فَإِنْ أَقْرَأَ الْعَبْدُ عَلَى نَفْسِهِ بِالسَّرْقِ لَمْ يُقَطَّعْ وَ لَمْ يَغْرَمْ مَوْلَاهُ لِأَنَّهُ أَقْرَأَ فِي مَالِ غَيْرِهِ فَإِذَا شَرِبَ الْخَمْرَ جُلْدَ ثَمَانِينَ وَ إِذَا لَاطَ حَكِيمَ فِيهِ بِحُكْمِ الْحَدِّ.

It the slave were to acknowledge upon himself with the theft, he will not be cut, and his master will not be fined, because he has acknowledged regarding wealth of someone else. When he drinks the wine, he will be whipped eighty, and if he were to commit sodomy, the ruling regarding him is ruling of the legal penalty”.<sup>210</sup>

7- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى فِي الْإِمَاءِ فَإِذَا أُحْصِنَ قَالَ إِحْصَانُهُمْ أَنْ يُدْخَلَ بِهِنَّ

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> the Exalted regarding the slave girls **So when they are married [4:25]**. He<sup>-asws</sup> said: ‘Their being (classified as) ‘married’ is if they have been entered with’.

قُلْتُ فَإِنْ لَمْ يُدْخَلَ بِهِنَّ فَأَحَدْتُنَّ حَدَّثَنَا هَلْ عَلَيْهِنَّ حَدُّ

I said, ‘Supposing they have not been entered with, so they commit an event (adultery), is there legal penalty upon them?’

قَالَ نَعَمْ نِصْفُ الْحُرِّ فَإِنْ زَنَتْ وَ هِيَ مُحْصَنَةٌ فَالرَّجْمُ.

He<sup>-asws</sup> said: ‘Yes, half of the free one. If she has committed adultery and she is ‘married’, then the stoning”.<sup>211</sup>

8- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمُحْصَنَاتِ مِنَ الْإِمَاءِ قَالَ هُنَّ الْمُسْلِمَاتُ.

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

<sup>209</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 5

<sup>210</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 6

<sup>211</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 7

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the married women from the slave girls. He<sup>-asws</sup> said: ‘They are the Muslim women’’.<sup>212</sup>

9- شي، تفسير العياشي عن محمد بن مسلم عن أحدهما ع قال: سألتُهُ عن قول الله في الإمامة فإذا أُحصِنَ ما إحصانُهُنَّ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, ‘I asked him<sup>-asws</sup> regarding the slave girls, **So when they are married [4:25]**, ‘What is their being married?’

قَالَ يُدْخَلُ بِهِنَّ

He<sup>-asws</sup> said: ‘Having been entered with’.

قُلْتُ فَإِنْ لَمْ يُدْخَلْ بِهِنَّ مَا عَلَيْنَهُنَّ حَدٌّ

I said, ‘Supposing they have not been entered with, there is no legal penalty upon them?’

قَالَ بَلَى.

He<sup>-asws</sup> said: ‘Yes’’.<sup>213</sup>

10- شي، تفسير العياشي عن حريز قال: سألتُهُ ع عن المُحصِنِ فَقَالَ الَّذِي عِنْدَهُ مَا يُغْنِيهِ.

Tafseer Al Ayyashi – from Hareyz who said,

‘I asked him<sup>-asws</sup> about the married man. He<sup>-asws</sup> said: ‘The one who has with him what makes him needless (of committing adultery)’’.<sup>214</sup>

11- شي، تفسير العياشي عن القاسم بن سليمان قال: سألتُ أبا عبد الله ع عن قول الله فإذا أُحصِنَ فإنَّ أتَيْنَ بِفاحِشَةٍ فَعَلَيْنَهُنَّ نَصْفُ ما عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ قَالَ يَعْنِي نِكَاحَهُنَّ إِذَا أَتَيْنَ بِفاحِشَةٍ.

Tafseer Al Ayyashi – from Al Qasim Bin Suleyman who said,

‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: ‘**So when they are married and then come with an immorality, upon them would be half of the punishment of what is upon the married women. [4:25]**. He<sup>-asws</sup> said: ‘It means marrying them when they come with an immorality’’.<sup>215</sup>

12- قب، المناقب لابن شهر آشوب في تَحْجِجِ الْبَلَاغَةِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع دُفِعَ إِلَيْهِ رَجُلَانِ سَرَقَا فِي مَالِ اللَّهِ تَعَالَى أَحَدُهُمَا عَتِدَ مِنْ مَالِ اللَّهِ وَ الْآخَرُ مِنْ عُرْضِ النَّاسِ

<sup>212</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 8

<sup>213</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 9

<sup>214</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 10

<sup>215</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 11

(The book) 'Al Manaqib' of Ibn Shehr Ashub – In Nahj Al Balagah –

'Amir Al-Momineen<sup>-asws</sup>, two men were handed to him who had stolen from the wealth of Allah<sup>-azwj</sup>. One of them was a slave from the wealth of Allah<sup>-azwj</sup>, and the other was from the common people.

فَقَالَ عَ أَمَّا هَذَا فَهُوَ مِنْ مَالِ اللَّهِ وَ لَا حَدَّ عَلَيْهِ مَالُ اللَّهِ أَكَلَ بَعْضَهُ بَعْضاً وَ أَمَّا الْآخَرُ فَعَلَيْهِ الْحُدُّ الشَّدِيدُ فَحَقَّقَ يَدَهُ.

He<sup>-asws</sup> said: 'As for this one, he is from the wealth of Allah<sup>-azwj</sup>, so there is no legal penalty upon him. The wealth of Allah<sup>-azwj</sup>, part of it has eaten part of it; and as for the other, upon him is the severe legal penalty'. So, he<sup>-asws</sup> cut his hand".<sup>216</sup>

13- ين، كتاب حسين بن سعيد و النوادر عن أحمد بن محمد عن عبد الله بن سنان عن أبي عبد الله ع في المكاتب قال يُجْلَدُ بِقَدْرِ مَا أَدَّى مِنْ مَكَاتِبِهِ حَدَّ الْحُرِّ وَ مَا بَقِيَ حَدَّ الْمَمْلُوكِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ahmad Bin Muhammad, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> regarding the contracted slave. He<sup>-asws</sup> said: 'He will be whipped in accordance to what he had fulfilled from his contract, legal penalty of the free, and whatever remains, legal penalty of the slave".<sup>217</sup>

14- كش، رجال الكشي عن محمد بن مسعود عن جعفر بن أحمد عن العدركي عن أحمد بن شيبان عن يحيى بن المثنى عن علي بن الحسن بن رباط عن حريز قال سألت أبا حنيفة عن مكاتب كانت مكاتبه ألف درهم فأدى تسعمائة و تسعة و تسعين درهما ثم أحدث يعني الزنا فكيف تحده

(The book) 'Rijal' of Al Kashy – from Muhammad Bin Masoud, from Ja'far Bin Ahmad, from Al Amraky, from Ahmad Bin Shayba, from Yahya Bin Al Musanna, from Ali Bin Al-Husayn Bin Rabat, from Hareez who said,

'Abu Haneefa asked me about a contracted slave whose contract was for a thousand Dirhams. He had paid off nine hundred and ninety-nine Dirhams, then he did it, meaning the adultery, so how would you apply legal penalty on him?'

فَقُلْتُ عِنْدِي بِعَيْنِهَا حَدِيثٌ حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ عَلِيًّا ع كَانَ يَضْرِبُ بِالسَّوْطِ وَ بِثُلُثِهِ وَ بِنِصْفِهِ وَ بِبَعْضِهِ بِقَدْرِ آدَائِهِ.

I said, 'With me is an exact Hadeeth. Muhammad Bin Muslim narrated to be from Abu Ja'far<sup>-asws</sup>: 'Ali<sup>-asws</sup> had struck with the whip, and with its two-third, and with its half, and with part of it in accordance his fulfilment".<sup>218</sup>

<sup>216</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 12

<sup>217</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 13

<sup>218</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 75 H 14

## CHAPTER 76 – LEGAL PENALTY OF HAVING SEX DURING THE MENSTRUATION

1- فس، تفسير القمي قَالَ الصَّادِقُ ع مَنْ أَتَى امْرَأَةً فِي الْفَرْجِ فِي أَوَّلِ حَيْضِهَا فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِدِينَارٍ وَ عَلَيْهِ رُبْعَ حَدِّ الزَّانَا حَمْسًا وَ عَشْرُونَ جَلْدَةً وَ إِنْ أَتَاهَا فِي آخِرِ أَيَّامِ حَيْضِهَا فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِنِصْفِ دِينَارٍ وَ يُضْرَبَ اثْنَتَيْ عَشْرَةَ جَلْدَةً وَ نِصْفًا.

Tafseer Al Qummi –

‘Al-Sadiq<sup>-asws</sup> said: ‘One who goes to a woman in the front part during the beginning of her menstruation, upon him is that he should give in charity with a Dinar, and upon him is quarter of the legal penalty of the adultery, twenty-five lashes; and if he had gone to her during the end of her menstruation, upon him is that he should give in charity with half a Dinar, and he will be struck twelve lashes and a half’.<sup>219</sup>

<sup>219</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 76 H 1

## CHAPTER 77 – RULING OF THE YOUNG BOY, AND THE INSANE, AND THE SICK, REGARDING THE ADULTERY

1- ب، قرب الإسناد عن عليّ عن أخيه ع قال: سألتُه عن رجلٍ وقعَ على صبيّةٍ ما عليه

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), said, 'I asked him<sup>-asws</sup> about a man falling upon a young girl, what is upon him?'

قَالَ الْحُدُّ

He<sup>-asws</sup> said: 'The legal penalty'.

و سألتُه عن صبيّ وقعَ على امرأةٍ قال يُجْلَدُ الْمَرْأَةُ وَ لَيْسَ عَلَى الصَّبِيِّ شَيْءٌ.

And I asked him<sup>-asws</sup> about the young boy falling upon a woman. He<sup>-asws</sup> said: 'The woman will be whipped, and there isn't anything upon the young boy'<sup>220</sup>.

و قَالَ ع إِنَّ رَسُولَ اللَّهِ ص أُبِي بِامْرَأَةٍ مَرِيضَةٍ وَ رَجُلٍ أَجْرَبَ مَرِيضٍ فَدَبَّتْ عُرْوَةٌ فَحَدَيْهِ وَ قَدْ فَجَرَ بِامْرَأَةٍ فَقَالَتْ الْمَرْأَةُ لِرَسُولِ اللَّهِ ص أَتَيْتُهُ فُقُلْتُ لَهُ أَطْعِمْنِي وَ اسْقِنِي فَقَدْ جُهِدْتُ فَقَالَ لَا حَتَّى أَفْعَلَ بِكَ فَفَعَلَ

And he<sup>-asws</sup> said: 'They came to Rasool-Allah<sup>-saww</sup> with a sick woman and a scabietic sick man whose veins of his things were apparent, and he had been immoral with a woman. The woman said to Rasool-Allah<sup>-saww</sup>, 'I had gone to him, and said to him, feed me and quench me for I am exhausted'. He said, 'No, until I do (be immoral) with you'. He did so'.

فَجَلَدَهُ رَسُولُ اللَّهِ ص بِعِزْرِ بَيْتَةٍ مِائَةَ شَمْرُوحٍ صَرْبَةً وَاحِدَةً وَ حَلَى سَبِيلَهُ وَ لَمْ يَضْرِبِ الْمَرْأَةَ.

Rasool-Allah<sup>-saww</sup> had him whipped without any proof, one strike with one hundred twigs and freed his way, and did not beat the woman'<sup>221</sup>.

2- ل، الخصال عن الحسن بن محمد السكوني عن محمد بن عبد الله الحضرمي عن إبراهيم بن أبي معاوية عن أبيه عن الأعمش عن أبي ظبيان قال: أُبِي عُمَرُ بِامْرَأَةٍ مَجْنُونَةٍ فَدَبَّرَتْ فَأَمَرَ عُمَرُ بِرَجْمِهَا فَمَرُوا بِهَا عَلَى عَلِيٍّ ع فَقَالَ مَا هَذِهِ

(The book) 'Al Khisaal' – from Al-Hassan Bin Muhammad Al Sakuni, from Muhammad Bin Abdullah Al Hazramy, from Ibrahim Bin Abu Muawiya, from his father, from Al Amsh, from Abu Zabyan who said,

'They came to Umar with a woman who had been immoral with. Umar ordered with stoning her. They passed with her by Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'What is this (going on)?'

<sup>220</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 1 a

<sup>221</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 1 b

فَقَالَ مَجْنُونَةٌ قَدْ فَجَرَتْ فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ

They said, 'An insane woman who has been immoral with, so Umar has ordered her to be stoned'.

فَقَالَ لَا تَعْجَلُوا فَأَتَى عُمَرَ فَقَالَ أَمَا عَلِمْتَ أَنَّ الْقَلَمَ رُفِعَ عَنْ ثَلَاثَةٍ عَنِ الصَّبِيِّ حَتَّى يَخْتَلِمَ وَ عَنِ الْمَجْنُونِ حَتَّى يُبَيِّقَ وَ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ.

He<sup>-asws</sup> said: 'Do not be hasty!' He<sup>-asws</sup> went to Umar. He<sup>-asws</sup> said: 'Don't you know that the pen is raised from three – from the young boy until he bed-wets, and from the insane until he wakes up (from his insanity), and from the sleeping one until he wakes up?'<sup>222</sup>

قَالَ الصَّدُوقُ رَحِمَهُ اللَّهُ جَاءَ هَذَا الْحَدِيثُ هَكَذَا وَ الْأَصْلُ فِي قَوْلِ أَهْلِ الْبَيْتِ ع إِنَّ الْمَجْنُونَ إِذَا زَنَى حُدَّ وَ الْمَجْنُونَةُ إِذَا زَنَتْ لَمْ تُحَدَّ لِأَنَّ الْمَجْنُونَ يَأْتِي وَ الْمَجْنُونَةُ تُؤْتَى.

Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, said, 'This Hadeeth is like this, and the original in words of the People<sup>-asws</sup> of the Household: 'When the insane man commits adultery he will be penalised, while when the insane woman commits adultery she will not be penalised, because the insane man goes while the insane woman is come to'.<sup>223</sup>

3- سن، المحاسن عن ابن محبوب عن أبي أيوب الخزاز عن الحلبي عن أبي عبد الله ع قال: إن في كتاب علي ع كان يضرب بالسوط و ينصف السوط و ببعضه في الخدود و كان إذا أتى بعلامة أو جارية لم يدركا كان يأخذ السوط بيده من وسطه أو من ثلثه فيضرب به على قدر أسنانهم و لا يبطل حداً من حدود الله.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Abu Ayoub Al Khazzaz, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'In the book of Ali<sup>-asws</sup>, he<sup>-as</sup> used to beat with the whip, and half the whip, and part of it, in applying the legal penalty; and when he<sup>-asws</sup> was brought a slave or a slave girl who were not adults, he<sup>-asws</sup> would take the whip in his<sup>-asws</sup> hand from its middle, or from its third, and he<sup>-asws</sup> would beat with it in accordance to their teeth, and he<sup>-asws</sup> would not invalidate any legal penalty from legal penalties of Allah<sup>-azwj</sup>'.<sup>224</sup>

4- سن، المحاسن عن علي بن الحكم عن هشام بن سالم عن أبي عبد الله ع قال: في نصف الجلد و ثلث الجلد قال يأخذ بنصف السوط و يثلثي السوط ثم يضرب به.

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said regarding half the flogging, and a third of the flogging, he<sup>-asws</sup> said: 'He would grab middle of the whip, or with two-thirds of the whip, then he would beat with it'.<sup>225</sup>

<sup>222</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 2 a

<sup>223</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 2 b

<sup>224</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 3

<sup>225</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 4

5- ضا، فقه الرضا عليه السلام لا حدَّ على المجنون حتى يُفِيقَ وَ لا على صبيِّ حتى يُدْرِكَ وَ لا على النَّائمِ حتى يَسْتَيْقِظَ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'There is neither any legal penalty upon the insane until he wakes up (from his insanity), nor upon the young boy until he matures, nor upon the sleeping one until he wakes up'.<sup>226</sup>

6- شا، الإرشاد روي أنَّ مجنونةً على عهدِ عمرَ فجزَّ بها رجلٌ فقامتِ البينةُ عليها بذلك فأمرَ عمرُ بجلدها الحدَّ

(The book) 'Al Irshad' –

'It is reported, 'There was an insane woman in the era of Umar, a man had been immoral with her. The proof was established upon her with that, so Umar ordered with whipping her the legal penalty.

فمرَّ بها على أمير المؤمنين ع لئجلد فقال ما بال مجنونة آل فلان تُغتال

The passed with her by Amir Al-Momineen<sup>-asws</sup> to be whipped. He<sup>-asws</sup> said: 'What is the matter an insane woman of so and so family is being killed?'

فقبل إنَّ رجلاً فجزَّ بها و هرب و قامتِ البينةُ عليها فأمرَ عمرُ بجلدها

It was said, 'A man had been immoral with her and fled, and the proof was established upon her, so Umar has ordered with whipping her'.

فقال لهم رُدُّوها إليه و قولوا له أ ما علمت بأنَّ هذه مجنونة آل فلان و أنَّ النبيَّ ص قد رفعَ القلمَ عن المجنون حتى يُفِيقَ إنَّها مغلوبةٌ على عقلها و نفسها

He<sup>-asws</sup> said to them: 'Return her to him and say to him, 'Don't you know that this insane woman is from so and so family, and that the Prophet<sup>-saww</sup> has raised the pen from the insane until they waked up (cured)? She is overcome upon her intellect and her self'.

فردت إلى عمر و قيل له ما قال أمير المؤمنين ع فقال فرج الله عنه لقد كدث أن أهلك في جلدها و ذرأ عنها الحدَّ.

She was returned to Umar and it was said to him what Amir Al-Momineen<sup>-asws</sup> had said. He said, 'May Allah<sup>-azwj</sup> Relieve him<sup>-asws</sup>! I was almost destroyed in whipping her', and he saved the legal penalty away from her'.<sup>227</sup>

7- خنص، الإختصاص عن ابن زييد عن ابن أبي عمير قال: قال مؤمن الطاق لأبي حنيفة في كلام طويل جرى بينهما إنَّ عمرَ كان لا يعرفُ أحكامَ الدين فإنَّه أتى بامرأةٍ حبلَى شهدوا عليها بالفاحشة فأمرَ برجمها فقال له عليُّ ع إنَّ كان لك السبيلُ عليها فما سبيلك على ما في بطنها فقال لَوْ لا عليُّ هللك عمرُ

(The book) 'Al Ikhtisaas' – from Ibn Yazeed, from Ibn Abu Umeyr who said,

<sup>226</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 5

<sup>227</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 6



'Momin Al-Taaq said to Abu Haneefa in a lengthy speech which had flowed between them, 'Umar did not know the rulings of religion. He was brought a pregnant woman. They testified upon her with the immorality, so he ordered with stoning her. Amir Al-Momineen<sup>-asws</sup> said to him: 'If that were the case, there would be the way for you upon her, so what is your way upon what is in her belly?' So, he said, 'Had it not been for Ali<sup>-asws</sup>, Umar would have been destroyed!'

وَأَبِي مَجْنُونَةٍ قَدْ زَنَتْ فَأَمَرَ بِرَجْمِهَا فَقَالَ لَهُ عَ مَا عَلِمْتَ أَنَّ الْقَلَمَ قَدْ رُفِعَ عَنْهَا حَتَّى تَصِحَّ فَقَالَ لَوْ لَا عَلَيَّ لَهْلَكْتَ عُمَرُ.

And they brought an insane woman who had committed adultery, so he ordered with stoning her. He<sup>-asws</sup> said to him: 'Don't you know that the pen has been raised from her until she is healthy?' So, he said, 'Had it not been for Ali<sup>-asws</sup>, Umar would have been destroyed!'"<sup>228</sup>

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<sup>228</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 77 H 7

## CHAPTER 78 – THE ADULTERY WITH THE JEWESS, AND THE CHRISTIAN WOMAN, AND THE MAGIAN WOMAN, AND THE SLAVE GIRL, AND HAVING SEX WITH THE SLAVE GIRL OWNED PARTLY

1- لي، الأماالي للصدوق في مناهي النبي ص أنه قال: ألا و من زنى بامرأة مسلمة أو يهودية أو مجوسية حرة أو أمة ثم لم يشب و مات موصراً عليه فتح الله له في قبره ثلاث مائة باب تخرج منه حيات و عقارب و ثعبان النار فهو يحترق إلى يوم القيامة

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup> having said: 'Indeed, and the one who commits adultery with a woman, Muslim, or Jew, or Magian, be she free or slave, then he does not repent and dies being persistent upon it, Allah<sup>-azwj</sup> will Open three hundred doors for him in his grave. There shall emerged from it, snakes, and scorpions, and serpents of fire, so he will be burning up to the Day of Qiyamah.

فإذا بعث من قبره تأذى الناس من نثر ريح فيعرف بذلك و بما كان يعمل في دار الدنيا حتى يؤمر به إلى النار و إن الله حرم الحرام و حد الحود و ما أحد أغبر من الله و من غبرته حرم القواحش.

When he is Resurrected from his grave, the people will be hurt from the stench of his smell, and he would be recognised with that and with what he had done in house of the world, until he is Commanded with to the Fire. Surely, Allah<sup>-azwj</sup> has Prohibited the Prohibited, and He<sup>-azwj</sup> has Specified the legal penalties, and there is no one with more self-esteem than Allah<sup>-azwj</sup> is, and from His<sup>-azwj</sup> self-esteem is to Prohibit the immoralities".<sup>229</sup>

2- ع، علل الشرائع عن أبيه عن علي عن أبيه عن صالح بن سعيد عن يونس عن عبد الله بن سينان قال: قلت لأبي عبد الله ع أقوام اشترطوا في جارية و اتتمنوا بغصهم و جعلوا الجارية عنده فوطئها

(The book) 'Ilal Al Sharaie' – from his father, from Ali, from his father, from Salih Bin Saeed, from Yunus, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'A group associated in a slave girl and they entrust to one of them and make the slave girl to be with him. He sleeps with her'.

قال يُجْلد الحد [و يذراً عنه من الحد] بقدر ما له فيها و تقوم الجارية و يعزم تمنها للشركاء

He<sup>-asws</sup> said: 'He will be whipped the legal penalty, and from the legal penalty it will be staved from him in accordance to what was for him regarding her, and the slave girl will be evaluated and the fine of her price would be for the partners.

فَإِنْ كَانَتْ الْقِيَمَةُ فِي الْيَوْمِ الَّذِي وَطِئَ بِمَا اشْتَرَيْتَ فَإِنَّهُ يُلْزَمُ أَكْثَرَ التَّمَنِّيْنَ لِأَنَّهُ قَدْ أَفْسَدَ عَلَى شُرَكَائِهِ وَ إِنْ كَانَ الْقِيَمَةُ فِي الْيَوْمِ الَّذِي وَطِئَ أَكْثَرَ بِمَا اشْتَرَيْتَ بِهِ الزَّمَّ الْأَكْثَرَ لِاسْتِفْسَادِهَا.

If the value during the day in which he had sex with her, were to be less than what she had been bought for, he would be necessitated the higher price because he has spoilt upon his partners, and if the value during the day in which he had sex with her, were to be more than what she had been bought with, the higher price would still be necessitated due to his having corrupted her”.<sup>230</sup>

3- ب، قرب الإسناد عن البزار عن أبي البختري عن جعفر عن أبيه ع أَنَّ عَلِيًّا ع أُبِيَّ بِرَجُلٍ وَقَعَ عَلَى جَارِيَةٍ امْرَأَتِهِ فَحَمَلَتْ فَقَالَ الرَّجُلُ وَهَيْبَتِي لِي فَأُنْكِرَتِ الْمَرْأَةُ

(The book) ‘Qurb Al Asnaad’ – from Al Bazzaz, from Abu Al Bakhtari,

‘From Ja’far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>: ‘Ali<sup>asws</sup> was brought a man who had slept with his slave girl She became pregnant. The man said, ‘She gifted herself to me’. The woman denied.

فَقَالَ ع لَتَأْتِيَنِي بِالشُّهُودِ أَوْ لَأَرْجُمَنَّكَ بِالْحِجَارَةِ

He<sup>asws</sup> said (to the man): ‘Either you come to me with the witnesses or I<sup>asws</sup> will have you stoned!’

فَلَمَّا رَأَتْ الْمَرْأَةُ ذَلِكَ اعْتَرَفَتْ فَجَلَدَهَا عَلَيَّ الْحَدَّ.

When the woman saw that, she acknowledged, so Ali<sup>asws</sup> whipped her the legal penalty”.<sup>231</sup>

4- كِتَابُ الْغَارَاتِ، عَنِ الْحَارِثِ عَنْ أَبِيهِ قَالَ فِي حَدِيثٍ بَعَثَ عَلِيٌّ ع مُحَمَّدَ بْنَ أَبِي بَكْرٍ أَمِيرًا عَلَى مِصْرَ فَكَتَبَ إِلَى عَلِيٍّ ع يَسْأَلُهُ عَنْ رَجُلٍ مُسْلِمٍ فَجَرَ بِامْرَأَةٍ نَصْرَانِيَّةٍ فَكَتَبَ إِلَيْهِ عَلِيٌّ أَنَّ أَقِمِ الْحَدَّ فِيهِمْ عَلَى الْمُسْلِمِ الَّذِي فَجَرَ بِالنَّصْرَانِيَّةِ وَ اذْفَعِ النَّصْرَانِيَّةَ إِلَى النَّصَارَى يَفْضُونَ فِيهَا مَا شَاءُوا.

(The book) ‘Kitab Al Garaat’ – from Al Haris, from his father, who said in a Hadeeth,

‘Ali<sup>asws</sup> dispatched Muhammad Bin Abu Bakr as a governor upon Egypt. He wrote to Ali<sup>asws</sup> asking him<sup>asws</sup> about a Muslim man who had been immoral with a Christian woman. Ali<sup>asws</sup> wrote to him: ‘Establish the legal penalty among them upon the Muslim who had been immoral with the Christian woman, and hand over the Christian woman to the Christian. They can judge regarding her whatever they so desire to’”.<sup>232</sup>

<sup>230</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 78 H 2

<sup>231</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 78 H 3

<sup>232</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 78 H 4

## CHAPTER 79 – ONE WHO FINDS (A MAN) WITH A WOMAN IN A ROOM, OR IN A QUILT

1- ع، علل الشرائع عن أبيه عن سعد بن موسى البجلي عن أبي عبد الله ع قال: إن أمير المؤمنين صلوات الله عليه ضرب رجلاً وجد مع امرأة في بيت واحد مائة إلا سوطاً أو سوطين

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Musa Al Bajaly,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, struck a man found with a woman in one room, one hundred less one lash or two lashes'.

قُلْتُ يَا بِنْتِ

I said, 'Without proof?'

قَالَ أَلَا تَرَى أَنَّهُ قَالَ ادْرُبُوا لَوْ كَانَتْ الْبَيِّنَةُ لِأُمَّةٍ.

He<sup>-asws</sup> said: 'Don't you sees that he<sup>-asws</sup> had said: 'Stop (reduce)! If there was proof, I<sup>-asws</sup> could have completed it?'<sup>233</sup>

2- ثوب الأعمال عن ابن الوليد عن الصفار عن أحمد بن محمد بن الوشاء عن أحمد بن عائذ عن أبي حنيفة عن أبي عبد الله ع قال: ليس لإمرأتين أن يبيتا [ببيتا] في فراش واحد إلا أن يكون بينهما حاجز فإن فعلتا هبتنا عن ذلك وإن وجدتا بعد النهي جلدتا كل واحد منهما حداً حداً فإن وجدتا أيضاً في لحاف جلدتا فإن وجدتا الثالثة قتلتا.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al Washa, from Ahmad Bin Aaiz, from Abu Khadeeja,

'From Abu Abdullah<sup>-asws</sup> having said: 'It isn't for two women to spend a night in one bed, except if there happens to be a barrier between the two. If they were to do so, they would be forbidden from that, and if they were to be found as such after the prohibition, each one of them would be whipped a legal penalty. If there were found as well in a quilt, they would both be whipped. If they were to be found the third time, they would be killed'<sup>234</sup>.

3- ضا، فقه الرضا عليه السلام إذا وجد رجلان غريبان في ثوب واحد و هما متهمان فعلى كل واحد منهما مائة جلدة وكذلك امرأتان في ثوب واحد و رجل و امرأة في ثوب.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him: 'When two men are found naked in one cloth (quilt), and they both accuse each other, upon each one of them is one hundred

<sup>233</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 79 H 1

<sup>234</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 79 H 1

lashes; and like that for two women found in one cloth (quilt), and a man and a woman found in one cloth (quilt)".<sup>235</sup>

4- ضا، فقه الرضا عليه السلام عن أبيه قال: قَضَى عَلِيٌّ ع فِي رَجُلَيْنِ وُجِدَا فِي لِحَافٍ يُحَدَّانِ حَدًّا غَيْرَ سَوْطٍ وَكَذَلِكَ الْمَرْأَتَانِ وَإِذَا وُجِدَتِ الْمَرْأَةُ مَعَ الرَّجُلِ لَيْلًا فَإِنَّهُ لَا رَجْمَ بَيْنَهُمَا.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> had judged regarding two men found in one quilt, they would both be penalised a legal penalty other than flogging, and like that are two women; and when the woman is found with the man at night, there is no stoning between the two".<sup>236</sup>

<sup>235</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 79 H 2

<sup>236</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 79 H 3

## CHAPTER 80 – THE MASTURBATING WITH PART OF THE BODY

1- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الطَّبَالِيسِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ ابْنِ أَبِي نُجْرَانَ التَّمِيمِيِّ عَنْ ابْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ ... وَلَا يُرَكِّبُهُمْ وَ هُمْ عَذَابُ أَلِيمٍ النَّاتِفُ شَبِيهُهُ وَ النَّاكِحُ نَفْسَهُ وَ الْمُنْكُوحُ فِي ذُبُرِهِ.

(The book) 'Al Khisaa' – from his father, from Sa'ad, from Al Tayalisiy, from Abdul Rahman Bin Awf, from Ibn Abu Najran Al Tameemy, from Ibn Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Three **neither will Allah be Speaking to them, nor will He Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]** – the plucker of his grey hair, and the one having sex with himself (masturbating), and the one having sex in his backside''<sup>237</sup>

و قد روى أحمد بن محمد بن عيسى في نوادره عن أبيه قال: سئل الصادق عليه السلام عن الخضضة فقال عليه السلام: اثم عظيم قد نهى الله عنه في كتابه، و فاعله كناكح نفسه، و لو علمت بما يفعله ما أكلت معه.

**Note** – And it has been reported by Ahmad Bin Muhammad Bin Isa in his 'Nawadir', from his father who said, 'Al Sadiq<sup>asws</sup>, may the greeting be upon him<sup>asws</sup>, was asked about the masturbation. He<sup>asws</sup>, ay the greeting be upon him<sup>asws</sup>, said: 'A mighty sin, Allah<sup>azwj</sup> has Prohibited from it in His<sup>azwj</sup> Book, and its doer is like having sex with himself, and if I<sup>asws</sup> were to know what he has done, I<sup>asws</sup> would not eat with him'.

فقال السائل: فبين لي يا ابن رسول الله من كتاب الله فيه،

The questioner asked, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Explain to me from the Book of Allah<sup>azwj</sup> regarding it'.

فقال (ع) قول الله عزّ و جلّ: « فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ قَوْلًا لِنَفْسِهِ هُمُ الْعَادُونَ » و هو مما وراء ذلك،

He<sup>asws</sup> said: 'Words of Allah<sup>azwj</sup> Mighty and Majestic: **So one who seeks beyond that, then those, they are the transgressors [23:7]**, and it is from what is 'beyond that'.

فقال الرجل: أيما أكبر؟ الزنا أو هي؟

The man said, 'Which of the two is greater, the adultery or it?'

فقال: هو ذنب عظيم،

He<sup>asws</sup> said: 'It is the mighty sin'.

باب 81 زمان ضرب الحد و مكانه و حكم من أسلم بعد لزوم الحد و حكم أهل الذمة في ذلك و أنه لا شفاعة في الحدود و فيه نوادر أحكام الحدود

## CHAPTER 81 – TIME OF STRIKING THE LEGAL PENALTY, AND ITS PLACE, AND RULING OF THE ONE WHO BECOMES A MUSLIM AFTER NECESSTITATION OF THE LEGAL PENALTY, AND RULING OF THE ZIMMY PEOPLE REGARDING THAT, AND THERE IS NO INTERCESSION REGARDING THE LEGAL PENALTIES, AND IN IT ARE MISCELLANEOUS RULINGS OF THE LEGAL PENALTIES

1- ج، الإحتجاج عن جعفر بن رزق الله قال: قَدِمَ إِلَى الْمُتَوَكِّلِ رَجُلٌ نَصْرَانِيٌّ فَجَرَّ بِامْرَأَةٍ مُسْلِمَةٍ فَأَرَادَ أَنْ يُقِيمَ عَلَيْهِ الْحَدَّ فَأَسْلَمَ فَقَالَ يَحْيَى بْنُ أَكْثَمٍ قَدْ هَدَمَ إِيمَانَهُ شِرْكُهُ وَ فَعَلَهُ وَ قَالَ بَعْضُهُمْ يُضْرَبُ ثَلَاثَةَ حُدُودٍ وَ قَالَ بَعْضُهُمْ يُفْعَلُ بِهِ كَذَا وَ كَذَا

(The book) 'Al Ihtijaj' – from Ja'far Bin Rizqullah who said,

'A Christian man was forwarded to Al-Mutawakkil. He was being dragged by a Muslim woman wanting him to establish the legal penalty (of rape) upon him. But he became a Muslim. Yahya Bin Aksam said, 'The Eman deletes whatever was before it'. And one of them said, 'He should be struck three legal penalties', and one of them said, 'Such and such should be done with him'.

فَكَتَبَ الْمُتَوَكِّلُ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ النَّقِيِّ يَسْأَلُهُ فَلَمَّا قَرَأَ الْكِتَابَ كَتَبَ يُضْرَبُ حَتَّى يَمُوتَ فَأَنْكَرَ الْمُفْقَهَاءُ ذَلِكَ فَكَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْعِلَّةِ

Al-Mutawakkil wrote to Ali<sup>-asws</sup> Bin Muhammad Al-Naqi<sup>-asws</sup> asking him<sup>-asws</sup>. When he<sup>-asws</sup> read the letter, he<sup>-asws</sup> wrote: 'He should be struck until he dies'. The jurists denied that. So, he wrote to him<sup>-asws</sup> asking him<sup>-asws</sup> the reason.

فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَمَّا رَأَوْا بِأَسْنَانًا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ السُّورَةَ

He<sup>-asws</sup> said: ***'In the Name of Allah the Beneficent, the Merciful [1:1], But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84]*** – the Chapter.

قَالَ فَأَمَرَ الْمُتَوَكِّلُ فُضْرِبَ حَتَّى مَاتَ.

He (the narrator) said, 'Al-Mutawakkil ordered, and he was struck until he died'<sup>238</sup>.

2- ب، قرب الإسناد عن علي بن أبيه ع قال: سَأَلْتُهُ عَنْ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ جُنُوسِيٍّ أُجِدَ زَانِيًا أَوْ شَارِبَ خَمْرٍ مَا عَلَيْهِ

(The book) 'Qurb Al Asnaad' –

‘From Ali, from his brother-asws (7th Imam-asws), said, ‘I asked him-asws about the Jew, or a Christian, or a Magian seized for adultery or drinking the wine, ‘What is upon him?’

قَالَ يُقَامُ عَلَيْهِ حَدُودُ الْمُسْلِمِينَ إِذَا فَعَلُوا ذَلِكَ فِي مِصْرٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ أَوْ فِي غَيْرِ أَمْصَارِ الْمُسْلِمِينَ إِذَا رُفِعُوا إِلَى حُكَّامِ الْمُسْلِمِينَ.

He-asws said: ‘The legal penalty of the Muslims will be established upon him when they were to do that in a city from the cities of the Muslims, or in other than cities of the Muslims if they were to raise that to the judges of the Muslims’.<sup>239</sup>

3- ب، قرب الإسناد عن اليَظِيَنِيِّ وَ أَحْمَدَ بْنِ إِسْحَاقَ مَعَا عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ قَالَ بَعْضُ أَصْحَابِنَا خَرَجَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع فِي بَعْضِ حَوَائِجِهِ فَمَرَّ عَلَى رَجُلٍ وَ هُوَ يُحَدُّ فِي الشِّتَاءِ فَقَالَ سُبْحَانَ اللَّهِ مَا يَنْبَغِي هَذَا يَنْبَغِي لِمَنْ حُدَّ أَنْ يُسْتَقْبَلَ بِهِ دَفَاءَ النَّهَارِ فَإِنْ كَانَ فِي الصَّيْفِ أَنْ يُسْتَقْبَلَ بِهِ بَرْدَ النَّهَارِ.

(The book) ‘Qurb Al Asnaad’ – from Al Yaqteeny and Ahmad Bin Is’haq, both together from Sa’adan Bin Muslim who said, ‘One of our companions said,

‘Abu Al-Hassan Musa-asws Bin Ja’far-asws went out regarding one of his-asws needs. He-asws passed by a man and he-asws was being penalised in the winter. He-asws said: ‘Glory be to Allah-azwj! This is not appropriate. It is appropriate for the one being penalised to face warmness of the day with him. If it was during the summer, he should be faced with coolness of the day’.<sup>240</sup>

4- ع، علل الشرائع عن أبيه عن سعد بن أحمد بن محمد بن يحيى الخزاز عن غياث بن إبراهيم عن جعفر عن أبيه عن علي ع أنه قال: لا أُقيم على رجل حداً بأرض العدو حتى يخرج منها لئلا تلحقه الحمية فيلحق بالعدو.

(The book) ‘Ilal Al Sharaie’ – from his father, from Sa’ad, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

‘From Ja’far-asws, from his-asws father-asws, from Ali-asws having said: ‘Legal penalty cannot be established upon a man in a land of the enemy until he comes out from it, lest he is overcome by the prejudice so he joins with the enemy’.<sup>241</sup>

5- سن، المحاسن عن أبيه عن ابن أبي عمير عن أبي المغراء عن حمران بن أعين عن أبي جعفر ع قال: من الحدود ثلث جلدٍ و من تعدى ذلك كان عليه.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Humran Bin Ayn,

‘From Abu Ja’far-asws having said: ‘From the legal penalties is a third of a lash, and one who exceeds that, it (penalty) would be upon him’.<sup>242</sup>

6- ضاء، فقه الرضا عليه السلام روي أن الحدود في الشتاء لا تُقام بالعدوات و لا تُقام بعد الظهر ليلحقه دفاء الفرس و لا تُقام في الصيف في الهاجرة و تُقام إذا برد النهار و لا يُقيم حداً من في جنبه حد.

<sup>239</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 2

<sup>240</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 3

<sup>241</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 4

<sup>242</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 5



(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'It is reported, 'The legal penalty cannot be established in the mornings, nor can it be established after the midday. Let him feel warmth of the bed. And it cannot be established in the summer in the severe heat, and it should be established when the day is cool; and a legal penalty cannot be established by one in whose crime is a legal penalty (similar to it)'.<sup>243</sup>

7- ضا، فقه الرضا عليه السلام أروي عن العالم ع أنه قال: حبس الإمام بعد الحد ظلم.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'It is reported from the Scholar<sup>-asws</sup> having said: 'Imprisonment by the imam after the legal penalty is injustice'.<sup>244</sup>

و أروي أنه قال: كل شيء وضع الله فيه حداً فليس من الكبائر التي لا تُعْفَر.

And it is reported, he<sup>-asws</sup> said: 'All thing Allah<sup>-azwj</sup> has Placed a legal penalty regarding it, it isn't from the major sins which He<sup>-azwj</sup> does not Forgive'.<sup>245</sup>

و قال ع لا يُعْفَى عن الحدود التي لله عز و جل دون الإمام فإنه مُحَيَّرٌ إن شاء عفا و إن شاء عاقب

And he<sup>-asws</sup> said: 'No one can pardon the legal penalties which are for Allah<sup>-azwj</sup> Mighty and Majestic, apart from the Imam<sup>-asws</sup> for he has a choice. If he<sup>-asws</sup> so desires he<sup>-asws</sup> pardons, and if he<sup>-asws</sup> so desires, he<sup>-asws</sup> punishes.

فأما من [ما] كان من حق بين الناس فلا بأس أن يُعْفَى عنه دون الإمام قبل أن يَبْلُغَ الإمام

As for what are rights between the people, there is no problem if he is pardoned from it without the Imam<sup>-asws</sup>, before it (the case) reaches the Imam<sup>-asws</sup>.

و ما كان من الحدود لله عز و جل دون الناس مثل الزنا و اللواط و شرب الخمر فالإمام مُحَيَّرٌ فيه إن شاء عفا و إن شاء عاقبه

And whatever were from legal penalties of Allah<sup>-azwj</sup> Mighty and Majestic apart from the people, like the adultery, and homosexuality, and drinking the wine, the Imam<sup>-asws</sup> has choice in it, if he<sup>-asws</sup> so desires he<sup>-asws</sup> pardons, and if he<sup>-asws</sup> so desires, he<sup>-asws</sup> punishes.

و ما عفا الإمام فقد عفا الله عنه و ما كان بين الناس فالقصاص أولى

And whatever the Imam<sup>-asws</sup> pardons, so Allah<sup>-azwj</sup> has Pardoned from it, and whatever were to be between the people, so the retaliation is foremost.

و كان أمير المؤمنين ع يُؤَيُّ الشُّهُودَ في إقامة الحدود و إذا أقر الإنسان بالجرم الذي فيه الرجم كان أول من يَرَجُمُهُ الإمام ثم الناس و إذا قامت البيعة كان أول من يَرَجُمُهُ البيعة ثم الإمام ثم الناس.

<sup>243</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 6

<sup>244</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 7 a

<sup>245</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 7 b

And Amir Al-Momineen<sup>-asws</sup> would place the witnesses to be in charge in establishing the legal penalty; and when the person acknowledges with the crime regarding which is the stoning, the first one to stone him would be the Imam<sup>-asws</sup>, then the people; and when the proof is established, the first one to stone him would be (establisher of) the proof, then the Imam<sup>-asws</sup>, then the people”<sup>.246</sup>

8- قب، المناقب لابن شهر آشوب و أخذ ع رجلاً من بني أسد في حد فاجتمع قومه ليكلموا فيه و طلبوا إلى الحسن ع أن يصحبهم فقال ائتوه و هو أعلى بكم عينا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘And he (Ali<sup>-asws</sup>) seized a man from the clan of Asad regarding a legal penalty. His people gathered in order to speak regarding him and they sought to Al-Hassan<sup>-asws</sup> to accompany them. He<sup>-asws</sup> said: ‘Go to him<sup>-asws</sup> when he<sup>-asws</sup> knows of your situation’.

فدخلوا عليه و سأله فقال لا تسألوني شيئاً أمليكم إلا أعطيتكم

They entered to see him<sup>-asws</sup> and asked him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘You will not ask me<sup>-asws</sup> of anything I<sup>-asws</sup> control, except I<sup>-asws</sup> shall grant it to you’.

فخرجوا يرون أنهم قد أنجحوا فسألهم الحسن ع فقالوا أتينا خير مأتي و حكوا له قوله فقال ما كنتم فاعلين إذا جلد صاحبكم فأصعوه

They went out viewing that they had succeeded. Al-Hassan<sup>-asws</sup> asked them. They said, ‘We have come with best of the comings’, and they narrated his<sup>-asws</sup> words to him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘What will you be doing when your companion is whipped?’ They listened to him<sup>-asws</sup>.

فأخرجه علي ع فحدّه ثم قال هذا و الله لست أمليكم.

Ali<sup>-asws</sup> brought him out and applied the legal penalty on him, then said: ‘By Allah<sup>-azwj</sup>! This, I<sup>-asws</sup> am not in control of!’<sup>247</sup>

9- قب، المناقب لابن شهر آشوب مطر الوراق و ابن شهاب الزهري في خبر أنه لما شهد أبو زينب الأسدي و أبو مزرع و سعيد بن مالك الأشعري و عبد الله بن حنيس الأزدي و علقمة بن زيد البكري على الوليد بن عتبة أنه شرب الخمر أمر عثمان بإقامة الحد عليه جهراً و نهي سراً

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Matarr Al Warraq and Ibn Shihab Al Zuhry in a report,

‘When Abu Zaynab Al-Asady, and Abu Muzarrie, and Saeed Bin Malik Al-Ashari, and Abdullah Bin Khuneys Al-Azdy, and Alqamah Bin Zayd Al-Bukry testified upon Al-Waleed Bin Uqba that he had drunk the wine, Usman ordered with establishing the legal penalty upon him publicly, and forbade in secret.

فراى أمير المؤمنين ع أنه يذراً عنه الحد قام و الحسن معه ليضربه

<sup>246</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 7 c

<sup>247</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 8

Amir Al-Momineen<sup>-asws</sup> viewed that he (Usman) will stave off the legal penalty from him (due to him being his relative). He<sup>-asws</sup> stood up, and Al-Hassan<sup>-asws</sup> was with him<sup>-asws</sup>, in order to strike him.

فَقَالَ نَشُدُّكَ اللَّهَ وَالْأَقْرَابَةَ

He said, 'We adjure you<sup>-asws</sup> with Allah<sup>-azwj</sup> and the kinship!'

قَالَ اسْكُتْ أَبَا وَهْبٍ فَإِنَّمَا هَلَكْتَ بَنُو إِسْرَائِيلَ بِتَعْطِيلِهِمُ الْحُدُودَ فَضَرَبَهُ

He<sup>-asws</sup> said: 'Be quiet, Abu Wahb, for rather the children of Israel were destroyed due to their suspending the legal penalties!' He<sup>-asws</sup> struck him.

فَقَالَ لَتَدْعُونِي قُرَيْشٌ بَعْدَ هَذَا جَلَادَهَا الرُّشِيدُ الْوَطُوطُ

He<sup>-asws</sup> said, 'After this, let Qureysh call me<sup>-asws</sup> their executioner, the rational, the bat (and recited a poem)

لَكِنَّ وَاجِدَهُ الْأَكْفَى أَبُو الْحَسَنِ  
إِنَّ الْعَلِيَّ خَشِيئٌ يَنْفَادُ لِلْخَشِينِ

الْمُصْطَفَى قَالَ فِي زَهْطٍ وَ فِي عَدَدٍ  
هَذَا هُوَ الْمَجْدُ مَنْ تَبَعُونَهُ عَوْجاً

Al-Mustafa<sup>-saww</sup> said among a group and among a number, 'But I<sup>-saww</sup> find Abu Al-Hassan<sup>-asws</sup> as most sufficing. This, it is the glory of the one whom you (people) are seeking crookedness with. Ali<sup>-asws</sup> is harsh, leading to the harshness''<sup>248</sup>

10- شي، تفسير العياشي عن يونس بن عبد الرحمن عن أبي عبد الله ع أنه قال: مَنْ أَخَذَ سَارِقاً فَعَفَا عَنْهُ فَإِذَا رُفِعَ إِلَى الْإِمَامِ قَطَعَهُ وَ إِنَّمَا الْهَيْبَةُ قَبْلَ أَنْ يُرْفَعَ إِلَى الْإِمَامِ وَ كَذَلِكَ قَوْلُ اللَّهِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ فَإِذَا انْتَهَى الْحُدُودَ إِلَى الْإِمَامِ فَلَيْسَ لِأَحَدٍ أَنْ يَبْرُكَهُ.

Tafseer Al Ayyashi – from Yunus Bin Abdul Rahman,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who seizes a thief, so he pardons him, then it is raised to the Imam<sup>-asws</sup>, he<sup>-asws</sup> will cut him, and rather the gifting (forgiving) is before it is raised to the Imam<sup>-asws</sup>, and like that are Words of Allah<sup>-azwj</sup>: **the preservers of the legal penalties of Allah; [9:112]**. When the legal penalty ends to the Imam<sup>-asws</sup>, it isn't for anyone to neglect it''<sup>249</sup>

11- ين، كتاب حسين بن سعيد و النوادر ابن عمارة عن أبي عبد الله ع قال: يُجْلَدُ الرَّابِي أَشَدَّ الْحَدَّيْنِ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'The adulterer will be whipped severest of the legal penalties'.

<sup>248</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 9

<sup>249</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 10

قُلْتُ فَوْقَ ثِيَابِهِ

I said, 'Above his clothes?'

قَالَ لَا وَ لَكِنْ يُخْلَعُ ثِيَابُهُ

He<sup>-asws</sup> said: 'No, but his clothes (shirt) will be taken off'.

قُلْتُ فَالْمُفْتَرِي

I said, '(What about) the fabricator?'

قَالَ ضُرِبَ بَيْنَ الصَّخْرَيْنِ فَوْقَ الثِّيَابِ يُضْرَبُ جَسَدُهُ كُلُّهُ.

He<sup>-asws</sup> said: 'He will be struck between the two striking's, above his clothes. His whole body will be struck'.<sup>250</sup>

12- ين، كتاب حسين بن سعيد و النوادر قضى أمير المؤمنين ع أن من جلد حذاً فمات في الحد فإنه لا دية له.

The book of Husayn Bin Saeed, and 'Al Nawadir' –

'Amir Al-Momineen<sup>-asws</sup> judged that the one who is whipped a legal penalty, so he dies during the legal punishment, there is no wergild for him'.<sup>251</sup>

13- ين، كتاب حسين بن سعيد و النوادر عن علاء عن محمد قال: سألته عن الرجل يوجد و عليه الحدود أحدها القتل

The book of Husayn Bin Saeed, and 'Al Nawadir' – from A'laa, from Muhammad who said,

'I asked him<sup>-asws</sup> about the man found (committing adultery), and upon him are the legal punishments, one of these is being killed'.

قَالَ كَانَ عَلِيٌّ ع يُعِيْمُ عَلَيْهِ الْحُدُودَ قَبْلَ الْقَتْلِ ثُمَّ يَقْتُلُ وَ لَا تُخَالِفُ عَلِيًّا.

He<sup>-asws</sup> said: 'Ali<sup>-asws</sup> had established the legal penalties upon him before the killing, then he was killed, and do not oppose Ali<sup>-asws</sup>'.<sup>252</sup>

14- نوادر الراوندي، بإسناده إلى موسى بن جعفر عن أبيه عن علي ع أنه وجد رجلاً مع امرأة أصابها فرفع إلى علي بن أبي طالب ع فقال هي امرأتني تزوجتها فسبلت المرأة فسكتت فأوما إليها بغض القوم أن فولي نعم و أوما إليها بغض القوم أن فولي لا فقالت نعم

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

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>: 'A man was found with a woman he had attained (from) her. It was raised to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He said, 'She is

<sup>250</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 11

<sup>251</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 12

<sup>252</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 13

my wife. I had married her!’ The woman was asked. She was silent. One of the people gestured towards her, ‘Say yes!’, and one of the people gestured towards her, ‘Say no!’ She said, ‘Yes’.

فَدَرَأَ عَلِيٌّ عَ الْحَدَّ عَنْهُمَا وَ عَزَلَ عَنْهُ الْمَرْأَةُ حَتَّى نَجِيَءَ بِالْبَيِّنَةِ أَنَّهَا امْرَأَتُهُ

Ali<sup>-asws</sup> staved the legal penalty from both of them and isolated the woman away from him until he comes with the proof that she is his wife’.

وَ قَالَ تَزَوَّجَ رَجُلٌ امْرَأَةً ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا فَجَهِلَ فَوَاقَعَهَا وَ طَلَّقَ أَنَّ عَلَيْهَا الرَّجْعَةَ فَرَفَعَ إِلَى عَلِيٍّ عَ فَدَرَأَ عَنْهُ الْحَدَّ بِالشَّبِيهِةِ الْحَبِيرِ.

And he said: ‘A man married a woman, then divorced her before he had entered her. He ignored and had sex with her, and he thought that the (right of) return is to her. It was raised to Ali<sup>-asws</sup>. He<sup>-asws</sup> staved the legal penalty away from him due to the doubt’ – the Hadeeth”<sup>.253</sup>

وَ قَالَ عَلِيٌّ عَ فِي الْمَكْرَهِ لَا حَدَّ عَلَيْهَا وَ عَلَيْهِ مَهْرٌ مِثْلِهَا.

And Ali<sup>-asws</sup> said regarding the forced one (raped): ‘There is no legal penalty upon her, and upon him is a dower similar to her”<sup>.254</sup>

وَ قَالَ جَعْفَرُ الصَّادِقُ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَ قَالَ: لَا يَصْلُحُ الْحُكْمُ وَ لَا الْحُدُّ وَ لَا الْجُمُعَةُ إِلَّا بِإِمَامٍ.

And he said, ‘Ja’far Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having: ‘Neither the ruling, nor the legal penalty, nor the Friday Salat is correct except with an Imam<sup>-asws</sup>’<sup>.255</sup>

<sup>253</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 14 a

<sup>254</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 14 b

<sup>255</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 81 H 14 c

## CHAPTER 82 – THE REPRIMAND AND ITS LIMIT, AND THE DISCIPLINE AND ITS LIMIT

1- ع، علل الشرائع عن ابن الوليد عن الصَّفَّارِ عن ابنِ مَعْرُوفٍ عن عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ التَّعْزِيرُ

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The reprimand?'

فَقَالَ دُونَ الْحَدِّ

He<sup>-asws</sup> said: 'Below the legal penalty'.

قَالَ قُلْتُ دُونَ ثَمَانِينَ

He (the narrator) said, 'I said, 'Below eighty (lashes)?'

قَالَ فَقَالَ لَا وَ لَكِنَّهُ دُونَ الْأَرْبَعِينَ فَإِنَّهَا حَدُّ الْمَمْلُوكِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'No, but below forty, for it is a legal penalty of the slaves'.

قَالَ قُلْتُ وَ كَمْ ذَلِكَ

He (the narrator) said, 'I said, 'And how much is that?'

قَالَ عَلَى قَدْرِ مَا يَرَاهُ الْوَالِي مِنْ ذَنْبِ الرَّجُلِ وَ قُوَّةِ بَدَنِهِ.

He<sup>-asws</sup> said: 'Based upon what the ones in charge views the sin of the man and strength of his body"<sup>256</sup>

2- سن، المحاسن عن بعض أصحابنا عن عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنِ الْأَدَبِ عِنْدَ الْغَضَبِ.

(The book) 'Al Mahasin' – from one of our companions, from Ali Bin Asbat raising it, said,

'Rasool-Allah<sup>-saww</sup> prohibited from the disciplining during the anger"<sup>257</sup>

3- سن، المحاسن عن التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَلَغَ حَدًّا فِي عَثْرٍ حَدِّ فَهُوَ مِنَ الْمُعْتَدِينَ.

<sup>256</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 82 H 1

<sup>257</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 82 H 2

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who reaches in penalising regarding no penalty, he is from the transgressors''.<sup>258</sup>

4- ضا، فقه الرضا عليه السلام التَّغْزِيرُ مَا بَيْنَ بَضْعَةِ عَشْرٍ سَوْطاً إِلَى تِسْعَةِ وَ ثَلَاثِينَ وَ النَّادِيْبُ مَا بَيْنَ ثَلَاثَةِ إِلَى عَشْرَةٍ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'The reprimand is what is between some ten lashes to thirty-nine lashes, and the disciplining is what is between three to ten''.<sup>259</sup>

5- ين، كتاب حسين بن سعيد و النوادر عن إسحاق بن عمار قال: سألت أبا إبراهيم ع عن التَّغْزِيرِ قُلْتُ كَمْ هُوَ

The book of Husayn Bin Saeed, 'Al Nawadir' – from Is'haq Bin Ammar who said,

'I asked Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) about the reprimand. I said, 'How much is it?'

قَالَ مَا بَيْنَ الْعَشْرَةِ إِلَى الْعِشْرِينَ.

He<sup>-asws</sup> said: 'What is between the ten to the twenty''.<sup>260</sup>

6- الْهَدَايَةُ، وَ أَكْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ يُؤَدَّبُ فَإِنْ عَادَ يُؤَدَّبُ وَ لَيْسَ عَلَيْهِ الْقَتْلُ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيْتَةِ يُؤَدَّبُ فَإِنْ عَادَ أُدْبَ فَإِنْ عَادَ قُتِلَ.

(The book) 'Al Hidayah' –

'And consumer of the dead, and the blood, and the pig meat will be disciplines. If he repeats, he will be disciplined, and the killing isn't regarding it; and consumer of the interest after the proof will be disciplined. If he repeats, he will be disciplined. If he repeats, he will be killed''.<sup>261</sup>

<sup>258</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 82 H 3

<sup>259</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 82 H 4

<sup>260</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 82 H 5

<sup>261</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 82 H 6

## CHAPTER 83 – THE SLANDER, AND THE VULGARITY, AND THE IMMORALITY

الآيات النور إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ إِلَى قَوْلِهِ تَعَالَى أَوْلَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ.

The Verses of (Surah) Al Noor: **Surely those who are coming with the falsehood are a group from you. [24:11]** – up to Words of the Exalted: **They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26].**

فس، تفسير القمي قَوْلُهُ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ إِنَّ الْعَامَّةَ رَوَتْ أَنَّهَا نَزَلَتْ فِي عَائِشَةَ وَ مَا رُمِيَتْ بِهِ فِي عَزْوَةِ نَبِيِّ الْمُصْطَلِقِ مِنْ خُرَاعَةٍ وَ أَمَّا الْخَاصَّةُ فَإِنَّهُمْ رَوَوْا أَنَّهَا نَزَلَتْ فِي مَارِيَةَ الْقُبَيْطِيَّةِ وَ مَا رَمَتْهَا بِهِ عَائِشَةُ

**Note:** Tafseer Al-Qummi – His<sup>azwj</sup> Words: **Surely those who are coming with the falsehood [24:11].** – ‘The general Muslims are reporting that it was Revealed regarding Ayesha and what she had been accused with during the military expedition of the clan of Al-Mustaliq, from Khuza’a; and as for the special ones (Shias), they are reporting that it was Revealed regarding Mariah Qibtiyya and what she had been accused with by Ayesha’. (please see Vol 20 for details)

1- ل، الخصال عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ وَالْمُفْجِسُونَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَجِّسَ.

(The book) ‘Al Khisaal’ – from Abu Hureyra who said,

‘The Prophet<sup>saww</sup> said: ‘Beware of the immorality, for Allah<sup>azwj</sup> Mighty and Majestic does not Love the immoral, the deliberately obscene’’.<sup>262</sup>

2- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ قَالَ رُوِيَ عَنِ ابْنِ أَبِي عُمَانَ عَنْ مُوسَى الْمُؤَوِّزِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ يُفْسِدْنَ الْقَلْبَ وَ يُبْنِنُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُبْنِي الْمَاءُ الشَّجَرَ اسْتِمَاعُ اللَّهْوِ وَ الْبَدَاءُ وَ إِيْتِيَانُ بَابِ السُّلْطَانِ وَ طَلَبُ الصَّيْدِ.

(The book) ‘Al Khisaal’ – from his father, from Ahmad Bin Idrees, from Al Ashary who said, ‘It is reported from Ibn Abu Usman, from Musa Al Marouzy,

‘From Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Four (traits) corrupt the heart and grown the hypocrisy in the heart just as the water grows the tree – listening to the vanities, and the obscenity, and going to a door of the ruler, and seeking the prey (hunting)’’.<sup>263</sup>

3- ل، الخصال عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَدِيَّ السَّائِلَ الْمُلْجِفَ.

(The book) ‘Al Khisaal’ – from Abu Hureyra,

<sup>262</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 1

<sup>263</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 2



‘From the Prophet<sup>-saww</sup> having said: ‘Allah<sup>-azwj</sup> Hates the immoral, the obscene, the insistent beggar’’.<sup>264</sup>

4- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته كُنْ لِلَّهِ يَا بُنَيَّ عَامِلًا وَ عَنِ الْخِنَاءِ زَجُورًا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Amon what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Be a worker for Allah<sup>-azwj</sup>, and rebuked from the obscenity’’.<sup>265</sup>

5- ما، الأماالي للشيخ الطوسي عن ابن عمر قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ الْحَيَّ الْمُتَعَفِّفَ وَ يُبْغِضُ الْبَدِيَّ السَّائِلَ الْمُلْجِفَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Ibn Umar who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Loves the bashful, the chaste, and He<sup>-azwj</sup> Hates the obscene, the insistent beggar’’.<sup>266</sup>

6- ما، الأماالي للشيخ الطوسي عن أنس بن مالك قَالَ قَالَ رَسُولُ اللَّهِ ص مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ إِلَّا شَانَهُ وَ لَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Anas Bin Malik who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘The immorality will not be in anything at all except it would disgrace it, nor will the bashfulness be in in anything at all except it would adorn it’’.<sup>267</sup>

7- ع، علل الشرائع في حُطْبَةِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فَرَضَ اللَّهُ اجْتِنَابَ قَذْفِ الْمُحْصَنَاتِ حَجَبًا عَنِ اللَّعْنَةِ.

(The book) ‘Ilal Al Sharaie’ –

‘In a sermon by Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> has Obligated shunning slandering the married women as a veil from the Curse’’.<sup>268</sup>

8- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل محمد بن سنان عن الرضا ع حَرَّمَ اللَّهُ قَذْفَ الْمُحْصَنَاتِ لِمَا فِيهِ مِنْ إفسَادِ الْأَنْسَابِ وَ نَفْيِ الْوَلَدِ وَ إِبْطَالِ الْمَوَارِيثِ وَ تَرْكِ التَّزْوِجِ وَ ذَهَابِ الْمَعَارِفِ وَ مَا فِيهِ مِنَ الْمَسَاوِي وَ الْعِلَلِ الَّتِي تُؤَدِّي إِلَى فسادِ الْخَلْقِ.

(The books) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup>, in ‘Ilal’ of Muhammad Bin Sinan,

‘From Al-Reza<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> has Prohibited slandering the married women due to what is in it from the corruption of the lineages, and negation of the child, and invalidation of the inheritances, and neglecting the upbringing, and elimination of acquaintances, and what is in if from the evil deeds, and the cause which leads to corruption of the people’’.<sup>269</sup>

<sup>264</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 3

<sup>265</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 4

<sup>266</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 5

<sup>267</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 6

<sup>268</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 7

<sup>269</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 8

9- شي، تفسير العياشي عن مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ هُمْ عَذَابُ أَلِيمٍ الدُّبُوثُ مِنَ الرِّجَالِ وَ الْفَاحِشُ الْمُتَفَحِّشُ وَ الَّذِي يَسْأَلُ النَّاسَ وَ فِي يَدِهِ طَهْرٌ غَنِيٌّ.

Tafseer Al Ayyashi – from Muhammad Al Halby who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three, neither will Allah<sup>-azwj</sup> Look at them on the Day of Qiyamah nor will He<sup>-azwj</sup> Purify them, and for them is painful Punishment – the cuckold from the men, and the immoral deliberately being obscene, and the one who begs the people in his hand is apparent riches’.<sup>270</sup>

10- شي، تفسير العياشي عن سُلَيْمِ بْنِ قَيْسِ الْأَهْلَابِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَدِيٍّ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ لَهُ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لِعَيْتَةٍ أَوْ شَرِكِ شَيْطَانٍ

Tafseer Al Ayyashi – from Suleym Bin Qays Al Hilali –

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘Allah<sup>-azwj</sup> has Prohibited the Paradise unto every immoral, obscene, of little shame, not caring what he says and what is said regarding him. If you were to investigate him, you will not find him except as a bastard, or an associate of Satan<sup>-la</sup>’.

قِيلَ يَا رَسُولَ اللَّهِ ص وَ فِي النَّاسِ شَرِكُ شَيْطَانٍ

It was said, ‘O Rasool-Allah<sup>-sawww</sup>, and among the people there is an associate of Satan<sup>-la</sup>?’

قَالَ أَوْ مَا تَقْرَأُ قَوْلَ اللَّهِ تَعَالَى وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ.

He<sup>-sawww</sup> said: ‘Or have you not read Words of Allah<sup>-azwj</sup> the Exalted: **and participate in their wealth and their children [17:64]**’.<sup>271</sup>

11- ين، كتاب حسين بن سعيد و النوادر عن عُثْمَانَ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ سُلَيْمِ بْنِ مَثَلَةَ وَ زَادَ فِي آخِرِهِ قِيلَ أَيْ يَكُونُ مَنْ لَا يُبَالِي مَا قَالَ وَ مَا قِيلَ لَهُ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Usman Bin Isa, from Umar Bin Uzina, from Suleym,

‘Similar to it, and there is an increase in its end, ‘It was said, ‘Can there be one who does not care what he says and what is said regarding him?’

فَقَالَ نَعَمْ مَنْ تَعَرَّضَ لِلنَّاسِ فَقَالَ فِيهِمْ وَ هُوَ يَعْلَمُ أَنَّهُمْ لَا يَرْكُونُهُ فَذَلِكَ الَّذِي لَا يُبَالِي مَا قَالَ وَ مَا قِيلَ لَهُ.

He<sup>-sawww</sup> said: ‘He<sup>-sawww</sup> said: ‘Yes! One who exposes to the people, so he says regarding them while he knows they are not committing it, so that is the one who does not care what he says and what is said regarding him’.<sup>272</sup>

<sup>270</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 9

<sup>271</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 10

<sup>272</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 11

12- ين، كتاب حسين بن سعيد و النوادر عن ابن محبوب عن ابن رباب عن الحذاء عن أبي عبد الله ع قال: الحياء من الإيمان و الإيمان في الجنة و البداء من الجفا و الجفا في النار.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ibn Mahboub, from Ibn Ri'ab, from Al Haza'a,

'From Abu Abdullah<sup>-asws</sup> having said: 'The bashfulness is from the Eman, and the Eman is in the Paradise, and the obscenity is from the rudeness, and the rudeness is in the Fire''.<sup>273</sup>

13- ين، كتاب حسين بن سعيد و النوادر عن علي بن النعمان عن ابن شمر عن جابر عن أبي عبد الله ع قال قال رسول الله ص إن الله يحب الحبيي الخليم العبي المتعفف ألا و إن الله يبغض الفاحش البذي السائل الملحف.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ali Bin Al Numan, from Ibn Shimr, from Jabir,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Loves the bashful, the lenient, the virtuous. Indeed, and Allah<sup>-azwj</sup> Hates the immoral, the obscene, the insistent beggar''.<sup>274</sup>

14- ين، كتاب حسين بن سعيد و النوادر عن محمد بن سنان عن ابن مسكان عن الصبيح عن أبي عبد الله ع قال: إن الحياء و العفاف و العبي عي اللسان لا عي القلب من الإيمان و الفحش و البداء و السلاطة من النفاق.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Muhammad Bin Sinan, from Ibn Muskan, from Al Sayqal,

'From Abu Abdullah<sup>-asws</sup> having said: 'The bashfulness, and the chastity, and the hesitancy, hesitancy of the tongue and not hesitancy of the heart, is from the Eman, while the immorality, and the obscenity, and the insolence is from the hypocrisy''.<sup>275</sup>

15- الهداية، قال رسول الله ص اجتنبوا السبع الموبقات التي كبرها الله إلى أن قال و قدف المحصنات العافلات المؤمنات.

(The book) 'Al Hidayah' –

'Rasool-Allah<sup>-saww</sup> said: 'Shun seven destructive sins – the association (Shirk) with Allah<sup>-azwj</sup>' – up to he<sup>-saww</sup> said: 'And slandering the married women, *married women, the unaware Momiinat, [24:23]*'.<sup>276</sup>

<sup>273</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 12

<sup>274</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 13

<sup>275</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 14

<sup>276</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 83 H 15

## CHAPTER 84 – THE CUCKOLD AND THE PIMP

1- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ السِّنْدِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ شُرَيْبِ بْنِ الْوَيْشِيِّ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ لَيُوجَدُ رِيحُهَا مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ وَ لَا يَجِدُهَا عَاقٌّ وَ لَا دُيُوثٌ

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Al Ashari, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam, from Muhammad Bin Fuzeyl, from Shureys Al Wabishy, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The Paradise, its aroma will be felt from a travel distance of five hundred years, and it will neither be felt by one disobedient (to the parents) nor a cuckold'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الدُّيُوثُ

It was said, 'O Rasool-Allah<sup>-saww</sup>! And what is the cuckold?'

قَالَ الَّذِي تَزْنِي امْرَأَتُهُ وَ هُوَ يَعْلَمُ.

He<sup>-saww</sup> said: 'The one whose wife commits adultery while he knows (and lets it happen)'.<sup>277</sup>

2- ل، الخصال عَنِ النَّبِيِّ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ كَفَرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةَ الْفَتَاتِ وَ السَّاحِرِ وَ الدُّيُوثِ الْحَبِيرِ.

(The book) 'Al Khisaal' –

'From the Prophet<sup>-saww</sup> in a bequest to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Ten from this community are committing Kufr with Allah<sup>-azwj</sup> the Magnificent – the gossiper, and the sorcerer, and the cuckold' – the Hadeeth".<sup>278</sup>

3- ن، عيون أخبار الرضا عليه السلام عَنِ الْوَرَّاقِ عَنِ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ أَبِي جَعْفَرِ الثَّانِي عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَقْنَا أُسْرِي بِي رَأَيْتُ امْرَأَةً تُحْرِقُ وَجْهَهَا وَ يَدَاهَا وَ هِيَ تَأْكُلُ أَنْعَاءَهَا وَ أَنَّمَا كَانَتْ قَوَادَةَ الْحَبِيرِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – from Al Warraq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-saww</sup>, I<sup>-saww</sup> saw a woman her face and her hands burning, and she was eating her own intestines, and she used to be a female pimp – the Hadeeth".<sup>279</sup>

<sup>277</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 1

<sup>278</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 2

<sup>279</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 3

4- ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ عَدَّةٍ مِنْ أَصْحَابِنَا عَنِ ابْنِ أَسْبَاطٍ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: حُرِّمَتِ الْجَنَّةُ عَلَى ثَلَاثَةِ النَّمَامِ وَ مُدْمِنِ الْخَمْرِ وَ الدُّبُوثِ وَ هُوَ الْفَاجِرُ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from a number of our companions, from Ibn Asbat,

'From Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup> having said: 'The Paradise is forbidden unto three – the gossip, and habitual of wine, and the cuckold, and he is the immoral''<sup>280</sup>.

– سن، المحاسن عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ وَ أَطْرُقُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ سَعْدِ بْنِ أَبِي جَعْفَرٍ ع قِيلَ لَهُ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْوَأَصِلَةَ وَ الْمُؤْصُولَةَ

(The book) 'Al Mahasin' – from Ali Bin Abdullah, and I think Muhammad Bin Abdullah, from Abdulrahman Bin Abu Hashim, from Abu Khadeeja, from Sa'ad,

'From Abu Ja'far<sup>asws</sup>, it was said to him<sup>asws</sup>, 'It was said to him<sup>asws</sup>, 'It has reached us that Rasool-Allah<sup>saww</sup> cursed the 'Waasila' and the 'Mowsola'.

5 قَالَ إِنَّمَا لَعَنَ رَسُولُ اللَّهِ ص الْوَأَصِلَةَ الَّتِي تَزْنِي فِي شَبَابِهَا فَلَمَّا أَنْ كَبُرَتْ كَانَتْ تُقَوِّدُ النِّسَاءَ إِلَى الرِّجَالِ فَبَلَغْنَا أَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْوَأَصِلَةَ وَ الْمُؤْصُولَةَ.

He<sup>asws</sup> said: 'But rather, Rasool-Allah<sup>saww</sup> cursed the 'Waasila', one who commits adultery during her youth. When she gets older, she leads the women to the men. So that is the 'Waasila' and the Mowsola''<sup>281</sup>.

6- سن، المحاسن عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَمْرٍو عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ اللَّهَ يَغَارُ لِلْمُؤْمِنِ فَلْيَغْرَ مَنْ لَا يَغَارُ فَإِنَّهُ مَنكُوسُ الْقَلْبِ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, and someone else from Ibn Fazzal, from Muhammad Bin Yahya, from Giyas,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>: 'Allah<sup>azwj</sup> has Self-esteem for the Momin, so let him have self-esteem. One having no self-esteem, he is of inverted heart''<sup>282</sup>.

7- سن، المحاسن فِي رِوَايَةِ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع يَا أَهْلَ الْعِرَاقِ نُبِئْتُ أَنَّ نِسَاءَكُمْ يُؤَافِينَ الرِّجَالَ فِي الطَّرِيقِ أَمَا تَسْتَحْيُونَ وَ قَالَ لَعَنَ اللَّهُ مَنْ لَا يَغَارُ.

(The book) 'Al Mahasin' – In a report by Giyas Bin Ibrahim,

<sup>280</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 4

<sup>281</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 5

<sup>282</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 6

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said: ‘O people of Al Iraq! I<sup>-asws</sup> have been informed that your women are meeting the men in the road! Are you not ashamed, and Allah<sup>-saww</sup> has Cursed one having not self-esteem?’<sup>283</sup>

8- سن، المحاسن عن أحمد بن محمد بن محبوب عن رجل عن أبي عبد الله ع قال قال رسول الله ص كان إبراهيم ع عبوراً و جدع الله أنف من لا يعار.

(The book) ‘Al Mahasin’ – from Ahmad Bin Muhammad, from Ibn Mahboub, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Ibrahim<sup>-as</sup> was a man of self-esteem, and Allah<sup>-azwj</sup> Stumps the nose of the one having not self-esteem’.<sup>284</sup>

9- سن، المحاسن عن القاسم بن عروة عن عبد الحميد عن محمد بن مسلم عن أبي جعفر ع قال: ثلاثة لا يقبل الله لهم صلاة منهم الذي ينجس بامرأته.

(The book) ‘Al Mahasin’ – from Al Qasim Bin Urwah, from Abdul Hameed, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Three, Allah<sup>-azwj</sup> will not Accept any Salat from them – the cuckold who is being immoral with his wife (with others)’.<sup>285</sup>

10- سن، المحاسن في رواية محمد بن قيس عن أبي جعفر ع قال سمعته يقول عرض إبليس لنوح ع و هو قائم يصلي فحسده على حسن صلته فقال يا نوح إن الله عز وجل خلق جنّة عدن و غرس أشجارها و اتخذ قصورها و شق أنهارها ثم أطلع عليها فقال قد أفلح المؤمنون ألا و عزتي لا يسكنها ديوث.

(The book) ‘Al Mahasin’ – in a report by Muhammad Bin Qays,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘Iblees<sup>-la</sup> presented to Noah<sup>-as</sup> while he<sup>-as</sup> was standing praying Salat. He<sup>-la</sup> envied him<sup>-as</sup> upon the excellence of his<sup>-as</sup> Salat. He<sup>-la</sup> said, ‘O Noah<sup>-as</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Created the Garden of Eden and Planted its trees, and Took its castles, and Furrowed its rivers! Then He<sup>-azwj</sup> Notified upon it. He<sup>-azwj</sup> Said: “**The Mominoun have succeeded [23:1].** Indeed! By My<sup>-azwj</sup> Might! A cuckold will not dwell in it!”<sup>286</sup>

11- ضا، فقه الرضا عليه السلام لعن النبي ص المتعافل عن زوجته و هو الديوث و قال ص اقتلوا الديوث.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – ‘The Prophet<sup>-saww</sup> cursed the one pretending to be unaware of his wife, and he is the cuckold, and he<sup>-saww</sup> said: ‘Kill the cuckold!’<sup>287</sup>

12- ضا، فقه الرضا عليه السلام إن قامت البينة على قواد جلد خمسة و سبعين و نفي عن المصر الذي هو فيه.

<sup>283</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 7

<sup>284</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 8

<sup>285</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 9

<sup>286</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 10

<sup>287</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 11

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'If the proof is established upon a pimp, he would be whipped seventy-five (lashes), and he will be exiled from the city which he is currently in'.<sup>288</sup>

وَرُوي النَّبِيُّ هُوَ الْحَبْسُ سَنَةً أَوْ يَتُوبُ.

And it is reported: 'The exiling, it is the imprisonment for a year of the repents'.<sup>289</sup>

13- شي، تفسير العباسي عن مُحَمَّدِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُرَكِّبُهُمْ وَهُمْ عَذَابُ أَلِيمٍ الدُّيُوتُ مِنَ الرِّجَالِ وَالْفَاحِشُ الْمُتَفَحِّشُ وَالَّذِي يَسْأَلُ النَّاسَ وَفِي يَدِهِ ظَهْرُ غَيٍّ.

Tafseer Al Ayyashi – from Muhammad Al Halby who said,

'Abu Abdullah<sup>-asws</sup> said: 'Three **neither will Allah be Speaking to them, nor will He Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]** – the cuckold from the men, and the immoral deliberately being obscene, and the one who begs the people while in his hand are apparent riches'.<sup>290</sup>

14- نَوَادِرُ الرَّاؤِنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ جَنَّةَ عَدْنٍ خَلَقَ لِبَنَاتِهَا مِنْ ذَهَبٍ يَتَلَأَلُ وَ مِنْسِكٍ مَدُوفٍ ثُمَّ أَمَرَهَا فَاهْتَرَّتْ وَ نَطَقَتْ فَقَالَتْ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ فَطُوبَى لِمَنْ قَدِرَ لَهُ دُخُولِي

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

'From Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When Allah<sup>-azwj</sup> Created the Garden of Eden, He<sup>-azwj</sup> Created its brick from shiny gold, and cardamom musk, then He<sup>-azwj</sup> Commanded it, so it shuddered and spoke. It said: 'You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, the Living, the Eternal, so beatitude is for the one You<sup>-azwj</sup> has Determined for him to enter me!'

قَالَ اللَّهُ تَعَالَى وَ عَزَّتِي وَ جَلَالِي وَ ارْتِفَاعِ مَكَانِي لَا يَدْخُلُكَ مُدْمِنٌ حَمْرٍ وَ لَا مُصِرٌّ عَلَى رَبَا وَ لَا فَتَاتٌ وَ هُوَ النَّمَامُ وَ لَا دُبُوتٌ وَ هُوَ الَّذِي لَا يَغَارُ وَ يُجْتَمَعُ فِي بَيْتِهِ عَلَى الْفُجُورِ الْحَدِيثِ.

Allah<sup>-azwj</sup> the Exalted Said: 'By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty, and Loftiness of My<sup>-azwj</sup> Position! Neither will one habitual of wine enter you, nor one persisting upon interest (usury), nor a 'Qattat', (and he is a gossip), nor a cuckold, (and he is the one having no self-esteem for him and he gathers in his house upon the immoralities)!' – the Hadeeth'.<sup>291</sup>

<sup>288</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 12 a

<sup>289</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 12 b

<sup>290</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 13

<sup>291</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 84 H 14

## CHAPTER 85 – LEGAL PENALTY OF THE SLANDER, AND THE DISCIPLINING REGARDING THE INSULT AND ITS RULINGS

الآيات النور و الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ إِلَى قَوْلِهِ تَعَالَى هُمُ الْكَاذِبُونَ.

The Verses – (Surah) Al Noor: **And those who slander the chaste women then do not come with four witnesses, [24:4]** – up to Words of the Exalted: **they are the liars [24:13]**.

1- فس، تفسير القمي عن أبيه عن حماد عن حريز عن أبي عبد الله ع قال: القاذف يجلد ثمانين جلدة و لا يُقبل لهم شهادة أبداً إلا بعد التوبة أو يكذب نفسه و إن شهد ثلاثة و أبي واحد يجلد الثلاثة و لا يُقبل شهادتهم حتى يقول أربعة رأينا مثل الميل في المكحلة و من شهد على نفسه أنه زنى لم يُقبل شهادته حتى يُعيدها أربع مرات.

Tafseer Al Qummi – from his father, from Hammad, from Hareez,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The slanderer will be whipped eighty lashes and no testimony will accepted for them, ever, except after the repentance, or he belies himself; and if three were to testify and one refuses, the three will be whipped and their testimonies will not be accepted until the four say, ‘We saw like the needle into the kohl container’; and one who testified upon himself that he has committed adultery, his testimony is not accepted until he repeats it four times’’.<sup>292</sup>

2- ب، قرب الإسناد عن البراز عن أبي البخترى عن جعفر عن أبيه ع أن علياً ع أتى برجل وقع على جارية امرأته فحملت فقال الرجل وهبها لي فأنكرت المرأة

(The book) ‘Qurb Al Asnaad’ – from Al Bazzaz, from Abu Al Bakhtari,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup> was brought a man who had fallen (had sex) with a slave girl of his wife. She became pregnant. The man said, ‘She had gifted her to me’. The wife denied.

فقال ع لتأتي بالشهود أو لأرجمتك بالحجارة

He<sup>-asws</sup> said: ‘Either you come to me with the witnesses of I<sup>-asws</sup> shall have you pelted with the stones!’

فلما رأت المرأة ذلك اعترفت فجلدها علي الحد.

When the wife saw that, she acknowledged, so Ali<sup>-asws</sup> whipped her the legal penalty’’.<sup>293</sup>

<sup>292</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 1

<sup>293</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 2



3- ب، قرب الإسناد بهذا الإسناد قال: كَانَ عَلِيٌّ لَمْ يَكُنْ يُجَدُّ بِالْتَّعْرِيزِ حَتَّى تَأْتِيَ بِالْفَرْيَةِ الْمَصْرَحَةِ يَا زَانَ [زَانِي] أَوْ يَا ابْنَ الزَّانِيَةِ أَوْ لَسْتِ لِأَيْكَ.

(The book) 'Qurb Al Asnaad' – by this chain, said,

'Ali<sup>-asws</sup> did not happen to apply the legal penalty for the insinuation until he<sup>-asws</sup> was brought the explicit libel, 'O adulterer', or 'O son of the adulteress' or 'You aren't for your father'<sup>.294</sup>

4- ب، قرب الإسناد عَنِ الْبِزْزَارِ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: حَدُّ الرَّائِي أَشَدُّ مِنْ حَدِّ الْفَازِفِ وَ حَدُّ الشَّارِبِ أَشَدُّ مِنْ حَدِّ الْفَازِفِ.

(The book) 'Qurb Al Asnaad' – from Al Bazzaz, from Abu Al Bakhtary,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Legal penalty of the adulterer is severer than legal penalty of the slanderer, and legal penalty of the drinking (of wine) is severer than legal penalty of the slanderer'<sup>.295</sup>

5- ب، قرب الإسناد بهذا الإسناد عَنْ عَلِيٍّ ع قَالَ: لَيْسَ فِي كَلَامِ قِصَاصٍ.

(The book) 'Qurb Al Asnaad' – by this chain,

'From Ali<sup>-asws</sup> having said: 'There is no retaliation regarding speech'<sup>.296</sup>

6- ب، قرب الإسناد عَنْ عَلِيٍّ ع عَنْ أَخِيهِ ع قَالَ: يُجَلَّدُ الرَّائِي أَشَدَّ الْجَلْدِ وَ جَلْدُ الْمُفْتَرِي بَيْنَ الْجَلْدَيْنِ.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'The adulterer will be whipped the severest whipping, and the fabricator will be whipped between the two whippings'<sup>.297</sup>

7- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنِ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا سئِلَتِ الْمَرْأَةُ مَنْ فَجَرَ بِكِ فَقَالَتْ فُلَانٌ ضَرَبْتُ حَدَّيْنِ حَدًّا لِفَرْيَتِهَا عَلَى الرَّجُلِ وَ حَدًّا لِمَا أَقْرَتْ عَلَى نَفْسِهَا.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'When the woman is asked, 'Who had been immoral with you?' She said, 'So and so'. She would be struck two legal penalties – a legal penalty of her libel upon the man, and a legal penalty for what she had acknowledged of upon herself'<sup>.298</sup>

8- ع، علل الشرائع عَنْ أَبِيهِ عَنِ الْحُمَيْرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ صَفْوَانَ عَنِ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ قَالَ لِأَمْرَأَتِهِ مَا أَتَيْتِي وَ أَنْتِ عَذْرَاءُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ قَدْ تَذَهَبَ الْعُدْرَةُ مِنْ غَيْرِ جَمَاعٍ.

<sup>294</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 3

<sup>295</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 4

<sup>296</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 5

<sup>297</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 6

<sup>298</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 7

(The book) 'Ilal Al Sharaie' – from his father, from Al Himeyri, from Ibn Hashim, from Safwan, from Musa Bin Bakr, from Zurara,

'From Abu Ja'far<sup>-asws</sup> regarding a man who said to his wife, 'You did not come to me while you were a virgin'. He<sup>-asws</sup> said: 'There isn't anything upon him, for the virginity can be gone from without having sex'.<sup>299</sup>

9- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ زَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ وَقَعَ عَلَى جَارِيَةٍ لِأُمِّهِ فَأَوْلَدَهَا فَقَدَفَ رَجُلًا ابْنَهَا فَقَالَ يُضْرَبُ الْقَازِفُ الْحَدَّ لِأَنَّهَا مُسْتَكْرَهَةٌ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from one of his companions raising it to,

'Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> was asked about a man who had fallen upon (had sex with) a slave girl of his mother. She gave birth, so the man slandered his son. He<sup>-asws</sup> said: 'The slanderer will be struck the legal penalty because she had been forced (raped)'.<sup>300</sup>

10- ع، علل الشرائع رُوِيَ عَنْ أَبِي جَعْفَرٍ ع فِي قَدْفِ مُحْصَنَةٍ حُرَّةٍ قَالَ يُجْلَدُ ثَمَانِينَ لِأَنَّهُ إِذَا جُلِدَ بِحَقِّهَا.

(The book) 'Ilal Al Sharaie' –

'It is reported from Abu Ja'far<sup>-asws</sup> regarding slandering a free married woman. He<sup>-asws</sup> said: 'He will be whipped eighty (lashes) because he is rather being flogged for her rights'.<sup>301</sup>

11- ع، علل الشرائع عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي عَمِيرٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْحَدَّاءِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلَنِي رَجُلٌ فَقَالَ يَا أَبَا الْحَسَنِ مَا فَعَلَ غَرِيمُكَ قُلْتُ ذَاكَ ابْنُ الْفَاعِلَةِ

(The book) 'Ilal Al Sharaie' – from his father, from Ali, from his father, from Ibn Abu Umeyr, from Abu Al-Hassan Al Haza'a who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>. A man asked me, 'O Abu Al-Hassan! What did your creditor do?' I said, 'That son of the immoral woman!'

فَنَظَرَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع نَظْرًا شَدِيدًا فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّهُ مَجُوسِي يَنْكِحُ أُمَّهُ وَ أُخْتَهُ

Abu Abdullah<sup>-asws</sup> looked at me with a severe look. I said, 'May I be sacrificed for you<sup>-asws</sup>! He is a Magian. He marries his mother and his sister!'

قَالَ أَوْ لَيْسَ ذَلِكَ فِي دِينِهِمْ نِكَاحًا.

He<sup>-asws</sup> said: 'And isn't that (classified as) marriage in their religion?'<sup>302</sup>

<sup>299</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 8

<sup>300</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 9

<sup>301</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 10

<sup>302</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 11

12- ع، علل الشرائع عن ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنِ أَبِي مَرْيَمَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْغُلَامِ لَمْ يَحْتَلِمَ يَفْذِفُ الرَّجُلَ هَلْ يُجْلَدُ

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Al Nazr, from Al Qasim Bin Suleyman, from Abu Maryam Al Ansari who said,

'I asked Abu Ja'far<sup>asws</sup> about the boy who had yet to attain puberty, slandering the man, 'Will he be whipped?'

قَالَ لَا وَ ذَلِكَ لَوْ أَنَّ رَجُلًا فَذَفَ الْغُلَامَ لَمْ يُجْلَدُ.

He said, 'No, and that, even if a man were to slander the boy, he would not be whipped'.<sup>303</sup>

13- ع، علل الشرائع بِهَذَا الْإِسْنَادِ عَنِ النَّضْرِ عَنِ ابْنِ هُمَيْدٍ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَفْذِفُ الْجَارِيَةَ الصَّغِيرَةَ فَقَالَ لَا يُجْلَدُ إِلَّا أَنْ تُكُونَ قَدْ أَذْرَكَتْ أَوْ قَارَبَتْ.

(The book) 'Ilal Al Sharaie' – by this chain, from Al Nazr, from Ibn Humeyd, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the man slandering the young girl. He<sup>asws</sup> said: 'He will not be whipped except if she happens to have attained puberty, or near to''.<sup>304</sup>

14- ب، قرب الإسناد عَنِ الْبُزَّازِ عَنِ أَبِي الْبُخْتَرِيِّ عَنِ جَعْفَرٍ عَنِ أَبِيهِ ع فِي رَجُلٍ قَالَ لِرَجُلٍ يَا شَارِبَ الْخَمْرِ يَا أَكِلَ الْخَنزِيرِ

(The book) 'Qurb Al Asnaad' – from Al Bazzaz, from Abu Al Bakhtary,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding a man who said to a man, 'O drinker of wine, O eater of pig!'

قَالَ لَا حَدَّ عَلَيْهِ وَ لَكِنْ يُضْرَبُ أَسْوَاطًا.

He<sup>asws</sup> said: 'There is no legal penalty upon him, but he will be struck the whip'.<sup>305</sup>

15- ع، علل الشرائع عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ مَهْزَبَانَ عَنِ أَخِيهِ عَلِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ صَفْوَانَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَفْتَرَى عَلَى مَمْلُوكٍ عَزَّرَ لِحُرْمَةِ الْإِسْلَامِ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibrahim Bin Mahziyar, from his father Ali, from Al Husayn Bin Saeed, from Safwan, from Is'haq Bin Ammar, from Abu Baseer who said,

'I heard him<sup>asws</sup> saying: 'One who fabricates upon a slave will be excused for the sanctity of Al Islam''.<sup>306</sup>

<sup>303</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 12

<sup>304</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 13

<sup>305</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 14

<sup>306</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 15

16- ع، علل الشرائع بهذا الإسناد عن علي بن مهزيار عن عثمان بن عيسى عن سماعة قال قال أبو عبد الله ع إن رجلاً لقي رجلاً على عهد أمير المؤمنين ع فقال له إني احتلمت بأمتك

(The book) 'Ilal Al Sharaie' – by this chain, from Ali Bin Mahziyar, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah<sup>-asws</sup> said: 'A man met a man in the era of Amir Al-Momineen. He said to him, 'I have bed-wet with (dreaming about) your mother'.

فَرَفَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِنَّ هَذَا افْتَرَى عَلَيَّ فَقَالَ وَ مَا قَالَ لَكَ قَالَ زَعَمَ أَنَّهُ احْتَلَمَ بِأُمِّي

It was raised to Amir Al-Momineen<sup>-asws</sup>. He said, 'This is a fabrication upon me'. He<sup>-asws</sup> said: 'And what did he say to you?' He said, 'He claimed that he had bed-wet (dreaming about) my mother'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْعَدْلِ إِنَّ شَيْئًا أَقَمْتُهُ لَكَ فِي الشَّمْسِ وَ جَلَدْتَ ظِلَّهُ فَإِنَّ الظُّلَّ مِثْلُ الظِّلِّ وَ لَكِنَّا سَنَضْرِبُهُ إِذْ ذَلِكَ حَتَّى لَا يَعُودَ يُؤْذِي الْمُسْلِمِينَ.

Amir Al-Momineen<sup>-asws</sup> said in the justice: 'If you like I<sup>-asws</sup> can make him stand for you in the sun and whip his shadow, for the dream is like the shadow, but we<sup>-asws</sup> shall be whipping him what that (has happened) until he does not repeat hurting the Muslims"<sup>307</sup>.

17- سنن، المحاسن عن محمد بن علي عن محمد بن أسلم عن الفضل بن إسماعيل الهاشمي عن أبيه قال: سألت أبا عبد الله ع أو أبا الحسن ع عن امرأة زنت فأنث بولك و أقرت عند إمام المسلمين بأنها زانية و أن ولدها ذلك من الزنا و أن ذلك الولد نشأ حتى صار رجلاً فافتري عليه رجل فكم يجلد من افتري عليه

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Muhammad Bin Aslam, from Al Fazl Bin Ismail Al Hashimy, from his father who said,

'I asked Abu Abdullah<sup>-asws</sup>, or Abu Al-Hassan<sup>-asws</sup> about a woman who had committed adultery. She came with a child, and she had acknowledged in the presence of an imam of the Muslims that she had committed adultery, and that child of hers was from the adultery, and that the child had grown until he had become a man. A man fabricated upon him. How many will he whipped, the one who had fabricated upon him?'

قَالَ يُجْلَدُ وَ لَا يُجْلَدُ

He<sup>-asws</sup> said: 'He will be whipped and not be whipped'.

فُلْتُ كَيْفَ يُجْلَدُ وَ لَا يُجْلَدُ

I said, 'How can he be whipped and not be whipped?'

قَالَ مَنْ قَالَ لَهُ يَا وَلَدَ الزَّانَا لَا يُجْلَدُ إِنَّمَا يُعَزَّرُ وَ هُوَ دُونَ الْحَدِّ وَ مَنْ قَالَ يَا ابْنَ الزَّانِيَةِ جَلَدَ الْحَدَّ تَأَمَّ

He<sup>-asws</sup> said: 'One who says to him, 'O son of adultery (bastard) will not be whipped, but rather he would be excused, and it would be below the legal penalty, and one who says, 'O son of the adulteress' will be whipped the complete legal penalty'.

قُلْتُ وَكَيْفَ صَارَ هَكَذَا

I said, 'And did it come to be like this?'

قَالَ لِأَنَّهُ إِذَا قَالَ يَا وَلَدَ الزَّانَا فَقَدْ صَدَقَ فِيهِ وَإِذَا قَالَ يَا ابْنَ الزَّانِيَةِ جُلِدَ الْحَدَّ تَامَةً لِمَرْئِيَّتِهِ عَلَيْهَا بَعْدَ إِظْهَارِ التَّوْبَةِ وَ إِقَامَةِ الْإِمَامِ عَلَيْهَا الْحَدَّ.

He<sup>-asws</sup> said: 'Because when he said, 'O son of the adultery', so there is truthfulness in it, and when he says, 'O son of the adulteress', he will be whipped the complete legal penalty due to his libel upon her after manifestation of the repentant, and the Imam<sup>-asws</sup> will establish the legal penalty upon her"<sup>308</sup>.

18- ضاء، فقه الرضا عليه السلام اعلم يَرْحَمَكَ اللهُ إِذَا قَدَفَ مُسْلِمٌ مُسْلِمًا فَعَلَى الْفَافِزِ ثَمَانُونَ جُلْدَةً فَإِذَا قَدَفَ ذِمِّيٌّ مُسْلِمًا جُلِدَ حَدَّيْنِ حَدًّا لِلْقُدْفِ وَالْحَدُّ الْآخَرُ بِحُزْمَةِ الْإِسْلَامِ وَإِذَا زَنَى الذِّمِّيُّ مُسْلِمَةً قُتِلَا جَمِيعًا.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'Know, may Allah<sup>-azwj</sup> have Mercy on you, when a Muslim slanders a Muslim, upon the slanderer would be eighty lashes. When a Zimmy slanders a Muslim, he will be whipped two legal penalties, a penalty for the slander and another penalty for (violating) sanctity of Al Islam; and when the Zimmy commits adultery with a Muslim woman, they will both be killed"<sup>309</sup>.

وَرُوي إِذَا قَدَفَ رَجُلٌ رَجُلًا فِي دَارِ الْكُفْرِ وَ هُوَ لَا يَعْرِفُهُ فَلَا شَيْءَ عَلَيْهِ لِأَنَّهُ لَا يَجِلُّ أَنْ يُحْسِنَ الظَّنَّ فِيهَا بِأَحَدٍ إِلَّا مَنْ عَرَفَتْ إِيمَانَهُ وَإِذَا قَدَفَ رَجُلًا فِي دَارِ الْإِيمَانِ وَ هُوَ لَا يَعْرِفُهُ فَعَلَيْهِ الْحَدُّ لِأَنَّهُ لَا يَنْبَغِي أَنْ يَظُنَّ بِأَحَدٍ فِيهَا إِلَّا خَيْرًا.

And it is reported, 'When a man slanders a man in the house (country) of Kufr and he does not know him, there is nothing upon him because it is not Permissible for having good thoughts with anyone in it, except the one you know his Eman; and when a man slanders in the house (country) of Eman, and he does not know him, upon him is the legal penalty because it is not befitting to think with anyone in it except good"<sup>310</sup>.

وَرُوي أَنَّ مَنْ ذَكَرَ السَّيِّدَ مُحَمَّدًا ص أَوْ وَاحِدًا مِنْ أَهْلِ بَيْتِهِ الطَّاهِرِينَ ع بِالسُّوءِ وَ بِمَا لَا يَلِيْقُ بِهِمْ وَ الطَّعْنِ فِيهِمْ صَلَوَاتُ اللهِ عَلَيْهِمْ وَجَبَ عَلَيْهِ الْقَتْلُ

And it is reported that the one who mentions with evil, the Seyyid Muhammad<sup>-saww</sup>, or one from People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Purified ones, and with what is not linked with them, and the taunting regarding them<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, the killing is obligated upon him.

<sup>308</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 17

<sup>309</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 18 a

<sup>310</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 18 b

فَإِذَا قَدَفَ حُرٌّ عَبْدًا وَكَانَتْ أُمُّهُ مُسْلِمَةً فَأَتَتْ إِلَى دَارِ الْهِجْرَةِ وَطَأَبَتْ بِحَقِّهَا جِلْدًا وَ إِنْ لَمْ تُطَالِبْ فَلَا شَيْءَ عَلَيْهِ فَإِذَا قَدَفَ الْعَبْدُ الْحُرَّ جِلْدًا ثَمَانِينَ جِلْدَةً

When a free one slanders a slave, and his mother were a Muslim, so she comes to the house of emigration and seeks her right, he would be whipped, and if she does not seek, there is nothing upon him. When the slave slanders the free one, he would be whipped eighty lashes.

وَ إِذَا تَقَادَفَ رَجُلَانِ لَمْ يُجْلَدْ أَحَدٌ مِنْهُمَا لِأَنَّ لِكُلِّ وَاحِدٍ مِنْهُمَا مِثْلَ مَا عَلَيْهِ وَ إِذَا قَدَفَ الرَّجُلُ الْمُسْلِمَ الدِّمِيَّ لَمْ يُجْلَدْ وَ إِذَا قَدَفَتِ الْمَرْأَةُ الرَّجُلَ جِلْدًا ثَمَانِينَ جِلْدَةً.

And when two men slander each other, no one from them would be penalised, because for each one of them would be what is against him; and when the Muslim man slanders the Zimmy, he will not be whipped; and when the woman slanders the man, she would be whipped eighty lashes”<sup>311</sup>

19- قب، المناقب لابن شهر آشوب أبي إلى عمر بن الخطاب و امرأة فقال الرجل لها يا زانية فقالت أنت أذنى مني فأمر بأن يجلدًا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘They came to Umar with a man and a woman. The man said to her, ‘O adulteress!’ She said, ‘You are more of an adulterer than me!’ He ordered both to be whipped.

فَقَالَ عَلِيٌّ ع لَا تَعْجَلُوا عَلَى الْمَرْأَةِ حَدَّانِ وَ لَيْسَ عَلَى الرَّجُلِ شَيْءٌ مِنْهَا حَدٌّ لِفِرْيَتِهَا وَ حَدٌّ لِإِقْرَارِهَا عَلَى نَفْسِهَا لِأَنَّهَا قَدَفَتْهُ إِلَّا أَنَّهَا تُضْرَبُ وَ لَا تُضْرَبُ بِهَا الْغَايَةَ.

Ali<sup>-asws</sup> said: ‘Do not be hasty! There are two legal penalties upon the woman, and there isn’t anything from it upon the man – a legal penalty for her fabrication and a legal penalty for her acknowledgment upon herself, because she slandered him, except she will be whipped and will not be whipped to the peak”<sup>312</sup>

20- ين، كتاب حسين بن سعيد و النوادر عن ابن يسار عن أبي عبد الله ع قال: إِنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى رَسُولَ اللَّهِ ص فَقَالَ إِنَّ امْرَأَتِي قَدَفَتْ جَارِيَتِي

The book of Husayn Bin Saeed, and ‘Al Nawadir’, from Ibn Yasaar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man from the Helpers came to Rasool-Allah<sup>-saww</sup>. He said, ‘My wife has slandered my slave girl!’

فَقَالَ مُرَبِّهَا تُصَبِّرْ نَفْسَهَا لَهَا وَ إِلَّا أَقْتَدَتْ مِنْهَا

He<sup>-saww</sup> said: ‘Instruct her to be patient her self to her or else liberate from her’.

<sup>311</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 18 c

<sup>312</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 19

قَالَ فَحَدَّثَ الرَّجُلُ امْرَأَتَهُ بِقَوْلِ رَسُولِ اللَّهِ فَأَعْطَتْ خَادِمَهَا السُّوْطَ وَ جَلَسَتْ لَهَا فَعَمَّتْ عَنْهَا الْوَلِيدَةَ فَأَعْتَمَهَا وَ أَتَى الرَّجُلُ رَسُولَ اللَّهِ فَخَبَّرَهُ

He<sup>-asws</sup> said: ‘The man narrated to his wife words of Rasool-Allah<sup>-saww</sup>. She gave her servant the whip and sat to her. The young girl excused from it, so she liberated her; and the man came to Rasool-Allah<sup>-saww</sup> and informed him<sup>-saww</sup>.

فَقَالَ لَعَلَّهُ يُكْفَرُ عَنْهَا وَ مَنْ قَدَفَ جَارِيَةً صَغِيرَةً لَمْ يُجْلَدْ.

He<sup>-saww</sup> said: ‘Perhaps it has been atoned from her, and the one who slanders a young slave girl will not be whipped’.<sup>313</sup>

21- ين، كتاب حسين بن سعيد و النوادر عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا قَدَفَ الْعَبْدُ الْحُرَّ جَلَدَ ثَمَانِينَ أَحَدًا الْحَدِّ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When the slave slanders the free, he will be whipped eighty lashes as one legal penalty’.<sup>314</sup>

22- ين، كتاب حسين بن سعيد و النوادر عن ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَضَى أَمِيرُ الْمُؤْمِنِينَ ع أَنَّ الْفُرْيَةَ ثَلَاثٌ إِذَا رَمَى الرَّجُلُ بِالرِّثَا وَ إِذَا قَالَ إِنَّ أُمَّهُ زَانِيَةٌ وَ إِذَا ادَّعَى لِعَبِّ أَبِيهِ وَ حَدَّهُ ثَمَانُونَ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> judged that the libel are three (types) – when the man accuses with the adultery, and when he says that his mother is an adulteress, and when he claims for other than his father, and its legal penalty is eighty (lashes)’.<sup>315</sup>

23- ين، كتاب حسين بن سعيد و النوادر قَالَ أَبِي رَجُلٌ قَدَفَ قَوْمًا وَ هُمْ جُلُوسٌ فِي مَجْلِسٍ وَاحِدٍ يُجْلَدُ حَدًّا وَاحِدًا وَ لَيْسَ لِمَنْ عَفَا عَنِ الْمُفْتَرِي عَلَيْهِ الرُّجُوعُ فِي الْحَدِّ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ –

‘My<sup>-asws</sup> father<sup>-asws</sup> said: ‘A man slandered a people while they were seated in one gathering. He will be whipped one legal penalty and it isn’t for the one who pardons the fabricator, upon him is the retraction regarding the legal penalty.

وَ الْمُفْتَرِي عَلَى الْجَمَاعَةِ إِنْ أَتَوْا بِهِ مُجْتَمِعِينَ جَلَدَ حَدًّا وَاحِدًا وَ إِنْ ادَّعَوْا عَلَيْهِ مُتَفَرِّقِينَ جَلَدَ كُلُّ مُدَّعٍ حَدًّا

And the fabricator upon the congregation if they all come with him, he would be whipped one legal penalty (not one for each person), and if they were to claim separately upon him, he would be whipped a legal penalty for every claimant.

<sup>313</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 20

<sup>314</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 21

<sup>315</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 22

وَالْيَهُودِيَّ وَالنَّصْرَانِيَّ وَالْمَجُوسِيَّ مَتَى قَدَفُوا الْمُسْلِمَ كَانَ عَلَيْهِمُ الْحُدُّ وَالْيَهُودِيَّةُ وَالنَّصْرَانِيَّةُ مَتَى كَانَتْ تَحْتَ الْمُسْلِمِ فَقَدِفَ ابْنُهَا يُحَدُّ الْقَاذِفُ لِأَنَّ الْمُسْلِمَ قَدْ حَصَّنَهَا وَمَنْ قَدَفَ امْرَأَةً قَبْلَ أَنْ يَدْخُلَ بِهَا ضُرِبَ الْحُدُّ وَهِيَ امْرَأَتُهُ.

And the Jew, and the Christian, and the Magian, when they slander the Muslim, upon them would be the legal penalty; and the Jewess and the Christian woman, when they were to be under the Muslim, so he slanders her daughter, the slanderer will be penalised because the Muslim is married to her; and the one who slanders a woman before he has entered her, he will be struck the legal penalty and she will (still) be his wife".<sup>316</sup>

قَالَ أَبِي رَجُلٌ عَرَّضَ بِالْقَذْفِ وَ لَمْ يُصْرِحْ بِهِ عَزَّرَ وَ الْمَمْلُوكُ إِذَا قَدَفَ الْحُرَّ حُدَّ ثَمَانِينَ.

My<sup>-asws</sup> father<sup>-asws</sup> said: 'A man presented with the slander and did not utter with it, will be excused, and when the slave slanders the free, he will be penalised eighty (lashes)'.<sup>317</sup>

وَ قَالَ: أَيُّ رَجُلَيْنِ افْتَرَى كُلُّ وَاحِدٍ مِنْهُمَا عَلَى الْآخَرَ فَقَدْ سَقَطَ عَنْهُمَا الْحُدُّ وَ يُعَزَّرَانِ.

And he<sup>-asws</sup> said: 'Whichever two men fabricate, each one of them upon the other, so the legal penalty will be dropped from them, and they will both be excused'.<sup>318</sup>

أَبِي قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ: ادَّعَى رَجُلٌ عَلَى رَجُلٍ بِحَضْرَةِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ افْتَرَى عَلَيْهِ وَ لَمْ يَكُنْ لَهُ بَيِّنَةٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ خَلِّفْهُ

My father said, 'Abu Abdullah<sup>-asws</sup> said: 'A man claimed upon a man in the presence of Amir Al-Momineen<sup>-asws</sup> that he had fabricated upon him, and there did not happen to be any proof for him. He said, 'O Amir Al-Momineen<sup>-asws</sup>! Make him swear an oath'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا بَيِّنَ فِي حَدِّ وَ لَا فِي قِصَاصٍ فِي عَظْمٍ.

Amir Al-Momineen<sup>-asws</sup> said: 'There is no oath for anyone regarding a legal penalty nor in a retaliation regarding respect'.<sup>319</sup>

24- ين، كتاب حسين بن سعيد و النوادر عن أبي بصير عن أبي عبد الله ع في الرجل يقول لامرأته لم أجدك عذراء

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding the man saying to his wife, 'I did not find you being a virgin'.

قَالَ يُضْرَبُ

He<sup>-asws</sup> said: 'He will be struck'.

قُلْتُ فَإِنَّهُ عَادَ

<sup>316</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 23 a

<sup>317</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 23 b

<sup>318</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 23 c

<sup>319</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 23 d



I said, 'Supposing he repeats?'

قَالَ يُضْرَبُ

He<sup>-asws</sup> said: 'He will be struck'.

قُلْتُ فَإِنَّهُ عَادَ

I said, 'Supposing he repeats?'

قَالَ يُضْرَبُ فَإِنَّهُ أَوْشَكَ أَنْ يَنْتَهِيَ وَ مَنْ قَدَفَ امْرَأَتَهُ مِنْ غَيْرِ لِعَانٍ فَلَيْسَ عَلَيْهِ رَجْمٌ.

He<sup>-asws</sup> said: 'He will be struck, for he will almost desist; and the one who slanders his wife from without 'Li'an' (mutual cursing), there isn't stoning upon him''.<sup>320</sup>

25- ين، كتاب حسين بن سعيد و النوادر عن أحمد بن محمد عن عبد الله بن سنان عن أبي عبد الله ع قال: نهي أن يُقَدَفَ مَنْ لَيْسَ عَلَى الْإِسْلَامِ إِلَّا أَنْ يُطَّلَعَ عَلَى ذَلِكَ مِنْهُمْ وَ قَالَ أَيْسَرُ مَا فِيهِ أَنْ يَكُونَ كَاذِبًا.

(The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ahmad Bin Muhammad, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'It is prohibited for him to slander one who isn't upon Al-Islam except if he is notified upon that from them'. And he<sup>-asws</sup> said: 'The least of what is in it is he would be a liar''.<sup>321</sup>

26- ين، كتاب حسين بن سعيد و النوادر قال أبي رجل قَدَفَ عَبْدَهُ أَوْ أُمَّتَهُ فَيَدُ مِنْهُ يَوْمَ الْقِيَامَةِ وَ إِذَا قَدَفَ الرَّجُلُ [امْرَأَتَهُ] فَكَذَبَ نَفْسَهُ جُلِدَ حَدًّا وَ كَانَتِ الْمَرْأَةُ امْرَأَتَهُ فَإِنْ لَمْ يَكْذِبْ نَفْسَهُ تُلَاعِنُهُ وَ فُرِقَ بَيْنَهُمَا.

The book of Husayn Bin Saeed, and 'Al Nawadir' –

'My<sup>-asws</sup> father<sup>-asws</sup> said: 'A man who slanders his slave or slave girl will be shackled from it (sin of slander) on the Day of Qiyamah; and when the man slanders his wife, so he belies himself, he will be whipped the legal penalty, and the woman will (still) be his wife. If he does not belie himself, she will curse him and there will be separation between them''.<sup>322</sup>

<sup>320</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 24

<sup>321</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 25

<sup>322</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 85 H 26

باب 86 حرمة شرب الخمر و علتها و النهي عن التداوي بها و الجلوس على مائدة يشرب عليها و أحكامها

## CHAPTER 86 – FORBIDDANCE OF DRINKING THE WINE AND ITS REASON, AND THE PROHIBITION FROM MEDICATING WITH IT, AND THE SITTING UPON A TABLE IT IS DRUNK UPON, AND ITS RULINGS

الآيات

### The Verses –

البقرة يَسْئَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعٌ لِلنَّاسِ وَ إِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

(Surah) Al Baqarah: **They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people, and their sin is greater than their profit'. [2:219]**

المائدة إِنَّمَا الْحُمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ إِلَى قَوْلِهِ تَعَالَى مُنْتَهُونَ

(Surah) Al Maidah: **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), [5:90] – up to Words of the Exalted: abstaining? [5:91]**

النحل وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا.

(Surah) Al Nahl: **And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. [16:67].**

1- لي، الأماالي للصدوق عن المكيّيب عن محمد بن القاسم عن أحمد بن سعيدي عن الزبير بن بكار عن محمد بن الضحّاك عن نوفل بن عمارة قال: أوصى فضي بن كلاب بنبيه فقال يا بني إياكم و شرب الخمر فإنها إن أصلحت الأبدان أفسدت الأذهان.

(The) 'Al Amaali' of Al Sadouq – from Al Mukatib, from Muhammad Bin Al Qasim, from Ahmad Bin Saeed, from Al Zubeyr Bin Bakkar, from Muhammad Bin Al Zahhak, from Nowfal Bin Umarah who said,

'Qusay Bin Kilab advised his son. He said, 'Beware of drinking the wine, for even if it were to correct the bodies, it will spoil the minds'.<sup>323</sup> (Not a Hadeeth)

2- لي، الأماالي للصدوق عن ابن المغيرة عن جدّه عن جدّه عن الشكوبي عن الصادق ع عن أبيه ع قال قال رسول الله ص أربيع لا تدخل بيتاً واحداً منهن إلا حرب و لم يُعمر بالبركة الحيانة و السرقة و شرب الخمر و الزنا.

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

<sup>323</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 1

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four, not one of these will enter a house except it would be ruined and will not be built with the Blessings – The betrayal, and the theft, and drinking the wine and the adultery’.<sup>324</sup>

3- ل، الخصال عَنِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي سَعِيدٍ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْكَاهِنُ وَالْمُنَافِقُ وَالْمُدْمِنُ الْخَمْرَ وَالْقَتَّاتُ وَهُوَ النَّمَامُ.

(The book) ‘Al Khisaal’ – from Ibn Idrees, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Wahb, from Abu Saeed Hashim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Four will not enter the Paradise – the soothsayer, and the hypocrite, and habitual of wine, and ‘Al-Qattat’, and he is the gossiper’.<sup>325</sup>

4- لي، الأماالي للصدوق عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ النَّهْدِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْخَمْرِ فَقَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَا تَهَابِي عَنْهُ رَبِّي عَزَّ وَجَلَّ عَنْ عِبَادَةِ الْأَوْثَانِ وَ شُرْبِ الْخَمْرِ وَ مُلَاحَاةِ الرِّجَالِ

(The book) ‘Al Amaali’ of Al Sadouq – from his father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘Abu Abdullah<sup>-asws</sup> was asked about the wine. He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The first of what my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic Prohibited me<sup>-saww</sup> from is worship of the idols, and drinking the wine, and disputing the men’.

إِنَّ اللَّهَ تَعَالَى بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ وَ لِأَمْحَقِ الْمَعَارِفَ وَ الْمَزَامِيرَ وَ أُمُورَ الْجَاهِلِيَّةِ وَ أَوْثَانَهَا وَ أَزْلَامَهَا وَ أَحْلَافَهَا

Allah<sup>-azwj</sup> the Exalted Sent me as a Mercy for the worlds and for me<sup>-saww</sup> to obliterate the musical (sting) instruments and the flutes, and matters of the pre-Islamic period, and its idols, and its divining arrows, and its innovations.

أَفْسَمَ رَبِّي جَلَّ جَلَالُهُ فَقَالَ لَا يَشْرَبُ عِنْدِي خَمْرًا فِي الدُّنْيَا إِلَّا سَقَيْتُهُ يَوْمَ الْقِيَامَةِ مِثْلَ مَا شَرِبَ مِنْهَا مِنَ الْحَمِيمِ مُعَذَّبًا بَعْدُ أَوْ مَغْفُورًا لَهُ

My<sup>-saww</sup> Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Swore. He<sup>-azwj</sup> Said: “No servant of mine will drink wine in the world except I<sup>-azwj</sup> will Quench him on the Day of Qiyamah from the boiling water similar to what he had drunk from it, as a Punishment after or (his sin) will be Forgiven for him!”

وَ قَالَ ع لَا يُجَالِسُوا شَارِبَ الْخَمْرِ وَ لَا تَتَزَوَّجُوا إِلَيْهِ وَ إِنْ مَرَضَ فَلَا تُعَوِّدُوهُ وَ إِنْ مَاتَ فَلَا تُشَيِّعُوا جَنَازَتَهُ إِنْ شَارِبَ الْخَمْرِ يَجِيءُ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ مُزْرَقَةً عَيْنَاهُ مَا يَلَا شِدْقَهُ سَائِلًا لِعَابِهِ دَالِعًا لِسَانَهُ مِنْ قَفَاةٍ.

And he<sup>-asws</sup> said: ‘Neither sit with a drinker of wine, nor marry him nor marry to him, and if he falls sick do not console him, and if he dies do not escort his funeral. The drinker of wine will

<sup>324</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 2

<sup>325</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 3

come on the Day of Qiyamah darkened of his face, blue-eyed, and slanted cheeks, his saliva will be flowing, his tongue rolling out from his back”<sup>326</sup>

5- لي، الأمالي للصدوق في مناهي النبي ص أنه نهي عن بيع الخمر و أن تشتري الخمر و أن تستقي الخمر.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions of the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from selling the wine, and from buying the wine, and from quenching the wine”<sup>327</sup>

و قال ص لعن الله الخمر و غاصيرها و غارسها و شاربها و ساقيتها و بائعها و مشتريها و آكل ثمنها و حاملها و المحمولة إليه.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Cursed the wine, and its squeezing, and its planting, and its drinking, and its quencher, and its selling, and its buying, and eating its price, and carrying it, and it being carried to him”<sup>328</sup>

و قال ص من شربها لم تقبل له صلاة أربعين يوماً و إن مات و في بطنه شيء من ذلك كان حقاً على الله أن يسقيه من طينة خبال و هو صديد أهل النار و ما يخرج من فروج الرثاة فيجتمع ذلك في فود جهنم فيشربها أهل النار ف يصهر به ما في بطونهم و الجلود.

And he<sup>-saww</sup> said: ‘One who drinks it, Salat will not be Accepted for him for forty days, and if he dies and there is something from that in his belly, there would be a right upon Allah<sup>-azwj</sup> to Quench him from clay of ‘Khabal’, and it is pus of people of the Fire and what emerges from private parts of the adulteress. That will be collected in pots of Hell, so people of the Fire will drink it, **Due to it would melt whatever is in their bellies and the skins [22:20]**”<sup>329</sup>

6- فس، تفسير القمي كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون قالوا كانوا يأكلون لحم الخنزير و يشربون الخمر و يأتون النساء أيام حيضهن.

Tafseer Al-Qummi - **They were not forbidding from evil they were doing. Evil was what they were doing [5:79]** – They were eating pig meat, and drinking the wines, and going to the women in the days of their menstruations”<sup>330</sup> (opinion)

7- فس، تفسير القمي عن أبيه عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص شارب الخمر لا تصدقوه إذا حدث و لا تزوجه إذا خطب و لا تعودوه إذا مرض و لا تحضروه إذا مات و لا تأتمنوه على أمانة

Tafseer Al Qummi – from his father, from Ibn Abu Umeyr, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Drinker of the wine, neither ratify him when he narrates, nor marry to him when he proposes, nor console him when he is sick, nor attend him when he dies, nor entrust him upon an entrustment.

<sup>326</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 4

<sup>327</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 5 a

<sup>328</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 5 b

<sup>329</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 5 c

<sup>330</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 6

فَمَنْ اِثْتَمَنَهُ عَلَى اَمَانَةٍ فَاسْتَهْلَكَهَا فَلَيْسَ لَهُ عَلَى اللَّهِ اَنْ يُخْلِفَ عَلَيْهِ وَ لَا اَنْ يَأْجِرَهُ عَلَيْهَا لِاَنَّ اللَّهَ يَقُولُ وَ لَا تُؤْتُوا السُّفَهَاءَ اَمْوَالَكُمُ وَ اَيُّ سَفِيهِ اَسْفَهُ مِنْ شَارِبِ الخُمْرِ .

The one who entrusts him upon an entrustment, so he destroys it, there wouldn't be for him upon Allah<sup>-azwj</sup> to Replace upon it, nor to Recompense upon it, because Allah<sup>-azwj</sup> Says: **And do not give your wealth to the foolish [4:5]** – and which foolish one is more foolish than a drinker of wine?"<sup>331</sup>

8- ب، قرب الإسناد عن هارون عن ابن زياد عن الصادق ع قال: لا يدخل الجنة العاق لوالديه و المذموم الخمر و المئان بالفعال للخمر إذا عملته.

(The book) 'Qurb Al Asnaad' – from Haroun, from Ibn Ziyad,

'From Al-Sadiq<sup>-asws</sup> having said: 'He will not enter the Paradise, the disobedient to his parent, and the habitual of the wine, and the reproacher with the good deed when he does it"<sup>332</sup>

9- ب، قرب الإسناد عن علي عن أخيه ع قال: سألته عن شارب الخمر ما حاله إذا سكر منه

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the drinker of wine, 'What is his state when he is intoxicated from it?'

قال من سكر من الخمر ثم مات بعده بأربعين يوماً لقي الله عز و جل كعابد وتين.

He<sup>-asws</sup> said: 'One who is intoxicated from the wine, then dies forty days after it, will meet Allah<sup>-azwj</sup> Mighty and Majestic like an idol worshipper"<sup>333</sup>

10- ب، قرب الإسناد عن هارون عن ابن زياد قال: سمعت أبا الحسن ع يقول لأبيه يا أبة إن فلاناً يريد اليمن أ فلا أروده بيضاعة ليشتري لي بها عصب اليمن

(The book) 'Qurb Al Asnaad' – from Haroun, from Ibn Ziyad who said,

'I heard Abu Al-Hassan<sup>-asws</sup> saying to his<sup>-asws</sup> father<sup>-asws</sup>: 'O father<sup>-asws</sup>! So and so intends (to go to) Al-Yemen. Shall I<sup>-asws</sup> provide him with merchandise for him to buy for me with it goods of Al-Yemen?'

فقال له يا بني لا تفعل

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>, do not do so!'

قال فلم

<sup>331</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 7

<sup>332</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 8

<sup>333</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 9

He<sup>-asws</sup> said: ‘Why not?’

قَالَ لِأَمَّا إِنْ دَهَبَتْ أَمْ تُؤَجَّرُ عَلَيْهَا وَ أَمْ تُخْلَفُ عَلَيْكَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا فَأَيُّ سَفِيهِهٍ أَسْفَهُ بَعْدَ التَّسَاءِ مِنْ شَارِبِ الخَمْرِ

He<sup>-asws</sup> said: ‘Because if it is gone (to waste) you<sup>-asws</sup> will not be Recompensed upon it, and it will not be replaced upon you, because Allah<sup>-azwj</sup> the Exalted Saying: **And do not give your wealth to the foolish which Allah has made a (means of) support for you, [4:5]**. So, which foolish one, after the women, is more foolish than the drinker of wine?’

يَا بُيَّيْ إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ ائْتَمَنَ غَيْرَ أَمِينٍ فَلَيْسَ لَهُ عَلَى اللَّهِ ضَمَانٌ لِأَنَّهُ قَدْ كَفَاهُ أَنْ يَأْتِمَنَهُ.

O my<sup>-asws</sup> son<sup>-asws</sup>! My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: ‘One who entrusts an untrustworthy one, there isn’t any guarantee for him upon Allah<sup>-azwj</sup> because He<sup>-azwj</sup> has Prohibited him from entrusting him’.<sup>334</sup>

11- ل، الخصال الأربعة قال أمير المؤمنين ع لا تشربوا على مائدة تشرب عليها الخمر فإن العبد لا يدري متى يؤخذ.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘Do not drink upon a table the wine is being drunk upon, for the servant does not know when he will be seized (by death)’.<sup>335</sup>

و قَالَ ع مَنْ شَرِبَ الخَمْرَ وَ هُوَ يَعْلَمُ أَنَّهَا حَرَامٌ سَقَاهُ اللَّهُ مِنْ طِينَةِ خَبَالٍ وَ إِنْ كَانَ مَغْفُورًا لَهُ.

And he<sup>-asws</sup> said: ‘One who drinks the wine while he knows it is Prohibited, Allah<sup>-azwj</sup> will Quench him from clay of ‘Khabal’ (it is pus of people of the Fire and what emerges from private parts of the adulteress), and even if it were to be Forgiven for him’.<sup>336</sup>

و قَالَ ع مُدْمِنُ الخَمْرِ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ حِينَ يَلْقَاهُ كَعَابِدٍ وَ تَن

And he<sup>-asws</sup> said: ‘The one habitual of wine will meet Allah<sup>-azwj</sup> Mighty and Majestic when he does meet Him<sup>-azwj</sup>, like an idol worshipper’.

فَقَالَ حُجْرُ بْنُ عَبْدِ يَ أَمِيرَ الْمُؤْمِنِينَ مَا الْمُدْمِنُ

‘Hujr Bin Aday said, ‘O Amir Al-Momineen<sup>-asws</sup>! What is the ‘habitual’?’

قَالَ الَّذِي إِذَا وَجَدَهَا شَرِبَهَا.

He<sup>-asws</sup> said: ‘The one who, whenever he finds it, drinks it’.<sup>337</sup>

<sup>334</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 10

<sup>335</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 11 a

<sup>336</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 11 b

<sup>337</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 11 c

وَقَالَ ع مَنْ شَرِبَ الْمُسْكِرَ لَمْ تُقْبَلْ صَلَوَاتُهُ أَرْبَعِينَ يَوْمًا وَ لَيْلَةً.

And he<sup>-asws</sup> said: ‘One who drinks the intoxicant, his Salats will not be Accepted for forty days and nights’<sup>.338</sup>

وَقَالَ ع مَنْ سَقَى صَبِيًّا مُسْكِرًا وَ هُوَ لَا يَعْقِلُ حَبَسَهُ اللَّهُ تَعَالَى فِي طِينَةِ الْحَبَالِ حَتَّى يَأْتِيَ بِمَا صَنَعَ بِمَخْرَجٍ.

And he<sup>-asws</sup> said: ‘One who quenches an intoxicant to a young boy and he does not understand, Allah<sup>-azwj</sup> the Exalted will Withhold him in clay of *Al-Khabal* (it is pus of people of the Fire and what emerges from private parts of the adulteress) until he comes with a way out from what he had done’<sup>.339</sup>

وَقَالَ ع السُّكْرُ أَرْبَعُ سُكْرَاتٍ سُكْرُ الشَّرَابِ وَ سُكْرُ الْمَالِ وَ سُكْرُ النَّوْمِ وَ سُكْرُ الْمُلْكِ.

And he<sup>-asws</sup> said: ‘The intoxications are four – intoxication of the drink, and intoxication of the wealth, and intoxication of the sleep, and intoxication of the kingdom (governance)’<sup>.340</sup>

12- ل، الخصال عن ابن المُتَوَكِّلِ عَنِ السَّعْدِ أَبَا دِي عَنِ الرَّبِيعِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفِتْنُ ثَلَاثُ حُبِّ النِّسَاءِ وَ هُوَ سَيْفُ الشَّيْطَانِ وَ شُرْبُ الخَمْرِ وَ هُوَ فَحُّ الشَّيْطَانِ وَ حُبُّ الدِّينَارِ وَ الدِّرْهَمِ وَ هُوَ سَهْمُ الشَّيْطَانِ فَمَنْ أَحَبَّ النِّسَاءَ لَمْ يَنْتَفِعْ بِعَيْشِهِ وَ مَنْ أَحَبَّ الْأَشْرِيَةَ حُرِمَتْ عَلَيْهِ الْجَنَّةُ وَ مَنْ أَحَبَّ الدِّينَارَ وَ الدِّرْهَمَ فَهُوَ عَبْدُ الدُّنْيَا.

(The book) ‘Al Khisaal’ – from Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The Fitna (temptations) are three – love of the women, and it is a sword of Satan<sup>-la</sup>, and drinking the wine, and it is a trap of Satan<sup>-la</sup>, and love of the Dinar and the Dirham, and it is an arrow of Satan<sup>-la</sup>. The one who loves the women will not benefit with his life, and one who loves the drinks (wine) the Paradise will be Prohibited unto him, and one who loves the Dinar and the Dirham he is a worshipper of the world’<sup>.341</sup>

13- ل، الخصال عن أبيه عن سعد بن الربيع عن أبيه عن محمد بن سنان عن بعض رجاله عن أبي عبد الله ع قال: ثلاثة لا يدخلون الجنة السفاك للدم و شارب الخمر و مشاء بتميمة.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from one of his men,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Three will not enter the Paradise – the spiller of blood, and the drinker of wine, and one walking with (spreader of) the gossip’<sup>.342</sup>

<sup>338</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 11 d

<sup>339</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 11 e

<sup>340</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 11 f

<sup>341</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 12

<sup>342</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 13

14- ل، الخصال عن ابن بُندار عن جَعْفَرِ بْنِ مُحَمَّدِ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ يَزِيدَ بْنِ زُرَيْعٍ عَنْ بَشْرِ بْنِ مُمَيَّرٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ عَاقٌ وَ مَنَانٌ وَ مُكَدِّبٌ بِالْقَدْرِ وَ مُدْمِنٌ خَمْرٍ.

(The book) 'Al Khisaa' – from Ibn Bundar, from Ja'far Bin Muhammad Bin Nuh, from Muhammad Bin Amro, from Yazeed Bin Zurie, from Bishr Bin Numeyr, from Al Qasim Bin Abdul Rahman, from Abu Umama who said,

'Rasool-Allah<sup>-saww</sup> said: 'Four, Allah<sup>-azwj</sup> will not Look at them on the Day of Qiyamah – a disobedient (to his parents), and a reproacher of favour, and a belier of pre-determination, and a habitual of wine''<sup>343</sup>

15- مع، معاني الأخبار ل، الخصال عن الطَّلَقَانِيِّ عَنْ يَحْيَى بْنِ مُحَمَّدِ بْنِ صَاعِدٍ عَنْ إِبْرَاهِيمَ بْنِ جَمِيلٍ عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ فَضَيْلِ بْنِ مَيْسَرَةَ عَنْ أَبِي جَرِيرٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ مُدْمِنُ الْخَمْرِ وَ مُدْمِنُ سِحْرِ وَ قَاطِعٌ رَحِمٍ

(The books) 'Ma'any Al Akhbaar', (and) 'Al Khisaa' – from Al Talaqany, from Yahya Bin Muhammad Bin Sa'id, from Ibrahim Bin Jameel, from Al Mu'tamar Bin Suleyman, from Fuzeyl Bin Maysara, from Abu Jareer, from Abu Burdah, from Abu Musa Al Ashari who said,

'Rasool-Allah<sup>-saww</sup> said: 'Three will not enter the Paradise – the habitual of wine, and habitual of sorcery, and cutter of kinship.

وَ مَنْ مَاتَ مُدْمِنٌ خَمْرٍ سَقَاهُ اللَّهُ عَرًّا وَ جَلَّ مِنْ نَهْرِ الْغُوطَةِ

And one who dies being habitual of wine, Allah<sup>-azwj</sup> Mighty and Majestic will Quench him from the river Al-Ghoutah'.

قِيلَ وَ مَا نَهْرُ الْغُوطَةِ

It was said, 'And what is river Al-Ghoutah?'

قَالَ نَهْرٌ يَجْرِي مِنْ فُرُوجِ الْمُؤْمِسَاتِ يُؤْذِي أَهْلَ النَّارِ رِيحُهُنَّ.

He<sup>-saww</sup> said: 'A river flowing from private parts of the prostitutes. Their stench will hurt people of the Fire''<sup>344</sup>

16- ل، الخصال عن الحَلِيلِ عَنْ مُحَمَّدِ بْنِ مُعَاذٍ عَنْ عَلِيِّ بْنِ حَشْرَمٍ عَنْ عَيْسَى بْنِ يُونُسَ عَنْ أَبِي مَعْمَرٍ عَنْ سَعِيدِ الْغَنَوِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ إِلَّا بِمِئْزَرٍ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ حَلِيلَتَهُ تَخْرُجُ إِلَى الْحَمَّامِ.

(The book) 'Al Khisaa' – from Al Khaleel, from Muhammad Bin Muaz, from Ali Bin Khashram, from Isa Bin Yunus, from Abu Ma'mar, from Saeed Al Ghanawy, from Abu Hureyra who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who were a believer in Allah<sup>-azwj</sup> and the Last Day, he should not sit at a table the wine is being drunk upon; and the one who were a believer in Allah<sup>-azwj</sup> and the Last Day, he should not enter the bathhouse except with a towel (wrapping); and one who

<sup>343</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 14

<sup>344</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 15



were a believer in Allah<sup>-azwj</sup> and the Last Day, he should not let his wife to go out to the bathhouse”.<sup>345</sup>

17- ل، الخصال عن ابن الوليد عن الصفار عن بُنان بن مُحَمَّدٍ عن أبيه عن ابن المغيرة عن السكوي عن الصادق ع عن آتائه ع قال: سِنَّةٌ لَا يُسَلَّمُ عَلَيْهِمُ الْيَهُودِيُّ وَالْمَجُوسِيُّ وَالنَّصْرَانِيُّ وَالرَّجُلُ عَلَى غَائِطِهِ وَعَلَى مَوَائِدِ الْحُمْرِ وَعَلَى الشَّاعِرِ الَّذِي يَقْدِفُ الْمُحْصَنَاتِ وَعَلَى الْمُتَفَكِّهِينَ بِسَبِّ الْأُمَّهَاتِ.

(The book) ‘Al Khisaal’ – from Ibn Al Waleed, from Al Saffar, from Bunan Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Six, do not greet unto them – the Jew, and the Magian, and the Christian, and the man upon his toilet, and at the wine tables, and to the poet who slanders the married women, and to the ones joking with the mothers’.<sup>346</sup>

18- ل، الخصال عن أبيه عن علي عن أبيه عن الفارس عن الجعفر عن عبد الله بن الحسين بن زيد عن أبيه عن جعفر بن محمد عن آتائه ع قال قال رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ الْجَنَّةَ خَلَقَهَا مِنْ لَبْتَيْنِ لَبْنَةٍ مِنْ ذَهَبٍ وَ لَبْنَةٍ مِنْ فِضَّةٍ وَ جَعَلَ حِيطَاتَهَا الْيَاقُوتَ وَ سَقْفَهَا الزَّبْرَجَدَ وَ حَصَاها اللُّؤلؤَ وَ نُزَاهِمَا الزُّعْفَرَانَ وَ الْمِسْكَ الْأَذْفَرَ

(The book) ‘Al Khisaal’ – from his father, from Ali, from his father, from Al Faris, from Al Ja’fari, from Abdullah Bin Al Husayn Zayd, from his father,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Created the Paradise, He<sup>-azwj</sup> Created it from two bricks – a brick of gold and a brick of silver, and Made its walls of rubies, and its ceilings with the emeralds, and its pebbles of pearls, and its soil of saffron and the yellow musk.

فَقَالَ لَهَا تَكَلَّمِي فَقَالَتْ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ الْحَيُّ الْقَيُّومُ فَذُ سَعِدَ مَنْ يَدْخُلُنِي

He<sup>-azwj</sup> Said to it (Paradise): “Speak!” It said, ‘There is no god except Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Living, the Eternal. He is fortunate, one who enters me!’

فَقَالَ عَزَّ وَجَلَّ بَعْرَتِي وَعَظْمَتِي وَجَلَالِي وَارْتِفَاعِي لَا يَدْخُلُهَا مُدْمِنْ خَمْرٍ وَلَا سِكِّيرٍ وَلَا قَتَاتٍ وَهُوَ النَّعَامُ وَلَا دَيْوُتٌ وَهُوَ الْفَلْطَبَانُ وَلَا قَلَاعٌ وَهُوَ الشَّرْطِيُّ وَلَا زَنْوُوقٌ وَهُوَ الْحُنْتِيُّ وَلَا جِيَّافٌ وَهُوَ النَّبَّاشُ وَلَا عَشَّازٌ وَلَا قَاطِعٌ رَجِيمٌ وَلَا قَدْرِي.

The Mighty and Majestic Said: ‘By My<sup>-azwj</sup> Might, and My<sup>-azwj</sup> Magnificence, and My<sup>-azwj</sup> Majestic, and My<sup>-azwj</sup> Loftiness! He will not enter it, a habitual of wine, nor an intoxicated, nor a ‘Qattat’, and he is the gossiper, nor a cuckold, and he is ‘Al-Qaltaban’, nor a ‘Fala’a’, and he is the policeman, nor a ‘Zanouq’, and he is the eunuch, nor a ‘Jayyaf’, and he is the grave robber, nor a tax collector, nor a cutter of kindship, nor a fatalist’.<sup>347</sup>

<sup>345</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 16

<sup>346</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 17

<sup>347</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 18

19- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الرَّهْجِيِّ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ النَّضْرِ عَنِ عَمْرِو بْنِ شَيْخٍ عَنِ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص فِي الْخَمْرِ عَشْرَةَ غَارِسَهَا وَ حَارِسَهَا وَ عَاصِرَهَا وَ شَارِبَهَا وَ سَاقِيَهَا وَ حَامِلَهَا وَ الْمُحْمُولَةَ إِلَيْهِ وَ بَائِعَهَا وَ مُشْتَرِيَهَا وَ أَكِلَ مَنْعَهَا.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> cursed ten (people) regarding the wine – its planter, and its harvester, and its squeezer, and its drinker, and its quencher, and its carrier, and being carried to him, and its seller, and its buyer, and consumer of its price'.<sup>348</sup>

20- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ ع يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ أَمَّا الْخَمْرُ فَكُلُّ مُسْكِرٍ مِنَ الشَّرَابِ إِذَا حَمَّرَ فَهُوَ خَمْرٌ وَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

Tafseer Al Qummi – in a report by Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> having said: '**O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) [5:90]:** 'As for the wine, every intoxicant from the drinks when it is fermented, it is wine, and whatever a lot of it intoxicates, it's little is Prohibited.

وَ ذَلِكَ أَنَّ أَبَا بَكْرٍ شَرِبَ قَبْلَ أَنْ يُحَرَّمَ الْخَمْرُ فَسَكِرَ فَجَعَلَ يَقُولُ الشِّعْرَ وَ يَبْكِي عَلَى قَتْلِ الْمُشْرِكِينَ مِنْ أَهْلِ بَدْرٍ فَسَمِعَ النَّبِيُّ ص فَقَالَ اللَّهُمَّ أَمْسِكْ عَلَى لِسَانِهِ فَأَمْسَكَ عَلَى لِسَانِهِ فَلَمْ يَتَكَلَّمْ حَتَّى دَهَبَ عَنْهُ السُّكْرُ فَأَنْزَلَ اللَّهُ تَحْرِيمَهَا بَعْدَ ذَلِكَ

And that was because Abu Bakr drank, before the Prohibition of wine, and he got intoxicated, and he cried upon the slain Polytheists from people of (battle) of Badr. The Prophet<sup>-saww</sup> heard. He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Withhold upon his tongue'. So, He<sup>-azwj</sup> Withheld upon his tongue, so he did not talk until the intoxication had gone from him. So, Allah<sup>-azwj</sup> Revealed its Prohibition after that.

وَ إِنَّمَا كَانَتْ الْخَمْرُ يَوْمَ حُرْمَتِهَا بِالْمَدِينَةِ فَضِيحَ الْبُسْرِ وَ التَّمْرِ فَلَمَّا نَزَلَ تَحْرِيمُهَا خَرَجَ رَسُولُ اللَّهِ ص فَقَعَدَ فِي الْمَسْجِدِ ثُمَّ دَعَا بِأَيْتِيهِمْ الَّتِي كَانُوا يَنْدُونَ فِيهَا فَكَفَّأَهَا كُلُّهَا وَ قَالَ هَذِهِ كُلُّهَا خَمْرٌ وَ قَدْ حَرَّمَهَا اللَّهُ

And rather, the Prohibition of wine happened on a day in Al-Medina, it was 'Fazeej' (intoxicating drink made with) the un-ripened dates and the ripe dates. When its Prohibition was Revealed, Rasool-Allah<sup>-saww</sup> went out and sat in the Masjid, then he<sup>-saww</sup> called for their utensils which they were making Nabeez (intoxicating drink) in these. He punctured all of them, and said: 'All of it is wine, and Allah<sup>-azwj</sup> has Prohibited'.

فَكَانَ أَحْكَرَ شَيْءٍ أُكْفِيَ فِي ذَلِكَ يَوْمَئِذٍ مِنَ الْأَشْرِيَةِ الْفَضِيحِ وَ لَا أَعْلَمُ أُكْفِيَ يَوْمَئِذٍ مِنْ خَمْرِ الْعَنْبِ شَيْءٌ إِلَّا إِنَاءً وَاحِدًا كَانَ فِيهِ زَبِيبٌ وَ تَمْرٌ جَمِيعاً

It was so that the most thing from the drinks stopped with during that day was 'Al-Fazek', and I<sup>-asws</sup> don't know of anything stopped on that day, from the grape wine except one utensil wherein were raisings and dates together.

فَأَمَّا عَصِيرُ الْعِنَبِ فَلَمْ يَكُنْ يَوْمَئِذٍ بِالْمَدِينَةِ مِنْهُ شَيْءٌ حَرَّمَ اللَّهُ الْخَمْرَ فَلَيْلَهَا وَكُنِيَهَا وَبَيْعَهَا وَشَرَاءَهَا وَالِإِنْتِفَاعَ بِهَا

As for squeezing the grapes, there did not happen to be anything from it at Al-Medina on that day. Allah<sup>-azwj</sup> Prohibited the wine, it's little and it's more, and selling it and buying it, and the benefitting with it.

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ

And Rasool-Allah<sup>-saww</sup> said: 'One who drinks the wine, whip him. If he repeats, whip him. If he repeats, whip him. If he repeats during the fourth (time), kill him!'

وَ قَالَ حَقٌّ عَلَى اللَّهِ أَنْ يَسْقِيَ مَنْ شَرِبَ الْخَمْرَ مِمَّا يَخْرُجُ مِنْ فُرُوجِ الْمُؤَمِّسَاتِ وَ الْمُؤَمِّسَاتِ الرَّوَائِي يَخْرُجُ مِنْ فُرُوجِهِنَّ صَدِيدٌ وَ الصَّدِيدُ قَيْحٌ وَ دَمٌ غَلِيظٌ مُخْتَلِطٌ يُؤْذِي أَهْلَ النَّارِ حَرُّهُ وَ نَسْنُهُ

And he<sup>-saww</sup> said: 'There is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> should Quench the one who drinks the wine, from what emerges from private parts of the prostitutes, and the prostitutes are the adulteresses. Pus will emerge from their private parts, and the pus is a mixture of vomit and thick blood. It's heat and its stench will hurt people of the Fire'.

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ شَرِبَ الْخَمْرَ لَمْ يُقْبَلْ مِنْهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً فَإِنْ عَادَ فَأَرْبَعِينَ لَيْلَةً مِنْ يَوْمِ شَرِبَهَا فَإِنْ مَاتَ فِي تِلْكَ الْأَرْبَعِينَ مِنْ غَيْرِ تَوْبَةٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ طِينَةِ حَبَالٍ

And Rasool-Allah<sup>-saww</sup> said: 'One who drinks the wine, Salat will not Accepted from him for forty nights. If he repeats, then forty nights from the day he drinks it. If he were to die during those forty (days) from without having repented, Allah<sup>-azwj</sup> will Quench him on the Day of Qiyamah from clay of 'Khabal' (pus of people of the Fire and what emerges from private parts of the adulteress)'.

وَ سُمِّيَ الْمَسْجِدُ الَّذِي قَعَدَ فِيهِ رَسُولُ اللَّهِ ص يَوْمَ أُكْفِتَتِ الْأَشْرِبَةُ مَسْجِدَ الْفَضِيحِ مِنْ يَوْمِئِذٍ لِأَنَّهُ كَانَ أَكْثَرَ شَيْءٍ أُكْفِيَ مِنَ الْأَشْرِبَةِ الْفَضِيحِ

And the Masjid which Rasool-Allah<sup>-saww</sup> was seated in on the day the drinks were stopped, was named as 'Masjid Al-Fazeej', from that day onwards, because the most thing stopped from the drinks was 'Al-Fazeej'.

فَأَمَّا الْمَيْسِرُ فَالْتَّرْدُ وَ الشِّطْرُنْجُ وَ كُلُّ فِمَارٍ مَيْسِرٍ

As for the gambling, it is the dice (games) and the chess, and every game of chance is gambling.

وَ أَمَّا الْأَزْلَامُ فَالْقِدَاخُ الَّتِي كَانَتْ تَسْتَقْسِمُ بِهَا مُشْرِكُو الْعَرَبِ فِي الْجَاهِلِيَّةِ

As for the monuments, it is the idols which the Polytheists were worshipping.

وَ أَمَّا الْأَزْلَامُ فَالْقِدَاخُ الَّتِي كَانَتْ تَسْتَقْسِمُ بِهَا مُشْرِكُو الْعَرَبِ فِي الْجَاهِلِيَّةِ

And as for the (dividing) arrows, it is the tumblers by which the Polytheist Arabs used to apportion with during the pre-Islamic period.

كُلُّ هَذَا بَيْعُهُ وَ شِرَاؤُهُ وَ الْإِنْتِفَاعُ بِشَيْءٍ مِنْ هَذَا حَرَامٌ مِنَ اللَّهِ مُحَرَّمٌ وَ هُوَ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ وَ قَرَنَ اللَّهُ الْحُمْرَ وَ الْمَيْسِرَ مَعَ الْأَوْثَانِ:

All this, selling it, and buying it, and the benefit with anything from this is Prohibited from Allah<sup>-azwj</sup>, Forbidden, and it is **filth from the deeds of the Satan, [5:90]**, and Allah<sup>-azwj</sup> Paired the wine and the gambling with the idols.

وَ أَنَا قَوْلُهُ وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ اخذُوا يَقُولُ لَا تَعْصُوا وَ لَا تَرْكَبُوا الشَّهَوَاتِ مِنَ الْحُمْرِ وَ الْمَيْسِرِ فَإِنْ تَوَلَّيْتُمْ يَقُولُ عَصَيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ إِذْ قَدْ بَلَغَ وَ بَيَّنَّ فَانْتَهُوا

And as for His<sup>-azwj</sup> Words: **And obey Allah and obey the Rasool and be cautioned; [5:92]**, He<sup>-azwj</sup> is Saying, neither disobey nor indulge is lustful desires from the wine and the gambling - **but if you turn back**, - He<sup>-azwj</sup> is Saying, if you disobey - **then know that rather (what is incumbent) upon Our Rasool is the clear delivery (of the Message) [5:92]** – when he<sup>-sawww</sup> has delivered and explain, then desist.

وَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ سَيَكُونُ قَوْمٌ يَبْتَغُونَ وَ هُمْ عَلَى اللَّهِ وَ شَرِبِ الْحُمْرِ وَ الْعِنَاءِ فَبَيْنَا هُمْ كَذَلِكَ إِذْ مَسَحُوا مِنْ لَيْلَتِهِمْ وَ أَصْبَحُوا قِرَدَةً وَ خَنَازِيرَ

And Rasool-Allah<sup>-sawww</sup> said: ‘There shall come into being a people spending nights while they are upon the amusements, and drinking the wine, and the singing. While they are like that when they will be morphed from their night, and in the morning they will be monkeys and pigs.

وَ هُوَ قَوْلُهُ وَ اخذُوا أَنِّي لَا تَعْتَدُوا كَمَا اعْتَدَى أَصْحَابُ يَوْمِ السَّبْتِ فَقَدْ كَانَ أَمَلِي لَهُمْ حَتَّى آتَوْا وَ قَالُوا إِنَّ السَّبْتَ لَنَا حَلَالٌ وَ إِنَّمَا كَانَ حَرِّمٌ عَلَى أَوْلَانَا وَ كَانُوا يُعَاقِبُونَ عَلَى اسْتِحْلَالِهِمُ السَّبْتَ

And it is His<sup>-azwj</sup> Words: **and be cautioned; [5:92]**, i.e., do not transgress like what the companions of the day of Sabbath had transgressed. There had been a Respite for them until they preferred and said, ‘The Sabbath is Permissible for us, and rather it was Prohibited unto our former ones’, and they were Punished upon their legalising the Sabbath.

فَأَمَّا نَحْنُ فَلَيْسَ عَلَيْنَا حَرَامٌ وَ مَا رَلْنَا بِحَيْرٍ مُنْذُ اسْتَحْلَلْنَا وَ قَدْ كَثُرَتْ أَمْوَالُنَا وَ صَحَّتْ أَجْسَامُنَا

As for us (Muslims), it isn’t Prohibited upon us, and we have not ceased to be with good since we have legalised it, and our wealth has increase and (so has) health of our bodies.

ثُمَّ أَخَذَهُمُ اللَّهُ لَيْلًا وَ هُمْ غَافِلُونَ فَهُوَ قَوْلُهُ وَ اخذُوا أَنْ يَخْلَ بِكُمْ مِثْلُ مَا خَلَّ بِمَنْ تَعَدَى وَ عَصَى

Then Allah<sup>-azwj</sup> Seized them at night while they were unaware. It is His<sup>-azwj</sup> Word: **and be cautioned; [5:92]**, from there being Released with you all similar to what had been Released with the one who had transgressed and disobeyed.



of the Book of Allah<sup>-azwj</sup>. Had he ratified the Book of Allah<sup>-azwj</sup>, he would have prohibited (himself from) Prohibitions of Allah<sup>-azwj</sup>”<sup>351</sup>

23- ع، علل الشرائع عَنْ أَبِيهِ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَ عَنْ شُرْبِ الْخَمْرِ أَشْرُّ أَمْ تَرْكُ الصَّلَاةِ

(The book) ‘Ilal Al Sharaie’ – from his father, from Ibn Hashim, from Ibn Abu Umeyr, from Ismail Bin Bashaar who said,

‘A man asked Abu Abdullah<sup>-asws</sup> about drinking the wine, ‘Is it eviler or neglecting the Salat?’

فَقَالَ شُرْبُ الْخَمْرِ أَشْرُّ مِنْ تَرْكِ الصَّلَاةِ وَ تَدْرِي لِمَ ذَلِكَ

He<sup>-asws</sup> said: ‘Drinking the wine is eviler than neglecting the Salat, and do you know why that is so?’

قَالَ لَا

He said, ‘No’.

قَالَ يَصِيرُ فِي حَالٍ لَا يَعْرِفُ اللَّهَ عَزَّ وَ جَلَّ وَ لَا يَعْرِفُ مَنْ خَالِقُهُ.

He<sup>-asws</sup> said: ‘He comes to be in a state he does not recognise Allah<sup>-azwj</sup> Mighty and Majestic and does not recognise who Created him?’<sup>352</sup>

24- ثو، ثواب الأعمال ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَبَانَ بْنِ عُمَانَ عَنِ الْفَضِيلِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ شَرِبَ الْخَمْرَ لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا فَإِنْ تَرَكَ الصَّلَاةَ فِي هَذِهِ الْأَيَّامِ ضُوِّعَتْ عَلَيْهِ الْعَذَابُ لِتَرْكِ الصَّلَاةِ.

(The book) ‘Sawaab Al Amaal’, (and) ‘Al Khisaal’ – from Ibn Al Waleed, from Al Saffar, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Aban Bin Usman, from Al Fuzeyl,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who drinks the wine, his Salat is not Accepted for forty days. If he neglects the Salat during these days, the Punishment will be doubled upon him for having neglected the Salat’<sup>353</sup>

25- ل، الخصال وَ فِي خَبَرٍ آخَرَ أَنَّ شَارِبَ الْخَمْرِ تُوَقَّفُ صَلَاتُهُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَإِذَا تَابَ رُدَّتْ عَلَيْهِ.

(The book) ‘Al Khisaal’ –

‘And in another Hadeeth: ‘The drinker of wine, his Salat gets paused between the sky and the earth. When he repents, it is returned to him’<sup>354</sup>

<sup>351</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 22

<sup>352</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 23

<sup>353</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 24

<sup>354</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 25

26- ن، عيون أخبار الرضا عليه السلام عن الأئمّة عن علي بن إبراهيم عن الرّيان عن الرضا ع قال: ما بعث الله نبياً إلا بتخريم الخمر و أن يقر له بأن الله يفعل ما يشاء و أن يكون في تراثه الكندُر.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – from Al Hamdany, from Ali Bin Ibrahim, from Al Rayyan,

'From Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-saww</sup> except with Prohibition of the wine, and that he<sup>-as</sup> acknowledge to Him<sup>-azwj</sup> that Allah<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires, and that he<sup>-as</sup> should have frankincense in his<sup>-as</sup> legacy''<sup>355</sup>

27- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون و تخريم الخمر قليلاً و كثيرها و تخريم كل شراب مسكر قليلاً و كثيره و ما أسكر كثيره فقليله حرام و المضطر لا يشرب الخمر لأنها تقتله.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'Among what Al-Reza<sup>-asws</sup> wrote for Al-Mamoun: 'And the Prohibition of wine, it's little and it's more, and Prohibition of every intoxicating drink, it's little and it's more; and whatever it's more intoxicates, it's little is Prohibited; and the desperate one should not drink the wine because it will kill him''<sup>356</sup>

28- يد، التوحيد عن حمزة العلوي عن علي بن إبراهيم عن الرّيان قال سمعت الرضا ع يقول ما بعث الله نبياً إلا بتخريم الخمر و أن يقر له بالبدا.

(The book) 'Al Tawheed' – from Hamza Al Alawy, from Ali Bin Ibrahim, from al Rayyan who said,

'I heard Al-Reza<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> except with the Prohibition of wine, and that he<sup>-as</sup> should acknowledge to Him<sup>-azwj</sup> with the Change of Decision''<sup>357</sup>

29- مع، معاني الأخبار عن ابن الوليد عن الصفار عن البرقي عن أبيه عن ابن أبي عمير عن مهزيان بن محمد عن سعد الإسكافي عن أبي جعفر ع قال: من شرب الخمر أو مسكراً لم تقبل صلواته أربعين صباحاً فإن عاد سقاه الله من طينة خبال

(The book) 'Ma'any Al Akhbaar' – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Sa'ad Al Iskaf,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who drinks the wine, or an intoxicant, his Salat will not be Accepted for forty days. If he repeats, Allah<sup>-azwj</sup> will Quench him from clay of Khabal'.

قُلْتُ وَ مَا طِينَةُ خَبَالٍ

I say, 'And what is clay of 'Khabal'?

قَالَ صَدِيدٌ يُخْرَجُ مِنْ فُرُوجِ الرِّثَاةِ.

<sup>355</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 26

<sup>356</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 27

<sup>357</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 28

He<sup>-saww</sup> said: ‘Pus emerging from private parts of the adulteresses’<sup>358</sup>.

30- ع، علل الشرائع عن ابن إدريس عن أبيه عن ابن عيسى عن ابن خالد قال: قُلْتُ لِلرِّضَا ع إِنَّا زُوِينَا عَنِ النَّبِيِّ ص أَنَّ مَنْ شَرِبَ الْخَمْرَ لَمْ تُحْسَبْ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا

(The book) ‘Ilal Al Sharaie’ – from Ibn Idrees, from his father, from Ibn Isa, from Ibn Khalid who said,

‘I said to Al-Reza<sup>-asws</sup>: ‘We are reporting from the Prophet<sup>-saww</sup>: ‘One who drinks the wine, his Salat will not be counted (accepted) for forty mornings’.

فَقَالَ صَدَقُوا

He<sup>-asws</sup> said: ‘They speak the truth’.

فَقُلْتُ كَيْفَ لَا تُحْسَبُ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا لَا أَقَلَّ مِنْ ذَلِكَ وَلَا أَكْثَرَ

I said, ‘How come his Salat will not be counted (accepted) for forty morning, neither less than that nor more?’

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدَّرَ خَلْقَ الْإِنْسَانِ فَصَبَّرَ النُّطْفَةَ أَرْبَعِينَ يَوْمًا ثُمَّ نَقَلَهَا فَصَبَّرَهَا عَاقَةً أَرْبَعِينَ يَوْمًا ثُمَّ نَقَلَهَا فَصَبَّرَهَا مُضْغَةً أَرْبَعِينَ يَوْمًا وَ هَذَا إِذَا شَرِبَ الْخَمْرَ بَقِيََتْ فِي مَشَاشِهِ عَلَى قَدْرِ مَا خَلِقَ مِنْهُ وَ كَذَلِكَ جَمِيعُ غَدَائِهِ وَ أَكْلِهِ وَ شُرْبِهِ تَبْقَى فِي مَشَاشِهِ أَرْبَعِينَ يَوْمًا.

He<sup>-asws</sup> said: ‘Because Allah<sup>-azwj</sup> Blessed and Exalted Determined creation of the human being. So he became a seed for forty days, then transformed it so it became a lump for forty days, then transformed it, so it became a lump for forty days, and this one when he drinks the wine, it remains in his interior upon what measurement of what he has been created from, and like that are entirety of his body parts, and his eating and his drinking remains in his interior for forty days’<sup>359</sup>.

31 سن، المحاسن عن البرزنجي عن الحسن بن خالد مثله.

(The book) ‘Al Mahasin’ – from Al Bazanty, from Al Husayn Bin Khalid – similar to it’<sup>360</sup>.

32- ع، علل الشرائع عن أبيه عن سعد بن عبد الله عن ابن عيسى عن علي بن حديد و ابن أبي نجران معاً عن حماد بن عمار عن حريز عن زرارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تُحْقِرَنَّ بِالْبَوْلِ وَ لَا تَتَهَاوَنُ بِهِ وَ لَا بِصَلَاتِكَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ عِنْدَ مَوْتِهِ لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِصَلَاتِهِ لَا يَرُدُّ عَلَيَّ الْخَوْضَ لَا وَ اللَّهُ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا لَا يَرُدُّ عَلَيَّ الْخَوْضَ لَا وَ اللَّهُ.

(The book) ‘Ilal Al Sharaie’ – from his father, from Sa’ad, from Ibn Isa, from Ali Bin Hadeed and Ibn Abu Majran, both together from Hammad, from Hareez, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Neither belittle the urine nor deem it insignificant, nor with your Salat, for Rasool-Allah<sup>-saww</sup> said at his<sup>-saww</sup> passing away: ‘He isn’t from me<sup>-saww</sup>, one who takes lightly with his Salat, and he will not return to me<sup>-saww</sup> at the Fountain. No, by Allah<sup>-azwj</sup>!

<sup>358</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 29

<sup>359</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 30

<sup>360</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 31



He isn't from me<sup>-saww</sup>, one who drinks intoxicant, he will not return to me<sup>-asws</sup> at the Fountain. No, by Allah<sup>-azwj!</sup><sup>361</sup>

33- ع، علل الشرائع لي، الأما لي للصدوق عن ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن بزيغ عن ابن عذافر عن أبيه عن بعض رجاله عن أبي جعفر ع قال: إن الله حرم الخمر لِفِعْلِهَا وَ فَسَادِهَا

(The books) 'Ilal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Bazie, from Ibn Uzafir, from his father, from one of his men,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has Prohibited the wine due to its works and its corruption'.

ثُمَّ قَالَ ع إِنَّ مُدْمِنَ الْخَمْرِ كَعَابِدٍ وَثَنٍ وَ ثَوْرُهُ الْإِزْعَاشَ وَ تَهْدِيمُ مُرْوَتِهِ وَ تَحْمِلُهُ عَلَى التَّجَسُّرِ عَلَى الْمَخَارِمِ مِنْ سَفْكِ الدِّمَاءِ وَ زُكُوبِ الرِّثَا حَتَّى لَا يُؤْمِنَ إِذَا سَكِرَ أَنْ يَنْتَبَ عَلَى حَرَمِهِ وَ هُوَ لَا يَعْقِلُ ذَلِكَ وَ الْخَمْرُ لَا تَزِيدُ شَارِبَهَا إِلَّا كَلَّ شَرًّا.

Then he<sup>-asws</sup> said: 'The one habitual of wine is like an idol worshipper, and it will inherit him the trembling, and demolish his personality, and carry him upon the audacity upon the Prohibitions of shedding the blood and indulging in the adultery, to the extent that when he is intoxicated, there is no safety from him leaping upon his sanctimonious one and he does not understand that, and the wine does not increase its drinker except in every evil'<sup>362</sup>.

34- ع، علل الشرائع عن علي بن حاتم عن محمد بن عمر عن محمد بن زياد عن أحمد بن الفضل عن يونس عن البطانبي عن أبي بصير عن أبي عبد الله ع قال: الْمُضْطَرُّ لَا يَشْرَبُ الْخَمْرَ لِأَنَّهَا لَا تَزِيدُهُ إِلَّا شَرًّا وَ لِأَنَّهُ إِنْ شَرِبَهَا قَتَلَتْهُ فَلَا يَشْرَبُ مِنْهَا قَطْرَةً.

(The book) 'Ilal Al Sharaie' – from Ali Bin Hatim, from Muhammad Bin Umar, from Muhammad Bin Aiyad, from Ahmad Bin Al Fazl, from Yunus, from Al Batainy, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'The desperate one should not drink the wine because it will not increase him except in evil, and because if he drinks it, it will kill him, so he should not drink a drop from it'<sup>363</sup>.

وَ رُوِيَ لَا تَزِيدُهُ إِلَّا عَطْشًا.

And it is reported: 'It will not increase him except in thirst'<sup>364</sup>.

35- ب، قرب الإسناد عن علي بن أبيه قال: سَأَلْتُهُ عَنِ الْكُحْلِ يَصْلُحُ أَنْ يُعْجَنَ بِالْبَيْدِ

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), said, 'I asked him<sup>-asws</sup> about the Kohl (eye liner), 'Is it correct if it is kneaded with Al-Nabeez (intoxicating drink)?'

<sup>361</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 32

<sup>362</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 33

<sup>363</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 34 a

<sup>364</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 34 b

قَالَ لَا.

He<sup>-asws</sup> said: 'No!'<sup>365</sup>

36- ثَوَابُ الْأَعْمَالِ عَنِ ابْنِ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ النَّحَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ الْبَطَّائِيِّ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مُدْمِنُ الْخَمْرِ كَعَابِدِ الْوَتَنِ وَالنَّاصِبِ لِأَلِ مُحَمَّدٍ شَرُّ مِنْهُ

(The book) 'Sawaab Al Amaal' – from Ibn Al Mutawakkil, from Muhammad Bin Ja'far, from Al Nakhaie, from Al Nowfaly, from Al Batainy, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'The one habitual of wine is like the idol worshipper, and the one hostile to Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> is eviler than him'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَنْ شَرُّ مِنْ عَابِدِ الْوَتَنِ

I said, 'May I be sacrificed for you<sup>-asws</sup>! And who can be eviler than the idol worshipper?'

فَقَالَ إِنَّ شَارِبَ الْخَمْرِ تُدْرِكُهُ الشَّفَاعَةُ يَوْمًا مَا وَإِنَّ النَّاصِبَ لَوْ شَفَعَ فِيهِ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ لَمْ يُشَفَّعُوا.

He<sup>-asws</sup> said: 'The one habitual of wine may come across the intercession one day, and the Nasibis (hostile ones), even if people of the skies and the earth were to intercede regarding him, they will not be interceded for'<sup>366</sup>.

37- ثَوَابُ الْأَعْمَالِ عَنْ ماجيلويه عَنْ عَمِّهِ عَنِ الْكُوَيْبِيِّ عَنْ عُثْمَانَ بْنِ عَمَانَ عَنْ عَلِيِّ بْنِ غَالِبٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَدْخُلُ الْجَنَّةَ سَفَاكُ الدَّمِ وَلَا مُدْمِنُ الْخَمْرِ وَلَا مَشَاءُ بَنِي مِمْ.

(The book) 'Sawaab Al Amaal' – from Majaylawiya, from his uncle, from Al Kufy, from Usman Bin Affan, from Ali Bin Ghalib, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'He will not enter the Paradise – the spiller of blood, nor the one habitual of wine, nor a walker with gossip'<sup>367</sup>.

38- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَحْرُمُ الْجَنَّةُ عَلَى ثَلَاثَةِ الْمَنَانِ وَالْقَتَاتِ وَ مُدْمِنِ الْخَمْرِ.

(The book) 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Al Barqy, from Usman Bin Isa, from Amro Bin Khalid,

'From Zayd son of Ali (Bin Al Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'The Paradise is Prohibited unto three – the reproacher upon the favour, and the gossiper, and the habitual of wine'<sup>368</sup>.

<sup>365</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 35

<sup>366</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 36

<sup>367</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 37

<sup>368</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 38

39- ثواب الأعمال عن ابن الوليد عن الصفار عن البرقي عن عدّة من أصحابنا عن ابن أسباط عن عليّ بن جعفر ع عن أخيه موسى ع قال: حرّمت الجنة على ثلاثة التّمَامِ و مُدْمِنِ الخَمْرِ وَ الدُّبُوثِ وَ هُوَ الْفَاجِرُ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from a number of our companions, from Ibn Asbat,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup> having said: 'The Paradise is Prohibited unto three – the gossip, and the one habitual of wine, and the cuckold, and he is the immoral''<sup>369</sup>.

40- ثواب الأعمال عن أبيه عن الحيمري عن ابن يزيد عن ابن أبي عمير عن هشام بن سالم عن سليمان بن خالد عن أبي عبد الله ع قال: مُدْمِنُ الخَمْرِ يَلْقَى الله عَزَّ وَ جَلَّ كَعَابِدٍ وَثَنٍ وَ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَقْبَلِ اللهُ عَزَّ وَ جَلَّ لَهُ صَلَاةً أَرْبَعِينَ يَوْمًا.

(The book) 'Sawaab Al Amaal' – from his father, from Al Himeyri, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup> having said: 'The one habitual of wine will meet Allah<sup>-azwj</sup> Mighty and Majestic like an idol worshipper, and the one who drinks a drink from it, Allah<sup>-azwj</sup> Mighty and Majestic will not Accept any Salat for him for forty days''<sup>370</sup>.

41- ثواب الأعمال عن ابن الوليد عن ابن أبي عمير عن إسماعيل بن سالم عن أبي عبد الله ع قال: سَأَلَهُ رَجُلٌ فَقَالَ أَصْلَحَكَ اللهُ شَرِبْتُ الخَمْرَ شَرًّا أَمْ تَرَكْتُ الصَّلَاةَ

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Ibn Abu Umeyr, from Ismail Bin Salim,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'A man asked him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Is drinking the wine eviler or neglecting the Salat?'

فَقَالَ شَرِبْتُ الخَمْرَ

He<sup>-asws</sup> said: 'He said, 'Drinking the wine'.

ثُمَّ قَالَ وَ تَدْرِي لِمَ ذَاكَ

Then he<sup>-asws</sup> said: 'And do you know why that is so?'

قَالَ لَا

He said, 'No'.

قَالَ لِأَنَّهُ يَصِيرُ فِي حَالٍ لَا يَعْرِفُ رَبَّهُ.

<sup>369</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 39

<sup>370</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 40

He<sup>-asws</sup> said: ‘Because he comes to be in a state, he does not recognise his Lord<sup>-azwj</sup>’.<sup>371</sup>

42- ثواب الأعمال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع أَنَّ النَّبِيَّ ص قَالَ: يَجِيءُ مُدْمِنُ الْخَمْرِ الْمُسْكِرِ يَوْمَ الْقِيَامَةِ مُزْرَقَةً عَيْنَاهُ مُسْوَدًّا وَجْهُهُ مَائِلًا شَفْتُهُ يَسِيلُ لَعَابُهُ مَشْدُودَةً نَاصِبَتُهُ إِلَى إِيْطَامِ قَدَمَيْهِ خَارِجَةً يَدُهُ مِنْ صُلْبِهِ فَيَفْرَعُ مِنْهُ أَهْلُ الْجَمْعِ إِذَا رَأَوْهُ مُقْبِلًا إِلَى الْحِسَابِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas’ada Bin Ziyad,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘The Prophet<sup>-sawww</sup> said: ‘The one habitual of wine will come on the Day of Qiyamah, his eyes will be blue, his face dark, his lips inclined, his saliva will be flowing, his forelocks tied to big toes of his feet, his hand will emerge from his loins. The people of the gathering will be alarmed when they see him coming forward to the Reckoning’’.<sup>372</sup>

43- ثواب الأعمال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ بَرِيدٍ عَنْ مَرْوَكٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ ائْتَحَلَ بِمِيلٍ مِنْ مُسْكِرٍ كَحَلَهُ اللَّهُ عَزَّ وَجَلَّ بِمِيلٍ مِنْ نَارٍ

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Yahya, from Al Ashary, from Ibn Yazeed, from Marwak, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who applies Kohl with a needle of an intoxicant, Allah<sup>-azwj</sup> Mighty and Majestic will Apply in his eyes with a needle of fire’.

وَقَالَ إِنَّ أَهْلَ الرَّيِّ فِي الدُّنْيَا مِنَ الْمُسْكِرِ يَمُوتُونَ عَطَاشَى وَ يُحْشَرُونَ عَطَاشَى وَ يَدْخُلُونَ النَّارَ عَطَاشَى.

And he<sup>-asws</sup> said: ‘People of the world saturated from the intoxication will be dying thirsty, and Resurrected thirsty, and will be entering the Fire thirsty’’.<sup>373</sup>

44- ثواب الأعمال عَنْ جَعْفَرٍ عَنْ أَبِيهِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ أَبِي الصَّخَّارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ شَارِبِ الْخَمْرِ فَقَالَ لَمْ تُقْبَلْ مِنْهُ صَلَاةٌ مَا دَامَ فِي عُرْوِقِهِ مِنْهَا شَيْءٌ.

(The book) ‘Sawaab Al Amaal’ – from Ja’far, from his father Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from Al Abbas Bin Aamir, from Abu Al Sahary,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: ‘I asked him<sup>-asws</sup> about the drinker of wine. He<sup>-asws</sup> said: ‘His Salat is not Accepted from him for as long as there is something from it in his veins (forty days)’’.<sup>374</sup>

45- ثواب الأعمال بِحَدِّ الْإِسْنَادِ عَنِ الْحَسَنِ عَنِ عُثْمَانَ بْنِ عَيْسَى عَنِ ابْنِ مُسْكَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالًا وَ جَعَلَ مَقَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ وَ أَشْرُ مِنَ الشَّرَابِ الْكَذِبُ.

<sup>371</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 41

<sup>372</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 42

<sup>373</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 43

<sup>374</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 44

(The book) 'Sawaab Al Amaal' – by the chain from Al-Hassan, from Usman Bin Isa, from Ibn Muskan, from the one who reported it,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Made locks for the evil and Made keys for those locks the (intoxicating) drinks, and eviler than the drinks, is the lying''<sup>375</sup>.

46- ثواب الأعمال عن ابن الوليد عن الصفار عن اليقطيني عن النضر عن يعقوب بن شعيب عن أحدهما ع قال: إن الله عز وجل جعل للمعصية نبياً ثم جعل للبيت باباً ثم جعل للباب علقاً ثم جعل للعلق مفتاحاً ومفتاح المعصية الخمر.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Al Nazr, from Yaqoub Bin Shueyb,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'Allah<sup>azwj</sup> Mighty and Majestic Made a house for the disobedience, then Made a door for the house, then Made a lock for the door, then Made a key for the lock – and a key for the disobedience is the wine''<sup>376</sup>.

47- ثواب الأعمال عن أبيه عن سعد بن محمد بن عبد الجبار عن ابن عميرة عن منصور عن أبي بصير عن أبي عبد الله ع قال: مُدْمِنُ الزَّيْنِ وَالسَّرِقِ وَالشُّرْبِ كَعَابِدٍ وَتَيْنٍ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Ibn Aameyra, from Mansour, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'The one habitual of adultery, and the theft, and the (intoxicating) drink is like an idol worshipper''<sup>377</sup>.

48- ثواب الأعمال عن ابن إدريس عن أبيه عن الأشعري عن محمد بن جعفر القمي رفعه إلى أبي عبد الله قال: العناء غش التفاق وشرب الخمر مفتاح كل شر وشارب الخمر مكذب يكتب الله عز وجل له ولو صدق كتاب الله حرامه.

(The book) 'Sawaab Al Amaal' – from Ibn Idrees, from his father, from Al Ashary, from Muhammad Bin Ja'far Al Qummi, raising it to,

'Abu Abdullah<sup>asws</sup> said: 'The singing is the nest of hypocrisy, and drinking the wine is a key to all evil, and the drinker of wine is a belier of the Book of Allah<sup>azwj</sup> Mighty and Majestic, and had he ratified the Book of Allah<sup>azwj</sup>, he would have prohibited its Prohibitions''<sup>378</sup>.

49- ثواب الأعمال عن ابن الوليد عن الصفار عن أحمد بن الحسن بن عمرو بن سعيد عن مصادق عن عمارة عن أبي عبد الله ع قال: سُئِلَ عَنِ الرَّجُلِ إِذَا شَرِبَ الْمُسْكِرَ مَا حَالُهُ

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

<sup>375</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 45

<sup>376</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 46

<sup>377</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 47

<sup>378</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 48

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> was asked about the man when he drinks the wine, ‘What is his state?’

قَالَ لَا يَقْبَلُ اللَّهُ صَلَاتَهُ أَرْبَعِينَ يَوْمًا وَ لَيْسَ لَهُ تَوْبَةٌ فِي الْأَرْبَعِينَ وَ إِنْ مَاتَ فِيهَا دَخَلَ النَّارَ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> will not Accept his Salat for forty days, and there isn’t any repentance for him during the forty (days), and if dies during it, he enters the Fire’.<sup>379</sup>

50- ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ الْكَاتِبِ عَنْ أَبِيهِ قَالَ: أَقْبَلَ مُحَمَّدُ بْنُ عَلِيٍّ ع فِي الْمَسْجِدِ الْحَرَامِ فَنظَرَ إِلَيْهِ قَوْمٌ مِنْ قُرَيْشٍ فَقَالُوا هَذَا إِلَهُ أَهْلِ الْعِرَاقِ فَقَالَ بَعْضُهُمْ وَ لَوْ بَعَثْتُمْ إِلَيْهِ بَعْضَكُمْ فَسَأَلَهُ

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Ibn Hashim, from Amro Bin Usman, from Ahmad Bin Ismail the scribe, from his father who said,

‘Muhammad Bin Ali<sup>-asws</sup> came in the Sacred Masjid. A group of Quraysh looked at him<sup>-asws</sup>. They said, ‘This one is a god of people of Al-Iraq’. One of them said, ‘And if one of you could go to him<sup>-asws</sup> and ask him<sup>-asws</sup>’.

فَأَتَاهُ شَابٌّ مِنْهُمْ فَقَالَ لَهُ يَا عَمَّ مَا أَكْبَرُ الْكِبَارِ

A youth from them came to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, ‘O uncle! What is the most major of the major sins?’

فَقَالَ شُرْبُ الْخَمْرِ

He<sup>-asws</sup> said: ‘Drinking the wine’.

He went to them and informed them. They said to him, ‘Return to him<sup>-asws</sup>’. They did not cease with him until he returned to him<sup>-asws</sup> and asked him<sup>-asws</sup>.

فَأَتَاهُمْ فَأَخْبَرَهُمْ فَقَالُوا لَهُ عُدْ إِلَيْهِ فَلَمْ يَزَالُوا بِهِ حَتَّى عَادَ إِلَيْهِ فَسَأَلَهُ فَقَالَ لَهُ أَمْ أَفْلَنْ لَكَ يَا ابْنَ أَخٍ شُرْبُ الْخَمْرِ يُدْخِلُ صَاحِبَهُ فِي الزِّنَا وَ السَّرِقَةِ وَ قَتْلِ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ بِالْحَقِّ وَ فِي الشِّرْكِ بِاللَّهِ أَفَاعِيَلِ الْخَمْرِ تَعْلُو عَلَى كُلِّ ذَنْبٍ كَمَا تَعْلُو شَجَرُهَا عَلَى كُلِّ شَجَرَةٍ.

He<sup>-asws</sup> said to him: ‘Did I<sup>-asws</sup> not say to you, O son of a brother? Drinking the wine enters its owner into the adultery, and the theft, and killing the soul which Allah<sup>-azwj</sup> has Prohibited, by the right, and into associating (Shirk) with Allah<sup>-azwj</sup>. The doer (drinker) of wine is higher upon every sin just as its tree is higher upon every tree’.<sup>380</sup>

51 ثواب الأعمال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنِ الْعَمْرِيِّ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ ابْنَ دَاوُدَ يَذْكُرُ أَنَّكَ قُلْتَ لَهُ شَارِبُ الْخَمْرِ كَاوِرٌ

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Yahya, from Al Ashari, from Al Amraki who said,

<sup>379</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 49

<sup>380</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 50

'I said to Al-Reza<sup>-asws</sup>, 'Ibn Dawood mentioned that you<sup>-asws</sup> had said to him: 'The drinker of wine is a Kafir'?'

قَالَ صَدَقَ قَدْ قُلْتُ لَهُ.

He<sup>-asws</sup> said: 'He spoke the truth. I<sup>-asws</sup> had said it to him''<sup>381</sup>

52 ضاء، فقه الرضا عليه السلام الحُمُرُ تُورِثُ قَسَاوَةَ الْقَلْبِ وَ يُسْوِدُ الْأَسْنَانَ وَ يُبْخِرُ الْقَمَمَ وَ يُبْعِدُ مِنَ اللَّهِ وَ يُقْرَبُ مِنْ سَخَطِهِ وَ هُوَ مِنْ شَرَابِ إِبْلِيسَ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – '(Drinking) the wine inherits cruelty of the heart, and blackens the teeth, and odour of the mouth, and distances from Allah<sup>-azwj</sup>, and draws closer to His<sup>-azwj</sup> Wrath, and it is from the drinks of Iblees<sup>-la</sup>'.<sup>382</sup>

وَ قَالَ النَّبِيُّ ص شَارِبُ الْحُمُرِ مُلْعُونٌ شَارِبُ الْحُمُرِ كَعَبْدَةِ الْأَوْثَانِ يُحْمَرُ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَ هَامَانَ.

And the Prophet<sup>-saww</sup> said: 'The drinker of wine is accursed! The drinker of wine is like an idol worshipper. He will be Resurrected on the Day of Qiyamah with Pharaoh<sup>-la</sup> and Haman<sup>-la</sup>'.<sup>383</sup>

53 سنن، المحاسن عن أبيه عن هارون بن الجهم عن محمد بن سليمان عن بعض الصالحين قال قال رسول الله ص ملعون ملعون من جلس طامعاً على مائدة يشرب عليها الخمر.

(The book) 'Al Mahasin' – from his father, from Haroun Bin Al Jahm, from Muhammad Bin Suleyman,

'From one of the righteous ones<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Accursed! Accursed is the one willingly sitting at a table the wine is being drunk upon''<sup>384</sup>

54 سنن، المحاسن عن هارون بن الجهم قال: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْحَيْرَةِ حِينَ قَدِمَ عَلَى أَبِي جَعْفَرٍ فَحَضَّ بَعْضُ الْفَوَادِ ابْنًا لَهُ وَ صَنَعَ طَعَامًا وَ دَعَا النَّاسَ فَكَانَ أَبُو عَبْدِ اللَّهِ ع فِيْمَنْ دُعِيَ

(The book) 'Al Mahasin' – from Haroun Bin Al Jaham who said,

'We were with Abu Abdullah<sup>-asws</sup> at Al Hira when he<sup>-asws</sup> arrived to Abu Ja'far (the caliph). One of the leaders had circumcised a boy of his and made food, and invited the people. Abu Abdullah<sup>-asws</sup> was among the ones invited.

فَبَيْنَمَا مَا هُوَ عَلَى الْمَائِدَةِ يَأْكُلُ وَ مَعَهُ عِدَّةٌ عَلَى الْمَائِدَةِ فَاسْتَسْمَى رَجُلٌ مِنْهُمْ فَأَوْتِيَ بِقَدَحٍ لَهُ فِيهِ شَرَابٌ فَلَمَّا صَارَ الْقَدْحُ فِي يَدِ الرَّجُلِ قَامَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْمَائِدَةِ فَخَرَجَ

While he<sup>-asws</sup> was eating at the table and with him<sup>-asws</sup> were a number (of people) at the table, a mong from them sought to be quenched. He was brought a mug from him wherein was a

<sup>381</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 51

<sup>382</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 52 a

<sup>383</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 52 b

<sup>384</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 53

drink (wine). When the mug came to be in the hand of the man, Abu Abdullah<sup>-asws</sup> stood up from the table, and went out.

فَسُئِلَ عَنْ قِيَامِهِ فَقَالَ ع قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَلْعُونٌ مَنْ جَلَسَ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ.

He<sup>-asws</sup> was asked about his<sup>-asws</sup> standing. He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Accursed! Accursed is the one sitting at a table the wine is being drunk upon’’.<sup>385</sup>

55 ضا، فقه الرضا عليه السلام اعلم يرحمك الله أن الله تبارك و تعالی حرم الخمر بعينه و حرم رسول الله ص كل شراب مسكر و لعن رسول الله ص الخمر و غارسها و عاصرها و حاملها و المحمولة إليه و بائعها و متبايعها و شارها و آكل ثمنها و ساقبها و المتحول فيها فهي ملعونة شراب لعين و شارها لعينان

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – ‘Know, may Allah<sup>-azwj</sup> have Mercy on you! Allah Blessed and Exalted had Prohibited the wine in particular, and Rasool-Allah<sup>-saww</sup> prohibited every intoxicating drink.

And Rasool-Allah<sup>-azwj</sup> cursed the wine, and its planter, and its squeezer, and its carrier and the one being carried to, and its seller and the one it is being sold to, and its drinker, and consumer of its price, and its quencher, and the converter in it, so it is accursed. A drink with one curse, and its drinker is with two curses’.

وَ اعْلَمْ أَنَّ شَارِبَ الْخَمْرِ كَعَبْدَةِ الْأَوْثَانِ وَ كَنَاحِجِ أُمِّهِ فِي حَرَمِ اللَّهِ وَ هُوَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مَعَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا أَوْلِيكَ حِزْبِ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

And know that the drinker of wine is like an idol worshipper, and like having sex with his mother in the Sanctuary of Allah<sup>-azwj</sup>, and he will be Resurrected on the Day of Qiyamah with the Jews, and the Christians, and the Magians, and those associating (Shirk with Allah<sup>-azwj</sup>), **They are the Satan’s party. Surely the party of Satan, they would be the losers [58:19].**

وَ اعْلَمْ أَنَّ مَنْ شَرِبَ مِنَ الْخَمْرِ قَدْحًا وَاحِدًا لَا يَقْبَلُ اللَّهُ صَلَاتَهُ أَرْبَعِينَ يَوْمًا وَ مَنْ كَانَ مُؤْمِنًا فَلَيْسَ لَهُ فِي الْإِيمَانِ حِطٌّ وَ لَا فِي الْإِسْلَامِ نَصِيبٌ لَا يَقْبَلُ مِنْهُ الصَّرْفَ وَ لَا الْعَدْلَ وَ هُوَ أَقْرَبُ إِلَى التَّبَرُّكِ مِنَ الْإِيمَانِ حُصْمَاءُ اللَّهِ وَ أَعْدَاؤُهُ فِي أَرْضِهِ شُرَابُ الْخَمْرِ وَ الرُّنَاءُ

And know that the one who drinks from the wine, one cup, Allah<sup>-azwj</sup> will not Accept his Salat for forty days; and the one who were a Momin, there wouldn’t be a share for him in the Eman nor any part in Al-Islam. Neither will the exchange be Accepted from him nor the ransom, and he is closer to the Shirk than (to) the Eman. They are contenders of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> enemies in His<sup>-azwj</sup> earth – the drinkers of wine and the adulteresses.

فَإِنْ مَاتَ فِي أَرْبَعِينَ يَوْمًا لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَ لَا يُكَلِّمُهُ وَ لَا يُرَبِّيهِ وَ لَهُ عَذَابٌ أَلِيمٌ وَ لَا تُقْبَلُ تَوْبَتُهُ فِي أَرْبَعِينَ وَ هُوَ فِي النَّارِ لَا شَكَّ فِيهِ

If he dies during the forty days, Allah<sup>-azwj</sup> will neither Look at him on the Day of Qiyamah, nor Speak to him, nor Purify him, and for him would be the painful Punishment, and his

<sup>385</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 54



repentance will not be Accepted during the forty (days), and he would be in the Fire, there is no doubt in it.

وَإِيَّاكَ أَنْ تُرَوِّجَ شَارِبَ الْخَمْرِ فَإِنَّ زَوْجَتَهُ فُكِّمَتْهَا فُذَّتْ إِلَى الزَّيْنِ وَ لَا تُصَدِّقَهُ إِذَا حَدَّثَكَ وَ لَا تَقْبَلْ شَهَادَتَهُ وَ لَا تَأْمَنْهُ عَلَى شَيْءٍ مِنْ مَالِكَ فَإِنْ انْتَمَتَتْهُ فَلَيْسَ لَكَ عَلَى اللَّهِ ضَمَانٌ وَ لَا تُؤَاكِلُهُ وَ لَا تُصَاحِبُهُ وَ لَا تُضْحِكُ فِي وَجْهِهِ وَ لَا تُصَافِحُهُ وَ لَا تُعَانِقُهُ وَ إِنْ مَرَضَ فَلَا تُعَدُّهُ وَ إِنْ مَاتَ فَلَا تُشَيِّعُ جَنَازَتَهُ

And beware of marrying (e.g., your daughter) to the drinker of wine. If you were to marry (her to) him, it is as if you are guiding to the adultery, and do not ratify him when he narrates to you, and do not accept his testimony, and do not entrust him upon anything from your wealth. If you entrust him, there wouldn't be any guarantee for you upon Allah<sup>-azwj</sup>, and do not rely on him, nor accompany him, nor smile in his face, nor shake his hand, nor hug him; and if he falls sick do not console him, and if he dies do not escort his funeral.

وَ لَا تَأْكُلْ فِي مَائِدَةٍ يُشْرَبُ عَلَيْهَا بِعَدِّكَ خَمْرٌ وَ لَا تُجَالِسْ شَارِبَ الْخَمْرِ إِذَا مَرَزَتْ بِهِ فَإِنْ سَلَّمَ عَلَيْكَ فَلَا تُرُدُّ عَلَيْهِ السَّلَامَ بِالْمَسَاءِ وَ الصَّبَاحِ وَ لَا تُجْتَمِعُ مَعَهُ فِي مَجْلِسٍ فَإِنَّ اللَّعْنَةَ إِذَا نَزَلَتْ عَمَّتْ مَنْ فِي الْمَجْلِسِ

And do not eat in a table wine is drunk upon it after you, nor sit the drinker of wine, nor greet unto him when you pass by him. If he were to greet unto you, do not respond the greeting to him in the evening and the morning, and do not gather with him in a gathering, for when the curse descends, it will generalise the ones in the gathering.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَ بُطْلَانِ الْعُقُولِ فِي الْحَقَائِقِ وَ ذَهَابِ الْحَيَاءِ مِنَ الْوَجْهِ

And Allah<sup>-azwj</sup> Blessed and Exalted Prohibited the wine due to what is in it from the corruption, and invalidation of the intellects regarding the realities, and elimination of the modesty from the face.

وَ إِنَّ الرَّجُلَ إِذَا سَكَّرَ فَرِيماً وَقَعَ عَلَى أَمِّهِ أَوْ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يُفْسِدُ أَمْوَالَهُ وَ يَذْهَبُ بِالذِّينِ وَ يُسِيءُ الْمُعَاشِرَةَ وَ يُوقِعُ الْعَرَبَدَةَ وَ هُوَ يُورِثُ مَعَ ذَلِكَ الدَّاءَ الدَّفِينِ فَمَنْ شَرِبَ الْخَمْرَ فِي دَارِ الدُّنْيَا أَسْفَاهُ اللَّهُ مِنْ طِينَةِ حَبَالٍ وَ هِيَ صَدِيدُ أَهْلِ النَّارِ.

And when the man is intoxicated, he may fall upon his mother (for immorality), or kill the soul which Allah<sup>-azwj</sup> has Prohibited, and spoil his wealth, and elimination of the religion, and evil co-habitation, and fall into the orgies, and along with that he will inherit the hidden illness. The one who drinks the wine in house of the world, Allah<sup>-azwj</sup> will Quench him from clay of 'Khabal', and it is pus of people of the Fire".<sup>386</sup>

وَ رُوِيَ أَنَّ مَنْ سَقَى صَبِيئاً جُرْعَةً مِنْ مُسْكِرٍ سَقَاهُ اللَّهُ مِنْ طِينَةِ حَبَالٍ حَتَّى يَأْتِيَ بِعُذْرٍ مِمَّا أَتَى وَ إِنْ لَا يَأْتِي أَبَدًا يَفْعَلُ بِهِ ذَلِكَ مَعْفُوراً لَهُ أَوْ مُعَدِّباً وَ عَلَى شَارِبِ كُلِّ مُسْكِرٍ مِثْلُ مَا عَلَى شَارِبِ الْخَمْرِ مِنَ الْحَدِّ.

And it is reported: 'One who quenches a young boy a gup of intoxicant, Allah<sup>-azwj</sup> will Quench him from clay of 'Khabal' until he comes with an excuse from what he had committed, and if he does not come with it, ever, that will be done with him, whether he is Forgiven or Punished;

<sup>386</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 55 a

and the legal penalty upon a drinker of every intoxicant is similar to what is upon the drinker of wine”.<sup>387</sup>

56 **بيح، الخراج و الجرائع** روى عن أبي عبد الله ع قال: **أول ما ملكته لديارنا على عهد أبي وكان رجلاً يشترى الأندوية فأرذت أن أبيعته فقال أبي لا تبيعه**

(The book) ‘Al Kharaj Wa Al Jaraih’— It is reported,

‘From Abu Abdullah <sup>asws</sup> having said: ‘The first of what I <sup>asws</sup> had owned in the era of my <sup>asws</sup> father <sup>asws</sup> were two Dinars, and there was a man who bought clothes (for sale), so I <sup>asws</sup> wanted to trade through him. My <sup>asws</sup> father <sup>asws</sup> said: ‘Do not provide him (with the money to buy goods)’.’

قَالَ فَذَعَمْتُ إِلَيْهِ سِرًّا مِنْ أَبِي فَخَرَجَ وَ لَمَّا رَجَعَ بَعَثْتُ إِلَيْهِ رَسُولًا فَعَالَ لَهُ مَا دَفَعَ إِلَيَّ شَيْئًا

He <sup>asws</sup> said: ‘I <sup>asws</sup> handed it to him secretly from my <sup>asws</sup> father <sup>asws</sup>. He went out, and when he returned (from his business trip), I <sup>asws</sup> sent a messenger to him. He said to him, ‘He <sup>asws</sup> had not handed anything to me’.’

قَالَ فَظَنَنْتُ أَنَّهُ إِنَّمَا سَرَّ ذَلِكَ مِنْ أَبِي فَذَهَبْتُ إِلَيْهِ بِنَفْسِي وَ قُلْتُ الدِّيَارَانِ قَالَ مَا دَفَعْتَ إِلَيَّ شَيْئًا

He <sup>asws</sup> said: ‘I <sup>asws</sup> thought, he rather wanted to conceal that from my <sup>asws</sup> father <sup>asws</sup>. So I <sup>asws</sup> went to him myself and said, ‘The two Dinars!’ He said, ‘You <sup>asws</sup> had not handed anything to me’.’

فَأَنْتَيْتُ أَبِي فَلَمَّا رَأَى رَجَعَ إِلَيَّ رَأْسَهُ ثُمَّ قَالَ مُتَبَسِّمًا يَا بُنَيَّ أَلَمْ أَقُلْ لَكَ أَنْ لَا تُدْفِعَ إِلَيْهِ إِنَّهُ مَنْ اشْتَرَى شَارِبَ الخمرِ فَلَيْسَ لَهُ عَلَى اللَّهِ ضَمَانٌ إِنَّ اللَّهَ يَقُولُ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قُلُوبًا سَمِعْتُمْ مِنْ شَارِبِ الخمرِ

I <sup>asws</sup> went to my <sup>asws</sup> father <sup>asws</sup>. When he <sup>asws</sup> saw me <sup>asws</sup>, he <sup>asws</sup> raised his <sup>asws</sup> head to me <sup>asws</sup>, then said smiling: ‘O my <sup>asws</sup> son <sup>asws</sup>! Did I <sup>asws</sup> not tell you not to hand it to him? Surely the one who entrusts the drinker of wine, there isn’t any guarantee for him upon Allah <sup>azwj</sup>. Allah <sup>azwj</sup> Says: **And do not give your wealth to the foolish which Allah has made a (means of) support for you, [4:5].** So, which foolish one more foolish than the drinker of wine?

فَلَيْسَ إِنْ أَشْهَدَكُمْ [شَهِدًا] لَمْ تُقْبَلْ شَهَادَتُهُ وَ إِنْ شَفَعَ لَمْ يُشَفَّعْ وَ إِنْ حَطَبَ لَمْ يَبْرُجْ.

If he were to testify to you all, his testimony is not accepted, and if he intercedes, he will not be interceded for, and if he proposes, he will not be married”.<sup>388</sup>—(incomprehensive and derogatory)

<sup>387</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 55 b

<sup>388</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 56

57 طب، طب الأئمة عليهم السلام عن عبد الله بن جعفر عن صفوان بن يحيى عن ابن مسكان عن الحلبي قال: سألت أبا عبد الله ع عن دواء يُعجنُ بالخمر لا يجوز أن يُعجنَ بغيره إنما هو اضطرارٌ فقال لا والله لا يحلُّ لمسلم أن ينظر إليه فكيف يتداوى به و إنما هو بمنزلة شحم الخنزير الذي يقع في كذا وكذا لا يكمل إلا به فلا شفى الله أحداً شفاؤه خمرٌ و شحم خنزيرٌ.

(The book) 'Tibb Al Aimmah<sup>-asws'</sup>, may the greeting be upon them<sup>-asws</sup> – from Abdullah Bin Ja'far, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah<sup>-asws</sup> about medication kneaded with the wine, not allowed to be kneaded with anything else, but rather it is desperation. He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! It is not Permissible for a Muslim to even look at it, so how can he medicate with it? And rather, it is at the status of the pig fat which occurs in such and such (edible items). It is not complete except by it. May Allah<sup>-azwj</sup> not Heal anyone who tries to be healed by wine and pig fat'.<sup>389</sup>

58 شي، تفسير العياشي عن هشام بن سالم عن أبي عبد الله ع قال سمعته يقول بينما حمزة بن عبد المطلب و أصحاب له على شراب لهم يقال له المشركية

Tafseer Al Ayyashi – from Hisham Bin Salim,

~~'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Hamza Bin Abdul Muttalib<sup>-as</sup> and companions of his<sup>-as</sup> were upon a beverage of their called Al Sukarka'.~~

قال فتذكروا السريفة [السريفة] فقال لهم حمزة كيف لنا به فقالوا هذه ناقة ابن أخيك علي فخرج إليها فتحرها ثم أخذ كبدها و سنامها فأدخل عليهم

~~He<sup>-asws</sup> said: 'They mentioned 'Al Sareef'. Hamza<sup>-as</sup> said to them, 'How can it be for us with it?' They said, 'This here is a she camel of your<sup>-as</sup> brother<sup>-asws</sup> Ali<sup>-asws</sup>'. He<sup>-as</sup> went to it and slaughtered it, then took its liver and its hump and went to them'.~~

قال و أقبل علي ع فأبصر ناقته فدخله من ذلك فقالوا له ع شك حمزة صنع هذا

~~He<sup>-asws</sup> said: 'And Ali<sup>-asws</sup> came and saw his<sup>-asws</sup> she camel. (Thoughts) entered him<sup>-asws</sup> from that. They said to him<sup>-asws</sup>, 'Your<sup>-asws</sup> uncle<sup>-as</sup> Hamza<sup>-as</sup> did this'.~~

قال فذهب ع إلى النبي ص فشكا ذلك إليه

~~He<sup>-asws</sup> said: 'He<sup>-asws</sup> went to the Prophet<sup>-sawww</sup> and complained of that to him<sup>-sawww</sup>'.~~

قال فأقبل معه رسول الله ص فقبل لحمزة هذا رسول الله بالباب

~~He<sup>-asws</sup> said: 'Rasool Allah<sup>-sawww</sup> came with him<sup>-asws</sup>. It was said to Hamza<sup>-as</sup>, 'This is Rasool Allah<sup>-sawww</sup> at the door!'~~

قال فخرج حمزة و هو مضطرب فلما رأى رسول الله ص مضطرب في وجهه انصرف

He<sup>-asws</sup> said: 'Hamza<sup>-as</sup> came out and he<sup>-as</sup> was angry. When Rasool Allah<sup>-sawww</sup> saw the anger in his<sup>-as</sup> face, he<sup>-sawww</sup> left'.

قَالَ فَقَالَ لَهُ حَمْزَةُ لَوْ أَرَادَ ابْنُ أَبِي طَالِبٍ أَنْ يُعْرِدَكَ بِدِمَامٍ فَعَلَّ فَدَعَلَ حَمْزَةُ مَنزِلَهُ وَ انصرفت النبي من

He<sup>-asws</sup> said: 'Hamza<sup>-as</sup> said to him<sup>-sawww</sup>: 'If the son<sup>-asws</sup> of Abu Talib<sup>-as</sup> were to lead you<sup>-sawww</sup> to condemnation, would do so'. Hamza<sup>-as</sup> entered his<sup>-as</sup> house, and the Prophet<sup>-sawww</sup> left'.

قَالَ وَ كَانَ قَبْلَ أُحُدٍ فَأَنْزَلَ اللَّهُ تَحْرِيمَ الْحَمْرِ فَأَمَرَ رَسُولُ اللَّهِ ص بِأَنْتَبِهِمْ فَأُكْفِفَتْ.

He<sup>-asws</sup> said: 'And it happened before (battle of) Ohad. Allah<sup>-azwj</sup> Revealed the Prohibition of wine, so Rasool Allah<sup>-sawww</sup> ordered with their utensils, and it was stopped'<sup>390</sup> (incomprehensive and derogatory)

59 شي، تفسير العباسي عن علي بن يقطين قال: سأل المهدي أبا الحسن ع عن الحمر هل هي محرمة في كتاب الله فإن الناس يعرفون النهي ولا يعرفون التحريم

(The book) 'Tafseer Al Ayyashi' – from Ali Bin Yaqteen who said,

'Al-Mahdy (the caliph) asked Abu Al-Hassan<sup>-asws</sup> about the wine, 'Is it Prohibited in the Book of Allah<sup>-azwj</sup>? The people are recognising the (advisory) Forbiddance and they are not recognising the (absolute) Prohibition'.

فَقَالَ لَهُ أَبُو الْحَسَنِ بَلْ هِيَ مُحْرَمَةٌ

Abu Al-Hassan<sup>-asws</sup> said to him: 'But it is Prohibited (absolutely)'.

قَالَ فِي أَيِّ مَوْضِعٍ هِيَ مُحْرَمَةٌ فِي كِتَابِ اللَّهِ يَا أبا الْحَسَنِ

He said, 'In which place is it Forbidden in the Book of Allah<sup>-azwj</sup>, O Abu Al-Hassan<sup>-asws</sup>?'

قَالَ قَوْلُ اللَّهِ تَعَالَى إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ

He<sup>-asws</sup> said: 'Words of Allah<sup>-azwj</sup> the Exalted: ***But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33].***

فَأَمَّا قَوْلُهُ مَا ظَهَرَ مِنْهَا فَيَعْنِي الزَّانَا الْمُعَلَّنَ وَ نَصَبَ الرَّاياتِ الَّتِي كَانَتْ تَرْفَعُهَا الْفَوَاحِشُ فِي الْجَاهِلِيَّةِ

As for His<sup>-azwj</sup> Words: ***whatever is apparent from these***, it means the adultery committed openly, and setting up the flags which the immoral women used to raise during the pre-Islamic period.

<sup>390</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 58

وَأَمَّا قَوْلُهُ وَ مَا بَطَّنَ يَعْنِي مَا نَكَحَ مِنَ الْأَبَاءِ فَإِنَّ النَّاسَ كَانُوا قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ ص إِذَا كَانَ لِلرَّجُلِ زَوْجَةٌ وَ مَاتَ عَنْهَا تَزَوَّجَهَا ابْنُهُ مِنْ بَعْدِهِ إِذَا لَمْ تُكُنْ أُمُّهُ فَحَرَّمَ ذَلِكَ

And as for His<sup>-azwj</sup> Words: **and whatever is hidden**, it means what the forefathers had married, for the people were such, before the Sending of the Prophet<sup>-saww</sup>, whenever there was a wife for the man and he died from her, his son would marry her from after him, when she did not happen to be his mother. So, He<sup>-azwj</sup> Forbade that.

وَأَمَّا الْإِثْمُ فَإِنَّهَا الْخُمْرُ بِعَيْنِهَا وَ قَدْ قَالَ اللَّهُ فِي مَوْضِعٍ آخَرَ يَسْتَلُونَكَ عَنِ الْخُمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعٌ لِلنَّاسِ وَ إِثْمُهُمَا أَكْبَرُ إِلَى آخِرِ الْآيَةِ

And as for: **and the sin**, it is the wine in particular; and Allah<sup>-azwj</sup> has Said in another place: **They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people, and their sin is greater [2:219] – up to end of the Verse.**

فَأَمَّا الْإِثْمُ فِي كِتَابِ اللَّهِ فَهِيَ الْخُمْرُ وَ الْمَيْسِرُ فَهِيَ التَّرْدُ وَ إِثْمُهُمَا كَبِيرٌ كَمَا قَالَ اللَّهُ

As for the sin in the Book of Allah<sup>-azwj</sup>, it is the wine, and the gambling. It is the dice (games), and their sins are greater like what Allah<sup>-azwj</sup> Said.

وَ أَمَّا قَوْلُهُ الْبُغْيُ فَهِيَ الزِّنَا سِرًّا

And as for His<sup>-azwj</sup> Words: **and the rebellion** – it is the adultery in secret’.

قَالَ فَقَالَ الْمَهْدِيُّ هَذِهِ وَ اللَّهُ فَتَوَى هَاشِمِيَّةً.

He<sup>-asws</sup> said: ‘Al-Mahdy said, ‘By Allah<sup>-azwj</sup>! This is a Hashemite Fatwa (verdict)’<sup>391</sup>

60 شي، تفسير العياشي عن سعيد بن يسار عن أبي عبد الله قال: إن الله أمر نوحاً أن يحمل في السفينة من كل زوجين اثنين فحمل النخل والعجوة فكانا زوجاً

Tafseer Al Ayyashi – from Saeed Bin Yasaar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Commanded Noah<sup>-as</sup> to carry in the ship **from every pair, two, [11:40]**. He carried the date tree, and Al-Ajwa (dates), so these were a pair.

فَلَمَّا أَنْصَبَ اللَّهُ الْمَاءَ أَمَرَ اللَّهُ نُوحًا أَنْ يَغْرِسَ الْحَبْلَةَ وَ هِيَ الْكُرْمُ فَأَتَاهُ إِبْلِيسُ فَمَنَعَهُ مِنْ غَرَسِهَا وَ أَبِي نُوحٍ إِلَّا أَنْ يَغْرِسَهَا وَ أَبِي إِبْلِيسُ أَنْ يَدَعَهُ يَغْرِسَهَا

When Allah<sup>-azwj</sup> Drained the water, Allah<sup>-azwj</sup> Commanded Noah<sup>-as</sup> to plant ‘Al-Habla’ and it is the grape vine. Iblees<sup>-as</sup> came to him<sup>-as</sup>. He<sup>-as</sup> prevented him<sup>-la</sup> from its plant, and Noah<sup>-as</sup> refused except that he<sup>-as</sup> would plant it, and Iblees<sup>-la</sup> refused to leave him<sup>-as</sup> to plant it.

فَقَالَ لَيْسَتْ لَكَ وَ لَا لِأَصْحَابِكَ إِنَّمَا هِيَ لِي وَ لِأَصْحَابِي فَتَنَازَعَا مَا شَاءَ اللَّهُ ثُمَّ إِثْمُهُمَا اصْطَلَحَا عَلَى أَنْ جَعَلَ نُوحٌ لِإِبْلِيسَ ثَلَاثِينَ نَخْلًا وَ قَدْ أَنْزَلَ اللَّهُ لِنَبِيِّهِ فِي كِتَابِهِ مَا قَدْ قَرَأْتُمُوهُ وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا فَكَانَ الْمُسْلِمُونَ بِذَلِكَ

<sup>391</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 59

He<sup>-as</sup> said: 'It isn't for you<sup>-la</sup> nor for your<sup>-la</sup> companions. But rather it is for me<sup>-as</sup> and for my<sup>-as</sup> companions'. They both contended for as long as Allah<sup>-azwj</sup> so Desired. Then they reconcile upon that Noah<sup>-la</sup> would make two-thirds of it for Iblees<sup>-la</sup>, and a third of it would be for Noah<sup>-as</sup>, and Allah<sup>-azwj</sup> has Revealed for His<sup>-azwj</sup> Prophet<sup>-saww</sup> in His<sup>-azwj</sup> Book, what you have read it: **And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. [16:67]**. The Muslims were (drinking) that.

ثُمَّ أَنْزَلَ اللَّهُ آيَةَ التَّحْرِيمِ هَذِهِ آيَةُ إِيمَانِ الْخَمْرِ وَالْمَيْسِرِ وَالْأَنْصَابِ إِلَى مُتْتَهَوْنَ

Then Allah<sup>-azwj</sup> Revealed the Verse of Prohibition, this Verse: **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), [5:90]** – up to Words of the Exalted: **abstaining? [5:91]**.

يَا سَعِيدُ فَهَذِهِ التَّحْرِيمُ وَ هِيَ نَسَخَتِ آيَةَ الْأُخْرَى.

O Saeed! So, this is the Prohibition, and it Abrogated the other Verse”<sup>392</sup>.

61 شي، تفسير العياشي عن سيف بن عميرة عن شيخ من أصحابنا عن أبي عبد الله قال: كُنَّا عِنْدَهُ فَسَأَلَهُ شَيْخٌ فَقَالَ بِي وَجَعٌ وَ أَنَا أَشْرَبُ لَهُ النَّبِيذَ وَ وَصَفَهُ لَهُ الشَّيْخُ

Tafseer Al Ayyashi – from Sayf Bin Ameyra, from sheykh, from our companions,

‘From Abu Abdullah<sup>-asws</sup>, he (narrator) said: ‘We were in his<sup>-asws</sup> presence. An old man asked him<sup>-asws</sup>. He said, ‘There is pain with me and I drink Al-Nabeez (intoxicating drink) for it’ – and the old man described it to him<sup>-asws</sup>.

فَقَالَ لَهُ مَا يَمْتَعُكَ مِنَ الْمَاءِ الَّذِي جَعَلَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ حَيٍّ

He<sup>-asws</sup> said to him: ‘What prevents you from the water from which Allah<sup>-azwj</sup> has Made every living thing?’

قَالَ لَا يُؤَافِقُنِي

He said, ‘It is not compatible with me’.

قَالَ فَمَا يَمْتَعُكَ مِنَ الْعَسَلِ قَالَ اللَّهُ فِيهِ شِفَاءٌ لِلنَّاسِ

He<sup>-asws</sup> said: ‘What prevents you from the honey? Allah<sup>-azwj</sup> Said: **wherein is healing for the people. [16:69]**?’

قَالَ لَا أَجِدُ

He said, ‘I cannot find (honey)’.

<sup>392</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 60

قَالَ فَمَا مَنَعَكَ مِنَ اللَّبَنِ الَّذِي نَبَتَ مِنْهُ لَحْمُكَ وَ اشْتَدَّ عَظْمُكَ

He<sup>-asws</sup> said: 'What prevents you from the milk which your flesh is growing from, and your bones are being strengthened?'

قَالَ لَا يُؤَافِقُنِي

He said, 'It is not compatible with me'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع تُرِيدُ أَنْ أَمُرَكَ بِشُرْبِ الخَمْرِ لَا وَاللَّهِ لَا أَمُرُكَ.

Abu Abdullah<sup>-asws</sup> said to him: 'You want me<sup>-asws</sup> to instruct you with drinking the wine? No, by Allah<sup>-azwj</sup>, I<sup>-asws</sup> will not instruct you!'<sup>393</sup>

62 ين، كتاب حسين بن سعيد و النوادر عن أحمد بن محمد عن عبد الله بن سنان قال سمعت أبا عبد الله ع يقول الخمر إن شرب منه قليلاً أو كثيراً

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ahmad Bin Muhammad, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The legal penalty is regarding the wine, whether little is drunk from it or more'.

قَالَ وَ أَبِي عُمَرُ بْنُ الخَطَّابِ بِقُدَامَةَ بْنِ مَطْعُونٍ قَدْ شَرِبَ الخَمْرَ وَ قَامَتْ عَلَيْهِ البَيِّنَةُ فَسَأَلَ عَلِيًّا أَنْ يَجْلِدَهُ بِأَمْرِهِ ثَمَانِينَ فَقَالَ قُدَامَةُ لَيْسَ عَلَيَّ جَلْدٌ أَنَا مِنْ أَهْلِ هَذِهِ الآيَةِ الَّتِي ذَكَرَ اللَّهُ فِي كِتَابِهِ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا

And they came to Umar Bin Al-Khattab with Qudamah Bin Mazoun who had drunk the wine, and the proof was established upon him. He asked Ali<sup>-asws</sup> to whip him eighty for his matter. Qudamah said, 'The whipping isn't upon me. I am from the people of this Verse which Allah<sup>-azwj</sup> has Mentioned in His<sup>-azwj</sup> Book: ***There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]*** .

فَقَالَ لَهُ عَلِيٌّ كَذَبْتَ لَسْتَ مِنْ أَهْلِهَا مَا طَعِمَ أَهْلُهَا فَهُوَ هُمْ خَلَالٌ وَ لَيْسُوا بِأَكْلُونَ وَ لَا بِشُرْبُونَ إِلَّا مَا أَحَلَّ اللَّهُ.

Ali<sup>-asws</sup> said to him: 'You are lying! You aren't from its people. What its people had consumed was Permissible for them, and they were neither eating nor drinking except what Allah<sup>-azwj</sup> had Permitted''<sup>394</sup>.

63 جمع، جامع الأخبار قال رسول الله ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَنْ شَرِبَ شَرْبَةً مِنْ مُسْكِرٍ لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا وَ لَيْلَةً فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ وَ مَنْ شَرِبَ شَرْبَتَيْنِ لَمْ يُقْبَلِ اللَّهُ صَلَاتَهُ ثَمَانِينَ يَوْمًا وَ لَيْلَةً وَ مَنْ شَرِبَ مِنْهَا ثَلَاثَ شَرْبَاتٍ لَمْ يُقْبَلِ اللَّهُ صَلَاتَهُ مِائَةً وَ عَشْرِينَ يَوْمًا وَ لَيْلَةً وَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ رَدْعَةِ الْحَبَالِ

<sup>393</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 61

<sup>394</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 62

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah<sup>-sawww</sup> said: 'By the One<sup>-azwj</sup> Who Sent me<sup>-sawww</sup> with the truth! One who drinks a drink from an intoxicant, his Salat will not be Accepted for forty days and nights. If he repents, Allah<sup>-azwj</sup> will Turn to him (with Forgiveness); and the one who drinks two drinks, Allah<sup>-azwj</sup> will not Accept his Salat for eighty days and nights; and one who drinks three drinks from it, Allah<sup>-azwj</sup> will not Accept his Salat for one hundred and twenty days and nights, and there would be a right upon Allah<sup>-azwj</sup> to Quench him from the ooze of *Khabal*'.

قِيلَ وَمَا هِيَ يَا رَسُولَ اللَّهِ

It was said, 'And what is it, O Rasool-Allah<sup>-sawww</sup>?'

قَالَ صَدِيدُ أَهْلِ النَّارِ وَ قَيْحُهُمْ

He<sup>-sawww</sup> said: 'Pus of people of the Fire and their vomit'.

وَقَالَ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ شَارِبَ الْخَمْرِ يَجِيءُ يَوْمَ الْقِيَامَةِ مُسْوَدًّا وَجْهُهُ أَزْرَقٌ عَيْنَاهُ قَالِصًا شَفْتَاهُ يَسِيلُ لُعَابُهُ عَلَى قَدَمَيْهِ يَفْتَدِرُ مَنْ رَأَاهُ

And he<sup>-sawww</sup> said: 'By the One<sup>-azwj</sup> Who Sent me<sup>-sawww</sup> with the truth! The drinker of wine will come on the Day of Qiyamah, his face would be darkened, his eyes blue, his lips would be inclined, his saliva drooling upon his feet. One who sees him would see him as filthy'.

وَقَالَ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ شَارِبَ الْخَمْرِ يَمُوتُ عَطْشَانًا وَهُوَ فِي الْقَبْرِ عَطْشَانٌ وَ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ عَطْشَانٌ وَ يُنَادِي وَاعْطِشَاهُ أَلْفَ سَنَةٍ فَيُؤْتَى بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِمَسِّ الشَّرَابِ فَيُبْضَحُ وَجْهُهُ وَ يَتَنَاطَرُ أَسْنَانُهُ وَ عَيْنَاهُ فِي ذَلِكَ الْإِنَاءِ فَلَيْسَ لَهُ بُدٌّ مِنْ أَنْ يَشْرَبَ فَيُصْهَرُ مَا فِي بَطْنِهِ

And he<sup>-sawww</sup> said: 'By the One<sup>-azwj</sup> Who Sent me<sup>-sawww</sup> with the truth! The drinker of wine will be dying thirsty, and he will be thirsty in his grave, and he will be Resurrect on the Day of Qiyamah and he will be thirsty, and he will be calling out, 'Oh the thirst!', for a thousand years, **they would be relieved by water like molten copper grilling their faces. Evil is the drink [18:29]**. His face will redden, and his teeth and his eyes will shatter in that utensil, but there wouldn't be any escape for him from drinking, and it would melt what is in his belly'.

وَقَالَ ع لِأَهْلِ السَّامِ وَاللَّهِ الَّذِي بَعَثَنِي بِالْحَقِّ مَنْ كَانَ فِي قَلْبِهِ آيَةٌ مِنَ الْقُرْآنِ ثُمَّ صَبَّ عَلَيْهِ الْخَمْرُ يَأْتِي كُلُّ حَرْفٍ يَوْمَ الْقِيَامَةِ فَيُخَاصِمُهُ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ كَانَ لَهُ الْقُرْآنُ حُضْمًا كَانَ هُوَ فِي النَّارِ.

And he<sup>-sawww</sup> said to the people of Syria: 'By Allah<sup>-azwj</sup> Who Sent me<sup>-sawww</sup> with the truth! One who were to have in his heart a Verse from the Quran, then he pours the wine upon it, on the Day of Qiyamah each letter would come and dispute with him in front of Allah<sup>-azwj</sup> Mighty and Majestic; and the one who were to have the Quran as a contender to him, he would be in the Fire''<sup>395</sup>.



عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ سَلْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي جَهَنَّمَ لَوَادِيًا يَسْتَعِيثُ مِنْهُ أَهْلُ النَّارِ كُلِّ يَوْمٍ سَبْعِينَ أَلْفَ مَرَّةٍ فِي ذَلِكَ الْوَادِي بَيْتٌ مِنْ نَارٍ فِي ذَلِكَ الْبَيْتِ جُبٌّ مِنْ نَارٍ فِي ذَلِكَ الْجُبِّ تَابُوتٌ مِنْ نَارٍ فِي ذَلِكَ التَّابُوتِ حَيَّةٌ لَهَا أَلْفُ رَأْسٍ فِي كُلِّ رَأْسٍ أَلْفٌ فَمِنْ فِي كُلِّ فَمٍ عَشْرَةُ آلَافٍ نَابٍ وَكُلُّ نَابٍ أَلْفٌ ذِرَاعٍ

From Ali Bin Andaleyb Bin Musa, from Ismail Bin Salman, from Anas Bin Malik (well known fabricator) who said,

‘Rasool-Allah<sup>-sawww</sup> said: ‘In Hell there is a valley the people of the Fire will be crying for help from it, seventy thousand times every day. In that valley there is a house of fire. In that house there is a pit of fire. In that pit there is a coffin of fire. In that coffin there is a snake for it having a thousand heads. In each head there are a thousand mouth. In every mouth there are twenty thousand fangs, and each fang is of a thousand cubits’.

قَالَ أَنَسٌ قُلْتُ يَا رَسُولَ اللَّهِ ص لِمَنْ يَكُونُ هَذَا الْعَذَابُ

Anas said, ‘I said, ‘O Rasool-Allah<sup>-sawww</sup>! For whom would be this Punishment?’

قَالَ ص لِشَرِبَةِ الْخَمْرِ مِنْ حَمَلَةِ الْقُرْآنِ.

He<sup>-sawww</sup> said: ‘For the drinker of wine from the bearers (memorisers) of the Quran’<sup>.396</sup>

وَ قَالَ ص شَارِبُ الْخَمْرِ كَعَابِدِ الْوَتَنِ.

And he<sup>-sawww</sup> said: ‘The drinker of wine is like an idol worshipper’<sup>.397</sup>

وَ قَالَ ص مَنْ بَاتَ سَكْرَانَ بَاتَ عَرُوسًا لِلشَّيْطَانِ.

From Anas Bin Malik (well known fabricator): ‘And he<sup>-sawww</sup> said: ‘One who spends a night intoxicated, spends the night as a bride for the Satan<sup>-la</sup>’<sup>.398</sup>

وَ قَالَ ص مَنْ كَانَ فِي قَلْبِهِ آيَةٌ مِنَ الْقُرْآنِ أَوْ حَرْفٌ فَصَبَّ عَلَيْهَا الْخَمْرُ يَوْمَ الْقِيَامَةِ يُخَاصِمُهُ الْقُرْآنُ.

From Anas Bin Malik (well known fabricator): ‘And he<sup>-sawww</sup> said: ‘One in whose heart were to be a Verse from the Quran, or a letter, so he pours the wine upon it, the Quran will contend him on the Day of Qiyamah’<sup>.399</sup>

وَ قَالَ ص الْخَمْرُ أُمُّ الْحَبَائِثِ.

From Anas Bin Malik (well known fabricator): ‘And he<sup>-sawww</sup> said: ‘The wine is mother of the wickedness(es)’<sup>.400</sup>

<sup>396</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 2

<sup>397</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 3

<sup>398</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 4

<sup>399</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 5

<sup>400</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 6

وَقَالَ ص جُمِعَ الشَّرُّ كُلُّهُ فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهُ شُرْبُ الْخَمْرِ.

**From Anas Bin Malik (well known fabricator):** ‘And he<sup>-saww</sup> said: ‘The evil, all of it is collected in a house and drinking the wine is made to be its key’’.<sup>401</sup>

وَقَالَ ص مَنْ بَاتَ سَكَرَانَ عَايَنَ مَلَكُ الْمَوْتِ سَكَرَانَ وَ دَخَلَ الْقَبْرَ سَكَرَانَ وَ يُوقَفُ بَيْنَ يَدَيِ اللَّهِ سَكَرَانَ فَيَقُولُ اللَّهُ لَهُ مَا لَكَ

**From Anas Bin Malik (well known fabricator):** ‘And he<sup>-saww</sup> said: ‘One who spends a night intoxicated will witness the Angel of death while being intoxicated, and will enter the grave intoxicated, and will stand in front of Allah<sup>-azwj</sup> intoxicated. Allah<sup>-azwj</sup> will Say to him: “What is the matter with you?”

فَيَقُولُ أَنَا سَكَرَانُ

He will say, ‘I am intoxicated’.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ بِهَذَا أَمْرُكَ اذْهَبُوا بِهِ إِلَى سَكَرَانَ

Allah<sup>-azwj</sup> Mighty and Majestic will Say: “With this I<sup>-azwj</sup> Command you! Go with him to the intoxicated ones!”

فَيُدْهَبُ إِلَى جَبَلٍ فِي وَسْطِ جَهَنَّمَ فِيهِ عَيْنٌ تُجْرِي مِدَّةً وَ دَمًا لَا يَكُونُ طَعَامُهُ وَ شَرَابُهُ إِلَّا مِنْهُ.

He will be taken to a mountain in the midst of Hell wherein would be a sprink of flowing vomit and blood. His food and his drink will not be except from it’’.<sup>402</sup>

وَقَالَ ع حَلَفَ رَبِّي بِعِزَّتِهِ لَا يَشْرَبُ عَبْدٌ مِنْ عِبَادِي جُرْعَةً مِنْ خَمْرٍ إِلَّا سَقَيْتُهُ مِثْلَهَا مِنَ الصَّدِيدِ مَغْمُورًا كَانَ أَوْ مُعَدَّبًا وَ لَا يَتْرُكُهَا عَبْدٌ مِنْ مَخَافَتِي إِلَّا سَقَيْتُهُ مِثْلَهَا مِنْ حَيَاضِ الْقُدْسِ.

**From Anas Bin Malik (well known fabricator):** ‘And he<sup>-saww</sup> said: ‘My<sup>-saww</sup> Lord Swore an oath by His<sup>-azwj</sup> Might: “No servant from My<sup>-azwj</sup> servants will drink a gulp of wine except I<sup>-azwj</sup> shall Quench him similar to it from the pus, whether it is Forgiven for him or Punished; and no servant will neglect it from fearing Me<sup>-azwj</sup> except I<sup>-saww</sup> shall Quench him similar to it from the Holy fountains!’”<sup>403</sup>

وَقَالَ ع لَا تُجَالِسُوا مَعَ شَارِبِ الْخَمْرِ وَ لَا تَعُودُوا مَرْضَاهُمْ وَ لَا تُسَبِّحُوا جَنَائِزَهُمْ وَ لَا تُصَلُّوا عَلَى أَمْوَاتِهِمْ فَإِنَّهُمْ كِلَابٌ أَهْلُ النَّارِ كَمَا قَالَ اللَّهُ احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ.

From Anas Bin Malik (well known fabricator): ‘And he<sup>-saww</sup> said: ‘Do not sit with the drinker of wine, nor console their sick ones, nor escort their funerals, nor pray Salat upon their dead, for they

<sup>401</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 7

<sup>402</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 8

<sup>403</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 9

are dogs of the people of Fire like what Allah<sup>-azwj</sup> Said: ‘**“Go away into it and do not speak to Me!” [23:108]**’.<sup>404</sup>

وَعَنْهُ عَ لَا مَنْ أَطْعَمَ شَارِبَ الْخَمْرِ بِلُقْمَةٍ مِنَ الطَّعَامِ أَوْ شَرِبَتْهُ مِنَ الْمَاءِ لَسَلَّطَ اللَّهُ تَعَالَى فِي قَبْرِهِ حَيَاتٍ وَ عَقَابَتٍ طُولَ أَسْنَانِهَا مِائَةً وَ عَشْرَ ذِرَاعٍ وَ أَطْعَمَهُ اللَّهُ تَعَالَى مِنْ صَدِيدِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ

From Anas Bin Malik (well known fabricator): ‘And from him<sup>-saww</sup>: ‘Indeed! One who feeds the drinker of wine with a morsel of food, or a drink of water, Allah<sup>-azwj</sup> the Exalted will Cause him to be prevailed upon in his grave by snakes and scorpions, the length of their teeth are of one hundred and ten cubits, and Allah<sup>-azwj</sup> the Exalted will Feed him from pus of Hell on the Day of Qiyamah.

وَ مَنْ قَضَى حَاجَتَهُ فَكَأَنَّمَا قَتَلَ أَلْفَ مُؤْمِنٍ أَوْ هَدَمَ الْكَعْبَةَ أَلْفَ مَرَّةٍ وَ مَنْ سَلَّمَ عَلَيْهِ فَعَلَيْهِ لَعْنَةُ سَبْعُونَ [سَبْعِينَ] أَلْفَ مَلَكٍ لَعَنَ اللَّهُ شَارِبَ الْخَمْرِ وَ عَاصِرَتَهَا وَ سَاقِيَهَا وَ حَامِلَهَا وَ الْمَحْمُولَ إِلَيْهِ.

And one who fulfils his need, it is as if he has killed a thousand Momin, or demolished the Kaaba a thousand times; and one who greets unto him, upon him is curses of seventy thousand Angels. Allah<sup>-azwj</sup> has Cursed the drinker of wine, and its squeezer, and its quencher, and its carrier, and the one it is being carried to’.<sup>405</sup>

وَعَنْهُ عَ أَنَّهُ قَالَ: الْعَبْدُ إِذَا شَرِبَ شَرْبَةً مِنَ الْخَمْرِ ابْتَلَاهُ اللَّهُ بِخَمْسَةِ أَشْيَاءَ فِي الْأَوَّلِ قَسَا قَلْبُهُ وَ فِي الثَّانِي تَبَرَّأَ مِنْهُ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ جَمِيعُ الْمَلَائِكَةِ وَ فِي الثَّلَاثَةِ تَبَرَّأَ مِنْهُ جَمِيعُ الْأَنْبِيَاءِ وَ الْأَئِمَّةِ وَ فِي الرَّابِعَةِ تَبَرَّأَ مِنْهُ الْجَبَّارُ جَلَّ جَلَالُهُ

From Anas Bin Malik (well known fabricator): ‘And from him<sup>-saww</sup> having said: ‘When the servant drinks a drink of wine, Allah<sup>-azwj</sup> will Afflict him with five things – in the first is cruelty of his heart, and in the second Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup> and entirety of the Angels disavow from him, and in the third entirety of the Prophets<sup>-as</sup> and the Imams<sup>-asws</sup> disavow from him, and in the fourth the Subduer, Majestic is His<sup>-azwj</sup> Majestic Disavows from him.

وَ الْخَامِسُ قَوْلُهُ عَزَّ وَ جَلَّ وَ أَمَّا الَّذِينَ فَسَفُوا فَمَأْوَاهُمْ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَ قِيلَ لَهُمْ دُوفُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ.

And the fifth are Words of the Mighty and Majestic: **And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: ‘Taste Punishment of the Fire which you were belying with!’ [32:20]**’.<sup>406</sup>

وَعَنْهُ عَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُخْرَجُ مِنْ جَهَنَّمَ جُنْسٌ مِنْ عَقْرَبٍ رَأْسُهُ فِي السَّمَاءِ السَّابِعَةِ وَ ذَنْبُهُ إِلَى تَحْتِ الثَّرَى وَ فَمُهُ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فَقَالَ آتَيْنَ مَنْ حَارَبَ اللَّهُ وَ رَسُولَهُ

From Anas Bin Malik (well known fabricator): ‘And from him<sup>-saww</sup>: ‘When it will be the Day of Qiyamah, there shall emerge from Hell a species of scorpion. Its head would be in the seventh

<sup>404</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 10

<sup>405</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 11

<sup>406</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 12

sky and its tail to beneath the soil, and its mouth from the east to the west. It will said, 'Where is the one who fled Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?'

ثُمَّ هَبَطَ جِبْرَائِيلُ ع فَقَالَ يَا عَقْرَبُ مَنْ تُرِيدُ

Then Jibraeel<sup>as</sup> will come down. He<sup>as</sup> will say: 'O scorpion! Whom do you intend?'

قَالَ أُرِيدُ خَمْسَةَ نَفَرٍ تَارِكِ الصَّلَاةِ وَ مَانِعِ الزَّكَاةِ وَ آكِلِ الرِّبَا وَ شَارِبِ الخَمْرِ وَ قَوْمًا يُحَدِّثُونَ فِي الْمَسْجِدِ حَدِيثَ الدُّنْيَا.

It will said: 'I intend five persons – the neglecter of Salat, the preventer of Zakat, and consumer of the interest, and the drinker of wine, and a group who were discussing in the Masjid discussions of the world'.<sup>407</sup>

وَ عَنْهُ ص الخَمْرُ جَمَاعُ الْإِنَّمِ وَ أُمُّ الحَبَائِثِ وَ مِفْتَاحُ الشَّرِّ.

From Anas Bin Malik (well known fabricator): 'And from him<sup>-saww</sup>: 'The wine is a collection of sins, and the mother of wickedness(es), and the key of evil'.<sup>408</sup>

وَ عَنْهُ ع يَا عَلِيُّ مَنْ تَرَكَ الخَمْرَ لِعَبْرِ اللَّهِ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ فَقَالَ عَلِيُّ ع لِعَبْرِ اللَّهِ قَالَ نَعَمْ وَ اللَّهُ صِبَاةٌ لِنَفْسِهِ يَشْكُرُهُ اللَّهُ عَلَى ذَلِكَ.

From Anas Bin Malik (well known fabricator): 'And from him<sup>-saww</sup>: 'O Ali<sup>-asws</sup>! One who neglects the wine for other than Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Quench him from the Sealed Nectar'. Ali<sup>-asws</sup> said: 'For other than Allah<sup>-azwj</sup>? He<sup>-saww</sup> said: 'Yes, by Allah<sup>-azwj</sup>! A favour to himself, Allah<sup>-azwj</sup> Thanking him upon that'.<sup>409</sup>

وَ قَالَ ص يَا عَلِيُّ شَارِبِ الخَمْرِ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ صَلَاتَهُ أَرْبَعِينَ يَوْمًا وَ إِنْ مَاتَ فِي الْأَرْبَعِينَ مَاتَ كَافِرًا.

From Anas Bin Malik (well known fabricator): 'And he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! The drinker of wine, Allah<sup>-azwj</sup> Mighty and Majestic will not Accept his Salat for forty days, and if he were to die during the forty (days), dies a Kafir'.<sup>410</sup>

وَ قَالَ ع يَا عَلِيُّ يَا بَنِي عَلِيٍّ شَارِبِ الخَمْرِ سَاعَةٌ لَا يَعْرِفُ فِيهَا رَبَّهُ عَزَّ وَ جَلَّ.

From Anas Bin Malik (well known fabricator): And he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! There shall come a time upon the drinker of wine, he will not recognise his Lord<sup>-azwj</sup> Mighty and Majestic during it'.<sup>411</sup>

رُوي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: شَارِبِ الخَمْرِ إِذَا مَرَضَ فَلَا تَعُودُهُ وَ إِذَا مَاتَ فَلَا تَشْهَدُهُ وَ إِذَا شَهِدَ فَلَا تُرْكُوهُ وَ إِذَا حَظَبَ إِلَيْكُمْ فَلَا تُرْجُوهُ فَإِنَّهُ مِنْ رَوْحِ ابْنَتِهِ شَارِبِ الخَمْرِ فَكَأَنَّمَا قَادَهَا إِلَى الرِّبَا.

<sup>407</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 13

<sup>408</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 14

<sup>409</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 15

<sup>410</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 16

<sup>411</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 17

It is reported from Al Sadiq<sup>asws</sup> having said: ‘The drinker of wine, when he falls sick do not console him, when he dies do not attend him (funeral), and when he testifies do not purify him (accept it), and when he proposes to you do not marry to him, for the one who marries his daughter to the drinker of wine, he has rather led her to the adultery’.<sup>412</sup>

وَقَالَ رَسُولُ اللَّهِ ص مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا سَفَاهَ اللَّهُ مِنْ سَمِّ الْأَسَاوِدِ وَ مِنْ سَمِّ الْعُقَارِبِ شَرِبَتْ يَتَسَاقَطُ مِنْهَا لَحْمٌ وَجْهَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَشْرَبَهَا فَإِذَا شَرَبَهَا تَفْسَخَ لَحْمُهُ وَ جِلْدُهُ كَالْجَيْفَةِ يَتَأَدَّى بِهِ أَهْلُ الْجَمْعِ وَ يُؤْمَرُ بِهِ إِلَى النَّارِ

And Rasool-Allah<sup>saww</sup> said: ‘One who drinks a drink of wine in the world, Allah<sup>azwj</sup> will Quench him from such venom of black snakes, and from venom of scorpions, the flesh of his fall will fall off in the container before he even drinks it. When he does drink it, his flesh and his skin will disintegrate like (that of the) corpse. The people of the gathering will be hurt by it, and he will be Commanded with to the Fire.

أَلَا وَ شَارِبُهَا وَ مُعَصِرُهَا وَ بَائِعُهَا وَ مُبْتَاعُهَا وَ حَامِلُهَا وَ الْمَحْمُولَةُ إِلَيْهِ وَ آكِلُ مَتْنِهَا سَوَاءٌ فِي إِيمَانِهَا وَ لَا يَقْبَلُ اللَّهُ تَعَالَى لَهُمْ صَلَاةً وَ لَا صَوْمًا وَ لَا حَجًّا وَ لَا عُمْرَةً حَتَّى يَتُوبَ وَ لَوْ مَاتَ قَبْلَ أَنْ يَتُوبَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْتَقْبِلَهُ بِكُلِّ جُرْعَةٍ فِي الدُّنْيَا شَرِبَتْهُ مِنْ صَدِيدِ جَهَنَّمَ

Indeed, and its drinker, and its squeezer, and its juicer, and its seller and one it is sold to, and its carrier and one it is carried to, and consumer of its price are (all) same in its sin, and Allah<sup>azwj</sup> the Exalted will neither Accept for them any Salat, nor fast, nor Hajj, nor Umrah until they repent; and if he were to die before he repents, there would be a right upon Allah<sup>azwj</sup> to Quench him, for every gulp in the world, a drink from pus of Hell’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ الْخَمْرَ بِعَيْنِهَا وَ الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ أَلَا وَ إِنَّ كُلَّ مُسْكِرٍ حَرَامٌ

Then Rasool-Allah<sup>saww</sup> said: ‘Indeed, and even though Allah<sup>azwj</sup> Mighty and Majestic had Prohibited the wine in particular, the intoxication for every drink is prohibited’.

قَالَ رَسُولُ اللَّهِ ص مَثَلُ شَارِبِ الْخَمْرِ كَمَثَلِ الْكِبْرِيْتِ فَاحْذَرُوهُ لَا يَنْتَبِهُكُمْ كَمَا يَنْتَبِهُ الْكِبْرِيْتُ وَ إِنَّ شَارِبَ الْخَمْرِ يُصْبِحُ وَ يُمَسِي فِي سَخَطِ اللَّهِ وَ مَا مِنْ أَحَدٍ يَبِيْتُ سَكْرَانَ إِلَّا كَانَ لِلشَّيْطَانِ عُرُوسًا إِلَى الصُّبْحِ فَإِذَا أَصْبَحَ وَجِبَ عَلَيْهِ أَنْ يَغْتَسِلَ كَمَا يَغْتَسِلُ مِنَ الْجَنَابَةِ فَإِنْ لَمْ يَغْتَسِلْ لَمْ يَقْبَلْ مِنْهُ صَرْفٌ وَ لَا عَدْلٌ وَ لَا يَمْتَنِي عَلَى ظَهْرِ الْأَرْضِ أَبْغَضُ إِلَى اللَّهِ مِنْ شَارِبِ الْخَمْرِ.

Rasool-Allah<sup>saww</sup> said: ‘An example of the drinker of wine is like an example of the matchstick. Be cautious it does not ignite you just as the matchstick ignites; and the drinker of wine, in the morning and evening is in the Annoyance of Allah<sup>azwj</sup>; and there is no one spending a night intoxicated except he would be a bride for the Satan<sup>la</sup> up to the morning. When it is morning, it will be obligatory upon him to wash just as one washes from the sexual impurity. If he does not wash, neither exchange nor ransom will be Accepted from him; and there is no one walking upon the earth who is more Hateful to Allah<sup>azwj</sup> than the drinker of wine is’.<sup>413</sup>

رَوَى سَلْمَانَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ شَرِبَ الْخَمْرَ مَسَاءً أَصْبَحَ مُشْرِكًا وَ مَنْ شَرِبَ صَبَاحًا أَمْسَى مُشْرِكًا وَ مَا أَسْكَرَ الْكَثِيرُ مِنْهُ فَقَلِيلُهُ حَرَامٌ.

<sup>412</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 18

<sup>413</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 19

It is reported by Salman<sup>-ra</sup>, from the Prophet<sup>-saww</sup> having said: ‘One who drinks the wine in the evening, will be a polytheist in the morning, and one who drinks in the morning will be a Polytheist in the evening; and whatever the more from it intoxicates, the little of it is Prohibited’<sup>.414</sup>

وَقَالَ ص مِنْ سَلَّمَ عَلَى شَارِبِ الْخَمْرِ أَوْ عَانَقَهُ أَوْ صَافَحَهُ أَحْبَطَ اللَّهُ عَلَيْهِ عَمَلَ أَرْبَعِينَ سَنَةً.

And he<sup>-saww</sup> said: ‘One who greets unto the drinker of wine, or hugs him, or shakes his hand, Allah<sup>-azwj</sup> will Nullify his deeds of forty years’<sup>.415</sup>

عَنْ عَائِشَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أَطْعَمَ شَارِبِ الْخَمْرِ لُقْمَةً سَلَطَ اللَّهُ عَلَى حَسَدِهِ حَيَّةً وَ عَقْرَبًا وَ مَنْ قَضَى حَاجَتَهُ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ وَ مَنْ أَقْرَضَهُ فَقَدْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ

From Ayesha,

‘From the Prophet<sup>-saww</sup> having said: ‘One who feeds a morsel to the drinker of wine, Allah<sup>-azwj</sup> will Cause his body to be prevailed by snakes and scorpions; and the one who fulfills his heed, so he has assisted upon demolishing Al Islam; and one who lends to him as assisted upon killing a Momin.

مَنْ جَالَسَهُ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى لَا حُجَّةَ لَهُ وَ مَنْ شَرِبَ الْخَمْرَ فَلَا تُزَوِّجُوهُ وَ إِنْ مَرِضَ فَلَا تُعَوِّدُوهُ

One who sits to him, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah as blind having not need for him; and one who drinks the wine do not marry to him, and if he is sick do not console him.

فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ مَا شَرِبَ الْخَمْرَ إِلَّا مَلْعُونٌ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْفُرْقَانِ.

By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Surely no one will drink the wine except one Accursed in the Torah, and the Evangel, and the Furqan’<sup>.416</sup>

وَقَالَ النَّبِيُّ ص يَا ابْنَ مَسْعُودٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لِيَأْتِي عَلَى النَّاسِ زَمَانٌ يَسْتَجْلُونَ الْخَمْرَ وَ يُسْمُونَهُ النَّبِيدَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ أَنَا مِنْهُمْ بَرِيءٌ وَ هُمْ مِنِّي بَرَاءٌ

And the Prophet<sup>-saww</sup> said: ‘O Ibn Masoud! By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the truth! A time shall come unto the people they will be legalising the wine and will be naming it as ‘Nabeez’, upon them is Curse of Allah<sup>-azwj</sup>, and of the Angels and of the people in their entirety! I<sup>-saww</sup> am disavowed from them and they are disavowed from me<sup>-saww</sup>!

يَا ابْنَ مَسْعُودِ الرَّابِي بِأَمْرِ أَهْوُونَ عِنْدَ اللَّهِ مِنْ أَنْ يَدْخُلَ فِي الرَّبَا مِثْقَالَ حَبَّةٍ مِنْ خَزْدَلٍ وَ شُرْبُ الْمُسْكِرِ قَلِيلًا أَوْ كَثِيرًا هُوَ أَشَدُّ عِنْدَ اللَّهِ مِنْ أَكْلِ الرَّبَا لِأَنَّهُ مِفْتَاحُ كُلِّ شَرٍّ

<sup>414</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 20

<sup>415</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 21

<sup>416</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 22

O Ibn Masoud! The one committing adultery with his own mother is less significant in the Presence of Allah<sup>-azwj</sup> than if he were to enter into the usury (interest) a weight of a mustard seed; and drinking the intoxicant, little or more, it is severer in the Presence of Allah<sup>-azwj</sup> than consuming the interest because it is a key of all evil.

أُولَئِكَ يَظْلِمُونَ الْأَبْرَارَ وَ يُصَادِقُونَ الْفَجَّارَ وَ الْفَسَقَةَ الْحَقُّ عِنْدَهُمْ بَاطِلٌ وَ الْبَاطِلُ عِنْدَهُمْ حَقٌّ هَذَا كُلُّهُ لِلدُّنْيَا وَ هُمْ يَعْلَمُونَ أَنَّهُمْ عَلَى غَيْرِ الْحَقِّ وَ لَكِنَّ زَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَاهُمْ فَصَدَّوهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنُّوا بِهَا وَ ... هُمْ عَنْ آيَاتِنَا غَافِلُونَ أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ.

They are oppressing the righteous and ratifying the immoral and the mischief makers. The truth in their presence is false, and the falsehood in their presence is truth. This, all of it is for the world, and they are knowing that they are upon other than the truth, but, ***the Satan has adorned their deeds for them. Thus, he blocked them from the Way, so they are not going aright [27:24] and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7] They, their abode is the Fire due to what they had been earning [10:8]***.<sup>417</sup>

وَ قَالَ النَّبِيُّ ص سَلِّمُوا عَلَى الْيَهُودِ وَ النَّصَارَى وَ لَا تُسَلِّمُوا عَلَى شَارِبِ الْخَمْرِ وَ إِنْ سَلَّمَ عَلَيْكُمْ فَلَا تَرُدُّوا جَوَابَهُ.

And the Prophet<sup>-saww</sup> said: ‘Greet unto the Jews and the Christian and do not be greeting unto the drinker of wine, and if he were to agree unto you, do not respond in answering him!’<sup>418</sup>

وَ قَالَ ع مُجَاوِزَةُ الْيَهُودِ وَ النَّصَارَى خَيْرٌ مِنْ مُجَاوِزَةِ شَارِبِ الْخَمْرِ وَ لَا تُصَادِقُوا شَارِبَ الْخَمْرِ فَإِنَّ مُصَادَقَتَهُ نَدَامَةٌ.

And he<sup>-asws</sup> said: ‘Neighbourhood of the Jews and the Christians is better than neighbourhood of the drinker of wine, and do not befriend the drinker of wine, for befriending him is regrettable’.<sup>419</sup>

وَ قَالَ رَسُولُ اللَّهِ ص لَا تُجْمَعُ الْخَمْرُ وَ الْإِيمَانُ فِي جَوْفِ أَوْ قَلْبِ رَجُلٍ أَبَدًا.

And Rasool-Allah<sup>-saww</sup> said: ‘The wine and the Eman will not gather in the interior of the heart of a man, ever!’

وَ قَالَ رَسُولُ اللَّهِ ص شَارِبُ الْخَمْرِ مُكَدِّبٌ لِكِتَابِ اللَّهِ إِذْ لَوْ صَدَّقَ كِتَابَ اللَّهِ لَحَرَّمَ حَرَامَهُ.

And Rasool-Allah<sup>-saww</sup> said: ‘The drinker of wine is a belier of the Book of Allah<sup>-azwj</sup>, since had he ratified the Book of Allah<sup>-azwj</sup>, he would have prohibited its Prohibitions’.<sup>420</sup>

وَ أَيْضًا قَالَ ع شَارِبُ الْخَمْرِ يُعَدِّبُهُ اللَّهُ بِسِتِّينَ وَ ثَلَاثِ مِائَةِ نَوْعٍ مِنَ الْعَذَابِ.

<sup>417</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 23

<sup>418</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 24

<sup>419</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 25

<sup>420</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 26

And also he<sup>-saww</sup> said: ‘The drinker of wine, Allah<sup>-azwj</sup> will Punish him with three hundred and sixty types of Punishments’.<sup>421</sup>

64 تَفْسِيرُ التُّعْمَانِيِّ، بِالإِسْنَادِ الْمُتَقَدِّمِ فِي كِتَابِ الْفُرَّانِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: نَسَخَ قَوْلُهُ تَعَالَى وَ مِنْ تَمْرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكْرًا وَ رِزْقًا حَسَنًا آيَةَ التَّحْرِيمِ وَ هُوَ قَوْلُهُ جَلَّ تَنَاؤُهُ فَلِإِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِنْتِمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ وَ الْإِنْتِمَ هَاهُنَا هُوَ الْحُمْرُ.

Tafseer Al Numani – by the previous chain in the ‘Book of Quran’ –

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘The Words of the Exalted: **And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. [16:67]** are Abrogated by the Verse of the Prohibition, and it is His<sup>-azwj</sup> Word, Majestic is His<sup>-azwj</sup> Praise: **Say: ‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33],** and the ‘sin’ over here, it is the wine’.<sup>422</sup>

65 ين، كتاب حسين بن سعيد و النوادر عن ابن عُلوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَحْرُمُ الْخَمْرُ عَلَى ثَلَاثَةِ عَلَى الْمَنَانِ وَ عَلَى الْمُعْتَابِ وَ عَلَى مُدْمِنِ الْحُمْرِ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The Paradise is Prohibited unto three – unto the reproacher of the favour, and upon the backbiter, and upon the habitual of wine’.<sup>423</sup>

66 محص، التمهيص عن فُرَاتِ بْنِ أَخْنَفٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ هَؤُلَاءِ الْمَلَاعِينِ فَقَالَ وَ اللَّهُ لَأَسْوَأُهُ فِي شَيْعَتِهِ

(The book) ‘Al Tamhees’ – from Furat Bin Al Akhnaf who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup> when a man from these accursed ones entered to see him<sup>-asws</sup>. He said, ‘By Allah<sup>-azwj</sup>! I will make him<sup>-asws</sup> out to be worse among his<sup>-asws</sup> Shias!’

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَقْبِلْ إِلَيَّ فَلَمْ يُقْبِلْ إِلَيْهِ فَأَعَادَ فَلَمْ يُقْبِلْ إِلَيْهِ ثُمَّ أَعَادَ الثَّلَاثَةَ فَقَالَ هَا أَنَا ذَا مُقْبِلٍ فَعُلْ وَ لَنْ تَقُولَ خَيْرًا

He said, ‘O Abu Abdullah<sup>-asws</sup>! Turn towards me!’ He<sup>-asws</sup> did not turn towards him. He repeated, but he<sup>-asws</sup> did not turn towards him. Then he repeated for the third time. He<sup>-asws</sup> said: ‘Here I<sup>-asws</sup> am, turning towards you, so speak, and you will never speak good!’

فَقَالَ إِنَّ شَيْعَتَكَ يَشْرَبُونَ النَّبِيذَ

He said, ‘Your<sup>-asws</sup> Shias are drinking Al-Nabeez!’

فَقَالَ وَ مَا نَأْسُ بِالنَّبِيذِ أَخْبَرَنِي أَبِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ص كَانُوا يَشْرَبُونَ النَّبِيذَ

<sup>421</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 27

<sup>422</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 64

<sup>423</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 65



He<sup>-asws</sup> said: 'And what is the problem with Al-Nabeez? My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from Jabir Bin Abdullah<sup>-asws</sup> that companions of Rasool-Allah<sup>-saww</sup> were drinking Al-Nabeez'.

فَقَالَ لَيْسَ أَعْيُنِكَ النَّبِيْدُ أَعْيُنِكَ الْمُسْكِرُ

He said, 'I didn't mean Al-Nabeez to you<sup>-asws</sup>, I mean to you<sup>-asws</sup> the intoxicant!'

فَقَالَ شَيْعَتُنَا أَزْكَى وَ أَطْهَرُ مِنْ أَنْ يَجْرِيَ لِلشَّيْطَانِ فِي أَمْعَائِهِمْ زَبِيسٌ وَ إِنْ فَعَلَ ذَلِكَ الْمَخْدُولُ مِنْهُمْ فَيَجِدُ رَبًّا رَؤُوفًا وَ نَبِيًّا بِالِاسْتِغْفَارِ لَهُ عَطُوفًا وَ وَلِيًّا عِنْدَ الْحَوْضِ وَ لُؤْفًا وَ رَؤُوفًا وَ تَكُونُ وَ أَصْحَابَكَ بِرَهْمَتِ مَلْهُوفًا

He<sup>-asws</sup> said: 'Our<sup>-asws</sup> Shias are purer and cleaner than for the Satan<sup>-la</sup> to be flowing filth in their intestines, and if he (Shia), the abandoned from them, were to do that, he will find a Lord<sup>-azwj</sup> as Kind, and a Prophet<sup>-saww</sup> compassionate to him with seeking the Forgiveness for him, and an affectionate and kind Guardian<sup>-asws</sup> at the Fountain, while you and your companions will be gathered in Barhout (a valley of Hell in purgatory).'

قَالَ فَأُفْجِمِ الرَّجُلُ وَ سَكَتَ ثُمَّ قَالَ لَيْسَ أَعْيُنِكَ الْمُسْكِرُ إِنَّمَا أَعْيُنِكَ الْخُمْرُ

He (the narrator) said, 'The man was ashamed and silenced. Then he said, 'I didn't mean the intoxicant, but rather I meant the wine'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع سَلَبَكَ اللَّهُ لِسَانَكَ مَا لَكَ تُؤْذِينَا فِي شَيْعَتِنَا مُنْذُ الْيَوْمِ أَحَبَّرَنِي أَبِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ ع عَنْ اللَّهِ عَزَّ وَ جَلَّ قَالَ

Abu Abdullah<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Strip your tongue! What is the matter with you hurting our<sup>-asws</sup> Shias since today? My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, from Jibraeel<sup>-asws</sup>, from Allah<sup>-azwj</sup> Mighty and Majestic having Said:

يَا مُحَمَّدُ إِنِّي حَظَرْتُ الْفِرْدَوْسَ عَلَى جَمِيعِ النَّبِيِّينَ حَتَّى تَدْخُلَهَا أَنْتَ وَ عَلِيٌّ وَ شَيْعَتُكُمَا إِلَّا مَنْ أَفْتَرَفَ مِنْهُمْ كَبِيرَةً فَإِنِّي أَبْلُوهُ فِي مَالِهِ أَوْ يَخَوْفِ مِنْ سُلْطَانِهِ حَتَّى تَلْقَاهُ الْمَلَائِكَةُ بِالرَّوْحِ وَ الرَّجْحَانِ وَ أَنَا عَلَيْهِ غَضَبٌ

"O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> have Forbidden Al-Firdows unto entirety of the Prophets<sup>-as</sup> until you<sup>-saww</sup> enter it, and Ali<sup>-asws</sup>, and your<sup>-asws</sup> Shias, except the one from them who commits major sins. I<sup>-azwj</sup> shall Try him regarding his wealth, or with fear from his ruler until the Angels receive him with the breeze and the aroma, and I<sup>-asws</sup> will not be Angry upon him!"

فَيَكُونُ ذَلِكَ حَلًّا لِمَا كَانَ مِنْهُ فَهَلْ عِنْدَ أَصْحَابِكَ هَوْلَاءِ شَيْءٍ مِنْ هَذَا فَلَمْ أَوْ دَع.

So that would be a solution for what had happened from him. Is there anything from this with these companions of yours? So do not (blame), or leave!"<sup>424</sup>

67 مجالس الشيخ، عن الحسين بن إبراهيم القزويني عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن ابن فضال عن علي بن عتبة عن زريق عن أبي عبد الله قال: مَنْ تَرَكَ الخَمْرَ لِلنَّاسِ لَا لِلَّهِ صِيَانَةً لِنَفْسِهِ أَدْخَلَهُ اللهُ الْجَنَّةَ.

(The book) Majaalis' of the sheykh – from Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Ibn Fazal, from Ali Bin Uqba, from Zureyq,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who neglect the wine for the people, nor for Allah<sup>-azwj</sup>, as a favour for himself, Allah<sup>-azwj</sup> will (still) enter him into the Paradise''.<sup>425</sup>

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<sup>425</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 67

## CHAPTER 87 – LEGAL PENALTY OF DRINKING THE WINE

1- ب، قرب الإسناد عن عليّ عن أخيه ع قال: إن شرب الخمر فاجلدوه فإن عاد فاجلدوه فإن عاد فاشربها الثالثة فاقتلوه.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'If someone drinks the wine, whip him. If he repeats, whip him. If he repeats drinking it for the third time, kill him''.<sup>426</sup>

2- ل، الخصال عن زافع بن عبد الله بن عبد الملك عن يوسف بن موسى عن يحيى بن عثمان عن أبيه عن أبي لهيعة عن خالد بن يزيد الجمحي عن سعيد بن أبي هلال عن منبه بن أبي وهب عن محمد بن الحنفية عن أبيه عليّ ع أن رسول الله ص ضرب في الخمر ثمانين.

(The book) 'Al Khisaal' – from Rafie Bin Abdullah Bin Abdul Malik, from Yusuf Bin Musa, from Yahya Bin Usman, from his father, from Abu Lahiya, from Khalid Bin Yazeed Al Jumahy, from Saeed Bin Abu Hilal, from Munabbih Bin Abu Wahab, from Muhammad Bin Al Hanafiya,

'From his father Ali<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> beat eighty (lashes) regarding the wine''.<sup>427</sup>

3- ما، الأماي للشيخ الطوسي عن ابن مخلد عن جعفر بن محمد بن نصير عن محمد بن إبراهيم بن زياد عن سهل بن زنجلة عن الصبّاح بن محارب عن داؤد الأودي عن سيناك عن خالد بن جرير قال قال رسول الله ص إذا شرب الخمر فاجلدوه وإن عاد فاقتلوه.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ibn Makhlad, from Ja'far Bin Muhammad Bin Nuseyr, from Muhammad Bin Ibrahim Bin Ziyad, from Sahl Bin Zanzalah, from Al Sabbah Bin Muharib, from Dawood Al Awdy, from Simak, from Khalid Bin Jazeer who said,

'Rasool-Allah<sup>-saww</sup> said: 'When he drinks the wine, whip him, and if he repeats, kill him!''<sup>428</sup>

4- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن مغروف عن عليّ بن مهزيار عن محمد بن يحيى عن حماد بن عثمان عن محمد بن مسلم قال: سألت عن الشارب فقال أئما رجل كانت منه زلة فإني معذره [معرّؤه] و أما الذي يدمر فإني كنت منبهك عذوبة لأنه يستحيل [يستحيل] الحزومات كلها و لو ترك الناس في ذلك لفسدوا.

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman, from Muhammad Bin Muslim who said,

'I asked him<sup>-asws</sup> about the drinker (of wine). He<sup>-asws</sup> said: 'Whichever man a slip were to occur from him, I<sup>-asws</sup> excuse him, and as for the one who is habitual, I<sup>-asws</sup> would be extensive in punishment because he is legalising the Prohibitions, all of them, and if the people were to be left in that, they would be corrupt''.<sup>429</sup>

<sup>426</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 1

<sup>427</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 2

<sup>428</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 3

<sup>429</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 4

5- ع، علل الشرائع عن إسحاق بن عمار قال: سألت أبا عبد الله ع عن رجل شرب خسوة حمرٍ قال يُجلد ثمانين جلدَةً قليلها وكثيرها حرام.

(The book) 'Ilal Al Sharaie' – from Is'haq Bin Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who drank a sip of wine. He<sup>asws</sup> said: 'He will be whipped eight lashes. It's little and it's more is Prohibited''.<sup>430</sup>

6- ع، علل الشرائع عن أبي عبد الله ع قال: أتى عمر بن الخطاب بقدامة بن مظعون قد شرب الخمر فقامت عليه البيعة فسأل علياً ع فأمره أن يجلده ثمانين جلدَةً

(The book) 'Ilal Al Sharaie' –

'From Abu Abdullah<sup>asws</sup> having said: 'They came to Umar Bin Al Khattab with Qudama Bin Mazoun who had drunk the wine. The Proof was established upon him. He asked Ali<sup>asws</sup>. He<sup>asws</sup> instructed him to whip him eighty lashes.

فقال قدامة يا أمير المؤمنين ليس علي جلد أنا من أهل هذه الآية ليس على الذين آمنوا وعملوا الصالحات جناح فيما طعموا فقرأ الآية حتى أمتها

Qudama said, 'O Amir Al-Momineen<sup>asws</sup>! The whipping isn't upon me. I am from the people of this Verse: ***There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]***'. He recited the Verse until he had completed it.

فقال له علي ع فأنت لست من أهلها فيما طعم أهلها وهو لهم حلال

Ali<sup>asws</sup> said to him: 'You are from its people regarding what its people had consumed, and it (what they had consumed) was Permissible for them'.

قال وقال علي إن الشارب إذا شرب لم يدري ما يأكل ولا ما يصنع فاجلده ثمانين جلدَةً.

He<sup>asws</sup> said: 'And Ali<sup>asws</sup> said: 'The drinker (of wine) when he drinks, he does not know what he is eating, nor what he is doing, therefore whip him eighty lashes''.<sup>431</sup>

7- ع، علل الشرائع عن زرارَةَ قال سمعتُ أبا جعفر ع وسمعتُهم يقولون إن علياً ع قال: إذا شرب الرجل الخمر فسكّر هدى فإذا هدى أفتري إذا فعل ذلك فاجلده حدّ المُفتري ثمانين.

(The book) 'Ilal Al Sharaie' – from Zurara who said,

'I heard Abu Ja'far<sup>asws</sup>, and they heard him<sup>asws</sup> saying: 'Ali<sup>asws</sup> said: 'When the man drinks the wine, so he gets intoxicated, he rambles. When he rambles, he fabricates. When he does that, whip him eighty (lashes), legal penalty of the fabricator''.<sup>432</sup>

<sup>430</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 5

<sup>431</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 6

<sup>432</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 7 a

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ إِذَا سَكِرَ مِنَ النَّبِيدِ الْمُسْكِرِ وَ الخَمْرِ جَلِدَ ثَمَانِينَ.

Abu Ja'far<sup>-asws</sup>, may the Salawaat and the greeting be upon him<sup>-asws</sup>, said: 'When he is intoxicated from the intoxicating Al-Nabeez and the wine, he will be whipped eighty (lashes)'.<sup>433</sup>

8- ع، علل الشرائع عَنْ عُبَيْسَةَ بْنِ مُضْعَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَانَتْ لِي جَارِيَةٌ فَشَرِبَتْ فَرَأَيْتَ أَخْذَهَا

(The book) 'Ilal Al Sharaie' – from Anbasa Bin Mus'ab who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'There was a slave girl for me. She drank (wine), and I saw. Can I apply the legal punishment on her?'

قَالَ ع نَعَمْ وَ لَكِنَّ فِي سِتْرِ لِحَالِ السُّلْطَانِ.

He<sup>-asws</sup> said: 'Yes, but in secret, due to the situation of the ruler'.<sup>434</sup>

9- ع، علل الشرائع عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: كَانَ عَلِيٌّ ع يَضْرِبُ فِي الخَمْرِ وَ النَّبِيدِ ثَمَانِينَ جَلْدَةَ الحُرِّ وَ الْعَبْدِ وَ الْيَهُودِيِّ وَ النَّصْرَانِيِّ

(The book) 'Ilal Al Sharaie' – from Zurara,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Ali<sup>-asws</sup> had beaten regarding the wine and Al-Nabeez, eight lashes to the free, and the slave, and the Jew, and the Christian'.

قُلْتُ مَا شَأْنُ الْيَهُودِيِّ وَ النَّصْرَانِيِّ

I said, 'What is the matter of the Jew and the Christian?'

فَقَالَ لَيْسَ هُمْ أَنْ يُظْهِرُوا شَرْبَهُ يَكُونُ ذَلِكَ فِي بُيُوتِهِمْ

He<sup>-asws</sup> said: 'It isn't for them that they should be manifesting its drinking. That should happen in their houses'.

قَالَ سَمِعْتُهُ يَقُولُ مَنْ شَرِبَ الخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاقْتُلُوهُ فِي الثَّلَاثَةِ.

He said, 'I heard him<sup>-asws</sup> saying: 'One who drinks the wine, whip him. If he repeats, whip him. If he repeats, kill him during the third time'.<sup>435</sup>

10- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي شَارِبِ الخَمْرِ إِذَا شَرِبَهَا ضُرِبَ فَإِنْ عَادَ ضُرِبَ فَإِنْ عَادَ قُتِلَ فِي الثَّلَاثَةِ

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel,

<sup>433</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 7 b

<sup>434</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 8

<sup>435</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 9

‘From Abu Abdullah<sup>-asws</sup> having said regarding the drinker of wine: ‘When he drinks it, he would be struck. When he repeats, he would be struck. If he repeats, he would be killed during the third’.

قَالَ جَمِيلُ بْنُ دَرَّاجٍ وَ قَدْ رَوَى بَعْضُ أَصْحَابِنَا أَنَّهُ يُقْتَلُ فِي الرَّابِعَةِ

Jameel Bin Darraj said, ‘And one of our companions reported that he would be killed during the fourth’.

قَالَ ابْنُ أَبِي عُمَيْرٍ كَانَ الْمَعْنَى أَنَّ يُقْتَلُ فِي الثَّلَاثَةِ وَ مَنْ كَانَ إِنَّمَا يُؤْتَى بِهِ فِي الرَّابِعَةِ يُقْتَلُ فِي الرَّابِعَةِ.

Ibn Abu Umeyr said, ‘It is as if the meaning is he will be killed during the third, and the one rather who were to commit it during the fourth, will be killed during the fourth’.<sup>436</sup>

11- ختص، الإختصاص بن، كتاب حسين بن سعيد و النوادر عن ابن يزيد و محمد بن عيسى عن زياد القندي عن محمد بن عماره عن فضيل بن يسار قال: سألته كيف كان يصنع أمير المؤمنين ع بشارب الخمر

(The books) ‘Al Ikhtisaas’, (and) the book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ibn Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Muhammad Bin Umara, from Fuzeyl Bin Yasaar who said,

‘I asked him<sup>-asws</sup>, ‘How had Amir Al-Momineen<sup>-asws</sup> dealt with the drinker of wine?’

قَالَ كَانَ يَجْدُهُ

He<sup>-asws</sup> said: ‘He<sup>-asws</sup> would whip him’.

قُلْتُ فَإِنْ عَادَ

I said, ‘Supposing he repeated?’

قَالَ كَانَ يَجْدُهُ

He<sup>-asws</sup> said: ‘He<sup>-asws</sup> would whip him’.

قُلْتُ فَإِنْ عَادَ

I said, ‘Supposing he repeated?’

قَالَ كَانَ يَجْدُهُ ثَلَاثَ مَرَّاتٍ فَإِنْ عَادَ كَانَ يُقْتَلُهُ

He<sup>-asws</sup> said: ‘He<sup>-asws</sup> would apply the legal penalty on him three times. If he repeated, he<sup>-asws</sup> would kill him’.

<sup>436</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 10

فُلْتُ كَيْفَ كَانَ يَصْنَعُ بِشَارِبِ الْمُسْكِرِ

I said, 'How had he<sup>-asws</sup> dealt with the drinker of intoxicant?'

قَالَ مِثْلَ ذَلِكَ

He<sup>-asws</sup> said: 'Similar to that'.

فُلْتُ فَمَنْ شَرِبَ شَرِبَ مُسْكِرٍ كَمَنْ شَرِبَ شَرِبَ خَمْرٍ

I said, 'So the one who drinks an intoxicant is like the one who drink a drink of wine?'

قَالَ سَوَاءٌ

He<sup>-asws</sup> said: 'Same'.

فَأَسْتَعْظَمْتُ ذَلِكَ فَقَالَ لِي يَا فُضَيْلُ لَا تَسْتَعْظِمُ ذَلِكَ فَإِنَّ اللَّهَ إِذَا بَعَثَ مُحَمَّدًا ص رَحْمَةً لِّلْعَالَمِينَ وَ اللَّهُ أَدَّبَ نَبِيَّهُ فَأَحْسَنَ تَأْدِيبَهُ فَلَمَّا ائْتَدَبَ فَوْضَ إِلَيْهِ

I was amazed at that. He<sup>-asws</sup> said to me: 'O Fuzeyl! Do not be amazed at that, for Allah<sup>-azwj</sup> rather had Sent Muhammad<sup>-saww</sup> as a Mercy for the world, and Allah<sup>-azwj</sup> Educated His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and excellent was his<sup>-saww</sup> education. When he<sup>-saww</sup> had been educated, He<sup>-azwj</sup> Delegated (matters to him<sup>-saww</sup>).

فَحَرَّمَ اللَّهُ الْخَمْرَ وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ لَهُ وَ حَرَّمَ اللَّهُ مَكَّةَ وَ حَرَّمَ رَسُولُ اللَّهِ ص الْمَدِينَةَ فَأَجَازَ اللَّهُ كُلَّهُ لَهُ وَ فَرَضَ اللَّهُ الْفَرَائِضَ مِنَ الصُّلْبِ فَأَطَعَمَ رَسُولُ اللَّهِ ص الْجَدَّ فَأَجَازَ اللَّهُ ذَلِكَ كُلَّهُ لَهُ

Allah<sup>-azwj</sup> Prohibited the wine, and Rasool-Allah<sup>-azwj</sup> prohibited every intoxicant. Allah<sup>-azwj</sup> Allowed that for him<sup>-saww</sup>. And Allah<sup>-azwj</sup> Sanctified Makkah, and Rasool-Allah<sup>-saww</sup> sanctified Al Medina. Allah<sup>-azwj</sup> Allowed all of it for him. Al Allah<sup>-azwj</sup> Obligated the obligations from the lineages (regarding inheritances), so Rasool-Allah<sup>-saww</sup> fed (gave a share) to the grandfather. Allah<sup>-azwj</sup> Allowed that, all of it for him<sup>-saww</sup>.

ثُمَّ قَالَ لَهُ يَا فُضَيْلُ حُرِّفَ وَ مَا حُرِّفَ مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Then he<sup>-asws</sup> said to him: 'O Fuzeyl! They altered (the Quran) and did not alter, **one who obeys the Rasool, so he has obeyed Allah, [4:80]**'.

أَقُولُ فِي الْإِخْتِصَاصِ هَكَذَا كَيْفَ كَانَ يَصْنَعُ بِشَارِبِ الْخَمْرِ قَالَ كَانَ يُجْذُهُ فُلْتُ فَإِنْ عَادَ قَالَ كَانَ يُجْذُهُ فُلْتُ فَإِنْ عَادَ قَالَ كَانَ يُقْتَلُهُ.

I (Majlisi) am saying, 'In (the book) 'Al Ikhtisaas' it is like this: 'How had he<sup>-asws</sup> dealt with the drinker of wine?' He<sup>-asws</sup> he<sup>-asws</sup> would whip him'. I said, 'Supposing he repeated?' He<sup>-asws</sup> said: 'He<sup>-asws</sup> would apply the legal punishment on him'. I said, 'Supposing he repeated?' He<sup>-asws</sup> said: 'He<sup>-asws</sup> would kill him''.<sup>437</sup>

<sup>437</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 11

12- ضا، فقه الرضا عليه السلام على شارب كلٍ مُسكِرٍ مثلاً ما على شاربِ الحُمُرِ مِنَ الحَدِّ وَ أَصْحَابِ الكُتُبِ كُلِّهَا إِذَا أُفِيمَ عَلَيْهِمُ الحَدُّ مَرَّتَيْنِ قُتِلُوا فِي الثَّالِثَةِ وَ شَارِبِ الحُمُرِ فِي الرَّابِعَةِ وَ إِنْ شَرِبَ الحُمُرَ فِي شَهْرِ رَمَضَانَ جُلِدَ مِائَةً تَمَانُونَ لِحَدِّ الحُمُرِ وَ عِشْرُونَ لِجُرْمَةِ شَهْرِ رَمَضَانَ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – ‘Upon drinker of every intoxicant is similar legal penalty what is upon the drinker of wine; and the perpetrators of the major sins, all of them when the legal penalty is established upon the twice, they would be killed during the third, and the drinker of wine during the fourth’; and if the wine is drunk during a month of Ramazan, he would be whipped one hundred and eighty (lashes) – legal penalty of the wine, and twenty for (violating) sanctity of a month of Ramazan’.<sup>438</sup>

13- شا، الإرشاد رَوَى العَامَّةُ وَ الحَاصَّةُ أَنَّ رَجُلًا رَفِعَ إِلَى أَبِي بَكْرٍ وَ قَدْ شَرِبَ الحُمُرَ فَأَرَادَ أَنْ يُعَيِّمَ عَلَيْهِ الحَدَّ فَقَالَ إِنِّي شَرِبْتُهَا وَ لَا عِلْمَ لِي بِتَحْرِيمِهَا لِأَنِّي نَشَأْتُ بَيْنَ قَوْمٍ يَسْتَجِلُّوهُمَا وَ لَمْ أَعْلَمْ بِتَحْرِيمِهَا حَتَّى الْآنَ

(The book) ‘Al Irshad’ –

‘It is reported by the general Muslims and the special (Shias): ‘A man was raised to Abu Bakr and he had drunk the wine. He intended to establish the legal penalty upon him. He said, ‘I had drunk it and there was not knowledge for me with its Prohibition, because I grew up between a people who are legalising it, and I did not know of its Prohibition until now’.

فَأْتِيَ عَلَى أَبِي بَكْرٍ الحُكْمَ عَلَيْهِ وَ لَمْ يَعْلَمْ وَجْهَ القَضَاءِ فِيهِ فَأَشَارَ عَلَيْهِ بَعْضُ مَنْ حَضَرَ أَنْ يَسْتَحْرِيرَ أَمِيرَ الْمُؤْمِنِينَ عَنِ الحُكْمِ فِي ذَلِكَ

The judgment was confusing upon Abu Bakr and he did not know the aspect of the ruling regarding him. Someone present indicated to him to seek information from Amir Al-Momineen<sup>-asws</sup> about the ruling regarding that.

فَأَرْسَلَ إِلَيْهِ مَنْ سَأَلَهُ عَنْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَرَّ ثَمَانِينَ مِنْ رِجَالِ المُسْلِمِينَ يَطُوفَانِ بِهِ عَلَى مَجَالِسِ المُهَاجِرِينَ وَ الأَنْصَارِ وَ يُنَاشِدَانِهِمْ هَلْ فِيهِمْ أَحَدٌ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ أَوْ أَحْبَرَهُ بِذَلِكَ عَنْ رَسُولِ اللَّهِ ص فَإِنْ شَهِدَ بِذَلِكَ رَجُلَانِ مِنْهُمْ فَأَقِمِ الحَدَّ عَلَيْهِ وَ إِنْ لَمْ يَشْهَدْ أَحَدٌ بِذَلِكَ فَاسْتَبِيهِ وَ خَلِّ سَبِيلَهُ

He sent someone to him<sup>-asws</sup> to ask him<sup>-asws</sup> about it. Amir Al-Momineen<sup>-asws</sup> said: ‘Order two trusted men from the Muslims to circle with him in the gatherings of the Emigrants and the Helpers and adjure them, is there anyone among them who had recited the Verse of the Prohibition to him, or had informed him with that being from Rasool-Allah<sup>-saww</sup>? If two men from then were to testify with that, then establish the legal penalty upon him, and if no one testifies with that, then tell him to seek repentance and free his way’.

فَفَعَلَ ذَلِكَ أَبُو بَكْرٍ فَلَمْ يَشْهَدْ أَحَدٌ مِنَ المُهَاجِرِينَ وَ الأَنْصَارِ أَنَّهُ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ وَ لَا أَحْبَرَهُ عَنْ رَسُولِ اللَّهِ ص بِذَلِكَ فَاسْتَبَانَهُ أَبُو بَكْرٍ وَ خَلَّى سَبِيلَهُ وَ سَلَّمَ لِغَلِيٍّ فِي القَضَاءِ بِهِ.

Abu Bakr did that. No one from the Emigrants and the Helpers testified that he had recited the Verse of the Prohibition to him, nor had inform him with that being from Rasool-Allah<sup>-saww</sup>.

<sup>438</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 12



So, Abu Bakr told him to repent and freed his way, and submitted to Ali<sup>-azwj</sup> regarding the judgment regarding him”.<sup>439</sup>

14- شاء، الإرشاد جاء من طريق العامة و الخاصة أن قدامة بن مظعون شرب الخمر فأراد عمر أن يحذره فقال له قدامة لا يجب علي الحد لأن الله تعالى يقول ليس على الذين آمنوا و عملوا الصالحات فيما طعموا إذا ما اتقوا و آمنوا و عملوا الصالحات

(The book) ‘Al Irshad’ –

‘It has come from ways of the general Muslims and the special (Shias): ‘Qudama Bin Mazoun drank the wine, so Umar intended to apply the legal punishment on him. Qudama said to him, ‘The legal penalty is not obligated upon me because Allah<sup>-azwj</sup> the Exalted Says: ***There isn’t a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds.*** [5:93].

فَدَرَأَ عُمَرُ عَنْهُ الْحُدَّ فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَمَشَى إِلَى عُمَرَ فَقَالَ لَهُ لِمَ تَرَكْتَ إِقَامَةَ الْحَدِّ عَلَيَّ قُدَامَةَ فِي شُرْبِ الْخَمْرِ

Umar staved off the legal penalty away from him. That reached Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> walked to Umar. He<sup>-asws</sup> said to him: ‘Why did you neglect establishing the legal penalty upon Qudama regarding drinking the wine?’

فَقَالَ إِنَّهُ تَلَا عَلَيَّ الْآيَةَ وَ تَلَاهَا عُمَرُ

He said, ‘He recited this Verse upon me’, and Umar recited it.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ قُدَامَةُ مِنْ أَهْلِ هَذِهِ الْآيَةِ وَ لَا مِنْ سَبِيلِهِ فِي ارْتِكَابِ مَا حَرَّمَ اللَّهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَا يَسْتَجْلِبُونَ حَرَامًا فَارْذُ قُدَامَةَ وَ اسْتَبِيهِ بِمَا قَالَ فَإِنْ تَابَ فَأَقِمْ عَلَيْهِ الْحُدَّ وَ إِنْ لَمْ يَتُبْ فَأَقْتُلْهُ فَقَدْ خَرَجَ عَنِ الْمِلَّةِ

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Qudama isn’t from the people of this Verse, nor is the one who walks his way in committing what Allah<sup>-azwj</sup> has Prohibited! Those who are believing and doing righteous deed are not legalising Prohibitions. So, return Qudama and tell him to repent from what he has said. If he repents, establish the legal penalty upon him, and if he does not repent, kill him, for he has exited from the religion’.

فَأَسْتَبِيْطَ عُمَرُ لِدَلِيْلِكَ وَ عَرَفَ قُدَامَةَ الْخَبَرَ فَأَطَهَرَ التَّوْبَةَ وَ الْإِقْلَاعَ فَأَدْرَأَ عُمَرُ عَنْهُ الْقَتْلَ وَ لَمْ يَدْرِ كَيْفَ يَحْذُهُ فَقَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع أَشِرَ عَلَيَّ فِي حَدِّهِ

Umar alerted at that and let Qudama know the news. He manifested the repentance and the quitting, so Umar staved off the killing from him and he did not know how to apply the legal punishment on him. He said to Amir Al-Momineen<sup>-asws</sup>, ‘Indicate to me regarding his legal punishment’.

فَقَالَ حَدُّهُ تَمَانُونَ إِنَّ شَارِبَ الْخَمْرِ إِذَا شَرِبَهَا سَكَرَ وَ إِذَا سَكَرَ هَدَى وَ إِذَا هَدَى أَفْتَرَى

<sup>439</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 13

He<sup>-asws</sup> said: ‘His legal punishment is eighty (lashes). If the drinker of wine when he drinks it, gets intoxicated, and when he is intoxicated, he rambles, and when he rambles he fabricates’.

فَجَلَدَهُ عُمْرُ ثَمَانِينَ وَ صَارَ إِلَى قَوْلِهِ ع فِي ذَلِكَ.

So, Umar whipped him eighty (lashes) and came to his<sup>-asws</sup> word regarding that’’.<sup>440</sup>

15- شي، تفسير العياشي عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّبِيدِ وَ الْحُمْرِ بِمَنْزِلَةٍ وَاحِدَةٍ هُمَا

Tafseer Al Ayyashi – from Abu Al Sabbah,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Al-Nabeez and the wine, ‘Are they both of the one status?’

قَالَ لَا إِنَّ التَّبِيدَ لَيْسَ بِمَنْزِلَةِ الْحُمْرِ إِنَّ اللَّهَ حَرَّمَ الْحُمْرَ قَلِيلَهَا وَ كَثِيرَهَا كَمَا حَرَّمَ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ وَ حَرَّمَ النَّبِيَّ مِنَ الْأَشْرَبَةِ الْمُسْكِرِ وَ مَا حَرَّمَ رَسُولُ اللَّهِ ص فَقَدْ حَرَّمَهُ اللَّهُ

He<sup>-asws</sup> said: ‘No! Al-Nabeez isn’t at the status of the wine. Allah<sup>-azwj</sup> Prohibited the wine, its little and its more, just as He<sup>-azwj</sup> Prohibited the dead, and the blood, and the pig meat, while the Prophet<sup>-saww</sup> prohibited from the intoxicating drinks, and whatever Rasool-Allah<sup>-saww</sup> has prohibited, so Allah<sup>-azwj</sup> has Prohibited’.

فُلْتُ أَرَأَيْتَ رَسُولَ اللَّهِ ص كَيْفَ كَانَ يَضْرِبُ فِي الْحُمْرِ

I said, ‘What is your<sup>-asws</sup> view of Rasool-Allah<sup>-azwj</sup>, how was he<sup>-saww</sup> beating regarding the wine?’

فَقَالَ كَانَ يَضْرِبُ بِالتَّعَالِ وَ يَزِيدُ كُلَّمَا أَتَى بِالشَّارِبِ ثُمَّ لَمْ يَزَلِ النَّاسُ يَزِيدُونَ حَتَّى وَقَفَ عَلَى ثَمَانِينَ أَشَارَ بِذَلِكَ عَلَيَّ ع عَلَى عُمَرَ .

He<sup>-asws</sup> said: ‘He<sup>-saww</sup> would beat with the slippers, and increased every time he<sup>-saww</sup> was brought a drinker. Then the people did not cease to be increasing until it stopped at eighty. Ali<sup>-asws</sup> had indicated with that to Umar’’.<sup>441</sup>

16- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُنِيَ عُمَرُ بْنُ الْخَطَّابِ بِقُدَامَةَ بْنِ مَطْعُونٍ قَدْ شَرِبَ الْحُمْرَ وَ قَامَتْ عَلَيْهِ النَّبِيَّةُ فَسَأَلَ عَلِيًّا ع فَأَمَرَهُ أَنْ يَجْلِدَهُ ثَمَانِينَ

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Umar Bin Al Khattab was brought Qudama Bin Mazoun who had drunk the wine and the proof was established upon him. He asked Ali<sup>-asws</sup>. He<sup>-asws</sup> instructed to whip him eighty (lashes).

فَقَالَ قُدَامَةُ يَا أَمِيرَ الْمُؤْمِنِينَ لَيْسَ عَلَيَّ جَلْدٌ أَنَا مِنْ أَهْلِ هَذِهِ الْآيَةِ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحَ فِيمَا طَعَمُوا فَقَرَأَ الْآيَةَ حَتَّى اسْتَمْتَمَهَا

<sup>440</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 14

<sup>441</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 15

Qudama said, ‘O Amir Al-Momineen<sup>-asws</sup>! The legal penalty isn’t upon me. I am from the people of this Verse: **There isn’t a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]** – he recited the Verse until he completed it.

فَقَالَ لَهُ عَلِيٌّ ع كَذَبْتَ لَسْتَ مِنْ أَهْلِ هَذِهِ الْآيَةِ مَا طَعِمَ أَهْلُهَا فَهُوَ لَكُمْ حَلَالٌ وَ لَيْسَ يَأْكُلُونَ وَ لَا يَشْرَبُونَ إِلَّا مَا حِلٌّ لَكُمْ.

Ali<sup>-asws</sup> said to him: ‘You have lied! You aren’t from the people of this Verse. Whatever its people had consumed, it was Permissible for them, and they were neither eating nor drinking except what Allah<sup>-azwj</sup> had Permitted for them’.<sup>442</sup>

17- شي، تفسير العياشي عن ابن سنان عن أبي عبد الله ع مثله و زاد فيه و لَيْسَ يَأْكُلُونَ وَ لَا يَشْرَبُونَ إِلَّا مَا أُحِلَّ لَكُمْ ثُمَّ قَالَ إِنَّ الشَّارِبَ إِذَا شَرِبَ لَمْ يَدْرِ مَا يَأْكُلُ وَ لَا مَا يَشْرَبُ فَاجْلِدُوهُ تَمَانِينَ جَلْدَةً.

Tafseer Al Ayyashi – from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> – similar to it, and there is an increase in it: ‘And they were neither eating nor drinking except what had been Permissible for them’. Then he<sup>-asws</sup> said: ‘The drinker, when he drinks, does not know what he eats nor what he drinks, therefore whip him eighty lashes’.<sup>443</sup>

18- شي، تفسير العياشي عن أبي الربيع عن أبي عبد الله ع فِي الخَمْرِ وَ النَّبِيذِ قَالَ إِنَّ النَّبِيذَ لَيْسَتْ بِمَنْزِلَةِ الخَمْرِ إِنَّ اللهَ حَرَّمَ الخَمْرَ بِعَيْنِهَا فَقَلْبُهَا وَ كَثِيرُهَا حَرَامٌ كَمَا حَرَّمَ المَيْتَةَ وَ الدَّمَ وَ لَحْمَ الخِنْزِيرِ وَ حَرَّمَ رَسُولُ الله ص الشَّرَابَ مِنْ كُلِّ مُسْكِرٍ فَمَا حَرَّمَهُ رَسُولُ الله ص فَقَدْ حَرَّمَهُ الله

Tafseer Al Ayyashi – from Abu Al Rabie,

‘From Abu Abdullah<sup>-asws</sup> regarding the wine and Al-Nabeez, said: ‘Al-Nabeez isn’t at the status of the wine. Allah<sup>-azwj</sup> Prohibited the wine in particular, so its little and its more is Prohibited, just as He<sup>-azwj</sup> Prohibited the dead, and the blood, and the pig meat, while Rasool-Allah<sup>-saww</sup> prohibited the drinking from every intoxicant. Whatever Rasool-Allah<sup>-saww</sup> has prohibited, so Allah<sup>-azwj</sup> has Prohibited it’.

فُلْتُ فَكَيْفَ كَانَ يَضْرِبُ رَسُولُ الله ص فِي الخَمْرِ

I said, ‘How did Rasool-Allah<sup>-saww</sup> beat regarding the wine?’

فَقَالَ كَانَ يَضْرِبُ بِالنَّعْلِ وَ يَزِيدُ وَ يَنْقُصُ وَ كَانَ النَّاسُ بَعْدَ ذَلِكَ يَزِيدُونَ وَ يَنْقُصُونَ لَيْسَ بِحَدِّ مَحْدُودٍ حَتَّى وَقَفَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فِي شَارِبِ الخَمْرِ عَلَى تَمَانِينَ جَلْدَةً حَيْثُ ضَرَبَ فُدَامَةً بِنِ مَطْعُونٍ

He<sup>-asws</sup> said: ‘He<sup>-saww</sup> would beat with the slipper, and increased, and reduced, and after that the people were increasing and reducing. It wasn’t with a limited limitation until Ali Bin Abu Talib<sup>-asws</sup> paused upon eighty lashes regarding the drinker of wine when he<sup>-asws</sup> had beaten Qudama Bin Mazoun’.

<sup>442</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 16

<sup>443</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 17

قَالَ فَقَالَ قُدَامَةُ لَيْسَ عَلَيَّ جُلْدٌ أَنَا مِنْ أَهْلِ هَذِهِ الْآيَةِ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا

He<sup>-asws</sup> said: 'So Qudama said, 'Whipping isn't upon me. I am from the people of this Verse: ***There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing [5:93].***

فَقَالَ عَ لَهُ كَذَبْتَ مَا أَنْتَ مِنْهُمْ إِنَّ أَوْلَيْكَ كَانُوا لَا يَشْرَبُونَ حَرَامًا

He<sup>-asws</sup> said to him: 'You have lied! You aren't from them. They were not eating Prohibited (substances)!'

ثُمَّ قَالَ عَلِيُّ عَ إِنَّ الشَّارِبَ إِذَا شَرِبَ فَسَكِرَ لَمْ يَدْرِ مَا يَقُولُ وَ مَا يَصْنَعُ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أُتِيَ بِشَارِبِ الخَمْرِ ضَرَبَهُ فَإِذَا أُتِيَ بِهِ ثَانِيَةً ضَرَبَهُ فَإِذَا أُتِيَ بِهِ ثَالِثَةً ضَرَبَ عُنُقَهُ

Then Ali<sup>-asws</sup> said: 'The drinker when he drinks, gets intoxicated. He does not know what he is saying and what he is doing; and it was so that whenever they came to Rasool-Allah<sup>-azwj</sup> with the drinker of wine, he<sup>-saww</sup> would beat him. When they came with him for a second time, he<sup>-saww</sup> would beat him. When they came with him for a third time, he<sup>-saww</sup> struck his neck off'.

قُلْتُ فَإِنْ أُخِذَ شَارِبٌ نَبِيذٍ مُسَكَّرٍ قَدِ انْتَشَى مِنْهُ

I said, 'Supposing a drinker of Nabeez is seized intoxicated, being drunk from it?'

قَالَ يُضْرَبُ ثَمَانِينَ جَلْدَةً فَإِنْ أُخِذَ ثَالِثَةً قُبِلَ كَمَا يُقْتَلُ شَارِبُ الخَمْرِ

He<sup>-asws</sup> said: 'He will be whipped eighty lashes. If he is seized thrice, he will be killed just as the drinker of wine is killed'.

قُلْتُ إِنْ أُخِذَ شَارِبُ الخَمْرِ نَبِيذٍ مُسَكَّرٍ سَكِرَ مِنْهُ أَمْ يُجْلَدُ ثَمَانِينَ

I said, 'If the drinker of wine is seized intoxicated by intoxicating Nabeez, will he be whipped eighty (lashes)?'

قَالَ لَا دُونَ ذَلِكَ كُلُّ مَا أَسَكَّرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ.

He<sup>-asws</sup> said: 'No, below that. All what a lot of it intoxicates, little of it is Prohibited''.<sup>444</sup>

19- يب، تهذيب الأحكام زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْوَلِيدَ بْنَ عُقْبَةَ حِينَ شَهِدَ عَلَيْهِ بِشُرْبِ الخَمْرِ قَالَ عُثْمَانُ لِعَلِيٍّ ع أَقْضِ بَيْنِي وَ بَيْنَ هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ أَنَّهُ شَرِبَ الخَمْرَ

(The book) 'Tahzeeb Al Ahkaam' – Zurarah said,

'I hear Abu Ja'far<sup>-asws</sup> saying: 'Al-Waleed Bin Uqba, when he was testified upon with having drunk the wine, Usman said to Ali<sup>-asws</sup>: 'Judge between me and these ones, those who are claiming that he has drunk the wine!'

فَأَمَرَ عَلِيٌّ أَنْ يُضْرَبَ بِسَوْطٍ لَهُ شُعْبَتَانِ أَرْبَعِينَ جَلْدَةً.

Ali<sup>-asws</sup> instructed that he be beaten with a whip of his<sup>-asws</sup> having two branches, forty lashes".<sup>445</sup>

20- يب، تهذيب الأحكام زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَقِيمَ عُبَيْدُ اللَّهِ بِنُ عُمَرَ وَ قَدْ شَرِبَ الخَمْرَ فَأَمَرَ بِهِ عُمَرُ أَنْ يُضْرَبَ فَلَمْ يَتَقَدَّمْ إِلَيْهِ أَحَدٌ يَضْرِبُهُ حَتَّى قَامَ عَلِيٌّ ع بِسَوْطٍ مَثْبُتَةٍ فَضْرَبَ بِهَا أَرْبَعِينَ.

(The book) 'Tahzeeb Al Ahkam' – Zurara said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'Ubeydullah Bin Umar was made to stand, and he had drunk the wine. Umar ordered with him that he be beaten, but no one came forward to him to beat him until Ali<sup>-asws</sup> stood with a doubled stick and beat him forty (times) with it".<sup>446</sup>

21- قب، المناقب لابن شهر آشوب رَوَى الخَاصَّةُ وَ العَامَّةُ أَنَّ أَبَا بَكْرٍ أَرَادَ أَنْ يُقِيمَ الخَدَّ عَلَى رَجُلٍ شَرِبَ الخَمْرَ فَقَالَ الرَّجُلُ إِنِّي شَرِبْتُهَا وَ لَا عِلْمَ لِي بِتَحْرِيمِهَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'It is reported by the special and the general Muslims: 'When Abu Bakr wanted to establish the legal penalty upon a man who had drunk the wine, the man said, 'I had drunk it and there was no knowledge for me of its Prohibition'.

فَأَرْبَعِينَ عَلَيْهِ فَأَرْسَلَ إِلَى عَلِيٍّ ع يَسْأَلُهُ عَنْ ذَلِكَ فَقَالَ مُرِّ تَقِيْبِيْنَ مِنْ رِجَالِ الْمُسْلِمِيْنَ يَطُوقَانِ بِهِ عَلَى مَجَالِسِ الْمُهَاجِرِيْنَ وَ الْأَنْصَارِ وَ يَنْشُدَانِي هَلْ فِيهِمْ أَحَدٌ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ أَوْ أَخْبَرَهُ عَنْ رَسُولِ اللَّهِ ص فَإِنْ شَهِدَ بِذَلِكَ رَجُلَانِ مِنْهُمْ فَأَقِمِ الخَدَّ عَلَيْهِ وَ إِنْ لَمْ يَشْهَدْ بِذَلِكَ فَاسْتَبِيْهِ وَ خَلِّ سَبِيْلَهُ

It was confusing upon him, so he sent a messenger to Ali<sup>-asws</sup> asking him<sup>-asws</sup> about that. He<sup>-asws</sup> said: 'Order two captains from the Muslim men to go around with him to gatherings of the Emigrants and the Helpers and adjure them, is there among them anyone who had recited the Verse of the Prohibition to him, or informed him from Rasool-Allah<sup>-saww</sup>? If two men from them were to testify, establish the legal penalty upon him, and if that is not testified with, tell him to seek repentance and free his way'.

فَكَانَ الرَّجُلُ صَادِقًا فِي مَقَالِهِ فَخَلَّى سَبِيْلَهُ.

The man was truthful in his words, so he freed his way".<sup>447</sup>

22- ضا، فقه الرضا عليه السلام عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ شَرِبَ الخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ الثَّالِثَةَ فَاقْتُلُوهُ.

<sup>445</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 19

<sup>446</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 20

<sup>447</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 21

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who drinks the wine, whip him. If he repeats, whip him. If he repeats for the third time, kill him''.<sup>448</sup>

23- كَش، رجال الكشي روي عن زُرارة قَالَ: جِئْتُ إِلَى حَلْقَةٍ بِالْمَدِينَةِ فِيهَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَ رَبِيعَةُ الرَّأْيِ فَقَالَ عَبْدُ اللَّهِ يَا زُرَارَةُ سَلْ رَبِيعَةَ عَنْ شَيْءٍ  
بِمَا اخْتَلَفْتُمْ فِيهِ

(The book) 'Rijal' of Al Kashi – It is reported from Zurara who said,

'I came to a circle at Al Medina wearing was Abdullah Bin Muhammad and Rabie Al-Raie. Abdullah said, 'O Zurara! Ask Rabie about something from what you (Shias) are differing in'.

فَقُلْتُ إِنَّ الْكَلَامَ يُورِثُ الضَّعَائِنَ

I said, 'The talk will inherit the grudges'.

فَقَالَ لِي رَبِيعَةُ الرَّأْيِ سَلْ يَا زُرَارَةُ

Rabie Al-Raie said to me, 'Ask, O Zurara!'

قَالَ قُلْتُ بِمَا كَانَ رَسُولُ اللَّهِ ص يَضْرِبُ فِي الْحُمْرِ

He (the narrator) said, 'I said, 'With what had Rasool-Allah<sup>-saww</sup> beaten regarding the wine?'

قَالَ بِالْجَرِيدِ تَحْتَ النَّعْلِ

He said, 'With the branches beneath the slipper'.

فَقُلْتُ لَوْ أَنَّ رَجُلًا أَخَذَ الْيَوْمَ شَارِبَ حَمْرٍ وَ قُدِمَ إِلَى الْحَاكِمِ مَا كَانَ عَلَيْهِ

I said, 'If a man were to be seized today being a drinker of wine, and he is forwarded to the ruler, what would be upon him?'

قَالَ يَضْرِبُهُ بِالسَّوْطِ لِأَنَّ عُمَرَ ضَرَبَ بِالسَّوْطِ

He said: 'He will be beaten with the whip, because Umar had beaten with the ship'.

قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يَا سُبْحَانَ اللَّهِ يَضْرِبُ رَسُولُ اللَّهِ ص بِالْجَرِيدِ وَ يَضْرِبُ عُمَرُ بِالسَّوْطِ فَيُنْزَلُ مَا فَعَلَ رَسُولُ اللَّهِ ص وَ يُؤْخَذُ مَا فَعَلَ عُمَرُ.

He (the narrator) said, 'Abdullah Bin Muhammad said, 'O Glory be to Allah<sup>-azwj</sup>! Rasool-Allah<sup>-saww</sup> had beaten with the branch and Umar had beaten with the whip, so he neglected what Rasool-Allah<sup>-saww</sup> had done and has taken what Umar had done!''<sup>449</sup>

<sup>448</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 22

<sup>449</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 23

24- نَوَادِرُ الرَّوَّانِدِيِّ، بِالْإِسْنَادِ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ أُبِيَ بِرَجُلٍ شَرِبَ حَمْرًا فِي شَهْرِ رَمَضَانَ فَضَرَبَهُ الْحَدَّ فَضَرَبَهُ تِسْعَةً وَ ثَلَاثِينَ سَوْطًا لِمَجِيءِ شَهْرِ رَمَضَانَ.

(The book) 'Nawadir' of Al Rawandy – by the chain,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, he<sup>-asws</sup> had been brought a man who had drunk wine during a month of Ramazan, so he<sup>-asws</sup> beat him the legal penalty. He<sup>-asws</sup> struck him the legal penalty (then) thirty-nine lashes due to the coming of a month of Ramazan".<sup>450</sup>

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<sup>450</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 24

## CHAPTER 88 – (TYPES) OF Al-Nabeez AND THE INTOXICANTS

1- ج، الإحتجاج سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَ عَنِ النَّبِيِّ فَقَالَ قَدْ شَرِبَهُ قَوْمٌ وَ حَرَّمَهُ قَوْمٌ صَالِحُونَ فَكَانَ شَهَادَةُ الَّذِينَ رَفَضُوا بِشَهَادَاتِهِمْ شَهَوَاتِهِمْ أَوْلَى أَنْ تُقْبَلَ مِنَ الَّذِينَ جَرُّوا بِشَهَادَاتِهِمْ لِشَهَوَاتِهِمْ.

(The book) 'Al Ihtijaj' –

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was asked about Al-Nabeez. He<sup>-asws</sup> said: 'A people have drunk it and a righteous people have forbidden it. The testimony of those who rejected their lusts with their testimonies are foremost to be accepted than those who were pulled to their lusts with their testimonies'.<sup>451</sup>

2- ج، الإحتجاج غط، الغيبة للشيخ الطوسي الكَلْبِيُّ عَنِ إِسْحَاقَ بْنِ يَعْقُوبَ أَنَّهُ خَرَجَ إِلَيْهِ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ عَلَى يَدَيْ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمَرِيِّ وَأَمَّا الْفَقَّاعُ فَشَرِبُهُ حَرَامٌ وَ لَا بَأْسَ بِالشَّلْمَابِ.

(The book) 'Ihtijaaj', (and) 'Al Ghayba' of the sheykh Al Tusi –

Al-Kulayni, from Is'haq Bin Yaqoub – 'There emerged to him from the Holy Area upon the hand of Muhammad Bin Usman Al-Amiri (from 12<sup>th</sup> Imam<sup>-asws</sup>): 'As for the (beverage) 'Al-Fuqqa'a', drinking it is Prohibited, and there is no problem with the (beverage) 'Al-Shalmab'.<sup>452</sup>

3- ج، الإحتجاج كَتَبَ الْحَمَيْرِيُّ إِلَى الْقَائِمِ عَ يُتَّخَذُ عِنْدَنَا رَبُّ الْجَوْزِ لَوْجَعِ الْحَلْقِ وَ الْبَحْبَحَةِ يُؤْخَذُ الْجَوْزُ الرُّطْبُ مِنْ قَبْلِ أَنْ يَنْعَقِدَ وَ يُدْقُ دَقًّا نَاعِمًا وَ يُعَصَّرُ مَائُهُ وَ يُصَفَّى وَ يُطْبَخُ عَلَى النَّصْفِ وَ يُتْرَكُ يَوْمًا وَ لَيْلَةً

(The book) 'Al Ihtijaj' –

Al-Himeyri wrote to Al-Qaim<sup>-ajfi</sup>, 'In our presence 'Rubb Al-Jowz' (cooked skinless fruit) for throat pain and the 'lost' voice. The wet walnuts are taken from before they ripen and it is pounded to fine powder, and its water is squeezed, and sieved, and cooked upon the half and left for a day and a night.

تُؤْتَى عَلَى النَّارِ وَ يُلْقَى عَلَى كُلِّ سِنَّةٍ أَرْطَالٍ مِنْهُ رَطْلٌ عَسَلٍ وَ يُعْلَى وَ يُنْرَعُ رَعْوَتُهُ وَ يُسْحَقُ مِنَ التُّوشَادِرِ وَ السَّبِّ الْيَمَانِي كُلِّ [مِنْ كُلِّ وَاحِدَةٍ] نِصْفُ مِثْقَالٍ وَ يُدَافُ بِذَلِكَ الْمَاءِ وَ يُلْقَى فِيهِ دِرْهَمُ زَعْفَرَانٍ مَسْحُوقٍ وَ يُعْلَى وَ يُؤْخَذُ رَعْوَتُهُ وَ يُطْبَخُ حَتَّى يَصِيرَ نَجِينًا ثُمَّ يُنْزَلُ عَنِ النَّارِ وَ يُبْرَدُ وَ يُشْرَبُ مِنْهُ فَهَلْ يَجُوزُ شَرِبُهُ أَمْ لَا

Then it is set up upon the fire one ounce of honey is thrown upon every six ounces from it, and boiled, and its froth is removed; and the ammonia and the Yemeni Alum is pressed, half a Misqal (2 grams) from each one, and the water is warmed with that, and a Dirham of pounded saffron is thrown in it, and is boiled, and its bubble is taken and cooked until it

<sup>451</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 1

<sup>452</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 2



becomes thick. Then it is descended from the fire and cooled, and drunk from. Is it allowed to drink it, or not?’

فَأَجَابَ عَ إِذَا كَانَ كَثِيرُهُ يُسَكِّرُ أَوْ يُعَيِّرُ فَقَلِيلُهُ وَكَثِيرُهُ حَرَامٌ وَ إِنْ كَانَ لَا يُسَكِّرُ مِثْلَ الْعَسَلِ فَهُوَ حَلَالٌ.

He<sup>-ajfj</sup> answered: ‘When a lot of it intoxicates, or changes (your state), a little of it and more of it is Prohibited; but if it does not intoxicate, like the honey, it is Permissible’.<sup>453</sup>

4- ب، قرب الإسناد عن عليّ عن أخيه ع قال: سألتُه عن المسلم العارف يدخل بيت أخيه فيسقيه النبيذ و الشراب لا يعرفه هل يصلح له شربه من غير أن يسأله عنه

(The book) ‘Qurb Al Asnaad’ –

‘From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, ‘I asked him<sup>-asws</sup> about the Muslim, the acquaintance, entering a house of his brother, so he quenches him Al-Nabeez and the drink he does not know, ‘Is it correct for him to drink it from without asking him about it?’

قَالَ إِذَا كَانَ مُسْلِمًا عَارِفًا فَاشْرَبْ مَا آتَاكَ بِهِ إِلَّا أَنْ تُنْكِرَهُ.

He<sup>-asws</sup> said: ‘When he was a Muslim, an acquaintance, drink whatever he comes to you with, except if you dislike it’.<sup>454</sup>

5- ل، الخصال عن ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن خالد بن جرير عن أبي الربيع الشامي عن أبي عبد الله ع قال: سئل عن النبيذ و الرزد قال لا تفرجهما

(The book) ‘Al Khisaal’ – from Ibn Al Mutawakkil, from Al Himery, from Ibn Isa, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> was asked about the chess and the dice. He<sup>-asws</sup> said: ‘Do not go near them both!’

قُلْتُ فَالْعِنَاءُ

I said, ‘The singing?’

قَالَ لَا خَيْرَ فِيهِ لَا تَفْعَلُوا

He<sup>-asws</sup> said: ‘There is no good in it. Do not do it!’

قُلْتُ فَالنَّبِيدُ

<sup>453</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 3

<sup>454</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 4

I said, 'Al-Nabeez?'

قَالَ نَحْيَ رَسُولُ اللَّهِ ص عَنْ كُلِّ مُسْكِرٍ وَ كُلِّ مُسْكِرٍ حَرَامٌ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> forbade from every intoxicant, and every intoxicant is Prohibited'.

قُلْتُ فَالظُّرُوفُ الَّتِي تُصْنَعُ فِيهَا

I said, 'The circumstance in which it is made?'

قَالَ نَحْيَ رَسُولُ اللَّهِ ص عَنْ الدُّبَاءِ وَ المَرْقَتِ وَ الحَنْتَمِ وَ التَّقِيرِ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> forbade from 'Al-Daba'a', and 'Al-Mazzafat', and 'Al-Hantam', and 'Al-Naqeer'.

قُلْتُ وَ مَا ذَلِكَ

I said, 'And what is that?'

قَالَ الدُّبَاءُ القُرْعُ وَ المَرْقَةُ الدِّبَانُ الحَنْتَمُ جِرَارُ الأَرْدَنِ وَ التَّقِيرُ حَشْبَةُ كَانَ أَهْلُ الجَاهِلِيَّةِ يَنْفِرُونَهَا حَتَّى يَصِيرَ لَهَا أَجْوَافٌ يَنْبُدُونَ فِيهَا وَ قِيلَ إِنَّ الحَنْتَمَ الجِرَارُ الحُضْرُ.

He<sup>-asws</sup> said: 'Al-Duba'a' is the pumpkin (used to make Nabeez in it)', and 'Al-Mazzafat' is 'Al-Dinan', 'Al-Hantam' is Jordanian jar, and 'Al-Naqeer' is wood. The people of the pre-Islamic period were puncturing holes in it until there would be the interior in it to make Nabeez in it. And it is said, 'Al-Jirar' is the green (clay jar to make Nabeez)'.<sup>455</sup>

6- ل، الخصال في حَبْرِ الأَعْمَشِ عَنِ الصَّادِقِ ع الشَّرَابُ كُلُّ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ.

(The book) 'Al Khisaal' – In a report of Al-Amsh,

From Al-Sadiq<sup>-asws</sup>: 'All drinks what its more (intake) intoxicates, it's little and it's more is Prohibited'.<sup>456</sup>

7- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام عَنِ ابْنِ المُتَوَكَّلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الرَّهْمِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ حَرَّمَ اللهُ الحُمْرَ لِمَا فِيهَا مِنَ الفَسَادِ وَ مِنْ تَغْيِيرِهَا عُقُولَ شَارِبِيهَا وَ حَمَلِهَا إِيَّاهُمْ عَلَى إنكَارِ اللهِ عَزَّ وَ جَلَّ وَ الفُرْيَةِ عَلَيْهِ وَ عَلَى رُسُلِهِ وَ سَائِرِ مَا يَكُونُ مِنْهُمْ مِنَ الفَسَادِ وَ القَتْلِ وَ القَذْفِ وَ الرِّثَا وَ قَلَّةِ الإِخْتِجَازِ مِنْ شَيْءٍ مِنَ الحَرَامِ

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – from Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from his father, from Muhammad Bin Sinan who said,

<sup>455</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 5

<sup>456</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 6

'I heard Al-Reza<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> has Prohibited the wine due to what is in it from the corruption, and from it changing intellects of its drinker, and it carried them upon the denial of Allah<sup>-azwj</sup> Mighty and Majestic, and the libel upon Him<sup>-azwj</sup> and upon His<sup>-azwj</sup> Rasools<sup>-as</sup>, and rest of what mischief happens from them, and the killing, and the slander, and the adultery, and lack of abstention from something from the Prohibitions.

فَبَدَلَك قَضَيْنَا عَلَى كُلِّ مُسْكِرٍ مِنَ الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لِأَنَّهُ يَأْتِي مِنْ عَاقِبَتِهَا مَا يَأْتِي مِنْ عَاقِبَةِ الْحَمْرِ فَلَبِجْتَنِبَ مَنْ يُؤْمِنُ بِاللَّهِ وَ النَّوْمِ الْآخِرِ وَ يَتَوَلَّانَا وَ يَنْتَحِلُ مَوَدَّتَنَا كُلَّ شَرَابٍ مُسْكِرٍ فَإِنَّهُ لَا عِصْمَةَ بَيْنَنَا وَ بَيْنَ شَارِبِهَا.

For that (reason) we (Imams<sup>-asws</sup>) have judged upon every intoxicant from the drinks that it is Prohibited, forbidden, because there will come from its consequences what will come from consequences of the wine. So the one who believes in Allah<sup>-azwj</sup> and the Last Day, and he befriends us<sup>-asws</sup>, and arrogates our<sup>-asws</sup> affection, let him stay away from every intoxicating drink, for there is no bond between us<sup>-asws</sup> and its drinkers".<sup>457</sup>

8- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون من دين أهل البيت ع تحريم الخمر قليلها وكثيرها و تحريم كل شراب مسكر قليله وكثيره و ما أسكر كثيره فقليله حرام و المضطر لا يشرب الخمر لأنها تقتله.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'Among what Al-Reza<sup>-asws</sup> wrote for Al-Mamoun from religion of People<sup>-asws</sup> of the Household: 'Prohibition of the wine, its little and its more, and Prohibition of every intoxicating drink, its little and its more, and whatever its more intoxicates, its little is Prohibited, and the desperate one should not drink the wine because it will kill him".<sup>458</sup>

9- ما، الأماالي للشيخ الطوسي عن الحفار عن إسماعيل بن علي الخزازي عن إسحاق بن إبراهيم عن عبد الرزاق عن معمر عن الزهري عن عروة و أبي سلمة معاً عن عائشة قالت قال رسول الله ص ما أسكر كثيره فالجرعة منه حرم.

(The book) 'Al Amaali' of the sheyk Al Tusi – from Al Haffar, from Ismail Bin Ali Al Khuzai, from Is'haq Bin Ibrahim, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Urwah and Abu Salama, both together from Ayesha who said,

'Rasool-Allah<sup>-saww</sup> said: 'Whatever it's more intoxicates, the gulp from it is (classified as) wine".<sup>459</sup>

10- ما، الأماالي للشيخ الطوسي عن ابن الحماصي عن أحمد بن محمد القطان عن إسماعيل بن محمد القاضي عن علي بن إبراهيم عن السري بن عامر عن الثعمان بن بشير عن النبي ص قال: يا أيها الناس إن من العنب حمراً و إن من الزبيب حمراً و إن من التمر حمراً و إن من الشعير حمراً ألا أيها الناس أهلكم عن كل مسكر.

(The book) 'Al Amaali' of the sheyk Al Tusi – from Ibn Al Hammamy, from Ahmad Bin Muhammad Al Qattan, from Ismail Bin Muhammad Al Qazi, from Ali Bin Ibrahim, from Al Sary Bin Aamir, from Al Numan Bin Baseer,

<sup>457</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 7

<sup>458</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 8

<sup>459</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 9

‘From the Prophet<sup>saww</sup> having said: ‘O you people! From the grapes is wine, and from the raising is wine, and from the dates is wine, and from the barley is wine. Indeed, O you people! I<sup>saww</sup> am forbidding you from every intoxicant!’<sup>460</sup>

11- ب، قرب الإسناد عَنْ عَلِيٍّ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْكُحْلِ يَصْلُحُ أَنْ يُعَجَّنَ بِالنَّبِيدِ قَالَ لَا.

(The book) ‘Qurb Al Asnaad’ –

‘From Ali, from his brother<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), he said, ‘I asked from the Kohl (eye liner), ‘Is it correct to knead it with Al-Nabeez?’ He<sup>asws</sup> said: ‘No!’<sup>461</sup>

12- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنِ الْحِمَيْرِيِّ عَنْ هَارُونَ عَنْ ابْنِ زِيَادٍ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدْخَلَ عِرْقًا مِنْ عُرُوقِهِ شَيْئًا مِمَّا يُسَكِّرُ كَثِيرُهُ عَذَّبَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْعِرْقَ بِسِتِّينَ وَ ثَلَاثِ مِائَةِ نَوْعٍ مِنَ الْعَذَابِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Al Himeyri, from Haroun, from Ibn Ziyad,

‘From Al-Sadiq<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘One enters into a vein from his veins, something from what its lot intoxicates, Allah<sup>azwj</sup> Mighty and Majestic will Punish that veil with three hundred and sixty types of Punishments’.<sup>462</sup>

13- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ أَبِي يَزِيدَ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَبْثِيِّ فَقَالَ الْخَبْثِيُّ حَرَامٌ وَ شَارِبُهُ كَشَارِبِ الْخَمْرِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Ibn Yazeed, from Abu Muhammad Al Ansary, from Ibn Sinan,

‘Abu Abdullah<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup> about (the beverage) ‘Al-Khabshi’. He<sup>asws</sup> said: ‘Al-Khabshi is Prohibited, and it’s drinker is like the drinker of wine’.<sup>463</sup>

14- ير، بصائر الدرجات عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَذَبَ نَبِيَّهُ حَتَّى إِذَا أَقَامَهُ عَلَى مَا أَرَادَ قَالَ لَهُ وَ أَمُرُ بِالْعُرْفِ وَ أَعْرَضُ عَنِ الْجَاهِلِينَ فَلَمَّا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص رَكَأَهُ اللَّهُ فَقَالَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

(The book) ‘Basaair Al Darajaat’ – from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Educated His<sup>azwj</sup> Prophet<sup>saww</sup> until He<sup>saww</sup> has Established him<sup>saww</sup> upon what He<sup>azwj</sup> Wanted, Said to him<sup>saww</sup>: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].** When Rasool-Allah<sup>saww</sup> had done that for Him<sup>azwj</sup>, Allah<sup>azwj</sup> Praised him<sup>saww</sup> Saying: **And you are upon magnificent morals [68:4].**

<sup>460</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 10

<sup>461</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 11

<sup>462</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 12

<sup>463</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 13

فَلَمَّا رَزَّاهُ فَوَضَّ إِلَيْهِ دِينَهُ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَحَرَّمَ اللَّهُ الْخَمْرَ وَ حَرَّمَ رَسُولُ اللَّهِ ص كُلَّ مُسْكِرٍ فَأَجَازَ اللَّهُ ذَلِكَ كُلَّهُ وَ إِنَّ اللَّهَ أَنْزَلَ الصَّلَاةَ وَ إِنَّ رَسُولَ اللَّهِ ص وَقَّتْ أَوْقَاتَهَا فَأَجَازَ اللَّهُ ذَلِكَ لَهُ.

When He<sup>azwj</sup> had Purified him<sup>saww</sup>, Authorised His<sup>azwj</sup> Religion to him<sup>saww</sup>: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** Allah<sup>azwj</sup> had Prohibited the wine, and Rasool-Allah<sup>saww</sup> prohibited all intoxicants, and Allah<sup>azwj</sup> Allowed all of that for him, and Allah<sup>azwj</sup> Revealed the Salats, and Rasool-Allah<sup>saww</sup> timed their timings, and Allah<sup>azwj</sup> Allowed that for him<sup>saww</sup>".<sup>464</sup>

15- سن، المحاسن عن أبيه عن ابن أبي عمير عن هشام و عن أبي عمير العجمي قال قال أبو عبد الله ع يا أبا عمير تسعة أعشار الدين في التقيية و لا دين لمن لا تقيية له و التقيية في كل شيء إلا في شرب النبيذ و المسح على الخفين.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham, and from Abu Umar Al Ajamy who said,

'Abu Abdullah<sup>asws</sup> said: 'O Abu Umar! Nine-tenth's of the religion is in the Taqiyyah (dissimulation), and there is no religion for the one having no Taqiyyah for him, and the Taqiyya is in all things except drinking Al-Nabeez, and the wiping upon the two socks (during Wud'u)".<sup>465</sup>

16- ضا، فقه الرضا عليه السلام اعلم أن كل صنّف من صنوف الأشرية التي لا تُغيّر العقل شرب الكثير منها لا بأس به سوى الفئاع فإنه منصوص على يغير هذه العلة و كل شراب يتغير العقل منه كثيره و قليله حرام أعادنا الله و إناكم منها.

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup> – 'Know that every type from the types of drinks which does not change the intellect, drinking a lot from it, there is no problem with it apart from Al Fuqa'a, for it is stipulated upon for other than this reason, and every drink the intellect is changed from it, its lot and its little is Prohibited. May Allah<sup>azwj</sup> Shelter us<sup>asws</sup> and you all from it".<sup>466</sup>

17- ضا، فقه الرضا عليه السلام قال النبي ص الخمر حرام يعنيه و المسكر من كل شراب فما أسكر كثيره فقليله حرام و لها خمسة أسامي [أسام] فالعصير من الكرم و هي الخمر الملعونة و التقيع من الزبيب و البشع من العسل و المزمز من الشعير و غيره و النبيذ من التمر.

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup> – 'The Prophet<sup>saww</sup> said: 'The wine is Prohibited in particular, and the intoxicants from every drink. Whatever more of it intoxicates, little of it is Prohibited, and there are five names for it. The juice is from the vine, and it is the accursed wine, and 'A- Naqie' is from the raisins, and 'Al-Bit'a' is from the honey, and 'Al-Mizr' is from the barley and other such, and 'Al-Nabeez' is from the dates".<sup>467</sup>

18- شي، تفسير العياشي عن السكوني عن جعفر بن محمد عن أبيه ع قال: السكر من الكبائر.

Tafseer Al Ayyashi – from Al Sakuni,

<sup>464</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 14

<sup>465</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 15

<sup>466</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 16

<sup>467</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 17

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The intoxication (being intoxicated) is from the major sins’<sup>468</sup>

19- كَش، رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ نُعَيْمِ الشَّاذَلِيِّ بِحِطِّهِ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْمَدَائِنِيُّ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِي نَجْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي قَرَابَةً يُحِبُّكُمْ إِلَّا أَنَّهُ يَشْرَبُ هَذَا النَّبِيذَ

(The book) ‘Rijaaal’ of Al Kashi – ‘I found in the book of Muhammad Bin Nueym Al Shazani, in his handwriting, ‘It is narrated to my by Ja’far Bin Muhammad Al Madainy, from Musa Bin Al Qasim Al Bajali, from Hanan Bin Sadeyr, from Abu Najran who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘There is a relative of mine who loves you (Imams<sup>-asws</sup>) except that he drinks this Al-Nabeez’.

قَالَ حَنَانٌ وَ أَبُو نَجْرَانَ هُوَ الَّذِي كَانَ يَشْرَبُ النَّبِيذَ عَيْرَ أَنَّهُ كَتَى عَنْ نَفْسِهِ

Hanan and Abu Najran said, ‘He is the one who was drinking Al-Nabeez, apart from that he would disguise himself’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ كَانَ يُسْكِرُ

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said: ‘Would he get intoxicated?’

فَقَالَ قُلْتُ إِي وَ اللَّهِ جُعِلْتُ فِدَاكَ إِنَّهُ لَيُسْكِرُ

He (the narrator) said, ‘I said, ‘Yes, by Allah<sup>-azwj</sup>! May I be sacrificed for you<sup>-asws</sup>, he would get intoxicated!’

فَقَالَ فَيَتْرُكُ الصَّلَاةَ

He<sup>-asws</sup> said: ‘Does he neglect the Salat?’

قَالَ رُبَّمَا قَالَ لِلْجَارِيَةِ صَلَّيْتُ الْبَارِحَةَ فَرُبَّمَا قَالَتْ نَعَمْ قَدْ صَلَّيْتُ ثَلَاثَ مَرَّاتٍ وَ رُبَّمَا قَالَ لِلْجَارِيَةِ صَلَّيْتُ الْبَارِحَةَ الْعَتَمَةَ فَتَقُولُ لَا وَ اللَّهِ مَا صَلَّيْتُ وَ لَعْدُ أَيَقْظَنَّاكَ وَ جَهْدْنَا بِكَ

He said, ‘Sometimes he would say to the slave girl, ‘Did I pray Salat yesterday?’ Sometimes she would say, ‘Yes, you had prayed Salat three times’. And sometimes he would say to the slave girl, ‘Did I pray salat yesterday evening?’ She would say, ‘No, by Allah<sup>-azwj</sup>! You did not pray, and we had awakened you and we had struggled with you’.

فَأَمْسَكَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ عَلَى جَبْهَتِهِ طَوِيلًا ثُمَّ نَحَى يَدَهُ ثُمَّ قَالَ قُلْ لَهُ يَتْرُكُهُ فَإِنْ زَلَّتْ بِهِ قَدَمٌ فَإِنَّ لَهُ قَدَمًا ثَابِتًا بِمَوْدِنَا أَهْلِ الْبَيْتِ.

Abu Abdullah<sup>-asws</sup> withheld his<sup>-asws</sup> hand upon his<sup>-asws</sup> forehead for a long time, then he<sup>-asws</sup> moved his<sup>-asws</sup> hand away, then said: ‘Tell him to leave it, for if a foot were to slip with him, a foot will affirm for him, due to our<sup>-asws</sup> affection, People<sup>-asws</sup> of the Household’.<sup>469</sup>

20- كِتَابُ الدَّلَائِلِ لِلطَّبْرِيِّ، عَنِ الْقَاضِي أَبِي الْفَرَجِ الْمُعَافَى عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْمُقْرِئِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى عَنِ عَمِّي أَبِيهِ الْحُسَيْنِ وَ عَلِيِّ ابْنِي مُوسَى عَنِ أَبِيهِمَا عَنِ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ عَنِ فَاطِمَةَ عَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص يَا حَبِيبَةَ أَبِيهَا كُلُّ مُسْكِرٍ حَرَامٌ وَ كُلُّ مُسْكِرٍ حَمْرٌ.

(The book) ‘Al Dalail of Al Tabari – from the judge Abu Al Faraj Al Muafy, from Is’haq Bin Muhammad Bin Ali, from Ahmad Bin Al Hassan Al Muqry, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from an uncle of his father Al-Husayn and Ali,

‘Two sons of Musa<sup>-asws</sup>, from their father<sup>-asws</sup>, from his<sup>-asws</sup> father Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers, from (Syeda) Fatima<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O beloved of her<sup>-asws</sup> father<sup>-saww</sup>! Every intoxicant is Prohibited, and every intoxicant is (classified as) wine’.<sup>470</sup>

<sup>469</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 19

<sup>470</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 20

## CHAPTER 89 – THE JUICE FROM THE GRAPES AND THE RAISINS

1- ب، قرب الإسناد عن عليٍّ عن أخيه ع قال: سألتُه عن الزَّيْبِ هلْ يَصْلُحُ أَنْ يُطْبَخَ حَتَّى يَخْرُجَ طَعْمُهُ ثُمَّ يُؤْخَذَ ذَلِكَ الْمَاءُ فَيُطْبَخُ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى الثُّلُثُ ثُمَّ يُزْفَعُ فَيَشْرَبُ مِنْهُ السَّنَةَ

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the raisins, 'It is suitable to cook until its taste comes out, then that water is taken and cooked until two-thirds of it is gone and the third remains, then it is raised and during from it for a year?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي لِلْقِبْلَةِ لَا يُوثِقُ بِهِ أَمِّي بِشَرَابٍ فَرَعَمَ أَنَّهُ عَلَى الثُّلُثِ أَمْ يَحِلُّ شُرْبُهُ قَالَ لَا يُصَدَّقُ إِلَّا أَنْ يَكُونَ مُسْلِمًا عَارِفًا.

He said, 'And I asked him<sup>-asws</sup> about a man praying Salat to the Qiblah, not being trusted with it. He comes with a drink. He claims that it is upon the third. Is it Permissible to drink it? He<sup>-asws</sup> said: 'He cannot be ratified except if he happens to be a known Muslim''<sup>471</sup>

2- ع، علل الشرائع عن أبيه عن محمد بن العطار عن سهل بن ابن محبوب عن خالد بن جرير عن أبي الربيع الشامي عن أبي عبد الله ع قال إنَّ آدَمَ لَمَّا هَبَطَ مِنَ الْجَنَّةِ اشْتَهَى مِنْ ثَمَارِهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ قَضِيْبَيْنِ مِنْ عِنَبٍ فَعَرَسَهُمَا

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Sahl, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Adam<sup>-as</sup> came down from the Paradise, he<sup>-as</sup> yearned for its fruits. Allah<sup>-azwj</sup> Blessed and Exalted Sent down to him two branches of grapes. He<sup>-as</sup> planted them.

فَلَمَّا أَوْرَقَا وَ أَثْمَرَا وَ بَلَغَا جَاءَ إِبْلِيسَ فَحَاطَ عَلَيْهِمَا حَائِطًا فَقَالَ لَهُ آدَمُ مَا لَكَ يَا مَلْعُونُ

When they sprouted leaves and bore fruit and matured, Iblees<sup>-la</sup> came and built a wall around them. Adam<sup>-as</sup> said to him<sup>-la</sup>: 'What is the matter with you<sup>-la</sup>, O accursed?'

فَقَالَ لَهُ إِبْلِيسُ إِنَّمَا لِي

Iblees<sup>-la</sup> said to him<sup>-as</sup>, 'These two are mine<sup>-la</sup>!'

<sup>471</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 1



فَقَالَ كَذَّبْتَ

He<sup>-as</sup> said: 'You<sup>-la</sup> are lying!'

فَرَضِيَا بَيْنَهُمَا بِرُوحِ الْفُدْسِ فَلَمَّا انْتَهَيَا إِلَيْهِ فَقَصَّ آدَمُ قِصَّتَهُ فَأَخَذَ رُوحَ الْفُدْسِ شَيْئاً مِنْ نَارِ فَرَمَى بِهَا عَلَيْهِمَا فَالْتَهَبَتْ فِي أَعْصَانِهِمَا حَتَّى ظَنَّ آدَمُ أَنَّهُ لَمْ يَبْقَ مِنْهُمَا شَيْءٌ إِلَّا اخْتَرَقَ وَ ظَنَّ إِبْلِيسُ مِثْلَ ذَلِكَ

They agreed with the Holy Spirit (as judge) between them. When they ended to him, Adam<sup>-as</sup> narrated to him. The Holy Spirit took something from fire and threw it upon both (the plants). It ignited in their branches until Adam<sup>-as</sup> thought nothing from them would remain except it would be burnt, and Iblees<sup>-la</sup> thought similar to that'.

قَالَ فَدَخَلَتْ النَّارُ حَيْثُ دَخَلَتْ وَ قَدْ ذَهَبَ مِنْهُمَا ثُلُثَاهُمَا وَ بَقِيَ الثُّلُثُ فَقَالَ الرُّوحُ أَمَّا مَا ذَهَبَ مِنْهُمَا فَحِطُّ إِبْلِيسَ لَعْنَةُ اللَّهِ وَ مَا بَقِيَ فَلَكَ يَا آدَمُ.

He<sup>-asws</sup> said: 'The fire entered where it entered, and two-thirds of it was gone and the third remained. The Spirit said, 'As for what has gone from them, it is share of Iblees<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, and what remains is for you<sup>-as</sup>, O Adam<sup>-as</sup>''<sup>472</sup>

3- ع، علل الشرائع بالإسناد إلى وهب قال: لَمَّا خَرَجَ نُوحٌ عَ مِنَ السَّفِينَةِ عَرَسَ قُضْبَاناً كَانَتْ مَعَهُ فِي السَّفِينَةِ مِنَ النَّجِيلِ وَ الْأَعْنَابِ وَ سَائِرِ الثَّمَارِ فَاطْعَمَتْ مِنْ سَاعَتِهَا وَ كَانَتْ مَعَهُ حَبْلَةُ الْعَنْبِ وَ كَانَتْ آخِرَ شَيْءٍ أُخْرِجَ حَبْلَةُ الْعَنْبِ فَلَمْ يَجِدْهَا نُوحٌ وَ كَانَ إِبْلِيسُ قَدْ أَخَذَهَا فَخَبَأَهَا

(The book) 'Ilal Al Sharaie' – by the chain to Wahab who said,

'When Noah<sup>-as</sup> emerged from the ship, he<sup>-as</sup> planted a stalk which was with him<sup>-as</sup> in the ship, of the palm tree and the grapes, and rest of the fruits. It fed from its time, and there was a bag of grapes which was with him<sup>-as</sup>, and it was last of the things he<sup>-as</sup> wanted to bring out, but he<sup>-as</sup> could not find it, and it was (because) Iblees<sup>-la</sup> had taken (stolen) it. He<sup>-la</sup> hid it.

فَنَهَضَ نُوحٌ عَ لِيَدْخُلَ السَّفِينَةَ لِيَتَمِسَّهَا فَقَالَ لَهُ الْمَلِكُ الَّذِي مَعَهُ اجْلِسْ يَا نَبِيَّ اللَّهِ سَتُؤْتَى بِهَا فَجَلَسَ نُوحٌ عَ فَقَالَ لَهُ الْمَلِكُ إِنَّ لَكَ فِيهَا شَرِيكاً فِي عَصِيرِهَا فَأَحْسِنْ مُشَارَكْتَهُ

Noah<sup>-as</sup> got up to enter the ship to search for it. The Angel who was with him<sup>-as</sup> said to him<sup>-as</sup>, 'Be seated, O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>! It shall be come with to you<sup>-as</sup>'. Noah<sup>-as</sup> sat down. The Angel said to him<sup>-as</sup>, 'There is a partner for you<sup>-as</sup> regarding it, in its juice, therefore be a good partner to him<sup>-la</sup>'.

قَالَ نَعَمْ لَهُ السُّبُعُ وَ لِي سِتَّةُ أَسْبَاعٍ قَالَ لَهُ الْمَلِكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ

He<sup>-as</sup> said: 'Yes. For him would be the seventh and for me<sup>-as</sup> would be six-seventh'. The Angels said to him<sup>-as</sup>, 'Improve, for you<sup>-as</sup> are a good doer'.

قَالَ نُوحٌ عَ لَهُ السُّدُسُ وَ لِي حَمْسَةُ أَسْدَاسٍ قَالَ لَهُ الْمَلِكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ

<sup>472</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 2

Noah<sup>-as</sup> said: 'For him is the sixth, and for me would be five-sixth'. The Angel said to him<sup>-as</sup>: 'Improve, for you<sup>-as</sup> are a good doer'.

قَالَ نُوحٌ عَ لَهُ الْخُمْسُ وَ لِىَ الْأَرْبَعَةُ الْأَخْمَاسُ قَالَ لَهُ الْمَلَكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ

Noah<sup>-as</sup> said: 'For him is the fifth and for me<sup>-as</sup> the four-fifths'. The Angel said to him<sup>-as</sup>: 'Improve, for you<sup>-as</sup> are a good doer'.

قَالَ نُوحٌ عَ لَهُ الرَّبْعُ وَ لِىَ ثَلَاثَةُ أَرْبَاعٍ قَالَ لَهُ الْمَلَكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ

Noah<sup>-as</sup> said: 'For him is the fourth and for me<sup>-as</sup> is the three-fourths'. The Angel said to him<sup>-as</sup>: 'Improve, for you<sup>-as</sup> are a good doer'.

قَالَ فَلَهُ التَّصْفُ وَ لِىَ التَّصْفُ قَالَ لَهُ الْمَلَكُ أَحْسِنِ فَأَنْتَ مُحْسِنٌ

He<sup>-as</sup> said: 'For him is the half and for me<sup>-as</sup> the half'. The Angel said to him<sup>-as</sup>: 'Improve, for you<sup>-as</sup> are a good doer'.

قَالَ عَ لِىَ الثُّلُثُ وَ لَهُ الثُّلُثَانِ

He<sup>-as</sup> said: 'For me<sup>-as</sup> is the third and for him the two-thirds'.

فَرَضِي فَمَا كَانَ فَوْقَ الثُّلُثِ مِنْ طَبِخِهَا فَلِإِبْلِيسَ وَ هُوَ لِحِطَّةٍ وَ مَا كَانَ مِنَ الثُّلُثِ فَمَا دُونَهُ فَهُوَ لِنُوحٍ عَ وَ هُوَ لِحِطَّةٍ وَ ذَلِكَ الْحَالُ الطَّيِّبُ لِيُشْرَبَ مِنْهُ.

He agreed. So whatever was above the third from its cooking, it is for Iblees<sup>-la</sup> and it is his<sup>-la</sup> share, and whatever was from the third and whatever below it, it is for Noah<sup>-as</sup>, and it is his<sup>-as</sup> share, and that is the Permissible, the good to be drinking from it".<sup>473</sup>

4- ع، علل الشرائع عَنِ الْأَمَمِ بْنِ عَلِيٍّ عَنِ أَبِيهِ عَنِ ابْنِ مَرَّارٍ عَنِ يُونُسَ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ كَانَ أَبِي يَقُولُ إِنَّ نُوحًا حِينَ أُمِرَ بِالْعَرْسِ كَانَ إِبْلِيسُ إِلَى جَانِبِهِ فَلَمَّا أَرَادَ أَنْ يَغْرِسَ الْعِنَبَ قَالَ هَذِهِ الشَّجَرَةُ لِىَ

(The book) 'Ilal Al Sharaie' – from Al Hamdany, from Ali, from his father, from Ibn Marrar, from Yunus, from Al A'la, from Muhammad,

'From Abu Abdullah<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-as</sup> had said: 'When Noah<sup>-as</sup> was Commanded with the planting, Iblees<sup>-la</sup> was by his<sup>-as</sup> side. When he<sup>-as</sup> wanted to plant the grapes, he<sup>-la</sup> said: 'This three is mine<sup>-la</sup>!'

فَقَالَ لَهُ نُوحٌ عَ كَذَبْتَ فَقَالَ إِبْلِيسُ فَمَا لِىَ مِنْهَا قَالَ نُوحٌ لَكَ الثُّلُثَانِ

Noah<sup>-as</sup> said: 'You<sup>-la</sup> are lying!' Iblees<sup>-la</sup> said, 'So what is mine<sup>-la</sup> from it?' Noah<sup>-as</sup> said: 'For you<sup>-la</sup> is the two-thirds'.

فَمِنْ هُنَاكَ طَابَ الطَّلَاءُ عَلَى الثَّلْثِ.

From then on, 'Al-Tila'a' (what is cooked from the grape juice) is good upon the third".<sup>474</sup>

5- ضا، فقه الرضا عليه السلام اعلم أن أصل الحنجر من الكرم إذا أصابته النار أو على من غير أن تُصيبه النار فهو حنجر ولا يحل شربه إلا أن يذهب ثلثاه على النار و يبقى ثلثه

(The book) 'Fiqh Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup>: 'Know that origin of the wine is from the vine. When the fire hits it, or is boiled from without fire hitting it, it is wine and it is not Permissible to drink it except if two-thirds of it goes (evaporates) upon the fire and a third of it remain.

فَإِنْ نَشَأَ مِنْ غَيْرِ أَنْ تُصِيبَهُ النَّارُ فَدَعَهُ حَتَّى يَصِيرَ حَلًّا مِنْ ذَاتِهِ مِنْ غَيْرِ أَنْ يُلْقَى فِيهِ شَيْءٌ فَإِنْ تَغَيَّرَ بَعْدَ ذَلِكَ وَ صَارَ حَمْرًا فَلَا بَأْسَ أَنْ تَطْرَحَ فِيهِ مِلْحًا أَوْ غَيْرَهُ حَتَّى يَتَحَوَّلَ حَلًّا.

If it simmers from without the fire hitting it, leave it until it becomes vinegar by itself from without throwing anything into it. If it changes after that and becomes wine, there is no problem from dropping salt in it or something else until he transforms as vinegar".<sup>475</sup>

6- سر، السرائر من كتاب المسائل من مسائل محمد بن علي بن عيسى حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ وَ مُوسَى بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عِ جُعِلْتُ فِدَاكَ عِنْدَنَا طَبِيخٌ يُجْعَلُ فِيهِ الْحَصْرُ وَ زَيْمًا جُعِلَ فِيهِ الْعَصِيرُ مِنَ الْعَنْبِ وَ إِنَّمَا هُوَ لَحْمٌ يُطْبَخُ بِهِ وَ قَدْ رَوَى عَنْهُمْ فِي الْعَصِيرِ أَنَّهُ إِذَا جُعِلَ عَلَى النَّارِ لَمْ يُشْرَبْ حَتَّى يَذْهَبَ ثُلَاثًا وَ يَبْقَى ثُلَاثُهُ وَ أَنَّ الَّذِي يُجْعَلُ فِي الْقَدْرِ مِنَ الْعَصِيرِ بِتِلْكَ الْمَنْزِلَةِ وَ قَدْ اجْتَنَبُوا أَكْلَهُ إِلَى أَنْ يَسْتَأْذِنَ مَوْلَانَا فِي ذَلِكَ

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

'I wrote to Abu Al Hassan<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! With us there is a cuisine the sour grapes are made to be in it, and sometimes the grape juice is made to be in it, and rather it is meat being cooked in it, and it has been reported from them regarding the juice that when it is made to be upon the fire, it cannot be drunk until two-thirds of it is gone and its third remains, and that which is made to be in the pot is from the juice is with that status, and they avoid eating it until permission is sought from our Master<sup>asws</sup> regarding that'.

فَكَتَبَ بِحِطَّةٍ لَا بَأْسَ بِذَلِكَ.

He<sup>asws</sup> wrote with his<sup>asws</sup> handwriting: 'There is no problem with that".<sup>476</sup>

7- كِتَابُ صِفِّينَ، لِنَصْرِ بْنِ مُزَاهِمٍ قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عِ إِلَى الْأَسْوَدِ بْنِ قُطَيْبَةَ وَ اطْبُخَ لِلْمُسْلِمِينَ قَبْلَكَ مِنَ الطَّلَاءِ مَا يَذْهَبُ ثُلَاثًا وَ يَبْقَى ثُلَاثُهُ.

(The book) 'Kitab Siffeen' of Nasr Bin Muzahim who said,

<sup>474</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 4

<sup>475</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 5

<sup>476</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 6

'Amir Al-Momineen<sup>asws</sup> wrote to Al-Aswan Bin Qutnah: 'And cook for the Muslims before you, from Al Tila'a (what is cooked from the grape juice) what it's two-thirds is gone and its one-third remains'.<sup>477</sup>

8- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الرَّيْبِ يُدْقُ وَ يُلْقَى فِي الْقِدْرِ ثُمَّ يُصَبُّ عَلَيْهِ الْمَاءُ وَ يُوقَدُ تَحْتَهُ فَقَالَ لَا تَأْكُلْهُ حَتَّى يَذْهَبَ الثُّلَاثَانِ وَ يَبْقَى الثُّلُثُ فَإِنَّ النَّارَ قَدْ أَصَابَتْهُ

The book of Zayd Al Narsy who said,

'Abu Abdullah<sup>asws</sup> was asked about the raisins pounded and thrown into the pot, then the water is poured upon it, and (fire) is ignited under it. He<sup>asws</sup> said: 'Do not eat it until two-thirds of it is gone and the third remains, for the fire has hit it'.

قُلْتُ فَالرَّيْبُ كَمَا هُوَ يُلْقَى فِي الْقِدْرِ وَ يُصَبُّ عَلَيْهِ ثُمَّ يُطْبَخُ وَ يُصْفَى عَنْهُ الْمَاءُ

I said, 'The raisins, (if) they are thrown into the pot just as they are, and (water) is poured upon it, then cooked, and the water is drained from it?'

فَقَالَ كَذَلِكَ هُوَ سَوَاءٌ إِذَا أُدْبِتِ الْحَلَاوَةُ إِلَى الْمَاءِ وَ صَارَ حُلُومًا بِمَنْزِلَةِ الْعَصِيرِ ثُمَّ نَشَّ مِنْ غَيْرِ أَنْ تُصِيبَهُ النَّارُ فَقَدْ حُرِّمَ وَ كَذَلِكَ إِذَا أَصَابَهُ النَّارُ فَأَغْلَاهُ فَقَدْ فَسَدَ.

He<sup>asws</sup> said: 'Like that, it is the same when the sweet is led to the water and becomes sweet, is at the status of the juice. Then it simmers from without the fire having hit it, so it is Prohibited; and like that when the fire does hit it, so it boils it, it is spoilt'.<sup>478</sup>

<sup>477</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 7

<sup>478</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 89 H 8

## CHAPTER 90 – RULINGS OF THE WINE AND ITS TRANSFORMING

1- ب، قرب الإسناد عن عليٍّ عن أخيه ع قال: سألتُهُ عن الخمرِ يكونُ أولُهُ حمراً ثمَّ يصيرُ خلًّا يُؤْكَلُ قال إذا ذهب سُكْرُهُ فلا بأسَ بِهِ.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the wine, it's beginning being wine, then it becomes vinegar, 'Can it be eaten?' He<sup>-asws</sup> said: 'When it's intoxication is gone, there is no problem with it''<sup>.479</sup>

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قال قال أمير المؤمنين ع كلوا خل الخمر فإنه يقتل الديدان في البطن

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>: 'Consume wine vinegar for it kills the insects in the belly'.

و قال كلوا خل الخمر ما انفسد و لا تأكلوا ما افسدتموه انتم.

And he<sup>-asws</sup> said: 'Consume the wine vinegar what has gone bad (by itself), and do not consume what you yourselves have spoiled it''<sup>.480</sup>

3- ضا، فقه الرضا عليه السلام إن صب في الخمر خل لم يحل أكله حتى تذهب عليه أيام و تصير خلًّا ثم أكل بعد ذلك.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'If vinegar is poured into the wine, it is not Permissible to consume it until days pass by upon it and (the whole of it) becomes vinegar, then consume after that''<sup>.481</sup>

4- سر، السرائر من جامع الترنطبي عن أبي بصير عن أبي عبد الله ع أنه سئل عن الخمر يعالج بالملح و غيره ليحول خلًّا فقال لا بأس بمعالجتها

(The book) 'Al Saraair', from 'Jamie' of Al Bazanty – from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having been asked about the wine treated with the salt and other such in order to transform into vinegar. He<sup>-asws</sup> said: 'There is no problem with treating it'.

فقلت فإني عالجتها فطبت رأسها ثم كسفت عنها فنظرت إليها قبل الوقت أو بعده فوجدتها حمراً أجيل لي إمساكها

I said, 'I treat it and cover its top with clay, then I remove from it. I look at it before the time or after it, so I find it was being wine. Is it Permissible for me to withhold it?'

<sup>479</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 90 H 1

<sup>480</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 90 H 2

<sup>481</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 90 H 3

فَقَالَ لَا تَأْسَ بِدَلِكِ إِنَّمَا إِزَادَتْكَ أَنَّ يَتَحَوَّلَ الْخَمْرُ خَلًّا فَلَيْسَ إِزَادَتْكَ الْفُسَادَ.

He<sup>-asws</sup> said: 'There is no problem with that. But rather your intention is to transform the wine into vinegar, your intention is not the spoiling''.<sup>482</sup>

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<sup>482</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 90 H 4

## CHAPTER 91 – THE THEFT AND THE FRAUD AND THEIR LEGAL PENALTIES

الآيات آل عمران و ما كانَ لِنَبِيِّ أَنْ يُغْلُ وَ مَنْ يُغْلُ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُؤْتَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

The Verses – (Surah) Aal e Imran<sup>as</sup>: **And it was not for a Prophet that he should defraud; and the one who defrauds will bring what he had defrauded with him on the Day of Qiyamah; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]**

المائدة و السارق و السارقة فاقطعوا أيديهما جزاء بما كسبا نكالا من الله و الله عزيز حكيم فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَ أَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ.

(Surah) Al Maidah: **And the male thief and the female thief, cut their hands as a recompense due to what they earned, being an exemplary Punishment from Allah; and Allah is Mighty, Wise [5:38].**

1- ل، الخصال قَالَ أَبُو عَبْدِ اللَّهِ ع حَزَبْتُ فِي صَفْوَانَ بْنِ أُمَيَّةَ الْجُمَحِيِّ ثَلَاثَ مِنَ السُّنَنِ اسْتَعَارَ مِنْهُ رَسُولُ اللَّهِ ص سَبْعِينَ دِرْعًا حَطْمِيَّةً فَقَالَ أَعْصَبًا يَا مُحَمَّدُ قَالَ بَلْ عَارِيَّةٌ مُؤَدَاةٌ

(The book) 'Al Khisaal' –

Abu Abdullah<sup>asws</sup> said: 'Three from the Sunnahs flowed in Safwan Bin Umayya Al-Juhmy. Rasool-Allah<sup>saww</sup> borrowed from him seventy broken shields. He said, 'Is it by force, O Muhammad<sup>saww</sup>? He<sup>saww</sup> said: 'But, borrowed on oath'.

فَقَالَ يَا رَسُولَ اللَّهِ أَقَبَلَ هِجْرَتِي فَقَالَ النَّبِيُّ ص لَا هِجْرَةَ بَعْدَ الْفَتْحِ

He said, 'Before my emigrating?' The Prophet<sup>saww</sup> said: 'There is no emigration after the conquest (of Makkah)'.

وَ كَانَ رَاقِدًا فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ تَحْتِ رَأْسِهِ رِدَاؤُهُ فَنَزَحَ يَبُولُ فَجَاءَ وَ قَدْ سُرِقَ رِدَاؤُهُ فَقَالَ مَنْ ذَهَبَ بِرِدَائِي وَ خَرَجَ فِي طَلْبِهِ فَوَجَدَهُ فِي يَدِ رَجُلٍ فَرَفَعَهُ إِلَى النَّبِيِّ ص

And he was sleeping in Masjid of Rasool-Allah<sup>saww</sup> and his cloak was beneath his head. He went out to urinate. He came back and his cloak had been stolen. He said, 'Who has gone with my cloak?' And he went out in seeking it. He found it in the hand of a man. He raised it to the Prophet<sup>saww</sup>.

فَقَالَ اقْطَعُوا يَدَهُ فَقَالَ أَتَقْطَعُ يَدَهُ مِنْ أَجْلِ رِدَائِي يَا رَسُولَ اللَّهِ فَأَنَا أَهْبُهُ لَهُ

He<sup>saww</sup> said: 'Cut his hand!' He said, 'Will you<sup>saww</sup> cut his hand for the reason of my cloak, O Rasool-Allah<sup>azwj</sup>? I hereby gift it to him'.

فَقَالَ صَ لَا كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ فُقِطِعَتْ يَدُهُ.

He<sup>-saww</sup> said: ‘Could this not have happened before you came to me with him?’ He<sup>-saww</sup> cut his hand”<sup>.483</sup>

2- ن، عيون أخبار الرضا عليه السلام عن أبيه عن أحمد بن إدريس عن الأشعري عن البسطي رُفَعَهُ إِلَى الرِّضَا ع قَالَ: لَا يَزَالُ الْعَبْدُ يَسْرِقُ حَتَّى إِذَا اسْتَوَى دِيَةَ يَدِهِ أَطَهَرَهُ اللَّهُ عَلَيْهِ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Ahmad Bin Idrees, from Al Ashari, from Al Yaqteeni,

‘Raising it to Al-Reza<sup>-asws</sup> having said: ‘The servant will not keep stealing until when the wergild of his hand is even (when his hand is cut), Allah<sup>-azwj</sup> will Manifest it (his sin) to him”<sup>.484</sup>

3- ع، علل الشرائع عن أبيه عن علي بن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قَالَ: لَا يُقْطَعُ الْأَجِيرُ وَالضَّيْفُ إِذَا سَرَقَا لِأَهْمَا مُؤْتَمَانًا.

(The book) ‘Ilal Al Sharaie’ – from his father, from Ali, from his father, from Ibn Abu Umeyr, from one of his companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The employee and the guest will not be cut when they steal because both of them are entrusted”<sup>.485</sup>

4- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن عيسى عن سماعة قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ اسْتَأْجَرَ أَجِيرًا فَأَخَذَ الْأَجِيرُ مَتَاعَهُ فَسَرَقَهُ فَقَالَ هُوَ مُؤْتَمَّنٌ

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Sama’at who said,

‘I asked him<sup>-asws</sup> about a man who employs an employee. His employee takes his goods and steals it. He<sup>-asws</sup> said: ‘He is entrusted’.

ثُمَّ قَالَ الْأَجِيرُ وَالضَّيْفُ أَمِينَانِ لَيْسَ يَقَعُ عَلَيْهِمَا حَدُّ السَّرِقَةِ.

Then he<sup>-asws</sup> said: ‘The employee and the guest are both trustees. The legal penalty of the theft does not occur upon them both”<sup>.486</sup>

5- ع، علل الشرائع عن ابن المونكل عن السعدآبادي عن البرقي عن ابن محبوب عن ابن رباب عن محمد بن قيس عن أبي جعفر ع قَالَ: الضَّيْفُ إِذَا سَرَقَ لَمْ يُقْطَعْ وَ إِنْ أَصَابَ الضَّيْفُ ضَيْفًا فَسَرَقَ قُطِعَ ضَيْفُ الضَّيْفِ.

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays,

<sup>483</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 1

<sup>484</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 2

<sup>485</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 3

<sup>486</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 4



‘From Abu Ja’far<sup>asws</sup> having said: ‘The guest, when he steals will not be cut, and if the guest adds a guest so he steals, the guest of the guest will be cut’<sup>487</sup>.

6- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي رَجُلٍ اسْتَأْجَرَ أُجِيرًا فَأَقْعَدَهُ عَلَى مَتَاعِهِ فَسَرَقَهُ قَالَ هُوَ مُؤْتَمَّرٌ

(The book) ‘Ilal Al Sharaie’ – from his father, from Sa’ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah<sup>asws</sup> having said regarding a man who employs an employee and sist him upon his merchandise, so he steals it. He<sup>asws</sup> said: ‘He is entrusted’.

وَ قَالَ فِي رَجُلٍ أَتَى رَجُلًا فَقَالَ أُرْسَلَنِي فُلَانٌ إِلَيْكَ لِأُرْسِلَ إِلَيْهِ بِكَذَا وَ كَذَا فَأَعْطَاهُ وَ صَدَّقَهُ قَالَ فَلَقِي صَاحِبَهُ فَقَالَ لَهُ إِنَّ رَسُولَكَ أَتَانِي فَبَعَثْتُ مَعَهُ بِكَذَا وَ كَذَا فَقَالَ مَا أُرْسَلْتُهُ إِلَيْكَ وَ مَا أَتَانِي بِشَيْءٍ وَ زَعَمَ الرَّسُولُ أَنَّهُ قَدْ أُرْسَلَهُ وَ قَدْ دَفَعَهُ إِلَيْهِ

And he<sup>asws</sup> said regarding a man who comes to a man and says, ‘So and so has sent me to you in order to send him such and such (item)’. He gives it to him and ratifies him. He meets his companion and says to him, ‘Your messenger came to me and I dispatched such and such with him. He says, ‘I did not send him to you, and he has not come to me with anything’. And the messenger claim that he had sent him, and he had handed it to him.

قَالَ إِنَّ وَجَدَ عَلَيْهِ بَيِّنَةٌ أَنَّهُ لَمْ يُرْسَلْهُ فُطِعَتْ يَدُهُ وَ مَعْنَى ذَلِكَ أَنَّ يَكُونَ الرَّسُولُ قَدْ أَقْرَمَهُ أَنَّهُ لَمْ يُرْسَلْهُ وَ إِنْ لَمْ يَجِدْ بَيِّنَةً فَيَمِينُهُ بِاللَّهِ مَا أُرْسَلْتُ وَ يَسْتَوْفِي الْأَخْرُ مِنَ الرَّسُولِ الْمَالُ

He<sup>asws</sup> said: ‘If proof is found upon him that he did not send him, his hand would be cut, and meaning of that is that the messenger happens to have acknowledged once that he did not send him; and if proof is not found, so oath him with Allah<sup>azwj</sup>, ‘I had not sent’, and the other one will fulfill the wealth from the messenger’.

He (the narrator) said, ‘What is your<sup>asws</sup> view if he claims that rather the need had carried him upon (doing) that?’

قَالَ أَرَأَيْتَ إِنْ زَعَمَ أَنَّهُ إِذَا حَمَلَهُ عَلَى ذَلِكَ الْحَاجَةُ قَالَ يُقَطَّعُ لِأَنَّهُ سَرَقَ مَالَ الرَّجُلِ.

He<sup>asws</sup> said: ‘He would be cut because he had stolen wealth of the man’<sup>488</sup>.

7- ع، علل الشرائع عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَارٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعًا عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ سَرَقَ سَرِقَةً فَكَافَرَ عَنْهَا فَضْرَبَ فَجَاءَ بِهَا بِعَيْنَيْهَا هَلْ يَجِبُ عَلَيْهِ الْقَطْعُ قَالَ نَعَمْ وَ لَكِنْ لَوْ اعْتَرَفَ وَ لَمْ يَجِيءْ بِالسَّرِقَةِ لَمْ تُقَطَّعْ يَدُهُ لِأَنَّهُ اعْتَرَفَ عَلَى الْعَذَابِ.

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Hassan Bin Saeed, from Al Nazr and Muhammad Bin Khalid, from Ibn Abu Umeyr, altogether from Hisham Bin Sali, from Suleyman Bin Khalid who said,

<sup>487</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 5

<sup>488</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 6

'I asked Abu Abdullah<sup>-asws</sup> about a man who steals an item, he denies it. He is beaten. He comes with it exactly. Is the cutting obligated upon him? He<sup>-asws</sup> said: 'Yes, but had he acknowledged and did not come with the stolen item, his hand would not be cut, because he would have acknowledged upon the punishment''<sup>.489</sup>

8- ب، قرب الإسناد عن عليّ عن أخيه ع قال: سألتُهُ عن حَدِّ مَا يُقَطَّعُ فِيهِ السَّارِقُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بِيَضَّةٍ حَدِيدٍ بِدِرْهَمَيْنِ أَوْ ثَلَاثَةٍ.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) about legal penalty of what the thief would be cut regarding it. He<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> said: 'An iron egg, for two Dirhams or three''<sup>.490</sup> (something which can be valued)

9- ب، قرب الإسناد عن البزاز عن أبي البختري عن أبي جعفر عن أبيه ع قال: لَا قَطْعَ فِي شَيْءٍ مِنْ طَعَامٍ غَيْرِ مَفْرُوعٍ مِنْهُ.

(The book) 'Qurb Al Asnaad' – from Al Bazzaz, from Abu Al Bakhtari,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'There is no cutting regarding anything from food nor which goes off''<sup>.491</sup>

10- ع، علل الشرائع عن أبيه عن سعد بن ابن عيسى عن الحسين بن سعيد عن فضالة عن موسى بن بكر عن علي بن سعيد قال: سألت أبا عبد الله ع عن رجلٍ أكترى حماراً ثم أقبل به إلى صاحب الثياب فابتاع منهم ثوباً أو ثوبين و ترك الحمار قال يُرَدُّ الحمارُ إلى صاحبه و يُتْبَعُ الَّذِي دَهَبَ بِالثَّوْبَيْنِ وَ لَيْسَ عَلَيْهِ قَطْعٌ إِنَّمَا هِيَ خِيَانَةٌ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Fazalah, from Musa Bin Bakr, from Ali Bin Saeed who said,

'I asked Abu Abdullah<sup>-asws</sup> about a man who hired a donkey. Then he came with it to owner of the garments. He bought from them, a garment or two garments and left the donkey. He<sup>-asws</sup> said: 'The donkey will be returned to its owner and the one who had gone with the two garments will be pursued, and cutting isn't upon him. But rather, it is the betrayal (of trust)''<sup>.492</sup>

11- ع، علل الشرائع عن ابن المتوكل عن الحيمري عن ابن عيسى عن ابن محبوب عن ابن سنان عن أبي عبد الله ع في رجلٍ أَشْلَى الْيَدِ الْيُمْنَى أَوْ أَشْلَى الشِّمَالِ سَرَقَ قَالَ تُقَطَّعُ يَدُهُ الْيُمْنَى عَلَى كُلِّ حَالٍ.

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup> regarding a man crippled of the right hand, or the left hand. He<sup>-asws</sup> said: 'The right hand would be cut upon every situation''<sup>.493</sup>

<sup>489</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 7

<sup>490</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 8

<sup>491</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 9

<sup>492</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 10

<sup>493</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 11

12- ع، علل الشرائع بهذا الإسناد عن ابن محبوب عن العلاء عن محمد بن ابن رباب عن زُرارة جميعاً عن أبي جعفر ع في رجل أَسْلَمَ يَمْنَى سَرَقَ قَالَ تُفَطِّعُ يَمِينَهُ شَلَاءَ كَانَتْ أَوْ صَحِيحَةً فَإِنْ عَادَ فَسَرَقَ فُطِّعَتْ رِجْلُهُ الْيُسْرَى فَإِنْ عَادَ لَحِدًا فِي السِّجْنِ وَ أُخْرِيَ عَلَيْهِ طَعَامُهُ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ يُكْفَى عَنِ النَّاسِ شَرُّهُ.

(The book) 'Ilal Al Sharaie' – by this chain, from Ibn Mahboub, from Al A'ala, from Muhammad, and Ibn Riab, from Zurara, altogether,

'From Abu Ja'far<sup>-asws</sup> regarding a man of crippled right hand stealing. He<sup>-asws</sup> said: 'His right hand would be cut, whether it was crippled or healthy. If he repeats, his left leg would be cut. If he repeats, he will be in the prison for life and his food will be flowed to him from the public treasury of the Muslims, sufficing the people from his evil'.<sup>494</sup>

13- ع، علل الشرائع عن ابن الوليد عن ابن أبي عمير عن الحسين بن سعيد عن النضر بن محمد عن ابن فضال عن أبي جعفر ع قَالَ: فَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي السَّارِقِ إِذَا سَرَقَ فُطِّعَتْ يَمِينُهُ وَ إِذَا سَرَقَ مَرَّةً أُخْرَى فُطِّعَتْ رِجْلُهُ الْيُسْرَى ثُمَّ إِذَا سَرَقَ مَرَّةً أُخْرَى سَجَنَهُ وَ تَرَكْتُ رِجْلَهُ الْيَمْنَى يَمْشِي عَلَيْهَا إِلَى الْغَائِطِ وَ يَدُهُ الْيُسْرَى يَأْكُلُ بِهَا وَ يَسْتَنْجِي بِهَا.

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al-Husayn Bin Saeed, from Al Nazr, from Ibn Humeyd, from Ibn Qays,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> judged regarding the thief when he steals, his right hand would be cut, and when he steals once again his left leg would be cut. Then when he steals another time, he would be imprisoned, and his right leg would be left along to walk upon it to the toilet, and the left hand to eat with and clean from the toilet with it'.<sup>495</sup>

وَ قَالَ: إِنِّي أَسْتَجِي مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْ أَنْزِكَهُ لَا يَنْتَفِعُ بِشَيْءٍ وَ لَكِنْ أَسْجُنُهُ حَتَّى يَمُوتَ فِي السِّجْنِ.

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> am embarrassed from Allah<sup>-azwj</sup> Mighty and Majestic if I<sup>-asws</sup> were to leave him (thief) not benefitting with anything, but I<sup>-asws</sup> shall imprison him until he dies in the prison'.<sup>496</sup>

وَ قَالَ ع مَا فَطَعَ مُحَمَّدٌ ص مِنْ سَارِقٍ بَعْدَ يَدِهِ وَ رِجْلِهِ.

And he<sup>-asws</sup> said: 'Muhammad<sup>-saww</sup> had not cut from a thief after his hand and his leg'.<sup>497</sup>

14- ع، علل الشرائع بهذا الإسناد عن الحسين بن سعيد عن فضالة عن أنان بن عثمان عن زُرارة عن أبي جعفر ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَزِيدُ عَلَى فَطْعِ الْيَدِ وَ الرَّجْلِ وَ يُمُولُ إِنِّي لَأَسْتَجِي مِنْ رَبِّي أَنْ أَدْعَهُ لَيْسَ لَهُ مَا يَسْتَنْجِي بِهِ أَوْ يَتَطَهَّرُ بِهِ.

(The book) 'Ilal Al Sharaie' – by this chain, from Al-Husayn Bin Saeed, from Fazala, from Aban Bin Usman, from Zurara,

<sup>494</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 12

<sup>495</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 13 a

<sup>496</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 13 b

<sup>497</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 13 c

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> had not exceeded upon cutting the hand and the leg, and he<sup>-asws</sup> said: ‘I<sup>-asws</sup> am embarrassed from my<sup>-asws</sup> Lord<sup>-azwj</sup> if I<sup>-asws</sup> were to leave him and there isn’t for him what he can clean himself from the toilet with, or to cleanse with’’.<sup>498</sup>

قَالَ: وَ سَأَلْتُهُ إِنْ هُوَ سَرَقَ بَعْدَ قَطْعِ الْيَدِ وَ الرَّجْلِ قَالَ أَسْتَوْدِعُهُ السِّجْنَ وَ أُعْنِي عَنِ النَّاسِ شَرَّهُ.

He said, ‘And I asked him<sup>-asws</sup>, ‘If he were to steal after cutting of the hand and the leg?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall leave him in the prison and protect the people from his evil’’.<sup>499</sup>

15- ع، علل الشرائع بهذا الإسناد عن الحسين بن القاسم بن سليمان عن عبد الله بن زُرارة قال: سألت أبا عبد الله ع هل كان عليّ يحبس أحداً من أهل الخُدود

(The book) ‘Ilal Al Sharaie’ – by this chain, from Al-Husayn, from Al Nazr, from Al Qasim Bin Suleyman, from Abdullah Bin Zurara who said,

‘I asked Abu Abdullah<sup>-asws</sup>, ‘Did Ali<sup>-asws</sup> used to imprison anyone from the people of the legal penalties?’

فَقَالَ لَا إِلَّا السَّارِقَ فَإِنَّهُ كَانَ يَحْبِسُهُ فِي الثَّالِثَةِ بَعْدَ مَا يُقَطَعُ يَدُهُ وَ رِجْلُهُ.

He<sup>-asws</sup> said: ‘No, except the thief, for he<sup>-asws</sup> used to imprison him during the third (offence) after having cut his hand and his leg’’.<sup>500</sup>

16- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن معروف عن عليّ بن مهزيار عن الحسين بن سعيد عن عثمان بن عيسى عن سماعة قال: سألتُهُ عن السَّارِقِ وَ قَدْ قُطِعَ يَدُهُ فَقَالَ تُقَطَعُ رِجْلُهُ بَعْدَ يَدِهِ فَإِنْ عَادَ حُبِسَ فِي السِّجْنِ وَ أُتْفِقَ عَلَيْهِ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ.

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama’at who said,

‘I asked him<sup>-asws</sup> about the thief, and his hand has already been cut. He<sup>-asws</sup> said: ‘His leg would be cut after his hand. If he were to repeat, he would be imprison in the prison and spent upon from the public treasure of the Muslims’’.<sup>501</sup>

17- ع، علل الشرائع بهذا الإسناد عن الحسين بن صفوان عن إسحاق عن أبي إبراهيم ع قال: تُقَطَعُ يَدُ السَّارِقِ وَ يُتْرَكُ إِنْجَامُهُ وَ صَدْرُ رَاحَتِهِ وَ تُقَطَعُ رِجْلُهُ وَ يُتْرَكُ لَهُ عَقْبُهُ بَمَنْبِي عَلَيْهَا.

(The book) ‘Ilal Al Sharaie’ – by this chain, from Al-Husayn, from Safwan, from Is’haq,

<sup>498</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 14 a

<sup>499</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 14 b

<sup>500</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 15

<sup>501</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 16

‘From Abu Ibrahim<sup>-asws</sup> having said: ‘A hand of the thief would be cut and his thumb and centre of his palm would be left, and his leg would be cut and his heel would be left for him to walk upon it’.<sup>502</sup>

18- ع، علل الشرائع عن ابن الوليد عن الصَّفَّارِ عن ابنِ مَعْرُوفٍ عن عَلِيِّ بْنِ مَهْزِيَّارٍ عنِ الْحُسَيْنِ بْنِ سَعِيدٍ عنِ عُثْمَانَ بْنِ عِيسَى عنِ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ النَّبِيُّ أَمِيرُ الْمُؤْمِنِينَ عَ بَرِّحَالٍ قَدْ سَرَقُوا فُقِطِعَ أَيْدِيهِمْ فَقَالَ إِنَّ الَّذِي بَانَ مِنْ أَجْسَادِكُمْ قَدْ يَصِلُ إِلَى النَّارِ فَإِنْ تَنُوبُوا بِحُزْمِهَا وَ إِلَّا تَنُوبُوا بِحُزْمِهَا.

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘They came to Amir Al-Momineen<sup>-asws</sup> with men who had stolen. He<sup>-asws</sup> cut their hands. He<sup>-asws</sup> said: ‘That which has been separated from their bodies have arrived to the Fire. If you were to repent, you will be saved (from) it, and if you don’t, you will be burned’.<sup>503</sup>

19- ع، علل الشرائع عن أبيه عن مُحَمَّدِ بْنِ مُحَمَّدٍ عنِ أَبِيهِ عنِ ابْنِ الْمُغِيرَةِ عنِ السُّكُونِيِّ عنِ الصَّادِقِ عنِ أَبِيهِ عنِ عَلِيِّ عَ قَالَ: لَيْسَ عَلَى الطَّرَائِرِ وَ الْمُحْتَلِسِ قَطْعٌ لِأَنَّهَا دَعَاةٌ مُغْلَنَةٌ وَ لَكِنْ يُقَطَّعُ مَنْ يَأْخُذُ وَ يُخْفِي.

(The book) ‘Ilal Al Sharaie’ – from his father, from Muhammad Al Attar, from Al Ashary, from Aban Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘There isn’t cutting upon the pickpocket and the pilferer, because it is an open embezzlement, but he would be cut, one who takes and hides’.<sup>504</sup>

20- ع، علل الشرائع عن ماجيلويه عن عَمِّهِ عنِ الرَّبِيعِيِّ عنِ ابْنِ مُحَمَّدٍ عنِ مُحَمَّدِ بْنِ الْحُجَّاجِ عنِ بُكَيْرِ بْنِ أَعْيَنَ عنِ أَبِي جَعْفَرٍ عَ فِي رَجُلٍ سَرَقَ فَلَمْ يُقَدَّرْ عَلَيْهِ ثُمَّ سَرَقَ مَرَّةً أُخْرَى فَجَاءَتْ الْبَيْتَةُ فَشَهِدُوا عَلَيْهِ بِالسَّرِقَةِ الْأُولَى وَ السَّرِقَةِ الْأُخْرَى قَالَ تُقَطَّعُ يَدُهُ بِالسَّرِقَةِ الْأُولَى وَ لَا تُقَطَّعُ رِجْلُهُ بِالسَّرِقَةِ الْأُخْرَى.

(The book) ‘Ilal Al Sharaie’ – from Majaylawiya, from his uncle, from Al Barqy, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj, from Bukeyr Bin Ayn,

‘Abu Ja’far<sup>-asws</sup> said regarding a man who (tries to) steal but is no able upon it, then he steal for a second time. The proof comes and they testify upon him with the first theft and the next theft. He<sup>-asws</sup> said: ‘His hand would be cut for the first theft and his leg would not be cut for the second theft’.

فَقِيلَ لَهُ كَيْفَ تُقَطَّعُ يَدُهُ بِالسَّرِقَةِ الْأُولَى وَ لَا تُقَطَّعُ رِجْلُهُ بِالسَّرِقَةِ الْأُخْرَى

It was said to him<sup>-asws</sup>, ‘How his hand would be cut for the first theft and his leg would not be cut for the second theft?’

<sup>502</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 17

<sup>503</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 18

<sup>504</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 19

فَقَالَ لِأَنَّ الشُّهُودَ شَهِدُوا عَلَيْهِ بِالسَّرِقَةِ الْأُولَى وَ الْأَخِيرَةَ جَمِيعاً فِي مَقَامٍ وَاحِدٍ وَ لَوْ أَنَّ الشُّهُودَ شَهِدُوا عَلَيْهِ بِالسَّرِقَةِ الْأُولَى ثُمَّ أَمْسَكُوا حَتَّى تَقُطَعَ يَدُهُ ثُمَّ شَهِدُوا عَلَيْهِ بَعْدُ بِالسَّرِقَةِ الْأَخِيرَةِ فَطُعِتَ رِجْلُهُ الْيُسْرَى.

He<sup>-asws</sup> said: ‘Because the witnesses had testified upon him with the theft, the first and the second together in one place, and had the witnesses testified upon him with the first theft, then withheld until his hand was cut, then testified upon him afterwards with the second theft, his left leg would be cut’.<sup>505</sup>

21- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ لَا تَدْخُلُ بَيْتاً وَاحِدَةً مِنْهُنَّ إِلَّا خَرِبَ وَ لَمْ يُعْمَرْ بِالْبِرَّةِ الْحَيَانَةِ وَ السَّرِقَةِ وَ شُرْبِ الْخَمْرِ وَ الزِّنَا.

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

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four (traits), not one of these will enter a house except it would be ruined and will not be built with the Blessings – the betrayal, and the theft, and drinking the wine, and the adultery’’.<sup>506</sup>

22- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ عَمِيرَةَ عَنِ ابْنِ حَارِثٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مُدْمِنُ الزِّنَا وَ السَّرِقِ وَ الشُّرْبِ كَعَابِدٍ وَثْنٍ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Muhammad Bin Abdul Jabbar, from Ibn Ameyra, from Ibn Hazim, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The habitual of adultery, and the theft, and the drinking (wine) is like an idol worshipper’’.<sup>507</sup>

23- ضَا، فَهَذَا الرِّضَا عَلَيْهِ السَّلَامُ لَا يُقَطِّعُ السَّارِقَ حَتَّى يُقَرَّرَ مَرَّتَيْنِ إِذَا لَمْ يَكُنْ شُهُودٌ وَ أَبِي أَمِيرُ الْمُؤْمِنِينَ ع بِصِيٍّ قَدْ سَرَقَ فَأَمَرَ بِحَاكٍ أَصَابِعِهِ عَلَى الْحَجَرِ حَتَّى خَرَجَ الدَّمُ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – ‘The thief would not be cut until he acknowledges twice when there do not happen to be any witnesses, and Amir Al-Momineen<sup>-asws</sup> was brought a young boy who had stolen. He<sup>-asws</sup> order with scratching his fingers upon the rock until the blood emerged.

ثُمَّ أُتِيَ بِهِ ثَانِيَةً وَ قَدْ سَرَقَ فَأَمَرَ بِأَصَابِعِهِ فَشَرَطَتْ ثُمَّ أُتِيَ بِهِ ثَالِثَةً وَ قَدْ سَرَقَ فَقَطَّعَ أُنَامِلَهُ

Then they came with him a second time and he had stolen. He<sup>-asws</sup> ordered with his fingers, so these were gashed. Then they came with him the third time, and he had stolen, so his fingertips were cut.

<sup>505</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 20

<sup>506</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 21

<sup>507</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 22

فَإِذَا سَرَقَ الْعَبْدُ فَعَلَىٰ مَوْلَاهُ إِمَّا يُسَلِّمُهُ لِلْحَدِّ وَإِمَّا يُعْرَمُ عَمَّا قَامَ عَلَيْهِ الْحُدُّ فَإِنْ أَقْرَأَ الْعَبْدُ عَلَىٰ نَفْسِهِ بِالسَّرِقِ لَمْ يُقْطَعْ وَ لَمْ يُعْرَمِ مَوْلَاهُ لِأَنَّهُ أَقْرَأَ فِي مَالِ غَيْرِهِ.

When the slave steals, it is upon his master, either he yields him for the legal penalty or he pays the fined of what the legal penalty had stood upon. If the slave acknowledges upon himself with the theft, he will not be cut and his master will not be fined, because he has acknowledged regarding wealth of others”<sup>508</sup>.

24- بج، الخرائج و الجرائع رُوِيَ أَنَّ أَسْوَدَ أُدْخِلَ عَلَىٰ عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي سَرَقْتُ فَطَهَّرْنِي

(The book) ‘Al Kharaj Wa Al Jaraih’ –

‘It is reported that Aswad entered to see Ali<sup>-asws</sup>. He said, ‘O Amir Al-Momineen<sup>-asws</sup>! I have stolen, so purify me!’

فَقَالَ لَعَلَّكَ سَرَقْتَ مِنْ غَيْرِ حِزْرٍ وَ نَحَىٰ رَأْسَهُ عَنْهُ

He<sup>-asws</sup> said: ‘Perhaps you stole from un-protected place, and turned his<sup>-asws</sup> head away from him.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَرَقْتُ مِنْ حِزْرٍ فَطَهَّرْنِي

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! I have stolen from a protected place so purify me!’

فَقَالَ ع لَعَلَّكَ سَرَقْتَ غَيْرَ نِصَابٍ وَ نَحَىٰ رَأْسَهُ عَنْهُ

He<sup>-asws</sup> said: ‘Perhaps you stole less than a full measure’, and he<sup>-asws</sup> turned his<sup>-asws</sup> face away from him.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَرَقْتُ نِصَابًا

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! I have stolen a full measure’.

فَلَمَّا أَقْرَأَ ثَلَاثَ مَرَّاتٍ قَطَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَدَهَبَ وَ جَعَلَ يَقُولُ فِي الطَّرِيقِ قَطَعَنِي أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ يُعْسَبُ الدِّينِ وَ سَيِّدُ الْوَصِيِّينَ وَ جَعَلَ يَمْدَحُهُ

When he had acknowledged three time, Ami Al-Momineen<sup>-asws</sup> cut him. He went away and kept saying in the road, ‘He<sup>-asws</sup> cut me, Emir of the Momineen, and Imam<sup>-asws</sup> of the pious, and guide of the resplendent, and the leader (Yasoub) of religion, and chief of the successors<sup>-asws</sup>’ – and he went on praising him<sup>-asws</sup>.

فَسَمِعَ ذَلِكَ مِنْهُ الْحَسَنُ وَ الْحُسَيْنُ وَ قَدِ اسْتَقْبَلَاهُ فَدَخَلَ عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ وَ قَالَا رَبَّنَا أَسْوَدَ يَمْدَحُكَ فِي الطَّرِيقِ

<sup>508</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 23

Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> heard that from him and they both received him and they<sup>-asws</sup> entered to see Amir Al-Momineen<sup>-asws</sup> and said: 'We<sup>-asws</sup> saw Aswad praising you<sup>-asws</sup> in the road!'

فَبَعَثَ يَا أَمِيرَ الْمُؤْمِنِينَ عَ مَنْ أَعَادَهُ إِلَى عِنْدِهِ فَقَالَ لَهُ قَطَعْتُكَ وَ أَنْتَ تَمْدَحُنِي

Amir Al-Momineen<sup>-asws</sup> sent someone to return him in<sup>-asws</sup> presence. He<sup>-asws</sup> said to him: 'I<sup>-asws</sup> cut you and you are praising me<sup>-asws</sup>!'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَ إِنَّكَ طَهَّرْتَنِي وَ إِنَّ حُبَّكَ مِنْ قَلْبِي قَدْ خَالَطَ لَحْمِي وَ عَظْمِي فَلَوْ قَطَعْتَنِي إِزْبًا إِزْبًا لَمَّا ذَهَبَ حُبُّكَ مِنْ قَلْبِي

O Amir Al-Momineen<sup>-asws</sup>! You<sup>-azwj</sup> have purified me, and your<sup>-asws</sup> love from my heart has mingled with my flesh and my bones. Even if you were to cut me into pieces (and) pieces, your<sup>-asws</sup> love will not go from my heart!'

فَدَعَا لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ وَ وَضَعَ الْمَقْطُوعَ إِلَى مَوْضِعِهِ فَصَحَّ وَ صَلَحَ كَمَا كَانَ.

Amir Al-Momineen<sup>-asws</sup> supplicated for him and placed the cut (part of the hand) to its place, and it became healthy and correct like what it had been".<sup>509</sup>

25- شاء، الإرشاد رَوَى زَيْدُ بْنُ الْحُسَيْنِ بْنِ عِيسَى عَنْ أَبِي بَكْرٍ بْنِ أَبِي أُوَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ سَمْعَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَّهُ كَانَ يَقْطَعُ يَدَ السَّارِقِ الْيُمْنَى فِي أَوَّلِ سَرِقَتِهِ فَإِنْ سَرَقَ ثَانِيَةً قَطَعَ رِجْلَهُ الْيُسْرَى فَإِنْ سَرَقَ ثَالِثَةً حَلَدَهُ فِي السِّجْنِ.

(The book) 'Al Irshad' – It is reported by Zayd Bin Al Hassan Bin Isa, from Abu Bakr Bin Abu Oweys, from Abdullah Bin Sim'an, from Abdullah Bin Ali Bin Al-Husayn, from his father, from his grandfather,

'From Amir Al-Momineen<sup>-asws</sup>, he would cut the right hand of the thief during the first theft. If he were to steal a second time, he<sup>-asws</sup> would cut his left leg. If he stole a third time, would whip him in the prison".<sup>510</sup>

26- شي، تفسير العياشي فِي رَوَايَةِ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا زَنَى الرَّجُلُ يُجْلَدُ وَ يُنْبَغِي لِأَمَامِ أَنْ يُنْفِيَهُ مِنَ الْأَرْضِ الَّتِي جُلِدَ بِهَا إِلَى غَيْرِهَا سَنَةً وَ كَذَلِكَ يُنْبَغِي لِلرَّجُلِ إِذَا سَرَقَ وَ قُطِعَتْ يَدُهُ.

Tafseer Al Ayyashi – In a report by Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the man commits adultery, he will be whipped, and it is befitting for the Imam<sup>-asws</sup> that he<sup>-asws</sup> exiles him from the land which he has been whipped in to somewhere else for a year, and like that it is befitting for the man when he steals and his hand is cut".<sup>511</sup>

27- شي، تفسير العياشي عَنْ حَمَّادِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ سُئِلَ عَنِ النَّبِيِّ فَقَالَ هَذِهِ الْآيَةُ وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا وَ قَالَ فَاعْسَلُوا وَجْوهَهُمْ وَ أَيْدِيَهُمْ إِلَى الْمَرَافِقِ قَالَ فَمَسَحَ عَلَيَّ كَفَّيْكَ مِنْ حَيْثُ مَوْضِعِ الْقَطْعِ قَالَ وَ مَا كَانَ رَبُّكَ نَسِيًّا.

<sup>509</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 24

<sup>510</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 25

<sup>511</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 26



Tafseer Al Ayyashi – from Hammad Bin Isa, from one of his companions,

‘From Abu Abdullah<sup>-asws</sup> having been asked about the Tayammum, so he<sup>-asws</sup> recited this Verse: **And the male thief and the female thief, cut their hands [5:38]**, and Said: **so wash your faces and your hands to the elbows, [5:6]**. He<sup>-asws</sup> said: ‘Wipe upon you pal from where is the place of the cut. He<sup>-azwj</sup> Said: **and your Lord was not forgetful [19:64]**’.<sup>512</sup>

قَالَ وَكَتَبَ إِلَيْنَا أَبُو مُحَمَّدٍ يَذْكُرُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَامَّةِ أَصْحَابِهِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ إِذَا قَطَعَ السَّارِقَ تَرَكَ الْإِصْبَاعَ وَالرَّاحَةَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ ع تَرَكَتَ عَامَّةَ يَدِهِ

He said, ‘And Abu Muhammad wrote to us mentioning from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from generality of his companions raising it to,

‘Amir Al-Momineen<sup>-asws</sup>, whenever he<sup>-asws</sup> cut the thief, left the thumb and the palm. It was said to him<sup>-asws</sup>, ‘O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> have left most of his<sup>-asws</sup> hand!’

قَالَ فَقَالَ لَهُمْ فَإِنْ تَابَ فَبِأَيِّ شَيْءٍ بَتَوْضًا لِأَنَّ اللَّهَ يَقُولُ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ... فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ ... غَفُورٌ رَحِيمٌ.

He (the narrator) said, ‘He<sup>-asws</sup> said to them: ‘If he were to repent, with which thing will he perform Wud’u, because Allah<sup>-azwj</sup> Says: **And the male thief and the female thief, cut their hands as a recompense due to what they earned, being an exemplary Punishment from Allah [5:38]. But the one who repents from after his injustice and amends, then Allah would Turn to him (Mercifully); surely Allah is Forgiving, Merciful [5:39]**’.<sup>513</sup>

28- شي، تفسير العياشي عن زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع عَنْ رَجُلٍ سَرَقَ فُقِطِعَتْ يَدُهُ الْيُسْرَى ثُمَّ سَرَقَ فُقِطِعَتْ رِجْلُهُ الْيُسْرَى ثُمَّ سَرَقَ الثَّلَاثَةَ

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far<sup>-asws</sup> about a man who stole, so he<sup>-asws</sup> cut his right hand. Then he stole, so he<sup>-asws</sup> cut his left leg. Then he stole for the third time’.

قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُجَلِّدُهُ فِي السِّجْنِ وَ يَقُولُ إِنِّي لَأَسْتَجِي مِنْ رَبِّي أَنْ أَدْعَهُ بِلَا يَدٍ يَسْتَنْظِفُ بِهَا وَ لَا رِجْلٍ يَمْشِي بِهَا إِلَى حَاجَتِهِ

He<sup>-asws</sup> said: ‘Amir Al-Momineen<sup>-asws</sup> would whip him in the prison and say, ‘I<sup>-asws</sup> am embarrassed from my<sup>-asws</sup> Lord<sup>-azwj</sup> that I<sup>-asws</sup> leave him without a hand he can clean himself with, nor a leg he can walk with to his need’.

قَالَ وَ كَانَ إِذَا قَطَعَ الْيَدَ قَطَعَهَا دُونَ الْمَفْصِلِ وَ إِذَا قَطَعَ الرَّجْلَ قَطَعَهَا دُونَ الْكَعْبَيْنِ

He<sup>-asws</sup> said: ‘And when he<sup>-asws</sup> cut the hand, he would cut it below the joints, and when he<sup>-asws</sup> cut the leg, he<sup>-asws</sup> cut it below the heels’.

<sup>512</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 27 a

<sup>513</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 27 b

قَالَ وَكَانَ لَا يُرَى أَنْ يَغْفَلَ (يعقل) عَنْ شَيْءٍ مِنَ الْخُدُودِ.

He<sup>-asws</sup> said: ‘And he<sup>-asws</sup> was not seen to be heedless about anything from the legal penalties’<sup>514</sup>.

29- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا أَخَذَ السَّارِقُ قُطْعَ مِنْ وَسَطِ الْكَفِّ فَإِنْ عَادَ قُطِعَتْ رِجْلُهُ مِنْ وَسَطِ الْقَدَمِ فَإِنْ عَادَ اسْتُودِعَ السِّجْنَ فَإِنْ سَرَقَ فِي السِّجْنِ قُتِلَ.

Tafseer Al Ayyashi – from Sama’at,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When the thief is seized, he would be cut from middle of the palm. If he repeats, his leg would be cut in the middle of the foot. If he repeats, he will be thrown in the prison. If he steals in the prison, he would be killed’<sup>515</sup>.

30- شي، تفسير العياشي عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِ ع عَنْ عَلِيِّ ع أَنَّهُ أُتِيَ بِسَارِقٍ فَقَطَعَ يَدَهُ ثُمَّ أُوتِيَ بِهِ مَرَّةً أُخْرَى فَقَطَعَ رِجْلَهُ الْيُسْرَى ثُمَّ أُوتِيَ بِهِ ثَالِثَةً

Tafseer Al Ayyashi – from Al Sakuny,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having been brought a thief, so he<sup>-asws</sup> cut his hand. Then he<sup>-asws</sup> was brought another time, so he<sup>-asws</sup> cut his left leg. Then he was brought for a third time.

فَقَالَ إِنِّي لَأَسْتَجِي مِنْ رَبِّي أَنْ لَا أَدْعَ لَهُ يَدًا يَأْكُلُ بِهَا وَ يَشْرَبُ بِهَا وَ يَسْتَنْجِي بِهَا وَ رَجُلًا يَمْشِي عَلَيْهَا

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am embarrassed from my Lord<sup>-azwj</sup> not to leave for him a hand he can eat with ,and drink with, and cleanse himself from the toilet with, and a leg to walk upon’.

فَجَلَدَهُ وَ اسْتُودِعَهُ السِّجْنَ وَ أَنْفَقَ عَلَيْهِ مِنْ بَيْتِ الْمَالِ.

He<sup>-asws</sup> whipped him, and threw him in the prison, and spent upon him from the public treasury’<sup>516</sup>.

31- شي، تفسير العياشي عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا أَنَّهُ ع قَالَ: لَا يُفْطَعُ السَّارِقُ حَتَّى يَنْقُرَ بِالسَّرِقَةِ مَرَّتَيْنِ فَإِنْ رَجَعَ ضَمِنَ السَّرِقَةَ وَ لَمْ يُفْطَعْ إِذَا لَمْ يَكُنْ لَهُ شُهُودٌ.

Tafseer Al Ayyashi – from Jameel, from one of our companions,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>)’ having said: ‘The thief will not be cut until he acknowledges with the theft twice. If he returns he will be responsible for the stolen item and will not be cut when there do not happen to be witnesses for him’<sup>517</sup>.

<sup>514</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 28

<sup>515</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 29

<sup>516</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 30

<sup>517</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 31

32- شي، تفسير العياشي عن السكوني عن جعفر عن أبيه ع قال: لا يُقَطَّعُ إِلَّا مَنْ نَقَبَ بَيْتاً أَوْ كَسَرَ قُفْلاً.

Tafseer Al Ayyashi – from Al Sakuni,

‘He will not be cut except the one who breaks into a house or breaks a lock’.<sup>518</sup>

33- شي، تفسير العياشي عن زرقان صاحب ابن أبي دؤاد و صديقه بشدة قال: رجح ابن أبي دؤاد ذات يوم من عند المعتصم و هو معتم فقلت له في ذلك فقال وددت اليوم أني قد مت منذ عشرين سنة

Tafseer Al Ayyashi – from Ruzaq, companion of Ibn Abu Dawood and his friend with intensity, said,

‘One day Ibn Abu Dawood returned from the presence of (the caliph) Al-Mu’tasim, and he was gloomy. I said to him regarding that. He said, ‘Today I would loved to have died twenty years ago!’

قَالَ قُلْتُ لَهُ وَ لِمَ ذَلِكَ

He (the narrator) said, ‘I said, ‘And why is that so?’

قَالَ لِمَا كَانَ مِنْ هَذَا الْأَسْوَدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى الْيَوْمَ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ

He said, ‘Due to what happened from this black man Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> today in front of commander of the faithful!’

قَالَ قُلْتُ لَهُ وَ كَيْفَ كَانَ ذَلِكَ

He (the narrator) said, ‘I said to him, ‘And how did that happen?’

قَالَ إِنَّ سَارِقاً أَقْرَأَ عَلَيَّ نَفْسِهِ بِالسَّرِقَةِ وَ سَأَلَ الْخَلِيفَةَ تَطْهِيرَهُ بِإِقَامَةِ الْحَدِّ عَلَيْهِ فَجَمَعَ لَذَلِكَ الْفُقَهَاءَ فِي مَجْلِسِهِ وَ قَدْ أَحْضَرَ مُحَمَّدَ بْنَ عَلِيٍّ فَسَأَلْنَا عَنِ الْقَطْعِ فِي أَيِّ مَوْضِعٍ يَجِبُ أَنْ يُقَطَّعَ

He said, ‘A thief had acknowledged with the theft and asked the caliph to purify him by establishing the legal penalty upon him. He gathered the jurists for that in his gathering, and he presented Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>. We asked about cutting the hand, ‘In which place does it obligate to be cut?’

قَالَ قُلْتُ مِنَ الْكُرْسُوعِ قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

He (the narrator) said, ‘I said, ‘From the elbow!’ He said, ‘And what is the proof regarding that?’

قَالَ قُلْتُ لِأَنَّ الْيَدَ هِيَ الْأَصَابِعُ وَ الْكُفُّ إِلَى الْكُرْسُوعِ لِقَوْلِ اللَّهِ فِي التَّيْمَةِ فَانْسَحُوا بِأَيْدِيكُمْ وَ اتَّقُوا مَعِيَ عَلَى ذَلِكَ قَوْمٌ

<sup>518</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 32

He (the narrator) said, 'I said, 'Because the hand, it is the fingers and the palm up to the wrist, due to Words of Allah<sup>-azwj</sup> regarding the 'Tayammum': **and wipe your faces and your hands [5:6]** – an a group concurred with me upon that.

وَقَالَ آخَرُونَ بَلْ يَجِبُ الْقَطْعُ مِنَ الْمِرْفَقِ قَالَ وَ مَا الدَّلِيلُ عَلَى ذَلِكَ قَالُوا لِأَنَّ اللَّهَ لَمَّا قَالَ وَ أَيْدِيكُمْ إِلَى الْمِرْفَقِ فِي الْغَسْلِ دَلَّ ذَلِكَ عَلَى أَنَّ حَدَّ الْيَدِ هُوَ الْمِرْفَقُ

And others said, 'But, the cutting is obligated from the elbow'. He said, 'And what is the evidence upon that?' They said, 'Because Allah<sup>-azwj</sup> when He<sup>-azwj</sup> Said: '**and your hands to the elbows [5:6]** regarding the washing. That evidence's upon that the limit of the hand, it is the elbow'.

قَالَ فَالْتَفَتَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ مَا تَقُولُ فِي هَذَا يَا أَبَا جَعْفَرٍ

He (the narrator) said: 'He turned to Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He said, 'What are you<sup>-asws</sup> saying regarding this, O Abu Ja'far<sup>-asws</sup>?'

فَقَالَ قَدْ تَكَلَّمْتُ فِيهِ يَا أَمِيرَ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'The people have spoken regarding it, O commander of the faithful!'

قَالَ دَعْنِي بِمَا تَكَلَّمُوا بِهِ أَيُّ شَيْءٍ عِنْدَكَ

He said, 'Leave me from what they have spoken with! Which this is there with you<sup>-asws</sup>?'

قَالَ أَغْفِنِي عَنْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'Excuse me<sup>-asws</sup> from this, O commander of the faithful!'

قَالَ أَقْسَمْتُ عَلَيْكَ بِاللَّهِ لَمَّا أَخْبَرْتَ بِمَا عِنْدَكَ فِيهِ

He said, 'I swear to you<sup>-asws</sup> by Allah<sup>-azwj</sup> to inform with what is with you<sup>-asws</sup> regarding it!'

فَقَالَ عَ أَمَّا إِذْ أَقْسَمْتُ عَلَيْكَ بِاللَّهِ إِنِّي أَقُولُ إِنَّكُمْ أَخْطَأُوا فِيهِ السُّنَّةَ فَإِنَّ الْقَطْعَ يَجِبُ أَنْ يَكُونَ مِنْ مَفْصِلِ أَصُولِ الْأَصَابِعِ فَيَبْتَزُّكَ الْكَفُّ

He<sup>-asws</sup> said: 'As for when you are swearing upon me<sup>-asws</sup> with Allah<sup>-azwj</sup>, I<sup>-asws</sup> am saying they have all missed the Sunnah regarding it, for the cutting obligates that it should be from the root of the joint of the fingers, so the palm would be left'.

قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

He said, 'And what is the proof regarding that?'

قَالَ قَوْلُ رَسُولِ اللَّهِ ص السُّجُودُ عَلَى سَبْعَةِ أَعْضَاءِ الْوَجْهِ وَ الْيَدَيْنِ وَ الرَّجْلَيْنِ فَإِذَا قُطِعَتْ يَدُهُ مِنَ الْكُرْسُوعِ أَوْ الْمِرْفَقِ لَمْ يَبْقَ لَهُ يَدٌ يَسْجُدُ عَلَيْهَا

He<sup>-asws</sup> said: ‘Words of Rasool-Allah<sup>-saww</sup>: ‘The Sajdah is performed upon seven body parts – the face, and the two hands, and the two knees, and the two legs’. When his hand is cut from the wrist, or the elbow, there will not remain one hand for him to be performing Sajdah upon.

وَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَ أَنَّ الْمَسَاجِدَ لِلَّهِ يَعْني هَذِهِ الْأَعْضَاءُ السَّبْعَةَ الَّتِي يَسْجُدُ عَلَيْهَا فَلَا تُدْعُوا مَعَ اللَّهِ أَحَدًا وَ مَا كَانَ لِلَّهِ لَمْ يُقْطَعْ

And Allah<sup>-azwj</sup> Blessed and Exalted Said: **And surely, the places of Sajdah are for Allah, [72:18]** – meaning these seven body parts one performs Sajdah upon, **therefore do not call upon anyone (else) with Allah [72:18]**. Thus, whatever was for Allah<sup>-azwj</sup> should not be cut’.

قَالَ فَأَعْجَبَ الْمُعْتَصِمُ ذَلِكَ وَ أَمَرَ يَقْطَعُ يَدَ السَّارِقِ مِنْ مَفْصِلِ الْأَصَابِعِ دُونَ الْكَفِّ

He (the narrator) said, ‘Al-Mu’tasim was astonished at that and ordered with cutting the hand of the thief from roots of the fingers, below the palm’.

قَالَ ابْنُ أَبِي دُوَادٍ قَامَتْ قِيَامَتِي وَ تَمَنَيْتُ أَنِّي لَمْ أَكُ حَيًّا.

Ibn Abu Dawood said, ‘My Qiyamah was established and I wished I had not been alive!’<sup>519</sup>

34- قب، المناقب لابن شهر آشوب أبو علي بن راشد و غيره قالوا كتب جماعة الشيعة إلى أبي الحسن موسى ع ما يقول العالم في رجل نبش قبر ميت و قطع رأس الميت و أخذ الكفن

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Ali Bin Rashid and others said,

‘A group of the Shias wrote to Abu Al-Hassan Musa<sup>-asws</sup>, ‘What does the Scholar<sup>-asws</sup> say regarding a man who exhumes a grave of a dead and cuts off head of the deceased, and takes the shroud?’

الجواب بخطه يُقْطَعُ السَّارِقُ لِأَخْذِ الْكَفَنِ مِنْ وَرَاءِ الْحُرْزِ وَ يُلْزَمُ مِائَةَ دِينَارٍ لِقَطْعِ رَأْسِ الْمَيِّتِ.

The answer in his<sup>-asws</sup> handwriting was: ‘The thief will be cut for having taken the shroud from behind the guard (safety), and he will be necessitated one hundred Dinars for cutting the head of the deceased’<sup>520</sup>.

35- ين، كتاب حسين بن سعيد و النوادر عن أحمد بن محمد عن المشعوري عن معاوية بن عمارة قال قال أبو عبد الله ع يُقْطَعُ مِنَ السَّارِقِ أَرْبَعَةُ أَصَابِعٍ وَ يُتْرَكُ الْإِهْتَامُ وَ يُقْطَعُ الرَّجُلُ مِنَ الْمَفْصِلِ وَ يُتْرَكُ الْعَقَبُ يَطًّا عَلَيْهِ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ahmad Bin Muhammad, from Al Masoudy, from Muawiya Bin Ammar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The cutting from the thief is four fingers, and the thumb will be left, and the leg will be cut from the joints and the heel will be left for him to tread upon’<sup>521</sup>.

<sup>519</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 33

<sup>520</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 34

<sup>521</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 35

36- ين، كتاب حسين بن سعيد و النوادر عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يُفْطَعُ السَّارِقُ فِي كُلِّ شَيْءٍ يَبْلُغُ ثَمَنُهُ جِنْتًا وَ هُوَ رُبْعُ دِينَارٍ إِنْ كَانَ سَرَقَ مِنْ بَيْتٍ أَوْ سُوقٍ أَوْ غَيْرِ ذَلِكَ وَ الْأَشْلُ الْيَمِينِ وَ الشِّمَالِ مَتَى سَرَقْتَ [سَرَقَ] قُطِعَتْ لَهُ الْيَمِينُ عَلَى كُلِّ الْأَحْوَالِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Ahmad Bin Muhammd, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The thief will be cut regarding all things reaching price of a scarf, and it is a quarter of a Dinar; and if the theft was from a house, or a market or other than that, and the right hand and the left hands are crippled when he had stolen, the right hand of his would be cut upon all situations''<sup>.522</sup>

قَالَ: وَ يُفْطَعُ مِنَ السَّارِقِ الرَّجُلِ بَعْدَ الْيَدِ فَإِنْ عَادَ فَلَا قُطْعَ عَلَيْهِ وَ لَكِنَّهُ يُجَدَّدُ فِي السِّجْنِ وَ يُنْفَقُ عَلَيْهِ مِنْ بَيْتِ الْأَمَالِ.

He<sup>-asws</sup> said: 'And the leg would be cut from the thief after the hand. If he repeats, there will be no cutting upon him, but he will be in the prison for life, and the spending upon him would be from the public treasury''<sup>.523</sup>

37- ضا، فقه الرضا عليه السلام قَالَ أَبِي وَ الصَّبِيُّ مَتَى سَرَقَ عَفِي عَنْهُ مَرَّةً أَوْ مَرَّتَيْنِ فَإِنْ عَادَ قُطِعَ أَسْفَلُ مِنْ ذَلِكَ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'My<sup>-asws</sup> father<sup>-asws</sup> said: 'And the young boy when he steals will be pardoned from it once or twice. If he repeats, he will be cut less than that''<sup>.524</sup>

38- نَحِج، نَحِجُ الْبَلَاغَةَ فِي كَلَامِهِ لَهُ ع وَ قَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص رَجَمَ الرَّائِي الْمُحْصَنَ ثُمَّ صَلَّى عَلَيْهِ ثُمَّ وَرَّثَهُ أَهْلَهُ وَ قَتَلَ الْقَاتِلَ وَ وَرَّثَ مِيرَاثَهُ أَهْلَهُ وَ قَطَعَ السَّارِقَ وَ جَلَدَ الرَّائِي غَيْرَ الْمُحْصَنِ ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْقِيءِ وَ نَكَحَا الْمُسْلِمَاتِ

(The book) 'Nahj Al Balagah' –

'In a speech of his<sup>-asws</sup>: And you have known that Rasool-Allah<sup>-saww</sup> stoned the adulterer (the married), then prayed Salat upon him, and made his family to inherit; and he<sup>-saww</sup> killed that killer and let his family inherit his inheritance; and cut (a finger) of the thief, and whipped the adulterer (unmarried), then distributed from the war booty upon them, and they married the Muslims women.

فَأَخَذَهُمْ رَسُولُ اللَّهِ ص بِدُنُوبِهِمْ وَ أَقَامَ حَقَّ اللَّهِ فِيهِمْ وَ لَمْ يَنْعَهُمْ سَهْمَهُمْ مِنَ الْإِسْلَامِ وَ لَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ بَيْنِ أَهْلِهِ.

Rasool-Allah<sup>-saww</sup> seized them for their sins and established the Right of Allah<sup>-azwj</sup> among them but did not prevent them their shares from Al-Islam and did not expel their names from between its rightful ones''<sup>.525</sup>

<sup>522</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 36 a

<sup>523</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 36 b

<sup>524</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 37

<sup>525</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 38

## CHAPTER 92 – LEGAL PENALTY OF THE WARRING ONE, AND THE BURGLAR, AND PERMISSIBILITY OF REPELLING THEM

الآيات

### The Verses

المائدة أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ الْآيَةَ

(Surah) Al Maidah: **the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, [5:32]** – the Verse.

و قال تعالى إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاءُ فِي الدُّنْيَا وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

And the Exalted Said: **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land. That is for them a recompense in the world, and for them in the Hereafter would be a mighty Punishment [5:33].**

1- فس، تفسير القمي إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا.

Tafseer Al-Qummi - **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for [5:33].**

فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ حَارَبَ اللَّهَ وَ أَخَذَ الْمَالَ وَ قَتَلَ كَانَ عَلَيْهِ أَنْ يُقْتَلَ أَوْ يُصَلَّبَ وَ مَنْ حَارَبَ فَقَتَلَ وَ لَمْ يَأْخُذِ الْمَالَ كَانَ عَلَيْهِ أَنْ يُقْتَلَ وَ لَا يُصَلَّبَ

It is narrated to me by my father, from Ali Bin Hassan,

‘From Abu Ja’far<sup>asws</sup> having said: ‘One who wars against Allah<sup>azwj</sup> and takes the wealth, and kill, upon him would be that he be killed, or crucified; and the one who wars, so he kills and does not take the wealth, upon him would be that he be killed and not crucified.

وَ مَنْ حَارَبَ فَأَخَذَ الْمَالَ وَ لَمْ يَقْتُلْ كَانَ عَلَيْهِ أَنْ يُقْتَلَ أَوْ يُصَلَّبَ وَ مَنْ حَارَبَ وَ رَجُلُهُ مِنْ خِلَافٍ وَ لَمْ يَأْخُذِ الْمَالَ وَ لَمْ يَقْتُلْ كَانَ عَلَيْهِ أَنْ يُنْفَى

And one who wars, so he takes the wealth and does not kill, upon him would be that his hand and his leg be cut, from opposite sides; and one who wars and does not take the wealth and does not kill, upon him would be that he is banished.

ثُمَّ اسْتَشَى عَزَّ وَ جَلَّ فَقَالَ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ بَعْنِي يَثُوبُ مِنْ قَبْلِ أَنْ يَأْخُذَهُ الْإِمَامُ.

Then the Mighty and Majestic Made an exclusion. He<sup>-azwj</sup> Said: **'Except for those who are repenting from before you were powerful upon them; [5:34]** – meaning he repents from before the Imam<sup>-asws</sup> seizes him".<sup>526</sup>

2- ب، قرب الإسناد عن البُطَيْيْتِي عن حَمَّادِ بْنِ عَيْسَى عن الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع التَّقَنَّعُ فِي اللَّيْلِ رَيْبَةٌ.

(The book) 'Qurb Al Asnaad' – from Al Yaqteeny, from Hammad Bin Isa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'The disguising during the night is suspicion".<sup>527</sup>

3- ب، قرب الإسناد عن ابْنِ ظَرِيفٍ عن ابْنِ عُلْوَانَ عن جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع مَنْ دَخَلَ عَلَيْهِ لِيَصُّ فَلْيَبْدُرْهُ بِالضَّرْبَةِ فَمَا تَبِعَهُ مِنْ إِثْمٍ فَأَنَا شَرِيكُهُ فِيهِ.

(The book) 'Qurb Al Asnaad' – from Ibn Zareyf, from Ibn Ulwan,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'One whom a burglar enters upon, so let him rush to him with the beating. Whatever blame follows him, I<sup>-asws</sup> am responsible for it".<sup>528</sup>

4- ب، قرب الإسناد عن ابْنِ الْبَحْتَرِيِّ عن جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: إِذَا دَخَلَ عَلَيْكَ رَجُلٌ يُرِيدُ أَهْلَكَ وَ مَا تَمْلِكُ فَاذْبُرْهُ بِالضَّرْبَةِ إِنْ اسْتَطَعْتَ فَإِنَّ اللَّيْصَ مُحَارِبٌ لِلَّهِ وَ لِرَسُولِهِ فَاقْتُلْهُ فَمَا تَبِعَكَ فِيهِ مِنْ شَيْءٍ فَهُوَ عَلَيَّ.

(The book) 'Qurb Al Asnaad' – from Al Bazzaz, from Abu Al Bakhtari,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'When a man enters intending to kill you and what you own, so rush to him with the beating if you are capable, for the burglar is at war with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so you kill him. Whatever thing follows you regarding it, it is upon me<sup>-asws</sup>".<sup>529</sup>

5- ب، قرب الإسناد عن عَلِيِّ ع عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ شَهَرَ إِلَى صَاحِبِهِ بِالرُّمْحِ وَ السِّكِّينِ فَقَالَ إِنْ كَانَ يَلْعَبُ فَلَا بَأْسَ.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about a man who bares the spear and the knife to his companion. He<sup>-asws</sup> said: 'If he was playing around, there is no problem".<sup>530</sup>

6- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَ لَا يَحِلُّ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ وَ النُّصَابِ فِي دَارِ النَّبِيِّ إِلَّا قَاتِلِ أَوْ سَاعٍ فِي فَسَادٍ وَ ذَلِكَ إِذَا لَمْ تَخَفْ عَلَى نَفْسِكَ وَ لَا عَلَى أَصْحَابِكَ.

<sup>526</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 1

<sup>527</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 2

<sup>528</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 3

<sup>529</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 4

<sup>530</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 5



(The book) 'Al Khisaal' – in a report by Al Amsh,

'From Al-Sadiq<sup>-asws</sup> having said: 'One who is killed for (defending) his wealth, he is a martyr; and it is not Permission to kill anyone from the Kafirs and the Nasibis in the house of Taqiyyah (dissimulation) except a killer, or one striving in corruption, and that is when you neither fear upon yourself nor upon your companions''.<sup>531</sup>

7- ل، الخصال الأربعةمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْمُقْتُولُ دُونَ مَالِهِ شَهِيدٌ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen<sup>-asws</sup> said: 'The one killed for (defending) his wealth is a martyr''.<sup>532</sup>

8- ن، عيون أخبار الرضا عليه السلام بالأسماء الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ الرَّجُلَ الَّذِي يُدْخِلُ عَلَيْهِ فِي بَيْتِهِ فَلَا يُقَاتِلُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – by the three chains, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Hates the man whom (an attacker) enters to him in his house and he does not fight back''.<sup>533</sup>

9- سن، المحاسن عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بِنِ عُمَانَ عَنِ رَجُلٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ اللَّيْصَ الْمُحَارِبِ فَاقْتُلْهُ فَمَا أَصَابَكَ فَدَمُهُ فِي عُنُقِي.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Aban Bin Usman, from a man, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The warring burglar, you kill him, so whatever hits you of his blood, it is in my<sup>-asws</sup> neck''.<sup>534</sup>

10- ضا، فقه الرضا عليه السلام مَنْ نَحَطَى حَرِيمَ قَوْمٍ حَلَّ قَتْلَهُ وَ مَنْ أَطَّلَعَ فِي دَارِ قَوْمٍ رَجِمَ فَإِنْ تَنَحَّى فَلَا شَيْءَ عَلَيْهِ فَإِنْ وَقَفَ فَعَلَيْهِ أَنْ يُرْجَمَ فَإِنْ أَعْمَاهُ أَوْ شَجَّهُ فَلَا دِيَّةَ لَهُ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'Whoever violates sanctity of a people, it is Permissible to kill him; and one peeps into a house of a people will be stoned. If he moves away, there is nothing upon him. If he stands there, upon him is to be stoned. If he is blinded or crippled, there is no wergild for him''.<sup>535</sup>

<sup>531</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 6

<sup>532</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 7

<sup>533</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 8

<sup>534</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 9

<sup>535</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 10

11- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ شَهَرَ السِّلَاحَ فِي مِصْرٍ مِنَ الْأَمْصَارِ فَعَقَرَ افْتَصَّ مِنْهُ وَ نُفِيَ مِنْ تِلْكَ الْبَلَدَةِ وَ مَنْ شَهَرَ السِّلَاحَ فِي غَيْرِ الْأَمْصَارِ فَضْرَبَ وَ عَقَرَ وَ أَخَذَ الْمَالَ وَ لَمْ يَقْتُلْ فَهُوَ مُحَارِبٌ جَزَاؤُهُ جَزَاءُ الْمُحَارِبِ وَ أَمْرُهُ إِلَى الْإِمَامِ إِنْ شَاءَ قَتَلَهُ وَ صَلَبَهُ وَ إِنْ شَاءَ قَطَعَ يَدَهُ وَ رِجْلَهُ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> having said: ‘One who raises the weapon in a city from the cities, so he slays, there will be retaliation from him and he will be banished from that city; and one who raises the weapon in other than the cities, so he strikes and slays, and takes the wealth and does not kill, he is a warrior. His recompense is recompense of the warrior and his matter will be up to the Imam<sup>asws</sup>, if he<sup>asws</sup> desires, he<sup>asws</sup> kills him, and crucifies him, and if he<sup>asws</sup> so desires, he<sup>asws</sup> cuts his hand and his leg’.

قَالَ وَ إِنْ حَارَبَ وَ قَتَلَ وَ أَخَذَ الْمَالَ فَعَلَى الْإِمَامِ أَنْ يَقْطَعَ يَدَهُ الْيَمِينَ بِالسَّرِقَةِ ثُمَّ يَدْفَعَهُ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَيَبْغُونَهُ بِالْمَالِ ثُمَّ يَقْتُلُونَهُ

He<sup>asws</sup> said: ‘And if he battles and its killed, and seizes the wealth, it is upon the Imam<sup>asws</sup> to cut his hand for the theft, then hand him over to guardians of the killed one. They can pursue him for the wealth, then kill him’.

فَقَالَ لَهُ أَبُو عُبَيْدَةَ أَصْلَحَكَ اللَّهُ أَرَأَيْتَ إِنْ عَفَا عَنْهُ أَوْلِيَاءُ الْمَقْتُولِ

Abu Ubeyda said to him<sup>asws</sup>, ‘May Allah<sup>azwj</sup> Keep you well! What is your<sup>asws</sup> view if guardians of the killed one were to pardon him?’

فَقَالَ أَبُو جَعْفَرٍ إِنْ عَفَا عَنْهُ فَعَلَى الْإِمَامِ أَنْ يَقْتُلَهُ لِأَنَّهُ قَدْ حَارَبَ وَ قَتَلَ وَ سَرَقَ

Abu Ja’far<sup>asws</sup> said: ‘If they were to pardon him from it, it is upon the Imam<sup>asws</sup> to kill him, because he had battles and killed and stolen’.

فَقَالَ لَهُ أَبُو عُبَيْدَةَ فَإِنْ أَرَادَ أَوْلِيَاءُ الْمَقْتُولِ أَنْ يَأْخُذُوا مِنْهُ الدِّيَةَ وَ يَدْعُونَهُ أَ هُمْ ذَلِكَ

Abu Ubeyda said, ‘Supposing guardians of the killed one intend take the wergild from him and leave him, is that for them (to do)?’

قَالَ لَا عَلَيْهِ الْقَتْلُ.

He<sup>asws</sup> said: ‘No! Upon him is being killed’<sup>536</sup>.

12- شي، تفسير العياشي عن أَبِي صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ص قَوْمٌ مِنْ بَنِي ضَبَّةَ مَرْضَى فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص أَقِيمُوا عِنْدِي فَإِذَا بَرَأْتُمْ بَعَثْنَاكُمْ فِي سَرِيَّةٍ

Tafseer Al Ayyashi – from Abu Salih,

<sup>536</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 11

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A group from the clan of Zabbah arrived to Rasool-Allah<sup>-saww</sup> who were sick. Rasool-Allah<sup>-saww</sup> said to them: ‘Stay in my<sup>-saww</sup> presence. When you are cured, I<sup>-saww</sup> shall dispatch you in a battalion’.

فَقَالُوا أخرجنا من المدينة فبعث بهم إلى إبل الصدقة يشربون من أبوالها و يأكلون من ألبانها فلما برءوا و اشتدوا قتلوا ثلاثة نفر كانوا في الإبل و سافوا الإبل

They said, ‘Expel us from the city!’ He<sup>-as</sup> dispatched with them to camels of charity. They were drinking from their urine and eating from their milk. When they recovered, they killed three persons who were (guards) regarding the camels, and they ushered the camels.

فَبَلَغَ رَسُولَ اللَّهِ ص فَبَعَثَ إِلَيْهِمْ عَلِيًّا ع وَ هُمْ فِي وادٍ قَدْ حَبَّرُوا لَيْسَ يَمْلِكُونَ أَنْ يُخْرِجُوا عَنْهُ قَرِيبٍ مِنْ أَرْضِ الْيَمَنِ فَأَحَدَهُمْ فَجَاءَ بِهِمْ إِلَى رَسُولِ اللَّهِ ص

It (news) reached Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> sent Ali<sup>-asws</sup> to them, and they were in a valley, confused, not able upon exiting from it, nearby from the land of Al-Yemen. He<sup>-asws</sup> seized them and came with them to Rasool-Allah<sup>-saww</sup>.

وَ نَزَلَتْ عَلَيْهِ إِذَا جَرَاءُ الَّذِينَ يُجَارُونَ اللَّهَ وَ رَسُولَهُ إِلَى قَوْلِهِ أَوْ يُنْفَوْا مِنَ الْأَرْضِ فَاخْتَارَ رَسُولُ اللَّهِ ص قَطَعَ أَيْدِيهِمْ وَ أَرْجُلِهِمْ مِنْ خِلَافٍ.

And it was Revealed unto him<sup>-saww</sup>: **But rather, the Recompense of those who warring against Allah and His Rasool** - up to His<sup>-azwj</sup> Words: **or be banished from the land. [5:33].** Rasool-Allah<sup>-saww</sup> chose to cut their hands and their legs from opposite sides”.<sup>537</sup>

13- شي، تفسير العياشي عن أحمد بن الفضل الحاقاني من آل رزين قال: قُطِعَ الطَّرِيقُ بِجُلُودَاءَ عَلَى السَّابِلَةِ مِنَ الْحُجَّاجِ وَ غَيْرِهِمْ وَ أَفَلَتِ الْقَطَاعُ فَبَلَغَ الْحَبْرُ الْمُعْتَصِمَ فَكَتَبَ إِلَى عَامِلٍ لَهُ كَانَ يَحَا تَأْمَنُ الطَّرِيقَ كَذَلِكَ يُقَطَّعُ عَلَى طَرْفِ أُذُنِ أَمِيرِ الْمُؤْمِنِينَ ثُمَّ يَنْقَلِبُ الْقَطَاعُ فَإِنْ أَنْتَ طَلَبْتَ هَؤُلَاءِ وَ ظَفِرْتَ بِهِمْ وَ إِلَّا أَمَرْتُ بِأَنْ تُضْرَبَ أَلْفَ سَوْطٍ ثُمَّ تُصَلَّبَ بِحَيْثُ قُطِعَ الطَّرِيقُ

Tafseer Al Ayyashi – from Ahmad Bin Al Fazl Al Khaqany, from the family of Razeyn who said,

‘The road was cut off (by bandits) at Jaloula (a town in Iraq near River Dajla) upon the pedestrians from the Pilgrims and others, and the bandits escaped. The news reach Al-Mutasim (the Caliph), so he wrote to an office bearer of his who was at it, ‘You were ordered to keep the road secure from that. They cut-off upon a party of the commander of the faithful, then the bandits escaped? So, either you seek them and be victorious with them or else I would order with you being struck a thousand lashes, then you would be crucified whereby they cut the road’.

قَالَ فَطَلَبَهُمُ الْعَامِلُ حَتَّى ظَفِرَ بِهِمْ وَ اسْتَوْثَقَ مِنْهُمْ ثُمَّ كَتَبَ بِذَلِكَ إِلَى الْمُعْتَصِمِ فَجَمَعَ الْمُقَهَّاءَ قَالَ وَ قَالَ بَرَاءِي ابْنِ أَبِي دُوَادٍ ثُمَّ سَأَلَ الْآخَرِينَ عَنِ الْحُكْمِ فِيهِمْ وَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الرِّضَا ع حَاضِرٌ

He (the narrator) said, ‘So the office bearer sought them until he was victorious with them, and was confident from them. Then he wrote about that to Al-Motasim. So, he gathered the

jurists and he asked the opinion of Ibn Abu Duwad (chief judge), then asked the others from the judges among them, and Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup> was present.

فَقَالُوا قَدْ سَبَقَ حُكْمُ اللَّهِ فِيهِمْ فِي قَوْلِهِ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَخَا مِنَ الْأَرْضِ وَلِأَمِيرِ الْمُؤْمِنِينَ أَنْ يَحْكُمَ بِأَيِّ ذَلِكَ شَاءَ فِيهِمْ

They said, 'There has preceded the Judgment of Allah<sup>-azwj</sup> regarding them in His<sup>-azwj</sup> Words: ***But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land [5:33]***, and it is for the commander of the faithful that he judges by which of that he desires regarding them'.

قَالَ فَالْتَمَّتْ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ مَا تَقُولُ فِيمَا أَجَابُوا فِيهِ

He (the narrator) said, 'He turned towards Abu Ja'far<sup>-asws</sup>. He said to, 'What are you<sup>-asws</sup> saying regarding what they answered with regards to it?'

فَقَالَ قَدْ تَكَلَّمَ هَؤُلَاءِ الْفُقَهَاءُ وَالْقَاضِي بِمَا سَمِعَ أَمِيرُ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'These jurists and the judges have spoken with what the commander of the faithful heard'.

○ قَالَ أَحْبَبْتَنِي بِمَا عِنْدَكَ

He said, 'Inform me with what is with you<sup>-asws</sup>'.

قَالَ إِنَّهُمْ قَدْ أَضَلُّوا فِيمَا أَفْتَوْا بِهِ وَالَّذِي يَجِبُ فِي ذَلِكَ أَنْ يَنْظُرَ أَمِيرُ الْمُؤْمِنِينَ فِي هَؤُلَاءِ الَّذِينَ قَطَعُوا الطَّرِيقَ فَإِنْ كَانُوا أَحَافُوا السَّبِيلَ فَقَطَّ وَ لَمْ يَقْتُلُوا أَحَدًا وَ لَمْ يَأْخُذُوا مَالًا أَمَرَ بِإِبْدَاعِهِمْ الْحَبْسَ فَإِنَّ ذَلِكَ مَعْنَى نَقْبِهِمْ مِنَ الْأَرْضِ بِإِحْفَافِهِمْ السَّبِيلَ

He<sup>-asws</sup> said: 'They have erred in what they have issued Fatwas with, and that which is obligated regarding that is that the commander of the faithful should consider those who had cut off the road (the bandits). If they had scared (people) in the way only and did not kill anyone and did not seize wealth, order with sending them to the prison, for it that is the meaning of their banishment from the land, due to their spreading fear in the way.

وَ إِنْ كَانُوا أَحَافُوا السَّبِيلَ وَ قَتَلُوا النَّفْسَ أَمَرَ بِقَتْلِهِمْ وَ إِنْ كَانُوا أَحَافُوا السَّبِيلَ وَ قَتَلُوا النَّفْسَ وَ أَخَذُوا الْمَالَ أَمَرَ بِقَطْعِ أَيْدِيهِمْ وَ أَرْجُلِهِمْ مِنْ خِلَافٍ وَ صَلْبِهِمْ بَعْدَ ذَلِكَ

And if they had spread fear in the way and killed the person, order with killing them. And if they had spread fear in the way, and killed the person, and seized the goods, order with cutting of their hands and their legs from opposite sides, and crucify them after that'.

قَالَ فَكَتَبَ إِلَى الْعَامِلِ بِأَنْ يُمْتَلَّ ذَلِكَ بِهِمْ.

He (the narrator) said, 'He (the Caliph Motasim) wrote to the office bearer that he does similar to that regarding them'.<sup>538</sup>

14- شي، تفسير العياشي عن ابن معاوية العجلبي قال: سأل رجلاً أبا عبد الله ع عن قول الله تعالى إنما جزاء الذين يُحاربون الله ورسوله إلى قوله فسأداً قال ذلك إلى الإمام يعمل فيه بما شاء

Tafseer Al Ayyashi – from Ibn Muawiya Al Ijaly who said,

'A man asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> the Exalted: **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief [5:33]**. He<sup>-asws</sup> said: 'That is up to the Imam<sup>-asws</sup> to do regarding it whatever he<sup>-asws</sup> so desires'.

قُلْتُ ذَلِكَ مَفْوضٌ إِلَى الْإِمَامِ

I said, 'That is delegated to the Imam<sup>-asws</sup>?'

قَالَ لَا بِحَقِّ الْجِنَايَةِ.

He<sup>-asws</sup>: 'No. By the right of the crime'.<sup>539</sup>

15- شي، تفسير العياشي عن سماعة بن مهران عن أبي عبد الله ع في قول الله إنما جزاء الذين يُحاربون الله ورسوله قال الإمام في الحكم فيهم بالخيار إن شاء قتل وإن شاء صلب وإن شاء قطع وإن شاء نفى من الأرض.

Tafseer Al Ayyashi – from Sama'at Bin Mihran,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **But rather, the Recompense of those who warring against Allah and His Rasool [5:33]**. He<sup>-asws</sup> said: 'The Imam<sup>-asws</sup> is with the choice regarding the ruling regarding them. If he<sup>-asws</sup> so desires, he<sup>-asws</sup> kills, and if he<sup>-asws</sup> so desires, he<sup>-asws</sup> crucifies, and if he<sup>-asws</sup> so desires, he<sup>-asws</sup> cuts, and if he<sup>-asws</sup> so desires, he<sup>-asws</sup> banishes from the land'.<sup>540</sup>

16- شي، تفسير العياشي عن زُرارة عن أحدِهما ع في قوله إنما جزاء الذين يُحاربون الله ورسوله إلى قوله أو يُصَلَّبُوا الآية قال لا يُبَاعُ وَلَا يُؤْتَى بِطَعَامٍ وَلَا يُتَصَدَّقُ عَلَيْهِ.

Tafseer Al Ayyashi – from Zurara,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **But rather, the Recompense of those who warring against Allah and His Rasool** – up to His<sup>-azwj</sup> Words: **or be crucified, [5:33]** – the Verse. He<sup>-asws</sup> said: 'Neither (anything) be sold (to him), nor brought any food, nor given charity to him'.<sup>541</sup>

<sup>538</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 13

<sup>539</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 14

<sup>540</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 15

<sup>541</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 16

17- شي، تفسير العياشي عن جميل بن دراج قال: سألت أبا عبد الله ع عن قول الله عز وجل إنما جزاء الذين يجارئون الله ورسوله الآية إلى آخرها أي شيء عليهم من هذا الحد الذي سمي

Tafseer Al Ayyashi – from Jameel Bin Darraj who said,

‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: Words: **But rather, the Recompense of those who warring against Allah and His Rasool [5:33]** – the Verse up to its end: ‘Which thing is upon them from these legal penalties which are Named?’

قَالَ ذَلِكَ إِلَى الْإِمَامِ إِنْ شَاءَ قَطَعَ وَ إِنْ شَاءَ صَلَبَ وَ إِنْ شَاءَ قَتَلَ وَ إِنْ شَاءَ نَفَى:

He<sup>-asws</sup> said: ‘That is up to the Imam<sup>-asws</sup>. If he<sup>-asws</sup> so desires he<sup>-asws</sup> cuts, and if he<sup>-asws</sup> so desires he<sup>-asws</sup> crucifies, and if he<sup>-asws</sup> so desires he<sup>-asws</sup> kills, and if he<sup>-asws</sup> so desires he<sup>-asws</sup> banishes’.

قُلْتُ النَّفْيُ إِلَى أَيْنَ:

I said, ‘The banishment is to where?’

قَالَ مِنْ مِصْرٍ إِلَى مِصْرٍ آخَرَ

He<sup>-asws</sup> said: ‘From a city to another city’.

وَ قَالَ إِنْ عَلِيًّا ع قَدْ نَفَى رَجُلَيْنِ مِنَ [الْكُوفَةِ] إِلَى الْبَصْرَةِ.

And he<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> had banished two men from Al-Kufa to Al-Basra’.<sup>542</sup>

18- شي، تفسير العياشي عن سورة بن كليب عن أبي جعفر ع قال: قُلْتُ الرَّجُلُ يَخْرُجُ مِنْ مَنْزِلِهِ إِلَى الْمَسْجِدِ يُرِيدُ الصَّلَاةَ لَيْلًا فَيَسْتَقْبِلُهُ رَجُلٌ فَيَضْرِبُهُ بَعْصًا وَ يَأْخُذُ ثَوْبَهُ

Tafseer Al-Ayyashi – from Sawrah Bin Kuleyb,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘The man goes out at night from his house to the Masjid intending the Salat. A man faces him and beats him with a stick and takes his cloth’.

قَالَ فَمَا يَقُولُ فِيهِ مَنْ قَبْلَكُمْ

He<sup>-asws</sup> said: ‘So what are they saying regarding him, from the ones around you?’

قَالَ يَقُولُونَ إِنَّ هَذَا لَيْسَ بِمُحَارِبٍ وَ إِنَّمَا الْمُحَارِبُ فِي الْقُرَى الْمُشْرِكِيَّةِ وَ إِنَّمَا هِيَ دَعَاةٌ

He said, ‘They are saying that this one isn’t warring, and rather the ones warring in the towns are the Polytheist, and rather it is deceptive embezzlement’.

<sup>542</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 17

قَالَ فَأَيُّهُمَا أَعْظَمُ حُرْمَةً دَارُ الْإِسْلَامِ أَوْ دَارُ الشِّرْكِ

He<sup>-asws</sup> said: 'So which of the two are of mightier sanctity, house of Al-Islam or house of Shirk (Polytheism)?'

قَالَ قُلْتُ بَلْ دَارُ الْإِسْلَامِ

He (the narrator) said, 'I said, 'But, house of AllIslam is'.

فَقَالَ هَؤُلَاءِ مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ إِلَى آخِرِ الْآيَةِ.

He<sup>-asws</sup> said: 'They are from the ones Allah<sup>-azwj</sup> the Exalted Said: **But rather, the Recompense of those who warring against Allah and His Rasool [5:33]** – up to end of the Verse''.<sup>543</sup>

19- شي، تفسير العياشي عن أبي إسحاق المدائني قال: كُنْتُ عِنْدَ أَبِي الْحَسَنِ عِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنَّ اللَّهَ يَقُولُ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ إِلَى أَوْ يُنْفِذُوا

Tafseer Al Ayyashi – from Abu Is'haq Al Madainy who said,

'I was in the presence of Abu Al-Hassan<sup>-asws</sup> when a man entered to see him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Allah<sup>-azwj</sup> Says: **But rather, the Recompense of those who warring against Allah and His Rasool – up to - or be banished [5:33]**'.

فَقَالَ هَكَذَا قَالَ اللَّهُ تَعَالَى

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted has Said it like that'.

فَقَالَ لَهُ جَعَلْتُ فِدَاكَ فَأَيُّ شَيْءٍ الَّذِي إِذَا فَعَلَهُ اسْتَحَقَّ وَاحِدَةً مِنْ هَذِهِ الْأَرْبَعِ

He said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Which is the thing which when he does it, he would deserve one of these four (punishments)?'

قَالَ فَقَالَ لَهُ أَبُو الْحَسَنِ عِ أَرْبَعٌ فَخُذْ أَرْبَعاً بِأَرْبَعٍ إِذَا حَارَبَ اللَّهَ وَرَسُولَهُ وَ سَعَى فِي الْأَرْضِ فَسَاداً فَقَتَلَ قُتِلَ وَ إِنْ قَتَلَ وَ أَخَذَ الْمَالَ قُتِلَ وَ صُلِبَ وَ إِنْ أَخَذَ الْمَالَ وَ لَمْ يَقْتُلْ قُطِعَتْ يَدُهُ وَ رِجْلُهُ مِنْ خِلَافٍ وَ إِنْ حَارَبَ اللَّهَ وَرَسُولَهُ وَ سَعَى فِي الْأَرْضِ فَسَاداً وَ لَمْ يَقْتُلْ وَ لَمْ يَأْخُذِ الْمَالَ نُفِيَ مِنَ الْأَرْضِ

He (the narrator) said, 'Abu Al-Hassan<sup>-asws</sup> said to him: 'Four. Four for four. When he wars against Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and strives in the land making mischief, so he kills, he would be killed; and if he were to kill and take the wealth, he would be killed and crucified, and if he were to take the wealth and does not kill, his hand and his leg would be cut from opposite sides, and if he wars Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and strives in the land making mischief, and does not kill, and does not take the wealth, he would be banished from the land'.

<sup>543</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 18

فَقَالَ لَهُ الرَّجُلُ جُعِلْتُ فِدَاكَ وَ مَا حَدُّ نَفِيهِ

The man said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>, and what is a limit of his banishment?’

قَالَ يُنْفَى مِنَ الْمَصْرِ الَّذِي فَعَلَ فِيهِ مَا فَعَلَ إِلَى غَيْرِهِ ثُمَّ يُكْتَبُ إِلَى أَهْلِ ذَلِكَ الْمَصْرِ أَنَّ يُنَادَى عَلَيْهِ بِأَنَّهُ مَنْفِيٌّ فَلَا تُؤَاكِلُوهُ وَ لَا تُشَارِبُوهُ وَ لَا تُنَاكِحُوهُ فَإِذَا خَرَجَ مِنْ ذَلِكَ الْمَصْرِ إِلَى غَيْرِهِ كُتِبَ إِلَيْهِمْ بِمِثْلِ ذَلِكَ فَيَفْعَلُ بِهِ ذَلِكَ سَنَةً فَإِنَّهُ سَيُتُوبُ مِنَ السَّنَةِ وَ هُوَ صَاغِرٌ

He<sup>-asws</sup> said: ‘He will be banished from the city in which he had done what he had done, to another. Then it will be written to people of that city that there should be a call upon him that he is in exile, so they should neither eat with him, nor drink with him, nor marry to him. When he goes out from that city to another, it would be written to them similar to that. That would be done with him for a year, for he will repent from the year and he is belittled’.

فَقَالَ لَهُ الرَّجُلُ جُعِلْتُ فِدَاكَ فَإِنِ اتَى أَرْضَ الشِّرْكِ فَدَخَلَهَا

The mar said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Supposing he goes to the land of Shirk (Polytheism) and enters it?’

قَالَ يُضْرَبُ عُنُقُهُ إِنْ أَرَادَ الدُّخُولَ فِي أَرْضِ الشِّرْكِ.

He<sup>-asws</sup> said: ‘His neck would be struck off if he wants to enter in a land of Shirk’<sup>544</sup>.

20- شي، تفسير العياشي في رواية أبي إسحاق المدائني عن أبي الحسن الرضا ع قلت فإن توجه إلى أرض الشرك ليدخلها

Tafseer Al Ayyashi – In a report by Abu Is’haq Al Madainy –

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, ‘I said, ‘Supposing he head to the land of Shirk in order to enter it?’

قَالَ قُوتِلَ أَهْلُهَا.

He<sup>-asws</sup> said: ‘Its people would be fought’<sup>545</sup>.

21- ختص، الإختصاص عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: من فتك مؤمناً يريد ماله و نفسه فدمه مباح للمؤمن في تلك الحال.

(The book) ‘Al Ikhtisaas’ – from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who attacks a Momin intending his wealth and his self, his blood is legalised for the Momin in that situation’<sup>546</sup>.

<sup>544</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 19

<sup>545</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 20

<sup>546</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 21



22- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَشَارَ عَلَى أَخِيهِ الْمُسْلِمِ بِسِلَاحِهِ لَعَنَتْهُ الْمَلَائِكَةُ حَتَّى يُنَجِّيَهُ.

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

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who indicates to his Muslim brother with his weapon, Allah<sup>-azwj</sup> Angels curse him until he keeps it aside''.<sup>547</sup>

وَقَالَ قَالَ ع أَيُّضاً مَنْ شَهَرَ فَلَمْ يُهْدَرْ.

And he (the narrator) said, 'He<sup>-asws</sup> said as well: 'One who waves (his weapon), his blood is wasted''.<sup>548</sup>

<sup>547</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 22 a

<sup>548</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 92 H 22 b

## CHAPTER 93 – ONE UPON WHOM THE LEGAL PENALTIES ARE GATHERED, BY WHICH SHOULD IT BE BEGUN WITH

1- ب، قرب الإسناد عن عليٍّ عن أخيه ع قال: سألتُهُ عن رجلٍ أُخِذَ وَ عَلَيْهِ ثَلَاثَةُ حُدُودِ الْحُمُرِ وَ الزِّنَا وَ السَّرِقَةُ بِأَيِّهَا يُبَدَأُ مِنَ الْحُدُودِ

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about a man who is seized, and upon him are three legal penalties – of the wine, and the adultery, and the theft. Which of these legal penalties should he be begun with?'

قَالَ بِحَدِّ الْحُمُرِ ثُمَّ السَّرِقَةِ ثُمَّ الزِّنَا.

He<sup>-asws</sup> said: 'With the legal penalty of (drinking) wine, then the theft, then the adultery''<sup>.549</sup>

<sup>549</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 93 H 1

## CHAPTER 94 – THE PROHIBITION OF PUNISHING WITH OTHER THAN THE LEGAL PENALTIES WHAT ALLAH<sup>-azwj</sup> HAS PLACED

1- ع، علل الشرائع عن أبي جعفر ع قال: إِنَّ أَوَّلَ مَا اسْتَحَلَّ الْأُمَرَاءُ الْعَذَابَ لَكَذِبَةِ كَذِبِهَا أَنَسُ بْنُ مَالِكٍ عَلَى رَسُولِ اللَّهِ ص أَنَّهُ سَمَرَ يَدَ رَجُلٍ إِلَى الْحَائِطِ وَ مِنْ تَمَّ اسْتَحَلَّ الْأُمَرَاءُ الْعَذَابَ.

(The book) 'Ilal Al Sharaie' –

'From Abu Ja'far<sup>-asws</sup> having said: 'The first of what the governors had legalised was punishment for lying for a lie Anas Bin Malik had lied upon Rasool-Allah<sup>-saww</sup>. A hand of a man had been nailed to the wall, and from then on the governors legalised the (this) punishment''.<sup>550</sup>

<sup>550</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 94 H 1

## CHAPTER 95 – THE PERPETRATORS OF THE MAJOR SINS WOULD BE KILLED DURING THE THIRD AND THE FOURTH (OFFENCE)

1- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل محمد بن سنان عن الرضا ع قال: **عَلَّةُ الْقَتْلِ فِي إِقَامَةِ الْحَدِّ فِي الثَّالِثَةِ [عَلَى الرَّائِي وَ الرَّائِيَّةِ] لِاسْتِحْفَافِهِمَا وَ قَلَّةِ مُبَالَغَتِهِمَا بِالضَّرْبِ حَتَّى كَأَنَّهُمَا مُطْلَقٌ هُمَا الشَّيْءُ**

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Ilal Al Sharaie, in 'Ilal' of Muhammad Bin Sinan,

'From Al-Reza<sup>-asws</sup> having said: 'The reason for the killing regarding establishing the legal penalty during the third (upon the adulterer and the adulteress) due to their taking lightly with it, and their lack of caring with the beating (flogging) until it is as if the thing is unrestricted for them.

وَ عَلَّةٌ أُخْرَى أَنَّ الْمُسْتَحْفَافَ بِاللَّهِ وَ بِالْحَدِّ كَافِرٌ فَوَجِبَ عَلَيْهِ الْقَتْلُ لِدُخُولِهِ فِي الْكُفْرِ.

And another reason is the one taking lightly with Allah<sup>-azwj</sup> and the legal penalty is a Kafir, so the killing is obligated upon him due to his entering into the Kufir".<sup>551</sup>

2- ضا، فقه الرضا عليه السلام أصحاب الكبائر كلها إذا أُقِيمَ عَلَيْهِمُ الْحَدُّ مَرَّتَيْنِ قُتِلُوا فِي الثَّالِثَةِ وَ شَارِبُ الْخَمْرِ فِي الرَّابِعَةِ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'The perpetrators of the major sins, all of these, when the legal penalty has been established upon them twice already, they would be killed during the third, and the drinker of the wine, during the fourth".<sup>552</sup>

<sup>551</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 95 H 1

<sup>552</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 95 H 2

## CHAPTER 96 – THE SORCERY AND THE FORTUNE-TELLING

الآيات

## The Verses –

البقرة وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ مَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

(Surah) Al Baqarah - **And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, ‘But rather, we are a trial, therefore do not disbelieve!’**

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِينَ بِهِ مِنَ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ

**So they were learning from them what they could be causing separation with between the man and his wife. And they were not intending (harm for) anyone with it except by the Permission of Allah. And they (people) were learning what would be harming them and not (that which would) be benefiting them.**

وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَ لَيْتَسَ مَا شَرُّوا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

**And they had taught to the one who acquired it, there would be no share for him in the Hereafter. And it was evil what they bought by (selling) their souls, if only they had known [2:102].**

الأعراف فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَ اسْتَزَهُبُهُمْ وَ جَاؤُا بِسِحْرِ عَظِيمٍ

(Surah) Al A'raaf: **So when they cast, they bewitched the eyes of the people and frightened them, and they came with a great sorcery [7:116]**

يونس وَ لَا يُفْلِحُ السَّاحِرُونَ

(Surah) Yunus<sup>as</sup>: **And the sorcerers will not succeed [10:77].**

وَ قَالَ تَعَالَىٰ قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

And the Exalted Said: **Musa said: ‘What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81]**

طه قَالَ بَلْ أَلْقَوْا فَإِذَا حِبَاهُمْ وَ عَصِيْبُهُمْ يُجْئِلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَتَىٰ تَسْعَىٰ إِلَىٰ قَوْلِهِ تَعَالَىٰ

(Surah) Taha: **He said: 'But, (you) cast'. Then their ropes and their staffs - it was imaged to him from their sorcery that these were on account of their sorcery as if they were moving swiftly [20:66]**

إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

Up to Words of the Exalted: **But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from" [20:69]**

الشعراء هَلْ أَنْتُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينَ نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ يُلْقُونَ السَّمْعَ وَ أَسْمَعُ كَذِبُونَ

(Surah) Al Shoara: **Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222] Inclining the hearing, and most of them are liars [26:223]**

الفلق وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

(Surah) Al Falaq: **And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5].**

1- لي، الأماالي للصدوق عن ابن إدريس عن أبيه عن ابن يزيد عن ابن أبي عمير عن معاوية بن أبي وهب عن أبي سعيد هاشم عن أبي عبد الله ع قال: أُرْتَعَةُ لَا يَدْخُلُونَ الْجَنَّةَ الْكَاهِنُ وَ الْمُنَافِقُ وَ مُدْمِنُ الْحُمْرِ وَ الْقَتَّاتُ وَ هُوَ النَّمَامُ.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Idrees, from his father, from Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Abu Wahab, from Abu Saeed Hashim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Four will not enter the Paradise – the fortune-teller, and the hypocrite, and the habitual of wine, and the 'Qattat', and he is the gossiper".<sup>553</sup>

2- ب، قرب الإسناد عن البراز عن أبي البختري عن جعفر عن أبيه ع أن علياً ع قال: مَنْ تَعَلَّمَ شَيْئاً مِنَ السِّحْرِ قَلِيلاً أَوْ كَثِيراً فَقَدْ كَفَرَ وَ كَانَ آخِرَ عَهْدِهِ بِرَبِّهِ وَ حُدُّهُ أَنْ يُقْتَلَ إِلَّا أَنْ يُتُوبَ.

(The book) 'Qurb Al Asnaad' – from Al Bazzaz, from Abu Al Bakhtari,

'Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Ali<sup>-asws</sup> said: 'One who learns anything from the sorcery, little or more, so he has committed Kufr and it would be his last pact with his Lord<sup>-azwj</sup>, and his legal penalty is that he would be killed, except if he repents".<sup>554</sup>

3- ب، قرب الإسناد عن النهدي عن أبيه عن عيسى بن سفيان و كان ساجراً يأتيه الناس فيأخذ على ذلك الأجر

(The book) 'Qurb Al Asnaad' – from Al Nahdy, from his father, from Isa Bin Saqafy,

<sup>553</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 1

<sup>554</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 2

‘And there was a sorcerer who the people used to come to. He would take the recompense upon that’.

قَالَ فَحَجَّجْتُ فَلَقِيْتُ أَبَا عَبْدِ اللَّهِ ع بِمِنَى فَمَلَأْتُ لَهُ جِعْلُتُ فِدَاكَ أَنَا رَجُلٌ كَانَتْ صِنَاعَتِي السِّحْرَ وَكُنْتُ أَخْذُ عَلَيْهِ الْأَجْرَ وَكَانَ مَعَاشِي وَ قَدْ حَجَّجْتُ وَ قَدْ مَنَّ اللَّهُ عَلَيَّ بِلِقَائِكَ وَ قَدْ تَبْتُ إِلَى اللَّهِ تَعَالَى فَهَلْ لِي فِي شَيْءٍ مِنْهُ مَخْرَجٌ

He said, ‘I performed Hajj and met Abu Abdullah<sup>-asws</sup> at Mina. I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! I am a man my work used to be the sorcery, and I was taking the recompense upon it, and it was my livelihood, and I have performed Hajj and Allah<sup>-azwj</sup> has Conferred upon me with meeting you, and I have repented to Allah<sup>-azwj</sup> the Exalted. Is there any outlet for me regarding anything from it?’

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع نَعَمْ حُلٌّ وَ لَا تَعْقِدْ.

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said: ‘Yes. Unravel and do not bind (i.e., undo the sorcery and do not do it)’<sup>.555</sup>

4- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَكَهَّنَ أَوْ تُكُهَّنَ لَهُ فَقَدْ بَرِيَ مِنْ دِينِ مُحَمَّدٍ ص

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who tells fortunes or fortune is told to him, he is disavowed from the religion of Muhammad<sup>-saww</sup>’.

قُلْتُ فَالْقِيَافَةُ

I said, ‘(What about) the face-reading?’

قَالَ مَا أَحْبُّ أَنْ تَأْتِيَهُمْ وَ قَلَّ مَا يَقُولُونَ شَيْئاً إِلَّا كَانَ قَرِيباً بِمَا يَقُولُونَ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> don’t like you going to them, and little is something what they are saying except it is near from what they are saying’.

وَ قَالَ الْقِيَافَةُ فَضَلَّةٌ مِنَ النَّبُوَّةِ دَهَبَتْ فِي النَّاسِ.

And he<sup>-asws</sup> said: ‘The face-reading is from the Prophet-hood gone into the people’<sup>.556</sup>

5- ل، الخصال عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَا رُفَى إِلَّا فِي ثَلَاثَةِ بَنِي حُمَةَ أَوْ عَيْنٍ أَوْ دَمٍ لَا يَرُقُّ.

<sup>555</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 3

<sup>556</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 4

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>: 'The Prophet<sup>saww</sup> said: 'There is no 'Ruqya' (chanting Quranic Verses) except regarding three – regarding fever, or evil eye, or bleeding not stopping".<sup>557</sup>

6- ل، الخصال عن أحمد بن محمد بن الهيثم عن ابن زكريا عن ابن حبيب عن ابن ثعلول عن أبيه عن الحسين بن مضعب قال قال أبو عبد الله ع يُكره النَّفْخُ فِي الرُّقَى وَ الطَّعَامِ وَ مَوْضِعِ السُّجُودِ.

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Bin Al Haysam, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Al Husayn Bin Mus'ab who said,

'Abu Abdullah<sup>asws</sup> said: 'It is disliked to blow (puff) during the Ruqya (chanting Quranic Verses), and on the food, and in places of Sajdah(s)".<sup>558</sup>

أَقُولُ قَدْ مَضَى فِي بَابِ شُرْبِ الخَمْرِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ مُدْمِنٌ خَمْرٍ وَ مُدْمِنٌ سِحْرٍ وَ قَاتِلٌ رَجْمٍ.

I (Majlisi) am saying, 'It has passed in the chapter on wine, from the Prophet<sup>saww</sup> having said: 'Three will not enter the Paradise – a habitual of wine, and a habitual of sorcery, and a cutter of kinship".<sup>559</sup>

7- ل، الخصال عن ابن الوليد عن الصغار عن الحسن بن علي الكوفي عن إسحاق بن إبراهيم عن نصر بن قابوس قال سمعت أبا عبد الله ع يقول المُنَجِّمُ مَلْعُونٌ وَ الكَاهِنُ مَلْعُونٌ وَ السَّاحِرُ مَلْعُونٌ وَ المُعْتَبَةُ مَلْعُونَةٌ وَ مَنْ آوَاهَا وَ أَكَلَ كَسَبَهَا مَلْعُونٌ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Al-Hassan Bin Ali Al Kufy, from Is'haq Bin Ibrahim, from Nasr Bin Qabous who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The astrologer is an accursed, and the fortune-teller is an accursed, and the sorcerer is an accursed, and the singer is an accursed, and the one who shelters them and consumes their earnings is an accursed".<sup>560</sup>

وَ قَالَ ع المُنَجِّمُ كَالكَاهِنِ وَ الكَاهِنُ كَالسَّاحِرِ وَ السَّاحِرُ كَالكَاذِبِ وَ الكَاذِبُ فِي النَّارِ.

And he<sup>asws</sup> said: 'The astrologer is like the fortune-teller, and the fortune-teller is like the sorcerer, and the sorcerer is like a Kafir, and the Kafir is in the Fire".<sup>561</sup>

8- ل، الخصال الأربعة قال أمير المؤمنين ع لَا يَنْفُخُ الرَّجُلُ فِي مَوْضِعِ سُجُودِهِ وَ لَا يَنْفُخُ فِي طَعَامِهِ وَ لَا فِي شَرَابِهِ وَ لَا فِي تَعْوِيدِهِ.

(The book) 'Al Khisaal' –

<sup>557</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 5

<sup>558</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 6 a

<sup>559</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 6 b

<sup>560</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 7 a

<sup>561</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 7 b



‘(The Hadeeth) ‘Al-Arbamiya’ – ‘Amir Al-Momineen<sup>-asws</sup>: ‘The man should not puff in place of his Sajdah(s), nor should he blow in his food, nor in his drink, nor in his amulet’’.<sup>562</sup>

9- ع، علل الشرائع عن ابن الوليد عن الصفار عن البرقي عن النوفلي عن السكوني عن الصادق عن أبيه ع قال قال رسول الله ص ساحر المسلمين يُقتل وساحر الكفار لا يُقتل

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The Muslim sorcerer will be killed, and the Kafir sorcerer will not be killed’.

فَقِيلَ يَا رَسُولَ اللَّهِ ص وَ لِمَ لَا يُقْتَلُ سَاحِرُ الْكُفَّارِ

It was said, ‘O Rasool-Allah<sup>-saww</sup>, and why will the Kafir sorcerer will not be killed?’

قَالَ لِأَنَّ الشِّرْكَ أَكْبَرُ مِنَ السِّحْرِ وَإِنَّ السِّحْرَ وَ الشِّرْكَ مَقْرُونَانِ.

He<sup>-saww</sup> said: ‘Because the Shirk (association with Allah<sup>-azwj</sup>) is mightier than the sorcery, because the sorcery and the Shirk are coupled’’.<sup>563</sup>

وَرُوي أَنَّ تَوْبَةَ السَّاحِرِ أَنْ يَجْلُ وَ لَا يَعْقَدَ.

And it is reported: ‘Repentance of the sorcerer is that he should unravel and not bind’’.<sup>564</sup>

10- لي، الأماالي للصدوق في مناهي النبي ص أَنَّهُ نَهَى عَنْ إِثْبَانِ الْعَرَّافِ وَ قَالَ مَنْ أَنَاهُ فَصَدَّقَهُ فَقَدْ بَرِيَ بِمَا أُنزِلَ عَلَى مُحَمَّدٍ ص.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> had prohibited from going to the fortune teller, and he<sup>-saww</sup> said: ‘One who goes to him, so he ratifies him, he is disavowed from what is Revealed unto Muhammad<sup>-saww</sup>’’.<sup>565</sup>

11- سر، السرائر عن ابن محبوب في المشيخة عن الهيثم بن واقد قال: قُلْتُ لِأبي عَبْدِ اللَّهِ ع إِنَّ عِنْدَنَا بِالْحَرِيرَةِ رَجُلًا رُبَّمَا أَخْبَرَ مَنْ يَأْتِيهِ يَسْأَلُهُ عَنِ الشَّيْءِ يُسْرِقُ أَوْ شِبْهَ ذَلِكَ فَنَسْأَلُهُ

(The book) ‘Al Saraair’ – from Ibn Mahboub among the elders, from Al Haysam Bin Waqid who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘There is a man with us in the island, sometimes he informed the one who comes to him to ask him, about something which had been stolen, or resembling that. Can we ask him?’

<sup>562</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 8

<sup>563</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 9 a

<sup>564</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 9 b

<sup>565</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 10

فَقَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَشَى إِلَى سَاحِرٍ أَوْ كَاهِنٍ أَوْ كَذَّابٍ يُصَدِّقُهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ.

He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who walks to a sorcerer, or a fortune-teller, or a like, ratifying him with what he says, so he has committed Kufr with what Allah<sup>-azwj</sup> has Revealed in the Book’’.<sup>566</sup>

12- شي، تفسير العياشي عن يعقوب بن شعيب قال: سألت أبا عبد الله ع عن قوله تعالى و ما يؤمن أكثرهم بالله إلا وهم مشركون

Tafseer Al Ayyashi – from Yaqoub Bin Shueyb who said,

‘I asked Abu Abdullah<sup>-asws</sup> about Words of the Exalted: **And most of them do not believe in Allah except and they are associating [12:106].**

قَالَ كَانُوا يَقُولُونَ مُطَرٌّ بِنُوءِ كَذَا وَ نُوءِ كَذَا وَ مِنْهَا أَنَّهُمْ كَانُوا يَأْتُونَ الْكُهَانَ فَيُصَدِّقُوهُمْ بِمَا يَقُولُونَ.

He<sup>-asws</sup> said: ‘They were saying, ‘We would be rained upon with such star alignments, and such star alignments’; and from it, they were coming to the fortune tellers and ratify them with what they were saying’’.<sup>567</sup>

13- نوادر الراوندي، بإسناده عن موسى بن جعفر عن أبيه عن علي ع قال قال رسول الله ص ساحر المسلممين يقتل و ساحر الكفار لا يقتل

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The Muslim sorcerer will be killed, while the Kafir sorcerer will not be killed’.

فَقِيلَ يَا رَسُولَ اللَّهِ ص وَ لِمَ ذَلِكَ

It was said, ‘O Rasool-Allah<sup>-saww</sup>, and why is that so?’

قَالَ لِأَنَّ الشِّرْكَ وَ السِّحْرَ مَقْرُونَانِ.

He<sup>-saww</sup> said: ‘Because the Shirk (association with Allah<sup>-azwj</sup>) and the sorcery are coupled’’.<sup>568</sup>

وَ بَعْدَ الْإِسْنَادِ قَالَ عَلِيُّ ع أَقْبَلْتِ امْرَأَةً إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي زَوْجًا وَ لَهُ عَلَيَّ غِلْظَةٌ وَ إِنِّي صَنَعْتُ بِهِ شَيْئًا لِأَعْطِفَهُ عَلَيَّ

And by this chain –

‘Ali<sup>-asws</sup> said: ‘A woman came to Rasool-Allah<sup>-saww</sup>. She said, ‘O Rasool-Allah<sup>-saww</sup>! There is a husband for me and there is harshness for him upon me, and I have done something with him in order to make him compassionate upon me’.

<sup>566</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 11

<sup>567</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 12

<sup>568</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 96 H 13 a



## CHAPTER 97 – LEGAL PENALTY OF THE APOSTATE AND ITS RULING, AND IN IT ARE RULINGS OF KILLING THE KHARIJITES AND THE ADVERSARIES

الآيات

### The Verses –

البقرة وَ مَنْ يَزِدْ مِنْكُمْ عَنْ دِينِهِ فِيمُتَّ وَ هُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(Surah) Al Baqarah: **and the one from you who returns from his Religion, and he dies while he is a Kafir, so they, their deeds would be Confiscated in the world and the Hereafter, and they are the inmates of the Fire; they would be in it eternally [2:217]**

آل عمران كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَ شَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَ جَاءَهُمُ الْبَيِّنَاتُ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(Surah) Aal e Imran<sup>as</sup>: **Why should Allah Guide a people who disbelieved after their Eman and (after) they testified that the Rasool was true, and clear arguments had come to them? And Allah does not Guide the unjust [3:86]**

أُولَئِكَ حَزَّاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

**(As for) them, their Recompense is that upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]**

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ لَا لَهُمْ فِيهَا رِخْوَةٌ

**Eternally in it; their Punishment will neither be Lightened from them nor shall they be Respited [3:88]**

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**Except those who repent from after that and amend, for surely Allah is Forgiving, Merciful [3:89]**

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ إِزْدَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ وَ أُولَئِكَ هُمُ الضَّالُّونَ

**Those who commit Kufr after their Eman, then increase in Kufr, their repentance will never be Accepted, and they are the straying ones [3:90]**

إِنَّ الَّذِينَ كَفَرُوا وَ مَاتُوا وَ هُمْ كُفْرًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِنْهُ الْاَرْضِ ذَهَبًا وَ لَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَ مَا لَهُمْ مِنْ نَاصِرِينَ

**Those who are committing Kufr and they are dying while they are Kafirs, the earth full of gold shall never be Accepted from one of them, even if he ransoms (himself) with it. These are they for whom is a Painful Punishment, and there would not be for them anyone from the helpers [3:91]**

النساء إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَ لَا لِيُهْدِيَهُمْ سَبِيلًا.

(Surah) Al Nisaa: **Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137].**

1- ب، قرب الإسناد عَنِ الْبُرَّازِ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع مِيرَاثُ الْمُرْتَدِّ لَوْلَا.

(The book) 'Qurb Al Asnaad' – from Al Bazzaz, from Abu Al Bakhtari,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> said: 'Inheritance of the apostate is for his children''.<sup>570</sup>

2- ل، الخصال عَنِ الْقَطَّانِ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا ارْتَدَّتِ الْمَرْأَةُ عَنِ الْإِسْلَامِ اسْتَبِيحَتْ فَإِنْ تَابَتْ وَ إِلَّا حُلِدَتْ فِي السِّجْنِ وَ لَا تُقْتَلُ كَمَا يُقْتَلُ الرَّجُلُ إِذَا ارْتَدَّ وَ لَكِنَّهَا تُسْتَحْدَمُ خِدْمَةً شَدِيدَةً وَ تُمْنَعُ مِنَ الطَّعَامِ وَ الشَّرَابِ إِلَّا مَا تُمْسِكُ بِهِ نَفْسَهَا وَ لَا تُطْعَمُ إِلَّا جَشِبَ الطَّعَامِ وَ لَا تُكْسَى إِلَّا غَلِيظَ النَّيَابِ وَ تُحْشِنَهَا وَ تُضْرَبُ عَلَى الصَّلَاةِ وَ الصِّيَامِ الْحَبْرِ.

(The book) 'Al Khisaal' – from Al Qattan, from Al Sukary, from Al Jowhary, from Ibn Umara, from his father, from Jabir Al Jufy,

'From Abu Ja'far<sup>asws</sup> having said: 'When a woman reneges (becomes apostate) from Al-Islam, she will be told to repent. Either she repents or else she will be in the Prison for life, and she will not be killed like the man would be killed when he becomes an apostate, but she will be made to serve with severe service, and prevented from the food and drink except what her soul can be withheld with, and she will not be fed except dry food, and will not be clothes except coarse clothes and its rough, and she will be beaten upon the Salat and the Fasts' – the Hadeeth''.<sup>571</sup>

3- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع عَنِ الطَّلَقَانِيِّ عَنِ أَحْمَدِ الْهَمْدَانِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ قُضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا ع قَالَ: شَرِيعَةُ مُحَمَّدٍ ص لَا تُنْسَخُ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا نَبِيٌّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ ادَّعَى بَعْدَهُ نُبُوَّةً أَوْ أَتَى بَعْدَ الْقُرْآنِ بِكِتَابٍ فَدَمُهُ مُبَاحٌ لِكُلِّ مَنْ سَمِعَ ذَلِكَ مِنْهُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greeting be upon him<sup>asws</sup>, (and) 'Ilal Al Sharaie' – from Al Talaqany, from Ahmad Al Hamdani, from Ahmad Al Hamdani, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Al-Reza<sup>asws</sup> having said: 'The law of Muhammad<sup>saww</sup> cannot be abrogated up to the Day of Qiyamah, and there is no Prophet<sup>as</sup> after him<sup>saww</sup> up to the Day of Qiyamah. The one

<sup>570</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 1

<sup>571</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 2

who claims Prophet-hood after him<sup>-saww</sup>, or comes with a book after the Quran, his blood is legalised for every one who hears that from him”.<sup>572</sup>

4- ن، عيون أخبار الرضا عليه السلام عن أبي بصير عن الصادق عن عوف بن محمد عن سهل بن قاسم قال: سمع الرضا ع بعض أصحابه يقول لعن الله من حارب أمير المؤمنين ع فقال له فلان إلا من تاب و أصلح

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad, from Sahl Bin Qasim who said,

‘Al-Reza<sup>-asws</sup> heard one of his<sup>-asws</sup> companions saying, ‘May Allah<sup>-azwj</sup> the one who warred against Amir Al-Momineen<sup>-asws</sup>’. He<sup>-asws</sup> said to him: ‘Say, ‘Except one who repents and corrects’.

ثُمَّ قَالَ ذَنْبٌ مَنْ تَخَلَّفَ عَنْهُ وَ لَمْ يُتَبَّ أَعْظَمُ مِنْ ذَنْبِ مَنْ قَاتَلَهُ ثُمَّ تَابَ.

Then he<sup>-asws</sup> said: ‘Sin of the one who stayed behind from him<sup>-asws</sup> and did not repent, is mightier than sin of the one who fought against him<sup>-asws</sup>, then repented’.<sup>573</sup>

5- ما، الأماالي للشيخ الطوسي بإسناد أخيه دعبل عن الرضا ع عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَبَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَافْتَلُوهُ وَ مَنْ سَبَّ وَصِيًّا فَقَدْ سَبَّ نَبِيًّا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – by a chain of a brother of Deobel,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having: ‘Rasool-Allah<sup>-saww</sup>: ‘One who reviles a Prophet<sup>-as</sup> from the Prophets<sup>-as</sup>, kill him, and the one who reviles a successor<sup>-asws</sup>, so he has reviled a Prophet<sup>-as</sup>’.<sup>574</sup>

6- ثو، نواب الأعمال عن أبيه عن سعد بن ابن عيسى عن علي بن الحكم عن هشام بن سالم قال: قلت لأبي عبد الله ع ما ترى في رجل سبَّ أبا علي ع

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘What is your<sup>-asws</sup> view regarding a man who is reviling to Ali<sup>-asws</sup>?’

قَالَ هُوَ وَ اللَّهُ حَلَالُ الدَّمِ لَوْ لَا أَنْ يُعْمَ بِهِ بَرِيئاً

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>, he is legalised of the blood, if only an innocent one may not be generalised (affected) by it’.

قُلْتُ أَيُّ شَيْءٍ يُعْمَ بِهِ بَرِيئاً

<sup>572</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 3

<sup>573</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 4

<sup>574</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 5

I said, 'By which thing would an innocent one be affected by it?'

قَالَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ.

He<sup>-asws</sup> said: 'A Momin might be killed by a Kafir'.<sup>575</sup>

7- صح، صحيفة الرضا عليه السلام عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ مِنْ سَبَّ نَبِيًّا قُتِلَ وَمَنْ سَبَّ أَصْحَابِي جُلِدَ.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who reviles a Prophet<sup>-as</sup> would be killed, and one who reviles my<sup>-saww</sup> companions would be whipped'.<sup>576</sup>

8- ضا، فقه الرضا عليه السلام زَوْيَ أَنَّهُ مَنْ ذَكَرَ السَّيِّدَ مُحَمَّدًا صَ أَوْ وَاحِدًا مِنْ أَهْلِ بَيْتِهِ الطَّاهِرِينَ عِ بِالسُّوِّ وَ بِمَا لَا يَلِيْقُ بِهِمْ أَوْ الطَّعْنَ فِيهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَجَبَ عَلَيْهِ الْقَتْلُ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'It is reported that the one who mentions the Seyyid Muhammad<sup>-saww</sup>, or one from People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Purified ones with evil, and with what is not related with them<sup>-asws</sup>, or slanders regarding them<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, the killing is obligated upon him'.<sup>577</sup>

9- جا، المجالس للمفيد عن الصادق عن أبيه عن سعد عن إبراهيم بن محمد التقي عن محمد بن مزوان عن زيد بن أبان بن عثمان عن أبي بصير عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ صَ أَهْلِ النَّاسِ لَا نَبِيَّ بَعْدِي وَ لَا سُنَّةَ بَعْدَ سُنَّتِي فَمَنْ ادَّعَى ذَلِكَ فَدَعَاؤُهُ وَ بَدَعْتُهُ فِي النَّارِ وَ مَنْ ادَّعَى ذَلِكَ فَاقْتُلُوهُ وَ مَنْ اتَّبَعَهُ فَاَتَمَّهُ فِي النَّارِ.

(The book) 'Al Majaalis' of Al Mufeed' – from Al Sadouq, from his father, from Sa'ad, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Marwan, from Zayd Bin Aban Bin Usman, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O you people! There is neither any Prophet<sup>-as</sup> after me<sup>-saww</sup> nor any Sunnah after my<sup>-saww</sup> Sunnah! The one who claims that, his claim and his innovation are in the Fire, and the one who claims that, kill him, and ones who follow him they would be in the Fire'.<sup>578</sup>

10- قب، المناقب لابن شهر آشوب شَمَّ رَجُلًا النَّبِيِّ صَ فَسَأَلَ الْوَالِيَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ وَ الْحَسَنَ بْنَ زَيْدٍ وَ غَيْرَهُمَا فَقَالُوا يُقَطَّعُ لِسَانُهُ وَ قَالَ رَبِيعَةُ الرَّأْيِ وَ أَصْحَابُهُ يُؤَدَّبُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'A man insulted the Prophet<sup>-saww</sup>. Abdullah Bin Al-Hassan, and Al-Hassan Bin Zayd, and others asked the guardians. They said, 'Cut off his tongue!' And Rabie Al-Raie and his companions said, 'He should be disciplined!'

<sup>575</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 6

<sup>576</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 7

<sup>577</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 8

<sup>578</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 9

فَقَالَ الصَّادِقُ عَ أَرَأَيْتُمْ لَوْ ذَكَرَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَ مَا كَانَ الْحُكْمُ فِيهِ

Al-Sadiq<sup>asws</sup> said: 'What are your views if a man from companions were to be mentioned (similarly), what would be the ruling regarding him?'

قَالُوا مِثْلَ هَذَا

They said, 'Similar to this!'

قَالَ فَلَيْسَ بَيْنَ النَّبِيِّ وَ بَيْنَ رَجُلٍ مِنْ أَصْحَابِهِ فَرْقٌ

He<sup>asws</sup> said: 'Then there isn't any difference between the Prophet<sup>saww</sup> and a man from his<sup>saww</sup> companions?'

فَقَالَ الْوَالِي كَيْفَ الْحُكْمُ

The guardian said, 'How is the ruling?'

قَالَ أَخْبَرَنِي أَبِي أَنَّ رَسُولَ اللَّهِ صَ قَالَ النَّاسُ فِيَّ أَسْوَةٌ سِوَاءَ مَنْ سَمِعَ أَحَدًا أَنْ يَذْكُرَنِي فَالْوَجِبُ عَلَيْهِ أَنْ يَقْتُلَ مَنْ شَتَمَنِي وَ لَا يُرْفَعُ إِلَى السُّلْطَانِ فَالْوَجِبُ عَلَى السُّلْطَانِ إِذَا رُفِعَ إِلَيْهِ أَنْ يَقْتُلَ مَنْ نَالَ مِنِّي

He<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> informed me<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> said: 'The people regarding me<sup>asws</sup> are of the same example. One who hears anyone mentioning me<sup>as</sup>, it is obligatory upon him that he kills the one insulting me<sup>saww</sup>, and not raise it to the ruler. When it is raised to him, it is obligatory upon the ruler that he kills the one who talks badly of me<sup>saww</sup>'.

فَقَالَ الْوَالِي أَخْرِجُوا الرَّجُلَ فَاقْتُلُوهُ بِحُكْمِ أَبِي عَبْدِ اللَّهِ عَ.

The guardian said, 'Bring out the man, and kill him, by the ruling of Abu Abdullah<sup>asws</sup>!'<sup>579</sup>

11- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ خُرَزَادَةَ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَمَّارِ السَّجِسْتَانِيِّ قَالَ: زَامَلْتُ أَبَا جُبَيْرٍ عَبْدَ اللَّهِ بْنَ النَّجَّاشِيِّ مِنْ سَجِسْتَانَ إِلَى مَكَّةَ وَ كَانَ يَرَى رَأْيِي الرَّيْدِيَّةَ فَلَمَّا صِرْنَا إِلَى الْمَدِينَةِ مَضَيْتُ أَنَا إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ وَ مَضَى هُوَ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

(The book) 'Al Rijaaal' of Al Kashi – from Muhammad Bin Al-Hassan, from Al-Hassan Bin Khurzad, from Musa Bin Al Qasim, from Ibrahim Bin Abu Al Balad, from Ammar Al Sijistany who said,

'I was a co-traveller with Abu Jubeyr Abdullah Bin Al-Najashy, from Sijistan to Makkah, and he was viewing the view of Zaydiites. When we came to Al-Medina, I went to Abu Abdullah<sup>asws</sup>, may the Salawaat and the greeting be upon him<sup>asws</sup>, and he went to Abdullah Bin Al-Hassan (Al-Basri).

فَلَمَّا انْصَرَفَ رَأَيْتُهُ مُنْكَسِرًا يَتَقَلَّبُ عَلَى فِرَاشِهِ وَ يَتَأَوُّهُ قُلْتُ مَا لَكَ أَبَا جُبَيْرٍ فَقَالَ اسْتَأْذَنَ لِي عَلَى صَاحِبِكَ إِذَا أَصْبَحْتَ إِنْ شَاءَ اللَّهُ

<sup>579</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 10



When I left, I saw him broken, tossing and turning upon his bed, and groaning. I said, 'What is the matter with you, Abu Jubeyr?' He said, 'Seek permission for me to see your Master<sup>-asws</sup>, when it is morning, if Allah<sup>-azwj</sup> so Desires!'

فَلَمَّا أَصْبَحْنَا دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ قُلْتُ هَذَا عَبْدُ اللَّهِ النَّجَاشِيُّ سَأَلَنِي أَنْ أَسْتَأْذِنَ لَهُ عَلَيْكَ وَ هُوَ يَرَى رَأْيَ الرَّيْدِيَّةِ

When morning came, I entered to see Abu Abdullah<sup>-asws</sup>. I said, 'This Abdullah Bin Al-Najashi asked me to seek permission for him to see you<sup>-asws</sup>, and he is viewing the view of Zaydiites'.

فَقَالَ ائْذَنْ لَهُ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> permit for him'.

فَلَمَّا دَخَلَ عَلَيْهِ قَرَّبَهُ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ لَهُ أَبُو جُبَيْرٍ جَعَلْتُ فِدَاكَ إِنِّي لَمْ أَزَلْ مُقَرَّراً بِفَضْلِكُمْ أَرَى الْحَقَّ فِيكُمْ لَا فِي غَيْرِكُمْ وَ إِنِّي قَتَلْتُ ثَلَاثَةَ عَشَرَ رَجُلًا مِنَ الْخَوَارِجِ كُلُّهُمْ سَمِعْتُهُمْ يَتَبَرَّأُونَ مِنِّي مِنْ أَبِي طَالِبٍ عَ

When he entered to see him, Abu Abdullah<sup>-asws</sup> drew him closer. Abu Jubeyr said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! I have not ceased to acknowledge your<sup>-asws</sup> merits. I see the truth being among you (Imams<sup>-asws</sup>, not in others, and I have killed thirteen men from the Kharijiites, all of them I heard disavowing from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ سَأَلْتُ عَنْ هَذِهِ الْمَسْأَلَةِ أَحَدًا غَيْرِي

Abu Abdullah<sup>-asws</sup> said to him: 'Have you asked this question to anyone apart from me<sup>-asws</sup>?'

قَالَ نَعَمْ سَأَلْتُ عَنْهَا عَبْدَ اللَّهِ بْنَ الْحَسَنِ فَلَمْ يَكُنْ عِنْدَهُ فِيهَا جَوَابٌ وَ عَظُمَ عَلَيْهِ وَ قَالَ لِي أَنْتَ مَا حُودٌ فِي الدُّنْيَا وَ الْآخِرَةِ

He said, 'Yes. I asked Abdullah Bin Al-Hassan about it, but there did not happen to be any answer with him, and it was grievous upon him, and he said to me, 'You will be seized in the world and the Hereafter''.

I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Based upon what are the people being hostile to us (Shias) regarding Ali<sup>-asws</sup>?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ فَكَيْفَ قَتَلْتَهُمْ يَا أَبَا جُبَيْرٍ

Abu Abdullah<sup>-asws</sup> said: 'How did you kill them, O Abu Jubeyr?'

فَقَالَ مِنْهُمْ مَنْ كُنْتُ أَصْعَدُهُ سَطْحَهُ بِسَلْمٍ حَتَّى أَقْتُلَهُ وَ مِنْهُمْ مَنْ دَعَوْتُهُ بِاللَّيْلِ عَلَى بَابِهِ وَ إِذَا خَرَجَ عَلَيَّ قَتَلْتُهُ وَ مِنْهُمْ مَنْ كُنْتُ أَصْحَبُهُ فِي الطَّرِيقِ فَإِذَا خَلَا لِي قَتَلْتُهُ وَ قَدْ اسْتَتَرَ ذَلِكَ كُلُّهُ عَلَيَّ

He said, 'From them is one I had climbed to his roof with a ladder until I killed him, and from them is one I called out to by his door at night, and when he came out to me, I killed him, and from the is one I had accompanied him in the road, when he was alone with me, I killed him, and all of that I had concealed upon me'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا جُبَيْرٍ لَوْ كُنْتَ قَتَلْتَهُمْ بِأَمْرِ الْإِمَامِ لَمْ يَكُنْ عَلَيْكَ فِي قَتْلِهِمْ شَيْءٌ وَ لَكِنَّكَ سَبَقْتَ الْإِمَامَ فَعَلَيْكَ ثَلَاثَ عَشْرَةَ شَاةً تَذْبُحُهَا بِمَنَى وَ تَتَصَدَّقُ بِلَحْمِهَا لِسَبْقِكَ الْإِمَامَ وَ لَيْسَ عَلَيْكَ غَيْرُ ذَلِكَ

Abu Abdullah<sup>-asws</sup> said to him: ‘O Abu Jubeyr! Had you killed them by order of the Imam<sup>-asws</sup>, there would not have anything upon you regarding their killing, but you preceded the Imam<sup>-asws</sup>, therefore there is (a penalty) upon you of thirteen sheep to be slaughtered at Mina and give in charity with its meat for your having preceded the Imam<sup>-asws</sup>, and there isn’t upon you other than that’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا جُبَيْرٍ أَحْبَبْتَنِي حِينَ أَصَابَكَ الْمِيزَابُ وَ عَلَيْكَ الصُّدْرَةُ مِنْ فِرَاءٍ فَدَخَلْتَ النَّهْرَ فَخَرَجْتَ وَ تَبِعَكَ الصِّبْيَانُ يُعَيِّطُونَ أَيُّ شَيْءٍ صَبَّرَكَ عَلَى هَذَا

Then Abu Abdullah<sup>-asws</sup> said: ‘O Abu Jubeyr! Inform me. When the (filthy water from) the spout hit you and upon you is the fur coat, so you enter the river. You come out and the young boys follow you shouting. Which would be your patience upon this?’

قَالَ عَمَّارٌ فَالْتَمَعْتُ إِلَيْهِ أَبُو جُبَيْرٍ وَ قَالَ لِي أَيُّ شَيْءٍ كَانَ هَذَا مِنَ الْحَدِيثِ حَتَّى تُحَدِّثَهُ أَبَا عَبْدِ اللَّهِ

Ammar said, ‘Abu Jubeyr turned to me and said to him, ‘Which thing was this from the narration until Abu Abdullah<sup>-asws</sup> is narrating with it?’

فَقُلْتُ لَا وَ اللَّهُ مَا ذَكَرْتُ لَهُ وَ لَا لِعَیْرِهِ وَ هَذَا هُوَ يَسْمَعُ كَلَامِي

I said, ‘No, by Allah<sup>-saww</sup>! I have neither mentioned it to him nor to someone else, and this, he<sup>-asws</sup> is hearing my speech’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَمْ يُخْبِرْنِي هُوَ بِشَيْءٍ يَا أَبَا جُبَيْرٍ

Abu Abdullah<sup>-asws</sup> said to him: ‘He has not informed me<sup>-asws</sup> with anything, O Abu Jubeyr!’

فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ قَالَ لِي أَبُو جُبَيْرٍ يَا عَمَّارُ أَشْهَدُ أَنَّ هَذَا عَالِمٌ آلِ مُحَمَّدٍ وَ أَنَّ الَّذِي كُنْتُ عَلَيْهِ بَاطِلٌ وَ أَنَّ هَذَا صَاحِبُ الْأَمْرِ.

When we went out from his<sup>-asws</sup> presence, Abu Jubeyr said to me, ‘O Ammar! I testify that this one is a scholar of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and the one I used to be upon, is false, and this one is Master<sup>-asws</sup> of the command’.<sup>580</sup>

12- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ فُؤَادٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْعَمِّيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُسَمَعِيِّ عَنْ عَلِيِّ بْنِ حَبِيبِ الْمَدَائِنِيِّ قَالَ: سَمِعْتُ مَنْ يَسْأَلُ أَبَا الْحَسَنِ الْأَوَّلَ ع فَقَالَ إِنِّي سَمِعْتُ مُحَمَّدَ بْنَ بَشِيرٍ يَقُولُ إِنَّكَ لَسْتَ مُوسَى بْنِ جَعْفَرٍ الَّذِي أَنْتَ إِمامنا وَ حُجَّتنا فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ تَعَالَى

(The book) ‘Rijal’ of Al Kashi – from Muhammad Bin Qawlawayya, from Sa’ad Bin Abdullah Al Qummi, from Muhammad Bin Abdullah Al Mismaia, from Ali Bin Hadeed Al Madainy who said,

'I heard someone ask Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>. He said, 'I heard Muhammad Bin Bashir saying you<sup>-asws</sup> aren't Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, the one who is our Imam<sup>-asws</sup>, and our Divine Authority regarding what is between us and Allah<sup>-azwj</sup> the Exalted'.

قَالَ فَقَالَ عَ لَعَنَهُ اللَّهُ ثَلَاثًا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ فَتَلَّهُ اللَّهُ أَحَبَّتْ مَا يَكُونُ مِنْ قَتْلِهِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Curse him!' – thrice. 'May Allah<sup>-azwj</sup> Make him taste heat of the iron! May Allah<sup>-azwj</sup> Kill him the wickedest of what can happen to be from killings!'

فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِذَا أَنَا سَمِعْتُ مِنْهُ أَوْ لَيْسَ حَلَالٌ لِي دَمُهُ مُبَاحٌ كَمَا أُبِيحُ دَمُ السَّبَّابِ لِرَسُولِ اللَّهِ صَ وَالْإِمَامِ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! When I heard from him, wasn't his blood legalised for me just as the blood of a reviler to Rasool-Allah<sup>-saww</sup> and the Imam<sup>-asws</sup> is legalised?'

فَقَالَ نَعَمْ حَلَّ وَاللَّهِ حَلَّ وَاللَّهِ دَمُهُ وَأَبَاحَهُ لَكَ وَ لِمَنْ سَمِعَ ذَلِكَ مِنْهُ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, his blood is legalised, and I<sup>-asws</sup> am legalising it to you and for the one hears that from him'.

قُلْتُ أَوْ لَيْسَ ذَلِكَ بِسَبِّكَ لَكَ

I said, 'And isn't that a reviling to you<sup>-asws</sup>?'

فَقَالَ هَذَا سَبَابُ اللَّهِ وَ سَبَابُ لِرَسُولِ اللَّهِ صَ وَ سَبَابُ لِأَبَائِي وَ أَيُّ سَبِّ لَيْسَ يَقْضَرُ عَنْ هَذَا وَ لَا يَقُوفُهُ هَذَا الْقَوْلُ

He<sup>-asws</sup> said: 'This one is a reviler of Allah<sup>-azwj</sup>, and a reviler to Rasool-Allah<sup>-saww</sup>, and a reviler to my<sup>-asws</sup> forefathers<sup>-asws</sup>, and which reviling isn't reduced from this nor above this word?'

قُلْتُ أَوْ رَأَيْتَ إِذَا أَنَا لَمْ أَخَفْ أَنْ أَعْمَرَ بِذَلِكَ بَرِيحًا ثُمَّ لَمْ أَفْعَلْ وَ لَمْ أَقْتُلْهُ مَا عَلَيَّ مِنَ الْوِزْرِ

I said, 'What is your<sup>-asws</sup> view when I don't fear to wink (blame) an innocent one with that, then I don't do it and do not kill him, there would be no burden (of sin) upon me?'

فَقَالَ يَكُونُ عَلَيْكَ وَزْرُهُ أضعافاً مضاعفةً مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ وَزْرِ شَيْءٍ أَمَا عَلِمْتَ أَنَّ أَفْضَلَ الشُّهَدَاءِ دَرَجَةً يَوْمَ الْقِيَامَةِ مَنْ نَصَرَ اللَّهَ وَ رَسُولَهُ بِظَهْرِ الْغَيْبِ وَ رَدَّ عَنِ اللَّهِ وَ رَسُولِهِ صَ.

He<sup>-asws</sup> said: 'Upon you would be double his burden, doubled from without there being a reduction of anything from his burden. Don't you know that the martyr of superior rank on the Day of Qiyamah would be one who helped Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> in the hidden, and defended Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?',<sup>581</sup>

<sup>581</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 12

13- إختص، الإختصاص عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ

(The book) 'Al Ikhtisaas' – from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'Nakedness (defects) of the Momin are Prohibited unto the Momin'.

وَقَالَ مَنْ اطَّلَعَ عَلَى مُؤْمِنٍ فِي مَنْزِلِهِ فَعَيْنَاهُ مُبَاخَتَانِ لِلْمُؤْمِنِ فِي تِلْكَ الْحَالِ وَ مَنْ جَحَدَ نَبِيًّا مُرْسَلًا نُبُوَّتَهُ فَكَذَّبَهُ فَدَمُهُ مُبَاخٌ

And he<sup>-asws</sup> said: 'One who notices (peeps) upon a Momin in his house, so his eyes are legalised for the Momin (to be poked out) in that situation; and the one who rejects Prophet-hood of a Messenger<sup>-as</sup> Prophet<sup>-as</sup> and belies him<sup>-as</sup>, his blood is legalised (to be shed)'.

قَالَ قُلْتُ أَرَأَيْتَ مَنْ جَحَدَ الْإِمَامَ مِنْكُمْ مَا حَالَهُ

He (the narrator) said, 'I said, 'What is your<sup>-asws</sup> view of the one who rejects an Imam<sup>-asws</sup> from you (Imams<sup>-asws</sup>), what is his situation?'

قَالَ فَقَالَ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ وَ بَرَى مِنْهُ وَ مَنْ دِينَهُ فَهُوَ كَافِرٌ مُرْتَدٌّ عَنِ الْإِسْلَامِ لِأَنَّ الْإِمَامَ مِنَ اللَّهِ وَ دِينُهُ دِينُ اللَّهِ وَ مَنْ بَرَى مِنْ دِينِ اللَّهِ فَهُوَ كَافِرٌ دَمُهُ مُبَاخٌ فِي تِلْكَ الْحَالِ إِلَّا أَنْ يَرْجِعَ وَ يَتُوبَ إِلَى اللَّهِ مِمَّا قَالَ

He (the narrator) said, 'One who rejects an Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>, and disavows from him<sup>-asws</sup> and from his<sup>-asws</sup> religion, he is a Kafir, an apostate from Al-Islam, because the Imam<sup>-asws</sup> is from Allah<sup>-azwj</sup> and his<sup>-asws</sup> religion is Religion of Allah<sup>-azwj</sup>; and the one who disavows from religion of Allah<sup>-azwj</sup>, he is a Kafir, his blood is legalised in that situation except if he were to retract and repent to Allah<sup>-azwj</sup> from what he had said'.

قَالَ وَ مَنْ فَتَكَ بِمُؤْمِنٍ يُرِيدُ مَالَهُ وَ نَفْسَهُ فَدَمُهُ مُبَاخٌ لِلْمُؤْمِنِ فِي تِلْكَ الْحَالِ.

He<sup>-asws</sup> said: 'And the one who attacks a Momin intending his wealth and his self, his blood is legalised for the Momin in that situation'.<sup>582</sup>

14- ما، الأماالي للشيخ الطوسي عن الحسين بن عبيد الله العضايري عن أحمد بن محمد العطار عن أبيه عن أحمد بن محمد البرقي عن العباس بن معروف عن عبد الرحمن بن مسلم عن فضيل بن يسار قال قال الصادق ع احدثوا على شبابكم العلاة لا يفسدوهم فإن العلاة شر خلق الله يصغرون عظمة الله و يدعون الربوبية لعباد الله و الله إن العلاة أشتر من اليهود و النصارى و المجوس و الذين أشركوا الحبر.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Husayn Bin Ubeydullah Al Gazairy, from Ahmad Bin Muhammad Al Attar, from his father, from Ahmad Bin Muhammad Al Barqy, from Al Abbas Bin Marou, from Abdul Rahman Bin Muslim, from Fuzeyl Bin Yasaar who said,

'Be cautious of the exaggerators upon your youths, for the exaggerator is an evil creature of Allah<sup>-azwj</sup>. They belittle the Magnificence of Allah<sup>-azwj</sup> and are claiming the Lordship for servants

<sup>582</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 13

of Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>! The exaggerators are eviler than the Jews, and the Christians, and the Magians, and those who are associating (with Allah<sup>-azwj</sup>)! – the Hadeeth”<sup>583</sup>

15- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن علي بن محمد العلوي عن أحمد بن علي بن إبراهيم عن أبيه عن جدّه إبراهيم بن هاشم عن أبي أحمد الأزدي عن عبد الصمد بن بشير عن ابن طريف عن ابن ثباتة قال قال أمير المؤمنين ع اللهم إني بريء من الغلاة كبراءة عيسى ابن مريم من النصارى اللهم اخذنهم أبداً ولا تنصُر منهم أحداً.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Husayn Bin Ubeydullah, from Ali Bin Muhammad Al Alawy, from Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather Ibrahim Bin Hashim, from Abu Ahmad Al Azdy, from Abdul Samad Bin Bashir, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! I<sup>-asws</sup> am disavowed from the exaggerators like the disavowing by Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> from the Christians. O Allah<sup>-azwj</sup>! Forsake them for ever and do not Help anyone of them!’<sup>584</sup>

16- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن أبي جعفر البرقي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: أتى قوم أمير المؤمنين ع فقالوا السلام عليك يا ربنا

(The book) ‘Al Aaali’ of the sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Abu Ja’far Al Barqy, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A group came to Amir Al-Momineen<sup>-asws</sup>. They said, ‘The greeting be unto you<sup>-asws</sup>, O our Lord<sup>-azwj</sup>!’

فاستأجهم فلم يؤثروا فحفر لهم حفيرة وأوقد فيها ناراً وحفر حفيرة أخرى إلى جانبيها وأفضى ما بينهما فلما لم يؤثروا ألقاهم في الحفيرة وأوقد في الحفيرة الأخرى حتى ماتوا.

He<sup>-asws</sup> told them to repent, but they did not repent. He<sup>-asws</sup> dug out a pit for them and ignited fire in it, and he<sup>-asws</sup> dug out another pit for them to its side, and made a hole to be between the two. When they did not repent, he<sup>-asws</sup> threw them into the pit and ignited in the other pit, until they died”<sup>585</sup>.

و هذه القصة مشهورة، و قد رواه الكشي أيضاً في رجاله بالفاظ و أسانيد و أشار إليه الشيخ في المبسوط في كتاب المرتد، و قال: روى أن قوما قالوا لعل عليه السلام أنت اله فأجج ناراً ثم حرقهم فيها،

**Notes:** And this is a famous story, and it is reported by Al-Kashi as well in his ‘Rijaal’ by wordings and chains, and it is indicated to by the sheykh in ‘Al-Mabsout’ in ‘Kitab Al-Murtad’, and he said, ‘It is reported that a group said to Ali<sup>-asws</sup>, ‘You<sup>-asws</sup> are God<sup>-azwj</sup>!’ He<sup>-asws</sup> ignited fire and burned them in it.

فقال ابن عباس: لو كنت أنا لقتلتهم بالسيف و سمعت النبي صلى الله عليه و آله يقول: لا يعذب بعداب الله، من بدل دينه فاقتلوه.

<sup>583</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 14

<sup>584</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 15

<sup>585</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 97 H 16

*Ibn Abbas said, 'If only I had killed them by the sword, and I heard the Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>: 'He will not (wait to be) Punished by the Punishment of Allah<sup>-azwj</sup>. One who replaces His<sup>-azwj</sup> religion, kill him!'*

و لفظه في المناقب هكذا: روى أن سبعين رجلا من الزط أتوه يعنى أمير المؤمنين عليه السلام بعد قتال أهل البصرة يدعونه الها بلسانهم و سجدوا له،

*And its wording in 'Al-Manaqib' is like this, 'It is reported that seventy men from (the tribe of) 'Al-Zatt' came to him<sup>-asws</sup>, meaning Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, after battling people of Al Basra, calling him<sup>-asws</sup> God<sup>-azwj</sup> by their tongues, and they performed Sajdah to him<sup>-asws</sup>.*

فقال لهم: ويلكم لا تفعلوا، انما أنا مخلوق مثلكم،

He<sup>-asws</sup> said to them, 'Woe be unto you all, don't do it! But rather, I<sup>-asws</sup> am a Created being like you'.

فأبوا عليه، فقال: لنن لم ترجعوا عما قلتم فيّ و تتوبوا إلى الله لاقتلنكم،

They refused to him<sup>-asws</sup>. He<sup>-asws</sup> said: 'If you do not retract from what you said regarding me<sup>-asws</sup> and repent to Allah<sup>-azwj</sup>, I<sup>-asws</sup> will kill you all!'

قال: فأبوا فخذ لهم أخاديد و أوقد نارا فكان قنبر يحمل الرجل بعد الرجل على منكبه فيقذفه في النار

He (the narrator) said, 'They refused. So, he<sup>-asws</sup> pits for them and ignited fire. Qanbar was carrying the man after the man upon his shoulders and throwing him into the fire.

ثم قال:

أوقدت نارا و دعوت قنبرا

انى إذا أبصرت أمرا منكرا

و قنبر يحطم حطما منكرا.

ثم احتفرت حفرا و حفرا

Then he<sup>-asws</sup> said (a poem): 'When I<sup>-asws</sup> sighted an evil matter, I<sup>-asws</sup> ignited fired and called Qanbar, then I<sup>-asws</sup> dug a pit and a pit, and Qanbar was decimating an evil decimation''.

## CHAPTER 98 – THE GAMBLING

الآيات

## The Verses:

البقرة يَسْئَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعٌ لِلنَّاسِ وَ إِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

(Surah) Al Baqarah: **They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people, and their sin is greater than their profit'. [2:219]**

المائدة حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ إِلَى قَوْلِهِ تَعَالَى وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ

(Surah) Al Maidah: **Prohibited unto you is the dead, and the blood and meat of the pig, - up to Words of the Exalted: and that which you are apportioning with the arrows [5:3].**

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted Said: **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) are filth from the deeds of the Satan, therefore keep aside from it, perhaps you would be successful [5:90]**

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ الْبُغْضَاءَ فِي الْخَمْرِ وَ الْمَيْسِرِ وَ يَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَ عَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ.

**But rather, the Satan intends for the enmity and the hatred to occur between you regarding the wine, and the gambling, and he hinders you from the Mention of Allah and from the Salat. So will you (not) be desisting? [5:91].**

1- فس، تفسير القمي فَأَمَّا الْمَيْسِرُ فَالْوَيْدُ وَ الشُّطْرُنُجُ وَ كُلُّ قِمَارٍ مَيْسِرٌ وَ أَمَّا الْأَنْصَابُ فَالْأَوْثَانُ الَّتِي كَانَ يَجْعَلُهَا الْمُشْرِكُونَ وَ أَمَّا الْأَزْلَامُ فَالْعِدَاحُ الَّتِي كَانَتْ يَسْتَقْسِمُ بِهَا الْمُشْرِكُونَ الْعَرَبُ فِي الْأُمُورِ فِي الْجَاهِلِيَّةِ كُلِّهَا هَذَا بَيْعُهُ وَ شِرَاؤُهُ وَ الْإِنْفِاعُ بِشَيْءٍ مِنْ هَذَا حَرَامٌ مِنَ اللَّهِ حُرْمٌ وَ هُوَ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَفَرَّقَ اللَّهُ الْخَمْرَ وَ الْمَيْسِرَ مَعَ الْأَوْثَانِ.

Tafseer Al-Qummi – (opinion)<sup>586</sup>

2- ب، قرب الإسناد عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنْ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ اللَّعِبِ بِالْشُّطْرُنُجِ فَقَالَ إِنَّ الْمُؤْمِنَ لَفِي شُغْلٍ عَنِ اللَّعِبِ.

(The book) 'Qurb Al-Asnaad' – from Muhammad Bin Al Waleed Al Khazzaz, from Bukeyr who said,

'I asked Abu Abdullah<sup>-asws</sup> about playing with chess. He<sup>-asws</sup> said: 'The Momin is too pre-occupied from playing games"<sup>587</sup>.

3- ما، الأماالي للشيخ الطوسي عن ابن الصَّلْتِ عن ابن عُفْدَةَ عن عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَلِيِّ الْحُسَيْنِيِّ عن جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عن عَبْدِ اللَّهِ بْنِ عَلِيٍّ عن الرِّضَا ع عن أَبِيهِ عن عَلِيٍّ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ قَالَ: كُلُّ مَا أَلْهَى عَنْ ذِكْرِ اللَّهِ فَهُوَ مِنَ الْمَيْسِرِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ibn Al Salt, from Ibn Uqdah, from Ali Bin Muhammad Bin Ali Al-Husayni, from Ja'far Bin Muhammad Bin Isa, from Abdullah Bin Ali,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, may the Salawaat and the greeting be upon them<sup>-asws</sup> having said: 'All what distracts from Zikr of Allah<sup>-azwj</sup>, it is from the gambling"<sup>588</sup>.

4- ل، الخصال عن العطار عن أبيه عن سهل عن محمد بن جعفر بن عتبة عن الحسن بن محمد بن أبي مالك عن عبد الله بن سنان عن عبد الواحد بن المختار قال: سألت أبا جعفر ع عن اللعب بالشطرنج فقال إن المؤمن لمشغول عن اللعب.

(The book) 'Al Khisaal' – from Al Attar, from his father, from Sahl, from Muhammad Bin Ja'far Bin Uqbah, from Al-Hassan Bin Muhammad son of a sister of Abu Malik, from Abdullah Bin Sinan, from Abdul Wahid Bin Al Mukhtar who said,

'I asked Abu Ja'far<sup>-asws</sup> about playing with the chess. He<sup>-asws</sup> said: 'The Momin is too pre-occupied from playing games"<sup>589</sup>.

5- ل، الخصال عن ابن الوليد عن أحمد بن إدريس عن الأشعري رفته إلى أمير المؤمنين ع قال: تهي رسول الله ص أن يسلم على أرتعة على السكران في سكره و على من يعمل التماثيل و على من يلعب بالنرد و على من يلعب بالأرتعة عشر و أنا أزيدكم الخامسة أهلكم أن تسلموا على أصحاب الشطرنج.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, raising it to,

'Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> prohibited from greeting unto four – to the intoxicated during his intoxication, and to the one who works with (making) the statues, and to the one who plays with the dice, and to the one who plays with the fourteen (a game), and I<sup>-asws</sup> am increasing you (with) the fifth. I<sup>-asws</sup> prohibited you from greeting to the companions (players of) chess"<sup>590</sup>.

6- ل، الخصال عن الهمداني و المكتيب و الوراق و حمزة العلوي جميعاً عن علي بن أبيه عن الأزدي و البرنطي معاً عن أبان بن عثمان عن أبان بن تغلب عن أبي جعفر ع أنه قال في قوله تعالى حرمت عليكم الميتة و الدم و لحم الخنزير و ما أهل لغير الله به يعني ما ذبح للأصنام

(The book) 'Al Khisaal' – from Al Hamdany, and Al Mukattib, and Al Waraq, and Hamza Al Alawy, altogether from Ali, from his father, from Al Azdy and Al Bazanty, both together, from Aban Bin Usman, from Aban Bin Taghlab,

<sup>587</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 2

<sup>588</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 3

<sup>589</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 4

<sup>590</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 5



'From Ja'far<sup>asws</sup> having said regarding Words of the Exalted: **Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with [5:3]** – meaning what is slaughtered (as offerings) for the idols.

وَأَمَّا الْمُتَخَيِّفَةُ فَإِنَّ الْمُجُوسَ كَانُوا لَا يَأْكُلُونَ الدَّبَائِحَ وَ يَأْكُلُونَ الْمَيْتَةَ وَ كَانُوا يَخْتَفُونَ الْبَقَرَ وَ الْعَنَمَ فَإِذَا احْتَنَقَتْ وَ مَاتَتْ أَكَلُوهَا وَ الْمُرَبِّبَةُ كَانُوا يَشُدُّونَ أَعْيُنَهَا وَ يُلْفُوهُمَا مِنَ السَّطْحِ فَإِذَا مَاتَتْ أَكَلُوهَا

And as for **and the strangled**, so the Magians were not eating the slaughtered and they were eating the dead, and they used to strangle the cows and the sheep, so when it was strangled and died, they ate it. **and the fallen** - they used to pull it and throw it from the roof, so if it died, they would eat it. **and the gored** - they used to have (it fights with the) rams. So, when one of it died, they would eat it.

وَ النَّطِيحَةُ كَانُوا يُنَاطِحُونَ بِالْكِبَاشِ فَإِذَا مَاتَتْ إِحْدَاهُمَا أَكَلُوهَا وَ مَا أَكَلَ السَّنْعُ إِلَّا مَا دَكَّنْتُمْ فَكَانُوا يَأْكُلُونَ مَا يَقْتُلُهُ الذِّئْبُ وَ الْأَسَدُ فَحَرَّمَ اللَّهُ ذَلِكَ وَ مَا ذُبِحَ عَلَى النَّصَبِ كَانُوا يَذْبَحُونَ لِلْبُيُوتِ الْبَرَّانِ وَ فُرَيْشٍ كَانُوا يَعْبُدُونَ الشَّجَرَ وَ الصَّخْرَ فَيَذْبَحُونَ لَهُمَا

**and what the predators have eaten (from), except what you have purified** – they used to eat what was killed by the wolf and the lion, so Allah<sup>azwj</sup> Mighty and Majestic Prohibited that; **and what is slaughtered upon the altars** - they used to sacrifice for the houses of fire worship, and the Quraysh used to worship the tree and the rock, so they used to slaughter for the sake of these two.

وَ أَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكَمُ فِسْقٌ قَالَ كَانُوا يَعْمِدُونَ إِلَى الْجُرُورِ فَيَجْزِيهِ وَهُوَ عَشْرَةٌ أَجْزَاءٍ ثُمَّ يَجْتَمِعُونَ عَلَيْهِ فَيُخْرِجُونَ السِّهَامَ فَيَدْفَعُونَهَا إِلَى رَجُلٍ وَ السِّهَامِ عَشْرَةٌ سَبْعَةٌ لَهَا أَنْصِبَاءٌ وَ ثَلَاثَةٌ لَا أَنْصِبَاءَ لَهَا

**And that which you are apportioning with the arrows, that is a transgression** -they were deliberating to the (sacrificial) animal and divide it into ten parts. Then they would form a consensus over it and hand these arrows to a man. The arrows were ten in number, seven of which had a head and three did not.

فَأَلَّتِي لَهَا أَنْصِبَاءُ الْقُدُ وَ التَّوَامُ وَ الْمُسْبِلُ وَ النَّافِسُ وَ الْحِلْسُ وَ الرَّقِيبُ وَ الْمُعَلَى فَالْقُدُ لَهُ سَهْمٌ وَ التَّوَامُ لَهُ سَهْمَانِ وَ الْمُسْبِلُ لَهُ ثَلَاثَةٌ أَهْمٌ وَ النَّافِسُ لَهُ أَرْبَعَةٌ أَهْمٌ وَ الْحِلْسُ لَهُ خَمْسَةٌ أَهْمٌ وَ الرَّقِيبُ لَهُ سِتَّةٌ أَهْمٌ وَ الْمُعَلَى لَهُ سَبْعَةٌ أَهْمٌ

So the ones which had heads were *Al-Faz*, and *Al-Taw'am*, and *Al-Masbal* and *Al-Nafas*, and *Al-Halas*, and *Al-Raqeeb*, and *Al-Moala*. So, *Al-Faz* had one share, and *Al-Tawa'im* had two shares, and *Al-Masbak* had three shares, and *Al-Nafas* had four shares, and *Al-Halas* had five shares, and *Al-Raqeeb* had six shares, and *Al-Moala* had seven shares.

وَ الَّتِي لَا أَنْصِبَاءَ لَهَا السَّفِيحُ وَ الْمَنِيخُ وَ الْوَعْدُ وَ تَمُّ الْجُرُورِ عَلَى مَنْ لَمْ يَخْرُجْ لَهُ مِنْ الْأَنْصِبَاءِ شَيْءٌ وَ هُوَ الْقِمَارُ فَحَرَّمَهُ اللَّهُ عَزَّ وَ جَلَّ.

And the one which did not have a head for it were the *Al-Safeeh*, and *Al-Mani'e*, and *Al-Wagad*, and the price of the (sacrificial) animal was paid by the one from whom one of these came out - and it is the gambling, therefore Allah<sup>azwj</sup> Mighty and Majestic Prohibited it".<sup>591</sup>

<sup>591</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 6

7- لي، الأماالي للصدوق في مناهي النبي ص أنه نهى عن النرد و الشطرنج و نهى عن بيع النرد و الشطرنج و قال من فعل ذلك فهو كأكيل لحم الخنزير.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> forbade from (playing) the dice, and the chess, and he<sup>-saww</sup> forbade from selling the dice and the chess, and he<sup>-saww</sup> said: 'One who does that, he is like an eater of the pig meat'<sup>592</sup>

8- ثواب الأعمال عن أبيه عن سعد بن عيسى عن الأهوازي عن ابن أبي عمير عن محمد بن الحكم أخي هشام عن عمر بن يزيد عن أبي عبد الله ع قال: إن لله في كل ليلة من شهر رمضان عتقاء من النار إلا من أظفر على مسكر أو مشاحناً أو صاحب شاهين

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Muhammad Bin Al Hakam, brother of Hisham, from Umar Bin Yazeed,

'From Abu Abdullah<sup>-asws</sup> having said: 'For Allah<sup>-azwj</sup>, during every night of a month of Ramazan there are liberations from the Fire, except one who breaks fast upon an intoxicant, or an innovator, or companion (player) of chess'.

قَالَ قُلْتُ وَ أَيُّ شَيْءٍ صَاحِبُ الشَّاهِينِ

He (the narrator) said, 'I said, 'And which thing is companion (player) of 'Shaheen'?'

قَالَ الشَّطْرُنْجُ.

He<sup>-asws</sup> said: 'The chess'<sup>593</sup>

9- ضا، فقه الرضا عليه السلام أعلم بربحك الله أن الله تبارك و تعالى قد نهى عن جميع القمار و أمر العباد بالاجتناب منها و سمأها رجساً فقال رجس من عمل الشيطان فاجتنبوه مثل اللعب بالشطرنج و النرد و غيرها من القمار و النرد أشد من الشطرنج

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'May Allah<sup>-azwj</sup> have Mercy on you! Know that Allah<sup>-azwj</sup> Blessed and Exalted has Prohibited from entirety of the gambling, and has Commanded the servants with keeping away from these, and has Named these are filth. He<sup>-azwj</sup> Said: '**filth from the deeds of the Satan, therefore keep aside from it, [5:90]** – like playing the chess, and the dice and other such from the gambling; and the dice is eviler than the chess''.

فَأَمَّا الشَّطْرُنْجُ فَإِنَّ اتِّخَاذَهَا كُفْرٌ بِاللَّهِ الْعَظِيمِ وَ اللَّعِبُ بِهَا شِرْكٌ وَ تَفْلَاحُهَا كَبِيرَةٌ مُؤَبِقَةٌ وَ السَّلَامُ عَلَى اللَّاهِي بِهَا كُفْرٌ وَ مُقْلَبُهَا كَالنَّاطِرِ إِلَى فَرْجِ أُمِّهِ

As for the chess, taking it is committing Kufr with Allah<sup>-azwj</sup> the Magnificent, and the playing with it is Shirk, and turning it is a major destructive sin, and greeting upon the one playing with it is Kufr, and turning it (its pieces) is like looking at the private part of his mother.

<sup>592</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 7

<sup>593</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 8

وَاللَّاعِبُ بِالرَّدِّ كَمَثَلِ الَّذِي يَأْكُلُ لَحْمَ الْخِنْزِيرِ وَ مَثَلُ الَّذِي يَلْعَبُ بِهَا مِنْ غَيْرِ قِمَارٍ مَثَلُ الَّذِي يَصْبُغُ يَدَهُ فِي الدَّمِ وَ لَحْمِ الْخِنْزِيرِ وَ مَثَلُ الَّذِي يَلْعَبُ فِي شَيْءٍ مِنْ هَذِهِ الْأَشْيَاءِ كَمَثَلِ الَّذِي مُصِرٌّ عَلَى الْفَرْجِ الْحَرَامِ

And the player with the dice is like an example of the one who eats the pig meat, and an example of the one playing with it without gambling (with it) is an example of the one dyes his hand in the blood and meat of the pig; and an example of the one playing in anything from these thing, is like an example of the one who is persistent upon the forbidden private parts.

وَ اتَّقِ اللَّعِبَ بِالْمُخَوَاتِيمِ وَ الْأَرْبَعَةَ عَشَرَ وَ كُلَّ قِمَارٍ حَتَّى لَعِبَ الصَّبِيَّانِ بِالْجُوزِ وَ اللَّوْزِ وَ الْكِعَابِ

And fear playing with the rings and the fourteen (games), and every gambling, even the children playing with the walnuts and almonds, and the cubes.

وَ إِيَّاكَ وَ الصَّرِيَّةَ بِالصَّوْلِحَانِ فَإِنَّ الشَّيْطَانَ يَرْتَضُ مَعَكَ وَ الْمَلَائِكَةُ تَنْفُرُ عَنْكَ وَ مَنْ عَثَرَ دَابَّتَهُ فَمَاتَ دَخَلَ النَّارَ.

And beware of striking with the sceptre, for the Satan<sup>la</sup> dances with you and the Angels flee from you; and the one whose animal stumbles (while he is playing with the sceptre), so he dies, will enter the Fire”.<sup>594</sup>

10- شي، تفسير العياشي عن أسباط بن سالم قال: سألت أبا عبد الله ع عن قول الله تعالى يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ قَالَ هُوَ الْقِمَارِ.

Tafseer Al Ayyashi – from Asbaat Bin Salim who said,

‘I asked Abu Abdullah<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: ***O you who believe! Do not devour your property among yourselves by the falsehood [4:29].*** He<sup>asws</sup> said: ‘It is the gambling’”.<sup>595</sup>

11- شي، تفسير العياشي عن محمد بن علي عن أبي عبد الله ع في قول الله يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ قَالَ هِيَ عَنِ الْقِمَارِ وَ كَانَتْ قُرَيْشٌ تُقَامِرُ الرَّجُلَ بِأَهْلِهِ وَ مَالِهِ فَنَهَاَهُمُ اللَّهُ عَنْ ذَلِكَ.

Tafseer Al Ayyashir – from Muhammad Bin Ali,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: ***O you who believe! Do not devour your property among yourselves by the falsehood [4:29].*** He<sup>asws</sup> said: ‘He<sup>azwj</sup> Prohibited from the gambling, and it so happened that the Qureshi man would gamble with his wife and his wealth, so Allah<sup>azwj</sup> Prohibited them from that’”.<sup>596</sup>

12- شي، تفسير العياشي عن زياد بن عبد الله قال: سألت أبا عبد الله ع عن قول الله وَ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ قَالَ كَانَتْ قُرَيْشٌ تُقَامِرُ الرَّجُلَ فِي أَهْلِهِ وَ مَالِهِ فَنَهَاَهُمُ اللَّهُ.

Tafseer Al Ayyashi – from Ziyad Bin Abdullah who said,

<sup>594</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 9

<sup>595</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 10

<sup>596</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 11

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **O you who believe! Do not devour your property among yourselves by the falsehood [4:29]**. He<sup>-asws</sup> said: 'The Qureshi man used to gamble regarding his wife and his wealth, so Allah<sup>-azwj</sup> Prohibited them''<sup>.597</sup>

13- سر، السرائر من جامع الترنطبي عن أبي بصير عن أبي عبد الله ع قال: بيع الشطرنج حرام وأكل ثمنه سُحْتٌ وَ اتِّخَاذُهَا كُفْرٌ وَ اللَّعِبُ بِهَا شِرْكٌ وَ السَّلَامُ عَلَى اللَّهِ بِهَا مَعْصِيَةٌ وَ كِبِيرَةٌ مُؤَبَّقَةٌ وَ الْحَائِضُ يَدُهُ فِيهَا كَالْحَائِضِ يَدُهُ فِي لَحْمِ الْحِنْزِيرِ لَا صَلَاةَ لَهُ حَتَّى يَغْسِلَ يَدَهُ كَمَا يَغْسِلُهَا مِنْ مَسِّ لَحْمِ الْحِنْزِيرِ

(The book) 'Al Saraair' – from 'Jamie' of Al Bazanty, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'The selling of chess of forbidden, and consuming its price is an ill-gotten gain, and taking it is Kufr, and the playing with it is Shirk, and the greeting unto the one playing with it is a calamity and a destructive major sin, and the one who immerses his hand into it is like the one immersing his hand in the pig meat. There is no Salat for him until he washes his hand just as he would wash it from touching the pig meat.

وَ النَّاطِرُ إِلَيْهَا كَالنَّاطِرِ فِي فَرْجِ أُمِّهِ وَ اللَّاهِي بِهَا وَ النَّاطِرُ إِلَيْهَا فِي حَالٍ مَا يُلْهَى بِهَا وَ السَّلَامُ عَلَى اللَّهِ بِهَا فِي حَالَتِهِ تَلْكَ فِي الْإِثْمِ سَوَاءٌ وَ مَنْ جَلَسَ عَلَى اللَّعِبِ بِهَا فَقَدْ تَبَوَّأَ مَقْعَدَهُ فِي النَّارِ وَ كَانَ عَيْشُهُ ذَلِكَ حَسْرَةً عَلَيْهِ فِي الْقِيَامَةِ

And the beholder to it is like the looker into private part of his mother, and the player with it and the looker at it are in a state of what one would be distracted by (from Zikr of Allah<sup>-azwj</sup>), and the greeting unto the one playing with it during that state of his are same in the sin; and the one sits upon the playing with it, so he has assumed his seat in the Fire, and that life would be a regret upon him in the Qiyamah.

وَ إِتَاكَ وَ مُجَالَسَةَ اللَّهِ الْمَعْرُورِ يَلْعَبُهَا فَإِنَّهُ مِنَ الْمَجَالِسِ الَّتِي بَاءَ أَهْلُهَا بِسَخَطِ مِنَ اللَّهِ يَتَوَقَّعُونَهُ فِي كُلِّ سَاعَةٍ فَبِعُثْمَكَ مَعَهُمْ.

And beware of sitting the player proud with his play, for it is from the sitting which its people are incurring Wrath from Allah<sup>-azwj</sup>. You should anticipate it during every moment for it will generalise you with them''<sup>.598</sup>

14- شي، تفسير العياشي عن السكوتي عن جعفر عن أبيه ع أنه كان ينهى عن الخمر الذي يحويه الصبيان من القمار أن يؤكل وقال هو السُّحْتُ.

Tafseer Al Ayyashi – from Al Sakuny,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father having forbidden from eating the walnuts which the children had obtained from the gambling, and said: 'It is the ill-gotten gain''<sup>.599</sup>

15- شي، تفسير العياشي عن أبي الحسن الرضا ع قال يقول ع الميسر هو القمار.

Tafseer Al Ayyashi –

<sup>597</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 12

<sup>598</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 13

<sup>599</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 14

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said: ‘The game of chance is the gambling’’.<sup>600</sup>

16- شي، تفسير العياشي عن أبي الحسن الرضا ع قال سمعته يقول ع إن الشطرنج و النرد و أربع عشرة و كل ما قومر عليه منها فهو ميسر.

Tafseer Al Ayyashi –

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘The chess, and the dice, and fourteen (a game), and all what is gambled upon from these, it is game of chance’’.<sup>601</sup>

17- شي، تفسير العياشي عن عبد الله بن جندب عمّن أخبره عن أبي عبد الله ع قال: الشطرنج ميسر و النرد ميسر.

Tafseer Al Ayyashi – from Abdullah Bin Jundab, from the one who informed him,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The chess is a game of change and the dice is a game of chance’’.<sup>602</sup>

18- شي، تفسير العياشي عن إسماعيل الجعفي عن أبي جعفر ع قال: الشطرنج و النرد ميسر.

Tafseer Al Ayyashi – from Ismail Al Jufy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The chess and the dice are games of chance’’.<sup>603</sup>

19- شي، تفسير العياشي عن ياسر الخادم عن الرضا ع قال: سألته عن الميسر قال الثقل من كل شيء.

Tafseer Al Ayyashi – from Yasir Al Khadim,

‘From Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the games of chance. He<sup>-asws</sup> said: ‘The heavy from all things’’.<sup>604</sup>

قال الحسين و الثقل ما يخرج بين المتراهنين من الدراهم و غيره.

Al-Husayn said, ‘And the ‘heavy’ is what emerges between the two betters, from the Dirhams and other such’’.<sup>605</sup>

20- شي، تفسير العياشي عن هشام عن الثقة رفعه عن أبي عبد الله ع أنه قيل له روي عنكم أن الحمر و الميسر و الأنصاب و الأزلام رجال

Tafseer Al Ayyashi – from Hisham, from the trusted ones, raising it,

<sup>600</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 15

<sup>601</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 16

<sup>602</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 17

<sup>603</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 18

<sup>604</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 19 a

<sup>605</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 19 b

‘From Abu Abdullah<sup>-asws</sup>, it was said to him<sup>-asws</sup>, ‘It is reported from you<sup>-asws</sup> that the wine, and the game of chance, and the altars set up, and the (divining) arrows, are (references to men’.

فَقَالَ مَا كَانَ اللَّهُ لِيُخَاطَبَ خَلْقَهُ بِمَا لَا يَعْقِلُونَ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> would not Address His<sup>-azwj</sup> creatures with what they cannot understand’.<sup>606</sup>

21- شي، تفسير العياشي عن حمادويه عن يعقوب بن يزيد عن بعض أصحابنا قال: سألت أبا عبد الله ع عن اللعب بالشطرنج فقال الشطرنج من الباطل.

Tafseer Al Ayyashi – from Hamdawiya, from Yaqoub Bin Yazeed, from one of our companios who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the playing with chess. He<sup>-asws</sup> said: ‘The chess is from the falsehoods’.<sup>607</sup>

22- كش، رجال الكشي عن محمد بن غالب عن محمد بن الوليد الحزاز عن ابن بكير عن عبد الواحد بن المختار قال: سألت أبا عبد الله ع عن الشطرنج فقال إن عبد الواحد لفي شغل عن اللعب

(The book) ‘Rijaal’ of Al Kashi – from Muhammad Bin Ghalib, from Muhammad Bin Al Waleed, from Ibn Bukeyr, from Abdul Wahid Bin Al Mukhtar who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the chess. He<sup>-asws</sup> said, ‘(You) Abdul Wahid are too busy from the playing of games’.

قال ابن بكير عبد الواحد ما كان عندي يذكر اللعب حتى يسأل عنه أبا عبد الله ع.

Ibn Bukeyr Abdul Wahid said, ‘There was no mention of the playful games in my presence until Abu Abdullah<sup>-asws</sup> was asked about it’.<sup>608</sup>

23- جمع، جامع الأخبار روى عبد الله بن مسعود أن النبي ص مر بمؤم يلعبون بالشطرنج قال ما هذه التماثيل التي أنتم لها عاكفون.

(The book) ‘Jamie Al Akhbar’ – It is reported by Abdullah Bin Masoud,

‘The Prophet<sup>-saww</sup> pass by a group playing chess. He<sup>-saww</sup> said: **“What are these statues which you are devoted to?” [21:52]**’.<sup>609</sup>

و قال النبي ص من لعب بالنرد فقد عصى.

And the Prophet<sup>-saww</sup> said ‘One who plays with the dice, so he has disobeyed (Allah<sup>-azwj)</sup>’.<sup>610</sup>

و قال ص من لعب بالإسترنق يعني الشطرنج و الناظر إليه كأكيل لحم الخنزير.

<sup>606</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 20

<sup>607</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 21

<sup>608</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 22

<sup>609</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 a

<sup>610</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 b

And he<sup>-saww</sup> said: ‘One who plays with ‘Al-Istarnak’, meaning the chess, and the beholder to it, is like the eater of the pig meat’.<sup>611</sup>

و فِي خَيْرِ آخِرِ النَّاطِرِ إِلَيْهِ كَالنَّاطِرِ إِلَى فَوْحِ أُمِّهِ.

And in another Hadeeth: ‘The beholder to it is like the one looking at the private part of his mother’.<sup>612</sup>

و قَالَ ص وَ إِبَائِكُمْ وَ هَاتَيْنِ الْكَعْبَتَيْنِ الْمُسُومَتَيْنِ فَإِهُمَا مِنْ مَيْسِرِ الْعَجَمِ.

And he<sup>-saww</sup> said: ‘And beware of these two dice (and chess) – these two are from the gambling (activities) of the Persians’.<sup>613</sup>

و رَوَى لَنَا عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدِ مَوْسَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ قَالَ سَمِعْنَا الرِّضَا ع يَقُولُ لَمَّا حُمِلَ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِلَى الشَّامِ أَمَرَ يَزِيدُ بْنُ مُعَاوِيَةَ لَعَنَهُ اللَّهُ فَوُضِعَ وَ نُصِبَ عَلَيْهِ مَائِدَةٌ فَأَقْبَلَ هُوَ وَ أَصْحَابُهُ يَأْكُلُونَ وَ يَشْرَبُونَ الْفُقَّاعَ

And it is reported to us by Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan who said,

‘We heard Al-Reza<sup>-asws</sup> saying: ‘When the head of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was carried to Syria, Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, ordered, so it was placed and a meal was set up for him<sup>-la</sup>. He<sup>-la</sup> and his<sup>-la</sup> companions were eating and drinking ‘Al-Fuqa’a’ (wine - intoxicating drink).

فَلَمَّا فَرَعُوا أَمَرَ بِالرَّأْسِ فَوُضِعَ فِي طَسْتٍ تَحْتَ سَرِيرِهِ وَ بُسِطَ عَلَيْهِ رُفْعَةُ الشِّطْرُنْجِ وَ جَلَسَ يَزِيدُ لَعَنَهُ اللَّهُ يَلْعَبُ بِالشِّطْرُنْجِ

When they<sup>-la</sup> were free, he<sup>-la</sup> ordered with the (Holy) head, so it was placed in a tray beneath his<sup>-la</sup> throne, and the chess board was extended to him<sup>-la</sup>, and Yazeed<sup>-la</sup> sat playing chess.

فَيَذْكُرُ الْحُسَيْنَ وَ أَبَاهُ وَ جَدَّهُ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِمْ وَ يَسْتَهْزِئُ بِذِكْرِهِمْ

He<sup>-la</sup> mentioned Al-Husayn<sup>-asws</sup>, and his<sup>-asws</sup> father<sup>-asws</sup>, and his<sup>-asws</sup> grandfather<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon them<sup>-asws</sup>, and he<sup>-la</sup> mocked with their<sup>-asws</sup> mention.

فَمَتَى فَمَرَّ صَاحِبُهُ تَنَاوَلَ الْفُقَّاعَ فَشَرِبَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ صَبَّ فَضْلَهُ عَلَى مَا يَلِي الطَّسْتِ مِنَ الْأَرْضِ

When his<sup>-la</sup> companions (overcame him<sup>-la</sup>) in gambling, he<sup>-la</sup> took ‘Al-Fuqa’a’ (wine) and drank it three times. Then he<sup>-la</sup> poured its surplus upon the ground next to the tray.

فَمَنْ كَانَ مِنْ شَيْعَتِنَا فَلْيَتَوَرَّعْ عَن شُرْبِ الْفُقَّاعِ وَ اللَّعِبِ بِالشِّطْرُنْجِ فَلْيَذْكُرِ الْحُسَيْنَ ع وَ لْيَلْعَنُ يَزِيدَ وَ آلَ زَيْدٍ يَحْجُو اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ ذُنُوبَهُ وَ لَوْ كَانَتْ كَعَدَدِ النُّجُومِ.

Thus, the one who were to be from our<sup>-asws</sup> Shias, let him abstain from drinking ‘Al-Fuqa’a’ (wine), and playing the chess. Let him remember Al-Husayn<sup>-asws</sup> and let him curse Yazeed<sup>-la</sup>,

<sup>611</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 c

<sup>612</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 d

<sup>613</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 e

and family<sup>la</sup> of Ziyad. Allah<sup>azwj</sup> Mighty and Majestic Will Delete his sins due to that, and even if these were to be like the number of stars”.<sup>614</sup>

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَعِبَ بِالْتَّرْدَشِيِّرِ فَكَأَنَّمَا صَبَّغَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ.

And the Prophet<sup>saww</sup> said: ‘One who plays with ‘Al-Nardasheyr’ (dice), it is as if he has dyed his hand in pig meat and its blood’”.<sup>615</sup>

<sup>614</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 f

<sup>615</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 98 H 23 g



## CHAPTER 99 – THE SINGING

الآيات

## The Verses –

الحج فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

(Surah) Al Hajj: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**

لقمان وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

(Surah) Luqman<sup>as</sup>: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6].**

1- فس، تفسير القمي قَالَ رَسُولُ اللَّهِ ص إِنَّهُ سَيَكُونُ قَوْمٌ يَبْتَئُونَ وَ هُمْ عَلَى اللَّهْوِ وَ شَرِبِ الْحُمْرِ وَ الْعِنَاءِ فَبَيْنَا هُمْ كَذَلِكَ إِذْ مَسَّحُوا مِنْ لَبَتِهِمْ وَ أَصْبَحُوا قِرَدَةً وَ خَنَازِيرَ.

Tafseer Al Qummi –

‘Rasool-Allah<sup>saww</sup> said: ‘There shall come into being a people who will be spending nights while they would be upon the playing (amusements), and drinking the wine, and the singing. While they would be like that when they would be morphed from their night, and they will come to the morning as monkeys and pigs’.<sup>616</sup>

2- فس، تفسير القمي وَ الَّذِينَ هُمْ عَنِ اللَّعْنِ مُعْرِضُونَ يَعْنِي عَنِ الْعِنَاءِ وَ الْمَلَاهِي.

Tafseer Al Qummi – (opinion)<sup>617</sup>

3- فس، تفسير القمي وَ الَّذِينَ لَا يَتَّخِذُونَ الزُّورَ قَالِ الْعِنَاءُ وَ مَجَالِسِ اللَّعْنِ.

Tafseer Al Qummi – (opinion)<sup>618</sup>

4- فس، تفسير القمي وَ إِذَا سَمِعُوا اللَّعْنَ أَعْرَضُوا عَنْهُ قَالَ اللَّعْنُ الْكُذِبُ وَ اللَّهْوُ وَ الْعِنَاءُ.

Tafseer Al Qummi – (opinion)<sup>619</sup>

<sup>616</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 1

<sup>617</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 2

<sup>618</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 3

<sup>619</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 4

5- فس، تفسير القمي وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ قَالَ الْغِنَاءُ وَ شُرْبُ الْخَمْرِ وَ جَمِيعُ الْمَلَاحِي.

Tafseer Al Qummi – (opinion)<sup>620</sup>

6- فس، تفسير القمي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ لِي إِيَّيْ أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ اسْتَحْيِي مِنْهُ

Tafseer Al Qummi – from his father, from Ibn Abu Najran, from Aasim Bin Humeyd who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! I want to ask you<sup>-asws</sup> about something I am embarrassed from’.

قَالَ سَلْ

He<sup>-asws</sup> said: ‘Ask!’

قُلْتُ فِي الْجَنَّةِ غِنَاءٌ

I said, ‘Is there singing in the Paradise?’

قَالَ إِنَّ فِي الْجَنَّةِ شَجْرًا يَأْمُرُ اللَّهُ رِيَّاخَهَا فَتَهْبُ فَتَضْرِبُ تِلْكَ الشَّجَرَةَ بِأَصْوَاتٍ لَمْ يَسْمَعْ الْخَلَائِقُ بِمِثْلِهَا حُسْنًا

He<sup>-asws</sup> said: ‘In there, Paradise there is a tree. Allah<sup>-azwj</sup> will Command its winds, so it will blow and strike that tree with such sounds the creatures would not have heard the likes of this excellence’.

ثُمَّ قَالَ هَذَا عِوَضٌ لِمَنْ تَرَكَ السَّمْعَ فِي الدُّنْيَا مِنْ مَخَافَةِ اللَّهِ الْخَبَرِ.

Then he<sup>-asws</sup> said: ‘This is in compensation for the one who neglects listening in the world from fear of Allah<sup>-azwj</sup>’ – the Hadeeth<sup>621</sup>.

7- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْغِنَاءُ يُورِثُ الْبِقَاقَ وَ يَعْتَقِبُ الْفَقْرَ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Al-Hassan Bin Haroub who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The singing inherits the hypocrisy and the poverty is the consequence’<sup>622</sup>.

<sup>620</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 5

<sup>621</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 6

<sup>622</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 7

8- ل، الخصال عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الشَّطْرُنْجِ وَ النَّزْدِ قَالَ لَا تَقْرُبُهُمَا

(The book) 'Al Khisaal' – from Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> was asked about the chess and the dice. He<sup>-asws</sup> said: 'Do not go near these two'.

قُلْتُ فَأَلْعِنَاءُ

I said, 'What about the singing?'

قَالَ لَا خَيْرَ فِيهِ لَا تَفْعَلُوا الْخَيْرَ.

He<sup>-asws</sup> said: 'There is no good in it. Do not do it!' – the Hadeeth"<sup>623</sup>

9- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُنَجِّمُ مَلْعُونٌ وَ الْكَاهِنُ مَلْعُونٌ وَ السَّاحِرُ مَلْعُونٌ وَ الْمُعْتَبِيُّ مَلْعُونٌ وَ مَنْ آوَاهَا وَ أَكَلَ كَسْبَهَا فَهُوَ مَلْعُونٌ الْخَيْرَ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al-Hassan Bin Ali Al Kufy, from Is'haq Bin Ibrahim, from Nasr Bin Qabous,

'From Abu Abdullah<sup>-asws</sup> having said: 'The astrologer is accursed, and the fortune-teller is accursed, and the sorcerer is accursed, and the singer is accursed, and the one who shelters them, and consumer of its earning, he is accursed' – the Hadeeth"<sup>624</sup>

10- ب، قرب الإسناد عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع جَعَلْتَ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوَالِيكَ عِنْدَهُ جَوَارٍ مُعْتَبِيَاتٍ قِيمَتُهُنَّ أَرْبَعَةَ عَشَرَ أَلْفَ دِينَارٍ وَ قَدْ جَعَلَ لَكَ ثُلُثَهَا

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al Bilad who said,

'I said to Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, 'May I be sacrificed for you<sup>-asws</sup>! A man from your friends has slave girls for him, singers. Their value is fourteen thousand Dinars, and he has made two-thirds of it to be for you<sup>-asws</sup>'.

فَقَالَ لَا حَاجَةَ لِي فِيهَا إِنَّ مَمَّنَ الْكَلْبِ وَ الْمُعْتَبِيَّةِ سُحْتٌ.

He<sup>-asws</sup> said: 'There is no need for me<sup>-asws</sup> regarding it. The price of the dog and the female singer are ill-gotten gains"<sup>625</sup>

11- ب، قرب الإسناد عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ الْعَبَّاسِيَّ أَخْبَرَنِي أَنَّكَ رَخَّصْتَ فِي السَّمَاعِ

<sup>623</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 8

<sup>624</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 9

<sup>625</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 10

(The book) 'Qurb Al Asnaad' – from Al Rayyan Bin Al Salt who said,

'I said to Al-Reza<sup>-asws</sup>, 'Al-Abbasy informed me that you<sup>-asws</sup> have allowed regarding the listening (to songs)?'

فَقَالَ كَذَبَ الرَّيْدِيُّ مَا هَكَذَا كَانَ إِنَّمَا سَأَلَنِي عَنْ سَمَاعِ الْعِنَاءِ فَأَعْلَمْتُهُ أَنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَسَأَلَهُ عَنْ سَمَاعِ الْعِنَاءِ فَقَالَ لَهُ أَحْيِرْنِي إِذَا جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَيْنَ الْحَقِّ وَ الْبَاطِلِ مَعَ أَيِّهِمَا يَكُونُ الْعِنَاءُ فَقَالَ الرَّجُلُ مَعَ الْبَاطِلِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع حَسْبُكَ فَقَدْ حَكَمْتَ عَلَيَّ نَفْسِكَ فَهَكَذَا كَانَ قَوْلِي لَهُ.

He<sup>-asws</sup> said: 'The atheist is lying! It is not like this. But rather, he had asked me<sup>-asws</sup> about listening to the songs, so I<sup>-asws</sup> let him know that a man had come to Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. He asked him<sup>-asws</sup> about listening to the songs. He<sup>-asws</sup> said to him: 'Inform me! When Allah<sup>-azwj</sup> Blessed and Exalted Gathers between the truth and the falsehood, with which of the two would the songs be?' The man said, 'With the falsehood'. Abu Ja'far<sup>-asws</sup> said to him: 'It suffices you, for you have judged against yourself'. That is how my<sup>-asws</sup> word had been to him".<sup>626</sup>

12- ل، الخصال عَنْ مَا جِيلَوِيَهُ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الثَّمَالِيِّ عَنْ ثَوْرِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَثْرَةُ الْإِسْتِمَاعِ إِلَى الْعِنَاءِ تُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' – from Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Ziyad Al Basry, from Abdullah Bin Abdul Rahman, from Al Sumali, from Sowr Bin Saeed, from his father,

'From Amir Al-Momineen<sup>-asws</sup> who said, 'Frequently listening to the songs inherits the poverty".<sup>627</sup>

13- ل، الخصال الْأَرْبَعِمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْعِنَاءُ نَوْحٌ إِبْلِيسَ عَلَى الْجَنَّةِ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen<sup>-asws</sup> said: 'The singing is a lamentation of Iblees<sup>-la</sup> upon the Paradise".<sup>628</sup>

14- ن، عيون أخبار الرضا عليه السلام عَنِ الْمُقَدَّادِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: سَأَلْتُ الرِّضَا ع يَوْمًا بِخُرَاسَانَ فَقُلْتُ يَا سَيِّدِي إِنَّ هِشَامَ بْنَ إِبْرَاهِيمَ الْعَبَّاسِيَّ حَكَى عَنْكَ أَنَّكَ رَخَّصْتَ لَهُ فِي اسْتِمَاعِ الْعِنَاءِ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – from Al Hamdani, from Ali Bin Ibrahim, from Al Rayyan Bin Al Salt who said,

'I asked Al-Reza<sup>-asws</sup> one day, at Khurasan. I said, 'O my Master<sup>-asws</sup>! Hisham Bin Ibrahim Al-Abbasy narrated from you<sup>-asws</sup> that you have allowed to him in listening to the songs!'

<sup>626</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 11

<sup>627</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 12

<sup>628</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 13

فَقَالَ كَذَبَ الرَّنْدِيقِيُّ إِذَا سَأَلْتَنِي عَنْ ذَلِكَ فَقُلْتُ لَهُ إِنَّ رَجُلًا سَأَلَ أَبَا جَعْفَرٍ عَنِ ذَلِكَ فَقَالَ أَبُو جَعْفَرٍ ع إِذَا مَيَّرَ اللَّهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ فَأَيْنَ يَكُونُ الْعِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع قَدْ قَضَيْتَ.

He<sup>-asws</sup> said: ‘The atheist is lying! But rather he had asked me<sup>-asws</sup> about that, so I<sup>-asws</sup> said to him: ‘A man asked Abu Ja’far<sup>-asws</sup> about that. Abu Ja’far<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Distinguishes between the truth and the Falsehood, in which would be the songs?’ He said, ‘With the falsehood’. Abu Ja’far<sup>-asws</sup> said to him: ‘You have judged’’.<sup>629</sup>

15- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَخَافُ عَلَيْكُمْ اسْتِحْفَافًا بِالْأَيِّمِ وَالْبَيْعِ الْحُكْمِ وَ قَطِيعَةَ الرَّحِمِ وَأَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيرَ وَ تَقْدِمُونَ أَحَدَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup> am fearing upon you all taking lightly with the religion, and selling the judgments, and cutting the kinship, and you taking the Quran as a flute, and you forwarding one of you and (although) he isn’t your best in the religion’’.<sup>630</sup>

16- ن، عيون أخبار الرضا عليه السلام عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَخَافُ عَلَيْكُمْ اسْتِحْفَافًا بِالْأَيِّمِ وَالْبَيْعِ الْحُكْمِ وَ قَطِيعَةَ الرَّحِمِ وَأَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيرَ وَ تَقْدِمُونَ أَحَدَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

(The book) ‘Uyoub Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad Al Kindy, from Muhammad Bin Abu Ammar, and he was well known with the listening (to songs) and drinking Al Nabeez. He said,

‘I asked Al-Reza<sup>-asws</sup> about the listening (to songs). He<sup>-asws</sup> said: ‘For people of Al-Hijaz there is a view regarding it, and it is in the realm of the falsehood and the amusement. Have you not heard Allah<sup>-azwj</sup> Mighty and Majestic Saying: **‘And those who are not witnessing the falsities, and when they pass by the vanities, they pass by nobly [25:72]’**.<sup>631</sup>

17- ما، الأماالي للشيخ الطوسي عن الفخام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَخَافُ عَلَيْكُمْ اسْتِحْفَافًا بِالْأَيِّمِ وَالْبَيْعِ الْحُكْمِ وَ قَطِيعَةَ الرَّحِمِ وَأَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيرَ وَ تَقْدِمُونَ أَحَدَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> regarding Words of the Exalted: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. He<sup>-asws</sup> said: ‘The ‘uncleanness’ is the chess, and ‘the false words’ is the singing’’.<sup>632</sup>

<sup>629</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 14

<sup>630</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 15

<sup>631</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 16

<sup>632</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 17

18- ما، الأماالي للشيخ الطوسي عن ابن بusrان عن إسماعيل بن محمد الصفار عن محمد بن إبراهيم بن عبد الحميد عن علي بن بخر عن قتادة بن الفضل عن هشام بن الغار عن أبيه عن جدّه ربيعة قال سمعت رسول الله ص يقول يكون في أمّتي الحسف و المسخ و القذف

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ibn Busran, from Ismail Bin Muhammad Al Saffar, from Muhammad Bin Ibrahim Bin Abdul Hameed, from Ali Bin Bahr, from Qatadah Bin Al Fazl, from Hisham Bin Al Ghaar, from his father, from his grandfather Rabie who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'There shall happen in my<sup>-saww</sup> community, the submergence, and the morphing, and the eruptions (from the ground)'

قَالَ قُلْنَا يَا رَسُولَ اللَّهِ بِمِ

He (the narrator) said, 'We said, 'O Rasool-Allah<sup>-saww</sup>! Due to what?'

قَالَ بِاتِّخَاذِهِمُ الْقَيْنَاتِ وَ شُرْبِهِمُ الْخُمُورِ.

He<sup>-saww</sup> said: 'Due to their having taken the singers and their drinking the wines'<sup>633</sup>

19- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن يزيد عن إبراهيم عن أبي يوسف عن أبي بكر الحضرمي عن أحدهما ع قال: الغناء عش الغفاق و الشراب مفتاح كل شر و مدمر الخمر كعابد و تن مكذب بكتاب الله لؤ صدق كتاب الله حرام حرام الله.

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibrahim, from Abu Yusuf, from Abu Bakr Al Hazramy,

'From one of the two (5<sup>th</sup> or 5<sup>th</sup> Imam<sup>-asws</sup>) having said: 'The songs grow the hypocrisy, and the drink (wine) is a key of all evil, and the habitual of wine is like an idol worshipper, a believer of the Book of Allah<sup>-azwj</sup>. Had he ratified it, he would have prohibited whatever Allah<sup>-azwj</sup> has Prohibited'<sup>634</sup>

20- مع، معاني الأخبار عن المظفر العلوي عن ابن العياشي عن أبيه عن الحسين بن إشكيب عن محمد بن السري عن الحسين بن سعيد عن ابن أبي عمير عن البطائني عن عبد الأعلى قال: سألت جعفر بن محمد ع عن قول الله عز و جل فاجتنبوا الرجس من الأوثان و اجتنبوا قول الزور قال الرجس من الأوثان الشطرنج و قول الزور الغناء

(The book) 'Ma'any Al Akhbaar' – from Al Muzaffar, from Ibn Al Ayyashi, from his father, from Al-Husayn Bin Ishkeyb, from Muhammad Bin Al Sary, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al Batainey, from Abdul A'ala who siakd,

'I asked Ja'far Bin Muhammad<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. He<sup>-asws</sup> said: 'The 'uncleanness' is from the idols, the chess, and 'the false words' is the songs'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ قَالَ مِنْهُ الْغِنَاءُ.

<sup>633</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 18

<sup>634</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 19

I said, 'Words of Mighty and Majestic: **And from the people there is one who buys amusing discourse [31:6]**. He<sup>-asws</sup> said: 'From it is the singing''<sup>635</sup>

21- مع، معاني الأخبار عن أبيه عن سعد بن ابن عيسى عن محمد بن يحيى الخزاز عن حماد بن عثمان عن أبي عبد الله ع قال: سألتُهُ عن قول الرور قَالَ مِنْهُ قَوْلُ الرَّجُلِ لِلَّذِي يُعْتَبِي أَحْسَنَتْ.

(The book) 'Ma'any Al Akhbaar' – from his father, from Sa'ad, from Ibn Isa, from Muhammad Bin Yahya Al Khazaz, from Hammad Bin Usman,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about **the false words [22:30]**. He<sup>-asws</sup> said: 'From it are words of the man to the one who sings, 'Excellent!''<sup>636</sup>

22- سن، المحاسن عن أبيه عن عبد الله بن الفضل الهاشمي عن أبيه عن بعض مشيخته عن أبي عبد الله ع قال: أَمَا يَسْتَحْيِي أَحَدُكُمْ أَنْ يُعْتَبِي عَلَى دَابَّتِهِ وَ هِيَ تُسَبِّحُ.

(The book) 'Al Mahasin' – from his father, from Abdullah Bin Al Fazl Al Hashmy, from his father, from one of his elders,

'From Abu Abdullah<sup>-asws</sup> having said: 'Isn't one of you ashamed from singing upon his animal while it is glorifying (Allah<sup>-azwj</sup>)?'<sup>637</sup>

23- ضا، فقه الرضا عليه السلام كَسَبُ الْمُعْتَبِيَةِ حَرَامٌ وَ اعْلَمَنَّ أَنَّ الْعِنَاءَ بِمَا قَدْ وَعَدَ اللَّهُ عَلَيْهِ النَّارَ فِي قَوْلِهِ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِضِلِّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّخِذُهَا هُزُوًّا أَوْلَيْكَ هُمْ عَذَابٌ مُهِينٌ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'The earnings of the female (all) singers are Prohibited, and know that the singing is from what Allah<sup>-azwj</sup> has Threatened the Fire upon, in His<sup>-azwj</sup> Words: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]**'<sup>638</sup>

وَ قَدْ يُرَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ بَعْضُ أَصْحَابِهِ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي جِيرَانًا وَ هُمْ جَوَارٍ مُعْتَبِيَاتٍ يَتَعَنَّيْنَ وَ يَضْرِبْنَ بِالْعُودِ فَرَبَّمَا دَخَلْتُ الْحَلَاءَ فَأُطِيلُ الْجُلُوسَ اسْتِمَاعًا مَعِي هُنَّ

And it has been reported from Abu Abdullah<sup>-asws</sup>, one of his<sup>-asws</sup> companions asked him<sup>-asws</sup>. He said, 'May I be sacrificed for you<sup>-asws</sup>! There are neighbours of mine and there are slave girls for them, singers. They sing and beat the sticks (drum). Sometimes I enter the toilet and prolong the sitting for my listening to them'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَفْعَلْ

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> said: 'Don't do it!'

<sup>635</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 20

<sup>636</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 21

<sup>637</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 22

<sup>638</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 23 a

فَقَالَ الرَّجُلُ وَاللَّهِ وَمَا هُوَ شَيْءٌ آتَيْهِ بِرِجْلِي إِنَّمَا هُوَ أَسْمَعُ بِأُذُنِي

The man said, 'By Allah<sup>-azwj</sup>, and it is not something I go to with my legs. But rather it is heard by my ears!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بِاللَّهِ أَنْتَ مَا سَمِعْتَ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى إِنَّ السَّمْعَ وَالبَصَرَ وَالفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُلاً

Abu Abdullah<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! You, have you not heard Words of Allah<sup>-azwj</sup> Blessed and Exalted: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]?**

وَ أَرَوِي فِي تَفْسِيرِ هَذَا الآيَةِ أَنَّهُ يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ وَ البَصَرُ عَمَّا نَظَرَ وَ القَلْبُ عَمَّا عَقَدَ عَلَيْهِ

And it is reported in interpretation of this Verse, 'The ears would be question about what it heard, and the eyes about what it saw, and the heart about what it had believed upon'.

فَقَالَ الرَّجُلُ كَأَنِّي لَمْ أَسْمَعْ بِهَذِهِ الآيَةِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ عَجْمِيَّ وَ عَرَبِيَّ لَا جَزَمَ أَنِّي قَدْ نَرَكْتُهَا وَ إِنِّي أَسْتَغْفِرُ اللَّهَ

The man said, 'It is as if I have not heard this Verse being in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, from a Persian and an Arab. There is no doubt I had neglected it, and I seek Forgiveness of Allah<sup>-azwj</sup>'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع اذْهَبْ فَأَعْتَسِلْ وَ صَلِّ مَا بَدَا لَكَ فَلَمَّذْ كُنْتَ مُقِيمًا عَلَى أَمْرٍ عَظِيمٍ مَا كَانَ أَسْوَأَ خَالَكَ لَوْ كُنْتَ مِتَّ عَلَى هَذَا اسْتَغْفِرِ اللَّهَ وَ اسْأَلِ اللَّهَ التَّوْبَةَ مِنْ كُلِّ مَا يَكْرَهُ فَإِنَّهُ لَا يَكْرَهُ إِلَّا المُسِيحَ وَ المُسِيحَ دَعَا لِأَهْلِهِ فَإِنَّ لِكُلِّ قَبِيحٍ أَهْلًا.

Abu Abdullah<sup>-asws</sup> said: 'Go, wash and pray Salat, whatever comes to you, so you had stood upon a mighty matter. How evil would have been your state had you died upon this! Seek Forgiveness of Allah<sup>-azwj</sup> and ask for the repentance from all what He<sup>-azwj</sup> Dislikes, for He<sup>-azwj</sup> does not Dislike except the ugliness, and the ugliness, leave it for its people, for there are people for every ugliness".<sup>639</sup>

24- شي، تفسير العياشي عن أبي جعفر ع قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ يَا أَبِي أَنْتَ وَ أُمِّي إِنِّي أَذْخُلُ كَيْفَمَا لِي وَ لِي جِيرَانٌ وَ عِنْدَهُمْ جَوَارٍ يَتَعَنَّيْنَ وَ يَضْرِبْنَ بِالْعُودِ إِلَى آخِرِ الْحَبْرِ.

Tafseer Al Ayyashi –

'From Abu Ja'far<sup>-asws</sup> having said: 'I was with Abu Abdullah<sup>-asws</sup>. A Man said to him<sup>-asws</sup>, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>! I enter my toiler and there is a neighbour of mine, and with them are singing slave girls, and the strike the sticks (drum)' – up to end of the Hadeeth".<sup>640</sup>

25- شي، تفسير العياشي عن جابر عن النبي ص قال: كَانَ إِبْلِيسُ أَوَّلَ مَنْ نَاحَ وَ أَوَّلَ مَنْ تَعَنَّى وَ أَوَّلَ مَنْ حَدَا

<sup>639</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 23 b

<sup>640</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 24



Tafseer Al Ayyashi – From Jabir,

‘From the Prophet<sup>-saww</sup> having said: ‘Iblees<sup>-la</sup> was the first one to have lamented, and the first one to sing, and the first one to be alone’.

قَالَ لَمَّا أَكَلَ مِنَ الشَّجَرَةِ تَعَنَّى وَ لَمَّا أَهْبَطَ حَدَا بِهِ فَلَمَّا اسْتَقَرَّ عَلَى الْأَرْضِ نَاحَ فَادَّكَّرَ مَا فِي الْجَنَّةِ.

He<sup>-saww</sup> said: ‘When he<sup>-la</sup> ate from the tree, he<sup>-la</sup> sang, and when he<sup>-la</sup> came down there was loneliness with him<sup>-asws</sup>. When he<sup>-la</sup> settled upon the earth, he<sup>-la</sup> lamented remembering what was in the Paradise’.<sup>641</sup>

26- جمع، جامع الأخبار قَالَ النَّبِيُّ ص الْعِنَاءُ رُقْيَةُ الرِّبَا.

(The book) ‘Jamie Al Akhbaar’ –

‘The Prophet<sup>-saww</sup> said: ‘The singing is a ‘Ruqya’ (chanting) of the adultery’.<sup>642</sup>

27 وَ رَوَى أَبُو أُمَامَةَ عَنِ النَّبِيِّ ص قَالَ: مَا رَفَعَ أَحَدٌ صَوْتَهُ بِالْعِنَاءِ إِلَّا بَعَثَ اللَّهُ شَيْطَانَيْنِ عَلَى مَنْكَبَيْهِ يَضْرِبَانِ بِأَعْقَابِهِمَا عَلَى صَدْرِهِ حَتَّى يُمْسِكَ.

And it is reported by Abu Umama,

‘From the Prophet<sup>-saww</sup> having said: ‘No one raises his voice with the singing except Allah<sup>-azwj</sup> Dispatches two Satan<sup>-la</sup> to be upon his shoulders striking with their<sup>-la</sup> heels upon his chest until he withholds’.<sup>643</sup>

<sup>641</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 25

<sup>642</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 26

<sup>643</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 27

## CHAPTER 100 – THE MUSICAL INSTRUMENTS AND THE AMUSEMENTS

الآيات الجمعة و إذا رأوا نجارةً أو هواً انفضوا إليها و تركوك قائماً قل ما عند الله خيرٌ من اللهو و من التجارة و الله خيرُ الرازقين.

The Verses – (Surah) Al-Jumma: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: ‘Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11].**

1- لي، الأماالي للصدوق في مناهي النبي ص أنه نهى عن الكوبة و العزبة يعني الطبل و الطنبور و العود.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> forbade (the musical instruments) from the pebble drum, and ‘Al-Artabah’, meaning the drum, and the tambourine (duff with chinks), and the lute”<sup>.644</sup>

2- لي، الأماالي للصدوق عن أبيه عن سعد بن النهدي عن ابن محبوب عن أبي أيوب عن محمد بن مسلم عن أبي عبد الله ع قال قال رسول الله ص إن الله بعثني رحمة للعالمين و لأتحق المعازف و المزامير و أمور الجاهلية و أوثانها و أعلامها.

(The book) ‘Al Amaali’ of Al Sadouq – from his father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Sent me<sup>-saww</sup> as a Mercy for the worlds, and to obliterate the musical instruments, and the flutes, and matters of the pre-Islamic period, and its idols, and its divining arrows”<sup>.645</sup>

3- فس، تفسير القمي و أكملهم السمت قال السمت هو بين النلال و الزم و هو أن يؤجر الرجل نفسه على حمل المشكر و كسب الخبز و اتخاذ الملاهي فإجارته نفسه سلال و من جهة ما يتحمل و يعمل هو سمت.

Tafseer Al Qummi – (opinion)<sup>646</sup>

4- ب، قرب الإسناد عن أبي البخاري عن جعفر عن أبيه قال: أبي علي ع يرجل كسر طنبور رجل فقال تعدى.

(The book) ‘Qurb Al Asnaad’ – from Abu Al Bakhtari –

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> was brought a man whose mandolin a man had broken’. He<sup>-asws</sup> said: ‘A violation”<sup>.647</sup>

<sup>644</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 1

<sup>645</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 2

<sup>646</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 3

<sup>647</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 4

5- ل، الخصال عَنْ مَا جِلَوِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ السِّيَّارِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ السَّفَلَةِ فَقَالَ مَنْ يَشْرِبُ الْخُمْرَ وَ يَضْرِبُ بِالطُّبُورِ.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Sayyari raising it to,

'Abu Abdullah<sup>-asws</sup> was asked about the lowly person. He<sup>-asws</sup> said: 'One who drinks the wine and strikes the mandolin'.<sup>648</sup>

6- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص إِلَى عَلِيِّ ع ثَلَاثٌ يُفْسِدْنَ الْقَلْبَ اسْتِمَاعُ اللَّهْوِ وَ طَلْبُ الصَّيْدِ وَ إِتْيَانُ بَابِ السُّلْطَانِ.

(The book) 'Al Khisaal' –

'In a bequest by the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup>: 'Three (traits) harden the hear – listening to the amusements (songs), and seeking the prey (hunting), and coming to a door of the ruler'.<sup>649</sup>

7- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي جَبِيلَةَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ عَلِيُّ ع سِتَّةٌ لَا يَنْبَغِي أَنْ يُسَلَّمَ عَلَيْهِمُ الْيَهُودُ وَ النَّصَارَى وَ أَصْحَابُ التَّرْدِ وَ التَّطْرُنْجِ وَ أَصْحَابُ الْخُمْرِ وَ الْبُرْبُطِ وَ الطُّبُورِ وَ الْمُتَمَكِّهُونَ بِسَبِّ الْأُمَّهَاتِ وَ الشُّعْرَاءِ الْخَبَرِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Abu Jameela, from Ibn Tareyf, from Ibn Nubata who said,

'Ali<sup>-asws</sup> said: 'Six (persons), it is not befitting that one greets unto them – the Jew, and the Christian, and companions (players of the dice), and the chess, and the companions (drinkers) of wine, and the lute, and the mandolin, and the mocking with the mothers, and the poets' – the Hadeeth'.<sup>650</sup>

8- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ مَعْنَى هَدِيرِ الْحَمَامِ الرَّاعِيَّةِ فَقَالَ تَدْعُو عَلَى أَهْلِ الْمَعَارِفِ وَ الْقِيَانِ وَ الْمَرَامِيرِ وَ الْعِيدَانِ.

(The books) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Ilal Al-Sharaie' – 'The Syrian asked Amir Al-Momineen<sup>-asws</sup> about the meaning of cooing of the petrified pigeons. He<sup>-asws</sup> said: 'They are cooing upon people of the musical instruments, and the female singers, and the flutes, and the drumsticks'.<sup>651</sup>

9- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي يُوْبَ بْنِ نُوحٍ عَنْ رَبِيعِ بْنِ مُحَمَّدِ الْمُسْلَبِيِّ عَنْ عَبْدِ الْأَعْلَى عَنِ نَوْفٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: يَا نَوْفُ إِذَاكَ أَنْ تَكُونَ عَشَّاراً أَوْ شَاعِراً أَوْ شُرْطِيّاً أَوْ عَرِيفاً أَوْ صَاحِبَ عَرْطِيَّةٍ وَ هِيَ الطُّبُورُ أَوْ صَاحِبَ كُوَيْبَةٍ وَ هِيَ الطُّبْلُ

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Rabie Bin Muhammad Al Musly, from Abdul A'ala, from Nowf,

<sup>648</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 5

<sup>649</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 6

<sup>650</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 7

<sup>651</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 8

‘Amir Al-Momineen<sup>-asws</sup> having said: ‘O Nowf! Beware of becoming a tax collection, or a poet, or a policeman, or a corporal, or a companion of ‘Arbatah’, and it is the mandolin, or companion of Kowba, and it is the drum.

فَإِنَّ نَبِيَّ اللَّهِ صَ حَرَجَ ذَاتَ لَيْلَةٍ فَنظَرَ إِلَى السَّمَاءِ فَقَالَ أَمَا إِنَّهَا السَّاعَةُ الَّتِي لَا يُرَدُّ فِيهَا دَعْوَةٌ إِلَّا دَعْوَةُ عَرِيفٍ أَوْ دَعْوَةُ شَاعِرٍ أَوْ دَعْوَةُ عَاشِرٍ أَوْ شُرْطِيٍّ أَوْ صَاحِبِ كُوبَةٍ.

The Prophet<sup>-saww</sup> of Allah<sup>-saww</sup> came out one night and he<sup>-saww</sup> looked at the sky. He<sup>-saww</sup> said: ‘But, it is the time in which no supplication is rejected except supplication of a corporal, or supplication of a poet, or supplication of a tax collector, or a policeman, or companion of a drum’.<sup>652</sup>

10- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ أَبِي عَثْمَانَ عَنْ مُوسَى الْمَرْزُوقِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أُرْبَعٌ يُفْسِدُنَ الْقَلْبَ وَ يُبْنِنُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُبْنِتُ الْمَاءُ الشَّجَرَ اسْتِمَاعُ اللَّهْوِ وَ الْبَدَاءُ وَ إِتْيَانُ بَابِ السُّلْطَانِ وَ طَلَبُ الصَّيْدِ.

(The book) ‘Al Khisaal’ – from his father, from Ahmad Bin Idrees, from Al Ashary, from Ibn Abu Usman, from Musa Al Marouzy,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four (traits) harden the heart and grow the hypocrisy just as the water grows the tree – listening to the amusements (songs), and obscenities, and coming to a door of the rule, and seeking the prey (hunting)’.<sup>653</sup>

11- ضا، فقه الرضا عليه السلام نَرَوِي أَنَّهُ مَنْ أَتَى فِي بَيْتِهِ طُغْبُورًا أَوْ عُودًا أَوْ شَيْئًا مِنَ الْمَلَاهِي مِنَ الْمَعْرِفَةِ وَ الشُّطْرُنْجِ وَ أَشْبَاهِهِ أَرْبَعِينَ يَوْمًا فَقَدْ بَاءَ بِعَصَبٍ مِنَ اللَّهِ فَإِنْ مَاتَ فِي أَرْبَعِينَ مَاتَ فَاجِرًا فَاسِقًا وَ مَاوَاهُ النَّارُ وَ يَفْسُ الْمَصِيرُ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – ‘We are reporting that the one, there remains in his house a mandolin, or drumsticks, or something from the amusements, from the musical instruments, and the chess and its like for forty days, so he has incurred the Wrath from Allah<sup>-azwj</sup>. If he were to die during the forty (days), he dies an immoral, a mischief-maker, and his abode is the Fire, and it is an evil destination’.<sup>654</sup>

12- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص يُحْشَرُ صَاحِبُ الطُّبُورِ يَوْمَ الْقِيَامَةِ وَ هُوَ أَسْوَدُ الْوَجْهِ وَ يَبِيْهُ طُغْبُورٌ مِنَ النَّارِ وَ فَوْقَ رَأْسِهِ سَبْعُونَ أَلْفَ مَلَكٍ يَبْدُ كُلِّ مَلَكٍ مِفْمَعَةً يَضْرِبُونَ رَأْسَهُ وَ وَجْهَهُ

‘Jamie Al Akhbar’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘The companion of the mandolin will be Resurrected and he would be blackened of face, and in his hand would be a mandolin of fire, and above his head would be seventy thousand Angels. In the hand of each Angel would be a rod striking his head, and his face.

وَ يُحْشَرُ صَاحِبُ الْعِنَاءِ مِنْ قَبْرِهِ أَعْمَى وَ أَحْرَسَ وَ أَبْكَمَ وَ يُحْشَرُ الرَّابِي مِثْلَ ذَلِكَ وَ صَاحِبُ الدَّبِّ مِثْلَ ذَلِكَ.

<sup>652</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 9

<sup>653</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 10

<sup>654</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 11

And the companion of songs will be Resurrected from his grace blind, and mute, and deaf; and the adulterer will be Resurrected similar to that; and the companion of the flute similar to that; and the companion of the tambourine similar to that".<sup>655</sup>

13- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فُرْقٌ بَيْنَ النِّكَاحِ وَ السِّقَاحِ ضَرْبُ الدَّفِ.

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

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The difference between the marriage and the adultery is striking the tambourine''.<sup>656</sup>

<sup>655</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 12

<sup>656</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 100 H 13

## CHAPTER 101 – WHAT IS ALLOWED FROM THE SINGING AND WHAT IS IMAGINED AS BEING THAT

1- ج، الإحتجاج روي أن موسى بن جعفر ع كان حسن الصوت حسن القراءة و قال يوماً من الأيام إن علي بن الحسين كان يقرأ القرآن فربما مر به المار فصعق من حسن صوته و إن الإمام لو أظهر في ذلك شيئاً لما احتمله الناس

(The book) 'Al Ihtijaj' –

'It is reported that Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> was of excellent voice, excellent (Quran) recitation, and one day from the days he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> would recite the Quran. Sometimes the passer-by would pass by and he would be astounded from the excellence of his<sup>-asws</sup> voice, and if the Imam<sup>-asws</sup> were to reveal something regarding that, the people would not endure it'.

قيل له ألم يكن رسول الله ص يصلي بالناس و يرفع صوته بالقرآن

It was said, 'Wasn't Rasool-Allah<sup>-saww</sup> praying Salat with the people and raising his<sup>-saww</sup> voice with the Quran (recitation)?'

فقال إن رسول الله ص كان يُحَمِّلُ مَنْ خَلْفَهُ مَا يُطِيقُونَ.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> used to load upon the ones behind him<sup>-asws</sup> what they could endure"<sup>657</sup>.

أقول: قد مضى في باب ثواب البكاء على الحسين ع تجويز الإنشاد فيه و الأمر به. راجع ج 44 ص 282 و 286 و 287، و إذا تعرف أن المراد بالإنشاد هو قراءة الأشعار بالتغنى أي الصوت مع الغنة.

**Note:** I (Majlisi) am saying, 'It has passed in the chapter on Rewards of the crying upon Al-Husayn<sup>-asws</sup> permission of the recital (Nasheed/singing) in it, and the instructions with it. Refer to V 44 pages 282, 286, 287, and when you recognise that the intent with the recital, it is recitation of the poems with the singing, i.e., the voice with the singing.

2- ب، قرب الإسناد عنهما عن حنان قال: كانت امرأة معنا في الحبي و كانت لها جارئة نائحة فجاءت إلى أبي فقالت جعلت فداك يا عمّاه إنك تعلم أنّما معيشتي من الله عزّ و جلّ ثمّ من هذه الجارية و قد أحبّ أن تسأل أبا عبد الله ع فإنّ بك ذلك حلالاً و إلا لم تنح و بعثها و أكلت ممّنّها حتى يأتي الله بفرج

(The book) 'Qurb Al Asnaad' – from them both, from Hanan who said,

'There was a woman with us in Al-Hayy, and there was a slave girl for her, a lamenter. She came to my father. May I be sacrificed for you, O uncle! You know, rather my livelihood is from Allah<sup>-azwj</sup> Mighty and Majestic, then from this slave girl, I would love to ask Abu

Abdullah<sup>-asws</sup>. Either that is Permissible or else I will not let her lament, and sell her and consume her price until Allah<sup>-azwj</sup> Comes with relief’.

قَالَ فَقَالَ أَبِي وَ اللَّهُ إِنِّي لِأَعْظِمُ أَبَا عَبْدِ اللَّهِ عَ أَنْ أَسْأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ

He<sup>-azwj</sup> narrator said, ‘My father said, ‘By Allah<sup>-azwj</sup>! I revere Abu Abdullah<sup>-asws</sup> too much to be asking about this issue!’

قَالَ فَعُلْتُ لَهُ أَنَا أَسْأَلُهُ لَكَ عَنْ هَذِهِ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘I shall ask him for you about this’.

فَلَمَّا قَدِمْنَا دَخَلْتُ عَلَيْهِ فَعُلْتُ إِنَّ امْرَأَةً جَارَةٌ لَنَا وَ لَهَا جَارِيَةٌ نَائِحَةٌ إِنَّمَا مَعِيشَتُهَا مِنْهَا بَعْدَ اللَّهِ قَالَتْ لِي اسْأَلْ أَبَا عَبْدِ اللَّهِ عَن كَسْبِهَا إِنْ يَكُ حَلَالًا وَ إِلَّا يَعْتُهَا

When we arrived, I entered to see him. I said, ‘There is a woman neighbour of ours and there is a slave girl for her, a lamenter. But rather, her livelihood is from her, after Allah<sup>-azwj</sup>. She said to me to ask Abu Abdullah<sup>-asws</sup> about her earning. If it happens to be Permissible, or else she would sell her’.

قَالَ أَبُو عَبْدِ اللَّهِ عَ تُشَارِطُ

Abu Abdullah<sup>-asws</sup> said: ‘Does she stipulate (price)?’

قُلْتُ وَ اللَّهُ مَا أَذْرِي تُشَارِطُ أَمْ لَا

I said, ‘By Allah<sup>-azwj</sup>! I don’t know whether she stipulates or not’.

فَقَالَ لِي قُلْ لَهَا لَا تُشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَتْ.

He<sup>-asws</sup> said to me: ‘Tell her not to stipulate and accept whatever is given’<sup>658</sup>.

3- ب، قرب الإسناد عن عليٍّ عن أخيه قال: سألت عن الغناء هل يصلح في الفطر والأضحى والفرح

(The book) ‘Qurb Al Asnaad’ –

‘From Ali, from his brother<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he said, ‘I asked about the singing, ‘Is it correct during (Eid) Al-Fitr, and (Eid) Al-Azha, and the ‘Farh’ (celebration etc.)?’

قَالَ لَا بَأْسَ بِهِ مَا لَمْ يُغْصَرَ بِهِ

He<sup>-asws</sup> said: ‘There is no problem with it for as long as He<sup>-azwj</sup> is not disobeyed with it’.

وَسَأَلْتُهُ عَنِ النَّوْحِ فَكَرِهَهُ.

And I asked him<sup>-asws</sup> about the lamentation. He<sup>-asws</sup> disliked it”.<sup>659</sup>

أَقُولُ فِي رِوَايَةِ عَلِيِّ بْنِ جَعْفَرٍ مَا لَمْ يَزُمُرْ مَكَانَ مَا لَمْ يُعْصَ بِهِ.

I (Majlisi) am saying, ‘In a report by Ali son of Ja’far<sup>-asws</sup>: ‘For as long as there is no honking (trumpet etc.) in a place what He<sup>-azwj</sup> is no disobeyed with’”.<sup>660</sup>

4- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى دارم عن الرضا ع عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا وَ قَرَأَ ع يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – by the chain to Darim, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Improve (recitation of) the Quran with your voices, for the excellent voice increases the (recitation of) the Quran in excellence’ – and he<sup>-asws</sup> recited: **‘He Increases in the creation whatever He so Desires to. [35:1]’**.<sup>661</sup>

5- مع، معاني الأخبار عن محمد بن هارون الرنجاني عن علي بن عبد العزيز عن أبي عبد الله القاسم بن سلام رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ.

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Haroun Al Zanjany – from Ali Bin Abdul Aziz, from Abu Abdullah Al Qasim Bin Sallam raising it to,

‘The Prophet<sup>-saww</sup> said: ‘He isn’t from us<sup>-asws</sup>, one who does not ‘sing’ (*yataghanna* – i.e., is not enriched) with the Quran’”.<sup>662</sup>

معناه ليس منا من لم يستغن به و لا يذهب به إلى الصوت

Notes – Its meaning is, ‘He isn’t from us<sup>-asws</sup> one who is not enriched (*yastaghna*) with it’, and do not go with it to the voice.

وَ قَدْ رُوِيَ أَنَّ مَنْ قَرَأَ الْقُرْآنَ فَهُوَ عَيْيٌ لَا فَقْرَ بَعْدَهُ.

And it has been reported: ‘The one who recites the Quran, he is rich, there is no poverty after it’.

وَ رُوِيَ أَنَّ مَنْ أُعْطِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَدًا أُعْطِيَ أَكْثَرَ مِمَّا أُعْطِيَ فَقَدْ عَظَّمَ صَغِيرًا وَ صَغَّرَ كَبِيرًا.

<sup>659</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 3 a

<sup>660</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 3 b

<sup>661</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 4

<sup>662</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 5



*And it is reported: 'The one who is Given the Quran, so he thinks that anyone (else) has been Given more than what he has been Given, so he has deem a small thing as big, and a big things a small'.*

و لا ينبغي لحامل القرآن أن يرى أن أحدا من أهل الأرض أغنى منه و لو ملك الدنيا برحبها و لو كان كما يقول إنه ترجيع بالقراءة و حسن الصوت  
لكانت العقوبة قد عظمت في ترك ذلك أن يكون من لم يرجع صوته بالقراءة فليس من أحكامه.

*It is not befitting that a bearer of the Quran should view that there is anyone from people of the earth richer than him, and even if he were to own the world with its contents, and had it been like what he says, the repetition with the recitation and the good voice, the punishment would be mighty in neglecting that, for the one who does not repeat his voice with the recitation wouldn't be from its rulings.*

النبي ع حين قال ليس منا من لم يتغن بالقرآن.

*The Prophet<sup>saww</sup> said: 'He isn't from us one who isn't enriched with the Quran'.*

6- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن الفضل بن محمد بن المسيب عن هارون بن عمرو المجاشعي عن محمد بن جعفر بن محمد بن عيسى بن يزيد عن صفية بن عبد الرحمن بن محمد بن علي بن هبار قال حدثني أبي عن أبيه عن جده علي بن هبار قال: اجتاز النبي ص بدار علي بن هبار فسمع صوت دف فقال ما هذا

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Al Fazl Bin Muhammad Al Musayyab, from Haroun Bin Amro Al Mujashie, from Muhammad Bin Ja'far Bin Muhammad, from Isa Bin Yazeed, from Sayfi Bin Abdul Rahman Bin Muhammad Bin Ali Bin Habbar who said, 'It is narrated by my father, from his father, from his grandfather Ali Bin Habbar who said,

'The Prophet<sup>saww</sup> was passing by the house of Ali Bin Habbar. He<sup>saww</sup> heard the sound of tambourine. He<sup>saww</sup> said: 'What is this (going on)?'

قَالُوا عَلِيُّ بْنُ هَبَّارٍ عَرَسَ بِأَهْلِهِ

They said, 'A wedding of Ali Bin Habbar with his wife'.

فَقَالَ حَسَنٌ هَذَا النِّكَاحُ لَا السِّفَاحُ

He<sup>saww</sup> said: 'Excellent! This is the marriage, not the adultery'.

ثُمَّ قَالَ ص أَسْبِدُوا النِّكَاحَ وَ أَعْلِنُوهُ بَيْنَكُمْ وَ اضْرِبُوا عَلَيْهِ بِالْذَّفِّ فَجَزَتْ السُّنَّةُ فِي النِّكَاحِ بِذَلِكَ.

Then he<sup>saww</sup> said: 'And sing in the marriages, and announce between you all and strike the tambourine upon it!' So the Sunnah flowed in the marriages with that".<sup>663</sup>

<sup>663</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 6

7- سن، المحاسن النوفلي عن السكوتي عن أبي عبد الله عليه الصلاة والسلام قال قال رسول الله ص زاد المسافر الهداء والشعر ما كان منه ليس فيه جفاء.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup>, may the Salawaat and the greeting be upon him<sup>-asws</sup>, said: 'Rasool-Allah<sup>-saww</sup> said: 'Provision of the traveller is 'Al Huda'a' (songs by the camel driver), and the poetry, for as long as there isn't evilness in it'.<sup>664</sup>

8- م، تفسير الإمام عليه السلام قال رسول الله ص من تعاطى باباً من الشر والمعاصي في أول يوم من شعبان فقد تعلق بعصن من أعصان شجرة الرقوم فهو مؤدبه إلى النار

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greeting be upon him<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'And the one who comes to a door from the evil and the disobedience during the first day from (month of) Shaban, so he has attached with a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire.

فمن وقع في عرض أخيه المؤمن وحمل الناس على ذلك فقد تعلق بعصن منه ومن تعنى بغناء حرام يبعث فيه على المعاصي فقد تعلق بعصن منه.

The one who talks badly regarding the honour of his Momin brother and carries the people upon that, so he has attached with a branch from it, and the one who sings with prohibited singing sending him upon the disobedience, so he has attached with a branch from it'.<sup>665</sup>

9- كش، رجال الكشي عن محمد بن مسعود عن حمدان بن أحمد عن سليمان المسترق عن سفيان بن مضعب العبدي قال قال أبو عبد الله ع قل شعراً تنوح به النساء.

(The book) 'Rijaal' of Al Kashi – from Muhammad Bin Masoud, from Hamdan Bin Ahmad, from Suleyman Al Mustariq, from Sufyan Bin Musab Al Abdy who said,

'Abu Abdullah<sup>-asws</sup> said: 'Say poems the women can be lamenting with'.<sup>666</sup>

10- كش، رجال الكشي عن محمد بن مسعود عن حمدان بن أحمد التهدي عن أبي طالب القمي قال: كتبت إلى أبي جعفر ع تأذن لي أن أرتني أبا الحسن أعني أباه ع

(The book) 'Rijaal' of Al Kashi – from Muhamad Bin Masoud, from Hamdan Bin Ahmad Al Nahdy, from Abu Talib Al Qummi who said,

'I wrote to Abu Ja'far<sup>-asws</sup> to seek permission for me is eulogising Abu Al-Hassan<sup>-asws</sup>, meaning his<sup>-asws</sup> father<sup>-asws</sup>'.

قال فكتب إلى أبي جعفر ع تأذن لي أن أرتني أبا الحسن أعني أباه ع

<sup>664</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 7

<sup>665</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 8

<sup>666</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 9

He (the narrator) said, 'He<sup>-asws</sup> wrote to me: 'Lament (mourn) me<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup>'<sup>667</sup>

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<sup>667</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 101 H 10

## CHAPTER 102 – THE CLAPPING AND THE WHISTLING

1- مع، معاني الأخبار عن ابن الوليد عن ابن أبان عن الحسن بن سعيد عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن ذكره عن أبي عبد الله ع في قول الله عز وجل و ما كان صلاتهم عند البيت إلا مكاءً و تصديتة قال التصفيير و التصفيير.

(The book) 'Ma'any Al Akhbar – from Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And it was not their Salat by the House (Kabah) except for whistling and clapping; [8:35]**. He<sup>-asws</sup> said: 'The whistling and the clapping"<sup>668</sup>.

2- ع، علل الشرائع عن أبيه عن سعد بن محمد بن الحسين عن ابن محبوب عن سالم عن أبي عبد الله ع قال: قيل له كيف كان يعلم قوم لوط أنه قد جاء لوطاً رجالاً

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Salim,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'It was said to him<sup>-asws</sup>, 'How did the people of Lut<sup>-as</sup> know that men had come to see Lut<sup>-as</sup>?'

قَالَ كَانَتْ امْرَأَتُهُ تَخْرُجُ فَتُصْفِرُ فَإِذَا سَمِعُوا الصَّغِيرَ جَاءُوا فَلِدَلِكُ كَرِهَ التَّصْفِيرُ.

He<sup>-asws</sup> said: 'His<sup>-as</sup> wife went out and whistled. When they heard the whistle, they came. For that (reason) the whistling is disliked"<sup>669</sup>.

3- ب، قرب الإسناد عن أحمد بن محمد بن أحمد بن أبي محمود الخراساني عن عثمان بن عيسى قال: رأيت أبا الحسن الماضي ع في حوض من حياض ما بين مكة و المدينة عليه إزار و هو في الماء فجعل يأخذ الماء في فيه ثم يمجه و هو يصفر فقلت هذا خير من خلق الله في زمانه و يفعل هذا

(The book) 'Qurb Al Asnaad' – from Ahmad Bin Muhammad, from Ahmad Bin Abu Mahmoud Al Khurasani, from Usman Bin Isa who said,

'I saw Abu Al-Hassan Maazy<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) in a fountain from fountains what are between Makkah and Al-Medina. Upon him<sup>-asws</sup> was a trouser, and he<sup>-asws</sup> was in the water. He<sup>-asws</sup> went on to take the water in his<sup>-asws</sup> mouth, then he<sup>-asws</sup> spat it out and (which produced the sound of the) whistle. I said (to myself), 'This is one best of the ones Allah<sup>-azwj</sup> has Created in his<sup>-asws</sup> era and he<sup>-asws</sup> is doing this?'

ثُمَّ دَخَلْتُ عَلَيْهِ بِالْمَدِينَةِ فَقَالَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ أَيْنَ نَزَلْتُ

<sup>668</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 102 H 1

<sup>669</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 102 H 2

Then I entered to see him<sup>-asws</sup> at Al-Medina. He<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon him<sup>-asws</sup>, said: ‘Where have you lodged?’

فَقُلْتُ لَهُ نَزَلْتُ أَنَا وَ زَيْفِقُ لِي فِي دَارِ فُلَانٍ

I said to him<sup>-asws</sup>, ‘I and a friend of mine have lodged in the house of so and so’.

فَقَالَ بَادِرُوا وَ حَوِّلُوا ثِيَابَكُمْ وَ أَخْرِجُوا مِنْهَا السَّاعَةَ

He<sup>-asws</sup> said: ‘Rush and gather your clothes and get out from it now!’

قَالَ فَبَادِرْنَا وَ أَخَذْنَا ثِيَابَنَا وَ خَرَجْنَا فَلَمَّا صِرْنَا خَارِجاً مِنَ الدَّارِ انْهَارَتْ الدَّارُ.

He (the narrator) said, ‘We rushed and took our clothes and we went out. When we came to be outside from the house, the house collapsed’<sup>670</sup>.

<sup>670</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 102 H 3

## CHAPTER 103 – CONSUMING WEALTH OF THE ORPHAN

الآيات النساء و أتوا اليتامى أموالهم و لا تتبدلوا الحبيث بالطيب و لا تأكلوا أموالهم إلى أموالكم إنه كان حوباً كبيراً

The Verses - (Surah) 'Al Nisaa': **And give the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their wealth (as an addition) to your own property; this is surely a great sin [4:2]**

و قال تعالى و ابتلوا اليتامى حتى إذا بلغوا النكاح فإن آنستم منهم رشداً فادفعوا إليهم أموالهم و لا تأكلوها إسرافاً و يداراً أن يكبروا و من كان غنياً فليستغفف و من كان فقيراً فليأكل بالمعروف

And the Exalted Said: **And test the orphans until they reach the marriageable age; then if you sense maturity from them, then hand over their wealth to them, and do not devour it extravagantly and hastily lest they grow older; and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness. [4:6]**

و قال تعالى و ليحش الذين لو تركوا من خلفهم ذرية ضعافاً خافوا عليهم فليتقوا الله و ليقولوا قولاً سديداً

And the Exalted Said: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]**

إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم نارا و سيصلون سعيراً

**(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**

الأنعام و لا تقرّبوا مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده

(Surah) Al Anaam: **And do not approach the wealth of the orphan except by that which is best until he reaches his maturity, [6:152].**

1- لي، الأماالي للصدوق عن عليّ عن أبيه عن صفوان عن الكنازي عن الصادق ع قال قال رسول الله ص شرّ المأكّل أكل مال اليتيم ظلماً.

(The book) 'Al Amaali' of Al Sadouq – from Ali, from his father, from Safwan, from Al Kinany,

'From Al-Sadiq<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Evilest of consumptions is consuming wealth of the orphan unjustly''.<sup>671</sup>

2- فس، تفسير القمي و ليحش الذين لو تركوا من خلفهم ذرية ضعافاً خافوا عليهم فليتقوا الله و ليقولوا قولاً سديداً إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم نارا و سيصلون سعيراً فإن الله تعالى يقول لا تظلموا اليتامى فمصيب أولادكم بفعل ما فعلتم باليتامى و إن الله تبارك و تعالى

إِذَا ظَلَمَ الرَّجُلُ الْيَتِيمَ وَكَانَ مُسْتَعْرَلاً لَمْ يَحْتِظْ وَوَلَدَهُ وَوَكَلَهُمْ إِلَىٰ آبِيهِمْ وَ إِنْ كَانَ صَاحِباً حَفِظَ وَوَلَدَهُ فِي صِلَاحِ آبِيهِمْ وَ الدَّلِيلُ عَلَىٰ ذَلِكَ قَوْلُهُ تَبَارَكَ وَ تَعَالَىٰ وَ أَمَّا الْمِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَ كَانَ أَبُوهُمَا صَاحِباً إِلَىٰ قَوْلِهِ رَحْمَةً مِنْ رَبِّكَ لِأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْيَاسِينَ لِغُلَامَيْنِ يَتِيمَيْنِ لِيَسْتَأْدِرَ آبِيهِمْ وَ لَكِنَّ يَكْفُرُ الْوَالِدَ إِلَىٰ آبِيهِ وَ إِنْ كَانَ صَاحِباً حَفِظَ وَوَلَدَهُ بِصِلَاحِهِ وَ أَمَّا قَوْلُهُ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا الْآيَةَ

### Tafseer Al Qummi – (opinion)

فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَقَا أُسْرِي بِي إِلَى السَّمَاءِ رَأَيْتُ قَوْمًا تُقَدَّفُ فِي أَجْوَابِهِمُ النَّارُ وَ تُخْرَجُ مِنْ أَدْبَارِهِمْ فَمَلَّتْ مِنْ هَؤُلَاءِ يَا جِبْرَائِيلُ فَقَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا.

It is narrated to me by my father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>: ‘When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> saw a group, fire was being thrown into their mouth and it was emerging from their backsides. I<sup>-saww</sup> said: ‘Who are they, O Jibraeel<sup>-as?</sup>’ He<sup>-saww</sup> said: ‘They are **those who are devouring the wealth of the orphans unjustly, [4:10]**’<sup>672</sup>

3- فس، تفسير القمي و لا تُغْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ بِعَيْنِ بِالْمَعْرُوفِ وَ لَا يُسْرِفُ.

### Tafseer Al Qummi – (opinion)<sup>673</sup>

4- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ السِّنْدِيِّ عَنِ عَثْمَانَ بْنِ عِيسَى عَنِ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ بِعَيْنِ بِذَلِكَ الْيَتِيمِ وَ النِّسَاءِ.

(The book) ‘Al Khisaal’ – from Al Attar, from his father, from Al Ashari, from Ali Bin Al Sindy, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Fear Allah<sup>-azwj</sup> regarding the two weak ones’ – meaning by that the orphans and the women’’<sup>674</sup>

5- ب، قرب الإسناد عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ غُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ الْيَتِيمِ وَ الْمَرْأَةَ فَإِنَّ خِيَارَكُمْ خِيَارُكُمْ لِأَهْلِهِ.

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

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Fear Allah<sup>-azwj</sup> regarding the two weak ones – the orphans and the women, for your best one is the ones best with his wife’’<sup>675</sup>

6- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ أَحْيَى دَعْبَلٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: فِي قَوْلِهِ تَعَالَى أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ قَالَ مِمَّا رَزَقَكُمْ اللَّهُ عَلَىٰ مَا فَرَضَ اللَّهُ عَلَيْكُمْ فِيمَا مَلَكَتْ أَيْمَانُكُمْ وَ اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ بِعَيْنِ النِّسَاءِ وَ الْيَتِيمِ فَإِنَّمَا هُمْ عَوْرَةٌ.

<sup>672</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 2

<sup>673</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 3

<sup>674</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 4

<sup>675</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 5

(The book) 'Al Amaali' of the sheykh Al Tusi – by a chain of a brother of Deobel,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Baqir<sup>-asws</sup> having said regarding Words of the Exalted: **Spend out of what We have Graced you [2:254]**. He<sup>-asws</sup> said: 'From what Allah<sup>-azwj</sup> has Graced you upon what Allah<sup>-azwj</sup> has Obligated upon you, regarding what your right hands possess; and fear Allah<sup>-azwj</sup> regarding the two weak ones – meaning the women and the orphans, for they are exposed"<sup>676</sup>.

7- ع، علل الشرائع في حُطْبَةِ فَاطِمَةَ ع فَرَضَ اللَّهُ مُجَانِبَةَ أَكْلِ أَمْوَالِ الْيَتَامَى إِجَارَةً مِنَ الظُّلْمِ.

(The book) 'Ilal Al Sharaie' –

'In a sermon of Fatima<sup>-asws</sup>: 'Allah<sup>-azwj</sup> has Imposed shunning consumption of wealth of the orphans, as sheltering from the injustice"<sup>677</sup>.

8- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في عِلَلِ ابْنِ سِنَانَ عَنِ الرِّضَا ع حَرَّمَ اللَّهُ أَكْلَ مَالِ الْيَتِيمِ ظُلْمًا لِعِلَلٍ كَثِيرَةٍ مِنْ وُجُودِ الْفَسَادِ أَوَّلُ ذَلِكَ إِذَا أَكَلَ مَالَ الْيَتِيمِ ظُلْمًا فَقَدْ أَعَانَ عَلَى قَتْلِهِ إِذِ الْيَتِيمُ عَزِزٌ مُسْتَعْنٍ وَلَا مُحْتَمِلٌ لِنَفْسِهِ وَلَا قَائِمٌ بِشَأْنِهِ وَلَا لَهُ مَنْ يَفُومُ عَلَيْهِ وَيَكْفِيهِ كَفِيَامَ وَالِدَيْهِ

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Ilal Al Sharaie', in 'Ilal' of Ibn Sinan,

'From Al-Reza<sup>-asws</sup> Allah<sup>-azwj</sup> has Prohibited consuming wealth of the orphan unjustly for many reasons, from existing corruptions. The first of that is, when one consumes wealth of the orphan unjustly, so he has assisted upon killing him when the orphan is not needless, nor can he carry himself, nor can he stand with his affairs, nor is there anyone who can be standing upon him and sufficing him like standing of his father.

فَإِذَا أَكَلَ مَالَهُ فَكَأَنَّهُ قَدْ قَتَلَهُ وَ صَبَّرَهُ إِلَى الْفَقْرِ وَالْفَقَاةِ مَعَ مَا حَوَّفَ اللَّهُ وَ جَعَلَ مِنَ الْعُقُوبَةِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لِيُحْسِنَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ

When he eats his wealth, it is as if he has killed him and taken him to the poverty and destitution along with what Allah<sup>-azwj</sup> has Frightened and Made from the Punishment in Words of Mighty and Majestic: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, [4:9]**.

وَ لِقَوْلِ أَبِي جَعْفَرٍ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَّ فِي أَكْلِ مَالِ الْيَتِيمِ عُقُوبَتَيْنِ عُقُوبَةً فِي الدُّنْيَا وَ عُقُوبَةً فِي الْآخِرَةِ

And due to words of Abu Ja'far<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Mighty and Majestic has Threatened two Punishments regarding consuming wealth of the orphan – a Punishment in the world and a Punishment in the Hereafter.

فَفِي تَحْرِيمِ مَالِ الْيَتِيمِ اسْتِثْقَاءُ مَالِ الْيَتِيمِ وَ اسْتِثْقَالُهُ بِنَفْسِهِ وَ السَّلَامَةُ لِلْعَقَبِ أَنْ يُصِيبَهُ مَا أَصَابَكُمْ لِمَا وَعَدَ اللَّهُ فِيهِ مِنَ الْعُقُوبَةِ مَعَ مَا فِي ذَلِكَ مِنْ طَلَبِ الْيَتِيمِ بِتَأْرِهِ إِذَا أَدْرَكَ وَ وُفُوعِ الشَّحْنَاءِ وَ الْعِدَاوَةِ وَ الْبَعْضَاءِ حَتَّى يَنْفَتَنُوا.

<sup>676</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 6

<sup>677</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 7



In the Prohibition of wealth of the orphan, there is lasting for wealth of the orphan, and his independence with himself, and the safety for the posterity that it might hit him what hits them due to what Allah<sup>-azwj</sup> Punishment Allah<sup>-azwj</sup> has Promised, along with what is in that from the orphan seeking the revenge when he matures, and occurrence of the grudges, and the enmity, and the hatred until they perish”.<sup>678</sup>

9- ثواب الأعمال عَنْ أَبِيهِ عَنْ الْحَمِيرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِقَابٍ عَنِ الْحَلَبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ فِي كِتَابِ عَلِيِّ ع أَنَّ أَكْلَ مَالِ الْيَتَامَى ظُلْمًا سَيُذَرُّهُ وَيَأْتِي فِي عَقْبِهِ مِنْ بَعْدِهِ وَيَلْحَقُهُ وَيَأْتِي ذَلِكَ فِي الْآخِرَةِ

(The book) ‘Sawaab Al Amaal’ – from his father, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Al Halby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘In the book of Ali<sup>-asws</sup>: ‘The consumer of wealth of the orphan unjustly, the scourge of that will come across him in his posterity from after him, and the scourge of that will join with him in the Hereafter.

أَمَّا فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِيُخْشِيَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لِيَقُولُوا قَوْلًا سَدِيدًا

As for in the world, Allah<sup>-azwj</sup> Mighty and Majestic Says: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9].**

وَ أَمَّا فِي الْآخِرَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا.

And as for in the Hereafter, Allah<sup>-azwj</sup> Mighty and Majestic Says: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**.<sup>679</sup>

10- ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَدِيٍّ عَنِ ابْنِ عِيْسَى عَنِ الْأَهْوَازِيِّ عَنِ أَخِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُهُ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَ فِي أَكْلِ مَالِ الْيَتِيمِ عُقُوبَتَيْنِ أَمَّا إِحْدَاهُمَا فَعُقُوبَةُ الْآخِرَةِ النَّارُ وَ أَمَّا عُقُوبَةُ الدُّنْيَا فَهُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لِيُخْشِيَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لِيَقُولُوا قَوْلًا سَدِيدًا بِعَيْنِي بِذَلِكَ لِيُخْشِيَ أَنْ أَخْلُقَهُ فِي ذُرِّيَّتِهِ كَمَا صَنَعَ هُوَ بِهَذَا الْيَتَامَى.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Ibn Isa, from Al Ahwazy, from his brother, from Zur’ah, from Sama’at who said,

‘I heard him<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Promised the consumer of wealth of the orphan, two Punishments. As for one of them, it is Punishment of the Hereafter, the Fire, and as for Punishment of the world, it is His<sup>-azwj</sup> Word, Mighty and Majestic: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]** – meaning by that, let him fear of leaving behind in his offspring like what he (himself) had done with these orphans”.<sup>680</sup>

<sup>678</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 8

<sup>679</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 9

<sup>680</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 10

11- ثوب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَامِرِ بْنِ حَكِيمٍ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْنَا عَلَيْهِ فَاِبْتَدَأَ فَقَالَ مَنْ أَكَلَ مَالَ الْيَتِيمِ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ أَوْ عَلَى عَقِبِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ وَ لِيُخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لِيُقُولُوا قَوْلًا سَدِيدًا.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Amir Bin Hakeem, from Al Moalla Bin Khunays,

'From Abu Abdullah<sup>-asws</sup> having said: 'We entered to see him<sup>-asws</sup>. He<sup>-asws</sup> initiated. He<sup>-asws</sup> said: 'One who consumes wealth of the orphan, Allah<sup>-azwj</sup> will Cause the one he had oppressed to prevail upon him, or upon his posterity, for Allah<sup>-azwj</sup> Mighty and Majestic Says in His<sup>-azwj</sup> Book: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]**'.<sup>681</sup>

12- شي، تفسير العياشي عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ أَبِي الْحُسَيْنِ ع إِنَّهُ كَانَ حُوبًا كَبِيرًا قَالَ ع هُوَ بِمَا يَخْرُجُ مِنَ الْأَرْضِ مِنْ أَنْفَالِهَا.

Tafseer Al Ayyashi – from Sama'at Bin Mihran,

'From Abu Abdullah<sup>-asws</sup> or Abu Al-Hassan<sup>-asws</sup> - **this is surely a great sin [4:2]**. He<sup>-asws</sup> said: 'It is from what emerges from the ground, from its burdens''.<sup>682</sup>

13- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَكَلَ مَالَ الْيَتِيمِ هَلْ لَهُ تَوْبَةٌ

Tafseer Al Ayyashi – from Sama'at.

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about a man who consumed wealth of the orphan, 'Is there any repentance for him?'

فَقَالَ يُؤَدِّي إِلَى أَهْلِهِ لِأَنَّ اللَّهَ يَقُولُ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا وَ قَالَ إِنَّهُ كَانَ حُوبًا كَبِيرًا.

He<sup>-asws</sup> said: 'He will have to pay it back to his family, because Allah<sup>-azwj</sup> Says: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**, and Said: **this is surely a great sin [4:2]**'.<sup>683</sup>

14- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ ع عَنْ النَّبِيِّ ص قَالَ: شَرُّ الْمَاكِلِ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا الْحَبْر.

(The book) 'Kitab Al Imama Wa Al Tabsira' – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ibn Fazzal,

<sup>681</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 11

<sup>682</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 12

<sup>683</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 13

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Prophet<sup>-saww</sup> having said: ‘Evilest of the consumptions is consuming wealth of the orphan unjustly’ – the Hadeeth”<sup>.684</sup>

15- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَوْعَدَ اللَّهُ عَزَّ وَ جَلَّ فِي مَالِ الْيَتِيمِ بِعُقُوبَتَيْنِ إِحْدَاهُمَا عُقُوبَةُ الْآخِرِ النَّارِ وَ أَمَّا عُقُوبَةُ الدُّنْيَا فَقَوْلُهُ عَزَّ وَ جَلَّ وَ لِيُخْشِيَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُ ضِعَافاً خَافُوا عَلَيْهِمْ يُعْنِي لِيُخْشِيَ أَنْ أَخْلُقَهُ فِي ذُرِّيَّتِهِ كَمَا صَنَعَ بِهَذَا الْيَتَامَى.

(The book) ‘Al Kafi’ – from the number, from Ahmad, from Usman, from Sama’at who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Promised two Punishments regarding wealth of the orphan, one of these is Punishment of the Hereafter, the Fire. As for Punishment of the world, it is Word of Mighty and Majestic: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, [4:9]** – meaning, let him fear of leaving behind him in his offspring, like what he had dealt with these orphans”<sup>.685</sup>

16- كَأ، الكافي عَنِ الثَّلَاثَةِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ أَكْلِ مَالِ الْيَتِيمِ فَقَالَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا

(The book) ‘Al Kafi’ – from the three (i.e. from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr), from Hisham Bin Salim, from Ijlan Abu Salih who said,

‘I asked Abu Abdullah<sup>-asws</sup> about consuming wealth of the orphan. He<sup>-asws</sup> said: ‘It is like what Allah<sup>-azwj</sup> Mighty and Majestic Said: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**’.

ثُمَّ قَالَ عَ مِنْ عَنِّي أَنْ أَسْأَلَهُ مَنْ عَالَ يَتِيمًا حَتَّى يَنْقُطَ بُتْمُهُ أَوْ يَسْتَعْنِي بِنَفْسِهِ أَوْجِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْجَنَّةَ كَمَا أَوْجِبَ النَّارَ لِمَنْ أَكَلَ مَالَ الْيَتِيمِ

Then he<sup>-asws</sup> said from without me having asked him<sup>-asws</sup>: ‘One who shelters an orphan until his orphan-hood is terminated, or he becomes needless by himself, Allah<sup>-azwj</sup> Mighty and Majestic will Obligated the Paradise for him, just as He<sup>-azwj</sup> has Obligated the Fire for the one consuming wealth of the orphan (unjustly)”<sup>.686</sup>

17- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْبَرْزَنْطِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَ عَنِ الرَّجُلِ يَكُونُ فِي يَدِهِ مَالُ الْإِيْتَامِ فَيَحْتَاجُ إِلَيْهِ فَيَمُدُّ يَدَهُ وَ يَأْخُذُهُ وَ يَتَوَيَّ أَنْ يَرُدَّهُ

(The book) ‘Al Kafi’ – from the number, from Sahl Bin Ziyad, from Al Bazanty who said,

‘I asked Abu Al-Hassan<sup>-asws</sup> about the man who happens to have wealth of the orphans in his hand. He is needy to it, so he extends his hand and takes it, and intends to return it.

<sup>684</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 14

<sup>685</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 15

<sup>686</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 16

فَقَالَ لَا يَنْبَغِي لَهُ أَنْ يَأْكُلَ إِلَّا الْفَضْدَ وَ لَا يُسْرِفُ وَ إِنْ كَانَ مِنْ نَيْبِهِ أَنْ لَا يُرَدَّ عَلَيْهِمْ فَهُوَ بِالْمَنْزِلِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ  
الْيَتَامَى ظُلْمًا.

He<sup>-asws</sup> said: 'It is not appropriate for him to consume except the moderate, and not be extravagant, and if his intention were to be not to return it to them, then he is at the status of the one Allah<sup>-azwj</sup> Mighty and Majestic Said: **(As for) those who are devouring the wealth of the orphans unjustly, [4:10]**'.<sup>687</sup>

18- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَب، تَهْذِيبُ الْأَحْكَامِ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْكَاهِلِيِّ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَدْخُلُ عَلَى أَخٍ لَنَا فِي بَيْتِ  
أَيَّتَامٍ وَ مَعَهُمْ خَادِمٌ لَهُمْ فَتَشْعُدُ عَلَى بَسَاطِهِمْ وَ نَشْرَبُ مِنْ مَائِهِمْ وَ يَخْدُمُنَا خَادِمُهُمْ وَ رُبَّمَا أُطْعِمُنَا فِيهِ الطَّعَامَ مِنْ عِنْدِ صَاحِبِنَا وَ فِيهِ مِنْ طَعَامِهِمْ فَمَا تَرَى  
فِي ذَلِكَ

(The book) 'Al Kafi' – from Muhammad (Bin Yahya, from Ahmad Bin Muhammad), (and the sheykh in the book) 'Tahzeeb Al Akam', from Ahmad, from Ali Bin Al Hakam, from Al Kahily who said,

'It was said to Abu Abdullah<sup>-asws</sup>, 'We entered to see a brother of our in a house of orphans, and with them was a servant for them. We sat on their carpet and we drank from their water, and their servant served us, and sometimes we after fed the meal in it from our companion, and in it is from their (orphan's) food. What is your<sup>-asws</sup> view regarding that?'

فَقَالَ إِنْ كَانَ فِي دُخُولِكُمْ عَلَيْهِمْ مَنَفَعَةٌ لَهُمْ فَلَا بَأْسَ وَ إِنْ كَانَ فِيهِ ضَرَرٌ فَلَا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنْ تَخَالَطُوهُمْ فَاخْوَانُكُمْ وَ اللَّهُ يَعْلَمُ الْمُنْفِسِدَ مِنَ  
الْمُصْلِحِ.

He<sup>-asws</sup> said: 'If there were to be benefit for them (orphans) in your entering to see them, there is no problem, and if there were to be harm, then no; and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **and if you mingle them, so they are your brethren; and Allah Knows the spoiler from the corrector [2:220]**'.<sup>688</sup>

19- كا، الكافي عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ دُؤَيْبَانَ عَنْ عَلِيِّ بْنِ الْمُغْبِرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي ابْنَةً أَخَ بَيْتِمَةً فَرُبَّمَا أُهْدِي لَهَا شَيْءًا  
فَأَكُلُ مِنْهُ ثُمَّ أُطْعِمُهَا بَعْدَ ذَلِكَ شَيْئًا مِنْ مَالِي فَأَقُولُ يَا رَبِّ هَذَا بِحَدِّ

(The book) 'Al Kafi' – from Muhammad, from Muhammad Bin Al Husayn, from Zubyan, from Ali Bin Al Mugheira who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'There is a daughter of a brother of mine, an orphan. Sometimes I gift her something, so I eat from it then feed her after that something from my wealth, so I say, 'O Lord<sup>-azwj</sup>, this for this!''

فَقَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem''.<sup>689</sup>

<sup>687</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 17

<sup>688</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 18

<sup>689</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 19

20- به، من لا يحضر الفقيه قال الصادق ع إن آكل مال اليتيم سيخلفه وبال ذلك في الدنيا والآخرة أما في الدنيا فإن الله تعالى يقول و ليخشن الذين لو تركوا من خلفهم ذرية ضعافاً خافوا عليهم فليتقوا الله

(The book) 'Man Ya Yahzar Al Faqih' –

'Al-Sadiq<sup>-asws</sup> said: 'A consumer of wealth of the orphan (unjustly), the scourge of that will replace him in the world and the Hereafter. As for in the world, Allah<sup>-azwj</sup> the Exalted Says: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah [4:9].**

و أما في الآخرة فإن الله تعالى يقول إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم نارا و سيصلون سعيراً.

And as for in the Hereafter, Allah<sup>-azwj</sup> the Exalted Says: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**'.<sup>690</sup>

21- يب، تهذيب الأحكام عن محمد بن أحمد عن أبي عبد الله عن الحسن بن ظريف عن ابن أبي عمير عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: سألت عن الرجل يكون للرجل عنده المال إما بيع و إما قرض فيموت و لم يقضه إياه فيتزك أيتاماً صغاراً فيبقي لهم عليه لا يقضيهم أ يكون ممن يأكل أموال اليتامى ظلماً

(The book) 'Tahzeeb Al Ahkaam' – from Muhammad Bin Ahmad, from Abu Abdullah, from Al-Hassan Bin Zareyf, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the man who happens to have wealth for the (other) man in his possession, either to sell (trade) or loan, but he (lender) died and he (borrower) did not pay it back to him. He left young orphans behind, so it remained for them upon him, not having paid them. Would he be from the ones who consume wealth of the orphans unjustly?'

قال لا إذا كان نوى أن يؤدي إليهم.

He<sup>-asws</sup> said: 'No, when he had intends to pay it back to them''.<sup>691</sup>

<sup>690</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 20

<sup>691</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 103 H 21

## CHAPTER 104 – ONE WHO INNOVATES AN INNOVATION, OR SHELTERS AN INNOVATOR, AND ITS MEANING

1- ب، قرب الإسناد عن ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قال: وجد في غمد سيف رسول الله ص صحيفة محتومة ففتحوها فوجدوا فيها أن أغنى الناس القاتل غير قاتله و الضارب غير ضاربه

(The book) 'Qurab Al Asnaad' – from Ibn Tareyf, from Ulwan,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'A sealed parchment was found in the sheath of a sword of Rasool-Allah<sup>saww</sup>. They opened it and found in it (written): 'The most transgressing of the people is the killer (on behalf of his relative's killer) of other than his killer, and the beater of other than his beater.

و من أحدث حدثاً أو آوى محدثاً فعليه لعنة الله و الملائكة و الناس أجمعين لا يقبل الله منه صرفاً و لا عدلاً و من تولى إلى غير موابه فقد كفر بما أنزل على محمد ص.

And the one who innovates an innovation, or shelters an innovator, upon him is Curse of Allah<sup>azwj</sup>, and the Angels, and the people in their entirety. Allah<sup>azwj</sup> will neither Accept any repentance from him nor ransom; and the one who takes to a master other than his master, so he has committed Kufr with what Allah<sup>azwj</sup> has Revealed unto Muhammad<sup>saww</sup>.<sup>692</sup>

2- ب، قرب الإسناد عن ابن طريف عن ابن غلوان عن جعفر عن زيد بن أسلم أن رسول الله ص سئل عمن أحدث حدثاً أو آوى محدثاً ما هو

(The book) 'Qurb Al Asnaad' – from Ibn Tareyf, from Ibn Ulwan, from Ja'far, from Zayd Bin Aslam,

'Rasool-Allah<sup>saww</sup> was asked about the one who innovates an innovation, or shelters an innovator, 'What is it?'

فقال من ابتداع بدعة في الإسلام أو مثل يعبر حد أو من انتهت ثمة يرفع المسلمون إليها أبصارهم أو يدفع عن صاحب الحديث أو ينصره أو يعينه.

He<sup>saww</sup> said: 'One who innovates an innovation in Al-Islam, or for example another legal punishment, or one who plunders a plunder, the Muslims raised their eyes to it, or defends the innovator, or helps him, or assists him'.<sup>693</sup>

3- ب، قرب الإسناد عن علي عن أخيه ع قال: ابتدأ الناس إلى قراب سيف رسول الله ص بعد موته فإذا صحيفة صغيرة وجدوا فيها من آوى محدثاً فهو كافر و من تولى غير موابه فعليه لعنة الله و من أغنى الناس على الله عز و جل من قتل غير قاتله أو ضرب غير ضاربه.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The people rushed to a sheath of a sword of Rasool-Allah<sup>saww</sup> after his<sup>saww</sup> having passed away. There was a small parchment

<sup>692</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 104 H 1

<sup>693</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 104 H 2

found in it: 'One who shelters an innovator he is a Kafir, and one who takes as master other than his master, upon him is Curse of Allah<sup>-azwj</sup>, and from the most transgressing of the people to Allah<sup>-azwj</sup> Mighty and Majestic is one who kills (his relative's revenge) other than his killer, or beats other than his beater".<sup>694</sup>

4- مع، معاني الأخبار عن ابن الوليد عن ابن أبان عن الحسين بن سعيد عن الوشاء عن الرضا ع قال قال رسول الله ص لعن الله من أحدث حدثاً أو آوى محدثاً

(The book) 'Ma'any Al Akhbar' – from Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Washa,

'From Al-Reza<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> Curse one who innovates an innovation, or shelters an innovator!'

قُلْتُ وَ مَا الْحَدَّثُ

I said, 'And what is the innovation?'

قَالَ مَنْ قَتَلَ.

He<sup>-asws</sup> said: 'One who kills (without justification)".<sup>695</sup>

و في المعاني ص 265 عن أبي نصر محمد بن أحمد بن تميم؛ عن أبي لبيد محمد بن إدريس الشامي عن إسحاق بن إسرائيل عن سيف بن هارون البرجمي عن عمرو بن قيس الملائي عن أمية بن زيد القرشي قال: قال رسول الله صلى الله عليه و آله: من أحدث حدثاً أو آوى محدثاً فعليه لعنة الله و الملائكة و الناس أجمعين لا يقبل منه عدل و لا صرف يوم القيامة.

**Note – And in (the book) 'Al-Ma'anny' – from Abu Nasr Muhammad Bin Ahmad Bin Tameem, from Abu Labeed Muhammad Ibn Idrees Al Shamy, from Is'haq Bin Israil, from Sayf Bin Harouf Al Barjamy, from Amro Bin Qays Al Malaie, from Amiya Bin Zayd Al Qarshi who said, 'Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, said: 'One who innovates an innovation, or shelters an innovator, upon him is Curse of Allah<sup>-azwj</sup>, and the Angels, and the people in their entirety. Neither ransom nor repentance will be Accepted from him on the Day of Qiyamah'.**

فقيل: يا رسول الله ما الحدث؟

It was said, 'O Rasool-Allah<sup>-saww</sup>! What is the innovation?'

قال (ص): من قتل نفسا بغير نفس أو مثل مثله بغير قود أو ابتدع بدعة بغير سنة أو انتهب نهبة ذات شرف.

He<sup>-saww</sup> said: 'One who kills a person without justification, or punishes a person without (right of) retaliation, or innovates an innovation of other than a Sunnah, or plunders someone with nobility'.

قال: فقيل: ما العدل يا رسول الله؟

<sup>694</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 104 H 3

<sup>695</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 104 H 4

*He (the narrator) said, 'It was said, 'And what is 'Al-Adl', O Rasool-Allah<sup>-saww</sup>?'*

قال (ص) الفدية؛

*He<sup>-saww</sup> said: 'The ransom'.*

قال: فقيل: ما الصرّف يا رسول الله؟

*He (the narrator) said, 'And what is 'Al-Sarf', O Rasool-Allah<sup>-saww</sup>?'*

قال التوبة.

*He<sup>-saww</sup> said: 'The repentance'.*



## CHAPTER 105 – PEEKING INTO THE HOUSES

1- لي، الأماالي للصدوق عن ابن الوليد عن الصَّفَّارِ عن ابن عيسى عن الحسين بن موسى عن غياث بن إبراهيم عن الصادق عن آباؤه قال قال رسول الله ص إن الله تبارك و تعالی كره لي ست خصال و كرهتهن للأوصياء من ولدي و أتباعهم من بعدی العبت في الصلاة و الرقت في الصوم و المم بعت الصدقة و إتيان المساجد جنباً و التطلع في الدور و الضحك بين القبور.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Husayn Bin Musa, from Giyas Bin Ibrahim,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Dislikes six traits for me<sup>-saww</sup> and Dislikes these for the successors<sup>-asws</sup> from my<sup>-saww</sup> sons<sup>-asws</sup> and their<sup>-asws</sup> followers from after me<sup>-saww</sup> – the vanity during the Salat, and the obscenity during the fasting, and the reproaching after giving the charity, and going to the Masjid while being with sexual impurity, and the peeking into the houses, and the laughing between the graves''.<sup>696</sup>

2- لي، الأماالي للصدوق عن ابن المتوكل عن سعد بن ابن هاشم عن الحسين بن الحسن الفرشي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن الصادق عن آباؤه قال قال رسول الله ص إن الله تبارك و تعالی كره لكم أئمتها أربعة و عشرين خصلة و هاكم عنها

(The book) 'Al Amaali' of Al Sadouq – from Ibn Al Mutawakkil, from Sa'ad, from Ibn Hashim, from Al Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja'far Al Basri, from Abdullah Bin Al Husayn Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Dislikes for you all, O you community, twenty-four traits and has Forbidden you from these!

كره لكم العبت في الصلاة و كره المم في الصدقة و كره الضحك بين القبور و كره التطلع في الدور الحبر.

He<sup>-azwj</sup> Dislikes for you all, the vanity during the Salat, and Dislikes the reproaching regarding the charity, and Dislikes the laughing between the graves, and Dislikes the peeking into the houses' – the Hadeeth''.<sup>697</sup>

3- لي، الأماالي للصدوق في مناهي النبي ص أنه نهى أن يطلع الرجل في بيت جاره.

(The book) 'Al Amaali' of Al Sadouq –

'Amon prohibitions by the Prophet<sup>-saww</sup> prohibited the man peeking into the house of his neighbour''.<sup>698</sup>

<sup>696</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 1

<sup>697</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 2

<sup>698</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 3

4- ع، علل الشرائع ب، قرب الإسناد عَنِ الْيُقَظِينِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي ع قَالَ عَلِيُّ ع بَيْنَا رَسُولُ اللَّهِ ص فِي بَعْضِ حُجَرِ نِسَائِهِ وَ يَبْدُوهُ مِدْرَأَةً فَاطَّلَعَ رَجُلٌ مِنْ شَقِيّ الْبَابِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَوْ كُنْتُ قَرِيباً مِنْكَ لَفَقَأْتُ بِهَا عَيْنَكَ.

(The book) 'Ilal Al Sharaie', (and) 'Qurb Al Asnaad' – from Al Yaqteeny, from Hammad Bin Isa who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> father<sup>-asws</sup> said: 'Ali<sup>-asws</sup> said: 'While Rasool-Allah<sup>-azwj</sup> was in chamber of one of his<sup>-sawww</sup> wives and in his<sup>-sawww</sup> hand was a comb. A man peeked from a crack of the door. Rasool-Allah<sup>-sawww</sup> said to him: 'Had I<sup>-sawww</sup> been close to you, I<sup>-asws</sup> would have poked your eye out due to it''.<sup>699</sup>

الرجل هو الحكم بن أبي العاص بن أمية بن عبد شمس بن عبد مناف القرشي الاموي، أبو مروان بن الحكم، عم عثمان بن عفان، و هو الذي نفاه و طرده رسول الله صلى الله عليه و آله من المدينة الى الطائف فرده عثمان في خلافته و آواه. و كان السبب في ذلك تطلعه حجرة رسول الله صلى الله عليه و آله

**Note –** *The man, he is Al Hakam Bin Abu Al Aas Bin Umayya Bin Abd Shams Bin Abd Manaf Al-Qureysi Al-Amawy, father of Marwan Bin Al-Hakam, uncle of Usman Bin Affan, and he is the one whom Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup>, had banished him from Al-Medina to Al-Taif, but Usman returned him during his caliphate and sheltered him, and the cause regarding that is his peeking into a chamber of Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>.*

قال في الإصابة روى الفاكهي من طريق حماد بن سلمة حدثنا أبو سنان عن الزهري و عطاء الخراساني أن أصحاب النبي صلى الله عليه و آله دخلوا عليه و هو يلعن الحكم بن أبي العاص فقالوا: يا رسول الله ما له؟

*He said in 'Al-Isaba' – 'It is reported by Al-Fakihi, from the way of Hamad Bin Salmah, 'It is narrator to us by Abu Sinan, from Al-Zuhry, and Ata'a Al-Khurasani, 'The companions of the Prophet<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, entered to see him<sup>-sawww</sup> while he<sup>-sawww</sup> was cursing Al-Hakam Bin Abu Al-Aas. They said, 'O Rasool-Allah<sup>-sawww</sup>! What is the matter with him?'*

قال: « دخل عليّ شق الجدار و أنا مع زوجتي فلانة فكلح في وجهي»

*He<sup>-sawww</sup> said: 'He entered to peek at me<sup>-sawww</sup> through the crack in the wall while I<sup>-sawww</sup> was with my<sup>-sawww</sup> so and so wife, and he scowled in my<sup>-sawww</sup> face'.*

فقالوا: أ فلا نلعنه نحن؟

*They said, 'Should we no curse him (as well)?'*

قال: لا، كأنى انظر الى بنيه يصعدون منبرى و ينزلونه» الحديث

*He<sup>-sawww</sup> said: 'No! It is as if I<sup>-sawww</sup> am looking at his sons ascending my<sup>-sawww</sup> pulpit and descending (from) it' – the Hadeeth''.*

5- ما، الأمامي للشيخ الطوسي عن ابن بُشَيْرَانَ عَنِ الرَّزَّازِ عَنِ سَعْدِ بْنِ نَصْرِ عَنِ سُمَيَانَ بْنِ عُبَيْنَةَ عَنِ الزُّهْرِيِّ سَمِعَ سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ يَقُولُ اطَّلَعَ رَجُلٌ مِنْ حُجَرِ فِي حُجْرَةِ النَّبِيِّ ص وَ مَعَهُ مِدْرَى يَكُلُّ بِهَا رَأْسَهُ فَقَالَ لَوْ أَنِّي أَعْلَمُ أَنَّ تَنْتَظِرَ لَطَعْنَتْ بِهِ فِي عَيْنِكَ إِنَّمَا جَعَلَ الْإِسْتِئْذَانَ مِنْ أَجْلِ النَّظَرِ.

(The book) 'Al-Amaali' of the sheykh Al Tusi – from Ibn Bushran, from Al Razzaz, from Sa'ad Bin Nasr, from Sufyan Bin Uyayna, from Al Zuhry who heard Sahl Bin Sa'ad Al Saidy saying,

'A man peeked from a room into a room of the Prophet<sup>-saww</sup>, and with him<sup>-saww</sup> was a comb he<sup>-saww</sup> was combing his<sup>-saww</sup> head with it. He<sup>-saww</sup> said: 'Had I<sup>-saww</sup> known that you are looking, I<sup>-saww</sup> would have stabbed you with it in your eye! But rather, seeking the permission has been Made for the reason of the looking''.<sup>700</sup>

6- ضا، فقه الرضا عليه السلام من اطلع في دار قوم رجم فإن تنحى فلا شيء عليه فإن وقف فعليه أن يرحم فإن أعماه أو أصمه فلا دية له.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'From peeking into house of a people, he should be stoned. If he moves away, there is nothing upon him. If he stands there, upon him is that he should be stoned. If one were to blind him, or deafen him, there is no wergild for it''.<sup>701</sup>

7- ختص، الإختصاص عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: من اطلع على مؤمن في منزله فعيناه مباحتان للمؤمن في تلك الحال.

(The book) 'Al Ikhtisaas' – from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who peeks upon a Momin in his house, both his eyes are legalised for the Momin in that situation''.<sup>702</sup>

<sup>700</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 5

<sup>701</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 6

<sup>702</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 7

## CHAPTER 106 – THE ARABISATION AFTER THE EMIGRATION

1- مع، معاني الأخبار عن أبيه عن أحمد بن إدريس عن الأشعري عن محمد بن الحسين عن ابن سينان عن حذيفة بن منصور عن أبي عبد الله ع قال: التَّعْرُبُ بَعْدَ الْهِجْرَةِ التَّارِكُ لِهَذَا الْأَمْرِ بَعْدَ مَعْرِفَتِهِ.

(The book) 'Ma'any Al Akhbaar' – from his father, from Ahmad Bin Idrees, from Al Ashari, from Muhammad Bin Al Husayn, from Ibn Sinan, from Huzeyfa Bin Mansour,

'From Abu Abdullah<sup>asws</sup> having said: 'The Arabisation after the Emigration is the neglect of this matter (Al-Wilayah) after having recognised it''.<sup>703</sup>

2- ما، الأماالي للشيخ الطوسي عن الغضائري عن الصادق عن ابن الوليد عن ابن أبان عن الحسين بن سعيد عن ابن أبي عمير و محمد بن إسماعيل معاً عن منصور بن يونس عن ابن خازم و علي بن إسماعيل عن ابن خازم عن الصادق عن آباءه ع قال قال رسول الله ص لا تعرب بعد الهجرة و لا هجرة بعد الفتح الخبر.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Gazairy, from Al Sadouq, from Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr and Muhammad Bin Ismail, both together from Mansour Bin Yunus, from Ibn Hazim and Ali Bin Ismail, from Ibn Hazim,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is no Arabisation after the Emigration, nor is there any Emigration after the conquest (of Makkah)' – the Hadeeth''.<sup>704</sup>

<sup>703</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 105 H 8

<sup>704</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 106 H 1

## CHAPTER 107 – MAKING THE PICTURES, AND KEEPING THEM, AND THE PLAYING WITH IT

الآيات السبأ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ مَثَائِلٍ.

The Verses – (Surah) Al Saba: *They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13].*

1- سن، المحاسن عَنْ أَبِيهِ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ جَدَّدَ قَبْرًا أَوْ مَثَلَ مَثَلًا فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

(The book) 'Al Mahasin' – from his father, from Ibn Sinan, from Abu Al Jaroud, from Ibn Nubata who said,

'Amir Al Momineen<sup>-asws</sup> said: 'One who renews (Jadad) a grave, or makes a resemblance, he has exited from Al-Islam'<sup>705</sup>.

و الاختلاف في تصحيح الكلمة «حدد» من التحديد، و «جدث» من الجدث، و «خدد» من الخد و التخديد، و أما معنى قوله عليه السلام: «من مثل مثالا» فهو تمثيل المثل لآلهة المشركين، و هو الصنم كما عرفت.

Notes – *And the differing is in correcting the word 'Hadad', from the making a boundary, and 'Jadas' from making a tomb, and 'Khadad' from the furrowing and the grooving. And as for meaning his<sup>-asws</sup> words: 'One who makes a resemblance', it is the sculptures representing gods of the Polytheists, and it is the idol, like what is known.*

و روى الصدوق في المعاني: 181، عن ماجيلويه عن عمه عن البرقي عن النهيكي رفعه الى أبي عبد الله عليه السلام أنه قال: من مثل مثالا أو اقتنى كلبا فقد خرج من الإسلام، فقيل له: هلك إذا كثير من الناس، فقال: ليس حيث ذهبتم، إنما عنيت بقولي «من مثل مثالا» من نصب ديننا غير دين الله، و دعا الناس إليها، و بقولي: «من اقتنى كلبا»: مبغضا لنا أهل البيت، اقتناه فأطعمه و سقاه، من فعل ذلك فقد خرج من الإسلام.

*And it is reported by Al-Sadouq in 'Al-Ma'any' (page) 181 – from Majaylawiya, from his uncle, from Al-Barqy, from Al-Naheyki, raising it to Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> having said 'One who makes a resemblance, or keeps a dog, he has exited from Al-Islam'. It was said to him<sup>-asws</sup>, 'Then most of the people are destroyed!' He<sup>-asws</sup> said: 'It isn't where you are going (with it). But rather, I<sup>-asws</sup> meant with my<sup>-asws</sup> words, 'The one who makes a resemblance', is one who installs a religion other than religion of Allah<sup>-azwj</sup> and calls the people to it, and with my<sup>-asws</sup> words, 'One who owns a dog', one hateful to us<sup>-asws</sup> People<sup>-asws</sup> of the Household. Keeping it is feeding him and quenching him. One who does that, so he has exited from Al-Islam.*

2- سن، المحاسن عَنْ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَنَابِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَمًا وَ لَا قَبْرًا إِلَّا سَوَّيْتَهُ وَ لَا كَلْبًا إِلَّا قَتَلْتَهُ.

(The book) 'Al Mahasin' – from Al Nowali, from Al Sakuni –

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> sent me<sup>-asws</sup> to Al-Medina. He<sup>-saww</sup> said: ‘Do not leave any image (statue of an idol) except obliterate it, nor any grave except level it, nor any dog except kill it’<sup>.706</sup>

3- سن، المحاسن عن جعفر بن محمد بن ابن القداح عن أبي عبد الله ع عن آبائه ع أن علياً ع قال: أرسلني رسول الله ص في هدم القبور وكسر الصور.

(The book) ‘Al Mahasin’ – from Ja’far Bin Muhammad, from Ibn Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Ali<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> sent me<sup>-asws</sup> in demolishing the graces, and breaking the images (idols)’<sup>.707</sup>

4- سن، المحاسن عن أبيه عن القاسم بن محمد بن البطائني عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص أتاني جبرئيل فقال يا محمد إن ربك ينهى عن التماثيل.

(The book) ‘Al Mahasin’ – from his father, from Al Qasim Bin Muhammad, from Al Batayn, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> came to me<sup>-saww</sup>. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Forbids from the resemblances (idols etc.)’<sup>.708</sup>

5- سن، المحاسن عن أبيه عن ابن أبي عمير عن رجل عن أبي عبد الله ع قال: من مثل تماثيل يكلف يوم القيامة أن ينفخ فيها الروح.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who makes a resemblance (statue etc.) will be encumbered on the Day of Qiyamah to blow the soul into it’<sup>.709</sup>

6- سن، المحاسن عن محمد بن علي عن أبي جميلة عن سعد بن ظريف عن أبي جعفر ع قال: إن الذين يؤدون الله ورسوله هم المصورون يكلفون يوم القيامة أن ينفخوا فيها الروح.

(The book) ‘Al Mahasin’ – from Muhammad Bin Ali, from Abu Jameela, from Sa’ad Bin Tareyf,

‘From Abu Ja’far<sup>-asws</sup> having said: **‘Surely those hurting Allah and His Rasool, [33:57], they are the illustrators (of images of worship). They will be encumbered on the Day of Qiyamah to blow the soul into these’**<sup>.710</sup>

7- سن، المحاسن عن محمد بن الحسين بن أحمد عن أنان بن عثمان عن الحسين بن المنذر قال قال أبو عبد الله ع ثلاث معدن يوم القيامة رجل كذب في رؤياه يكلف أن يعقد بين شعيرتين و ليس يعاقب بينهما و رجل صور تماثيل يكلف أن ينفخ فيها و ليس ينافخ و المستمع بين قوم و هم له كارهون يصب في أذنيه الأتاك و هو الأسر.

<sup>706</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 2

<sup>707</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 3

<sup>708</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 4

<sup>709</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 5

<sup>710</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 6

(The book) 'Al Mahasin' – from Muhassin Bin Ahmad, from Aban Bin Usman, from Al Husayn Bin Al Munzir who said,

'Abu Abdullah<sup>-asws</sup> said: 'Three will be Punished on the Day of Qiyamah – a man lying regarding his dream will be encumbered to tie a knot between two hairs, and he would be (able to) ties between these two (hairs); and a man illustrating (imaging) a statue will be encumbered to blow (souls) into these, and he would be (able to) blow; and the one listening from a people while they are disliking to it, 'Al Aanuk' will be poured into his ears, and it is the (molten) lead''<sup>.711</sup>

8- سن، المحاسن عن أبيه عن ذكره عن مثنى رفعه قال: التماثيل لا يصلح أن يلعب بها.

(The book) 'Al Mahasin' – from his father, from the one who mentioned it, from Musanna raising it, said,

'The statues (figurines/dolls etc.), it is not correct to be playing with these''<sup>.712</sup>

9- سن، المحاسن عن موسى بن القاسم عن علي بن جعفر عن أخيه موسى ع أنه سأل أباه ع عن التماثيل فقال لا يصلح أن يلعب بها.

(The book) 'Al Mahasin' – from Musa Bin Al Qasim,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he asked his<sup>-asws</sup> father<sup>-asws</sup> about the figurines. He<sup>-asws</sup> said: 'It is not correct to be played with''<sup>.713</sup>

10- سن، المحاسن عن علي بن الحكم عن أبيان عن أبي العباس عن أبي عبد الله ع في قوله يعملون له ما يشاء من محارِبٍ وَ تَمَائِيلٍ فَقَالَ وَ اللَّهُ مَا هِيَ تَمَائِيلُ الرِّجَالِ وَ النِّسَاءِ وَ لَكِنَّ الشَّجَرُ وَ شَبَّهُهُ.

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, from Aban, from Abu Al Abbas,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13].*** By Allah<sup>-azwj</sup>! These were not figurines of the men and the women, but (were of) the tree and its like''<sup>.714</sup>

11- سن، المحاسن عن أبيه عن حماد بن عيسى عن حريز بن عبد الله عن محمد بن مسلم قال: سألت أبا عبد الله ع عن تماثيل الشجر و الشمس و القمر فقال لا بأس ما لم يكن شيئاً من الحيوان.

(The book) 'Al Mahasin' – from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>-asws</sup> about figurines of the tree, and the sun, and the moon'. He<sup>-asws</sup> said: 'There is no problem as long as it does not happen to be anything from the living beings''<sup>.715</sup>

<sup>711</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 7

<sup>712</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 8

<sup>713</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 9

<sup>714</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 10

<sup>715</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 11

12- سن، المحاسن عن أبيه عن ابن أبي عمير عن جميل بن دراج عن زُرارة عن أبي جعفر ع قال: لا بأس بتمائيل الشجر.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'There is no problem with figurines of the tree''<sup>716</sup>.

13- سن، المحاسن عن أبيه عن ابن أبي عمير عن رُفاعة قال: لا بأس بالصلاة والتصاوير تنظر إليه إذا كانت بعين واحدة.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from the one raising it,

'He<sup>-asws</sup> said: 'There is no problem with (praying) the Salat and the pictures you are looking at when it were to be with one eye''<sup>717</sup>.

14- سن، المحاسن عن موسى بن القاسم عن علي بن جعفر عن أخيه موسى قال: سألتُه عن البيت فيه صورة سمكة أو طير أو شبهها يعبت به أهل البيت هل تصلح الصلاة فيه

(The book) 'Al Mahasin' – from Musa Bin Al Qasim,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the house wherein is a picture of a fish, or a bird, or their like for people of the house to be amused by it. Is the Salat correct in it?'

فقال لا حتى يقطع رأسه منه و يُفسد و إن كان قد صلى فليست عليه إعادة.

He<sup>-asws</sup> said: 'No, until it's head is cut and spoilt, and if he had prayed Salat, there isn't repeating upon him''<sup>718</sup>.

15- مكا، مكارم الأخلاق عن محمد بن مسلم عن أبي جعفر ع قال: لا بأس أن تكون التماثيل في البيوت إذا غيرت الصورة.

(The book) 'Makarim Al Akhlaq' – from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'There is no problem if the figurines are in the rooms when the face is altered''<sup>719</sup>.

عن أبي بصير قال: قلت لأبي عبد الله ع إنما يبسط عندنا الوسائد فيها التماثيل و نفرشها

From Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'But rather the pillows are extended with us wherein are resemblances (pictures) in these and we furnish them'.

قال لا بأس بما يبسط منها و يُفترش و يوطأ إنما يُكره منها ما نصب على الحائط و السرير.

<sup>716</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 12

<sup>717</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 13

<sup>718</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 14

<sup>719</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 15 a



He<sup>-asws</sup> said: ‘There is no problem with what is extended from these and treaded (upon). But rather, what is disliked from these is what is set up upon the walls and the beds’.<sup>720</sup>

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<sup>720</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 107 H 15 b

## CHAPTER 108 – THE POETRY, AND REST OF THE LEISURE ACTIVITIES, AND THE PLEASURES

الآيات

### The Verses

الشعراء و الشعراء يتبعهم الغاؤون

(The book) 'Al Shoara': **And the poets, the deviators follow them [26:224]**

ألم تر أنهم في كل وادٍ يهيمون

**Do you not see them wandering around in every valley? [26:225]**

و أنهم يقولون ما لا يفعلون

**And they are saying what they are not doing [26:226]**

إلا الذين آمنوا و عملوا الصالحات و ذكروا الله كثيراً و انتصروا من بعد ما ظلموا

**Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed. [26:227]**

يس و ما علمناه الشعر و ما ينبغي له.

(Surah) Yaseen: **And did not Teach him the poetry, and it is not befitting for him. Surely, he is only a Zikr and a clarifying Quran [36:69].**

1- ل، الخصال عن العطار عن أبيه عن الأشعري عن حمدان بن سليمان عن علي بن الحسن بن فضال و محمد بن أحمد بن محمد بن مسلمة عن زياد بن بندار عن عبد الله بن سنان قال قال أبو عبد الله ع أربع يضمن الوجه النظر إلى الوجه الحسن و النظر إلى الماء الجاري و النظر إلى الخضرة و الكحل عند النوم.

(The book) 'Al Khisaal' – from Al Attar, from his father, from Al Ashary, from Hamdan Bin Suleyman, from Ali Bin Al-Hassan Bin Fazzal, and Muhammad Bin Ahmad Al Adamy, from Ahmad Bin Muhammad Bin Maslama, from Ziyad Bin Bundar, from Abdullah Bin Sinan who said,

'Four (traits) illuminate the face – looking at the good face, and looking at the flowing water, and looking at the greenery, and the (application of) Al-Kohl at sleep time"<sup>721</sup>

<sup>721</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 1

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ ع الطِّيبُ نُشْرَةٌ وَ الْعَسَلُ نُشْرَةٌ وَ الرُّكُوبُ نُشْرَةٌ وَ النَّظَرُ إِلَى الْحُضْرَةِ نُشْرَةٌ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'The perfume is a cure, and the honey is a cure, and the riding is a cure, and the looking at the greenery is a cure''.<sup>722</sup>

3- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنِ عَبْدِ الْأَعْلَى عَنِ نَوْفٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا نَوْفُ إِيَّاكَ أَنْ تَكُونَ عَشَّارًا أَوْ شَاعِرًا أَوْ شُرْطِيًّا أَوْ عَرِيفًا أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هُوَ الطُّبُلُ فَإِنَّ نَبِيَّ اللَّهِ خَرَجَ ذَاتَ لَيْلَةٍ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ إِنَّهَا السَّاعَةُ الَّتِي لَا يُرَدُّ فِيهَا دَعْوَةٌ إِلَّا دَعْوَةُ عَرِيفٍ أَوْ دَعْوَةُ شَاعِرٍ أَوْ شُرْطِيٍّ أَوْ صَاحِبِ عَرْطَبَةٍ أَوْ صَاحِبِ كُوبَةٍ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Musly, from Abdul A'ala, from Nawf who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'O Nawf! Beware of being a tax collector, or a poet, or a policeman, or a corporal, or owner of an 'Artabah' and it is the mandolin, or owner of a 'Kowba', and it is the drum, for the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> came out one night. He<sup>-saww</sup> looked at the sky. He<sup>-saww</sup> said: 'It is the time in which no supplication is rejected, except supplication of a corporal, or supplication of a poet, or a policeman, or owner of 'Artabah', or owner of 'Kowba''.<sup>723</sup>

4- ن، عيون أخبار الرضا عليه السلام ل، الخصال سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ أَوَّلِ مَنْ قَالَ الشِّعْرَ فَقَالَ آدَمُ ع

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'The Syrian asked Amir Al Momineen<sup>-asws</sup> about the first to have said the poem. He<sup>-asws</sup> said: 'Adam<sup>-as</sup>'.

فَقَالَ وَ مَا كَانَ شِعْرُهُ

He said, 'And what was his<sup>-as</sup> poem?'

قَالَ لَمَّا أَنْزَلَ عَلَى الْأَرْضِ مِنَ السَّمَاءِ فَرَأَى تُرْبَتَهَا وَ سَعَتَهَا وَ هَوَاهَا وَ قَتَلَ قَابِيلَ هَابِيلَ فَقَالَ آدَمُ ع

تَغَيَّرَتِ الْبِلَادُ وَ مِنْ عَلَيْهَا  
تَغَيَّرَ كُلُّ ذِي لَوْنٍ وَ طَعْمٍ  
فَوَجْهُ الْأَرْضِ مُعَبَّرٌ قَبِيحٌ  
وَ قَلَّ بَشَاشَةُ الْوَجْهِ الْمَلِيحِ

He<sup>-as</sup> said: 'When he<sup>-as</sup> descended upon the earth from the sky, he<sup>-as</sup> saw its soil, and its vastness, and its atmosphere, and Qabeel<sup>-as</sup> killed Habeel<sup>-as</sup>. So Adam<sup>-as</sup> said: 'The country and the ones upon it have changed. The surface of the earth is dusty, ugly. Every one with colour and taste has changed, and little is the radiance of the face graceful face'.

فَأَجَابَهُ إِبْلِيسُ

<sup>722</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 2

<sup>723</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 3

تَنْخَ عَنِ الْبِلَادِ وَ سَاكِنِيهَا  
وَ كُنْتَ بِهَا وَ زَوْجُكَ فِي قَرَارٍ  
فَلَمْ تَنْفُكْ مِنْ كَيْدِي وَ مَكْرِي  
فَلَوْ لَا رَحْمَةُ الْجَبَّارِ أَصَحَّتْ

فِي بِالْحُلْدِ ضَاقَ بِكَ الْفَيْسِخُ  
وَ قَلْبُكَ مِنْ أَدَى الدُّنْيَا مُرِيخُ  
إِلَى أَنْ فَاتَكَ التَّمَنُّ الرِّبِيخُ  
بِكَفِّكَ مِنْ جَنَانِ الْحُلْدِ رِيخُ

Iblees<sup>-la</sup> answered him<sup>-as</sup> (with a poem), ‘Stay away from the country and its dwellers; with me<sup>-la</sup> the eternity, the vastness (of Paradise) was too narrow for you<sup>-as</sup>, and you<sup>-as</sup> and your<sup>-as</sup> wife were in settlement in it, and your<sup>-as</sup> heart was at rest from harm of the world. Had it not been Mercy of the Subduer, you<sup>-as</sup> have become are rest with your<sup>-as</sup> sufficiency from the eternal Garden’.<sup>724</sup>

5- لي، الأماالي للصدوق عن الحسن بن عبد الله بن سعيد عن محمد بن أحمد بن الحجاج عن أحمد بن محمد النحوي عن شعيب بن واقد عن صالح بن الصلت عن عبد الله بن زهير قال قال النبي ص إن من الشعر لحكماً وإن من البيان لسحراً الخبر.

(The book) ‘Al Amaali’ of Al Sadouq – from Al-Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Abdullah Bin Muhammad Bin Al Hajjaj, from Ahmad Bin Muhammad Al Nahwy, from Shueyb Bin Waqid, from Salih Bin Al Salt, from Abdullah Bin Zuheyr who said,

‘The Prophet<sup>-saww</sup> said: ‘Surely from the poetry there is wisdom, and from the eloquence there is enchantment’ – the Hadeeth’.<sup>725</sup>

6- سن، المحاسن عن التوفلي عن السكوي عن أبي عبد الله ع قال قال رسول الله ص زاد المسافر الهداء و الشعر ما كان منه ليس فيه حفاء.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Provision of the traveller is ‘Al-Huda’a’ (songs by the camel driver), and the poetry, for as long as there isn’t evilness in it’.<sup>726</sup>

7- سن، المحاسن عن صفوان عن عمرو بن حريث قال: دخلت على أبي عبد الله ع و هو في منزل أخيه عبد الله بن محمد فقلت جعلت فداك ما حوّلك إلى هذا المنزل فقال طلب التزهة.

(The book) ‘Al Mahasin’ – from Safwan, from Amro Bin Hureys who said,

‘I entered to see Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was in the house of his<sup>-asws</sup> brother Abdullah Bin Muhammad. I said, ‘May I be sacrificed for you<sup>-asws</sup>! What made you<sup>-asws</sup> transfer to this house?’ He<sup>-asws</sup> said: ‘Seeking the leisure’.<sup>727</sup>

8- سن، المحاسن عن الأقطبي عن الدهقان عن دُرست عن إبراهيم بن عبد الحميد عن أبي الحسن ع قال: ثلاثة يجلون البصر النظر إلى الحاضرة و النظر إلى الماء الجاري و النظر إلى الوجه الحسن.

(The book) ‘Al Mahasin’ – from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

<sup>724</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 4

<sup>725</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 5

<sup>726</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 6

<sup>727</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 7

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘Three (traits) polish the sight – looking at the greenery, and looking at the flowing water, and looking at the good face’’.<sup>728</sup>

9- ن، عيون أخبار الرضا عليه السلام عن أحمد بن زياد بن جعفر الهمداني عن أبيه عن ابن أبي عمير عن عبد الله بن الفضل الهاشمي قال قال أبو عبد الله ع من قال فينا بيت شعر بنى الله له بيتاً في الجنة.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Ahmad Bin Ziyad Bin Ja’far Al Hamdany, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl Al Hashimy who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘One who says a verse of poetry regarding us<sup>-asws</sup>, Allah<sup>-azwj</sup> will Build a house for him in the Paradise’’.<sup>729</sup>

10- ن، عيون أخبار الرضا عليه السلام عن الوراق عن الأستدي عن النخعي عن النوقلي عن علي بن سالم عن أبيه عن أبي عبد الله ع قال: ما قال فينا قائل بيت شعر حتى يؤيد بروح القدس.

(The book) ‘Uyoun Akhbaar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Al Warraq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘No speaker will say a verse of poetry regarding us<sup>-asws</sup>, until he will be assisted by the Holy Spirit’’.<sup>730</sup>

11- ن، عيون أخبار الرضا عليه السلام عن تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم قال سمعت الرضا ع يقول ما قال فينا مؤمن شعراً يمدحنا به إلا بنى الله له مدينة في الجنة أوسع من الدنيا سبع مرات يزوره فيها كل ملك مقرب وكل نبي مرسل.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Al-Hassan Bin Al Jahm who said,

‘I heard Al-Reza<sup>-asws</sup> saying: ‘No Momin will saw a poem praising us<sup>-asws</sup> with it except Allah<sup>-azwj</sup> will Build a city for him in the Paradise seven times vaster than the world. Every Angel of Proximity will be visiting in it and every Messenger<sup>-as</sup> Prophet<sup>-saww</sup>’’.<sup>731</sup>

12- سر، السرائر عن عبد الله بن بكير عن محمد بن مروان قال: كنت عند أبي عبد الله ع و عنده ابن خربوذ فأنشدني شيئاً فقال أبو عبد الله ع قال رسول الله ص لأن يمتلي جوف الرجل قبحاً خيراً من أن يمتلي شعراً

(The book) ‘Al Saraair’ – from Abdullah Bin Bukeyr, from Muhammad Bin Marwan who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup>, and with him<sup>-asws</sup> was Ibn Kharbouz. He recited something (from poetry) to me. Abu Abdullah<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘If the interior of the man were to be filled with vomit it would be better than it being filled with poetry’.

فقال ابن خربوذ إنما يعني بذلك من يؤول الشعر

<sup>728</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 8

<sup>729</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 9

<sup>730</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 10

<sup>731</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 11

Ibn Kharbouz said, 'But rather it means by that, one who says the poetry'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ وَإِلَيْكَ أَوْ وَجُحِكَ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص.

Abu Abdullah<sup>-asws</sup> said: 'Woe be unto you! Rasool-Allah<sup>-saww</sup> said that!'<sup>732</sup>

13- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ بُنَانِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: سِنَّةٌ لَا يُسَلَّمُ عَلَيْهِمُ الْيَهُودُ وَ الْمَجُوسُ وَ النَّصْرَانِيُّ وَ الرَّجُلُ عَلَى غَائِطِهِ وَ عَلَى مَوَائِدِ الْحَمْرِ وَ عَلَى الشَّاعِرِ الَّذِي يَقْدِفُ الْمُحْصَنَاتِ وَ عَلَى الْمُتَنَكِّهِينَ بِسَبِّ الْأُمَّهَاتِ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Bunan Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Six (persons), do not greet unto them – the Jew, and the Magian, and the Christian, and the man upon his toilet, and upon a table of wine, and upon the poet who slanders the married women, and upon the one mocking with reviling the mothers''.<sup>733</sup>

14- ل، الخصال عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنِ أَبِي حَبِيلَةَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سِنَّةٌ لَا يُبْغَى أَنْ يُسَلَّمَ عَلَيْهِمُ الْيَهُودُ وَ النَّصْرَانِيُّ وَ أَصْحَابُ التَّرْدِ وَ السِّطْرُجِ وَ أَصْحَابُ الْحَمْرِ وَ الْبَرْطِ وَ الطُّنْبُورِ وَ الْمُتَنَكِّهُونَ بِسَبِّ الْأُمَّهَاتِ وَ الشَّعْرَاءِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Abu Jameela, from Ibn Tareyf, from Ibn Nubata,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Six (persons), it is not befitting to greet upon them – the Jew, and the Christian, and the companions (players) of dice, and the chess, and the companions (drinkers) of wine, and the drum, and the mandolin, and the ones mocking by reviling the mothers, and the poets''.<sup>734</sup>

15- كش، رجال الكشي عَنِ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ حَمْدَانَ بْنِ أَحْمَدَ عَنِ سُلَيْمَانَ الْمُسْتَرِيقِيِّ عَنِ سُفْيَانَ بْنِ مُصْعَبٍ الْعُبَيْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قُلْ شِعْرًا تَنُوحُ بِهِ النِّسَاءَ.

(The book) 'Rijaal' of Al Kashi – from Muhammad Bin Masoud, from Hamdan Bin Ahmad, from Suleyman Al Mustariq, from Sufran Bin Mus'ab Al Abdy who said,

'Abu Abdullah<sup>-asws</sup> said: 'Say poetry the women can be lamenting with it''.<sup>735</sup>

16- كش، رجال الكشي عَنِ نَصْرِ بْنِ صَبَّاحٍ عَنِ إِسْحَاقَ بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ أَبِي دَاوُدَ الْمُسْتَرِيقِيِّ عَنِ عَلِيِّ بْنِ النُّعْمَانِ عَنِ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مَعْشَرَ النَّبِيِّينَ عَلِّمُوا أَوْلَادَكُمْ شِعْرَ الْعُبَيْدِيِّ فَإِنَّهُ عَلَى دِينِ اللَّهِ.

(The book) 'Rijal' of Al Kashy, from Nasr Bin Sabbah, from Is'haq Bin Muhammad Al Basry, from Muhammad Bin Jamhour, from Abu Dawood Al Mustariq, from Ali Bin Al Numan, from Sama'at who said,

<sup>732</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 12

<sup>733</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 13

<sup>734</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 14

<sup>735</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 15

'Abu Abdullah<sup>-asws</sup> said: 'O community of Shias! Teach poetry to your children poetry of Al-Abdy (Abu Muhammad Sufyan Bin Mus'ab Al Abdy), for it is upon religion of Allah<sup>-azwj</sup>'.<sup>736</sup>

17- نص، كفاية الأثر عن أبي المفضل الشيباني عن جعفر بن محمد بن القاسم العلوي عن عبيد الله بن مهيك عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن الورد بن كميته عن أبيه قال: دخلت على سيدي أبي جعفر الباقر ع فقلت يا ابن رسول الله إني قد قلت فيكم أبياتاً أفتأذن لي في إنشائها  
في إنشائها

(The book) 'Kifayat Al Asar' – Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Bin Al Qasim Al Alawy, from Ubeydullah Bin Naheyk, from Ibn Abu Umeyr, from Al-Hassan Bin Atiya, from Umar Bin Yazeed, from Al Ward Bin Kumeyt, from his father who said,

'I entered to see my Master<sup>-asws</sup> Abu Ja'far Al Baqir<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have said couplets regarding you<sup>-asws</sup> all (Imams<sup>-asws</sup>). Will you<sup>-asws</sup> permit me in reciting these?'

فَقَالَ إِنَّمَا أَيَّامُ الْبَيْضِ

He<sup>-asws</sup> said: 'These are the days of brightness (13<sup>th</sup>, 14<sup>th</sup> & 15<sup>th</sup> of each lunar calendar month).'

فُلْتُ فَهِيَ فِيكُمْ خَاصَّةً

I said, 'It is regarding you<sup>-asws</sup> all in particular!'

قَالَ هَاتِ

He<sup>-asws</sup> said: 'Give!'

فَأَنْشَأْتُ أَقُولُ

وَالدَّهْرُ دُو صَرْفٍ وَ الْوَالِ

أَضْحَكُنِي الدَّهْرُ وَ أَبْكَانِي

I recited saying, 'The times make me laugh and make me cry, and the times are with changes and types''.<sup>737</sup>

أقول: تمامه في أبواب النصوص على الأئمة ع.

**Note – I (Majlisi) am saying, 'It's complete (version) is in the chapters on the texts upon the Imams<sup>-asws</sup> (Volume 36).'**

<sup>736</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 16

<sup>737</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 108 H 17

أبواب الزي والتجمل

## CHAPTERS ON OUTFITS AND BEAUTIFICATION

باب 109 التجمل و إظهار النعمة و لبس الثياب الفاخرة و النظيفة و تنظيف الخدم و بيان ما لا يحاسب الله عليه المؤمن و الدعة و السعة في الحال و ما جاء في الثوب الخشن و الرقيق

**CHAPTER 109 – BEAUTIFYING, AND MANIFESTING THE BOUNTIES, AND WEARING THE PRIDE-WORTHY CLOTHES, AND THE CLEAN, AND CLEANLINESS OF THE SERVANTS, AND EXPLANATION OF WHAT ALLAH<sup>-azwj</sup> WILL BE RECKONING THE MOMIN UPON, AND (LIFE OF) THE EASE AND CAPACIOUSNESS IN THE STATE, AND WHAT HAS COME REGARDING THE COARSE AND THE THIN CLOTHES**

الآيات

### The Verses

الأعراف يا بني آدم قد أنزلنا عليكم لباساً يُؤاري سؤآتكم و ريشاً و لباساً التَّقوى ذلك خير

(Surah) Al Araaf: ***O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance, and the clothing of piety, that is better. [7:26]***

«فَلَمَّا ذاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَ طَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ»

***So when they had tasted the tree, their evil inclinations appeared to them and they both began to cover upon themselves from the leaves of the Garden, [7:22]***

الى أن قال: «اهبطوا بعضكم لبعض عدو و لكم في الأرض مستقر و متاع إلى حين»\*

Up to He<sup>-azwj</sup> Said: ***“Get down, some of you being the enemies of others, and for you in the earth, there is an abode and a provision to a time [7:24]***

قال: فيها حَيَوَنَ و فيها تَمُوتُونَ و منها تُخْرَجُونَ\*

***He said: “Therein you shall be living and therein you shall be dying, and from it you shall be coming out [7:25]***



يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَ رِيشًا وَ لِبَاسِ التَّقْوَى ذَلِكْ خَيْرٌ ذَلِكْ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ\*

***O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance, and the clothing of piety, that is better. That is from the Signs of Allah, perhaps they would be mindful [7:26]***

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَ قَبِيلُهُ مِنْ حَيْثُ لَا تَرَوُهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ\*

***O children of Adam! Do not let the satan tempt you just as he got your parents exited from the Garden, snatching their clothes from them in order to show them their evil. He can see you, him and his tribe, from where you cannot see them. We Made the satans to be friends of those who do not believe [7:27]***

وَ إِذَا فَعَلُوا فَاحِشَةً.

***And when they are committing an immorality, [7:28]***

وَ قَالَ تَعَالَى قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ.

And the Exalted Said: ***Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Qiyamah [7:32].***

1- ب، قرب الإسناد عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: مَنْ اتَّخَذَ نَعْلًا فَلْيَسْتَجِدْهَا وَ مَنْ اتَّخَذَ ثَوْبًا فَلْيَسْتَنْظِفْهُ وَ مَنْ اتَّخَذَ دَابَّةً فَلْيَسْتَفْرِهْهَا وَ مَنْ اتَّخَذَ امْرَأَةً فَلْيُكْرِمْهَا فَإِنَّمَا امْرَأَةٌ أَحَدِكُمْ لُغْبَةٌ فَمَنْ اتَّخَذَهَا فَلَا يُضَيِّعْهَا وَ مَنْ اتَّخَذَ شَعْرًا فَلْيُحْسِنِ إِلَيْهِ وَ مَنْ اتَّخَذَ شَعْرًا فَلَمْ يَفْرُقْ فَرَقَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَنْشَارُ مِنْ نَارٍ.

(The book) ‘Qurb Al Asnaad’ – from Haroun, from Ibn Sadaqa,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘One who takes a slipper, let him renew it, and one who takes a cloth, let him keep it clean, and one who keeps a riding animal let him, let him feed it, and the one who takes a wife, let him honour her, for rather a wife of every one of you is (not respected as being) a plaything. The one who takes her, he should not waste her, and the one who keeps (long) hair should look after it, and one who keeps (long) hair so he does not part, Allah<sup>-azwj</sup> will Part him on the Day of Qiyamah with a saw of Fire’’.<sup>738</sup>

2- ب، قرب الإسناد عَنْ ابْنِ عَيْسَى عَنِ الْبَرْقَنْطِيِّ عَنِ الرِّضَا ع قَالَ: قَالَ لِي مَا تَقُولُ فِي اللَّبَاسِ الْحَشِينِ

(The book) ‘Qurb Al Asnaad’ – from Ibn Isa, from Al Bazanty,

‘From Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘What are you saying regarding the coarse clothes?’

فَقُلْتُ بَلَّغَنِي أَنَّ الْحَسَنَ ع كَانَ يَلْبَسُ وَ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع كَانَ يَأْخُذُ الثَّوْبَ الْجَدِيدَ فَيَأْمُرُ بِهِ فَيُعْمَسُ فِي الْمَاءِ

I said, ‘It has reached me that Al-Hassan<sup>-asws</sup> used to wear, and Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> had taken the new clothes. He<sup>-asws</sup> instructed with it, so it was immersed in the water’.

فَقَالَ لِي الْبُسْنُ وَ تَجَمَّلَ فَإِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَلْبَسُ الْجُبَّةَ الْخُرَّ بِحَمْسِمِائَةِ دِرْهَمٍ وَ الْمِطْرَفَ الْخُرَّ بِحَمْسِينَ دِينَارًا فَيَسْتُو فِيهِ فَإِذَا خَرَجَ السِّتَاءُ بَاعَهُ وَ تَصَدَّقَ بِتَمِيهِ وَ تَلَا هَذِهِ الْآيَةَ فُلْ مِنْ حَرَمِ زِينَةِ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ.

He<sup>-asws</sup> said to me: ‘Wear and beautify! Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was wearing a woollen coat for (worth) five hundred Dirhams, and the woollen shawl of five hundred Dinars spending the winter in it. When the winter had gone, he<sup>-asws</sup> would sell it and donate its price in charity, and he<sup>-asws</sup> recited this Verse: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]**’.<sup>739</sup>

3- ل، الخصال الأربعة قال أمير المؤمنين ع ليرتد أحدكم لأخيه المسلم إذا أتاه كما يرتد للعريب الذي يحب أن يراه في أحسن الهيئة.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Let every one of you adorn for his Muslim brother when he goes to him, just as the stranger adorns for the ones he loves to see in a good appearance’’.<sup>740</sup>

وَ قَالَ ع إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ يُحِبُّ أَنْ يُرَى أَنْزَرَ نِعْمَتِهِ عَلَى عِبْدِهِ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is Beautiful, He<sup>-azwj</sup> Loves the beauty, and He<sup>-azwj</sup> Loves to See the impact of His<sup>-azwj</sup> bounties upon His<sup>-azwj</sup> servants’’.<sup>741</sup>

وَ قَالَ ع عَلَيْكُمْ بِالصُّفِيِّقِ مِنَ الثِّيَابِ فَإِنَّهُ مَنْ رَقَّ ثَوْبُهُ رَقَّ دِينُهُ.

And he<sup>-asws</sup> said: ‘Upon you all is with the impeccable from the clothes, for the one whose clothes are soft, his religion is soft’’.<sup>742</sup>

4- ل، الخصال عن حمزة بن محمد العلوي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّهُنُ يُطَهِّرُ الْعَيْنَ وَ الثِّيَابُ تُطَهِّرُ النَّجْمَلُ وَ حُسْنُ الْمَلَكَةِ يَكْبِتُ الْأَعْدَاءَ.

(The book) ‘Al Khisaal’ – from Hamza Bin Muhammad Al Alawy, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

<sup>739</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 2

<sup>740</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 3 a

<sup>741</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 3 b

<sup>742</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 3 c

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The oiling manifests the riches, and the clothes manifest the beauty, and goodly manners suppress the enemies’’.<sup>743</sup>

أَقُولُ قَدْ مَضَى فِي بَابِ الطَّيِّبِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: ثَلَاثَةٌ يُسَمَّرُ إِذْمَانُ الْحَمَامِ وَ سَمُّ الرَّايِحَةِ الطَّيِّبَةِ وَ لُبْسُ الثِّيَابِ اللَّيِّنَةِ.

I (Majlisi) am saying, ‘It has passed in the chapter on perfume,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Three fatten – habitual of the bathhouse (eating meat), and smelling the aromas of perfumes, and wearing soft clothes’’.<sup>744</sup> (spelling error in Arabic text)

وَ فِي بَابِ جَوَامِعِ الْمَسَاوِي أَنَّهُ قَالَ لِلصَّادِقِ ع أ تَرَى هَذَا الْخَلْقَ كُلَّهُ مِنَ النَّاسِ

And in the chapter ‘Summary of the evil deeds’ –

‘It was said to Al-Sadiq<sup>-asws</sup>, ‘What is your<sup>-asws</sup> view of these creatures, are all of them from the people?’

قَالَ أَلَيْ مِنْهُمْ التَّارِكُ لِلسَّوَالِكِ إِلَى أَنْ قَالَ وَ الْمُنْتَشِجَاتُ مِنْ غَيْرِ مُصِيبَةٍ.

He<sup>-asws</sup> said: ‘Throw out from them the neglecter of brushing the teeth’ – up to he<sup>-asws</sup> said: ‘And the one shaggy from without a calamity’’.<sup>745</sup>

5- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ سَعْدِ بْنِ ابْنِ زَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ زَيْدٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ أَشْيَاءُ لَا يُحَاسِبُ اللَّهُ عَلَيْهَا الْمُؤْمِنُ طَعَامًا يَأْكُلُهُ وَ ثَوْبًا يَلْبَسُهُ وَ زَوْجَةً صَالِحَةً تُعَاوَنُهُ وَ تُحْصِنُ فَرْجَهُ.

(The book) ‘Al Khisaal’ – from Ibn Al Waleed, from Sa’ad, from Ibn Yazeed, from Al-Hassan Bin Ali Bin Ziyad, from Al Halby who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three things Allah<sup>-azwj</sup> will not Reckon the Momin upon these – food he eats, and clothes he wears, and righteous wife supporting him and fortifying his private part’’.<sup>746</sup>

6- ل، الخصال عَنِ أَبِيهِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ سِجَادَةَ عَنْ دُرُوسْتَ عَنْ أَبِي خَالِدِ السَّجِسْتَانِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَمْسُ خِصَالٍ مَنْ فَقَدَ مِنْهُنَّ وَاحِدَةً لَمْ يَزَلْ نَاقِصَ الْعَيْشِ زَائِلَ الْعَقْلِ مَشْغُولَ الْقَلْبِ

(The book) ‘Al Khisaal’ – from his father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah al Razy, from Sajadah, from Dorost, from Abu Khalid Al Sijistany,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Five traits, one who misses one of these will not cease to be deficient of life, declining of the intellect, pre-occupied of the heart: -

<sup>743</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 4 a

<sup>744</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 4 b

<sup>745</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 4 c

<sup>746</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 5

فَأَوْلَاهَا صِحَّةَ بَدَنِ وَالثَّانِيَةَ الْأَمْنُ وَالثَّلَاثَةَ السَّعَةَ فِي الرِّزْقِ وَالرَّابِعَةَ الْأَنْيَسُ الْمُؤَافِقُ

The first of these is health of the body, and the second is the security, and the third is vastness in the sustenance, and the fourth is the compatible comforter’.

قُلْتُ وَ مَا الْأَنْيَسُ الْمُؤَافِقُ

I said, ‘And what is the compatible comforter?’

قَالَ الرَّوْحَةُ الصَّالِحَةُ وَ الْوَلَدُ الصَّالِحُ وَ الْخَلِيطُ الصَّالِحُ وَ الْخَامِسَةَ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ الدَّعَّةُ.

He<sup>-asws</sup> said: ‘The righteous wife, and the righteous child, and the righteous friend; and the fifth, and it is a summary of these traits, is the gentleness’.<sup>747</sup>

7- ن، عيون أخبار الرضا عليه السلام عن أبيهقي عن الصّوّليّ عن عوّن بن محمّد عن أبي عبّاد قال: كان جلوس الرضا ع في الصّيف على حصير و في الشتاء على مسح و لبسه الغليظ من الثياب حتى إذا برز للناس تزوّج لهم.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Al Bayhaqi, from Al Soqly, from Aqn Bin Muhammad, from Abu Abbad who said,

‘The sitting of Al-Reza<sup>-asws</sup> during the summer was upon a straw mat, and in the winter upon a sack cloth, and his<sup>-asws</sup> clothing was the thick from the clothes until when he<sup>-asws</sup> came out to the people, he<sup>-asws</sup> adorned for them’.<sup>748</sup>

8- ما، الأماالي للشيخ الطوسي عن الفحّام عن المنصوريّ عن عمّ أبيه عن أبي الحسن الثالث عن آتائه ع قال قال الصادق ع إنّ الله يحبّ الجمال و السّجمل و يكره البؤس و التّبؤس فإنّ الله عزّ و جلّ إذا أنعم على عبّد نعمة أحبّ أن يرى عليه أثرها

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Al-Sadiq<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Loves the beauty and the beautifying, and He<sup>-azwj</sup> Dislikes the ugliness and the uglifying appearances. When Allah<sup>-azwj</sup> Mighty and Majestic Bestows a bounty upon a servant, He<sup>-azwj</sup> Loves to see its impact upon him’.

قِيلَ وَ كَيْفَ ذَلِكَ

It was said, ‘And how is that so?’

قَالَ ع يُنظفُ ثَوْبَهُ وَ يُطَيّبُ رِيحَهُ وَ يُحْسِنُ دَارَهُ وَ يَكْنُسُ أَفْنِيَتَهُ حَتَّى إِنَّ السِّرَاجَ قَبْلَ مَغِيبِ الشَّمْسِ يَنْفِي الْفَقْرَ وَ يَرِيدُ فِي الرِّزْقِ.

<sup>747</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 6

<sup>748</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 7

He<sup>-asws</sup> said: ‘He should cleanse his clothes, and perfume with his aromas, and make his house look good, and sweep his courtyard to the extent that lighting the lamp before setting of the sun negates the poverty and increases in the sustenance’.<sup>749</sup>

9- ما، الأماي للشيخ الطوسي بالإسناد إلى أبي قتادة قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ تَدَاكُرُوا عِنْدَهُ الْفُتُوَّةَ فَقَالَ وَ مَا الْفُتُوَّةُ لَعَلَّكُمْ تَطُنُّونَ أَهْمًا بِالْفُسُوقِ وَ الْفُجُورِ كَلَّا إِنَّمَا الْفُتُوَّةُ طَعَامٌ مَوْضُوعٌ وَ نَائِلٌ مَبْدُولٌ وَ بَشْرٌ مَقْبُولٌ وَ عَقَافٌ مَعْرُوفٌ وَ أَدَى مَكْفُوفٌ وَ أَمَا تِلْكَ فَشَطَارَةٌ [وَ] فِسْقٌ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – by the chain to Abu Qatada who said,

‘We were in the presence of Abu Abdullah<sup>-asws</sup> when the youthful chivalry was mentioned in his<sup>-asws</sup> presence. He<sup>-asws</sup> said: ‘And what is the youthful chivalry? Perhaps you are thinking that it is with the corruption and the immorality. Never! But rather, the youthful chivalry is a meal placed (for others), and effort exerted (for others), and a smile accepted, and chastity well-known, and harm restrained. As for that, it is cunningness and mischief’.

ثُمَّ قَالَ مَا الْمُرُوءَةُ

Then he<sup>-asws</sup> said: ‘What is the manly chivalry?’

فَقُلْنَا لَا نَعْلَمُ

We said, ‘We don’t know’.

فَقَالَ ع الْمُرُوءَةُ وَ اللَّهُ أَنْ يَضَعَ الرَّجُلُ خِوَانَهُ بِجَنْبِ فِئَاهُ فَإِنَّ الْمُرُوءَةَ مُرُوءَاتَانِ مُرُوءَةٌ فِي السَّفَرِ وَ مُرُوءَةٌ فِي الْحَضَرِ

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! The manly chivalry is the man placing his meal in a side of his courtyard, for the manly chivalry are two types – a manly chivalry during the journey, and a manly chivalry during the staying (not travelling).

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ الْقُرْآنِ وَ لُزُومُ الْمَسَاجِدِ وَ الْمَشْيُ مَعَ الْإِخْوَانِ فِي الْحَوَائِجِ وَ النِّعْمَةُ تُرَى عَلَى الْخَادِمِ فَإِنَّمَا بِمَا يَسُرُّ الصَّدِيقَ وَ يَكْبِتُ الْعَدُوَّ

As for which is during the staying (not travelling, it is recitation of the Quran, and adhering with the Masjids, and the walking with the brothers regarding the needs, and the favour you see (bestow) upon the servant, for it is from what cheers the friend and suppresses the enemy.

وَ أَمَا الَّتِي فِي السَّفَرِ فَكَثْرَةُ الرِّزَادِ وَ طَيْبُهُ وَ بَدَلُهُ لِمَنْ يَكُونُ مَعَكَ وَ كِتْمَانُكَ عَلَى الْقَوْمِ بَعْدَ مُفَارَقَتِكَ إِتَائِهِمْ

And as for which is during the journey, it is abundance of provision, and its goodness, and exerting effort for the one who happens to be with you, and you’re concealing upon the group after your separating from them.

<sup>749</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 8

وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَرْزُقُ الْعَبْدَ عَلَى قَدْرِ الْمُرُوَّةِ وَ إِنَّ الْمُعُونَةَ عَلَى قَدْرِ الْمُتَوَنُّةِ وَ إِنَّ الصَّبْرَ لَيَنْزِلُ عَلَى قَدْرِ شِدَّةِ الْبَلَاءِ عَلَى الْمُؤْمِنِ.

By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Graces the servant in accordance to the chivalry, and the Assistance in accordance to the provision, and the patience descends in accordance to the severity of the affliction upon the Momin<sup>750</sup>.

لي، الأماالي للصدوق عن ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن أبي قتادة القمي عن عبد الله بن يحيى عن أنان الأحمري عن أبي عبد الله ع قال: إن الناس تذكروا عنده الفتوة إلى آخر ما مر.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Abu Qatadah Al Qummi, from Abdullah Bin Yahya, from Aban Al Ahmar,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: 'The people mentioned the youthful chivalry in his<sup>-asws</sup> presence' – up to the end of what has passed"<sup>751</sup>.

10- مع، معاني الأخبار لي، الأماالي للصدوق عن الطالقاني عن أحمد الهمداني عن الحسن بن القاسم عن علي بن إبراهيم المعلى عن محمد بن خالد عن عبد الله بكر عن موسى بن جعفر ع عن أبيه عن جده عن علي بن الحسين عن أبيه ع قال: بينما أمير المؤمنين ع ذات يوم جالس مع أصحابه يعيئهم للحزب إذ أتاه شيخ من الشام فسأله عن مسائل

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – from Al Talaqni, from Ahmad Al Hamdany, from Al-Hassan Bin Al Qasim, from Ali Bin Ibrahim Al Moalla, from Muhammad Bin Khalid, from Abdullah Bakr,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'One day while Amir Al-Momineen<sup>-asws</sup> was seated with his<sup>-asws</sup> companions mobilising them for the war, when an old man came from Syria. He asked him<sup>-asws</sup> about issues.

ثم قال ع له يا شيخ إن الله عز و جل خلق خلقاً ضيق الدنيا عليهم نظراً لهم فزهدهم فيها و في حطامها فرغبوا في دار السلام الذي دعاهم إليه

Then he<sup>-asws</sup> said to him: 'O sheykh! Allah<sup>-azwj</sup> Mighty and Majestic Created creatures, He<sup>-azwj</sup>, the world was constricted upon them. He<sup>-azwj</sup> Considered for them, so He<sup>-azwj</sup> Made them ascetic in it and regarding its debris, so they became desirous regarding the house of safety (Hereafter) which He<sup>-azwj</sup> had Called them to.

وَ صَبَرُوا عَلَى ضَيْقِ الْمَعِيشَةِ وَ صَبَرُوا عَلَى الْمَكْرُوهِ وَ اشْتَفَوْا إِلَى مَا عِنْدَ اللَّهِ مِنَ الْكَرَامَةِ وَ بَدَلُوا أَنْفُسَهُمْ ابْتِغَاءَ رِضْوَانِ اللَّهِ وَ كَانَتْ خَاتِمَةَ أَعْمَالِهِمُ الشَّهَادَةَ فَلَقُوا اللَّهَ وَ هُوَ عَنْهُمْ رَاضٍ

And they were patient upon constriction of the livelihood, and they were patient upon its abhorrence's, and they yearned to what honours there were in the Presence of Allah<sup>-azwj</sup>, and

<sup>750</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 9 a

<sup>751</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 9 b

the exerted themselves seeking Satisfaction of Allah<sup>-azwj</sup>, and the end of their work was the martyrdom, so they met Allah<sup>-azwj</sup> and He<sup>-azwj</sup> was Satisfied with them.

وَعَلِمُوا أَنَّ الْمَوْتَ سَبِيلٌ مِنْ مَضَى وَمَنْ بَقِيَ وَتَرَوُودُوا لِأَجْرَتِهِمْ غَيْرَ الذَّهَبِ وَالْفِضَّةِ وَ لَبِسُوا الْحَثِيثَ وَ صَبَرُوا عَلَى الْقَوَاتِ وَ قَدَّمُوا الْفَضْلَ وَ أَحَبُّوا فِي اللَّهِ وَ أَبْغَضُوا فِي اللَّهِ عَزَّ وَ جَلَّ أَوْلِيكَ الْمَصَابِيحِ وَ أَهْلَ النَّعِيمِ فِي الْآخِرَةِ وَ السَّلَامِ.

And they knew that the death is a way of the ones past and the ones remaining, and they provided for their Hereafter other than the gold and the silver, and they wore the coarse, and they were patient upon the daily subsistence, and they sent forwards the surplus, and they loved for the Sake of Allah<sup>-azwj</sup> and hated for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic. They are the lamps and the people of bounties in the Hereafter! And the greetings".<sup>752</sup>

11- ل، الخصال أبي عن سعدٍ عن ابن زييد عن ابن أبي نجران رفعه إلى أبي عبد الله ع قال: من رفع جيبه و خصف نعله و حمل سلعته فقد أمن من الكبر.

(The book) 'Al Khisaa' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Najran, raising it to,

'One who stitches his pocket, and repairs his slippers, and carries his own baggage, he is safe from the arrogance".<sup>753</sup>

12- غط، الغيبة للشيخ الطوسي عن الفزاري عن محمد بن جعفر بن عبد الله عن محمد بن أحمد الأنصاري قال: وجّه قوم من المفوضة كامل بن إبراهيم المدني إلى أبي محمد ع قال كامل فقلت في نفسي أسأله لا يدخل الجنة إلا من عرف معرفتي و قال بمفاتي

(The book) 'Al Ghayba' of the sheykh Al Tusi – from Al Fazary, from Myhammad Bin Ja'far Bin Abdullah, from Muhammad Bin Ahmad Al Ansary who said,

'Kamil Bin Ibrahim Al-Madani headed a group of believers in delegation, to Abu Muhammad<sup>-asws</sup>. Kamil said, 'I said within myself, I shall ask him, can no one enter the Paradise except the one who recognises my recognition and says with my word?'

قَالَ فَلَمَّا دَخَلْتُ عَلَى سَيِّدِي أَبِي مُحَمَّدٍ ع نَظَرْتُ إِلَى ثِيَابٍ بِيَاضٍ نَاعِمَةٍ عَلَيْهِ فَعُلْتُ فِي نَفْسِي وَلِيُّ اللَّهِ وَ حُجَّتُهُ يَلْبَسُ النَّاعِمَ مِنَ الثِّيَابِ وَ يَأْمُرُنَا نَحْنُ بِمُؤَاسَاةِ الْإِخْوَانِ وَ يَنْهَانَا عَنْ لُبْسِ مِثْلِهِ

He said, 'When I entered to see my Master<sup>-asws</sup> Abu Muhammad<sup>-asws</sup>, I looked at the soft while clothes being upon him. So, I said within myself, a guardian of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Divine Authority wearing the soft from the clothes, and he<sup>-asws</sup> is instructing us with consoling the brothers and forbids us from wearing similar to it?

فَقَالَ مُتَبَسِّمًا يَا كَامِلُ وَ حَسَرَ عَنْ ذِرَاعَيْهِ فَإِذَا مَسْحَ أَسْوَدُ حَشِينٌ عَلَى جِلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ الْخَبَرِ.

<sup>752</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 10

<sup>753</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 11

He<sup>-asws</sup> said smiling: ‘O Kamil!’ – and he<sup>-asws</sup> rolled up from his<sup>-asws</sup> arm, and behold, there was rough coarse sack cloth upon his<sup>-asws</sup> skin. He<sup>-asws</sup> said: ‘This (inner) is for Allah<sup>-azwj</sup>, and this (outer) is for you all’ – the Hadeeth”.<sup>754</sup>

13- سن، المحاسن عن أبيه عن عبد الله بن مغيرة و محمد بن سنان عن طلحة بن زيد عن أبي عبد الله عن آبائه ع أن علياً ع كان لا يُنخل له الدقيق وكان عليّ يقول لا تزال هذه الأمة بخير ما لم يلبسوا لباس العجم و يطعموا أطعمة العجم فإذا فعلوا ذلك ضربهم الله بالدل.

(The book) ‘Al Mahasin’ – from his father, from Abdullah Bin Mugheira, and Muhammad Bin Sinan, from Talha Bin Zayd,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Ali<sup>-asws</sup>, the flour was not sieved for him<sup>-asws</sup>, and Ali<sup>-asws</sup> had said: ‘This community will not ceased to be with goodness for as long as they wear the Persian clothing and eat the Persian food. When they do that, Allah<sup>-azwj</sup> will Strike them with the disgrace”’.<sup>755</sup>

14- سن، المحاسن عن نوح بن شعيب عن سليمان بن رشيد عن أبيه عن بشير قال سمعت أبا الحسن ع يقول العيش في السعة في المنزل و الفضل في الخادم.

(The book) ‘Al Mahasin’ – from Nuh Bin Shueyb, from Suleyman Bin Rusheyd, from his father, from Bashir who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘Live in the capaciousness in the house and the surplus regarding the servants”’.<sup>756</sup>

15- بج، الخراج و الجرائح روي عن محمد بن الوليد الكيرماني قال: أتيت أبا جعفر ابن الرضا ع فقلت جعلني الله فداك ما تقول في الممسك

(The book) ‘Al Kharaj Wa Al Jaraih’ – it is reported from Muhammad Bin Al Waleed Al Kirmany who said,

‘I came to Abu Ja’far<sup>-asws</sup> son<sup>-asws</sup> of Al-Reza<sup>-asws</sup>. I said, ‘May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding the musk?’

فقال إن أبي أمر أن يعمل له مسك في بان فكتب إليه الفضل بخبره أن الناس يعيبون ذلك عليه فكتب يا فضل أ ما علمت أن يوسف كان يلبس ديباجاً مزوراً بالذهب و يجلس على كراسي الذهب فلم ينقص من حكمته شيئاً وكذلك سليمان

He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> instructed that Musk be made for him<sup>-asws</sup> in a jar. Al-Fazl wrote to him<sup>-asws</sup> informing him<sup>-asws</sup> that the people are faulting that upon him. So, he<sup>-asws</sup> wrote: ‘O Fazl! Don’t you know that Yusuf<sup>-sawww</sup> had worn brocade woven with the gold, and he<sup>-as</sup> sat upon chairs of gold. It did not reduce anything from his<sup>-as</sup> wisdom! And like that was Suleyman<sup>-as</sup>’.

ثم أمر أن يعمل له غالية بأزبعة آلاف درهم.

<sup>754</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 12

<sup>755</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 13

<sup>756</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 14



Then he<sup>as</sup> instructed to expensive perfume be made for him for four thousand Dirhams”<sup>757</sup>.

16- ضا، فقه الرضا عليه السلام نروي أَنَّ كِبَرَ الدَّارِ مِنَ السَّعَادَةِ وَ كَثْرَةَ الْمُحِبِّينَ مِنَ السَّعَادَةِ وَ مُوَافَقَةَ الزَّوْجَةِ كَمَالُ السُّرُورِ.

(The book) ‘Fiqh Al-Reza<sup>asws</sup>’, may the greeting be upon him<sup>asws</sup> – ‘We are reporting: ‘A large house is from the happiness, and having many loved ones is from the happiness, and the compatible wife is perfection of cheerfulness”<sup>758</sup>.

وَ نَرَوِي تَعَاهُدُ الرَّجُلِ ضَيْعَتَهُ مِنَ الْمُرُوءَةِ وَ سَمَنُ الدَّابَّةِ مِنَ الْمُرُوءَةِ وَ الْإِحْسَانُ إِلَى الْخَادِمِ مِنَ الْمُرُوءَةِ يَكْبِتُ الْعُدُوَّ.

And we are reporting: ‘The man taking care of his estate is from the chivalry, and naming the riding animal is from the chivalry, and the favour to the servant is from the chivalry suppressing the enemy”<sup>759</sup>.

وَ أَرَوِي أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ الْجَمَالَ وَ التَّحَمُّلَ وَ يُبْغِضُ الْبُؤْسَ وَ التَّبَاؤُسَ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ مِنَ الرِّجَالِ الْقَادُورَةَ وَ أَنَّهُ إِذَا أَنْعَمَ عَلَى عَبْدِهِ نِعْمَةً أَحَبَّ أَنْ يَرَى أَنَّ ذَلِكَ النِّعْمَةَ.

And it is reported that Allah<sup>azwj</sup> Blessed and Exalted Loves the beautify and the beautifying, and Hates the ugliness and the uglifying appearances, and Allah<sup>azwj</sup> Mighty and Majestic Hates the filthiness from the men, and when Allah<sup>azwj</sup> Mighty and Majestic Bestows a bounty upon a servant, He<sup>azwj</sup> Loves to see the impact of that bounty (upon him)”<sup>760</sup>.

وَ رَوِي جَصَّصَ الدَّارَ وَ أَكْسَحَ الْأَفْنِيَةَ وَ نَطَفَهَا وَ أَسْرَجَ السِّرَاجَ قَبْلَ مَغِيبِ الشَّمْسِ كُلِّ ذَلِكَ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

And it is reported: ‘Plastering the house, and sweeping the courtyard and cleaning it, and lighting the lamp before setting of the sun, all of that negates the poverty and increases in the sustenance”<sup>761</sup>.

17- شي، تفسير العياشي عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَ تَرَى اللَّهَ أَعْطَى مَنْ أَعْطَى مِنْ كَرَامَتِهِ عَلَيْهِ وَ مَنَعَ مَنْ مَنَعَ مِنْ هَوَانٍ بِهِ عَلَيْهِ لَا

Tafseer Al Ayyashi – from Aban Bin Taghlib who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Do you view that Allah<sup>azwj</sup> Gives the one He<sup>azwj</sup> Gives to as being out His<sup>azwj</sup> Benevolence upon him, and Prevents the one He<sup>azwj</sup> Prevents from his insignificance to Him<sup>azwj</sup>? No!

وَ لَكِنَّ الْمَالَ مَا لَ اللَّهُ يَضَعُهُ عِنْدَ الرَّجُلِ وَ ذَائِعَ وَ حَوَزَ لَهُمْ أَنْ يَأْكُلُوا قَصْدًا وَ يَلْبَسُوا قَصْدًا وَ يَنْكِحُوا قَصْدًا وَ يَتَكَبَّرُوا قَصْدًا وَ يَتَعَدُّوا بِمَا سِوَى ذَلِكَ عَلَى فُقَرَاءِ الْمُؤْمِنِينَ وَ يَلْمُوا بِهِ شَعَثَهُمْ

But the wealth is wealth of Allah<sup>azwj</sup>. He<sup>azwj</sup> Places it in the possession of the men as deposits and has Allowed for them to be consuming in moderation, and wearing in moderation, and

<sup>757</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 15

<sup>758</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 16 a

<sup>759</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 16 b

<sup>760</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 16 c

<sup>761</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 16 d

marrying in moderation, and riding in moderation, and they should be assisting with whatever is apart from that, upon the poor Momineen and better their unkemptness with it.

فَمَنْ فَعَلَ ذَلِكَ كَانَ مَا يَأْكُلُ حَلَالًا وَ يَشْرَبُ حَلَالًا وَ يَرْكَبُ وَ يَنْكِيحُ حَلَالًا وَ مَنْ عَدَا ذَلِكَ كَانَ عَلَيْهِ حَرَامًا ثُمَّ قَالَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

The one who does that, whatever he eats would be Permissible, and drinks would be Permissible, and rides and marries would be Permissible, while the one who exceeds that, it would be Prohibited to him'. Then he<sup>-asws</sup> said: **'and eat and drink and do not be extravagant; surely He does not Love the extravagant ones [7:31]'**.

أَتَى اللَّهُ اثْنَمَنْ رَجُلًا عَلَى مَالٍ لَهُ أَنْ يَشْتَرِيَ فَرَسًا بَعِشْرَةَ آلَافِ دِرْهَمٍ وَ يُجْزِيَهُ فَرَسٌ بِعِشْرِينَ دِرْهَمًا وَ يَشْتَرِيَ جَارِيَةً بِأَلْفِ دِينَارٍ وَ يُجْزِيَهُ بِعِشْرِينَ دِينَارًا وَ قَالَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ.

Don't you see? Allah<sup>-azwj</sup> Entrusts a man upon wealth of His<sup>-azwj</sup> to buy a horse for ten thousand Dirhams and Allows him a horse to twenty thousand Dirhams, and buy a slave girl for a thousand Dirhams and Allows him for twenty Dinars, and Says: **surely, He does not Love the extravagant ones [7:31]**".<sup>762</sup>

18- شي، تفسير العياشي عن يونس بن إبراهيم قال: دخلت على أبي عبد الله ع و علي جبة خز و طيلسان خز فنظر إلي فقلت جعلت فداك علي جبة خز و طيلسان خز ما نقول فيه

Tafseer Al Ayyashi – from Yusuf Bin Ibrahim who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and upon me was a woollen coat and a woollen pallium. He<sup>-asws</sup> looked at me. I said, 'May I be sacrificed for you<sup>-asws</sup>! Upon me is a woollen coat and a woollen pallium. What are you<sup>-asws</sup> saying regarding it?'

فَقَالَ وَ مَا بَأْسٌ بِالْخَزِّ

He<sup>-asws</sup> said: 'And what is the problem with the wool?'

قُلْتُ وَ سَدَاهُ إِثْرِيَسَم

I said, 'It's wrapping is embroidered'.

قَالَ لَا بَأْسَ بِهِ وَ قَدْ أَصِيبَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ عَلَيْهِ جُبَّةٌ خَزِّ

He<sup>-asws</sup> said: 'There is no problem with it, and Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was struck and upon him<sup>-asws</sup> was a woollen coat'.

ثُمَّ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ لَمَّا بَعَثَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْخَوَارِجِ لَيْسَ أَفْضَلَ نِيَابِهِ وَ تَطَيَّبَ بِأَطْيَبِ طَبِيبِهِ وَ رَكِبَ أَفْضَلَ مَرَاجِيهِ فَخَرَجَ إِلَيْهِ فَوَاقَفَهُمْ فَقَالُوا يَا ابْنَ عَبَّاسٍ بَيْنَا أَنْتَ خَيْرُ النَّاسِ إِذْ أَتَيْتَنَا فِي لِيَاسٍ مِنْ لِيَاسِ الْجَبَابِرَةِ وَ مَرَاجِيهِمْ

<sup>762</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 17

Then he<sup>-asws</sup> said: ‘Abdullah Bin Abbas, when Amir Al-Momineen<sup>-asws</sup> had sent him to the Kharijites, was wearing best of his clothes, and had perfumed with best of his perfumes, and he rode best of his riding animals. They came out and met him. They said, ‘O Ibn Abbas! While you are best of the people, then you are coming to us in a clothing from the clothing of the tyrants and their riding animals?’

فَتَلَا عَلَيْهِمْ هَذِهِ الْآيَةَ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ البَسْ وَ تَحَمَّلْ فَإِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ لِيَكُنْ مِنْ حَلَالٍ.

He recited to them: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32].** Wear and beautify, for Allah<sup>-azwj</sup> is Beautiful, He<sup>-azwj</sup> loves the beauty, and let it be from Permissible(s)’.<sup>763</sup>

19- شي، تفسير العياشي عَنِ الْعَبَّاسِ بْنِ هِلَالِ الشَّامِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ لِمَجْلُثِ فِدَاكَ مَا أَعْجَبَ إِلَى النَّاسِ مَنْ يَأْكُلُ الْجَشْبَ وَ يَلْبَسُ الْجَشْبَ وَ يَتَحَشَّعُ

Tafseer Al Ayyashi – from Al Abbas Bin Hilal Al Shamy,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! How fascinating to the people is the one who eats tasteless food and wears rough clothes and is humble’.

قَالَ أَمَا عَلِمْتُمْ أَنَّ يُوسُفَ بْنَ يَعْقُوبَ نَبِيَّ ابْنِ نَبِيِّ كَانَ يَلْبَسُ أَقْبِيَةَ الدِّيْبَاجِ مَرْزُورَةً بِالذَّهَبِ وَ يَجْلِسُ فِي مَجَالِسِ آلِ فِرْعَوْنَ يَحْكُمُ فَلَمْ يَحْتَجِ النَّاسُ إِلَى لِبَاسِهِ وَ إِنَّمَا احْتَأَجُّوا إِلَى قِسْطِهِ

He<sup>-asws</sup> said: ‘Don’t you know that Yusuf Bin Yaquoub<sup>-as</sup>, a Prophet<sup>-as</sup> son<sup>-as</sup> of a Prophet<sup>-as</sup> used to wear gowns of gold brocade and buttons of gold, and he<sup>-as</sup> would sit in the gathering of the progeny of Pharaoh<sup>-la</sup>, giving judgements. So, the people were not needy to his<sup>-as</sup> clothes, but rather they were needy to his<sup>-as</sup> equitable decisions.

وَ إِنَّمَا يُحْتَأَجُّ مِنَ الْإِمَامِ إِلَى أَنْ إِذَا قَالَ صَدَقَ وَ إِذَا وَعَدَ أَنْجَزَ وَ إِذَا حَكَمَ عَدَلَ إِنَّ اللَّهَ لَمْ يُحَرِّمْ طَعَاماً وَ لَا شَرَاباً مِنْ حَلَالٍ وَ إِنَّمَا حَرَّمَ الْحَرَامَ قَلَّ أَوْ كَثُرَ وَ قَدْ قَالَ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ.

And rather what is needed from the Imam (leader) is that he should speak the truth, and when he makes a promise, fulfils it, and when he gives a judgement, does justice. Allah<sup>-azwj</sup> did not Prohibit food nor drinks from the Permissible, but rather He<sup>-azwj</sup> Prohibited from the Prohibitions, be it little or a lot, and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]?’**<sup>764</sup>

20- شي، تفسير العياشي عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَلْبَسُ الثَّوْبَ بِحَمْسِمِائَةِ دِينَارٍ وَ الْمِطْرَفَ بِخَمْسِينَ دِينَاراً يَشْتَوِي فِيهِ فَإِذَا ذَهَبَ الثَّيْتَاءُ بَاعَهُ وَ تَصَدَّقَ بِثَمَنِهِ.

<sup>763</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 18

<sup>764</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 19

Tafseer Al Ayyashi – from Ahmad Bin Muhammad,

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> used to wear the cloth (worth) five hundred Dinar, and the shawl for five hundred Dinars spending the winter in it. When the winter had gone, he<sup>-asws</sup> would sell it and donate its price’.<sup>765</sup>

و فِي خَيْرِ عَمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَشْتَرِي الْكِسَاءَ الْحَرَّ بِحَمْسِينَ دِينَارًا فَإِذَا صَارَ الصَّيْفُ تَصَدَّقَ بِهِ لَا يَبْرَى بِذَلِكَ بَأْسًا وَ يَقُولُ  
قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ.

And in a Hadeeth of Umar Bin Ali,

‘From his father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> had bought the woollen cloak for five hundred Dinars. When the summer came, he<sup>-asws</sup> would donate it. He<sup>-asws</sup> did not see any problem with that, and he<sup>-asws</sup> said: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]?’**<sup>766</sup>

21- شي، تفسير العياشي عن الحكم بن عيينة قال: رأيت أبا جعفر ع و عليه إزار أحمر فأحدت النظر إليه فقال يا أبا محمد إن هذا ليس به بأس ثم  
تلا قل من حرم زينة الله التي أخرج لعباده و الطيبات من الرزق.

Tafseer Al Ayyashi – from Al Hakam Bin Uyayna who said,

‘I saw Abu Ja’far<sup>-asws</sup> and upon him<sup>-asws</sup> was a red trouser. I stared at him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘O Abu Muhammad! This, there isn’t any problem with it’. Then he<sup>-asws</sup> recited: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]?’**<sup>767</sup>

22- شي، تفسير العياشي عن الرضا ع قال: كان علي بن الحسين ع يلبس الجبة و المطرف من الحر و القنسوة و يبيع المطرف و يتصدق  
بتمنيه و يقول قل من حرم زينة الله الآية.

Tafseer Al Ayyasi – from Al Washa,

‘From Al-Reza<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> used to wear the coat and the shawl of wool, and the hood, and he<sup>-asws</sup> sold the shawl and donated its price, and he<sup>-asws</sup> said: **Say: ‘Who prohibited adornments of Allah [7:32]? – the Verse’**.<sup>768</sup>

23- مكا، مكارم الأخلاق مختارة من كتاب اللباس عن أبي عبد الله ع قال: إن ابن عباس لما بعته أمير المؤمنين ع إلى الخوارج ليس أفضل ثيابه و  
تطيب بأطيب طيبه و ركب أفضل مراكبه و خرج إليهم فواقمهم فقالوا يا ابن عباس بينا أنت خير الناس إذ أتيتنا في لباس الجباة و مراكبهم

(The book) ‘Makarim Al Akhlaq’ – chosen from ‘Kitab Al Libaas’,

‘From Abu Abdullah<sup>-asws</sup> said: ‘Ibn Abbas, when Amir Al-Momineen<sup>-asws</sup> sent him to the Kharijites, wore best of his clothes, and perfumed best of his perfumes, and rode best of his

<sup>765</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 20 a

<sup>766</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 20 b

<sup>767</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 21

<sup>768</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 22

animals, and he went out to them. He met them. They said, 'O Ibn Abbas! While you are best of the people, then you are coming to us in a clothing from the clothing of the tyrants and their riding animals?'

فَقَالَ عَلَيْهِمْ هَذِهِ الْآيَةُ فُلٌ مِّنْ حَرَمٍ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ البَسْنَ وَ تَحَمَّلَ فَإِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ لِيَكُنْ مِنْ حَلَالٍ.

He recited to them: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32].** Wear and beautify, for Allah<sup>-azwj</sup> is Beautiful, He<sup>-azwj</sup> loves the beauty, and let it be from Permissible(s)'.<sup>769</sup>

عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ الْمُوسِرِ الْمُتَحَمِّلِ يَتَّخِذُ الثِّيَابَ الْكَثِيرَةَ الْجَيَابَ وَ الطَّيِّبَاتِ وَ الْقُمُصَ وَ لَهَا عُدَّةٌ يَصُونُ بَعْضَهَا بِبَعْضٍ وَ يَتَحَمَّلُ بِهَا أَوْ يَكُونُ مُسْرِفًا فَقَالَ عَنِ اللَّهِ يَقُولُ لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ.

'I asked him<sup>-asws</sup> about the man affluent man taking many clothes, new ones, and the pallium, and an abundance of shirts making each other last longer, beautifying by these, would he happen to be extravagant?'

فَقَالَ عَنِ اللَّهِ يَقُولُ لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Says: **Let the one with abundance spend from his abundance [65:7]**'.<sup>770</sup>

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: الدُّهُنُ يُظَهِّرُ الْعَيْنَ وَ الثِّيَابُ تُظَهِّرُ الْجَمَالَ وَ حُسْنُ الْمَلَائِكَةِ يَكْتُمُ الْأَعْدَاءَ.

From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'The oiling manifests the riches, and the clothes manifest the beauty, and good talk suppresses the enemies'.<sup>771</sup>

عَنْ جَعْفَرٍ عَنِ أَبِيهِ ع قَالَ: وَقَفَ رَجُلٌ عَلَى بَابِ النَّبِيِّ ص يَسْتَأْذِنُ عَلَيْهِ

From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'A man paused at the door of the Prophet<sup>-saww</sup> seeking permission to see him<sup>-saww</sup>'.

قَالَ فَخَرَجَ النَّبِيُّ ص فَوَجَدَ فِي حَجْرَتِهِ رَكْوَةً فِيهَا مَاءٌ فَوَقَفَ يُسَوِّي لِحْيَتَهُ وَ يَنْظُرُ إِلَيْهَا فَلَمَّا رَجَعَ دَاخِلًا قَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ أَنْتَ سَيِّدُ أَوْلَادِ آدَمَ وَ رَسُولُ رَبِّ الْعَالَمِينَ وَقَفْتَ عَلَى الرُّكْوَةِ تُسَوِّي لِحْيَتَكَ وَ رَأْسَكَ

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> came out. He<sup>-saww</sup> found a container wherein was water. He<sup>-saww</sup> paused, evened his<sup>-saww</sup>, and looked at it. When he<sup>-saww</sup> returned inside, Ayesha said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are chief of children of Adam<sup>-as</sup>, and Rasool<sup>-saww</sup> of Lord<sup>-azwj</sup> of the worlds. You<sup>-saww</sup> paused at the container to even your<sup>-saww</sup> beard and your<sup>-saww</sup> head?'

<sup>769</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 a

<sup>770</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 b

<sup>771</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 c

قَالَ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ إِذَا خَرَجَ عَبْدُهُ الْمُؤْمِنُ إِلَى أُخِيهِ أَنْ يَتَهَيَّأَ لَهُ وَ أَنْ يَتَجَمَّلَ.

He<sup>-saww</sup> said: ‘O Ayesha! Allah<sup>-azwj</sup> Loves it when His<sup>-azwj</sup> Momin servant goes out to his brother that he should prepare for him and he should beautify!’<sup>772</sup>

عَنْ أَبِي الْحَسَنِ ع قَالَ: تَهَيَّأُ الرَّجُلُ لِلْمَرْأَةِ مِمَّا يَرِيدُ فِي عَقْتِهَا.

From Abu Al-Hassan<sup>-asws</sup> having said: ‘Preparation by the man for the wife is from what increases in her chastity’.<sup>773</sup>

عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَنْتَ تَرَوِي أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يَلْبَسُ الْخُنْزِينَ وَ أَنْتَ تَلْبَسُ الْفُوهِيَّ وَ الْمُرَوِّيَّ

From Sufyan Al Sowry who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘You<sup>-asws</sup> reported that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> used to wear the coarse, while you<sup>-asws</sup> are wearing the new clothes from Merv!’

قَالَ وَجُحِكَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ فِي زَمَانٍ ضَيِّقٍ فَإِذَا اتَّسَعَ الزَّمَانُ فَأَبْرَأُ الزَّمَانَ أَوْلَى بِهِ.

He<sup>-asws</sup> said: ‘Woe be to you! Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was in an era of (financial) constriction. When the times have become capacious, then the righteous people of the time are foremost with it’.<sup>774</sup>

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْهُ يَعْني الرِّضَا ع قَالَ: كَانَ يُوسُفُ ع يَلْبَسُ الدِّيْبَاجَ وَ يَتَزَرَّرُ بِالذَّهَبِ وَ يَجْلِسُ عَلَى السَّرِيرِ وَ إِنَّمَا يَدُمُ إِنْ كَانَ يُجْتَاحُ إِلَى قِسْطِهِ

From Al-Hassan Bin Ali,

‘From him<sup>-asws</sup>, meaning Al-Reza<sup>-asws</sup> having said: ‘Yusuf<sup>-as</sup> wore the brocade, and trousered with the gold, and sat upon the throne, and rather it would be condemned if he<sup>-as</sup> was needy to his<sup>-as</sup> justice.

وَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يَلْبَسُ ثَوْبَيْنِ فِي الصَّيْفِ يُشْتَرِيَانِ لَهُ بِخَمْسِمِائَةٍ وَ يَلْبَسُ فِي الشِّتَاءِ الْمِطْرَفَ الْحَرَّ وَ يُبَاعُ فِي الصَّيْفِ بِخَمْسِينَ دِينَاراً وَ يَتَصَدَّقُ بِثَمَنِهِ.

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> wore two clothes in the summer having been bought for him<sup>-asws</sup> for five hundred, and in the winter he<sup>-asws</sup> wore the woollen shawls, and he<sup>-asws</sup> sold it in the summer for five hundred Dinars, and he<sup>-asws</sup> donated its price’.<sup>775</sup>

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ بَيْنَا أَنَا فِي الطَّوَافِ إِذَا رَجُلٌ يَجْدُبُ ثَوْبِي فَأَتَمَمْتُ فَإِذَا عَبَادُ الْبَصْرِيِّ فَقَالَ يَا جَعْفَرُ بْنُ مُحَمَّدٍ تَلْبَسُ مِثْلَ هَذَا الثَّوْبِ وَ أَنْتَ فِي الْمَوْضِعِ الَّذِي أَنْتَ فِيهِ مِنْ عَلِيٍّ

<sup>772</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 d

<sup>773</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 e

<sup>774</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 d

<sup>775</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 e

From Abdullah Bin Sinan who said,

I heard Abu Abdullah<sup>-asws</sup> saying: 'While I<sup>-asws</sup> was in (performance of) the *Tawaaf* when a man pulled my<sup>-asws</sup> clothes. It was Abbad Al-Basri. He said, 'O Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>! You<sup>-asws</sup> are wearing the like of these clothes while you<sup>-asws</sup> in the position which you<sup>-asws</sup> are in from Ali<sup>-asws</sup>!'

قَالَ فَعُلْتُ لَهُ وَبَلَكَ هَذَا الثَّوْبُ فُوهِي اشْتَرَيْتُهُ بِدِينَارٍ وَكَسِرٍ وَكَانَ عَلَيَّ ع فِي زَمَانٍ يَسْتَقِيمُ لَهُ مَا لَيْسَ فِيهِ وَ لَوْ لَيْسَتْ مِثْلَ ذَلِكَ اللَّيَاسِ فِي زَمَانِنَا هَذَا لَقَالَ النَّاسُ هَذَا مُرَاءٍ مِثْلَ عَبَّادٍ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'Woe be to you! This cloth is from Qowhistan. I<sup>-asws</sup> bought it for a Dinar and a bit, and Ali<sup>-asws</sup> was in an era, it is straight for him<sup>-asws</sup> what he<sup>-asws</sup> wore during it, and had he<sup>-asws</sup> word similar to that clothing in this era of ours, the people would say, 'This one's a show-off like Abbad''.<sup>776</sup>

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لِيَتَزَيَّنَ أَحَدُكُمْ لِأَخِيهِ إِذَا أَتَاهُ كَمَا يَتَزَيَّنُ لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ أَهْيَبَةٍ.

From Amir Al-Momineen<sup>-asws</sup> having said: 'Let every one of you adorn for his brother when he goes to him, just as the stranger who loves to be seen in goodly appearance''.<sup>777</sup>

عَنْ أَبِي خِدَاشِ الْمُهْرِيِّ قَالَ: مَرَّ بِنَا بِالْبَصْرَةِ مَوْلَى لِلرِّضَا ع يُقَالُ لَهُ عُيَيْدٌ فَقَالَ دَخَلَ قَوْمٌ مِنْ أَهْلِ خُرَّاسَانَ عَلَى أَبِي الْحَسَنِ ع فَقَالَ لَهُ إِنَّ النَّاسَ قَدْ أَنْكَرُوا عَلَيْكَ هَذَا اللَّيَاسَ الَّذِي تَلْبَسُهُ

From Abu Khidash Al Muhry who said,

'There passed by us at Al-Basra, a slave of Al-Reza<sup>-asws</sup> called Ubeyd. He said, 'A group from people of Khurasan entered to see Abu Al-Hassan<sup>-asws</sup>. He (they) said to him<sup>-asws</sup>, 'The people are disliking this clothing being upon you, which you<sup>-asws</sup> are wearing'.

قَالَ فَقَالَ لَهُمْ إِنَّ يُوسُفَ بْنَ يَعْقُوبَ كَانَ نَبِيًّا ابْنُ نَبِيٍّ وَ كَانَ يَلْبَسُ الدِّيَابَجَ وَ يَتَزَيَّرُ بِالذَّهَبِ وَ يَجْلِسُ مَجَالِسَ آلِ فِرْعَوْنَ فَلَمْ يَضَعُهُ ذَلِكَ وَ إِنَّمَا يُدْمُ لَوْ احْتَبَجَ مِنْهُ إِلَى قِسْطِهِ

He (Ubeyd) said, 'He<sup>-asws</sup> said to them: 'Yusuf<sup>-as</sup> Bin Yaqoub<sup>-as</sup> was a Prophet<sup>-saww</sup>, son<sup>-as</sup> of a Prophet<sup>-as</sup>, and he<sup>-as</sup> was wearing the brocade and trousering with the gold, and sitting in seats of people of Pharaoh<sup>-la</sup>. That did not drop him<sup>-as</sup>, and rather he<sup>-as</sup> would have been condemned if there was need from him to his<sup>-as</sup> justice.

وَ إِنَّمَا عَلَى الْإِمَامِ أَنَّهُ إِذَا حَكَمَ عَدَلَ وَ إِذَا وَعَدَ وَفَى وَ إِذَا حَدَّثَ صَدَقَ وَ إِنَّمَا حَرَّمَ اللَّهُ الْحَرَامَ بِعَيْنِهِ مَا قَلَّ مِنْهُ وَ مَا كَثُرَ وَ أَحَلَّ اللَّهُ الْحَلَالَ بِعَيْنِهِ مَا قَلَّ مِنْهُ وَ مَا كَثُرَ.

And rather, it is upon the Imam<sup>-asws</sup>, when he<sup>-as</sup> decide he<sup>-as</sup> should be just, and when he<sup>-asws</sup> promises he<sup>-asws</sup> should be truthful; and rather Allah<sup>-azwj</sup> had Prohibited the Prohibition in

<sup>776</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 f

<sup>777</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 g

particular, whatever was little from it and whatever was more, and Permitted the Permissible in particular, whatever was little from it and whatever was more".<sup>778</sup>

عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ أَخْبَرَنِي مَنْ أَخْبَرَ عَنْهُ ع أَنَّهُ قَالَ: إِنَّ أَهْلَ الضَّعْفِ مِنْ مَوَالِيٍّ يُجْبُونَ أَنْ أَجْلِسَ عَلَى اللَّبُودِ وَ أَلْبَسَ الْحَشِينَ وَ لَيْسَ يَحْتَمِلُ الرَّمَانُ ذَلِكَ.

From Muhammad Bin Isa who said,

'He informed me, the one who informed from him<sup>-asws</sup> that he<sup>-asws</sup> said: 'The weak people from my<sup>-asws</sup> loyalist love to sit upon the matting, and wear the coarse, and the era doesn't tolerate that'.<sup>779</sup>

24- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ خَرَجَ فِي ثِيَابٍ حَسَنٍ فَرَجَعَ مُسْرِعاً يُقُولُ يَا جَارِيَةُ رُدِّي عَلَيَّ ثِيَابِي فَقَدْ مَشَيْتُ فِي ثِيَابِي هَذِهِ فَكَأَنِّي لَسْتُ عَلِيَّ بْنَ الْحُسَيْنِ وَ كَانَ إِذَا مَشَى كَأَنَّ الطَّيْرَ عَلَى رَأْسِهِ لَا يَسْبِقُ بَيْتَاهُ.

(The book) 'Makarim Al Akhlaq' –

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> went out in excellent clothing. He<sup>-asws</sup> returned quickly saying: 'O maid! Return my<sup>-asws</sup> clothes to me<sup>-asws</sup>, for I<sup>-asws</sup> walked in these clothes of mine<sup>-asws</sup>, it is as if I<sup>-asws</sup> wasn't Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>!'

And it was so that whenever he<sup>-asws</sup> walked, it is as if the bird was upon his<sup>-asws</sup> head, his<sup>-asws</sup> right not preceding his<sup>-asws</sup> left".<sup>780</sup>

وَ عَنْهُ ع قَالَ: إِنَّ الْجَسَدَ إِذَا لَبَسَ الثَّوْبَ اللَّيِّنَ طَعَى.

And from him<sup>-asws</sup> having said: 'The body, when it wears the soft cloth, becomes tyrannous".<sup>781</sup>

عَنِ الْحُسَيْنِ الصَّبْعَلِيِّ قَالَ: أَخْرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع قَمِيصَ أَمِيرِ الْمُؤْمِنِينَ ع الَّذِي أُصِيبَ فِيهِ فَسَبْرَتْ أَسْفَلُهُ اثْنِي عَشَرَ شِبْرًا وَ بَدَنُهُ ثَلَاثَةَ أَشْبَارٍ وَ يَدَايِهِ ثَلَاثَةَ أَشْبَارٍ.

From Al-Hassan Al Sayqal who said,

'Abu Abdullah<sup>-asws</sup> brought out to us a shirt of Amir Al-Momineen<sup>-asws</sup> which he<sup>-asws</sup> was attacked in. I measured its length to its bottom as being twelve palms, and its body as three palms, and its hands are three palms with".<sup>782</sup>

عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ صَاحِبَكُمْ لَيْشْتَرِي الْقَمِيصَيْنِ السُّبُلَايَيْنِ ثُمَّ يُخَيِّرُ غَلَامَهُ فَيَأْخُذُ أَيُّهُمَا شَاءَ ثُمَّ يَلْبَسُ هُوَ الْآخَرَ فَإِذَا جَاوَزَ أَصَابِعَهُ قَطَعَهُ وَ إِذَا جَاوَزَ كَفْيَهُ حَذَفَهُ.

<sup>778</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 h

<sup>779</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 23 i

<sup>780</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 1

<sup>781</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 2

<sup>782</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 3



From Abu Ja'far<sup>-asws</sup> having said: 'Your companion (himself<sup>-asws</sup>) tends to buy the two *Sunbulaan* shirts, then he<sup>-asws</sup> gives a choice to his<sup>-asws</sup> slave to take whichever of the two he so desires, then he<sup>-asws</sup> wears the other. When it exceeds his<sup>-asws</sup> fingers, he cuts it, and when it exceeds his palms, he<sup>-asws</sup> removes it'.<sup>783</sup>

عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع اشْتَرَى بِالْعِرَاقِ فَمِيسًا سُنْبُلَانِيًّا غَلِيظًا بِأَرْبَعَةِ دَرَاهِمٍ فَقَطَعَ كُمِّيهِ إِلَى حَيْثُ يَبْلُغُ أَصَابِعَهُ مُشْتَمِرًا إِلَى نِصْفِ سَاقِهِ فَلَمَّا لَبَسَهُ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ

From Zurara who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'Ali Amir Al-Momineen<sup>-asws</sup> had bought a thick Sunbulany shirt at Al-Iraq for four Dirhams. He<sup>-asws</sup> cut it's sleeve to wherever it reached his<sup>-asws</sup> fingers, rolling up to half his<sup>-asws</sup> Leg. When he<sup>-asws</sup> wore it, he<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>'.

وَ قَالَ أَلَا أُرِيكُمْ

And he<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> show you all?'

فُلْتُ بَلَى

I said, 'Yes'.

فَدَعَا بِهِ فَإِذَا كُمُّهُ ثَلَاثَةُ أَشْبَارٍ وَ بَدَنُهُ ثَلَاثَةُ أَشْبَارٍ وَ طَوْلُهُ سِتَّةُ أَشْبَارٍ.

He<sup>-asws</sup> called for it, and there, it's sleeve was of three palms (length), and its body was of three palms, and its length was of six palms'.<sup>784</sup>

مِنْ كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ ع عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَرَجْنَا مَعَ عَلِيِّ ع حَتَّى أَتَيْنَا التَّمَّارِينَ فَقَالَ لَا تَنْصُبُوا قَوْصِرَةً عَلَى قَوْصِرَةٍ

From the book 'Zohad Amir Al-Momineen<sup>-asws</sup>' – from Al Asbagh Bin Nubata who said,

'We went out with Ali<sup>-asws</sup> until we came to the date sellers. He<sup>-asws</sup> said: 'Do not install a basket upon a basket!'

ثُمَّ مَضَى حَتَّى أَتَيْنَا إِلَى اللَّحَّامِينَ فَقَالَ لَا تَنْفُخُوا فِي اللَّحْمِ

Then he<sup>-asws</sup> continued until we came to the meat sellers. He<sup>-asws</sup> said: 'Do not puff into the meat!'

ثُمَّ مَضَى حَتَّى أَتَى إِلَى سُوقِ السَّمَكِ فَقَالَ لَا تَبِيعُوا الْجُرَيْيَّ وَ لَا الْمَازْمَاهِيَّ وَ لَا الطَّائِنِ

<sup>783</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 4

<sup>784</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 5

Then he<sup>-asws</sup> continued until he<sup>-asws</sup> came to the fish market. He<sup>-asws</sup> said: ‘Neither sell the eels, nor the catfish, the floating (dead in the water)!’

ثُمَّ مَضَى حَتَّى أَتَى الْبَزَائِينَ فَسَاوَمَ رَجُلًا بِثُؤْبَيْنٍ وَ مَعَهُ قَنْبَرٌ فَقَالَ بَعْني ثُؤْبَيْنِ فَقَالَ الرَّجُلُ مَا عِنْدِي يَا أَمِيرَ الْمُؤْمِنِينَ

Then he<sup>-asws</sup> continued until he<sup>-asws</sup> came to the blacksmiths. He<sup>-asws</sup> bargained with a man for two clothes, and Qanbar was with him. He<sup>-asws</sup> said: ‘Sell me<sup>-asws</sup> two clothes’. The man said, ‘I haven’t got it, O Amir Al-Momineen<sup>-asws</sup>!’

فَانصَرَفَ حَتَّى أَتَى غُلَامًا فَقَالَ بَعْني ثُؤْبَيْنِ فَمَاكَسَهُ الْغُلَامُ حَتَّى انْتَفَقَا عَلَى سَبْعَةِ دَرَاهِمٍ ثُؤْبٌ بِأَرْبَعَةِ دَرَاهِمٍ وَ ثُؤْبٌ بِثَلَاثَةِ دَرَاهِمٍ فَقَالَ لِلْغُلَامِ قَنْبَرُ اخْتَرْ أَحَدَ الثُّؤْبَيْنِ فَاخْتَارَ الَّذِي بِأَرْبَعَةٍ وَ لَيْسَ هُوَ الَّذِي بِثَلَاثَةِ دَرَاهِمٍ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْزِي وَ انْتَجَمْتُ بِهِ فِي خَلْفِي

He<sup>-asws</sup> left until he<sup>-asws</sup> came to a boy. He<sup>-asws</sup> said: ‘Sell me<sup>-asws</sup> two clothes’. The boy haggles him<sup>-asws</sup> until they concurred upon seven Dirhams – a cloth for four Dirhams, and a cloth for three Dirhams. He<sup>-asws</sup> said to his<sup>-asws</sup> slave Qanbar: ‘Choose one of the two clothes’. He chose the one which was for four Dirhams, and he<sup>-asws</sup> wore which was for three Dirhams, and said: ‘The Praise is for Allah<sup>-azwj</sup> Who Clothed me<sup>-asws</sup> what I<sup>-asws</sup> can cover my<sup>-asws</sup> nakedness with it and beautify with it among His<sup>-azwj</sup> creatures!’

ثُمَّ أَتَى الْمَسْجِدَ الْأَكْبَرَ فَكُوِّمَ كُوْمَةً مِنْ حَصْبَاءَ فَاسْتَلْقَى عَلَيْهَا فَجَاءَ أَبُو الْغُلَامِ فَقَالَ إِنَّ ابْنِي لَمْ يَعْرِفَكَ وَ هَذَا دِرْهَمَانِ رَجَّهُمَا عَلَيْكَ فَخُذْهُمَا

Then he<sup>-asws</sup> came to ‘Al-Akbar’ Masjid. He<sup>-asws</sup> piled up a pile of pebbles and lied down upon these. The father of the boy came. He said, ‘My son did not know you, and here are these two Dirhams he had profited from you<sup>-asws</sup>, so take them’.

فَقَالَ عَلِيُّ ع مَا كُنْتُ لِأَفْعَلَ مَا كَسَيْتُهُ وَ مَا كَسَيْتَنِي وَ انْتَفَقْنَا عَلَى رِضَى.

Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> will not do so! I<sup>-asws</sup> had bargained with him, and he had bargained with me<sup>-asws</sup>, and we both concurred upon an agreed price’<sup>.785</sup>

عَنْ أَبِي مَسْعَدَةَ قَالَ: رَأَيْتُ عَلِيًّا ع حَرَجَ مِنَ الْقَصْرِ فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ فَوَقَعَ يَدُهُ عَلَى يَدِي ثُمَّ مَشَى حَتَّى أَتَى دَارَ فُرَاتٍ فَاشْتَرَى مِنْهُ قَمِيصًا سُنْبَلَانِيًّا بِثَلَاثَةِ دَرَاهِمٍ أَوْ أَرْبَعَةِ دَرَاهِمٍ فَلَبِسَهُ وَ كَانَ كُمُهُ كِفَافَ يَدِهِ.

From Abu Mas’ada who said,

‘I saw Ali<sup>-asws</sup> coming out from the government office. I went near him<sup>-asws</sup>. I greeted unto him<sup>-asws</sup>. His<sup>-asws</sup> hand fell upon my hand. Then he<sup>-asws</sup> walked until he<sup>-asws</sup> came to ‘Dar Furat’. He<sup>-asws</sup> bought a ‘Sunbalaniya’ shirt from it for three Dirhams, or four Dirhams. He<sup>-asws</sup> wore it, and its sleeve was the size of his<sup>-asws</sup> hand’<sup>.786</sup>

عَنْ وَشِيكَةَ قَالَ: رَأَيْتُ عَلِيًّا ع يَتَرْتَرُ فَوْقَ سَرِيئِهِ وَ يَرْفَعُ إِزَارَهُ إِلَى أَنْصَابِ سَاقَيْهِ وَ يَبْدِيهِ دِرَّةً يَدُورُ فِي السُّوقِ يَقُولُ اتَّقُوا اللَّهَ وَ أَوْفُوا الْكَيْلَ كَأَنَّهُ مُعَلِّمٌ صَبِيَانٍ.

<sup>785</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 6

<sup>786</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 7

From Washeeka who said,

'I saw Ali<sup>-asws</sup> trouser to half his<sup>-asws</sup> ankles, and raised his<sup>-asws</sup> trouser to half his<sup>-asws</sup> leg, and in his<sup>-asws</sup> hand was a whip. He<sup>-asws</sup> circled in the market saying: 'Fear Allah<sup>-azwj</sup> and fulfil the measures!' It is as if he<sup>-asws</sup> was teaching children".<sup>787</sup>

عَنْ مُجَمِّعٍ قَالَ: إِنَّ عَلِيًّا أَخْرَجَ سَيْفَهُ فَقَالَ مَنْ يَرِيَّهُ مِنْ سَيْفِي هَذَا أَمَا لَوْ كَانَ لِي قَمِيصٌ مَا رَهَنْتُهُ فَرَهْنَهُ بِثَلَاثَةِ دَرَاهِمٍ فَاشْتَرَى قَمِيصًا سُنْبُلَانِيًّا كُمُهُ إِلَى نِصْفِ ذِرَاعِيهِ وَ طُولُهُ إِلَى نِصْفِ سَاعِيهِ.

From 'Mujammie' –

'He said, 'Ali<sup>-asws</sup> brought out his<sup>-asws</sup> sword. He<sup>-asws</sup> said: 'Who will mortgage this sword of mine<sup>-asws</sup>? But, if I<sup>-asws</sup> had a shirt for me<sup>-asws</sup> what I<sup>-asws</sup> could pawn it, I<sup>-asws</sup> would have pawned it for three Dirhams!' He<sup>-asws</sup> bought a 'Sunbulaniya' shirt. It's sleeve was to half his<sup>-asws</sup> arm, and it's length was to half his<sup>-asws</sup> leg".<sup>788</sup>

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَدَدِيِّ قَالَ: رَأَيْتُ عَلَى عَلِيٍّ ع قَمِيصًا زَائِبًا إِذَا مَدَّ طَرَفَ كُمِّهِ بَلَغَ طُفْرَهُ وَ إِذَا أُرْسِلَهُ كَانَ إِلَى سَاعِدِهِ.

From Abdullah Bin Abu Al Huzeyl who said,

'I saw a 'Zaby' shirt upon Ali<sup>-asws</sup>. When he<sup>-asws</sup> extended an edge of his<sup>-asws</sup> sleeve, it reached his<sup>-asws</sup> nails, and when he<sup>-asws</sup> let it go, it was to his<sup>-asws</sup> arm".<sup>789</sup>

عَنْ أَبِي الْأَشْعَثِ الْعَبْرِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا ع اغْتَسَلَ فِي الْفُرَاتِ يَوْمَ الْجُمُعَةِ ثُمَّ ابْتَاعَ قَمِيصَ كَرَابِيسَ بِثَلَاثَةِ دَرَاهِمٍ فَصَلَّى بِالنَّاسِ فِيهِ الْجُمُعَةَ وَ مَا خِيطَ جُرْبَانُهُ.

From Abu Al Ash'as Al Abry, from his father who said,

'I saw Ali<sup>-asws</sup> bathe in the Euphrates on the day of Friday. Then he<sup>-asws</sup> bought a 'Karabisy' shirt for three Dirhams. He<sup>-asws</sup> prayed Salat leading the people in the congregation, and his<sup>-asws</sup> socks were not sewn".<sup>790</sup>

عَنْ سَالِمِ بْنِ مُكْرِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيًّا كَانَ عِنْدَكُمْ فَأَتَى بَنِي دِيوَارٍ فَاشْتَرَى ثَلَاثَةَ أَتْوَابٍ بِدِينَارٍ الْقَمِيصُ إِلَى فَوْقِ الْكَعْبِ وَ الْإِرَارُ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءُ مِنْ قُدَامِهِ إِلَى تَدْيِيهِ وَ مِنْ خَلْفِهِ إِلَى أَلْيَتَيْهِ فَلَبَسَهَا ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَحْمَدُ اللَّهَ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ

From Salim Bin Mukrim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> was in your presence. He<sup>-asws</sup> came to the clan of Deewar. He<sup>-asws</sup> bought three clothes for a Dinar – the thirst to above the heels, and the trouser to half the leg, and the cloak from his<sup>-asws</sup> feet to his<sup>-asws</sup> chest, and from behind him<sup>-asws</sup> to his<sup>-asws</sup> back. He<sup>-asws</sup> wore it. Then he<sup>-asws</sup> raised his<sup>-asws</sup> hand towards the sky and

<sup>787</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 8

<sup>788</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 9

<sup>789</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 10

<sup>790</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 11

did not cease praising Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> had clothed him<sup>-asws</sup>, until he<sup>-asws</sup> entered his<sup>-asws</sup> house.

ثُمَّ قَالَ هَذَا اللِّبَاسُ الَّذِي يَتَّبِعِي أَنْ تَلْبَسُوهُ وَ لَكِنْ لَا تَقْدِرُ أَنْ تَلْبَسَ هَذَا الْيَوْمَ لَوْ فَعَلْنَا لَقَالُوا مَجْنُونٌ أَوْ لَقَالُوا مُرَاءٍ فَإِذَا قَامَ قَائِمُنَا كَانَ هَذَا اللِّبَاسُ .

Then he<sup>-asws</sup> said: ‘This is the clothing which appropriate for me<sup>-asws</sup> to be wearing it!’ But we are not able upon wearing such today. If we were to do so, they would say, ‘He is insane!’ Or they would say, ‘Show off!’ When our<sup>-asws</sup> Qaim<sup>-ajfi</sup> rises, this would be his<sup>-asws</sup> apparel’<sup>791</sup>

عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا هَبَطْتُمْ وَاوْدِي مَكَّةَ فَالْبَسُوا لِحْفَانَ ثِيَابِكُمْ أَوْ سَمَلِ ثِيَابِكُمْ أَوْ حَشِينَ ثِيَابِكُمْ فَإِنَّهُ لَنْ يَهْبِطَ وَاوْدِي مَكَّةَ أَحَدٌ لَيْسَ فِي قَلْبِهِ شَيْءٌ مِنَ الْكِبْرِ إِلَّا غَفَرَ اللَّهُ لَهُ

From Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘When you descend into a valley of Makkah, then wear your loose clothes, or your ragged clothes, or your coarse clothes, for no one will go down a valley of Makkah not having anything from the arrogance in him, except Allah<sup>-azwj</sup> will Forgive (his sins) for him’.

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي يَعْمُورٍ مَا حَدُّ الْكِبْرِ

Abdullah Bin Abu Yafour said, ‘What is the limit of arrogance?’

قَالَ الرَّجُلُ يَنْظُرُ إِلَى نَفْسِهِ إِذَا لَبَسَ الثَّوْبَ الْحَسَنَ يَشْتَهِي أَنْ يُرَى عَلَيْهِ ثُمَّ قَالَ بَلَى الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ.

He<sup>-asws</sup> said: ‘The man looking at himself when he is wearing the good clothes yearning to be seen upon him’. Then he<sup>-asws</sup> said: ‘**But! The human being is insightful upon himself [75:14]**’<sup>792</sup>

عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِأَبِي نُؤْبَانَ حَشِنَانٍ يُصَلِّي فِيهِمَا صَلَاتَهُ فَإِذَا أَرَادَ أَنْ يَسْأَلَ اللَّهَ حَاجَةً لِبِسَهُمَا وَ سَأَلَ حَاجَتَهُ.

From Ibn Sinan –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There were two coarse clothes for my<sup>-asws</sup> father<sup>-asws</sup> he<sup>-asws</sup> used to pray his<sup>-asws</sup> Salat in these. Whenever he<sup>-asws</sup> wanted to ask Allah<sup>-azwj</sup> for a need, he<sup>-asws</sup> would wear these and ask his<sup>-asws</sup> need’<sup>793</sup>

فِي تَرْجِيحِ الثِّيَابِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَطَبَ عَلِيٌّ النَّاسَ وَ عَلَيْهِ إِزَارٌ كِرْبَاسِي غَلِيظٌ مَرْقُوعٌ بِصُوفٍ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ يَخْشَعُ الْقَلْبُ وَ يَقْتَدِي بِهِ الْمُؤْمِنُ.

In (the book) ‘Tarfie Al Siyab’ – from Talha Bin Zayd,

<sup>791</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 12

<sup>792</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 13

<sup>793</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 14

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> addressed the people, and upon him<sup>-asws</sup> was a ‘Kirbasy’ trouser, thick, patched with wool. It was said to him<sup>-asws</sup> regarding that. He<sup>-asws</sup> said: ‘It humbles the heart, and the Momin can emulate with it’’.<sup>794</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ لَمَّا رَجَعَ مِنَ الْبَصْرَةِ وَحَمَلَ الْمَالَ وَدَخَلَ الْكُوفَةَ وَجَدَ أَمِيرَ الْمُؤْمِنِينَ عَ قَائِمًا فِي السُّوقِ وَهُوَ يُنَادِي بِنَفْسِهِ مَعَاشِرَ النَّاسِ مِنْ أَصْبَاتِهِ بَعْدَ يَوْمِنَا يَبِيعُ الْحِجْرِيَّ وَالطَّائِفِيَّ وَالْمَازِمَاهِيَّ عَلُونَاهُ بِدِرْتِنَا هَذِهِ وَكَانَ يُقَالُ لِذِرْتِهِ السِّبْتِيَّةُ

From Abdullah Bin Abbas,

‘When he returned from Al-Basra and carried the money and entered Al-Kufa, he found Amir Al-Momineen<sup>-asws</sup> standing in the market and he<sup>-asws</sup> was calling out by himself<sup>-asws</sup>: ‘Community of people! One whom we come across after our day (today) selling the eel, the floater (dead in the water), and the catfish, we shall pain him with this whip of ours!’ And his<sup>-asws</sup> whip was called ‘Al-Sibtia’.

قَالَ ابْنُ عَبَّاسٍ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ مَا فَعَلَ الْمَالَ

Ibn Abbas said, ‘I greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> responded the greeting to me. Then he<sup>-asws</sup> said: ‘What happened to the money?’

فَقُلْتُ هَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ وَحَمَلْتُهُ إِلَيْهِ فَفَرَّبَنِي وَرَحَّبَ بِي ثُمَّ أَنَاةَ مُنَادٍ وَمَعَهُ سَيْفُهُ يُنَادِي عَلَيْهِ بِسَبْعَةِ دَرَاهِمٍ

I said, ‘Here it is, O Amir Al-Momineen<sup>-asws</sup>!’ and I carried it to him<sup>-asws</sup>. He<sup>-asws</sup> drew me closer and was welcoming with me. Then a caller came to him<sup>-asws</sup> and with him was his<sup>-asws</sup> sword, calling out upon it for seven hundred Dirhams.

فَقَالَ لَوْ كَانَ لِي فِي بَيْتِ مَالِ الْمُسْلِمِينَ تَمَنُّ سِوَاكَ أَرَاكَ مَا بَعْتُهُ فَبَاعَهُ وَاشْتَرَى قَمِيصًا بِأَرْبَعَةِ دَرَاهِمٍ لَهُ وَتَصَدَّقَ بِدِرْهَمَيْنِ وَأَضَافَنِي بِدِرْهَمٍ ثَلَاثَةَ أَيَّامٍ.

He<sup>-asws</sup> said: ‘If there were to be for me<sup>-asws</sup> in the public treasury of the Muslims, the price of an ‘Arak’ toothbrush, I<sup>-asws</sup> would not sell it’. And he<sup>-asws</sup> bought a shirt for four Dirhams for himself<sup>-asws</sup> and donated two Dirhams, and he<sup>-asws</sup> hosted me for a Dirham for three days’’.<sup>795</sup>

عَنْ زَيْدِ بْنِ شَرِيكٍ قَالَ: أَخْرَجَ عَلَيَّ عَ ذَاتَ يَوْمٍ سَيْفَهُ فَقَالَ مَنْ يَبْتَاعُ مِنِّي سَيْفِي هَذَا فَلَوْ كَانَ عِنْدِي تَمَنُّ إِرَارٍ مَا بَعْتُهُ.

From Zayd Bin Shareek who said,

‘One day Ali<sup>-asws</sup> brought out his<sup>-asws</sup> sword. He<sup>-asws</sup> said: ‘Who will buy this sword of mine<sup>-asws</sup> from me<sup>-asws</sup>? Had there been in my<sup>-asws</sup> possession the price of a trouser, I<sup>-asws</sup> would not sell it’’.<sup>796</sup>

عَنِ الْفَضْلِ بْنِ كَثِيرٍ قَالَ: رَأَيْتُ عَلَيَّ أَبِي عَبْدِ اللَّهِ عَ ثَوْبًا حَلَقًا مَرْتُوعًا فَنظَرْتُ إِلَيْهِ فَقَالَ لِي مَا لَكَ انْظُرْ فِي ذَلِكَ الْكِتَابِ وَ تَمَّ كِتَابٌ فَتَنظَرْتُ فِيهِ فَإِذَا فِيهِ لَا جَدِيدَ لِمَنْ لَا حَلَقَ لَهُ.

<sup>794</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 15

<sup>795</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 16

<sup>796</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 17

From Al Fazl Bin Kaseer who said,

‘I saw upon Abu Abdullah<sup>-asws</sup> a ragged patched cloth. I looked at it. He<sup>-asws</sup> said to me: ‘What is the matter with you? Look into that book!’ And he<sup>-asws</sup> opened a book. I looked into it, there was (written) in it: ‘There is nothing new for one not having old for him’’.<sup>797</sup>

و فِي رِوَايَةٍ رَوَى عَلِيٌّ عَلِيٌّ عِزَّازٌ خَلَقَ مَرْفُوعٌ قَفِيلًا لَهُ فِي ذَلِكَ فَقَالَ يَحْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ.

And in a report,

‘There was seen being upon Ali<sup>-asws</sup>, a patched cloth. It was said to him<sup>-asws</sup> regarding that. He<sup>-asws</sup> said: ‘The heart is humbled to it, and the soul is humbled by it, and the Momineen can emulate with it’’.<sup>798</sup>

فِي الْاِقْتِصَادِ فِي الْبِئْسَاسِ عَنِ الْمُعَاوِيَةِ بْنِ وَهَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِزَّازٌ خَلَقَ مَرْفُوعٌ قَفِيلًا لَهُ فِي ذَلِكَ فَقَالَ يَحْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ. وَ يَتَعَبَّرُ خَالَهُ فَيَكْرَهُ أَنْ يَشْتَمَتْ بِهِ عَدُوَّهُ فَيَتَكَلَّفُ مَا يَتَهَيَّأُ بِهِ

In (the book) ‘Al Iqtisad’ regarding the clothing, from Muawiya Bin Wahb who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘A man who had been rich in his time, and for him was wealth and prestige in his clothing, and dignity. Then his wealth is good, and his situation changes, so he dislikes his enemies gloating with him. Should he encumber what he can keep up the appearance with?’

قَالَ لِئِنْفَقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ بِمَا آتَاهُ اللَّهُ عَلَى قَدْرِ خَالِهِ.

He<sup>-asws</sup> said: ‘**Let the one with abundance spend from his abundance, and one whose sustenance is straitened upon him, let him spend from what Allah has Given him. [65:7],** in accordance to his situation’’.<sup>799</sup>

25- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ عَنِ أَبِي عَبْدِ اللَّهِ عِزَّازٌ خَلَقَ مَرْفُوعٌ قَفِيلًا لَهُ فِي ذَلِكَ فَقَالَ يَحْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ. وَ يَتَعَبَّرُ خَالَهُ فَيَكْرَهُ أَنْ يَشْتَمَتْ بِهِ عَدُوَّهُ فَيَتَكَلَّفُ مَا يَتَهَيَّأُ بِهِ

(The book) ‘Makarim Al Akhlaq’ –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It suffices as disgrace with the man if he were to wear celebrity clothes or rides a celebrity animal’’.<sup>800</sup>

عَنْهُ عِزَّازٌ خَلَقَ مَرْفُوعٌ قَفِيلًا لَهُ فِي ذَلِكَ فَقَالَ يَحْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ.

From him<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Hates celebrity clothing’.

دَخَلَ عَبَّادُ بْنُ كَثِيرٍ الْبَصْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عِزَّازٌ خَلَقَ مَرْفُوعٌ قَفِيلًا لَهُ فِي ذَلِكَ فَقَالَ يَحْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ.

<sup>797</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 18

<sup>798</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 19

<sup>799</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 24 / 20

<sup>800</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 25 a

Abbad Bin Kaseer Al-Basry entered to see Abu Abdullah<sup>-asws</sup> and upon him were celebrity clothes. He<sup>-asws</sup> said: 'O Abbad! What are these clothes?'

قَالَ يَا أَبَا عَبْدِ اللَّهِ تَعِيبٌ عَلَيَّ هَذَا

He said, 'O Abu Abdullah<sup>-asws</sup>! You<sup>-asws</sup> are faulting (shaming) these being upon me?'

قَالَ نَعَمْ قَالَ رَسُولُ اللَّهِ ص مَنْ لَبَسَ ثِيَابَ شُهْرَةَ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثِيَابَ الدَّلِّ يَوْمَ الْقِيَامَةِ

He<sup>-asws</sup> said: 'Yes. Rasool-Allah<sup>-sawww</sup> said: 'One who wears celebrity clothes in the world, Allah<sup>-azwj</sup> will Clothe him with disgraceful clothes on the Day of Qiyamah''.

قَالَ عَبَّادٌ مَنْ حَدَّثَكَ بِهَذَا

Abbad said, 'Who narrated to you<sup>-asws</sup> with this?'

قَالَ يَا عَبَّادُ تَتَّهَمُنِي حَدَّثَنِي وَ اللَّهُ آتَانِي عَنْ رَسُولِ اللَّهِ ص.

He<sup>-asws</sup> said: 'O Abbad! You are accusing me<sup>-asws</sup>? By Allah<sup>-azwj</sup>! My<sup>-asws</sup> forefathers<sup>-asws</sup> narrated to me<sup>-asws</sup> from Rasool-Allah<sup>-sawww</sup>!''<sup>801</sup>

عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: لَمْ يَكُنْ شَيْءٌ أَبْعَضَ إِلَيْهِ مِنْ لُبْسِ الثَّوْبِ الْمَشْهُورِ وَ كَانَ يَأْمُرُ بِالثَّوْبِ الْجَدِيدِ فَيَعْمَسُ فِي الْمَاءِ فَيَلْبَسُهُ.

From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: 'There does not happen to be anything more hateful to me<sup>-asws</sup> than wearing the celebrity clothes'. And he<sup>-asws</sup> used to instruct with the new clothes, so these would be immersed in the water, then he<sup>-asws</sup> would wear it''<sup>802</sup>

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرٍ قَالَ: رَأَيْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع جُبَّةَ صُوفٍ بَيْنَ قَمِيصَيْنِ غَلِيظَيْنِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ أَبِي يَلْبَسُهَا وَ إِنَّا إِذَا أَرَدْنَا أَنْ نُصَلِّيَ لَبَسْنَا أَحْسَنَ ثِيَابِنَا.

From Muhammad Bin Al-Husayn Bin Kaseer who said,

'I saw upon Abu Abdullah<sup>-asws</sup>, a woollen coat between two thick shirts. I spoke to him<sup>-asws</sup> regarding that. He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw my<sup>-asws</sup> father<sup>-asws</sup> wearing it, whenever we<sup>-asws</sup> want to pray Salat, we<sup>-asws</sup> wear our<sup>-asws</sup> coarsest clothes''<sup>803</sup>

عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا ع يَقُولُ وَ اللَّهُ لَئِنْ صِرْتُ إِلَى هَذَا الْأَمْرِ لَأَكُلَنَّ الْحَشِيبَ بَعْدَ الطَّيِّبِ وَ لَأَلْبَسَنَّ الْحَشِيبَ بَعْدَ اللَّيْنِ وَ لَأَتَعَبَنَّ بَعْدَ الدَّعَةِ

From Muammar Bin Khallad who said,

<sup>801</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 25 b

<sup>802</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 25 c

<sup>803</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 25 d

'I heard Abu Al-Hassan Al-Reza<sup>-asws</sup> saying: 'By Allah<sup>-azwj!</sup> If I<sup>-asws</sup> were to come to this command, I<sup>-asws</sup> will be eating the dry after the good, and wearing the coarse after the soft, and I<sup>-asws</sup> will be exhausted after the ease.

قَالَ رَسُولُ اللَّهِ ص فِي وَصِيَّتِهِ لِأَبِي ذَرٍّ يَا أَبَا ذَرٍّ إِنِّي أَلْبَسُ الْغَلِيظَ وَ أَجْلِسُ عَلَى الْأَرْضِ وَ أَلْعُقُ أَصَابِعِي وَ أَرْكَبُ الْحِمَارَ بِغَيْرِ سَرْجٍ وَ أُزِدُّ خَلْفِي فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

Rasool-Allah<sup>-saww</sup> said in his<sup>-saww</sup> bequest to Abu Zarr<sup>-ra!</sup> O Abu Zarr<sup>-ra!</sup> I<sup>-saww</sup> tend to wear the thick, and sit upon the ground, and lick my<sup>-saww</sup> fingers, and ride the donkey without a saddle, and carry someone behind me<sup>-saww</sup>. The one who turns away from my<sup>-saww</sup> Sunnah, he isn't from me<sup>-saww!</sup>

يَا أَبَا ذَرٍّ أَلْبَسِ الْحَشِينَ مِنَ اللَّيْسِ وَ الصَّفِيقَ مِنَ النَّيَابِ لِقَالِ بِيَدِ الْفَخْرِ فَبِكَ مَسْلُكًا.

O Abu Zarr<sup>-ra!</sup> (Wear) the coarse from the clothing, and the thick from the clothes, lest the pride find a way in you<sup>-ra''</sup>.<sup>804</sup>

مِنْ كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ عُقْبَةَ بْنِ عُلْقَمَةَ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَإِذَا بَيْنَ يَدَيْهِ لَبَنٌ حَامِضٌ قَدْ آذَانِي حُمُوضَتُهُ وَ كَسْرٌ يَابِسَةٌ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أ تَأْكُلُ مِثْلَ هَذَا

From 'Kitab Zohad Amir Al-Momineen<sup>-asws'</sup> – from Uqbah Bin Al Qamah who said,

'I entered to see Amir Al-Momineen<sup>-asws</sup>. In front of him<sup>-asws</sup> was sour milk. It's sourness bothered me, and a piece of dry bread. I said, 'O Amir Al-Momineen<sup>-asws!</sup> You<sup>-asws</sup> are eating the likes of this!'

فَقَالَ لِي يَا أَبَا الْجُنُودِ إِنِّي أُذْرِكْتُ رَسُولَ اللَّهِ ص يَأْكُلُ أَيْبَسَ مِنْ هَذَا وَ يَلْبَسُ أَحْسَنَ مِنْ هَذَا فَإِنْ لَمْ آخُذْ بِمَا أَخَذَ بِهِ رَسُولُ اللَّهِ ص خِفْتُ أَنْ لَا أَلْحَقَ بِهِ.

He<sup>-asws</sup> said: 'O Abu Al Junoud! I<sup>-asws</sup> came across Rasool-Allah<sup>-saww</sup> eating drier than this, and wearing coarser than this. If I<sup>-asws</sup> don't take with what Rasool-Allah<sup>-saww</sup>, I<sup>-asws</sup> fear that I<sup>-asws</sup> might not join with him<sup>-saww''</sup>.<sup>805</sup>

26- كَش، رجال الكشي عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّهُ يُرْوَى أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ يَلْبَسُ الْحَشِينَ مِنَ النَّيَابِ وَ أَنْتَ تَلْبَسُ الْفُوهِيَّ الْمَرْوِيَّ

(The book) 'Rijaal' of Al Kashi – from Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, from Ali Bin Asbaat who said,

'Sufyan Bin Uyayna said to Abu Abdullah<sup>-asws</sup>, 'It is being reported that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> used to wear the coarse from the clothes, and you are wearing new clothes from Merv?'

<sup>804</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 25 e

<sup>805</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 25 f



قَالَ وَيْحَكَ إِنَّ عَلِيًّا ع كَانَ فِي زَمَانٍ ضَيِّقٍ فَإِذَا اتَّسَعَ الزَّمَانُ فَأَبْرَأُ الزَّمَانَ أَوْلَى بِهِ.

He<sup>-asws</sup> said: ‘Woe be to you! Ali<sup>-asws</sup> was in an era of (financial) constraints. When the times are capacious, the righteous ones are foremost with it’.<sup>806</sup>

27- كَش، رَجَالُ الْكَشِيِّ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْمَرْوَزِيِّ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع يُحَدِّثُ أَنَّ سُفْيَانَ الثَّوْرِيَّ دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عَلَيْهِ ثِيَابٌ جَيَادٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنَّ آبَاءَكَ لَمْ يَكُونُوا يَلْبَسُونَ مِثْلَ هَذَا الثِّيَابِ

(The book) ‘Rijaal’ of Al Kashi – from Muhammad Bin Masoud, from Al-Husayn Bin Ashkeyb, from Al-Hassan Bin Al-Husayn Al Marouzy, from Yunus Bin Abdul Rahman, from Ahmad Bin Umar who said,

‘I heard one of the companions of Abu Abdullah<sup>-asws</sup> narrating that Sufyan Al-Sowry had entered to see Abu Abdullah<sup>-asws</sup> and upon him<sup>-asws</sup> were new clothes. He said, ‘O Abu Abdullah<sup>-asws</sup>! Your<sup>-asws</sup> forefathers<sup>-asws</sup> did not happen to wear the likes of these clothes!’

فَقَالَ لَهُ إِنَّ آبَائِي كَانُوا يَلْبَسُونَ ذَلِكَ فِي زَمَانٍ مُقْفِرٍ وَ هَذَا زَمَانٌ قَدْ أَرْحَتِ الدُّنْيَا عَزَالِيهَا فَأَحَقُّ أَهْلِهَا بِهَا أَبْرَأُهَا.

He<sup>-asws</sup> said to him: ‘My<sup>-asws</sup> forefathers<sup>-asws</sup> were wearing that in the times of poverty, and this is a time the world has released its water, so the most rightful with it are its righteous ones’.<sup>807</sup>

28- كَش، رَجَالُ الْكَشِيِّ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْوَشَاءِ عَنِ ابْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ بَيْنَا أَنَا فِي الطَّوَافِ إِذَا رَجُلٌ يَجِدُ ثِيَابِي فَأَلْتَفْتُ فَإِذَا عَبَادُ الْبَصْرِيِّ قَالَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ تَلْبَسُ مِثْلَ هَذَا الثَّوْبِ وَ أَنْتَ فِي الْمَوْضِعِ الَّذِي أَنْتَ فِيهِ مِنْ عَلِيٍّ

(The book) ‘Rijaal’ of Al Kashi – from Muhammad Bin Masoud, from Abdullah Bin Muhammad Al Washa, from Ibn Sinan who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘While I<sup>-asws</sup> was in (performance of) the *Tawaaf* when a man pulled my<sup>-asws</sup> clothes. It was Abbad Al-Basri. He said, ‘O Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>! You<sup>-asws</sup> are wearing the like of these clothes while you<sup>-asws</sup> in the position which you<sup>-asws</sup> are in from Ali<sup>-asws</sup>!’

قَالَ قُلْتُ وَ ذَلِكَ هَذَا ثَوْبٌ فُوْهِي اشْتَرَيْتُهُ بِدِينَارٍ وَ كَسْرٍ وَ كَانَ عَلِيٌّ ع فِي زَمَانٍ يَسْتَقِيمُ لَهُ مَا لَيْسَ وَ لَوْ لَيْسَتْ مِثْلُ ذَلِكَ اللَّيَاسِ فِي زَمَانِنَا هَذَا لَقَالَ النَّاسُ هَذَا مُرَاءٍ مِثْلُ عَبَادٍ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> said: ‘Woe be to you! This cloth is from Qowhistan. I<sup>-asws</sup> bought it for a Dinar and a bit, and Ali<sup>-asws</sup> was in an era, it is straight for him<sup>-asws</sup> what he<sup>-asws</sup> wore during it, and had he<sup>-asws</sup> word similar to that clothing in this era of ours, the people would say, ‘This one’s a show-off like Abbad’.

قَالَ نَصَرَ عَبَادٌ بُتْرِيَّ.

<sup>806</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 26

<sup>807</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 27

Nasr (a historian) said, 'Abbad Butrie"<sup>808</sup>.

29- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ يُونُسَ عَنْ حُسَيْنِ بْنِ الْمُحْتَارِ قَالَ: دَخَلَ عَبَّادُ بْنُ بَكْرِ الْبَصْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ عَلَيْهِ ثِيَابٌ شُهْرَةٌ غَلَاظٌ فَقَالَ يَا عَبَّادُ مَا هَذِهِ الثِّيَابُ

(The book) 'Rijaaal' of Al Kashi – from Muhammad Bin Masoud, from Al-Hassan Bin Al-Husayn, from Ali Bin Yunus, from Husayn Bin Al Mukhtar who said,

'Abbad Bin Bakr Al-Basry entered to see Abu Abdullah<sup>-asws</sup> and upon him were thick celebrity clothes. He<sup>-asws</sup> said: 'O Abbad! What are these clothes?'

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَعِيبُ عَلَيَّ هَذَا

He said, 'O Abu Abdullah<sup>-asws</sup>! You<sup>-asws</sup> are faulting this upon me?'

قَالَ نَعَمْ قَالَ رَسُولُ اللَّهِ ص مَنْ لَبَسَ ثِيَابَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثِيَابَ الدُّلِّ يَوْمَ الْقِيَامَةِ

He<sup>-asws</sup> said: 'Yes. Rasool-Allah<sup>-saww</sup> said: 'One who wears celebrity clothes in the world, Allah<sup>-azwj</sup> will Clothe him disgraceful clothes on the Day of Qiyamah"'.  
 قَالَ عَبَّادُ مَنْ حَدَّثَكَ بِهَذَا الْحَدِيثِ

Abbad said, 'Who narrated this Hadeeth to you<sup>-asws</sup>?'

قَالَ يَا عَبَّادُ تَتَّهَمُنِي حَدَّثَنِي آبَائِي عَنْ رَسُولِ اللَّهِ ص.

He<sup>-asws</sup> said: 'O Abbad, you are accusing me<sup>-asws</sup>! My<sup>-asws</sup> forefathers<sup>-asws</sup> narrated to me<sup>-asws</sup> from Rasool-Allah<sup>-saww</sup>"'.<sup>809</sup>

<sup>808</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 28

<sup>809</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 109 H 29

**CHAPTER 110 – ABUNDANCE OF CLOTHES**

1- مكا، مكارم الأخلاق عن إسحاق بن عمّار قال: قلت لأبي عبد الله ع يكون للمؤمن عشرة أقمصّة

(The book) 'Makarim Al Akhlaaq' – from Is'haq Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Can there happen to be ten shirts for the Momin?'

قال نعم

He<sup>-asws</sup> said: 'Yes'.

قلت و عشرين [عشرون]

I said, 'And twenty?'

قال نعم و ليس ذلك من السرف إنما السرف أن تجعل ثوب صؤنك ثوب بذلتك.

He<sup>-asws</sup> said: 'Yes, and that isn't from the extravagance. But rather, the extravagance is making your clothes of honour as your working clothes'<sup>.810</sup>

عن أبي إسحاق عن أبي عبد الله ع مثله قال قلت و يكون للمؤمن مائة ثوب قال نعم.

From Abu Is'haq –

'From Abu Abdullah<sup>-asws</sup> – similar to it. He (the narrator) said, 'I said, 'And can there be one hundred clothes for the Momin?' He<sup>-asws</sup> said: 'Yes''<sup>.811</sup>

عن إسحاق بن عمّار قال: قلت لأبي إبراهيم الكاظم ع الرجل يكون له عشرة أقمصّة أ يكون ذلك من السرف

From Is'haq Bin Ammar who said,

'I said to Abu Ibrahim Al-Kazim<sup>-asws</sup>, 'The man happening to have ten shirts for him, would that be from the extravagance?'

فقال لا و لكن ذلك أبقى لثيابه و لكن السرف أن تلبس ثوب صؤنك في المكان القذر.

He<sup>-asws</sup> said: 'No, but that is more lasting for his clothes. But the extravagance is wearing your honourable clothes in the dirty place''<sup>.812</sup>

<sup>810</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 110 H 1 a

<sup>811</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 110 H 1 b

<sup>812</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 110 H 1 c

## CHAPTER 111 – MISCELLANEOUS

1 خص، منتخب البصائر.

Note – Selection of (the book) ‘Al-Basaair’. (No Ahadeeth in this chapter).<sup>813</sup>

## CHAPTER 112 – THE PROHIBITION OF BEING NUDE AT NIGHT AND DAY

1- لي، الأماالي للصدوق في حديث المناهي قال: كهي رسول الله ص عن التعري بالليل و النهار.

(The book) ‘Al Amaali’ of Al Sadouq –

‘In a Hadeeth of the prohibitions (by the Prophet<sup>-saww</sup>), he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> forbade from being nude at night and the day’.<sup>814</sup>

<sup>813</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 111 H 1

<sup>814</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 112 H 1

باب 113 آداب لبس الثياب و نزعها و ما يقال عندهما و ما يكره من الثياب و مدح التواضع و النهي عن التبخر فيها

## CHAPTER 113 – ETIQUETTES OF WEARING THE CLOTHES, AND REMOVING THEM, AND WHAT IS TO BE SAID DURING IT, AND WHAT IS DISLIKED FROM THE CLOTHES, AND PRAISE OF THE HUMBLENESS, AND FORBIDDANCE FROM THE SWAGGERING IN THESE

1- ما، الأماالي للشيخ الطوسي بإسناده عن أمير المؤمنين ع أنه وقف على خياطٍ بالكوفة فاشترى منه قميصاً بثلاثة دراهم فلبسه فقال الحمد لله الذي ستر عورتى و كساني الرياش

(The book) 'Al Amaali' of the sheykh Al Tusi – By his chain,

'From Amir Al Momineen<sup>-asws</sup>, he<sup>-asws</sup> paused by a tailor at Al-Kufa. He<sup>-asws</sup> bought two shirts from him for three Dirhams. He<sup>-asws</sup> wore it. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Covered my<sup>-asws</sup> nakedness and Clothed me<sup>-asws</sup> (with) the feathers'.

ثم قال هكذا كان رسول الله ص يقول إذا لبس قميصاً.

Then<sup>-asws</sup> said: 'That is how Rasool-Allah<sup>-saww</sup> used to say when he<sup>-saww</sup> wore a shirt"<sup>815</sup>.

2- ما، الأماالي للشيخ الطوسي بإسناده عن أبي عبد الله الحسين ع قال: أتى أمير المؤمنين علي بن أبي طالب ع أصحاب القميص فسأوا شياً منهم فقال يا شيخ بعني قميصاً بثلاثة دراهم

(The book) 'Al Amaali' of the sheykh Al Tusi – by his chain,

'From Abu Abdullah<sup>-asws</sup> Al-Husayn<sup>-asws</sup> having said: 'The companions (sellers) of the shirt came to Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> bargained with an old man from them. He<sup>-asws</sup> said: 'O sheykh! Sell me<sup>-asws</sup> a shirt for three Dirhams!'

فقال الشيخ حباً و كرامة

The old man said, 'Love and prestige!'

فاشترى منه قميصاً بثلاثة دراهم فلبسه ما بين الرُسعين إلى الكعبين و أتى المسجد فصلى فيه ركعتين ثم قال الحمد لله الذي رزقني من الرياش ما أجملك به في الناس و أودى فيه فريضتي و أستر به عورتى

He<sup>-asws</sup> bought a shirt from him for three Dirhams. He<sup>-asws</sup> wore it from what is to the wrists to the heels, and came to the Masjid and prayed two Cycles Salat in it. Then he<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Graced me from the feathers what I<sup>-asws</sup> beautify with among the

<sup>815</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 113 H 1

people, and I<sup>-asws</sup> can fulfill my<sup>-asws</sup> obligations in it, and I<sup>-asws</sup> can cover my<sup>-asws</sup> nakedness with it’.

فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَعَنْكَ نَزَوِي هَذَا أَوْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص

A man said to him<sup>-asws</sup>, ‘O Amir Al-Momineen<sup>-asws</sup>! Can we report this from you<sup>-asws</sup>, or is it something you<sup>-asws</sup> had heard it from Rasool-Allah<sup>-saww</sup>?’

قَالَ بَلْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ عِنْدَ الْكِسْوَةِ.

He<sup>-asws</sup> said: ‘But, it is something I<sup>-asws</sup> had heard it from Rasool-Allah<sup>-saww</sup>. I<sup>-asws</sup> heard him<sup>-saww</sup> saying that during the (putting on) the clothing’’.<sup>816</sup>

<sup>816</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 113 H 2

## CHAPTER 114 – ETIQUETTES OF THE BED AND THE HUMBLENESS IN IT

الآيات النحل و مِنْ أَصْوَفِهَا وَ أَوْبَارِهَا وَ أَشْعَارِهَا أَثَانًا وَ مَتَاعًا إِلَى حِينٍ.

The Verses – (Surah) ‘Al Nahl’ - **and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80].**

1- ن، عيون أخبار الرضا عليه السلام عن النبيّ عَنِ الصَّوْلِيِّ عَنِ عَوْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبَّادٍ قَالَ: كَانَ جُلُوسُ الرِّضَا ع فِي الصَّيْفِ عَلَى حَصِيرٍ وَ فِي الشِّتَاءِ عَلَى مَسْحٍ وَ لُبْسُهُ الْغَلِيظَ مِنَ الثِّيَابِ حَتَّى إِذَا بَرَزَ لِلنَّاسِ تَزَيَّنَ لَهُمْ.

(The book) ‘Uyoub Al Akhbaar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – from Al Bayhaqi, from Al Sawly, from Awn Bin Muhammad, from Abu Abbad who said,

‘The sitting of Al-Reza<sup>-asws</sup> in the summer would be upon the straw mat, and in the winter upon sack cloth, and his<sup>-asws</sup> clothing was the thick from the clothes until when he<sup>-asws</sup> came out to the people, he<sup>-asws</sup> adorned for them’.<sup>817</sup>

2- ل، الخصال عن أبيه عن سعد بن عبيدة عن الأصمعيّ عن المنقريّ عن حماد بن عيسى عن أبي عبد الله ع أَنَّهُ نَظَرَ إِلَى فُرْشٍ فِي دَارِ رَجُلٍ فَقَالَ فِرَاشٌ لِلرَّجُلِ وَ فِرَاشٌ لِأَهْلِهِ وَ فِرَاشٌ لِضَيْفِهِ وَ الْفِرَاشُ الرَّابِعُ لِلشَّيْطَانِ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Al Asbahany, from Al Minqary, from Hammad Bin Isa,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> looked at a bed in a house of a man. He<sup>-asws</sup> said: ‘A bed for the man, and a bed for his wife, and a bed for his guest, and the fourth bed is for the Satan<sup>-la</sup>’.<sup>818</sup>

3- ل، الخصال عن الخليل عن عمر بن حفص عن سليمان بن الأشعث عن يزيد بن خالد عن ابن وهب عن ابن هانئ عن عبد الرحمن الجبليّ عن جابر بن عبد الله قال: ذَكَرَ رَسُولُ اللَّهِ ص الْفِرَاشُ فَقَالَ فِرَاشٌ لِلرَّجُلِ وَ فِرَاشٌ لِلْمَرْأَةِ وَ فِرَاشٌ لِلضَّيْفِ وَ الرَّابِعُ لِلشَّيْطَانِ.

(The book) ‘Al Khisaal’ – from Al Khaleel, from Umar Bin Hafs, from Suleyman Bin Al Ash’as, from Yazeed Bin Khalid, from Ibn Wahab, from Ibn Hany, from Abdul Rahman Al Jabaly, from Jabir Bin Abdullah having said,

‘Rasool-Allah<sup>-saww</sup> mentioned the bed. He<sup>-saww</sup> said: ‘A bed for the man, and a bed for the wife, and a bed for the guest, and the fourth is for the Satan<sup>-la</sup>’.<sup>819</sup>

4- مكا، مكارم الأخلاق عن عبد الله بن عطاء قال: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَرَأَيْتُ فِي مَنْزِلِهِ نَضْدًا وَ وَسَائِدَ وَ أَمْتَاطًا وَ مَرَافِقَ فَمُلْتُ لَهُ مَا هَذَا فَقَالَ مَتَاعُ الْمَرْأَةِ.

<sup>817</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 1

<sup>818</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 2

<sup>819</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 3

(The book) 'Makarim Al Akhlaq – from Abdullah Bin Ata'a who said,

'I entered to see Abu Ja'far<sup>-asws</sup>. I saw in his<sup>-asws</sup> house, furniture, and pillows (for the back), and rugs, and cushions (to sit on). I said to him<sup>-asws</sup>, 'What is this?' He<sup>-asws</sup> said: 'Chattels of the woman (wife)'.<sup>820</sup>

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ الْبَاقِرِ ع قَالَ: دَخَلَ قَوْمٌ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ نَرَى فِي مَنْزِلِكَ أَشْيَاءَ مَكْرُوهَةً وَ قَدْ رَأَوْا فِي مَنْزِلِهِ بِسَاطًا وَ تَمَارِقَ

From Jabir Bin Abdullah,

'From Al-Baqir<sup>-asws</sup> having said: 'A group entered to see Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. They said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We see abhorrent things being in your<sup>-asws</sup> house!' – and they had seen rugs and cushions in his<sup>-asws</sup> house.

فَقَالَ إِنَّمَا نَتَزَوَّجُ النِّسَاءَ فَتُعْطِيهِنَّ مُهُورَهُنَّ فَيَشْتَرِينَ بِهَا مَا شِئْنَ لَيْسَ لَنَا مِنْهُ شَيْءٌ.

He<sup>-asws</sup> said: 'But rather, we<sup>-asws</sup> get married to the women, so we give them their dowries and they buy with it whatever they so desire to. There isn't anything from it for us<sup>-asws</sup>'.<sup>821</sup>

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا تَزَوَّجَ عَلِيُّ ع فَاطِمَةَ ع بَسَطَ الْبَيْتَ كَثِيبًا وَ كَانَ فِرَاشَهُمَا إِهَابَ كَبِشٍ وَ مِرْفَقَتُهُمَا مَحْشُوءَةٌ لَيْفًا وَ نَصَبُوا عُودًا يُوضَعُ عَلَيْهِ السِّقَاءُ فَسَتَرَهُ بِكِسَاءٍ.

From Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'When Ali<sup>-asws</sup> married (Syeda) Fatima<sup>-asws</sup>, he<sup>-asws</sup> carpeted the house with sand, and their<sup>-asws</sup> bed was skin of a ram, and their<sup>-asws</sup> pillow was fibre stuffing, and they<sup>-asws</sup> set up a skin upon which a waterskin was placed, and covered it with a cloak'.<sup>822</sup>

عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَدْخَلَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع عَلَى عَلِيٍّ ع وَ سَتَرَهَا عِبَاءً وَ فِرَاشَهَا إِهَابَ كَبِشٍ وَ مِرْفَقَتَهَا أَدَمٌ مَحْشُوءَةٌ بِمَسَلٍ.

From Al Husayn Bin Nueym –

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> entered (escorted) (Syeda) Fatima<sup>-asws</sup> to Ali<sup>-asws</sup> and her<sup>-asws</sup> curtain was a cloak, and her<sup>-asws</sup> bed was sheepskin, and her<sup>-asws</sup> pillow was animal skin stuffed with fibre'.<sup>823</sup>

وَ عَنْهُ ع قَالَ: إِنَّ فِرَاشَ عَلِيٍّ وَ فَاطِمَةَ ع كَانَ سَلْحَ كَبِشٍ يَغْلِيهِ فَيَنَامُ عَلَى صُوفِهِ.

<sup>820</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 4 a

<sup>821</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 4 b

<sup>822</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 4 c

<sup>823</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 4 d



And he<sup>-asws</sup> said: ‘The bed of Ali<sup>-asws</sup> and Fatima<sup>-asws</sup> was skin of a ram. He<sup>-asws</sup> turned it so he<sup>-asws</sup> could sleep upon its wool’.<sup>824</sup>

و فِي كِتَابِ مَوَالِيدِ الصَّادِقِينَ قَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الطَّلَاقَانِيُّ يُؤَيُّ أَنَّهُ صِ اعْتَمَلَ نِسَاءَهُ فِي مَشْرَبَةٍ لَهُ شَهْرَيْنِ وَ الْمَشْرَبَةُ الْعَلِيَّةُ فَدَخَلَ عُمَرُ وَ فِي الْبَيْتِ أَهْبُتْ عَطْنَةً وَ قَرَطَ وَ النَّبِيُّ ص نَائِمٌ عَلَى حَصِيرٍ قَدْ أَثَرَ فِي جَنْبِهِ وَ وَجَدَ عُمَرُ رِيحَ الْأُهْبِ فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأُهْبُ

And in ‘Kitab Al Mawaleed Al Sadiqeen’ – Muhammad Bin Ibrahim Al Talaqany said,

‘It is reported that he<sup>-saww</sup> isolated from his<sup>-saww</sup> wives in a chamber of his<sup>-asws</sup> for two months, and the chamber was at Aaliya. Umar entered and in the room was an untanned animal skin and tanned, and the Prophet<sup>-saww</sup> was asleep upon a straw mat which had impacted in his<sup>-saww</sup> side, and Umar found the stink of the untanned animal skin. He said, ‘O Rasool-Allah<sup>-saww</sup>! What is this untanned animal skin?’

قَالَ يَا عُمَرُ هَذَا مَتَاعُ الْحَيِّ

He<sup>-saww</sup> said: ‘O Umar! These are chattels of the living’.

فَلَمَّا جَلَسَ النَّبِيُّ وَ كَانَ قَدْ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ قَالَ عُمَرُ أَمَا أَنَا فَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ لَأَنْتَ أَكْرَمُ عَلَى اللَّهِ مِنْ قَيْصَرَ وَ كَيْسَرِي وَ هُمَا فِيمَا هُمَا فِيهِ مِنَ الدُّنْيَا وَ أَنْتَ عَلَى الْحَصِيرِ وَ قَدْ أَثَرَ فِي جَنْبِكَ

When the Prophet<sup>-saww</sup> sat up, and the impact of the straw mat was in his<sup>-saww</sup> side, Umar said, ‘As for me, I testify that you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, and you<sup>-saww</sup> are more honourable to Allah<sup>-azwj</sup> than Caesar and Chosroe are, they are both in what they are in from (luxuries of) the world, while you<sup>-saww</sup> are upon the straw mat, and it has impacted in your<sup>-saww</sup> side!’

فَقَالَ النَّبِيُّ ص أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَ لَنَا الْآخِرَةُ.

The Prophet<sup>-saww</sup> said: ‘Are you not satisfied that the world happens to be for them and for us (Muslims) is the Hereafter?’<sup>825</sup>

5- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: زَيْمًا قُمْتُ أُصَلِّي وَ بَيْنَ يَدَيَّ وَسَادَةٌ فِيهَا تَمَائِيلُ طَائِرٍ فَجَعَلْتُ عَلَيْهَا نُوبًا وَ قَدْ أُهْدِيَتْ إِلَيَّ طَنْفَسَةٌ مِنَ الشَّامِ فِيهَا تَمَائِيلُ طَيْرٍ فَأَمَرْتُ بِهِ فَعَبَّرَ رَأْسَهُ فَجَعَلَ كَهَيْئَةِ الشَّجَرِ

(The book) ‘Nakarim Al Akhlaaq’ – from Al Halby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Sometimes I<sup>-asws</sup> stand to pray Salat and in front of me<sup>-asws</sup> is a pillow wherein is a picture of a bird. I<sup>-asws</sup> make a cloth to be upon it, and carpet has been gifted to be from Syrian wherein are pictures of a bird. So, I<sup>-asws</sup> instructed with it and its head was altered and made to be as if it was a tree’.

<sup>824</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 4 e

<sup>825</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 4 f

وَقَالَ إِنَّ الشَّيْطَانَ أَشَدُّ مَا يَهُمُّ بِالْإِنْسَانِ إِذَا كَانَ وَحْدَهُ.

And he<sup>-asws</sup> said: ‘The Satan<sup>-la</sup> is severest of what he<sup>-la</sup> is concerned with the human being when he were to be alone!’<sup>826</sup>

عَنْ أَبِي الْحَسَنِ ع قَالَ: دَخَلَ قَوْمٌ عَلَى أَبِي جَعْفَرٍ ع وَهُوَ عَلَى بَسَاطٍ فِيهِ تَمَائِيلٌ فَسَأَلُوهُ فَقَالَ أَرَدْتُ أَنْ أَهْبَهُ.

From Abu Al-Hassan<sup>-asws</sup> having said: ‘A group entered to see Abu Ja’far<sup>-asws</sup> and he<sup>-asws</sup> was upon a carpet wherein were pictures. They asked him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> have intended to gift it’.<sup>827</sup>

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ أَنْ يَكُونَ التَّمَائِيلُ فِي الْبُيُوتِ إِذَا غُيِّرَتِ الصُّورَةُ.

From Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘There is no problem for the pictures happening to be in the rooms when the face is altered’.<sup>828</sup>

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ تَمَائِيلِ الشَّجَرِ وَ الشَّمْسِ وَ الْقَمَرِ قَالَ لَا بَأْسَ مَا لَمْ يَكُنْ فِيهِ شَيْءٌ مِنَ الْحَيَوَانَ.

From Muhammad Bin Muslim who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the pictures of the tree, and the sun, and the moon. He<sup>-asws</sup> said: ‘There is no problem for as long there does not happen to be in it anything from the living beings’.<sup>829</sup>

عَنْ أَبِي الْعَبَّاسِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَعْْمَلُونَ لَهُ مَا يَشَاءُونَ مِنْ مَحَارِبٍ وَ تَمَائِيلٍ مَا التَّمَائِيلُ الَّتِي كَانُوا يَعْْمَلُونَ

From Abu Al Abbas –

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13]**, ‘What are the figurines which they had been making?’

قَالَ أَمَا وَ اللَّهُ مَا هِيَ التَّمَائِيلُ الَّتِي تُشْبِهُ النَّاسَ وَ لَكِنَّ تَمَائِيلَ الشَّجَرِ وَ نَحْوِهِ.

He<sup>-asws</sup> said: ‘But, by Allah<sup>-azwj</sup>! These were not the figurines which resembled the people! But, these were figurines of the three and its like’.<sup>830</sup>

عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَبْسُطُ عِنْدَنَا الْوَسَائِدَ فِيهَا التَّمَائِيلُ وَ نَعْرِشُهَا

<sup>826</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 5 a

<sup>827</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 5 b

<sup>828</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 5 c

<sup>829</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 5 d

<sup>830</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 5 e

From Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'We tend to extend the cushions with us wherein are the pictures, and we furnish these'.

قَالَ لَا تَأْسَ بِمَا يُبْسَطُ مِنْهَا وَ يُفْرَشُ وَ يُوْطَأُ إِنَّمَا يُكْرَهُ مِنْهَا مَا تُصِيبُ عَلَى الْحَائِطِ وَ السَّرِيرِ.

He<sup>-asws</sup> said: 'There is no problem with what is extended from these and furnished and treaded upon. But rather, the disliked from these is what is set up upon the walls and the bed''.<sup>831</sup>

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<sup>831</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 114 H 5 f