

Intoxication, and Penalty who Consume Intoxication

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

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.¹

Allah^{-azwj} has Prohibited all intoxicants in the Holy Quran, e.g.,

البقرة يَسْتَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

(Surah) Al Baqarah: ***They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people, and their sin is greater than their profit’. [2:219]***

المائدة إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ إِلَى قَوْلِهِ تَعَالَى مُنْتَهُونَ

(Surah) Al Maidah: ***O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), [5:90] – up to Words of the Exalted: abstaining? [5:91]***

النحل وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا.

(Surah) Al Nahl: ***And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. [16:67].***

Briefly, we present, some Ahadith of Masomeen^{-asws} on this topic.

¹ [Intoxication - Wikipedia](#)

Wine drinker, its planter, its squeezer, its carrier and the one being carried to, and its seller and the one it is being sold to, and consumer of its price, and its quencher are all accursed

الأما لي للصدوق في مناهي النبي ص أنه نهى عن بيع الخمر و أن تُشترى الخمر و أن تُسقى الخمر.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions of the Prophet^{-saww}, he^{-saww} prohibited from selling the wine, and from busying the wine, and from quenching the wine'.²

الحصا ل ع ن اب ن الؤ ليد ع ن الصفا ر ع ن البرقي ع ن أبيه ع ن أحمد ب ن النضر ع ن عمرو ب ن شم ر ع ن جابر ع ن أبي جعفر ع قال: لع ن رسؤل الله ص في الخمر عشرة غارسها و حارسها و عاصرها و شارها و ساقبها و حاملها و المأمولة إليه و بائعها و مشترتها و آكل تمنها.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} cursed ten (people) regarding the wine – its planter, and its harvester, and its squeezer, and its drinker, and its quencher, and its carrier, and being carried to him, and its seller, and its buyer, and consumer of its price'.³

فقه الرضا عليه السلام اعلم بربحك الله أن الله تبارك و تعالى حرم الخمر بعينه و حرم رسؤل الله ص كل شراب مسكر و لع ن رسؤل الله ص الخمر و غارسها و عاصرها و حاملها و المأمولة إليه و بائعها و متبايعها و شارها و آكل تمنها و ساقبها و الممتحول فيها فهي ملعونة شراب لعين و شارها لعينان

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Know, may Allah^{-azwj} have Mercy on you! Allah Blessed and Exalted had Prohibited the wine in particular, and Rasool-Allah^{-saww} prohibited every intoxicating drink.

And Rasool-Allah^{-azwj} cursed the wine, and its planter, and its squeezer, and its carrier and the one being carried to, and its seller and the one it is being sold to, and its drinker, and consumer of its price, and its quencher, and the converter in it, so it is accursed. A drink with one curse, and its drinker is with two curses''.

² Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 5 a

³ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 19

وَاعْلَمُ أَنَّ شَارِبَ الْخَمْرِ كَعَبْدَةِ الْأَوْثَانِ وَ كَنَاحِجِ أُمِّهِ فِي حَرَمِ اللَّهِ وَ هُوَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مَعَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا
أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

And know that the drinker of wine is like an idol worshipper, and like having sex with his mother in the Sanctuary of Allah^{-azwj}, and he will be Resurrected on the Day of Qiyamah with the Jews, and the Christians, and the Magians, and those associating (Shirk with Allah^{-azwj}), **They are the Satan's party. Surely the party of Satan, they would be the losers [58:19].**

وَاعْلَمُ أَنَّ مَنْ شَرِبَ مِنَ الْخَمْرِ فَدَحَاً وَاحِداً لَا يَقْبَلُ اللَّهُ صَلَاتَهُ أَرْبَعِينَ يَوْماً وَ مَنْ كَانَ مُؤْمِناً فَلَيْسَ لَهُ فِي الْإِيمَانِ حِطٌّ وَ لَا فِي الْإِسْلَامِ نَصِيبٌ
لَا يَقْبَلُ مِنْهُ الصَّرْفَ وَ لَا الْعَدْلَ وَ هُوَ أَقْرَبُ إِلَى التَّبَرُّكِ مِنَ الْإِيمَانِ حُصْمَاءُ اللَّهِ وَ أَعْدَاؤُهُ فِي أَرْضِهِ شَرَابُ الْخَمْرِ وَ الرُّنَاةُ

And know that the one who drinks from the wine, one cup, Allah^{-azwj} will not Accept his Salat for forty days; and the one who were a Momin, there wouldn't be a share for him in the Eman nor any part in Al-Islam. Neither will the exchange be Accepted from him nor the ransom, and he is closer to the Shirk than (to) the Eman. They are contenders of Allah^{-azwj} and His^{-azwj} enemies in His^{-azwj} earth – the drinkers of wine and the adulteresses.

فَإِنْ مَاتَ فِي أَرْبَعِينَ يَوْماً لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَ لَا يَكَلِّمُهُ وَ لَا يُرَكِّبُهُ وَ لَهُ عَذَابٌ أَلِيمٌ وَ لَا تُقْبَلُ تَوْبَتُهُ فِي أَرْبَعِينَ وَ هُوَ فِي النَّارِ لَا شَكَّ
فِيهِ

If he dies during the forty days, Allah^{-azwj} will neither Look at him on the Day of Qiyamah, nor Speak to him, nor Purify him, and for him would be the painful Punishment, and his repentance will not be Accepted during the forty (days), and he would be in the Fire, there is no doubt in it.

وَ إِيَّاكَ أَنْ تُتَوَخَّجَ شَارِبَ الْخَمْرِ فَإِنْ زَوَّجْتَهُ فَكَأَنَّما قُدَّتْ إِلَى الزَّيْنِ وَ لَا تُصَدِّقُهُ إِذَا حَدَّثَكَ وَ لَا تُقْبَلُ شَهَادَتُهُ وَ لَا تَأْتَمُنْهُ عَلَى شَيْءٍ مِنْ مَالِكَ فَإِنْ
اتَّمَنَّتْهُ فَلَيْسَ لَكَ عَلَى اللَّهِ ضَمَانٌ وَ لَا تُؤَاكِلُهُ وَ لَا تُصَاحِبُهُ وَ لَا تُضَاحِكُ فِي وَجْهِهِ وَ لَا تُصَافِحُهُ وَ لَا تُعَافِقُهُ وَ إِنْ مَرِضَ فَلَا تُعُدُّهُ وَ إِنْ مَاتَ
فَلَا تُسَيِّعُ جَنَازَتَهُ

And beware of marrying (e.g., your daughter) to the drinker of wine. If you were to marry (her to) him, it is as if you are guiding to the adultery, and do not ratify him when he narrates to you, and do not accept his testimony, and do not entrust him upon anything from your wealth. If you entrust him, there wouldn't be any guarantee for you upon Allah^{-azwj}, and do not rely on him, nor accompany him, nor smile in his face, nor shake his hand, nor hug him; and if he falls sick do not console him, and if he dies do not escort his funeral.

وَ لَا تَأْكُلْ فِي مَائِدَةٍ يُشْرَبُ عَلَيْهَا خَمْرٌ وَ لَا تُجَالِسُ شَارِبَ الْخَمْرِ وَ لَا تُسَلِّمُ عَلَيْهِ إِذَا مَرَزَتْ بِهِ فَإِنْ سَلَّمَ عَلَيْكَ فَلَا تُرَدُّ عَلَيْهِ السَّلَامُ
بِالْمَسَاءِ وَ الصَّبَاحِ وَ لَا يَجْتَمِعُ مَعَهُ فِي مَجْلِسٍ فَإِنَّ اللَّغْنَةَ إِذَا نَزَلَتْ عَشَّتْ مَنْ فِي الْمَجْلِسِ

And do not eat in a table wine is drunk upon it after you, nor sit the drinker of wine, nor greet unto him when you pass by him. If he were to greet unto you, do not respond the greeting to him in the evening and the morning, and do not gather with him in a gathering, for when the curse descends, it will generalise the ones in the gathering.

وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَرَّمَ الْخُمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَبُطْلَانِ الْعُقُولِ فِي الْحَقَائِقِ وَ دَهَابِ الْحَيَاءِ مِنَ الْوَجْهِ

And Allah-^{azwj} Blessed and Exalted Prohibited the wine due to what is in it from the corruption, and invalidation of the intellects regarding the realities, and elimination of the modesty from the face.

وَإِنَّ الرَّجُلَ إِذَا سَكِرَ فَرِيماً وَقَعَ عَلَى أُمِّهِ أَوْ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يُفْسِدُ أَمْوَالَهُ وَ يَذْهَبُ بِالَّذِينَ وَ يُسِيءُ الْمُعَاشِرَةَ وَ يُوَفِّعُ الْعَرَبَدَةَ وَ هُوَ يُورِثُ مَعَ ذَلِكَ الدَّاءِ الدَّفِينِ فَمَنْ شَرِبَ الْخُمْرَ فِي دَارِ الدُّنْيَا أَسْقَاهُ اللَّهُ مِنْ طِينَةِ حَبَالٍ وَ هِيَ صَدِيدُ أَهْلِ النَّارِ.

And when the man is intoxicated, he may fall upon his mother (for immorality), or kill the soul which Allah-^{azwj} has Prohibited, and spoil his wealth, and elimination of the religion, and evil co-habitation, and fall into the orgies, and along with that he will inherit the hidden illness. The one who drinks the wine in house of the world, Allah-^{azwj} will Quench him from clay of 'Khabal', and it is pus of people of the Fire".⁴

تفسير القمي عن أبيه عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص شارب الخمر لا تصدقوه إذا حدث ولا تزوجه إذا خطب ولا تعودوه إذا مرض ولا تحضروه إذا مات ولا تأمنوه على أمانته

Tafseer Al Qummi – from his father, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Abdullah-^{asws} having said: 'Rasool-Allah-^{saww} said: 'Drinker of the wine, neither ratify him when he narrates, nor marry to him when he proposes, nor console him when he is sick, nor attend him when he dies, nor entrust him upon an entrustment.

فَمَنْ ائْتَمَنَهُ عَلَى أَمَانَةٍ فَاسْتَهْلَكَهَا فَلَيْسَ لَهُ عَلَى اللَّهِ أَنْ يُخْلِفَ عَلَيْهِ وَ لَا أَنْ يَأْجُرَهُ عَلَيْهَا لِأَنَّ اللَّهَ يَقُولُ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ وَ أَيُّ سَفِيهِه أَسْقَهُ مِنْ شَارِبِ الْخُمْرِ.

The one who entrusts him upon an entrustment, so he destroys it, there wouldn't be for him upon Allah-^{azwj} to Replace upon it, nor to Recompense upon it, because Allah-^{azwj} Says: **And do not give your wealth to the foolish [4:5]** – and which foolish one is more foolish than a drinker of wine?"⁵

⁴ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 55 a

⁵ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 7

Wine drinker is like a Bride of Iblis (Satan) – Needing a Shower (i.e., wife washes after copulation)

وَقَالَ رَسُولُ اللَّهِ ص مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا سَقَاهُ اللَّهُ مِنْ سَمِّ الْأَسَاوِدِ وَ مِنْ سَمِّ الْعَقَّارِبِ شَرْبَةً يَتَسَاقَطُ مِنْهَا لَحْمٌ وَجْهَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَشْرَبَهَا فَإِذَا شَرِبَهَا تَفْسَحَ لَحْمُهُ وَ جُلْدُهُ كَالْحَيْفَةِ يَتَأَدَّى بِهِ أَهْلُ الْجَمْعِ وَ يُؤْمَرُ بِهِ إِلَى النَّارِ

And Rasool-Allah^{-saww} said: ‘One who drinks a drink of wine in the world, Allah^{-azwj} will Quench him from such venom of black snakes, and from venom of scorpions, the flesh of his fall will fall off in the container before he even drinks it. When he does drink it, his flesh and his skin will disintegrate like (that of the) corpse. The people of the gathering will be hurt by it, and he will be Commanded with to the Fire.

أَلَا وَ شَارِبُهَا وَ عَاصِرُهَا وَ مُعَصِرُهَا وَ بَائِعُهَا وَ مُتَبَاعُهَا وَ حَامِلُهَا وَ الْمَحْمُولُ إِلَيْهِ وَ آكِلُ ثَمَرِهَا سَوَاءٌ فِي إِثْمِهَا وَ لَا يَقْبَلُ اللَّهُ تَعَالَى لَهُمْ صَلَاةً وَ لَا صَوْمًا وَ لَا حَجًّا وَ لَا عُمْرَةً حَتَّى يَتُوبَ وَ لَوْ مَاتَ قَبْلَ أَنْ يَتُوبَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ بِكُلِّ جُرْعَةٍ فِي الدُّنْيَا شَرْبَةً مِنْ صَدِيدِ جَهَنَّمَ

Indeed, and its drinker, and its squeezer, and its juicer, and its seller and one it is sold to, and its carrier and one it is carried to, and consumer of its price are (all) same in its sin, and Allah^{-azwj} the Exalted will neither Accept for them any Salat, nor fast, nor Hajj, nor Umrah until they repent; and if he were to die before he repents, there would be a right upon Allah^{-azwj} to Quench him, for every gulp in the world, a drink from pus of Hell’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ الْخَمْرَ بِعَيْنِهَا وَ الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ أَلَا وَ إِنَّ كُلَّ مُسْكِرٍ حَرَامٌ

Then Rasool-Allah^{-saww} said: ‘Indeed, and even though Allah^{-azwj} Mighty and Majestic had Prohibited the wine in particular, the intoxication for every drink is prohibited’.

قَالَ رَسُولُ اللَّهِ ص مَثَلُ شَارِبِ الْخَمْرِ كَمَثَلِ الْكَبْرِيتِ فَاحْذَرُوهُ لَا يُنْتَنِكُمْ كَمَا يُنْتِنُ الْكَبْرِيتُ وَ إِنَّ شَارِبَ الْخَمْرِ يُصْبِحُ وَ يُمْسِي فِي سَخَطِ اللَّهِ وَ مَا مِنْ أَحَدٍ يَبِيْتُ سَكْرَانَ إِلَّا كَانَ لِلشَّيْطَانِ عُرُوسًا إِلَى الصَّبَاحِ فَإِذَا أَصْبَحَ وَجِبَ عَلَيْهِ أَنْ يَغْتَسِلَ كَمَا يَغْتَسِلُ مِنَ الْجَنَابَةِ فَإِنْ لَمْ يَغْتَسِلْ لَمْ يَقْبَلْ مِنْهُ صَرْفٌ وَ لَا عَدْلٌ وَ لَا يَمْشِي عَلَى ظَهْرِ الْأَرْضِ أَبْغَضُ إِلَى اللَّهِ مِنْ شَارِبِ الْخَمْرِ.

Rasool-Allah^{-saww} said: ‘An example of the drinker of wine is like an example of the matchstick. Be cautious it does not ignite you just as the matchstick ignites; and the drinker of wine, in the morning and evening is in the Annoyance of Allah^{-azwj}; and there is no one spending a night intoxicated except he would be a bride for the Satan^{-la} up to the morning. When it is morning, it will be obligatory upon him to wash just as one washes from the sexual impurity. If he does not wash, neither exchange nor ransom will

be Accepted from him; and there is no one walking upon the earth who is more Hateful to Allah^{-azwj} than the drinker of wine is".⁶

Wine and Eman will not gather in a heart:

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُجْمَعُ الْخَمْرُ وَالْإِيمَانُ فِي جَوْفِ أَوْ قَلْبِ رَجُلٍ أَبَدًا.

And Rasool-Allah^{-saww} said: 'The wine and the Eman will not gather in the interior of the heart of a man, ever!'

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَارِبُ الْخَمْرِ مُكَذِّبٌ لِكِتَابِ اللَّهِ إِذْ لَوْ صَدَقَ كِتَابُ اللَّهِ لَحَرَّمَ حَرَامَهُ.

And Rasool-Allah^{-saww} said: 'The drinker of wine is a belier of the Book of Allah^{-azwj}, since had he ratified the Book of Allah^{-azwj}, he would have prohibited its Prohibitions".⁷

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 مَوَالِكِ أَمْرِي أَنْ أَسْأَلَكَ عَنِ النَّبِيدِ فَأَصِفْهُ لَكَ فَقَالَ ع لَهُ أَنَا أَصِفُهُ لَكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَارِبُ الْخَمْرِ مُكَذِّبٌ لِكِتَابِ اللَّهِ إِذْ لَوْ صَدَقَ كِتَابُ اللَّهِ لَحَرَّمَ حَرَامَهُ.

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.'⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ كَلْبِ بْنِ الْأَسَدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النَّبِيدِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ مَا شَارِبُ الْخَمْرِ مُكَذِّبٌ لِكِتَابِ اللَّهِ إِذْ لَوْ صَدَقَ كِتَابُ اللَّهِ لَحَرَّمَ حَرَامَهُ.

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:

⁶ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 19

⁷ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 63 / 26

⁸ 408 : ص : 6 : ج : 4, h.4.

'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.'⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَنِ النَّبِيدِ أَ حَرَّمَ هُوَ فَقَالَ عَ مَا زَادَ عَلَى التَّرِكِ جُودَةً فَهُوَ حَرَّمَ

'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.'¹⁰

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

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.'¹¹

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

⁹ Ibid, h.6.

¹⁰ h.5, الكافي ج : 6 ص : 413

¹¹ Ibid, h.2.

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'.¹²

Liquor cannot be Taken under Compelling Conditions:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَصَّاحٍ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ أُمَّ خَالِدِ الْعَبْدِيَّةَ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَتْ جُعِلَتْ فِدَاكَ إِنَّهُ يَغْتَرِبُنِي قَرَأْتُ فِي بَطْنِي [فَسَأَلْتُهُ عَنْ أَغْلَالِ النِّسَاءِ وَ قَالَتْ] وَ قَدْ وَصَفَ لِي أَطِبَاءُ الْعِرَاقِ النَّبِيذَ بِالسَّوْبِقِ وَ قَدْ وَفَّقْتُ وَ عَرَفْتُ كَرَاهَتَكَ لَهُ فَأُخْبِئْتُ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لَهَا وَ مَا يَمْتَعُكَ عَنْ شُرْبِهِ قَالَتْ قَدْ قَلَّدْتُكَ دِينِي فَأَلْفَى اللَّهُ عَزَّ وَ جَلَّ حِينَ أَلْفَاءِ فَأُخْبِرُهُ أَنْ جَعَفَرَ بْنِ مُحَمَّدٍ ع أَمَرَنِي وَ تَهَانِي فَقَالَ يَا أَبَا مُحَمَّدٍ أَلَا تَسْمَعُ إِلَى هَذِهِ الْمَرْأَةِ وَ هَذِهِ الْمَسْأَلِ لَا وَ اللَّهُ لَا أَدْنُ لَكَ فِي فِطْرَةٍ مِنْهُ وَ لَا تَدْوُقِي مِنْهُ فِطْرَةً فَإِنَّمَا تَنْدَمِينَ إِذَا بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَوْمَأَ بِيَدِهِ إِلَى حَنْجَرَتِهِ يَقُولُهَا ثَلَاثًا أَ فَهَمْتِ قَالَتْ نَعَمْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يُبِيلُ 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} 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.'¹³

¹² Basaair Al Darajaat CH 4 H13

¹³ 413 : ص : 6 : ج : 1. h. الكافي

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 وَصَّاحٍ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ أُمَّ خَالِدِ الْعُبَيْدِيَّةَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا عِنْدَهُ فَقَالَتْ جُعِلْتُ فِدَاكَ إِنَّهُ يَغْتَرِبُنِي قَرَارِي فِي بَطْنِي [فَسَأَلْتُهُ عَنْ أَعْلَالِ النِّسَاءِ وَ قَالَتْ] وَ قَدْ وَصَفَ لِي أَطِبَاءُ الْعِرَاقِ النَّبِيدَ بِالسَّوْبِقِ وَ قَدْ وَقَفْتُ وَ عَرَفْتُ كَرَاهَتَكَ لَهُ فَأَخْبَيْتُ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لَهَا وَ مَا يَمْتَعُكَ عَنْ شُرْبِهِ قَالَتْ قَدْ قَلَّدْتُكَ دِينِي فَأَلْفَى اللَّهُ عَزَّ وَ جَلَّ حِينَ الْفَاءِ فَأَخْبِرُهُ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ (عليه السلام) أَمَرَنِي وَ نَهَانِي

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 الْمَسَائِلِ لَا وَ اللَّهُ لَا آدُنُ لَكَ فِي قَطْرَةٍ مِنْهُ وَ لَا تَدُوقِي مِنْهُ قَطْرَةً فَإِنَّمَا تَنْدَمِينَ إِذَا بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَوْمَأَ يَدِيهِ إِلَى حَنْجَرَتِهِ يَقُولُهَا ثَلَاثًا أَ فَهَمْتِ قَالَتْ نَعَمْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يَبْلُغُ الْمَيْلُ يُنَجِّسُ حُبًّا مِنْ مَاءٍ يَقُولُهَا ثَلَاثًا .

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)¹⁴.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَسْأَلُهُ عَنِ الرَّجُلِ يُبْعَثُ لَهُ الدَّوَاءُ مِنْ رِيحِ الْبَوَاسِيرِ فَيَشْرِبُهُ بِقَدْرِ أَسْكُرْجَةٍ مِنْ نَبِيدِ صُلْبٍ لَيْسَ يُرِيدُ بِهِ اللَّذَّةَ 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,

¹⁴ Al Kafi – V 6 – The Book of Drinks Ch 22 H 1

'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'.¹⁵

عَدَّةٌ 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 أَرْيَاخَ الْبُؤَاسِيرِ وَ لَيْسَ يُؤَافِقُنِي إِلَّا شَرِبْتُ التَّبِيدَ قَالَ فَقَالَ لَهُ مَا لَكَ وَ لِمَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُوْلُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ لَهُ ذَلِكَ ثَلَاثًا عَلَيْكَ بِهَذَا الْمَرِيْسِ الَّذِي تَمْرُسُهُ بِالْعَشِيْبِ وَ تَشْرَبُهُ بِالْعَدَاةِ وَ تَمْرُسُهُ بِالْعَدَاةِ وَ تَشْرَبُهُ بِالْعَشِيْبِ فَقَالَ لَهُ هَذَا يَنْفُخُ 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 فَأَذَلَّكَ عَلَيَّ مَا هُوَ أَنْفَعُ لَكَ مِنْ هَذَا عَلَيْكَ بِالِدُّعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ قَالَ فَعُلْنَا لَهُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ فَقَالَ نَعَمْ قَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ

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'.¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ دَوَاءٍ عُجِنَ بِالْحَمْرِ فَقَالَ لَا وَ اللَّهُ مَا أَحَبُّ أَنْ أَنْظُرَ إِلَيْهِ فَكَيْفَ أَتَدَاوَى بِهِ إِنَّهُ بِمَنْزِلَةِ شَحْمِ الْخِنْزِيرِ أَوْ لَحْمِ الْخِنْزِيرِ وَ إِنَّ أَنْاسًا 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'.¹⁷

¹⁵ Al Kafi – V 6 – The Book of Drinks Ch 22 H 2

¹⁶ Al Kafi – V 6 – The Book of Drinks Ch 22 H 3

¹⁷ Al Kafi – V 6 – The Book of Drinks Ch 22 H 4

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 فَأَنْظُرْ مَا وَجَعَهُ 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 paining him and describe to me something from his pains which he finds’.

قَالَ فَفُتِمْتُ مِنْ عِنْدِهِ فَدَخَلْتُ عَلَى إِسْمَاعِيلَ فَسَأَلْتُهُ عَنْ وَجَعِهِ الَّذِي يَجِدُ فَأَخْبَرَنِي بِهِ فَوَصَفْتُ لَهُ دَوَاءً فِيهِ نَبِيدٌ فَقَالَ إِسْمَاعِيلُ النَّبِيدُ حَرَامٌ وَ إِنَّا أَهْلُ بَيْتٍ 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 Prohibited, and we^{-asws} the People^{-asws} of the Household do not cure with the Prohibited (substances)’.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمِثْمِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ دَوَاءٍ عُجِنَ بِالْحَمْرِ نَكُنْجِلُ مِنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا حَرَمٌ 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’.¹⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَكْتَحَلَ بِمِيزٍ مِنْ مُسْكِرٍ كَحَلَهُ اللَّهُ عَزَّ وَ جَلَّ بِمِيزٍ 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’.²⁰

¹⁸ Al Kafi – V 6 – The Book of Drinks Ch 22 H 5

¹⁹ Al Kafi – V 6 – The Book of Drinks Ch 22 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنْ مَالِكِ الْمِصْمَعِيِّ 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)’.²¹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ 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’.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رَبَائِعٍ 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?’²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ فِي شَرْبِ 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*’.²⁴

²⁰ Al Kafi – V 6 – The Book of Drinks Ch 22 H 7

²¹ Al Kafi – V 6 – The Book of Drinks Ch 22 H 8

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

²³ Al Kafi – V 6 – The Book of Drinks Ch 22 H 10

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ عَمْرِو بْنِ وَاحِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي الْمَسْحِ عَلَى الْحَقْفَيْنِ تَقِيَّةً قَالَ لَا يَنْتَقِي فِي ثَلَاثَةٍ قُلْتُ وَ مَا هُنَّ قَالَ شَرِبَ الْخَمْرَ أَوْ قَالَ شَرِبَ الْمُسْكِرَ وَ الْمَسْحُ عَلَى الْحَقْفَيْنِ وَ مُنْعَةُ الْحَجِّ .

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 (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'.²⁵

لَيْسَ فِي شَرِبِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْحَقْفَيْنِ 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.²⁶

خَالِفُوا أَصْحَابَ الْمُسْكِرِ

(Amir-ul-Momineen^{-asws} said) Oppose the consumers of intoxicants.²⁷

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.²⁸

وَ لَا 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 وَ هُوَ يَعْلَمُ أَنَّهَا خَمْرٌ سَقَاهُ اللَّهُ مِنْ طِينَةِ الْحَبَالِ وَ إِنْ كَانَ مَغْتُورًا 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.²⁹

²⁴ Al Kafi – V 6 – The Book of Drinks Ch 22 H 11

²⁵ Al Kafi – V 6 – The Book of Drinks Ch 22 H 12

²⁶ تحف العقول 104 آدابه ع لأصحابه وهي أربعمائة

²⁷ Ibid,

²⁸ Ibid,

²⁹ Ibid,

مُدْمِنُ الْخَمْرِ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ حِينَ يَلْقَاهُ كَعَابِدٍ وَتَنِي فَقَالَ لَهُ حُجْرُ بْنُ عَدِيٍّ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمُدْمِنِ 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} answered: The alcoholics are those who consume intoxicants whenever they find some.³⁰

مَنْ سَقَى صَبِيًّا مُسْكِرًا وَهُوَ لَا يَعْقِلُ حَسَنَهُ اللَّهُ فِي طِينَةِ حَبَالٍ حَتَّى يَأْتِيَ بِمَا فَعَلَ بِمُخْرَجٍ

(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.³¹

Supplications for Giving-Up Intoxicants

وقال الصادق (عليه السلام): «و من كتبها و علقها على من يشرب الخمر، يبغضه 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’.³²

وقال الصادق (عليه السلام): «من كتبها ليلا في خرقة بيضاء، و علقها على من يشرب النبيذ، لم يشربه أبدا، و يبغض 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}’.³³

Paradise is forbidden upon the drinker of Wine:

كتاب حسين بن سعيد و النوادر عن ابن غلوان عن عمرو بن خالد عن زيد بن علي عن آتائه عن علي ع قال قال رسول الله ص تحريم الجنة على ثلاثة على المنان و على المغتاب و على مدمن الخمر.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ulwan, from Amro Bin Khalid,

³⁰ Ibid,

³¹ Ibid,

³² ثواب الأعمال: 108.

³³ خواص القرآن: 9 «مخطوط».

'From Zayd son of Ali (Bin Al-Husayn^{-asws}), from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Paradise is Prohibited unto three – unto the reproacher of the favour, and upon the backbiter, and upon the habitual of wine'.³⁴

A Wine Drinker is like an idol worshipper:

ثواب الأعمال عن أبيه عن سعد بن محمد بن عبد الجبار عن ابن عميرة عن ابن حازم عن أبي بصير عن أبي عبد الله ع قال: مُدْمِنُ الزَّيْنِ وَالسَّرِقِ وَالشُّرْبِ كَعَابِدٍ وَثَنٍ.

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

'From Abu Abdullah^{-asws} having said: 'The habitual of adultery, and the theft, and the drinking (wine) is like an idol worshipper''.³⁵

الإسناد عن علي بن أبي حمزة ع قال: سألت عن شارب الخمر ما حاله إذا سكر منه

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother^{-asws} (7th Imam^{-asws}), he said, 'I asked him^{-asws} about the drinker of wine, 'What is his state when he is intoxicated from it?'

قال من سكر من الخمر ثم مات بعده بأربعين يوماً لقي الله عز وجل كعابد وثن.

He^{-asws} said: 'One who is intoxicated from the wine, then dies forty days after it, will meet Allah^{-azwj} Mighty and Majestic like an idol worshipper''.³⁶

Why did Allah^{-azwj} Prohibit the wine?

علل الشرائع عن ماجيلويه عن عمه عن الكوفي عن عبد الرحمن بن سالم عن المفضل قال: قلت لأبي عبد الله ع لم حرم الله الخمر

(The book) 'Ilal Al Sharaie' – from Majaylawiya, from his uncle, from Al Kufy, from Abdul Rahman Bin Salim, from Al Mufazzal who said,

'I said to Abu Abdullah^{-asws}, 'Why did Allah^{-azwj} Prohibit the wine?'

قال حرم الله الخمر ليفعلها وفسادها لأن مدمن الخمر ثورته الإزتياعش وتذهب بنوره وتهدم مروته وتحمله على أن يجترأ على ارتكاب المحارم وسفك الدماء وركوب الزنا ولا يؤمن إذا سكر أن يتب على حرمه وهو لا يعقل ذلك ولا يزيد شاربها إلا كل شر.

³⁴ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 65

³⁵ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 91 H 22

³⁶ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 9

He^{-asws} said: 'Allah^{-azwj} Prohibited the wine due to its deeds and its corruption, because a habitual of wine inherits the trembling, and his radiance will be gone, and his personality demolished, and it will carry him upon be audacious upon indulging in the Prohibitions, and shedding the blood, and indulging in the adultery; and when he is intoxicated, there is no safety that he might leap upon his sanctimonious one while he has not understanding of that; and drinking it will not increase him except in every evil'.³⁷

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 عَ عَنْ رَجُلٍ شَرِبَ حَسَنَةً حَمْرٍ 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:

'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.'³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ قَالَ إِنَّ عَلِيًّا عَ كَانَ يَقُولُ إِنَّ الرَّجُلَ إِذَا شَرِبَ الْحَمْرَ سَكِرَ وَ إِذَا سَكِرَ هَدَى وَ إِذَا هَدَى افْتَرَى فَاجْلِدُوهُ حَتَّى الْمَقْتَرَى

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.'³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَ قَالَ كَانَ عَلِيُّ عَ يَضْرِبُ فِي الْحَمْرِ وَ النَّبِيذِ ثَمَانِينَ الْحَمْرَ 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,

³⁷ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 21

³⁸ 215 : ص : 7 : ج : الكافي ، h.1.

³⁹ Ibid,h.7.

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.’⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شَرِبَ رَجُلٌ الْخَمْرَ عَلَى عَهْدِ أَبِي بَكْرٍ فَرَفَعَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أَ شَرِبْتَ خَمْرًا قَالَ نَعَمْ قَالَ وَ لِمَ وَ هِيَ مُحَرَّمَةٌ قَالَ فَقَالَ لَهُ الرَّجُلُ إِنِّي أَسْلَمْتُ وَ حَسُنَ إِسْلَامِي وَ مِنْزِلِي بَيْنَ ظَهْرَانِي قَوْمٌ يَشْرَبُونَ الْخَمْرَ وَ يَسْتَحْلُوْنَهَا وَ لَوْ عَلِمْتُ أَنَّهَا حَرَامٌ اجْتَنَبْتُهَا فَالْتَمَمْتُ أَبِي بَكْرٍ إِلَى عُمَرَ فَقَالَ مَا تَقُولُ فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَ عُمَرُ مُغْضِلَةٌ وَ لَيْسَ لَهَا إِلَّا أَبُو الْحَسَنِ قَالَ فَقَالَ أَبُو بَكْرٍ اذْغُ لَنَا عَلِيًّا فَقَالَ عُمَرُ يُؤْتِي الْحُكْمَ فِي نَبِيِّهِ فَقَامَا وَ الرَّجُلُ مَعَهُمَا وَ مَنْ حَضَرَهُمَا مِنَ النَّاسِ حَتَّى أَتَوْا أَمِيرَ الْمُؤْمِنِينَ ع فَأَخْبَرَاهُ 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 فَخَلَّى عَنْهُ وَ قَالَ لَهُ إِنْ شَرِبْتَ بَعْدَهَا أَقَدْنَا عَلَيْكَ الْحَدَّ

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

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

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

Abu Bakr said, ‘You must call Ali^{-asws} for us.’ ‘Umar said, ‘He gives judgement in his house.’ They stood up with the man with them and the people present until they came to the house of ‘Amir-ul-Momineen^{-asws} and the two informed him^{-asws} of the story of the man. The man himself also told his story. The Imam^{-asws} said, ‘Send with him to look for those of the people of al-Muhajir and Ansar who have read to him the verse of the Quran which is about prohibition on drinking wine and ask them to testify against him.’ They did so but no one testified to his 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.’⁴¹

قرب الإسناد عن عليّ عن أخيه ع قال: إِنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فَشَرِّبْهَا فَالْإِثْمَةُ فَاقْتُلُوهُ.

(The book) ‘Qurb Al Asnaad’ –

‘From Ali, from his brother^{-asws} (7th Imam^{-asws}) having said: ‘If someone drinks the wine, whip him. If he repeats, whip him. If he repeats drinking it for the third time, kill him’’.⁴²

⁴⁰ Ibid, h.8.

⁴¹ الكافي ج : 7 ص : 217

⁴² Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 87 H 1

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 بِالسَّوِطِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع سُبْحَانَ اللَّهِ فِي مِثْلِ هَذَا الْوَقْتِ يُضْرَبُ فَلْتُ لَهُ وَ لِلضَّرْبِ حَدٌّ قَالَ نَعَمْ إِذَا كَانَ فِي الْبَرْدِ ضَرْبٌ فِي حَرِّ النَّهَارِ وَإِذَا كَانَ فِي الْحَرِّ ضَرْبٌ فِي بَرْدِ النَّهَارِ

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

'I once walking with Abu Abd Allah^{-asws} in al-Madinah on a cold day where a man was being whipped. Abu Abd Allah^{-asws} said, 'Allah^{-azwj} is free of all defects, in this kind of time do they whip him?' I then asked, 'Is there a limit (of time) for it?' The Imam^{-asws} said, 'Yes, if it is in cold time whipping must be done in the heat of the day and if it is in hot days whipping must be done in the cool time of the day.'⁴³

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

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

'One of the two Imams^{-asws}, (Abu Ja'far^{-asws} or Abu Abd Allah^{-asws}) has said, 'If one drinks wine you must whip him, if he does it again whip him again; and if he does it again then put him to death.'⁴⁴

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ صَفْوَانَ عَنْ يُونُسَ عَنْ أَبِي الْحُسَيْنِ الْمَاضِي ع قَالَ أَصْحَابُ الْكِبَاوَرِ كُلِّهَا إِذَا أُقِيمَ عَلَيْهِمُ الْحُدُودُ مَرَّتَيْنِ قُتِلُوا فِي الثَّلَاثَةِ

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

'Abu Al-Hassan, before this Abu Al-Hassan^{-asws} has said, 'People who commit major sins twice are put to death at the third time.'⁴⁵

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 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 وحرّم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك له

⁴³ Al-Kafi, vol.7,h.1. بَابُ الْأَوْقَاتِ الَّتِي يُحَدُّ فِيهَا مَنْ وَجِبَ عَلَيْهِ الْحَدُّ

⁴⁴ h.5, الكافي ج : 7 ص : 219

⁴⁵ Ibid, h.6.

وحرّم الله مكة وحرّم رسول الله صلى الله عليه وآله المدينة فاجاز الله كله له وفرض الله الفريضة من الصلب فاطعم رسول الله صلى الله عليه وآله والجد 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 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'**.⁴⁶

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

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

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'**.⁴⁷

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

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions, from Abu Ja'far^{-asws} having said that: 'Allah^{-azwj} Blessed and High Enlightened Muhammad^{-saww}. When he^{-saww} achieved the morals, Placed to him^{-saww} (the Religion). The Blessed and High Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. He^{-azwj} Said **[4:80] Whoever obeys the Rasool, he indeed obeys Allah**. Allah^{-azwj} Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet^{-saww}) and that the Rasool Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted that for him^{-saww}, and Allah^{-azwj} Send down in His^{-azwj} Book the Prohibition of the alcohol especially. The Rasool Allah^{-saww} prohibited the intoxicants. Allah^{-azwj} Permitted that for him^{-saww} in many of the things. The prohibition of the Rasool Allah^{-saww} is of the same status as of the Prohibition of Allah^{-azwj}'.⁴⁸

حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن ابراهيم بن عبد الحميد عن ابي بصير قال سئلت ابا عبد الله عليه السلام عن قوله ان الله فوض الامر إلى محمد صلى الله عليه وآله فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فاتتهوا 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 فاتتهوا فحرم الله الخمر بعينها وحرم رسول الله صلى الله عليه وآله المسكر من كل شراب وفرض الله فريض الصلب واعطى رسول الله صلى الله عليه وآله الجد فاجاز الله له ذلك واشياء ذكرها من هذا الباب.

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

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

⁴⁷ Ibid, h.13

⁴⁸ Ibid, h.16.

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'.⁴⁹

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 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'.⁵⁰

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

تيمم 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'.⁵¹

⁴⁹ Ibid, h.19.

⁵⁰ تفسير العياشي 1: 291 / 15.

⁵¹ Bihar Al Anwaar – V 45 Ch 39 P 177 H 24

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 لعنه الله فوضع ونصب عليه مائدة فأقبل هو وأصحابه يأكلون ويشربون الفقاع، فلما فرغوا أمر بالرأس فوضع في طست تحت سريره، وبسط عليه رقعة الشطرنج وجلس يزيد لعنه الله يلعب بالشطرنج ويذكر الحسين وأباه وجده صلوات الله عليهم، ويستهزئ بذكرهم

Ibn Abdous, from Ibn Quteyba, from Al Fazal who said,

'I heard Al-Reza^{-asws} saying: 'When they carried the head of Al-Husayn^{-asws} to Syria, Yazeed^{-la} may Allah^{-azwj} Curse him^{-la}, ordered, so they laid a feast for himself^{-la}. So him^{-la} and his^{-la} companions came over and were eating and drinking *Al-Faqa'a* (intoxicant/wine). So when they were free, he^{-la} ordered for the head, so it was placed in a tray under his recliner, and they extended the chessboard towards him^{-la}. And Yazeed^{-la} sat down and played the chess, whispering and mentioning Al-Husayn^{-asws}, and his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-saww}, and they were mocking with their^{-asws} mention.

فمتى قمر صاحبه تناول الفقاع فشربه ثلاث مرات ثم صب فضله مما يلي الطست من الارض فمن كان من شيعتنا فليتنوع عن شرب الفقاع واللعب بالشطرنج، ومن نظر إلى الفقاع أو إلى الشطرنج فليذكر الحسين عليه السلام، وليلعن يزيد وآل زياد يحو الله عز وجل بذلك ذنوبه، ولو كانت كعدد النجوم

So, when his^{-la} companions took '*Al-Faqa'a*', and they drank it three times, and they poured its remains from what had fallen upon the ground, onto the tray. So the one who was from our^{-asws} Shias, so he should keep away from drinking *Al-Faqa'a* (alcohol) and the playing of the chess. And the one who (even) looks at '*Al-Faqa'a*' or towards the Chess, so he should remember Al-Husayn^{-asws}, and curse Yazeed^{-la} and the progeny of Ziyad^{-la}, and Allah^{-saww} would Delete his sins due to that, even though they may be (as many as) the number of the stars'.⁵²

When one dies within 40 days of drinking wine!

وَسَأَلْتُهُ عَنْ شَارِبِ الْخَمْرِ مَا حَالُهُ إِذَا سَكِرَ مِنْهَا قَالَ مَنْ شَرِبَ الْخَمْرَ فَمَاتَ بَعْدَهُ بِأَرْبَعِينَ يَوْمًا لَقِيَ اللَّهَ كَعَابِدٍ وَثَنٍ

And I asked him^{-asws} about a drinker of the wine, what is his state when he is intoxicated from it? He^{-asws} said: 'One who drinks the wine and he dies after it within forty days, would meet Allah^{-azwj} like a worshipper of idols'.⁵³ (An extract from a long Hadith)

⁵² Bihar Al Anwaar – V 45 Ch 39 P 177 H 23

⁵³ Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1 271، ص: ج10، (بيروت، ط - بيروت)، ج10، ص: 271

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

عم، إعلام الوری قب، المناقب لابن شهر آشوب الشَّقرانی مؤلی رسول الله ص خرج العطاء أيام أبي جعفر و ما لي شفيح فبقيت على الباب متخيراً و إذا أنا بجعفر الصادق ع فممت إليه فقلت له جعلني الله فداك أنا مؤلاك الشَّقرانی

(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 دَكَرْتُ لَهُ حَاجَتِي فَتَزَلَّ وَ دَخَلَ وَ خَرَجَ وَ أَعْطَانِي مِنْ كُومِهِ فَصَبَّهُ فِي كُومِي ثُمَّ قَالَ يَا شَقْرَانِي إِنَّ الْحُسْنَ 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'.

وَعَطَّهُ عَلَى جَهَةِ التَّغْرِيبِ لِأَنَّهُ كَانَ يَشْرَبُ.

He^{-asws} preached to him upon an aspect of insinuation because he used to drink (intoxicants)".⁵⁴

In another Hadith,

رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ نُعَيْمِ الشَّاذَانِيِّ بِحَطِّهِ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ الْمَدَائِنِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِي نَجْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي قَرَابَةً يُحِبُّكُمْ إِلَّا أَنَّهُ يَشْرَبُ هَذَا النَّبِيذَ

(The book) 'Rijaal' of Al Kashi – 'I found in the book of Muhammad Bin Nueym Al Shazani, in his handwriting, 'It is narrated to my by Ja'far Bin Muhammad Al Madainy, from Musa Bin Al Qasim Al Bajali, from Hanan Bin Sadeyr, from Abu Najran who said,

'I said to Abu Abdullah^{-asws}, 'There is a relative of mine who loves you (Imams^{-asws}) except that he drinks this Al-Nabeez'.

قَالَ حَنَّانٌ وَ أَبُو نَجْرَانَ هُوَ الَّذِي كَانَ يَشْرَبُ النَّبِيذَ غَيْرَ أَنَّهُ كَتَى عَنْ نَفْسِهِ

Hanan and Abu Najran said, 'He is the one who was drinking Al-Nabeez, apart from that he would disguise himself'.

⁵⁴ Bihar Al Anwaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 50

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ كَانَ يُسْكِرُ

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Would he get intoxicated?'

فَقَالَ قُلْتُ إِي وَ اللَّهِ جُعِلْتُ فِدَاكَ إِنَّهُ لَيْسَ سَكِرٌ

He (the narrator) said, 'I said, 'Yes, by Allah^{-azwj}! May I be sacrificed for you^{-asws}, he would get intoxicated!'

فَقَالَ فَيَنْتِزِعُكَ الصَّلَاةَ

He^{-asws} said: 'Does he neglect the Salat?'

قَالَ رُبَّمَا قَالَ لِلْجَارِيَةِ صَلَّىتُ الْبَارِحَةَ فَرُبَّمَا قَالَتْ نَعَمْ قَدْ صَلَّىتُ ثَلَاثَ مَرَّاتٍ وَ رُبَّمَا قَالَ لِلْجَارِيَةِ صَلَّىتُ الْبَارِحَةَ الْعَتَمَةَ فَتَقُولُ لَا وَ اللَّهِ مَا صَلَّىتُ وَ لَقَدْ أُبْعِظْتُنَاكَ وَ جَهَدْنَا بِكَ

He said, 'Sometimes he would say to the slave girl, 'Did I pray Salat yesterday?' Sometimes she would say, 'Yes, you had prayed Salat three times'. And sometimes he would say to the slave girl, 'Did I pray salat yesterday evening?' She would say, 'No, by Allah^{-azwj}! You did not pray, and we had awakened you and we had struggled with you'.

فَأَمْسَكَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ عَلَى جَبْهَتِهِ طَوِيلًا ثُمَّ خَشَى يَدَهُ ثُمَّ قَالَ قُلْ لَهُ يَبْرُكُهُ فَإِنْ زَلَّتْ بِهِ قَدَمٌ فَإِنَّ لَهُ قَدَمًا تَابِتًا بِمَوَدَّتِنَا أَهْلَ الْبَيْتِ.

Abu Abdullah^{-asws} withheld his^{-asws} hand upon his^{-asws} forehead for a long time, then he^{-asws} moved his^{-asws} hand away, then said: 'Tell him to leave it, for if a foot were to slip with him, a foot will affirm for him, due to our^{-asws} affection, People^{-asws} of the Household'.⁵⁵

If one leaves wine for someone, Even then Allah^{-azwj} Accepts from him:

بِحَالِ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْقَرْنَبِيِّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ زَكَرِيَّا عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ زُرَيْقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَرَكَ الْخَمْرَ لِلنَّاسِ لَا لِلَّهِ صِيَانَةً لِنَفْسِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(The book) Majaalis' of the sheykh – from Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Ibn Fazal, from Ali Bin Uqba, from Zureyq,

⁵⁵ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 88 H 19

'From Abu Abdullah^{-asws} having said: 'One who neglect the wine for the people, nor for Allah^{-azwj}, as a favour for himself, Allah^{-azwj} will (still) enter him into the Paradise''.⁵⁶

⁵⁶ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 67