REASONS FOR THE LAWS

AL SHEYKH AL SADOUQ ABU JA’FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH

VOLUME TWO – PART SEVEN

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People\textsuperscript{asws} of the Household.
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In the Name of Allah, the Beneficent, the Merciful. The Praise is for Allah, Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

Chapter 275 – The reason due to which the divorce does not take effect unless (if it is) upon the Book and the Sunnah

`Abu Abdullah said: 'The divorce does not take effect unless it is upon the Book and the Sunnah, because it is a Limit from the Limits of Allah, Mighty and Majestic. He is Saying [65:1] O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed; and He is Saying [65:2] and call to witness two men of justice from among you; and is Saying [65:1] and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. And that Rasool refuted the divorce of Abdullah Bin Umar because it was opposite to the Book and the Sunnah'.

Chapter 276 – Reason for the divorce waiting period; and the reason due to which the woman is not Permissible for her husband after nine divorces; and the reason due to which the divorce of the slaves came to be twice

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Abbas, from Al Qasim Bin Rabi’e Al Sahaaf, (It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali Bin Musa Al-Reza wrote to him in answer to what he had written asking him.

1 ILLAL AL SHARAIE – V 2 Ch 275 H 1
'Reason for the three divorces is due to what is therein from the time gap with regards to what is between the one to the third in order for desire to be re-kindled, or the anger to be settled if there was any, and for that to be a scare and a discipline for the women from disobeying their husbands accruing the separation and the quarrelling which would enter her into what is not befitting from disobeying her husband.

And the reason for the Prohibition of the woman after nine divorces, so she would not be Permissible unto him, ever, as a punishment that perhaps he is playing with the divorce and belittling the woman, and that he would end up considering his affairs with more alertness, learning a lesson (from it), and he would become despained from copulating with her after nine divorces.

And reason for the divorces of the slaves, two, because a divorce of the slave girls is upon the half, and it has been made to be two, as a precaution in order to complete the Obligation. And similar to that is the difference regarding the waiting period of the widow whose husband has died.²

'I asked Al-Reza⁴ asws about the reason due to which the divorced woman is not Permissible for her husband until she married another husband, so he asws said: ‘Allah⁵ azwj Blessed and High has Permitted with regards to the divorce, twice. So the High Said [2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness – Meaning in the third divorce, and due to the abhorrence for him to enter into the third divorce, Forbidden her unto him. Thus she would not be Permissible unto him until she marries another husband, lest the people fall upon belittling the divorce and hurt the women’.³

² ILLAL AL SHARAIE – V 2 Ch 276 H 1
³ ILLAL AL SHARAIE – V 2 Ch 276 H 2
Chapter 277 – The reason due to which the waiting period of the divorced woman came to be of three months or three menstruations; and the waiting period of the one widowed from her husband (came to be of) four months and ten days

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن خالد البرقي عن محمد بن خالد عن محمد بن سليمان الدليمي عن أبي الهيثم قال: سألت أبا الحسن الثاني عليه السلام كيف صار عدد المطلقة ثلاث حيض أو ثلاثة أشهر وعدة المتوفي عنها زوجها أربعة أشهر أو عشرا، قال: أما عدد المطلقة ثلاث حيض أو ثلاثة أشهر فلا ينصب الرحم من الولد، وأما المتوفي عنها زوجها، فإن الله تعالى شرط للنساء شرطاً، فعلما شرط عليهن، بل شرط عليهن مثلما شرط لهن، فأما ما شرط لهن فانه جعل لهن في الأيلاء أربعة أشهر لأنهم علم أن ذلك غاية صبر النساء.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Khalid, from Muhammad Bin Suleyman Al Daylami, from Abu Al Haysam who said,

'I asked Abu Al-Hassan asws the second, how the waiting period of the divorced woman came to be of three menstruation, or three months, and the waiting period of the one widowed from her husband (came to be of) four months and ten days.

He asws said: ‘As for the waiting period of the divorced woman being of three menstruations or three months, so it is for the purging of the womb from the child. And as for the one widowed from her husband, so Allah azwj Mighty and Majestic Placed a condition upon the women, and there is no relaxation with regards to it and in what Condition has been Placed upon them. But, the condition against them is similar to what condition has been Placed for them. So as for the condition for them, so it has been Made for them regarding the swear (see Verse 2:226 below) is four months, because He azwj Knows that is the limit of the patience of the woman (from staying away from the man).

فقال عزوجل: (للذين يؤلون من نسائهم تربص أربعة أشهر) فلم يجز للرجل أكثر من أربعة أشهر في الايلاء لانه علم ان ذلك غاية صبر النساء عن الرجال، وأما ما شرط عليهن، فقال: (عدتهن أربعة أشهر وعشرا) يعني: إذا توفى عنها زوجها فارج عليها إذا أصيبت بزوجها وتوفي عنها مثل ما أوجب عليها في حياته إذا اتى منها، وعلم ان غاية صبر المرأة أربعة أشهر في ترك الجماع فهن ثم اوجب عليها وله.

So the Mighty and Majestic Said [2:226] Those who swear that they will not go in to their wives should wait four months. Thus, it is not Permissible for the man, more than four months regarding the swear, because He azwj Knows that is the limit of the patience of the woman from (staying away) from the man. And as for the condition against them, so He azwj Said [2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days – Meaning, when her husband dies from her, so it is Obligatory upon her when she is hit by the death of her husband similar to what was Obligatory upon her during his lifetime when he swore from her, and He azwj Knows the limit of the woman is of four months with regards to the neglecting of the copulation. So, from then, it is Obligated against her, and for her.4

أخيرني علي بن حاتم قال: اخبرنا القاسم بن محمد عن حمدان بن الحسين عن الحسين بن الوليد عن محمد بن بكير عن عبد الله بن سنان قال: قلت لابي عبد الله (ع) لا يأثر علة صار عدد المطلقة ثلاثة أشهر وعدة المتوفي عنها زوجها أربعة أشهر.

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4 ILLAL AL SHARAIE – V 2 Ch 277 H 1
Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Muhammad Bin Bakeyr, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'For which reason did the waiting period of the divorced woman came to be of three months, and the waiting period of the one widowed from her husband (came to be of) four months and ten days?' He\textsuperscript{asws} said: 'Because the sorrow of the divorced woman settles down in three months, and the sorrow of the widowed woman does not settle for four months and ten (days)'\textsuperscript{5}.

\textbf{Chapter 278 – The reason due to which the cursed woman is not Permissible for her husband who cursed her, for ever}

\begin{quote}
أخبرني علي بن حاتم قال أخبرنا القاسم بن محمد عن حمدان بن الحسين عن الحسين بن الوليد عن مروان بن دينار عن أبي الحسن موسى بن جعفر (ع) قال: قلت لأي علة لا تحل الملاعنة لزوجها الذي لا عنها أبدا، قال: لتصديق الايمان لقولهما بالله.
\end{quote}

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Marwan Bin Dinaar,

\begin{quote}
(It has been narrated) from Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, said, 'I said, 'For which reason is the cursed woman not Permissible for her husband who cursed her, forever?' He\textsuperscript{asws} said: 'Due to the ratification of both their words for the swearing by Allah\textsuperscript{azwj}'.\textsuperscript{6}
\end{quote}

\textbf{Chapter 279 – The reason due to which the testimony of the woman is not acceptable with regards to the divorce, nor with regards to sighting of the moon}

\begin{quote}
حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حديثنا القاسم بن الربيع الصحابي عن محمد بن سنان أن أبي الحسن الرضا (ع) كتب إليه فيما كتب من جواب مسألته علة ترك شهادة النساء في الطلاق والهلال لضعفهن عن الرؤية ومحاباتهن النساء في الطلاق، فلذلك لا يجوز شهادتهن إلا في موضع ضرورة مثل شهادة القاتل، وما لا يجوز للرجال أن ينظروا إليه كضرورة تجويز شهادة أهل الكتاب إذا لم يوجد غيرهم، وفي كتاب الله تبارك وتعالى: (اثنان ذوا عدل منكم) مسلمين (أو آخران من غيركم) كافرين ومتهم شهادة الصبيان على القتل إذا لم يوجد غيرهم.
\end{quote}

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Al Rabie Al Sahaf,

\begin{quote}
(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza\textsuperscript{asws} wrote to him in answer to what he has asked him: 'The reason for the neglecting the testimony of the women with regards to the divorce and the moon sighting is due to
\end{quote}

\footnotesize \textsuperscript{5} ILLAL AL SHARAIE – V 2 Ch 277 H 2

\footnotesize \textsuperscript{6} ILLAL AL SHARAIE – V 2 Ch 278 H 1
the weakness of the vision and their favouring the women regarding the divorce. So, it is due to that, their testimonies are not allowed except in the place of necessity, similar to the testimony of the midwife, and what is not allowed for the men that they should be looking at like the necessity of the testimony of the People of the Book when others cannot be found. And it is in the Book of Allah\textsuperscript{azwj} Blessed and High [5:106] two just persons from among you Muslims, or two others from among others than you, the unbelievers, and like the testimony of the children upon the murder, when others cannot be found'.\footnote{ILLAL AL SHARAIE -- V 2 Ch 279 H 1}

Chapter 281 – The reason due to which the (start of the) waiting period of divorced woman is from the day her husband divorces her, and the waiting period of woman widowed from her husband is from when the news (of his death) reaches her

(باب 281 – العلة التي من أجلها تعتد المطلقة من يوم طلقها) (زوجها والمتوفى عنها زوجها تعتد حين يبلغها الخبر)

Chapter 282 – The reason due to which four witnesses have been Made to be for adultery, and two witnesses for the murder,

(باب 282 - العلة التي من أجلها جعل في الزنا أربعة من الشهود) (وفي القتل شاهدان)

My father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Ibn Muhammad Bin Abu Nasr Al Bazanty,

(It has been narrated) from Abu Al-Hassan Al-Reza\textsuperscript{asws} regarding the divorced woman, if the proof is established that she is divorced since such and such a day, and her waiting period has passed, so she has been irrevocably divorced. And the woman widowed from her husband will start her waiting period when the news (of his death) reaches her, because she would want to restrict herself for him (wear black clothes, no adornments, etc.).\footnote{ILLAL AL SHARAIE -- V 2 Ch 281 H 1}

My father, from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asheyrm, from the one who reported it, from our companions,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} it having been said to him\textsuperscript{asws} ‘Why have four witnesses been Made to be regarding adultery, and regarding murder, two witnesses?’ So he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the High Permitted for you the temporary marriage and Knew that it would be denied upon you, therefore He\textsuperscript{azwj} Made the four
witnesses as a precaution for you. Had it not been for that, they (people) would have come to you and said (accusing you of adultery). Four (persons) will not gather upon one testimony with one matter’.9

 حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان: أن الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله: جعلت شهادة أربعة في الزنا وأثنين في سائر الحقوق لشدة حسب المحصن، لأن فيه القتل فجعلت الشهادة فيه مضاعفة مغططة مما فيه من قتل نفسه وذهب نسب وله ولصوص الميراث.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Al Rabie Al Sahaaf,

 (It has been narrated) from Muhammad Bin Sinan that Al-Rezaasws wrote to him in answer to his question: ‘The four testimonies have been Made to be with regards to the adultery, and two regarding the rest of the rights, due to the severity of (penalty involved) for the married ones, because therein is the killing (stoning to death), so the testimony was made to be more stricter due to what is therein from the killing of the soul, and the going away of the link to the child, and the spoilage of the inheritance’.10


Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Abbas Bin Marouf, from Ali Bin Mahziyar, from Ali Bin Ahmad Bin Muhammad, from his father, from Ismail Ibn Hamaad Bin Abu Haneefa, from his father, from Hamaad, from his father Abu Haneefa who said,

‘I said to Abu Abdullahasws, ‘Which of the two is more severe, the adultery or the murder?’ So hesws said: ‘The murder’. So I said, ‘So what is the matter that for the murder, two testimonies are allowed, and it is not allowed regarding the adultery except for four?’ So hesws said to me: ‘What is there with you, O Abu Haneefa?’ I said, ‘There is nothing with us except for a Hadeeth of Umar that Allahazwj Took out two words regarding the testimony, upon the servants’. Heasws said: ‘It is not like that, O Abu Haneefa! But, there are two Limits (Punishments) in adultery, and it is not allowed that one would testify upon each of the two, because the Limit is upon both, the man and the woman. And the murder, the Limit would be established upon the murderer, and pushed away from the murdered (victim)’.11

باب 285 - علة تحسين الامة الحر)
Chapter 285 – Reason for the fortification of the slave girl with the free (man)

وما رواه أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن سعيد عن النضر بن محمد عن عاصم بن حميد عن محمد بن مسلم قال: سألت أبا جعفر (ع) عن الرجل يزني ولم يدخل بأهله ولم يحصن، قال: لا وللزاني بالامة

And what my father reported, saying, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far asws about the man who committed adultery and did not copulate with his wife be considered married?’ He asws said: ‘No, neither would he be considered married by having a slave girl’.

وما حدثني به محمد بن موسى بن المتوكل عن عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن مجيب عن العلاء بن رزين وابن بكر عن محمد بن مسلم قال أبا جعفر (ع) عن الرجل يأتي وليدة امرأته بغير إذنها فقال عليه السلام عليه ما على الزاني يجد مائة جلدة

And what was narrated to me by Muhammad Bin Musa Bin Al Mutawakkal, from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A’ala Bin Razen and Ibn Bakr, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far asws about the man who comes to the daughter of his wife without her permission. So he asws said: ‘What is upon the adulterer, he would be whipped with one hundred lashes’.

Chapter 286 – The reason due to which is the preference of the man over the woman

حدثنا محمد بن علي ماجيلويه عن عمه عن أحمد بن أبي عبد الله عن أبي الحسن البرقي عن عبد الله بن جبلة عن معاوية بن عمرو بن الحسن بن عبد الله بن عائشة بن عائشة بن جهلة عن معاوية بن عمرو بن الحسن بن عبد الله عن أبيه عن شهد الناس باللسبم قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وسلم وقد أتى إلى رسول الله صلى الله عليه وسلم. فقال لهم: ما فضل الرجال على النساء؟ فقال النبي صلى الله عليه وسلم: كفضل السماء على الأرض، وفضل الماء على الأرض، فالمرأة حيي الأرض، وبالرجال تحيي النساء. لو لم تكن النساء بطلاً ما خلقهن الله عزوجل، فكلما اختلفة النساء، يقول الله عزوجل: ‘الرجال قومان على النساء بما فضل الله بعضهم على بعض’

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather Al-Hassan asws Bin Ali asws Bin Abu Talib asws having said: ‘A number of Jews came to Rasool-Allah saww. So, a scholar of theirs asked questions. Among what he asked him sAWW was that he said to him sAWW, ‘What is the preference of the man over the women?’ So the Prophet sAWW said: ‘Like the preference of the sky over the earth, and like the preference of the water over the earth, for the water revives the earth, and by the men, the women are revived. Had it not been for the man, the women would not have been created. Allah sAWW Mighty and Majestic is Saying [4:34] Men are the maintainers of women because Allah has
Made some of them to excel others and because they spend out of their property.

قال اليهودي: لاي شيء كان هكذا؟ فقال النبي صلى الله عليه وآله خلق الله تعالى آدم من طين، ومن فضلته وقيمه خلقته حواء، وأول من أتبع النساء آدم، فأنزل الله تعالى من الجنة، وقد بين أفضل الرجال على النساء في الدنيا لا ترى إلى النساء كيف يحصون ولا يمكنهن العبادة من القدرة، والرجال لا يصيبهم شيء من العلماء، قال اليهودي صدقت يا محمد.

The Jew said, 'For which thing was it like this?' So the Prophet saww said: 'Allah azwj the High Created Adam as from clay, and from its remnants and its remainder, Created Hawwa as, and the first one to obey a woman was Adam as, so Allah azwj the High Caused him as to descend from the Paradise. And the preference of the man over the women is evident in the world. Have you not seen the women how they menstruate and the worship is not possible for them due to the filth? And the men, nothing from the menstruation hits them'. The Jew said, ‘You saww have spoken the truth, O Muhammad saww. 12

Chapter 287 – The reason due to which the temporary marriage does not reckon a free man to be married

أبي رحمة الله قال حديثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن محمد بن أبي عمير عن هشام وحفص بن البختري عن من ذكره عن أبي عبد الله عليه السلام قال: في الرجل يتزوج المنعحة قال: قل: لا انما ذلك على الشيء الدائم.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Hisham and Hafs Bin Al Bakhtary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah asws, said: ‘With regards to the man who marries temporarily, will he be considered married?’ He asws said: ‘No. But rather, that (being considered married) is upon the thing permanent.’ 13

Chapter 288 – The reason due to which (men) been Forbidden from obeying the women

حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي رحمة الله قال: حديثنا أبي عن جده أحمد بن أبي عبد الله عن أبيه عن محمد بن أبي عمير عن غير واحد من الصادق جعفر بن محمد عن أبيه عن أبيه عليه السلام قال: شكي رجل من أصحاب أمير المؤمنين عليه السلام نساءه، فقام علي (ع) خطيبا، فقال: عشير الناس لا تطيعوا النساء على حال، ولا تتأمنون على مال، ولا تلزمهم بدين، أمر ما تكلمن أمير المؤمنين فأنه أدرك وما أدرنه لأورده وعصم أمر المالك فانا وجدها ورغم لهم عند حاجتهم ولا صبر لهم عند شهودهن.

Ali Bin Ahmad Bin Abdullah Bin Abu Abdullah Al narrated to us, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Abu Umeyr, from someone else,

12 ILLAL AL SHARAIE – V 2 Ch 286 H 1
13 ILLAL AL SHARAIE – V 2 Ch 287 H 1
(It has been narrated) from Al-Sadiq Ja’farasws Bin Muhammadasws, from hisasws forefathersasws having said: ‘A man from the companions of Amir Al-Momineenasws complained about his womenfolk, so Alasws stood up to address. So heasws said: ‘Group of the people! Do not obey the women upon (any) situation, and do not make them trustees upon wealth, and do not make them as viziers for the management of the dependants, for if they are left upon that they would revolve the affairs to the destruction, and disobey the orders of the Masterazwj, for we have found them that there is no piety for them during their (own personal) needs, nor any patience for them during their desires.

البذخ لهن لازم وان كبرن والعجب لهن لاحق وان عجزن يكون رضاهن في فروجهن لا يشكرن الكثير، إذا منعن القليل ينسين الخير وذكرون الشر يتهافتون بالبهتان ويتمادين في الطغيان وينتصدون للشيطان فداروهن على كل حال وأحسنوا لهن المقال لعُلهم بحسن الفعل.

Luxury is a necessity for them even if they are old, and the self-conceitedness is a certainty for them even if they are frustrated. Their pleasure lies in their private parts. They are not grateful for the abundance. Whenever they are prevented from the little, they would forget the goodness and remember the evil, they snap with the slanders and are deliberately tyrannous, and are haunted by the Satanla. Therefore, dwell upon every situation, and talk good with them, perhaps their deeds would be good’.14

Chapter 289 – Miscellaneous reasons for the marriage

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا محمد بن الحسن الصفار قال: حدثنا أحمد بن محمد بن عيسى عن الحسن بن محبوب عن هشام بن سالم عن الحسين بن زرارة عن أبيه قال: سألت أبا جعفر عليه السلام عن رجل تزوج امرأة

‘I asked Abu Ja’farasws about a man who marries a woman upon her judgment (stipulation of the dowry). So heasws said: ‘Her ruling should not exceed the dowries of the Progenyasws of Muhammadasaw being twelve ounces (of gold) no more no less, and it is a weight of five hundred Dirhams from the silver’.

قلت: أرأيت أن تزوجها على حكمه ورضيت بذلك، قال: ما حكم بشيء فهو جائز عليها قليلا كان أو كثيرا، قال: فقلت له كيف لم تجز حكمها عليه وأنجزت حكمه عليها، قال: فقال لأنه حكمها فليس لها أن تجوز ما سندفعه الله صلى الله عليه وسلم، وإن وأنجس عليه ناساء فرذتها إلى السنة واجزت حكم الرجل لابنها هي حكمت وجعلت الأمر في المهر إليه ورضيت بحكمه في ذلك فعلاهن أن تقبل حكمه في ذلك قليلا كان أم كثيرا.

I said, ‘What is yourasws view if he marries her upon his stipulation (condition) and she is happy with that?’ So heasws said: ‘Whatever he decides so it is allowed upon her, be it little or a lot’. So I said to himasws, ‘How come her stipulation upon him is not allowed whereas his stipulation upon her is allowed?’

14 ILLAL AL SHARAIE – V 2 Ch 288 H 1
So he asws said: ‘Because he left the stipulation upon her and it is not for her that she should exceed what Rasool-Allah saww had made a Sunnah of, and he saww married his wives upon, therefore she has to be returned to the Sunnah; and the stipulation of the man is allowed (even though it may exceed the Sunnah) because she is under the stipulation and the matter of the dowry has been made to be for him and she is happy with his stipulation with regards to that. Therefore, it is upon her to accept his stipulation with regards to that, whether it was little or a lot’. 

And in has been reported in a Hadeeth that,

Al-Sadiq asws said: ‘But rather, the dower has come to be upon the man besides the woman, although both their actions are one, for the man, when he has fulfilled his need from her, and does not wait her to be free from it. Therefore, the dower is upon him besides her, due to that’. 

And in has been narrated, that Rasool-Allah saww abhorred that the man overwhelms his wife and she is menstruating, for if he were to do it, and the child comes out with vitiligo or with leprosy, therefore he should not blame anyone except for himself; and he saww abhorred that the man would come to his wife, and he has had seminal discharge, until he has washed from the seminal discharge, for if he were to do that, and the child comes out as insane, so he should not blame anyone except for himself’.
(It has been narrated) from Ali Bin Muhammad Al-Askary, from his father Muhammad Bin Ali, from his father Al-Reza Ali Bin Musa, from his father Musa, from his father Ja’far, having said: ‘It is disliked for the man that he should copulate in the first night of the month, and in the middle of it, and at the end of it, for if he were to do that, the child would come out as insane. Have you not seen that the insane mostly have epileptic fits in the first of the month, and the middle of it, and the end of it?’

وقال عليه السلام: من تزوج والقمر في العقرب لم ير الحسنى

And he saws said: ‘The one who marries and the moon is in the scorpio, will never see goodness’.

وقال عليه السلام: من تزوج في محاق الشهر فليسلم لسقط الولد

And he saws said: ‘The one who marries during the ‘Mahaaq’ of the month (27th or 28th or 29th) so let him accept the miscarriage of the child’. 18

And he saws said: ‘Rasool-Allah saws bequeathed to Ali Bin Abu Talib, so he saws said: ‘O Ali asws!’ When the bride enters your asws house, so take off her shoes when she sits down, and wash her two feet, and sprinkle the water from the door of your asws house to the remote places of your asws house. So if you asws were to do that, Allah azwj would Extract from your asws house, seventy types of poverty, and Enter into it seventy types of Blessings, and Send down upon you asws seventy Mercies hovering upon the head of the bride, until you asws would attain her Blessings in each nook and cranny in your asws house, and the bride would be secure from the insanity, and the leprosy, and the leprosy which may have hit her, for as long as she is in that house. And prevent the bride in her (first) week, from the dairy products, and the vinegar, and the coriander, and the sour apples, from these four things’.

فقال علي عليه السلام: يا رسول الله ولاي شئ امنعها هذه الاشياء الاربعة؟ قال: الرحم تعقم وتبرد من هذه الاربعة الاشياء عن الولد وحصيرة في ناحية البيت خير من امرأة لا تلد، فقال علي (ع): يا رسول الله فما بال الخل تمنع منها؟ قال: إذا حاضرت على الخل لم تظهر أبدا بتمام، والكرزيرة تثير الحيض في بطنهها وتشدد عليها الوالدة. والقاحية الحامضة تقلع عيبها، قصير داء عليها.

18 ILLAL AL SHARAIE – V 2 Ch 289 H 4
So Ali asws said: ‘O Rasool-Allah saww! For which reason should I asws prevent her from these four things?’ He saww said: ‘The womb gets sterilised and cold due to these four things from the (giving of) birth, and a mat in the area of the house is better than a woman who does not give birth’. So Ali asws said: ‘O Rasool-Allah saww! What is the matter with the vinegar, to be prevented from her?’ He saww said: ‘Whenever she menstruates upon the vinegar, she does not get purified completely, ever, and the coriander stirs the menstruation (further) in her belly, and the birth would be difficult for her. And the sour apple takes off her menstruation, so it becomes an illness upon her’.

قال: يا علي لا تجامع امرأتك في أول الشهر ووسطه وأخره، فإن الجنون والجذام والخيل يسرع إليها وإلي ولدها.

O Ali asws! Do not copulate with your asws wife during the first of the months, and the middle of it, and at the end of it, for the insanity, and the vitiligo, and the dementia would hasten towards her and to her child.

يا علي لا تجامع امرأتك بعد الظهر، فانه ان قضى بينكما ولد في ذلك الوقت يكون أحول والشيطان يفرح بالحول في الإنسان.

O Ali asws! Do not copulate with your asws wife are the midday, for if a child is conceived for the two of you asws during that time, it would be squint-eyed, and the Satan rejoices at the squint-eyed ones among the humans.

يا علي لا تتكلم عند الجماع كثيرا فانه ان قضى بينكما ولد لا يؤمن أن يكون أخرس، ولا تنظر إلى فرج امرأتك وغض بصкрع عند الجماع، فإن النظر إلى الورث العمى - يعني في الولد – يعنى في الولد.

O Ali asws! Do not speak a lot during the copulation, for if a child were to be conceived by both of you asws, it is not safe that it would be dumb. And do not look at the private part of your asws wife, and close your asws eyes during the copulation, for in the looking at the private part inherits the blindness – meaning in the child.

لا يا علي لا تجامع امرأتك بشهوة امرأة غيرك فاني اخشى ان قضى بينكما ولد أن يكون مختشا مختشا.

O Ali asws! Do not copulate with your asws wife with the desire for another woman, for I saww fear that if a child is conceived by both of you asws, it would become a sissy (weak), effeminate, demented.

يا علي إذا كنت جنبا في الفراش مع امرأتك فلا تقرأ القرآن، فاني اخشى أن ينزل عليكما نار من السماء فتحرقكما.

O Ali asws! If you asws are at the side of the bed along with your asws wife, so do not recite the Quran, for I saww fear that a fire from the sky would descend upon the two of you asws, so it would incinerate you asws both’.

يا علي لا تجامع امرأتك إلا ومعك خرقة ومع امرأتك خرقة، ولا تمسحا بخرقة واحدة، فتقع الشهوة على الشهوة، وإن ذلك يعقب العداوة بينكما لم يوديكمما إلى الفرقة والطلاق.

O Ali asws! Do not copulate with your asws wife except with you is a towel, and with your asws wife is a towel. And do not wipe with one towel, for the desire would fall upon the desire, and consequentially there would be enmity between the two of you, and it would invite the two of you to the separation and the divorce.
O Ali! Do not copulate with your wife while standing, for that is from the deeds of the donkeys, and if a child is conceived in between you two, it would be urinating in the bed like the donkeys urinate in every place.

O Ali! Do not copulate with your wife during the day of (Eid) Al-Fitr, of if a child is conceived in between you two, so that child would grow up to be old, and he would not give birth up to the old age.

O Ali! Do not copulate with your wife on the night of (Eid) Al-Azha, for if a child is conceived in between you two, it would have either six fingers for it, or four.

O Ali! Do not copulate with your wife under a fruit bearing tree, for if a child is conceived in between you two, it would be well known as an executioner, a killer.

O Ali! Do not copulate with your wife in the face of the sun and its emergence except that you loosen a veil upon the both of you, for if a child is conceived in between you two, it would not cease to be in (financial) straitness and poverty until it dies.

O Ali! Do not copulate with your wife between the two Azans and the Iqamas, for if a child is conceived in between you two, it would be keen for shedding the blood.

O Ali! When your wife becomes pregnant, so do not copulate with her, except and you are upon ablution, for it a child is conceived in between you two, it would be blind of heart, stingy of hand.

O Ali! Do not copulate with your wife during the middle of Shaban, for if a child is conceived in between you two, it would be distorted, with a mole in its hair and its face.
O Ali asws! Do not copulate with your asws wife at the end point from it – meaning when there remain two days (of Shaban) – for if a child is conceived in between you two, it would be premature.

O Ali asws! Do not copulate with your asws wife upon desire for her sister, for if a child is conceived in between you two, it would be either a tax collector, or a supporter of the unjust, and a lot of people would be destroyed upon his hands.

O Ali asws! Do not copulate with your asws wife upon the ceiling of the building, for if a child is conceived in between you two, it would be a hypocrite, argumentative, an innovator.

O Ali asws! Do not copulate with your asws wife when you go out on a trip, for three days and three nights, if a child is conceived in between you two, it would be a supporter of every unjust one against you asws.

O Ali asws! It is upon you asws to copulate with your asws wife on the day of Monday, for if a child is conceived in between you two, it would be a memoriser of the Book of Allah azwj, happy with whatever Allah azwj Mighty and Majestic Distributes to him.

O Ali asws! If you asws were to copulate with your asws wife on the night of Tuesday, so it (child born) would be given the sustenance of a testimony after the two testimonies of ‘There is no god except for Allah azwj, and that Muhammad saww is Rasool-Allah asaww, and Allah azwj Mighty and Majestic would not Punish him with the Polytheists, and he would be good of flavour from the mouth, merciful of heart, generous of the hand, clean of the tongue from the backbiting, and the lying, and the slandering.
**O Ali**<sup>asws</sup>! And if you<sup>asws</sup> were to copulate with your<sup>asws</sup> wife on the night of Thursday, and if a child is conceived in between you two, so the Satan<sup>as</sup> would not get close to him until he is a youth, and becomes of understanding. And Allah<sup>azwj</sup> would Grant him the safety in the world and the hereafter.

وَان جَامَعْتِكَ لِيَلَةِ الْجَمِيعَةَ وَكَانَ بَيْنِكَمَا وَلْدٌ يَكُون نَخْطِيًا قُوَّالًا مَفْوًاهٍ وَهُوَ جَامِعٌ لِيَلَةِ الْجَمِيعَةَ بَعْدَ العَصْرِ فَقَضَى بَيْنِكَمَا وَلْدٌ فَأَنَّهُ يَكُون مَعْرُوفًا مَشَهُورًا عَالِمًا وَإِن جَامَعْتِكَ لِيَلَةِ الْجَمِيعَةَ بَعْدَ العَشَاءِ الأَخْرَى فَأَنَّهُ يَرْجِى أَنْ يَكُون الْوَلْدُ بَدَلًا مِنَ الإِبْدَالِ إِن شَاءُ اللَّهُ

And if you<sup>asws</sup> were to copulate with her on the night of Friday, and there was to be a child in between you two, it would be a preachers, an eloquent orator. And if you<sup>asws</sup> were to copulate on the day of Friday after Al-Asr, and a child is conceived in between you two, so it would be well know, famous scholar. And if you<sup>asws</sup> were to copulate with her on the night of Friday after Al-Isha the last, so it is hoped that he would be the boy in substitution from the substituted (girl), if Allah<sup>azwj</sup> so Desires it.

يا علي لا تجامع اهلك في أول ساعة من الليل فإن فاتك بينكما ولد لا يؤمن أن يكون ساحرا يؤثرا للدنيا على الآخرة.

**O Ali**<sup>asws</sup>, do not copulate with your<sup>asws</sup> wife during the first time of the night, for it a child is conceived in between you two, it would be a magician, preferring for the world over the hereafter.

يا علي احفظ وصيتي هذا كما حفظتها عن جبرئيل عليه السلام.

**O Ali**<sup>asws</sup>! Preserve this bequest of mine<sup>saww</sup>, just as<sup>saww</sup> have preserved in from Jibraeel<sup>as</sup>.<sup>19</sup>

حدثنا محمد بن الحسن رحمة الله قال: حدثنا محمد بن الحسن الصفار رحمة الله عن ابراهيم بن هاشم عن صالح بن سعيد وغيره من أصحاب يونس عن يونس عن أصحابه عن أبي جعفر (ع) وأبي عبد الله عليه السلام قال: قلت رجل لحقت امرأته بالكفار، وقد قال الله عزوجل في كتابه (وإن فاتكم شئ من أزواجكم إلى الكفار فعاقبتم فأتوا الذين ذهبتم لاتزال احراقهم مثل ما انفقوا) ما معنى العقوبة هاهنا؟ قال: ان الذي ذهبته امرأة فعاقب على امرأة أخرى غيرها - يعني تزوجها - فإذا هو تزوج امرأة اخر غيرها فعلى الامام أن يعطيه مهر امرأته الذاهبة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Salih Bin Saeed and another from the companions of Yunus, from Yusun, from his companion,

(It has been narrated) from Abu Ja’far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, said, ‘I said, ‘A man’s wife attached herself with the Infidels, and Allah<sup>azwj</sup> Mighty and Majestic Says in His<sup>azwj</sup> Book [60:11] \*And if any of your wives has passed away from you to the unbelievers, then your turn comes (for sanctioning), give to those whose wives have gone away the like of what they have spent. What is the Meaning of the sanctioning over here?’ He<sup>asws</sup> said: ‘The one who wife has gone away, so the sanction is upon another woman – meaning marrying her. So when he marries another woman, other than her, so it is upon the Imam<sup>asws</sup> than he<sup>asws</sup> gives the dower of his wife who has gone away’.

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<sup>19</sup> ILLAL AL SHARAIE – V 2 Ch 289 H 5
So I asked him**asws**, ‘So how did it become so that the Believers have to return the dower to her husband without a deed from them with regards to her going away, and it is upon the Believers that they should be returning to her husband what he had spent upon her, from whatever the Believers have achieved?’ He**asws** said: ‘The Imam**asws** would return to him, whether he has achieved anything (from the war booty) from the Infidels or has not achieved it, because it is upon the Imam**asws** that he**asws** recompenses his need from what is under his**asws** hand (control), and if the distribution (of the war booty) presents itself, so it is for him**asws** that he**asws** plugs the hole of each loss before the distribution, and if something were to remain after that, he**asws** would distribute it between them, and if there does not remain anything for them, so there would be nothing for them’.

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن أبي بكر بن عيسى عن الحسن بن محبوب عن جميل بن أبي عبيدة عن أبي عبدالله (ع) في الرجل يتزوج المرأة البكر أو الثيب فيرخي عليه وعليها الستر أو يغلق عليه وعليها الباب، ثم يطلقها فتقول: لم يمسني ويقول هو لم امسها، قال: لا يصدقان لانها تدفع عن نفسها العدة والرجل يدفع عن نفسه المهر.

My father, from Sa‘ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel, from Abu Ubyeida,

(It has been narrated) from Abu Abdullah**asws** regarding the man who marries the virgin woman, or divorced. So there was loosened a veil upon him and her, or a door was locked upon him and her, then he divorced her, so she was saying, ‘He did not touch me’, and he was saying, ‘I did not touch her’. He**asws** said: ‘Do not ratify both of them because she wants to repel the waiting period from herself, and the man wants to repel the dowry from himself’.

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن أبي بكر بن عيسى عن الحسن بن محبوب عن جميل بن أبي عبيدة عن أبي عبدالله (ع) في الرجل يتزوج المرأة البكر أو الثيب فيرخي عليه وعليها الستر أو يغلق عليه وعليها الباب، ثم يطلقها فتقول: لم يمسني ويقول هو لم امسها، قال: لا يصدقان لانها تدفع عن نفسها العدة والرجل يدفع عن نفسه المهر.

My father said, ‘Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Al Hussayn Bin Al Hassan Al Qazwiny, from Suleyman Bin Ja’far Al Basry, from Abdullah Bin Al Husayn Bin Zayd, son of Ali Bin Abu Talib**asws**, from his father,

(It has been narrated) from Ja’far Bin Muhammad**asws**, from his**asws** father**asws**, from his**asws** forefathers**asws** having said: ‘Rasool-Allah**saww** said: ‘When the man and the woman copulate, so they should not strip, and do the deed of two donkeys, for the Angels go out from between the two of them when they do that’.
Chapter 290 – The reason due to which it is disliked to blow into a mug


Ali Bin Hatim informed me, from Muhammad Bin Ja’far Bin Al Husayn Al Makhzamy, from Muhammad Bin Isa Bin Ziyad, from Al Hassan Bin Ali Bin Fazaal, from Sa’albat, from Bakaar Bin Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah asws regarding the man who blows into the mug. He asws said: ‘There is no problem. But rather that is disliked when there is someone else (participating) with him (in drinking from it)’. And about the man who blows in the food, he asws said: ‘But rather, does he not intend to cool it down?’ I said, ‘Yes’. He asws said : ‘No problem’.23

Chapter 291 – The reason due to which it is not allowed for the man that he recompenses (pays a wage) of (farming of) the land by barley and he farmed wheat and barley, and it is allowed for him that he recompenses it with the gold and the silver

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن إبراهيم ابن هاشم عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن غير واحد عن أبي جعفر وأبي عبد الله السلام أنهما سألما: ما العلة التي من أجلها لا يجوز أن يؤاجرها الأرض بالطعام، ويؤاجرها بالذهب والفضة؟ قال: العلة في ذلك أن الذي يخرج منها حنطة وشعير ولا يجوز اجارها حنطة بحنطة ولا شعير بشعير.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Ibn Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from someone else,

(It has been narrated) from Abu Ja’far asws and Abu Abdullah asws, both having been asked, ‘What is the reason due to which it is not allowed that one can recompense (the farming of) the land with the food, and can recompense it with the gold and the silver?’ He asws said: ‘The reason with regards to that is that which comes out from it, wheat and barley, and it is not allowed to recompense it with wheat by wheat, and barley by barley’.24

23 ILLAL AL SHARAIE – V 2 Ch 290 H 1
24 ILLAL AL SHARAIE – V 2 Ch 291 H 1
Chapter 292 – The reason due to which it is not allowed to lengthen
the moustache, and the armpit hair, and the pubic (hair)

 حدثني محمد بن علي ماجيلويه رحمه الله قال: حدثنا علي بن إبراهيم عن أبيه عن الحسين بن يزيد عن اسماعيل بن مسلم
عن حجفر بن محمد عن أبيه عن أبابه عليهم السلام قال: قال رسول الله صلى الله عليه وسلم: لا يطولن أحدكم شاربه ولا
عانته ولا شعر أبيطه فإن الشيطان يتخذها مخابئا بستتر بها.

Muhammad Bin Ali Majaylawiya narrated to me, from Ali Bin Ibrahim, from his father, from Al Husayn
Bin Yazeed, from Ismail Bin Muslim,

(It has been narrated) from Ja’far asws Bin Muhammad asws, from his asws father asws, from
his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Let not one of you
lengthen his moustache, nor his pubic (hair), nor the hair of his armpit, for the Satan la
takes it as a hideout to veil himself la by.’

(باب 293 - العلة التي من أجلها صار مولى الرجل منه)

Chapter 293 – The reason due to which the slave of the man
came to be understood as being from him

أخبرني علي بن حاتم قال: اخبرنا الحسين بن محمد قال: اخبرنا أحمد بن محمد السياري عن العمركى عن
أبي عبد الله عليه السلام قال: قلت لم قلتم مولى الرجل منه قال: لأنه خلق من طينته، ثم فرق بينهما فرده السبي إليه
فعطّه عليه ما كان فيه منه فاعتقه فلذلك هو منه.

Ali Bin Hatim informed me, from Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari,
from Al Amarky, from the one who mentioned it,

(It has been narrated) from Abu Abdullah asws, said, ‘I said, ‘Why are you asws saying
the slave of the man as being from him?’ He asws said: ‘Because he has been created
from his clay, then separation was effected between the two of them, so the captive
is referred to him, and he is kind towards him whatever was in it from him, so he
frees him. Thus, it is due to that, he is from him.’

(باب 294 - علة النهي عن القرآن بين الفواكه)

Chapter 294 – Reason for the Prohibition of pairing between the
fruits

أبي رحمه الله قال: حدثني سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي قال: حدثنا موسي بن القاسم البجلي
قال: حدثنا علي بن حجفر عن أخبيه موسي بن حجفر عليه السلام قال: سألته عن القرآن بين التين والتمر وسائر الفواكه
قال: نهى رسول الله صلى الله عليه وسلم عن القرآن، فإن كنت وجدك فكل كيف احببت، وأن كنت مع قوم مسلمين فلا
تقرن.

My father said, ‘Sa’ad Bin Abdullah narrated to me, from Ahmad Bin Abu Abdullah Al Barqy, from
Musa Bin Al Qasim Al Bajaly.

25 ILLAL AL SHARAIE – V 2 Ch 292 H 1
26 ILLAL AL SHARAIE – V 2 Ch 293 H 1
(It has been narrated) from Ali son of Ja’far asws, from his brother Musa asws Bin Ja’far asws, said, ‘I asked him asws about the pairing between the fig and the date (for eating), and the rest of the fruits. He asws said: ‘Rasool-Allah saww prohibited the pairing, so if you are alone, so eat howsoever you like to, and if you are with a group of Muslims, so do not pair’. 27

Chapter 295 – Reason for the abhorrence of the garlic, and the onions, and the leeks

(My father said, ‘Sa’ad Bin Abdullah, from Muhammad Bin Al Hassan, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far asws, said, ‘I asked him asws about the garlic, so he asws said : ‘But rather, Rasool-Allah saww prohibited from it due to its smell, so he saww said: ‘The one who eats these fetid vegetables, so he should not come near our Masjid. So, as for the one who eats it and does not come to the Masjid, so there is no problem’.

Ali Bin Hatim informed me, from Muhammad Bin Ja’far Al Razaz, from Abdullah Bin Muhammad Bin Khalaf, from Al Hassan Bin Ali Al Washa, from Muhammad Bin Sinan who said,

‘I asked Abu Abdullah asws about eating the onions and the leeks, so he asws said : ‘There is no problem with eating it, cooked and uncooked, but eating from it is harmful (smell for others), so do not going out to the Masjid is disliked to be harmful upon the person one sits with’. 29

Muhammad Bin Musa Bin Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah, from his father, from Fazalat, from Dawood Bin Farqad,

27 ILLAL AL SHARAIE – V 2 Ch 294 H 1
28 ILLAL AL SHARAIE – V 2 Ch 295 H 1
29 ILLAL AL SHARAIE – V 2 Ch 295 H 2
(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The one who eats these vegetables (garlic, onions and leeks), so he should not go near our Masjid’, and he saw was not saying it is Prohibited’.

Chapter 296 – The reason due to which Tab’a was named as Tab’a (follow)

 حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال حدثنا أبو عبدالله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عمار الطائي قال: حدثنا أبي علي بن موسى الرضا رضي الله عنه عن أبيه عن آبائه عليه السلام ان علي بن أبي طالب عليه السلام سئل لم سمي تبع تبعا؟ قال: لأنه كان غلاماً كتابياً وكان يكتب الملك كان قوله وكان إذا كتب، كتب: بسم الله الذي خلق صبيحاً وريحنا، فقال الملك: اكتب وأبداً باسمك الملك الرعد، فقال: لا لا لا إلا باسمه إلي، ثم أعطع على حاجتك، فشكر الله تعالى له ذلك فأعطاه ملك ذلك الملك فتابعه الناس على ذلك فسمي تبعا.

Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabalat Al Wa’iz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Tai’y, from his father,

(It has been narrated) from Ali asws Bin Musa Al-Reza asws, from his asws father asws, from his asws forefathers asws that Ali asws Bin Abu Talib asws was asked, ‘Why was Tab’a named as Tab’a?’ He asws said: ‘Because there used to be a slave who was a scribe, and he used to write on behalf of the king who was before him, and whenever he used to write, wrote, ‘In the Name of Allah azwj Who Created the morning and the winds’. So the king said, ‘Write, and begin with the name of the king of the thunder’. So he said, ‘No, No, never, except by the Name of my God, then (state) your need’. So Allah azwj the High was Grateful to him for that, so He azwj Gave the kingdom of that king to him. So the people followed him upon that, thus he was named as Tab’a.’

Chapter 297 – The reason due to which it is forbidden to flee from the epidemic

 حدثنا محمد بن موسى بن المتوكل رحمه الله قال حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله عن أحمد بن أبي عبد الله عن أبي موسى بن علي بن عبد الله بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبي القاسم عبد الله بن أحمد بن عمار الطائي قال: حدثنا أبي علي بن موسى الرضا رضي الله عنه عن أبيه عن آبائه عليه السلام ان علي بن أبي طالب عليه السلام سئل لم سمي تبع تبعا؟ قال: لأنه كان غلاماً كتابياً وكان يكتب الملك كان قوله وكان إذا كتب، كتب: بسم الله الذي خلق صبيحاً وريحنا، فقال الملك: اكتب وأبداً باسمك الملك الرعد، فقال: لا لا لا إلا باسمه إلي، ثم أعطع على حاجتك، فشكر الله تعالى له ذلك فأعطاه ملك ذلك الملك فتابعه الناس على ذلك فسمي تبعا.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Aasim Bin Hameed, from Ali Ibn Al Mugheira who said,

‘I said to Abu Abdullah asws, ‘The people who happen to be in the city in which the death occurs (due to an epidemic), is it for them to transfer from it to another?’ He asws said : ‘Yes’. I said, ‘It has reached us that Rasool-Allah saww faulted a people by that’. So he saw was not saying it is Prohibited.

30 ILLAL AL SHARAIE – V 2 Ch 295 H 3
31 ILLAL AL SHARAIE – V 2 Ch 296 H 1
ordered them that they remain steadfast in their places, and not to transfer from it to another. So when the death (by epidemic) occurred among them, they transferred from that place to another. So, their transference from that place to another would have been like the fleeing from the army’.  

And by this chain, from Ibn Mahboub, from Jameel Bin Salih, from Abu Maryam,

(It has been narrated) from Abu Ja’far regarding His Words [105:3] And send down (to prey) upon them birds in flocks, so he said: ‘They were the people of a city which was at the coast of the sea to the east in what is between Al-Yamama and Al-Bahrain, frightening upon the way, and coming to the evil. So Allah Sent bird upon them, which came to them from the sea. Their heads were like the heads of the predators, and their claws were like the claws of the predatory birds. With every bird were three stones, two stones in their claws, and a stone in its beak. So they went on to pelt these until their bodies became blistered.

Thus, Allah Killed them by it, and there was not seen before that anything from those birds, nor anything from such blisters; and the ones who escaped from them, went away until they reached Hazramout, a valley at Yemen. Allah the High Sent against them a torrent, so they were drowned. And there had not been seen in that valley before that, therefore it was due to that is has been named as Hazramout, there they had died’.  

Chapter 298 – The reason due to which Allah Mighty and Majestic Delays the Punishment from the servants  

My father said, ‘Muhammad Bin Yahya Al Attar narrated to us, from Al Amraky,

(It has been narrated) from Ali son of Ja’far, from his brother Musa Bin Ja’far, from his father, from Ali, having said: ‘Allah the High, whenever He Intends to Hit the people of the earth with Punishment, Says: “Had there not been those who are awed by My Majesty, and are populating My
Masjid, and are seeking Forgiveness by wakefulness (at night), I\(\text{azwj}\) would have Sent down My\(\text{azwj}\) Punishment’.\(^{34}\)

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسين السعد أبادي عن أحمد بن أبي عبد الله البرقي عن علي بن الحكم عن سفيق بن عمرو عن سعد بن مطرف عن الأصبغ بن نبة قال: قال أمير المؤمنين (ع): إن الله تعالى ليهم بعذاب أهل الأرض جميعًا حتى لا يريد أن يحاشي منهم أحدًا إذا عملوا بالمعاصي واجتربوا السينات، فإذا نظر إلى الشيب ناقلي إقدامهم إلى الصلاوات والولدان يتعلمون القرآن رحمهم وأخباره عنهم ذلك.

Muhammad Bin Musa Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nabata who said,

‘Amir Al-Momineen\(^{asws}\) said: ‘Allah\(^{azwj}\) the High Affects the entire people of the earth with the Punishment until there does not remain any one excluded from among them, whenever they perform disobedient deeds and indulging in the evil deeds. But, when He\(^{azwj}\) Looks at the grey-haired wobbling upon their feet to the Prayers, and the children learning the Quran, He\(^{azwj}\) Shows Mercy upon them and Delays that (Punishment) from them’.\(^{35}\)

أبي رحمه الله قال: حدثنا عبد الله بن جعفر عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عليه السلام قال: قال أبي عليه السلام: قال أمير المؤمنين عليه السلام قال رسول الله صلى الله عليه وآله وسلم ان الله جل جلاله إذا رأى أهل قرية قد أسرفوا في المعاصي وفيها ثلاثة نفر من المؤمنين ناداهم جل جلاله وتقتست اسماؤه يا أهل معصيتي لو لا ما فيكم من المؤمنين المتحابين بجلالتي العامرين بصلاتهم ارضوا ومساجدي المستفزرين بالاسحار خوفا مني لأنزلت بكم عذابي ثم لا ابالي.

My father said, ‘Abdullah Bin Ja’far narrated to us, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Ja’far Bin Muhammad\(^{asws}\) having said: ‘My\(^{asws}\) father\(^{asws}\) said: ‘Amir Al-Momineen\(^{asws}\) said: ‘Rasool-Allah\(^{asws}\) said that: ‘When Allah\(^{azwj}\), Mighty is His\(^{azwj}\) Majesty Sees the people of a town to have exceeded in their disobedience, and therein are three persons from the Believers, (Allah\(^{azwj}\)) Majestic is His\(^{azwj}\) Majesty Calls out to (all) of them: “O people who are disobeying Me\(^{azwj}\)! Had there not been among you the Believers who are awed by My\(^{azwj}\) Majesty, and populating My\(^{azwj}\) Masjids in My\(^{azwj}\) earth with their Prayers, seeking Forgiveness with the wakefulness (at night) in fear from Me\(^{azwj}\), \(^{azwj}\) would have Sent down My\(^{azwj}\) Punishment, then I\(^{azwj}\) would not Care’’.\(^{36}\)

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي.Nombre da palabra
‘I heard Abu Abdullahasws saying: ‘But rather, if the people had neglected Hajj of this House (Kaaba), the Punishment would have descended upon them and they would not have been Respite’.37

أبي رحمه الله قال حدثنا علي بن إبراهيم عن أبيه عن ابن أبي عباس عن أبي عبد الله (ع) قال: إن قوما أصابوا ذنوبا فخافوا منها واشفقوا فجاجوا قوم آخرون ففقالوا: آنا أصبا نذوبا فافكنا منها واشفقنا. فقالوا: نحن نحملكم عنكم، قال: الله تبارك وتعالى يخافون ويجترؤن عليه، فنزل الله عليهم العذاب.

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abbas,

(It has been narrated) from Abu Abdullahasws having said: ‘A (group of) people committed sins, and they were afraid from it, so they were worried. So another (group of) people came and said to them, ‘What is the matter with you?’ So they said, ‘We have committed sins, so we are afraid from it, and are worried’. So they said to them, ‘We will bear from you’. Allahazwj Blessed and High Said: “They are not fearing, and are being audacious (bold) to Meazwj!” So Allahazwj Sent down the Punishment upon them’.38

أبي رحمه الله قال: حدثنا عبد الله بن جعفر قال: حدثنا هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد (ع) قال: قال أمير المؤمنين (ع) ايها الناس ان الله تعالى لا يعذب العامة بذنب الخاصة إذا عملت الخاصة بالمنكر سرا من غير أن تعلم العامة، فإذا عملت الخاصة بالمنكر جهارا، فلم تغير ذلك العامة استوجب الفريقان العقوبة من الله تعالى.

My father said, ‘Abdullah Bin Ja’far narrated to us, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Ja’far Bin Muhammadasws having said: ‘Amir Al-Momineenasws said: ‘O you people! Allahazwj does not Punish the generality with the Punishment of the particular ones, when the particular ones work the evil deeds privately without the generality knowing about it. So when Heazwj Knows that the particular ones are with the evil deeds in the open, and the generality are not different from that, the Punishment from Allahazwj the High, is Obligated upon both the sections (of the community)’.39

أخبرني علي بن حاتم قال: حدثنا أحمد بن محمد العاصمي وعلي بن محمد ابن يعقوب العجلي قالا: حدثنا علي بن الحسن موسى (ع) قال: سمعت الرضا (ع) يقول: كلما أحدث العباب من الذنوب ما لم يكونوا يعلمون أحد الله لهم من البلاء ما لم يكونوا يعرفون.

Ali Bin Hatim informed me from, Ahmad Bin Muhammad Al Asamy and Ali Bin Muhammad Ibn Yaqoub Al Ajaly, from Ali Bin Al Husayn,

(It has been narrated) from Al-Abbas Bin Ali, a slave of Abu Al-Hassan Musaasws said, ‘I heard Al-Rezaasws saying: ‘Every time the servant commit new sins what did not used to be known before, Allahazwj Afflicts them with new types of afflictions what they did not used to recognise before’.40

(باب 299 - العلة التي من أجلها يخمد من يخمد في الجنة) (ويخلد من يخمد في النار)

37 ILLAL AL SHARAIE – V 2 Ch 298 H 4
38 ILLAL AL SHARAIE – V 2 Ch 298 H 5
39 ILLAL AL SHARAIE – V 2 Ch 298 H 6
40 ILLAL AL SHARAIE – V 2 Ch 298 H 7
Chapter 299 – The reason due to which the one who abides in the Paradise would abide eternally, and the one who abides in the Fire would abide eternally

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Shazkown, from Ahmad Bin Yunus, from Abu Hashim who said,

‘I asked Abu Abdullahasws about the eternity in the Paradise and the Fire. Heasws said: ‘But rather, the eternity for the people of the Fire in the Fire because their intentions when they were in the world was such that had they remained therein eternally, they would have disobeyed for ever; and the eternity for the people of the Paradise in the Paradise is because their intentions when they were in the world were such that had they remained they would have obeyed Allahazwj forever, for as long as they had remained. Thus the intentions of those ones and these ones were eternal’. Then heasws recited the Words of the High [17:84] Say: Every one acts according to his own disposition. Heasws said: ‘Upon his intention’.41

Chapter 300 – The reason due to which the Believer has been named as ‘Believer’

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khabab, from Muhammad Bin Sinan, from Ali Bin Fazal, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullahasws having said: ‘But rather, the Believer has been named as a ‘Believer’ because having believed in Allahazwj, he is in Hisazwj Safety’.42

41 ILLAL AL SHARAIE – V 2 Ch 299 H 1
42 ILLAL AL SHARAIE – V 2 Ch 300 H 1
not cease to be in the Extended Shade of the Mercy (of Allahazwj) for as long as he was in the consideration with regards to his need’.

Then he{asws} said: ‘Shall I{asws} inform you why the Believer has been named as a ‘Believer’? (This is) because the people are safe from him for their own selves and their wealth. Shall I{asws} inform you who is the Muslim? The one who from whom the people are safe from his hands and his tongue. Shall I{asws} inform you about the Emigrant? The one who emigrates from the evil deeds and whatever Allah{azwj} has Forbidden unto him. And the one who repels a Believer with a repulsion in order to humiliate him, or slaps him with a slap, or comes to him with a matter which is abhorrent to him, the Angels curse him until he pleases him from his rights, and repents, and seeks Forgiveness. Therefore, beware of the hastiness to anyone, and you are not knowing. And it is upon you with the patience and the gentleness, whereas the impulsiveness is a weapon of the Satan{la}. And there is nothing which is more Beloved to Allah{azwj} than patience and the gentleness’.43

Chapter 301 – The reason due to which the intention of the Believer came to be better than his deed

My father said, ‘Habeeb Bin Al Husayn Al Kufy narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ahmad Bin Sabeeh Al Asady, from Zayd Al Shahaam who said,

‘I said to Abu Abdullah{asws}, ‘I heard you{asws} saying: ‘Intention of the Believer is better than his deed’. So how did the intention happen to be better than the deed?’ He{asws} said :’Because the deed, perhaps it is for showing off to the people, and the intention is sincere for the Lord{azwj} of the Worlds. Thus, Allah{azwj} the High Gives upon the intention what he does not Give upon the deed’.

Abu Abdullah{asws} said: ‘The servant forms the intention that he would be Praying at night, but his eyes are overcome, so he sleeps. So Allah{azwj} Affirms his Prayer for

43 ILLAL AL SHARAIE – V 2 Ch 300 H 2
him, and Writes his breathing as a Glorification, and Makes his sleep as a charity for him.'

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد قال: حدثنا عمران بن موسى عن الحسن بن علي.

My father said, 'Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Umran Bin Musa, from Al Hassan Bin Ali Al No’man, from Al Hassan Bin Al Husayn Al Ansary, from one of his men,

(It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: 'An intention of the Believer is superior than his deed, and that is because he intends from the good what he has not yet done; and an intention of the Infidel is more evil than his deed, and that is because the Infidel intends the evil and does from the evil what he has not yet done'.

Chapter 302 – The reason of the Permissibility of the wealth of the son for the parent

Ali Bin Ahmad narrated to us, from Umeyr Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf,

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan\textsuperscript{asws} wrote to him in answer to what he had written asking him: 'The reason for the Permissibility of the wealth of the son for the father without his permission, and it is not like that for the son, is because the son is a gift for the father in the Words of Allah\textsuperscript{azwj} the High [42:49] He Grants to whom He Desires daughters and Grants to whom He Desires, sons, along with that he was taking his expenses when he was small and bigger, and the linkage to him and the assertion to him due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic [33:5] Assert their relationship to their fathers; this is more equitable with Allah; and the words of the Prophet\textsuperscript{asws}: 'You and your wealth are for your father, and not the mother. Similar to that she cannot take from his wealth except by his permission, or the permission of the father, because the father was taking out the expenses for the son, and the wife was not taking out the expenses of her son'.

44 ILLAL AL SHARAIE – V 2 Ch 301 H 1
45 ILLAL AL SHARAIE – V 2 Ch 301 H 2
46 ILLAL AL SHARAIE – V 2 Ch 302 H 1
Chapter 303 – The reason due to which the slave girl of the son is Prohibited unto the man, and the slave girl of his daughter is Permissible unto him

أبي رحمه الله قال: حدثتنا عبد الله بن جعفر الحميري عن محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عقبة عن عروة الخلاغة عن أبي عبد الله عليه السلام قال: قلت له لا يحرم على الرجل جارية ابنه وإن كان صغيرا، وأحل له جارية ابنته قال: لأن الأبنية لا تتّخّح، والابن ينكح، ولا تدري لعله ينكحها ويخفي ذلك على ابنه ويشب ابنه فينّكحها فيكون وزره في عطق أبيه.

My father said, ‘Abdullah Bin Ja’far Al Humeyri narrated to us, from Muhammad Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Unwat Al Hanaat,

(It has been narrated) from Abu Abdullah asws, said, ‘I said to him asws, ‘Why is the slave girl of a son forbidden unto the man (father) even though he may be small, and a slave girl of his daughter is Permissible unto him?’ He asws said: ‘Because the daughter cannot marry (her), and the son can marry (her), and it would not be known that perhaps he (father) might marry her and keeps it hidden from his son, and his son becomes a man, so he marries her, thus his burden (of sin) would be upon the neck of his father’.47

(باب 304 - الغلة التي من أجلها سمى الطبيب طبيبا)

Chapter 304 – The reason due to which the physician is named as ‘Tabeeb’ (One who makes feel better)


My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah Al Barqy, by his chain,

(It has been narrated) raising it to Abu Abdullah asws having said: ‘The ‘Tabeeb’ (Physician) used to be called ‘the healer’. So, Musa asws Bin Imran as said: ‘O Lord azwj, from whom is the illness?’ He azwj said: ‘From Me azwj’. He azwj said: ‘From whom is the cure?’ He azwj said: ‘From Me azwj’. He as said: ‘So what do the people do with the healer?’ He azwj said: ‘They make themselves feel better’. Thus, he was named as ‘Tabeeb’ (One who makes feel better), due to that’.48

(باب 305 - الغلة التي من أجلها أنظر الله) (ايليس إلى يوم الوقت المعلوم)

Chapter 305 – The reason due to which Allah azwj Respited Iblees la up to the Day of known time


47 ILLAL AL SHARAIE – V 2 Ch 303 H 1
48 ILLAL AL SHARAIE – V 2 Ch 304 H 1
My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Hassan Bin Aliya who said,

‘I said to Abu Abdullah asws, ‘Narrate to me, how come Allahazwj Said to Ibleesla [15:37] He said: So you are from the Respite ones [15:38] Till the Day of the known time?’ He asws said: ‘For a thing which had preceded of Hisazwj Gratefulness upon himla. I said, ‘And what was it?’ He asws said: ‘Two Cycles which he performed in the sky during two thousand years, or during four thousand years’.49

أبي رحمه الله قال: حدثننا سعد بن عبد الله عن أحمد بن محمد بن عيسى بن علي بن حسان عن علي بن عطية قال: قال

أبو عبد الله (ع) أن ابليس عبد الله في السماء سبعة آلاف سنة في ركعتين، فاعطاه الله ما أعطاه ثوابا له بعبادته.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa Bin Ali Bin Hasaan, from Ali Bin Aliya,

(It has been narrated) from Abu Abdullah asws that: ‘Ibleesla worshipped Allahazwj in the sky for seven thousand years in two Cycles, so Allahazwj Gave himla what Heazwj Gave himla, as a Reward for himla for hisla worship’.50

Chapter 307 – The reason due to which the ‘Al-Khannaas’ (Satanla) was named as a withdrawn

أبي رحمه الله قال: حدثننا سعد بن عبد الله عن أبي بصير عن أبي عبد الله عليه السلام قال: سأله عن الخناس قال: أن ابليس يلتقم القلب، فإذا ذكر الله خنس فلذلك سمي الخنس.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Abu Baseer,

(It has been narrated) from Abu Abdullah asws, said, I asked himasws about the withdrawing (الخناس). Heasws said: ‘Ibleesla makes a morsel of the heart. So when Allahazwj is Mentioned, heila withdraws. Thus, it was due to that heila was named as ‘Al-Khannaas’ (the withdrawer)’.51

Chapter 308 – The reason due to which it is Forbidden from intermingling with the Inconsiderate people

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن الحسن بن محبوب عن العباس بن الوليد عن صبح عن أبيه أنه قال: قال أبو عبد الله (ع): يا ولد لا تشتري لي من محارف شيئا فكان خلطته لا بركة فيها.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Abbas Bin Al waleed, from Sabeeh, from his father who said,

49 ILLAL AL SHARAIE – V 2 Ch 305 H 1
50 ILLAL AL SHARAIE – V 2 Ch 305 H 2
51 ILLAL AL SHARAIE – V 2 Ch 307 H 1
‘Abu Abdullah\textsuperscript{asws} said: ‘O Waleed! Do not buy anything for me\textsuperscript{asws} from an inconsiderate one, for if you intermingle with him, there would be no Blessing in it’.\textsuperscript{52}

Chapter 309 – The reason due to which it is disliked to have dealings with the ones with deformities

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ali Ibn Al Hakam, from the one who narrated it, from Abu Al Rabie Al Shamy who said,

‘I asked Abu Abdullah\textsuperscript{asws}, so I said to him\textsuperscript{asws}, ‘With us there are a people from the Kurds who come to us with the trading, so we trade with them’. So he\textsuperscript{asws} said: ‘O Rabie! Do not intermingle with them, for the Kurds are a district (tribe) from the Jinn. Allah\textsuperscript{azwj} Uncovered the covering from them, therefore do not intermingle with them’.\textsuperscript{55}
Illal Al Sharaie

Chapter 311 – The reason due to which it is disliked to intermingle with the lowly people (riff raff)

أبي رحمه الله قال: حدثنا أحمد بن ادريس عن محمد بن أحمد عن محمد بن عيسى عن الحسن بن علي بن قطين عن الحسن بن مياح عن عيسى قال: قال أبو عبد الله (ع) اياك ومخالطة السفلة، فان السفلة لا تؤل إلى خير.

Abu Abdullahasws said: ‘Beware of intermingling with the lowly people (riff raff), for the lowly people do not turn towards the good’.57

Chapter 312 – The reason due to which the debt is disliked

 حدثنا محمد بن الحسن قال: حدثنا أحمد بن الحسن الصفار عن أحمد بن محمد عن أبيه عن ابن المغيرة عن السكوني عن جعفر بن محمد عن أبيه عليهم السلام، ان قال: قال رسول الله صلى الله عليه وآله اياكم والدين فانه هم بالليل وذل بالنهاير.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Hassan Bin Mayaah, from Isa who said,

‘Rasool-Allahsaww said: ‘Beware of the debts, for it causes worry at night and humiliates by the day’.58

Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun,
(It has been narrated) from Ja’far asws Bin Muhammad asws, from his asws father asws, from Ali asws having said: ‘Beware of the debts, for it causes humiliation during the day, and worries at night, and it has to be paid for in the world, and in the Hereafter’.⁵⁹

حدثنا أحمد بن محمد عن أبيه عن محمد بن أحمد عن يوسف بن الحارث عن عبد الله بن يزيد عن حياة بن شريح قال:

حدثني سالم بن غيلان عن دراج عن أبي الهيثم عن أبي سعود الخدري قال: سمعت رسول الله صلى الله عليه وآله يقول:

أعوذ بالله من الكفر والدين قال يا رسول الله انعدل الدين بالكفر، قال: نعم.

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Yusuf Bin Al haris, from Abdullah Bin Yazeed, from Hayaat Bin Shareeh, from Saalim Bin Gaylaan, from Daraaj, from Abu Al Haysam, from Abu Saeed Al Khudry who said,

‘I heard Rasool-Allah saww saying: It saww seek Refuge with Allah azwj from the Infidelity and the debts’. It was said, ‘O Rasool-Allah saww! You saww are equating the debt with the Infidelity?’ He saww said: ‘Yes’.⁶⁰

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن الحسن بن محبوب عن حنان بن سدير عن أبيه أبي جعفر (ع) قال: كل ذنب يكفره القتل في سبيل الله إلا الدين لا كفارة له إلا إداوه أو يقضى عن صاحبه أو يعفو الذي له الحق.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Al Hassan Bin Mahboub, from hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja’far asws having said: ‘The expiation of every sin is the killing in the Way of Allah azwj except for the debt. There is no expiation for it except to pay it, or it is fulfilled from his companion, or he forgives, the one for whom is the right to do so’.⁶¹

حدثنا الحسين بن احمد عن أبيه عن محمد بن أحمد قال: حدثني أبو عبد الله الرازي عن الحسن بن علي بن أبي عثمان عن حفص بن غياث عن نسيب قال: حدثني سعد بن عمر بن أبي سلمة عن أبي هريرة عن النبي صلى الله عليه وسلم قال:

لا تزال نفس المؤمن معلقة ما كان عليه الدين.

Al Husayn Bin Ahmad narrated to us, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Raazy, from Al Hassan Bin Ali Bin Abu Usmaan, from Hafs Bin Gayaas, from Lays, from Sa’ad Bin Umar Bin Abu salma, from Abu Hureyra,

(It has been narrated) from the Prophet saww having said: ‘The soul of the Believer does not cease to be pending so long as there is debt upon him’.⁶²

وبهذا الأساند عن محمد بن أحمد عن يعقوب بن يزيد عن بعض أصحابنا رفعه عن أحدهم عليه السلام قال: يوتي يوم القيامة بصاحب الدين يشك الوحشة فان كانت له حسنات اخذت منه لصاحب الدين قال: وإن لم يكن له حسنات فهي عليه من سينات صاحب الدين.

And by this chain, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from one of our companions, raising it,

⁵⁹ ILLAL AL SHARAIE – V 2 Ch 312 H 2
⁶⁰ ILLAL AL SHARAIE – V 2 Ch 312 H 3
⁶¹ ILLAL AL SHARAIE – V 2 Ch 312 H 4
⁶² ILLAL AL SHARAIE – V 2 Ch 312 H 5
(It has been narrated) from one of them\textsuperscript{asws} having said: ‘They would come on the Day of Judgement with the owner of the debt (lender) who would be complaining of the loneliness. So if there were any good deeds for him (the borrower) it would be seized from him for the owner of the debt (lender). And if there are not good deeds for him, the evils deeds of the owner of the debt (lender) would be attached to him (the borrower)’. 

In the era of Rasool-Allah\textsuperscript{saww}, a man died and there were two Dinaars (debt) upon him. So the Prophet\textsuperscript{saww} was informed, so he\textsuperscript{saww} refused to Pray over him. But rather, he\textsuperscript{saww} did that, perhaps they (people) would ponder upon the debt (before incurring it)’. 

And he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} passed away, and upon him\textsuperscript{saww} was debt; and Ali\textsuperscript{asws} was killed, and upon him\textsuperscript{asws} was debt; and Al-Hassan\textsuperscript{asws} passed away, and upon him\textsuperscript{asws} was debt; and Al-Husayn\textsuperscript{asws} was killed, and upon him\textsuperscript{asws} was debt’.\textsuperscript{63} 

And by this chain, from Muhammad Bin Ahmad, from Ibn Isa, from Usman Bin Saeed, from Abdul Kareem Al Hamdany, from Abu Samama who said, 

‘I went over to Abu Ja’far\textsuperscript{asws} and I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? I am a man for whom it is necessary to go to Makkah (for Hajj), and upon me is a debt for a Murjite man. So, what are you\textsuperscript{asws} saying?’ He\textsuperscript{asws} said: ‘Return your debt to the claimant and wait, when you meet Allah\textsuperscript{azwj} the High, and there is no debt upon you, for the Believer renege (default on his debt)’.\textsuperscript{64} 

And by this chain, from Muhammad Bin Isa, from Al Haysam, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Waleed Bin Sabeeh who said, 

‘A man came over to Abu Abdullah\textsuperscript{asws} claiming upon Al-Moala Bin Khunays of a debt which was upon him, so he said, ‘He went away with my debt’. So he\textsuperscript{asws} said to him: ‘It was the one who killed him who went away with your debt’. Then he\textsuperscript{asws} said

\textsuperscript{63} ILLAL AL SHARAIE – V 2 Ch 312 H 6
\textsuperscript{64} ILLAL AL SHARAIE – V 2 Ch 312 H 7
to Al-Waleed: ‘Arise and go with the man, and fulfil his right, for I asws intend that there should be coolness upon his skin, even though it is cold’.

My father said, ‘Abdullah Bin Ja’far Al Humeyri narrated to us, from Haroun Bin Muslim, from Sa’dan, from Abu Al Hassan Al Laysi,

(It has been narrated) from Ja’far Bin Muhammad asws, from his asws forefathers asws, that Rasool-Allah aswaw said: ‘What is the pain except for the pain of the eyes, and what is the exertion except for the exertion (for the fulfilment of the) debt’.

And by this chain, said, ‘Rasool-Allah aswaw said: ‘The debt is a Sign of Allah azwj the High upon the earth. So, whenever He azwj decides to Humilate a servant, places it upon his neck’.

Chapter 313 – The reason due to which the house and the servant cannot be sold with regards to (settling) the debt

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Al Nazar Bin Suweyd, from a man, from Al Halby,

(It has been narrated) from Abu Abdullah asws having said: ‘Do not sell the house nor the slave girl with regards to the debt, and that is because it is inevitable for the Muslim man to have a shade for his dwelling, and a servant who serves him’.

Muhammad Bin Al Hassan narrated to us, from Ali Bin Ibrahim, from his father who said,

‘Ibn Abu Umeyr was a cloth merchant and had a debtor of ten thousand Dirhams, but his wealth had gone and he had been impoverished. So the man went and sold his house for ten thousand Dirhams and carried it over to him and knocked upon the
door. So Muhammad Bin Abu Umeyr came out to him. The man said to him, ‘This is your wealth which is for you and was upon me (as a debt), therefore take it’. So, Ibn Abu Umeyr said, ‘From where is this wealth for you, did you inherit it?’ He said, ‘No’. He said, ‘Was it gifted to you?’ He said, ‘No, but I sold my house in order to pay back my debt’.

So Ibn Abu Umeyr said, ‘Zareeh Al Maharby narrated to me from Abu Abdullah asws having said: ‘The man will not be thrown out from his birth place due to the debt’. Raise it, for there is no need for me with regards to it. By Allah azwj, although I am currently needy for this for even a single Dirham, I will not enter a single Dirham of it into my possession’.

Chapter 314 – Reason for the abhorrent industries (professions)

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد عن جعفر بن محمد عن حبيبي الخزاعي عن أبي جعفر بن أبي العلاء عن اسحاق بن عمارة قال: دخلت على أبي عبد الله (ع) فذكرت له أنه ولد لي غلام فقال: أنا أسوسه بالخلقين، أرفعها فلا حاجة لي فيها، والله أنني محتاج في وقتي هذا إلى درهم وما يدخل ملكي منها درهم.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khazai'e, from Yahya Bin Abu Al A'ala, from Is'haq Bin Amaar who said,

'I went over to Abu Abdullah asws, so I informed him asws that a boy has been born unto me. So he asws said: ‘Have you not named him as ‘Muhammad’?’ I said, ‘I had done it’. He asws said: ‘So do not hit Muhammad nor insult him. Allah azwj has Made him to be a delight for your eyes during your lifetime and as a true descendant after you’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! And in which profession shall I make him to be?’ He asws said: ‘Isolate him from five things and place him wherever you so desire to. Do not hand him over to the money-changer (gold smith), so the money-changer is not safe from the interest; nor to the coffin (shroud) seller, for the coffin/shroud seller is pleased with the plague; nor to a food buyer, for he would not be safe from the hoarding; nor to a butcher, for the mercy is stripped of from him; nor to a slave trader, for Rasool-Allah saww said: ‘The most evil of the people is one who sells the people’.

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد بن أبي عبد الله عن محمد بن عيسى عن

عبيد الله الدهقان عن درست بن أبي منصور الوسطي عن إبراهيم بن عبد الحميد عن أبي الحسن موسى عليه السلام قال:

69 ILLAL AL SHARAIE – V 2 Ch 313 H 2
70 ILLAL AL SHARAIE – V 2 Ch 314 H 1
أبا رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن محمد ابن يحيى الخازاز عن طلحة بن زيد عن جعفر بن محمد عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أنا أعطيت خالتي غلاماً وأنا آتيه ان يجعله حجاماً أو قصاباً أو صايغاً.

So he said, ‘O Rasool-Allah saww! What is ‘Al-Saba’a’?’ He saww said: ‘The one who sells the coffins/shrouds, and wishes death upon my saww community, and the births of my saww community are more beloved to me saww than what the sun emerges upon; and as for the goldsmith, so he handles the debts of my saww community; and as for the butcher, so he slaughters (animals) until the mercy goes away from his heart; and as for the wheat dealer, so he hoards the foodstuff over my saww community, and if the servant were to meet Allah azwj as a thief, it would be more beloved to me saww than one who meets Him azwj having hoarded foodstuff for forty days; and as for the slave trader, so Jibraeel as came over to me saww and said: ‘O Muhammad saww! The most evil of your saww community are the ones who are selling the people’.71

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن محمد ابن يحيى الخازاز عن طلحة بن زيد عن جعفر بن محمد عن أبيه عليه السلام قال: قال رسول الله صلى الله عليه وآله: أنا أعطيت خالتي غلاماً وأنا آتيه ان يجعله حجاماً أو قصاباً أو صايغاً.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Muhammad Ibn Yahya Al Khazaz, from Talha Bin Zayd,

(It has been narrated) from Ja’far Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘My saww maternal aunt had a boy and I saww forbid her that she should make him as a cupper, or a butcher, or a goldsmith’.72

Chapter 315 – The reason due to which it is Obligatory to take by opposite of what the general Muslims are saying

حدثنا أبي رحمه الله قال: حدثنا أحمد بن إدريس عن أبي أسحاق الإرجاني رفعه قال: قال أبو عبد الله (ع) أدركني لم أمرتم بالأخذ بالخلاف ما تقوله العامة.

71 ILLAL AL SHARAIE – V 2 Ch 314 H 2
72 ILLAL AL SHARAIE – V 2 Ch 314 H 3
A father narrated to us, from Ahmad Bin Idrees, from Abu Is’haq Al Arjany, raising it, said,

‘Abu Abdullah<sup>asws</sup> said: ‘Do you know why I<sup>asws</sup> ordered you all with the adoption of the opposite of what the general Muslims are saying?’ So I said, ‘I do not know’. So he<sup>asws</sup> said: ‘Never did Ali<sup>asws</sup> give the Religion of Allah<sup>azwj</sup> to them except that the general Muslims opposed him<sup>asws</sup> to the adoption of something else, intending to invalidate his<sup>asws</sup> rule. And they were asking Amir Al-Momineen<sup>asws</sup> about the things which they were not knowing of, so whenever he<sup>asws</sup> issued a Verdict, they went on to issue one against it from their own selves, and clothed it upon the people.’<sup>73</sup>

Ja’far Bin Ali narrated to us, from Ali Bin Abdullah, from Ma’az who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘I sit in the gather, so the men come to me. So when I recognise that he is your<sup>asws</sup> adversary, I inform him of the words of others, and if he was from the ones who are speaking with your<sup>asws</sup> words (so I inform him of your<sup>asws</sup> words), and if he was from the ones who does not know, I inform him with your<sup>asws</sup> words (and) the words of others, so he can choose for himself’. He<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> have Mercy on you! It is like this, so do it.’<sup>74</sup>

My father narrated to us, from Sa’ad Bin Abdullah, from Amro Bin Abu Al Maqdam, from Ali Bin Al Husayn,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Whenever you all are among the unfair imams, so drink in their judgements, and do not publicise yourselves, for you would be killed, and if you have to deal in accordance with their orders, so it would be better for you’.<sup>75</sup>

Ali Bin Ahmad narrated to us, from Ahmad Bin Abu Abdullah, from Ali Bin Asbaat who said,

‘I said to him<sup>asws</sup> – meaning Al-Reza<sup>asws</sup> – The new matter occurs, from my matters which is a must that I find one who understands it, and there is no one from the ones who are in your<sup>asws</sup> Wilayah in the city which I am in, whom I can ask the verdict for it’. He<sup>asws</sup> said: ‘If it was like that, go over to the jurist of the city, so he would issue a
verdict with regards to your matter. So when he issues a verdict with anything, so take to the opposite of it, for the Truth will be therein’.  

Chapter 316 – Reason for uncovering of the veil

Hadith: Muhammad bin Al Hassan narrated to us, from Muhammad bin Al Hassan Al Saffar, from Al Abbas bin Marof, from Abdullah bin Abdul Rahman Al Asam Al Basry, from Abdullah bin Muskaan, (It has been narrated) from Abu Abdullah asws, raising the Hadeeth to Amir Al Momineen asws, said: ‘There is none from a servant except that there are forty shields over him until he commits forty major sins. So when he commits forty major sins, the shields are uncovered from him, and the Protecting Angels who are with him say: ‘O Lord azwj! This is Your azwj servant, the shields have been uncovered from him’. So Allah azwj the High Reveals unto them that: “Veil My azwj servant with your wings”.

So the Angels veil him with their wings. So he does not leave a thing from the ugly deeds except that he perpetrates it, to the extent that he boasts about it to the people. So the Angels say: ‘O Lord azwj! This is Your azwj servant. He has not left a thing except that he rode it, and we are embarrassed from what he does’. So Allah azwj Reveals unto them: “Raise your wings from him”.

So when he takes to having grudges against us asws, the People asws of the Household, during that Allah azwj ‘Tears apart his veil in the sky and Veils him (even more) in the earth. So the Angels say: ‘O Lord azwj! This is Your azwj servant! He has remained (in a state of) uncovered veils’. So Allah azwj Reveals unto them: “If there was any need for Me azwj with regards to it, I azwj would not have Commanded you to raise your wings from him”.

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76 ILLAL AL SHARIAE – V 2 Ch 315 H 4
77 ILLAL AL SHARIAE – V 2 Ch 316 H 1
Chapter 317 – Reason for the Prohibition from eating the clay

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله عن الحسن بن علي عن هشام بن الحكم عن أبي عبد الله (ع) قال: إن الله تعالى خلق آدم من طين فحرم اكل الطين على ذريته.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Ali, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah asws having said: ‘Allahazwj Created Adam as from clay, so Heazwj Forbade from eating the clay upon his as offspring’. 78

أبي رحمه الله قال: حدثنا أحمد بن ادريس عن أحمد بن عيسى عن أبي يحيى الوضائي عن رجل قال: قال أبو عبد الله (ع): الطين حرام أكله كلحم الخنزير، ومن أكله ثم مات فيه لم أصل عليه إلا طين القبر، فمن أكله شهوة لم يكن فيه شفاء.

My father said, ‘Ahmad Bin Idrees narrated to us, from Ahmad Bin Isa, from Abu Yahya Al Wasyt, from a man who said,

‘Abu Abdullahasws said: ‘The clay is forbidden to be eaten just like the flesh of the swine; and the one who eats it, then dies as a result of it, nothing will arrive to him except for the clay of the grave. So the one who eats it out of desire for it, there would not be any healing in it’. 79

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر، قال: حدثنا أحمد بن محمد عن ابن محبوب عن إبراهيم بن مهزم عن طلحة عن أبي عبد الله (ع) قال: من انهمك في اكل الطين فقد شرك في دم نفسه.

Muhammad Bin Musa Bin Mutawakkal narrated to us, from Abdullah Bin Ja’far, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Bin Mahzam, from Talha,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who engages in eating of the clay, so he has participated in shedding of his own blood’. 80

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن علي بن حسان الهاشمي قال: حدثنا أحمد بن محمد عن ابن محبوب عن يحيى بن عبد الله بن الحسن عن أبي عبد الله (ع) قال: من اكل طين الكوفة فقد أكل لحم الناس، لأن الكوفة كانت اجمة، ثم كانت مقبرة ما حولها.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Hasaan Al Hashimy, from Abdullah Bin Kaseer, from Yahya Bin Abdullah Bin Al Hassan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who eats clay of Al-Kufa, so he has eaten the flesh of the people, because Al-Kufa used to be a thicket, and there were graves all around it’.

وقد قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وسلم: ‘أكل الطين فهو ملعون.’

And Abu Abdullahasws had said: ‘Rasool-Allahsaww said: ‘The one who eats the clay, so he is an accursed’. 81

78 ILLAL AL SHARAIE – V 2 Ch 317 H 1
79 ILLAL AL SHARAIE – V 2 Ch 317 H 2
80 ILLAL AL SHARAIE – V 2 Ch 317 H 3
81 ILLAL AL SHARAIE – V 2 Ch 317 H 4
Chapter 318 – The reason due to which tooth-picking with the twigs of the basil and the pomegranate is disliked

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Darsat Al Wasty, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan\textsuperscript{asws} having said: ‘Do not pick the teeth with a twig of the basil or a branch of the pomegranate, for these two agitate the veil of leprosy’.\textsuperscript{83}

Chapter 319 – The reason due to which it is disliked to wear the smooth shoes /slippers

My father said, ‘Sa’ad Bin Abdullah Bin Muhammad Bin Isa Bin Ubeyd narrated to us, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baiseer,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} that Amir Al-

\textsuperscript{82} ILLAL AL SHARAIE – V 2 Ch 317 H 5
\textsuperscript{83} ILLAL AL SHARAIE – V 2 Ch 318 H 1
Chapter 320 – The reason due to which the woman with whom a young boy committed adultery with, would not be stoned even if she was a married woman

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Hassan Bin Mahboub, from Ayoub, from Suleyman Bin Khalid, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having been asked regarding a young boy who had not attained awareness (puberty), a son of ten years of age, committed adultery with a woman. Heasws said: ‘The boy would be lashed less than the Limit, and the woman would be lashed by the complete Limit’. It was said, ‘So if she were a married woman?’ Heasws said: ‘She would not be stoned because the one who copulated was not aware (attained puberty), and had he been aware (attained puberty), she would have been stoned’. 85

Chapter 321 – The reason due to which the slanderer of the compelled woman would be lashed

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of his companions,

(It has been narrated) raising it to Abu Abdullahasws having asked about a man who fell upon (copulated with) a slave girl of his mother, so she gave birth. So he the man slandered her son (as not being his). Heasws said: ‘The slanderer would be struck by the Limit, because she was compelled’. 86

84 ILLAL AL SHARAIE – V 2 Ch 319 H 1
85 ILLAL AL SHARAIE – V 2 Ch 320 H 1
86 ILLAL AL SHARAIE – V 2 Ch 321 H 1