

Intoxication and Penalty who Consume Intoxication

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Intoxication and Penalty who Consume Intoxication

What is considered as 'Intoxication'?

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

The Classification of Intoxicants:

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

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

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

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

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

¹ 408 : ص : 6 ج : 4, h. الكافي

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

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ أَبِيهِ عَلِيٍّ بْنِ
يَفْطِينٍ عَنْ أَبِي الْحُسَيْنِ الْمَاضِي ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُحَرِّمِ الْحَمْرَ لِاسْمِهَا وَ لَكِنَّهُ حَرَّمَهَا لِعَاقِبَتِهَا فَمَا كَانَ عَاقِبَتُهُ عَاقِبَةُ
الْحَمْرِ فَهُوَ حَمْرٌ

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

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

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

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

² Ibid, h.6.

³ h.5, الكافي ج : 6 ص : 413

⁴ Ibid, h.2.

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

Allah^{-azwj} Permitted for him^{-saww} all of that. Allah^{-azwj} Prohibited the alcohol, and the Rasool-Allah^{-saww} prohibited all intoxicants. Allah^{-azwj} Permitted that for him^{-saww}; and Allah^{-azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{-saww}) and that the Rasool-Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted for him^{-saww} all of that. Then he^{-asws} said to him: 'O Fazeyl, they have distorted (Tahreef), and what have they distorted [4:80] Whoever obeys the Rasool, he indeed obeys Allah'.⁵

Liquor cannot be Taken under Compelling Conditions:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَضَّاحٍ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ أُمَّ خَالِدٍ الْعَبْدِيَّةَ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَتْ جُعِلْتُ فِدَاكَ إِنَّهُ يَغْتَرِبُنِي قَرَأْتُ فِي بَطْنِي [فَسَأَلْتُهُ عَنْ أَعْلَالِ النِّسَاءِ وَ قَالَتْ] وَ قَدْ وَصَفَ لِي أَطِبَاءُ الْعِرَاقِ النَّبِيذَ بِالسَّوِيقِ وَ قَدْ وَقَفْتُ وَ عَرَفْتُ كَرَاهَتَكَ لَهُ فَأَحْبَبْتُ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لَهَا وَ مَا يَمْتَنِعُكَ عَنْ شُرْبِهِ قَالَتْ قَدْ قَلَّدْتُكَ دِينِي فَأَلْقَى اللَّهُ عَزَّ وَ جَلَّ حِينَ أَلْقَاهُ فَأُحِبُّهُ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع أَمَرَنِي وَ نَهَانِي فَقَالَ يَا أَبَا مُحَمَّدٍ أَلَا تَسْمَعُ إِلَى هَذِهِ الْمَرْأَةِ وَ هَذِهِ الْمَسَائِلِ لَا وَ اللَّهُ لَا آذُنَ لَكَ فِي فِطْرَةٍ مِنْهُ وَ لَا تَذَوِّقِي مِنْهُ فِطْرَةً فَإِنَّمَا تَنْدَمِينَ إِذَا بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَوْمَأَ يَدِهِ إِلَى حَنْجَرَتِهِ يَقُولُهَا ثَلَاثًا أَ فَهَمَّتِ قَالَتْ نَعَمْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَبْلُغُ الْمِيلَ يُنَجِّسُ حُبًّا مِنْ مَاءٍ يَقُولُهَا ثَلَاثًا

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

"Once I was with Abu Abd Allah^{-asws} when mother of Khalid al-'Abdiyah visited him^{-asws}. She said, 'I pray to Allah^{-azwj} to keep my soul in service for your^{-asws} cause. I have a growling condition in my belly [I asked a women with such condition about it and she said] the physicians of Iraq have prescribed for her *Al-Nabeez* with *Al-Suweyq*; but I have learned and I know that you^{-asws} dislike it and I like to ask you^{-asws} about it. The Imam^{-asws} asked, 'What stops you from drinking it?' She replied, 'I have taken upon myself to follow your^{-asws} instructions in matters of my religion so upon my meeting with Allah^{-azwj}

⁵ Basaaair Al Darajaat CH 4 H13

I will be able to tell Him^{-azwj} that Jafar^{-asws} ibn Muhammad^{-asws} commanded and prohibited me.’ The Imam^{-asws} asked, ‘O abu Muhammad, do you hear this woman and these issues? No, by Allah^{-azwj}, I^{-asws} will not give you permission, not even for one drop of it and you must not taste even one drop of it, otherwise you, will regret when the soul reaches here’, pointing to his^{-asws} throat, ‘Did you understand?’ She replied, ‘Yes, I understand.’ The Imam^{-asws} then said, ‘A small amount of it (wine) that can hardly moisten an applicator of kohl (eyeliner) to the eye can make a whole hub (a large water container) filthy.’ The Imam^{-asws} said it three times.’⁶

There is no Cure from forbidden (i.e., wine) and it is forbidden for the thirst, as well as under the conditions of dissimulation (Taqaiyya)

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَضَّاحٍ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ أُمَّ خَالِدٍ الْعَبْدِيَّةُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا عِنْدَهُ فَقَالَتْ جُعِلْتُ فِدَاكَ إِنَّهُ يَغْتَرِبُنِي فَرَاقُ فِي بَطْنِي [فَسَأَلْتُهُ عَنْ أَغْلَالِ النِّسَاءِ وَ قَالَتْ] وَ قَدْ وَصَفَ لِي أَطْبَاءُ الْعِرَاقِ النَّبِيْدَ بِالسَّوِيقِ وَ قَدْ وَقَفْتُ وَ عَرَفْتُ كَرَاهَتَكَ لَهُ فَأَحْبَبْتُ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ هَا وَ مَا يَمْتَعُكَ عَنْ شُرْبِهِ قَالَتْ قَدْ قَلَّدْتُكَ دِينِي فَأَلْفَى اللَّهُ عَزَّ وَ جَلَّ حِينَ أَلْقَاهُ فَأُخْبِرُهُ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ (عليه السلام) أَمَرَنِي وَ نَهَاَنِي

Muhammad Bin Al Hassan, from one of our companions, from Ibrahim Bin Khalid, from Abdullah Bin Wazza, from Abu Baseer who said,

‘Umm Khalid Al-Abdiyat came over to Abu Abdullah^{-asws} and I was in his^{-asws} presence. So she said, ‘May I be sacrificed for you^{-asws}! The growling in my stomach is squeezing me’, so she asked about the pains of the women and she said, ‘The physicians of Al-Iraq have prescribed *Al-Nabeez* with *Al-Suweyq*, but I paused for I do recognise your^{-asws} dislike for it, therefore I would like to ask you^{-asws} about that’. So he^{-asws} said to her: ‘And what prevents you from drinking it?’ She said, ‘I have emulated you^{-asws} in my Religion (Taqleed), so when I meet Allah^{-azwj} Mighty and Majestic, whenever I do meet Him^{-azwj}, so I can tell Him^{-azwj} that Ja’far^{-asws} Bin Muhammad^{-asws} had ordered me and forbade me’.

فَقَالَ يَا أَبَا مُحَمَّدٍ أَلَا تَسْمَعُ إِلَى هَذِهِ الْمَرْأَةِ وَ هَذِهِ الْمَسَائِلُ لَا وَ اللَّهُ لَا آدُنُ لَكَ فِي فِطْرَةٍ مِنْهُ وَ لَا تَدُوقِي مِنْهُ فِطْرَةً فَإِنَّمَا تَنْدَمِينَ إِذَا بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَوْمَأَ بِيَدِهِ إِلَى حَنْجَرَتِهِ يَقُولُهَا ثَلَاثًا أَ فَهَمَّتِ قَالَتْ نَعَمْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (مَا يَبُلُّ الْمِيلَ يُنَجِّسُ حُبًّا مِنْ مَاءٍ يَقُولُهَا ثَلَاثًا .

⁶ 413 : ص 6 ج : الكافي, h.1.

So, he^{-asws} said: 'O Abu Muhammad! Did you listen to this lady and this question? No, by Allah^{-azwj}, I^{-asws} do not allow for you with regards to one drop from it, and do not taste from it one drop, for you would be regretful when your soul reaches over here' – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat, saying it to her three (times): 'Did you understand?' She said, 'Yes'. Then Abu Abdullah^{-asws} said: 'What dampens the needle, dirties a container of water' – saying it to her three (times)'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الرَّجُلِ يُبْعَثُ لَهُ الدَّوَاءُ مِنْ رِيحِ الْبَوَاسِيرِ فَيَشْرِبُهُ يَقْدِرُ أُسْكُوحَةً مِنْ نَبِيدٍ صُلْبٍ لَيْسَ يُرِيدُ بِهِ اللَّدَّةَ وَ إِنَّمَا يُرِيدُ بِهِ الدَّوَاءَ فَقَالَ لَا وَ لَا جُرْعَةً ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ فِي شَيْءٍ مِمَّا حَرَّمَ شِفَاءً وَ لَا دَوَاءً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umyer, from Umar Bin Azina who said,

'I wrote to Abu Abdullah^{-asws} asking him^{-asws} about the man whom the medication for the wind of the hemorrhoids is sent to, so he drinks a dosage from *Nabeez*, not intending the pleasure by it, and rather intending the cure by it'. So he^{-asws} said: 'No, and not a single dosage'. Then he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic did not Make a healing to be in anything from what He^{-azwj} Prohibited, nor a medication'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ أَخْبَرَنِي أَبِي قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ رَجُلٌ إِنَّ بِي جُعَلْتُ فِدَاكَ أَرْيَاحَ الْبَوَاسِيرِ وَ لَيْسَ يُؤَافِقُنِي إِلَّا شَرِبْتُ النَّبِيدَ قَالَ فَقَالَ لَهُ مَا لَكَ وَ لِمَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ لَهُ ذَلِكَ ثَلَاثًا عَلَيْكَ بِهَذَا الْمَرِيسِ الَّذِي تَمْرُسُهُ بِالْعَشِيِّ وَ تَشْرِبُهُ بِالْعَدَاةِ وَ تَمْرُسُهُ بِالْعَدَاةِ وَ تَشْرِبُهُ بِالْعَشِيِّ فَقَالَ لَهُ هَذَا يَنْفَعُ الْبَطْنَ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat who said,

'My father informed me that he was in the presence of Abu Abdullah^{-asws}, so a man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! With me is the hemorrhoids, and nothing is compatible with me except for drinking *Al-Nabeez*'. So he^{-asws} said to him: 'What is it to you and what Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww} have Prohibited?' – saying it to him thrice. 'Upon you is with this *Al-Mareys* which is squeezed in the evening and drunk in the morning, and squeezed in the morning and drunk at evening'. So he said to him^{-asws}, 'This bloats (expands) the belly'.

قَالَ لَهُ فَأَذُلُّكَ عَلَى مَا هُوَ أَنْفَعُ لَكَ مِنْ هَذَا عَلَيْكَ بِالْإِدْعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ قَالَ فَعُلْنَا لَهُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ فَقَالَ نَعَمْ قَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ .

⁷ Al Kafi – V 6 – The Book of Drinks Ch 22 H 1

⁸ Al Kafi – V 6 – The Book of Drinks Ch 22 H 2

He^{-asws} said to him: 'So I^{-asws} shall point you upon what it better for you than this. It is upon you with the supplication, for it is a healing from every illness'. So, we said to him^{-asws}, 'So a little of it and a lot of it is Prohibited?' So he^{-asws} said: 'Yes, a little of it and a lot of it, is Prohibited'.⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ دَوَاءٍ عُجِنَ بِالْحَمْرِ فَقَالَ لَا وَاللَّهِ مَا أَحَبُّ أَنْ أَنْظُرَ إِلَيْهِ فَكَيْفَ أَتَدَاوَى بِهِ إِنَّهُ بِمَنْزِلَةِ شَحْمِ الْخِنْزِيرِ أَوْ لَحْمِ الْخِنْزِيرِ وَإِنْ أَنْسَأَ لَيَتَدَاوُونَ بِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah^{-asws} about a medicine kneaded with the wine. So he^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} do not (even) like looking at it, so how can I^{-asws} cure by it. It is as the status of the fat of the swine or flesh of the swine, and the people are curing themselves with it'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَمْرِو بْنِ ابْنِ الْحَرِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيَّامَ قَدِيمِ الْعِرَاقِ فَقَالَ لِي ادْخُلْ عَلَى إِسْمَاعِيلَ بْنِ جَعْفَرٍ فَإِنَّهُ شَاكٍ فَاَنْظُرْ مَا وَجَعُهُ وَ صِفْ لِي شَيْئاً مِنْ وَجَعِهِ الَّذِي يَجِدُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed altogether, from Al Nazar Bin Suweyd, from Al Husayn Bin Abdullah, from Abdullah Bin Abdul Hameed, from Amro, from Ibn Al Hurr who said,

'I went over to Abu Abdullah^{-asws} in the days he^{-asws} had proceeded to Al-Iraq, so he^{-asws} said to me: 'Go to Ismail Bin Ja'far, for he is complaining. Look at what is painning him and describe to me something from his pains which he finds'.

قَالَ فَقُمْتُ مِنْ عِنْدِهِ فَدَخَلْتُ عَلَى إِسْمَاعِيلَ فَسَأَلْتُهُ عَنْ وَجَعِهِ الَّذِي يَجِدُ فَأَخْبَرَنِي بِهِ فَوَصَفْتُ لَهُ دَوَاءً فِيهِ نَبِيدٌ فَقَالَ إِسْمَاعِيلُ النَّبِيدُ حَرَامٌ وَ إِنَّا أَهْلُ نَيْبٍ لَا نَسْتَشْفِي بِالْحَرَامِ .

He (the narrator) said, 'So I stood up from his^{-asws} presence and I went over to Ismail. So I asked him about his pain which he finds. So he informed me with it, and a cure had been prescribed for him in which was *Nabeez*. So he^{-asws} said: 'O Ismail! *Al-Nabeez* is

⁹ Al Kafi – V 6 – The Book of Drinks Ch 22 H 3

¹⁰ Al Kafi – V 6 – The Book of Drinks Ch 22 H 4

Prohibited, and we^{-asws} the People^{-asws} of the Household do not cure with the Prohibited (substances)'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمِثَمِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ دَوَاءٍ عُجِنَ بِالْحُمُرِ نَكْتَحِلُ مِنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا جَعَلَ اللَّهُ عَزَّ وَجَلَّ فِيمَا حَرَّمَ شِفَاءً .

Muhammad Bin yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Muawiya Bin Ammar who said,

'A man asked Abu Abdullah^{-asws} about a cure kneaded with the wine, can we apply it in the eyes (like kohl) from it?' So Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has not Made a healing to be in a Prohibition'.¹²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَكْتَحَلَ بِمِيلٍ مِنْ مُسْكِرٍ كَحَلَهُ اللَّهُ عَزَّ وَجَلَّ بِمِيلٍ مِنْ نَارٍ .

From him, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who applies (in the eyes) with a needle from an intoxicant, Allah^{-azwj} Mighty and Majestic would Apply (in his eyes) a needle from Fire'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنْ مَالِكِ الْمِسْمَعِيِّ عَنْ قَائِدِ بْنِ طَلْحَةَ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النَّبِيدِ يُجْعَلُ فِي الدَّوَاءِ فَقَالَ لَا لَيْسَ يَنْبَغِي لِأَحَدٍ أَنْ يَسْتَشْفِيَ بِالْحَرَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Husayn Bin Abdullah Al Arjany, from Malik Al Mismaiy,

(It has been narrated) from Qaid Bin Talha who asked Abu Abdullah^{-asws} about *Al-Nabeez* made to be in the medication. So he^{-asws} said: 'No. it is no befitting for anyone that he should heal with the prohibited (substances)'.¹⁴

¹¹ Al Kafi – V 6 – The Book of Drinks Ch 22 H 5

¹² Al Kafi – V 6 – The Book of Drinks Ch 22 H 6

¹³ Al Kafi – V 6 – The Book of Drinks Ch 22 H 7

¹⁴ Al Kafi – V 6 – The Book of Drinks Ch 22 H 8

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْكُحْلِ يُعْجَنُ بِالنَّبِيدِ أَوْ يَصْلُحُ ذَلِكَ فَقَالَ لَا .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from a number of our companions, from Ali Bin Asbaat,

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Abu Al-Hassan^{-asws}, said, 'I asked him^{-asws} about the kohl kneaded with *Al-Nabeez*, is that correct (to apply in the eyes)?' So he^{-asws} said: 'No'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ دَوَاءٍ يُعْجَنُ بِخَمْرٍ فَقَالَ مَا أَحَبُّ أَنْ أَنْظُرَ إِلَيْهِ وَلَا أَشْمَهُ فَكَيْفَ أَتَدَاوَى بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby who said,

'Abu Abdullah^{-asws} was asked about a medication kneaded with wine. So he^{-asws} said: 'I^{asws} do not like to (even) look at it, nor smelling it, so how can I^{-asws} cure by it?'¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (لَيْسَ فِي شُرْبِ النَّبِيدِ تَقِيَّةٌ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa, from Saeed Bin Yasaar who said,

'Abu Abdullah^{-asws} said: 'There is no dissimulation (applicable) regarding drinking *Al-Nabeez*'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ غَيْرِ وَاحِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) فِي الْمَسْحِ عَلَى الْحُقُوفِ تَقِيَّةٌ قَالَ لَا يَتَّقَى فِي ثَلَاثَةٍ قُلْتُ وَ مَا هُنَّ قَالَ شُرْبُ الْخَمْرِ أَوْ قَالَ شُرْبُ الْمُسْكِرِ وَ الْمَسْحُ عَلَى الْحُقُوفِ وَ مُتَعَهُ الْحَجَّ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara, from someone else who said,

'I said to Abu Ja'far^{-asws} regarding the wiping (*Masaah* in the ablution) upon the two socks, in dissimulation, so he^{-asws} said: 'There is no dissimulation with regards to three

¹⁵ Al Kafi – V 6 – The Book of Drinks Ch 22 H 9

¹⁶ Al Kafi – V 6 – The Book of Drinks Ch 22 H 10

¹⁷ Al Kafi – V 6 – The Book of Drinks Ch 22 H 11

(matters)'. I said, 'And what are these?' He^{-asws} said: 'Drinking the wine', or said, 'Drinking the intoxicants, and the wiping (*Masaah* in the ablution) upon the two socks, and *Mut'aa* of Al-Hajj'.¹⁸

لَيْسَ فِي شُرْبِ الْمُسْكِرِ وَالْمَسْحِ عَلَى الْحَقَيْنِ تَقِيَّةٌ

(Amir-ul-Momineen^{-asws} said) No Taqaiyya – pious dissimulation - in drinking the intoxicants and passing the hand over the slippers – in the ritual ablution.¹⁹

خَالِفُوا أَصْحَابَ الْمُسْكِرِ

(Amir-ul-Momineen^{-asws} said) Oppose the consumers of intoxicants.²⁰

مَنْ شَرِبَ مُسْكِرًا لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ لَيْلَةً

(Amir-ul-Momineen^{-asws} said) The prayers of those who consume intoxicants will not be accepted for forty nights.²¹

وَلَا تَجْلِسُوا عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ فَإِنَّ الْعَبْدَ لَا يَدْرِي مَتَى يُؤْخَذُ

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

مَنْ شَرِبَ الْخَمْرَ وَهُوَ يَعْلَمُ أَنَّهَا خَمْرٌ سَقَاهُ اللَّهُ مِنْ طِينَةِ الْحَبَالِ وَإِنْ كَانَ مَعْقُورًا لَهُ

(Amir-ul-Momineen^{-asws} said) Allah will cause anyone who consumes wine intentionally to drink from the mixture of blood and mud, even if he shows repentance.²²

مُذْمِنُ الْخَمْرِ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ حِينَ يَلْقَاهُ كَعَايِدٍ وَثَنٍ فَقَالَ لَهُ حُجْرُ بْنُ عَدِيٍّ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمُذْمِنُ لِلْخَمْرِ - قَالَ الَّذِي إِذَا وَجَدَهَا شَرِبَهَا

(Amir-ul-Momineen^{-asws} said) Allah^{-azwj} will treat the alcoholics same as the idolaters. "O Amir-ul-Momineen," asked Hujr bin Edi, "Who are the alcoholics?" The Imam^{-asws}

¹⁸ Al Kafi – V 6 – The Book of Drinks Ch 22 H 12

¹⁹ تحف العقول 104 آدابه ع لأصحابه وهي أربعمائة

²⁰ Ibid,

²¹ Ibid,

²² Ibid,

answered: The alcoholics are those who consume intoxicants whenever they find some.²³

مَنْ سَقَى صَبِيًّا مُسْكِرًا وَهُوَ لَا يَعْقِلُ حَبْسَهُ اللَّهُ فِي طِينَةِ حَبَالٍ حَتَّى يَأْتِيَ مِمَّا فَعَلَ بِمَحْرَجٍ

(Amir-ul-Momineen^{-asws} said) For those who serve undiscerning boys wine, Allah^{-azwj} will detain them in the mixture of clay and blood, unless they provide a justifiable excuse.²⁴

Supplications for Giving-Up Intoxicants

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

And Al-Sadiq^{-asws} said: 'And the one who writes it (Chapter 23) and attaches it (Amulet) upon the one who drinks the wine, he would come to hate it and would never recognise it at all'. And in another report: 'And he would never mention it ever'.²⁵

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

And Al-Sadiq^{-asws} said: 'The one writes it (Chapter 23) in a white cloth, and attaches it (Amulet) upon the one who drink *Al-Nabeez* (intoxicating drink), he would never drink it at all, and would hate the drink, by the Permission on Allah^{-azwj}'.²⁶

The Penalty for Drinking Wine

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

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

²³ Ibid,

²⁴ Ibid,

²⁵ ثواب الأعمال: 108.

²⁶ خواص القرآن: 9 «مخطوط».

'I once asked Abu Abd Allah^{-asws} about the case of a man who just sips wine. He^{-asws} said, 'He must be whipped eighty times for a small or large amount because it is unlawful in both cases.'²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ إِنَّ عَلِيًّا ع كَانَ يَقُولُ إِنَّ الرَّجُلَ إِذَا شَرِبَ الْخَمْرَ سَكِرَ وَإِذَا سَكِرَ هَذَى وَإِذَا هَذَى افْتَرَى فَاجْلِدُوهُ حَدَّ الْمُفْتَرِي

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

'Abu Ja'far^{-asws} has said that Ali^{-asws} would say, 'When a man drinks, he becomes drunk, when he is drunk he is delirious, when he is delirious, he falsely accuses; so you must subject him to the penalty which is for a false-accuser.'²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ كَانَ عَلِيٌّ ع يَضْرِبُ فِي الْخَمْرِ وَ النَّبِيدِ ثَمَانِينَ الْحَرْ وَ الْعَبْدَ وَ الْيَهُودِيَّ وَ النَّصْرَانِيَّ قُلْتُ وَ مَا شَأْنُ الْيَهُودِيِّ وَ النَّصْرَانِيِّ قَالَ لَيْسَ لَهُمْ أَنْ يُظْهِرُوا شُرْبَهُ يَكُونُ ذَلِكَ فِي بُيُوتِهِمْ

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

'One of the two Imams^{-asws}, (Abu Ja'far^{-asws} or Abu 'Abd Allah^{-asws}), has said that Ali^{-asws} would whip a wine and Nabeez drinker eighty lashes, regardless of being a slave or free, Jews or Christians.' I then asked, 'What Jews and Christians have to do with it?' The Imam^{-asws} said, 'They must not drink in public. They may have it in their homes.'²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شَرِبَ رَجُلٌ الْخَمْرَ عَلَى عَهْدِ أَبِي بَكْرٍ فَرُفِعَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أَ شَرِبْتَ خَمْرًا قَالَ نَعَمْ قَالَ وَ لَمْ وَ هِيَ مُحَرَّمَةٌ قَالَ فَقَالَ لَهُ الرَّجُلُ إِنِّي أَسْلَمْتُ وَ حَسَنٌ إِسْلَامِي وَ مَنْزِلِي بَيْنَ ظَهْرَانِي قَوْمٌ يَشْرَبُونَ الْخَمْرَ وَ يَسْتَحِلُّونَهَا وَ لَوْ عَلِمْتُ أَنَّهَا حَرَامٌ اجْتَنَبْتُهَا فَالْتَفَتَ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ مَا تَقُولُ فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَ عُمَرُ مُعْصِلَةٌ وَ لَيْسَ لَهَا إِلَّا أَبُو الْحَسَنِ قَالَ فَقَالَ أَبُو بَكْرٍ ادْعُ لَنَا عَلِيًّا فَقَالَ عُمَرُ يُؤْتِي الْحُكْمَ فِي بَيْتِهِ فَقَامَا وَ الرَّجُلُ مَعَهُمَا وَ مَنْ حَضَرَهُمَا مِنَ النَّاسِ حَتَّى أَتَوْا أَمِيرَ الْمُؤْمِنِينَ ع فَأَحْبَرَاهُ بِقِصَّةِ الرَّجُلِ وَ قَصَّ الرَّجُلُ قِصَّتَهُ قَالَ فَقَالَ ابْعَثُوا مَعَهُ مَنْ يَدُورُ بِهِ عَلَى مَجَالِسِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مَنْ كَانَ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ فَلْيَشْهَدْ عَلَيْهِ فَفَعَلُوا ذَلِكَ بِهِ فَلَمْ يَشْهَدْ عَلَيْهِ أَحَدٌ بِأَنَّهُ قَرَأَ عَلَيْهِ آيَةَ التَّحْرِيمِ فَحَلَّى عَنْهُ وَ قَالَ لَهُ إِنَّ شَرِبْتَ بَعْدَهَا أَقَمْنَا عَلَيْكَ الْحَدَّ

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

²⁷ h.1, الكافي ج : 7 ص : 215.

²⁸ Ibid,h.7.

²⁹ Ibid,h.8.

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

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

Abu Bakr said, 'You must call Ali^{-asws} for us.' 'Umar said, 'He gives judgement in his house.' They stood up with the man with them and the people present until they came to the house of 'Amir-ul-Momineen^{-asws} and the two informed him^{-asws} of the story of the man. The man himself also told his story. The Imam^{-asws} said, 'Send with him to look for those of the people of al-Muhajir and Ansar who have read to him the verse of the Quran which is about prohibition on drinking wine and ask them to testify against him.' They did so but no one testified to his reading the verse of the Quran to him that prohibits drinking wine, The Imam^{-asws} released him and said, 'If you drink again we will apply the penalty on you.'³⁰

The Time of Flogging in Winter and in Summer:

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

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

'I once walking with Abu Abd Allah^{-asws} in al-Madinah on a cold day where a man was being whipped. Abu Abd Allah^{-asws} said, 'Allah^{-azwj} is free of all defects, in this kind of time do they whip him?' I then asked, 'Is there a limit (of time) for it?' The Imam^{-asws} said, 'Yes, if it is in cold time whipping must be done in the heat of the day and if it is in hot days whipping must be done in the cool time of the day.'³¹

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

³⁰ 217, h.16, الكافي ج : 7 ص : 217

³¹ 1, h.1, Al-Kafi, vol.7, باب الأوقات التي يُحد فيها من وجب عليه الحد

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

'One of the two Imams^{-asws}, (Abu Ja'far^{-asws} or Abu Abd Allah^{-asws}) has said, 'If one drinks wine you must whip him, if he does it again whip him again; and if he does it again then put him to death.'³²

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

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

'Abu Al-Hassan, before this Abu Al-Hassan^{-asws} has said, 'People who commit major sins twice are put to death at the third time.'³³

حدثنا يعقوب بن يزيد ومحمد بن عيسى عن زياد القندي عن محمد بن عماره عن فضيل بن يسار قال سئلته كيف كان يصنع امير المؤمنين بشارب الخمر قال كان يحده قلت فان كان عاد قال يحده ثلث مرات فان عاد كان يقتله قلت كيف كان يصنع بشارب المسكر قال مثل ذلك قلت فمن شرب شربة مسكر كمن شرب شربة خمر قال سواء فاستعظمت ذلك فقال لي يا فضيل لا تستعظم ذلك فان الله انما بعث محمدا رحمة للعالمين والله ادب نبيه فاحسن تأديبه فلما انتدب فوض إليه فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك له وحرم الله مكة وحرم رسول الله صلى الله عليه وآله المدينة فاجاز الله كله له وفرض الله الفرائض من الصلص فاطعم رسول الله صلى الله عليه وآله الجدة فاجاز ذلك كله له ثم قال له يا فضيل حرف وما حرف من يطع الرسول فقد اطاع الله.

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

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

³² 219 : ص 7 : ج 5، الكافي، h.5

³³ Ibid, h.6.

Family of the Prophet^{-saww}) and that the Rasool Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted for him^{-saww} all of that. Then he^{-asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), what have they distorted **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**'.³⁴

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

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

'I asked Abu Abdullah^{-asws}, 'How did Amir-ul-Momineen^{-asws} deal with the drinker of alcohol?' He^{-asws} said: 'He^{-asws} limited it'. I said, 'And if he returned to it?' He^{-asws} said: 'He^{-asws} limited it three times, and if he returned to it, the penalty was death'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He^{-asws} said: '(Yes it's the) Same'. I considered that as great (major issue). He^{-asws} said to me: 'Do not consider that to be great. When Allah^{-azwj} Enlightened His^{-azwj} Prophet^{-saww} (with the best morality) and He^{-azwj} Completed it, He^{-azwj} Placed to him^{-saww} (the Religion). Allah^{-azwj} Sanctified Mecca, and the Rasool Allah^{-saww} sanctified Al-Medina. Allah^{-azwj} Permitted for him^{-saww} all of that. Allah^{-azwj} Prohibited the alcohol, and the Rasool Allah^{-saww} prohibited all intoxicants. Allah^{-azwj} Permitted that for him^{-saww}; and Allah^{-azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{-saww}) and that the Rasool Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted for him^{-saww} all of that. Then he^{-asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**'.³⁵

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

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

³⁵ Ibid, h.13

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions, from Abu Ja'far^{-asws} having said that: 'Allah^{-azwj} Blessed and High Enlightened Muhammad^{-saww}. When he^{-saww} achieved the morals, Placed to him^{-saww} (the Religion). The Blessed and High Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** He^{-azwj} Said **[4:80] Whoever obeys the Rasool, he indeed obeys Allah.** Allah^{-azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{-saww}) and that the Rasool Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted that for him^{-saww}, and Allah^{-azwj} Send down in His^{-azwj} Book the Prohibition of the alcohol especially. The Rasool Allah^{-saww} prohibited the intoxicants. Allah^{-azwj} Permitted that for him^{-saww} in many of the things. The prohibition of the Rasool Allah^{-saww} is of the same status as of the Prohibition of Allah^{-azwj}.³⁶

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

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

'I asked Abu Abdullah^{-asws} about His^{-azwj} Statement that Allah^{-azwj} had Delegated the Commands to Muhammad^{-saww}. He^{-asws} said: '**[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** Allah^{-azwj} Prohibited the alcohol specifically, and the Rasool Allah^{-saww} prohibited all intoxicants from every drink, and Allah^{-azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{-saww}) and that the Rasool Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted that for him^{-saww}, and things which have been mentioned from this subject'.³⁷

و قال: «إن مدمن الخمر كعابد وثن، و يورثه ارتعاشا، و يذهب بنوره، و يهدم مروءته، و يحمله على أن يجسر على المحارم من سفك الدماء، و ركوب الزنا، و لا يؤمن إذا سكر أن يثب على حرمه و هو لا يعقل ذلك، و الخمر لم يرد شاربها إلا إلى كل شر».

And the Imam^{-asws} said: 'The one who is habitual in partaking from the intoxicant is like the one who worships the idols, and he would inherit the trembling, and his Light (the Noor which guides towards Eman) would go away from him, and destroys his chivalry, and carries him towards shedding the blood which is Forbidden, and would indulge in

³⁶ Ibid, h.16.

³⁷ Ibid, h.19.

the adultery, and he is not secure when he is drunk that he would jump upon his sacred (women) and he would not have the intellect for that. And the intoxicant does not return its partaker except to every evil'.³⁸

Yazeed^{-la} was drinking wine upon 'Head' of Imam Hussain^{-asws}

ن: تميم القرشي، عن أبيه، عن أحمد الانصاري، عن الهروي قال: سمعت الرضا عليه السلام يقول: أول من اتخذ له الفقاع في الاسلام بالشام يزيد بن معاوية لعنة الله عليه فاحضر وهو على المائدة: وقد نصبها على رأس الحسين بن علي عليه السلام فجعل يشربه ويسقي أصحابه ويقول: اشربوا فهذا شراب مبارك من بركته أنا أول تناولناه ورأس عدونا بين أيدينا، ومائدتنا منصوبة عليه، ونحن نأكل ونفوسنا ساكنة، وقلوبنا مطمئنة * فمن كان من شيعتنا فليتنور عن شرب الفقاع فانه شراب أعدائنا

Tameem Al Qarshy, from his father, from Ahmad Al Ansary, from Al Harwy who said,

'I heard Al-Reza^{-asws} saying: 'The first one who took for himself *Al-Faqa'a* in Islam was Yazeed Bin Muawiya^{-la} in Syria, may Allah^{-azwj} Curse him^{-la}. It was presented and he^{-la} was upon the dining table, and they poured it upon the head of Al-Husayn^{-asws} Bin Ali^{-asws}. So he^{-la} went on to drink it and quench his^{-la} companions, and he^{-la} was saying, 'So this is a blessed drink, from which I^{-la} am the first one to drink it, and the head of our^{-la} enemy is in front of us^{-la}, and our^{-la} feast is dedicated to him^{-asws}, we^{-la} are eating and our^{-la} souls are tranquil, and our^{-la} hearts are secure'. Therefore the one who is from our^{-asws} Shias should beware from drinking *Al-Faqa'a*, for it is a drink of our^{-asws} enemies'.³⁹

Yazeed^{-la} entertained with Alcohol and Chess when head of Imam Hussain^{-asws} was brought to him^{-la}:

ابن عبدوس، عن ابن قتيبة، عن الفضل قال: سمعت الرضا عليه السلام يقول: لما حمل رأس الحسين إلى الشام أمر يزيد لعنة الله فوضع ونصب عليه مائدة فأقبل هو وأصحابه يأكلون ويشربون الفقاع، فلما فرغوا أمر بالرأس فوضع في طست تحت

³⁸ تفسير العياشي 1: 291 / 15.

³⁹ Bihar Al Anwaar – V 45 Ch 39 P 177 H 24

Imam^{-asws} Politely Advises a companion to give up on Alcohol:

عم، إعلام الوری قب، المناقب لابن شهر آشوب الشَّقْرَانِيُّ مَوْلَى رَسُولِ اللَّهِ ص خَرَجَ الْعَطَاءُ أَيَّامَ أَبِي جَعْفَرٍ وَ مَا لِي شَفِيعُ
فَبَقِيتُ عَلَى الْبَابِ مُتَحَيِّرًا وَ إِذَا أَنَا بِجَعْفَرِ الصَّادِقِ ع فَقُمْتُ إِلَيْهِ فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ أَنَا مَوْلَاكَ الشَّقْرَانِيُّ

(The book) 'I'lam Al Wara', (and) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Shaqrany, slave of Rasool-Allah^{-saww}, 'Al-Ata'a went out during the days of Abu Ja'far and there was no intercessor for me. So I remained at the door, confused, and there I was with Ja'far Al-Sadiq^{-asws}. I stood up to him and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am your^{-asws} friend Al-Shaqrany'.

فَرَحَّبَ بِي وَ ذَكَرْتُ لَهُ حَاجَتِي فَتَنَزَلَ وَ دَخَلَ وَ خَرَجَ وَ أَعْطَانِي مِنْ كُمِّهِ فَصَبَّهَ فِي كُفِّي ثُمَّ قَالَ يَا شَقْرَانِيُّ إِنَّ الْحَسَنَ مِنْ كُلِّ
أَحَدٍ حَسَنٌ وَ إِنَّهُ مِنْكَ أَحْسَنُ لِمَكَانِكَ مِنَّا وَ إِنَّ الْقَبِيحَ مِنْ كُلِّ أَحَدٍ قَبِيحٌ وَ إِنَّهُ مِنْكَ أَقْبَحُ

He^{-asws} was welcoming with me, and I mentioned my need to him^{-asws}, and he^{-asws} entered and came out and gave me from his^{-asws} sleeve, and poured it into my sleeve, then said: 'O Shaqrany! The good deed from everyone is good, and from you it is better, due to your position from us^{-asws}, and the ugly deed from everyone is ugly, and from you it is uglier'.

وَعَطَّاهُ عَلَى جِهَةِ التَّعْرِيضِ لِأَنَّهُ كَانَ يَشْرَبُ.

He^{-asws} preached to him upon an aspect of insinuation because he used to drink (intoxicants)".⁴²

⁴² Bihar Al Anwaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 50