

علل الشرائع

REASONS FOR THE LAWS

الشيخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابويه القمي ره المتوفى سنة 381 هـ

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

الجزء الثاني

VOLUME TWO – PART EIGHT

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People^{asws} of the Household.

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليمًا.

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.

(باب 323 - العلة التي من أجلها لا يقطع المعترف بالسرقة) (تحت الضرب إذا لم يأت بالسرقة)

Chapter 323 – The reason due to which hands would not be cut off of the one who acknowledges the theft under the beating if the stolen goods are not found on him

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار رحمه الله عن العباس بن معروف عن علي بن مهزيار عن الحسن بن سعيد عن النضر ابن سويد ومحمد بن خالد عن ابن أبي عمير جميعا عن هشام بن سالم عن سليمان بن خالد قال: سألت أبا عبد الله عليه السلام عن رجل سرق سرقة، فكافر عنها فضرب فجاء بها بعينها، هل يجب عليه القطع؟ قال: نعم، ولكن لو اعترف ولم يجئ بالسرقة لم تقطع يده لأنه اعترف على العذاب.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahiyar, from Al Hassan Bin Saeed, from Al Nazar Bin Suweyd and Muhammad Bin Khalid, both together from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about a man who stole something but he denied it. So he was beaten, so he came up with exactly it (the stolen goods). Is the cutting (of the hands) Obligatory upon him?' He^{asws} said: 'Yes. Had he not come with the stolen goods his hands would not be cut-off because he acknowledged (the theft) upon the punishment'.¹

(باب 324 - العلة التي من أجلها لا يقطع الاجير والضيف إذا سرقا)

Chapter 324 – The reason due to which (the hands) of the employee and the guest would not be cut-off if they steal

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن ابن أبي عمير عن بعض اصحابنا عن أبي عبد الله عليه السلام قال: لا يقطع الاجير والضيف إذا سرق لانهما مؤتمنان.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not cut (the hands) of the employee and the guest if they steal because they are both fiduciaries' (a person bound to act for another's benefit, as a trustee in relation to his beneficiary).²

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن أحمد ابن محمد بن عيسى عن سماعة قال: سألته عن رجل استأجر أجيرا فاخذ الاجير متاعه، فقال: هو مؤتمن، ثم قال: الاجير والضيف أمينان ليس يقع عليهما حد السرقة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad Bin Isa, from Sama'at who said,

¹ ILLAL AL SHARAIE – V 2 Ch 323 H 1

² ILLAL AL SHARAIE – V 2 Ch 324 H 1

'I asked him^{asws} about a man who employed someone on a wage, and the employee took (stole) his belongings'. So he^{asws} said: 'He was a trustee'. Then he^{asws} said : 'The employee and the guest are both caretakers, the Limit of the theft does not fall upon the two of them'.³

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي عن الحسن بن محبوب عن علي رباب عن محمد بن قيس عن أبي جعفر عليه السلام قال: الضيف إذا سرق لم يقطع وان اضاف الضيف ضعيفا فسرق قطع ضيف الضيف.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Mahboub, from Ali Ra'ib, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The guest, if he were to steal, (his hands) would not be cut-off, and if a guest of the guest is a guest, so (the hands of) the guest of the guest would be cut'.⁴

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله عليه السلام قال: في رجل استأجر اجيرا فاقعده على متاعه فسرقه، قال: هو مؤتمن،

My father said, 'Sa'ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hamaad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who employed someone on a wage, and made him sit upon his belonging, so he stole it. He^{asws} said: 'He was a caretaker'.

وقال في رجل أتى رجلا فقال: ارسلني فلان اليك لترسل إليه بكذا وكذا فاعطاه وصدقته، قال: فلقى صاحبه فقال له: أن رسولك اتاني فبعثت معه بكذا وكذا فقال: ما ارسلته اليك وما اتاني بشئ وزعم الرسول انه قد ارسله، وقد دفعه إليه، قال ان وجد عليه بيينة انه لم يرسله قطعت يده ومعنى ذلك أن يكون الرسول قد اقر مرة انه لم يرسله وان لم يجد بيينة فيمينه بالله ما ارسلت ويستوفي الاخر من الرسول المال،

And he^{asws} said regarding a man, to whom a man came over and said, 'So and so has sent me to you to send such and such to him. So he gives it to him and (accepts him as) truthful. So he meets his companion and says to him, 'Your messenger came to me, so I sent such and such with him (to you)'. So he said, 'I did not send him to you, and he did not come to me with anything, and the messenger claimed (for himself) that he had been sent, and it was handed over to him'.

The Imam^{asws} said: 'If a proof is found against him that he did not send him, his (messenger's) (hand) would be cut off, and meaning of that is that the messenger happens to accept once that he was not sent by him. And if a proof cannot be found, so he swears an oath by Allah^{azwj} that he did not send him, and the other one, messenger, has to pay back the wealth'.

قلت رأيت ان زعم انه انما حمله على ذلك الحاجة، قال يقطع لانه سرق مال الرجل.

³ ILLAL AL SHARAIE – V 2 Ch 324 H 2

⁴ ILLAL AL SHARAIE – V 2 Ch 324 H 3

I said, 'What is your^{asws} view that if he were to claim that he was driven upon that due to the need?' He^{asws} said: '(His hands) would be cut off, because he stole the wealth of the man'.⁵

(باب 325 - العلة التي من أجلها صار لا يزداد السارق على قطع اليد والرجل)

Chapter 325 – The reason due to which it came to be that the cutting of the thief would not exceed the (one) hand and the (one) leg

حدثنا محمد بن الحسن رحمه الله قال: حدثنا الحسين بن الحسن بن ابان عن الحسين بن سعيد عن النضر بن سويد عن عاصم بن حميد عن محمد بن قيس عن أبي جعفر عليه السلام قال: قضي أمير المؤمنين عليه السلام: في السارق إذا سرق قطعت يمينه وإذا سرق مرة أخرى قطعت رجله اليسرى، ثم إذا سرق مرة أخرى سجنه وتركته رجله اليمنى يمشى عليها إلى الغائط ويده اليسرى ياكل بها ويستنجى بها

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} judged with regards to the thief: 'When he steals, cut off his right hand, and if he were to steal once again, cut off his left leg; then if he were to steal again, imprison him; and his right leg so he can walk upon it to the toilet, and with his left hand he can eat and clean himself with it'.

وقال اني استحي من الله تعالى ان اتركه لا ينتفع بشئ ولكن اسجنه حتى يموت في السجن

And he^{asws} said: 'I^{asws} am embarrassed from Allah^{azwj} the High I^{asws} would leave him and not cut off anything (else), but have him imprisoned until he dies in the prison'.

وقال ما قطع محمد صلى الله عليه وإله من سارق بعد قطع يده ورجله.

And he^{asws} said: 'Muhammad^{saww} did not cut off from a thief after cutting of his (one) hand and his (one) leg'.⁶

وبهذا الاسناد عن الحسين بن سعيد عن فضالة بن أيوب عن أبان بن عثمان عن زرارة عن أبي جعفر عليه السلام قال كان أمير المؤمنين عليه لا يزيد على قطع اليد والرجل ويقول اني لا استحي من ربي ان ادعه ليس ما يستنجى به أو يتطهر به،

And by this chain, from Al Husayn Bin saeed, from Fazalat, from Aban Bin Usman, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} did not exceed upon the cutting off the hand and the leg, and he^{asws} was saying: 'I^{asws} am embarrassed from my^{asws} Lord^{azwj} that I^{asws} should leave him without what he can wash himself with or purify himself with'.

قال: وسألته ان هو سرق بعد قطع اليد والرجل قال: استودعه السجن واغني عن الناس شره.

⁵ ILLAL AL SHARAIE – V 2 Ch 324 H 4

⁶ ILLAL AL SHARAIE – V 2 Ch 325 H 4

He^{asws} said: 'And he^{asws} was asked, 'If he were to steal after having the hand and the leg cut off?' He^{asws} said: 'I^{asws} will leave him in the prison, and the people would be free from his evil'.⁷

وبهذا الاسناد عن الحسين بن سعيد عن النضر بن سويد عن القاسم ابن سليمان عن عبيد بن زرارة قال: سألت أبا عبد الله عليه السلام هل كان علي عليه السلام يحبس أحدا من أهل الحدود، فقال: لا، إلا السارق فإنه كان يحبسه في الثالثة بعد ما يقطع يده ورجله.

And by the chain, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Ibn Suleyman, from Ubeyd Bin Zarara who said,

'I asked Abu Abdullah^{asws}, 'Did Ali^{asws} withhold (imprison) anyone from the people deserving of the Limit (of punishment)?' So he^{asws} said: 'No, except for the thief, for he^{asws} imprisoned him with regards to the third (offence) after having cut off his hand and his leg'.⁸

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسن بن سعيد عن عثمان بن عيسى عن سماعة قال: سألته عن السارق وقد قطعت يده، فقال: تقطع رجله بعد يده فإن عاد حبس في السجن، واتفق عليه من بيت مال المسلمين.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the thief, and his hand had been cut off. So he^{asws} said: 'You cut off his leg after his hand. So if he were to repeat it, withhold him in the prison, and spend upon him from the Public treasury of the Muslims'.⁹

وبهذا الاسناد عن الحسين بن سعيد عن صفوان بن يحيى عن اسحاق بن عمار عن أبي ابراهيم عليه السلام قال: تقطع يد السارق ويترك ابهامه وصدر راحته، وتقطع رجله ويترك له عقبه يمشى عليها.

And by the chain, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Is'haq Bin Amaar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said; 'The hand of the thief is cut-off, and his thumb and his palm would be left, and his leg would be cut and his heel would be left for him to walk upon it'.¹⁰

حدثنا محمد بن موسى بن المتوكل قال حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن ابن سنان عن أبي عبد الله عليه السلام في رجل اشد اليد اليمنى أو اشل الشمال سرق، قال: تقطع يده اليمنى على كل حال.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding a man whose right hand or his left hand is crippled, stole. He^{asws} said: 'His right hand would be cut off upon every situation'.¹¹

⁷ ILLAL AL SHARAIE – V 2 Ch 325 H 2

⁸ ILLAL AL SHARAIE – V 2 Ch 325 H 3

⁹ ILLAL AL SHARAIE – V 2 Ch 325 H 4

¹⁰ ILLAL AL SHARAIE – V 2 Ch 325 H 5

وبهذا الاسناد عن الحسن بن محبوب عن العلا عن محمد بن مسلم وعلي ابن رئاب عن زرارة جميعا عن أبي جعفر عليه السلام في رجل أشل اليد اليمنى، سرق، قال: تقطع يمينه شلاء كانت أو صحيحة فان عاد فسرق قطعت رجله اليسرى فان عاد خلد في السجن وأجرى عليه طعامه من بيت مال المسلمين، يكف عن الناس شره.

And by the chain, from Al Hassan Bin Mahboun, from Al A'la, from Muhammad Bin Muslim and Ali Ibn Ra'ib, from Zarara both together,

(It has been narrated) from Abu Ja'far^{asws}, regarding a man with a crippled right hand, steals. He^{asws} said: 'Cut his right hand, be it crippled or correct. So if he were to repeat and steals, cut off his left leg. So if he were to repeat, forever in the prison, and spend upon him, his food, from the Public Treasury of the Muslims, desisting (protecting) the people from his evil'.¹²

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن علي بن مهزيار عن الحسن بن سعيد عن عثمان بن عيسى عن سماعة قال: قال أبو عبد الله (ع) أتى أمير المؤمنين عليه السلام برجال قد سرقوا فقطع ايديهم ثم قال: ان الذي من اجسادهم قد يصل إلى النار، فان تتوبوا تجروها، وإن لا تتوبوا تجرکم.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{asws} came to Amir Al-Momineen^{asws} with men who had stolen. So he^{asws} cut off their hands, then said: 'Those (parts) of their bodies have arrived to the Fire. So if you were to repent, I^{asws} shall pluck these back, and if you were not to repent, you would be plucked (into the Fire as well)'.¹³

(باب 326 - علل نواذر الحدود)

Chapter 326 – Miscellaneous reasons for the Limits

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن فضالة عن موسى بن بكير عن علي بن سعيد قال: سألت أبا عبد الله عليه السلام عن رجل اكرتري حمارا، ثم اقبل به إلى اصحاب الثياب فابتاع منهم ثوبا أو ثوبين، وترك الحمار: قال: يرد الحمار إلى صاحبه ويتبع الذي ذهب بالثوبين وليس عليه قطع انما هي خيانة.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Musa Bin Bakeyr, from Ali Bin Saeed who said,

'I asked Abu Abdullah^{asws} about a man who hired a donkey, then he went with it to the cloth merchants in order to buy a cloth or two clothes from them, and left the donkey (with them in exchange). He^{asws} said: 'The donkey has to be returned to its owner and the one who bought the two clothes would be followed, and the cutting of the hands would not be applicable upon him. But rather, it is a betrayal (of trust)'.¹⁴

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن مهزيار عن أخيه علي عن الحسين بن سعيد عن صفوان بن يحيى عن اسحاق بن عمار عن أبي بصير قال: سمعته يقول من افتري على مملوك عزر لحرمة الاسلام.

¹¹ ILLAL AL SHARAIE – V 2 Ch 325 H 6

¹² ILLAL AL SHARAIE – V 2 Ch 325 H 7

¹³ ILLAL AL SHARAIE – V 2 Ch 325 H 8

¹⁴ ILLAL AL SHARAIE – V 2 Ch 326 H 1

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother Ali, from Al Husayn Bin sa'ad, from Safwan Bin Yahya, from Is'haq Bin Amaar, from Abu Baseer who said,

'I heard him^{asws} (6th Imam^{asws}) saying: 'The one who fabricates upon a slave would be reprimanded for the sanctity of Al-Islam'.¹⁵

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن اسحاق بن حريز عن سدير عن أبي جعفر عليه السلام في رجل يأتي البهيمة، قال: يجلد دون الحد ويغرم قيمة البهيمة لصاحبه لانه أفسدها عليه وتذبح وتحرق وتدفن ان كانت مما يؤكل لحمه وان كانت مما يركب ظهره اغرم قيمتها وجلد دون الحد واخرجها من البلد الذي فعل ذلك بها حيث لا تعرف فيبيعها فيها كي لا يعير بها.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is'haq Bin Hareyz, from Sudeyr,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who came (copulated with) the animal. He^{asws} said: 'He would be lashed less than the Limit (of adultery), and would be fined the value of the animal for its owner because he corrupted it against him, and it would be slaughtered, and incinerated, and buried, if it was from what its flesh is eaten from; and if it was from what is ridden on upon its back, he would be fined its value, and be lashed less than the Limit (of adultery), and it (the animal) would be sent out from the city in which that deed was done with it, to where no one recognises it, so it would be sold in it, so that no one would reproach it'.¹⁶

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار قال: حدثنا العباس بن معروف عن علي بن مهزيار عن محمد بن يحيى عن حماد بن عثمان، قال: قلت لأبي عبد الله عليه السلام التعزير؟ فقال: دون الحد، قال: قلت دون ثمانين؟ قال: فقال لا ولكنه دون الاربعين فانها حد المملوك، قال: قلت وكم ذلك، قال: قدر ما يراه الوالي من ذنب الرجل وقوة بدنه.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hamaad Bin Usmaan who said,

'I said to Abu Abdullah^{asws}, '(What is) the discretionary Punishment?' So he^{asws} said: 'Less than the Limit'. I said, 'Less than eighty (lashes)?' So he^{asws} said: 'no, but it is less than forty (lashes), for it is a Limit of the slaves'. I said, 'And how much is that?' He^{asws} said: 'In accordance with what the ruler sees is, from the sin of the man and strength of his body'.¹⁷

وبهذا الاسناد عن محمد بن مسلم قال: سألته عن الشارب، فقال ايما رجل كانت منه زلة فاني معزره، وأما الذي يدمن فاني كنت منهكة عقوبة لانه يستحل الحرمات كلها ولو ترك الناس في ذلك لفسدوا.

And by this chain, from Muhammad Bin Muslim who said,

'I asked him^{asws} (6th Imam^{asws}) about the drunkard, so he^{asws} said: 'Whichever man from it was in error, so I^{asws} apply the discretionary Punishment; and as for the one

¹⁵ ILLAL AL SHARAIE – V 2 Ch 326 H 2

¹⁶ ILLAL AL SHARAIE – V 2 Ch 326 H 3

¹⁷ ILLAL AL SHARAIE – V 2 Ch 326 H 4

who is habitual, so I^{asws} fully punish, because he has permitted the Prohibitions, all of it, and if the people were to be left in that, they would be corrupted'.¹⁸

حدثنا محمد بن موسى بن المتوكل عن اسحاق بن عمار قال: سألت أبا عبد الله عليه السلام عن رجل شرب حسوة خمرة، قال يجلد ثمانين جلدة، قليلها وكثيرها حرام.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about a man who drank a sip of wine. He^{asws} said: 'He would be whipped eighty (lashes). A little of it, and a lot of it, is Forbidden'.¹⁹

وعن أبي عبد الله عليه السلام قال: اتى عمر بن الخطاب بقدامة بن مضعون قد شرب الخمر، فقامت عليه البيعة فسأل عليا عليه السلام فأمره أن يجلد ثمانين جلدة، فقال قدامة: يا أمير المؤمنين ليس على جلد أنا من أهل هذه الآية (ليس على الذين آمنوا و عملوا الصالحات جناح فيما طعموا) فقرأ الآية حتى اتمها، فقال له علي عليه السلام فانت لست من أهل فيما طعم أهلها وهو لهم حلال،

And from Abu Abdullah^{asws} having said: 'They came to Umar Bin Al-Khattab with Qadama Bin Maz'oun who had drunk the wine. So the proof was established against him. So he asked Ali^{asws}, and he^{asws} ordered that he should be whipped eighty lashes. So Qadama said, 'O Amir Al-Momineen^{asws}, there is no whipping upon me, for I am from the ones of this Verse [5:93] **On those who believe and do righteous deeds there is no blame for what they eat.** So he recited the Verse until he completed it. So Ali^{asws} said to him: 'But you are not from the one with regards to what is eaten, and it is (referring to) the Permissible food'.

قال: وقال علي عليه السلام: ان الشارب إذا شرب لم يدر ما يأكل ولا ما يصنع فاجلده ثمانين جلدة.

He^{asws} said: 'And Ali^{asws} said: 'The drunkard, when he drinks, does not know what he is eating, nor what he is doing'.²⁰

حدثنا محمد بن الحسن عن زرارة، قال: سمعت أبا جعفر عليه السلام وسمعتهم يقولون ان عليا عليه السلام قال: إذا شرب الرجل الخمر فسكر هذي، فإذا هذي أفترى، فإذا فعل ذلك فاجلده حد المفترى ثمانين.

Muhammad Bin Al Hassan narrated to us, from Zarara who said,

'I heard Abu Ja'far^{asws} and heard them (people) saying that, Ali^{asws} said: 'When the man drinks the wine, he gets intoxicated (and) babbles. So when he babbles, he fabricates. So when he does that, so whip him with the Limit of the fabricator, eighty lashes'.

قال أبو جعفر عليه السلام إذا سكر من النبيذ المسكر والخمر جلد ثمانين.

Abu Ja'far^{asws} said: 'When one is intoxicated from Al-Nabeez the intoxicant, and the wine, whip him eighty lashes'.²¹

¹⁸ ILLAL AL SHARAIE – V 2 Ch 326 H 5

¹⁹ ILLAL AL SHARAIE – V 2 Ch 326 H 6

²⁰ ILLAL AL SHARAIE – V 2 Ch 326 H 7

²¹ ILLAL AL SHARAIE – V 2 Ch 326 H 8

وبهذا الاسناد عن أحدهما عليه السلام قال: كان علي عليه السلام يضرب في الخمر والنبيذ ثمانين جلدة، الحر والعبد واليهودي والنصراني، فقال: ليس لهم أن يظهروا شربه يكون ذلك في بيوتهم،

And by this chain,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Ali^{asws} used to whip with regards to the wine and Al-Nabeez, eighty lashes, the free one and the slave, and the Jew and the Christian. So he^{asws} said : 'It is not for them that they should openly drink it. That happens in their houses'.

قال: سمعته يقول من شرب الخمر فاجلدوه فان عاد فاجلدوه، فان عاد فاقتلوه في الثالثة.

He (the narrator) said, 'I heard him^{asws} saying: 'The one who drinks the wine, so whip him. So if he were to repeat it, so whip him. So if he were to repeat, so kill him with regards to the third (offence)'.²²

حدثنا محمد بن موسى بن المتوكل عن عبد الله بن جعفر الحميري عن عنبسة بن مصعب قال: قلت لابي عبد الله عليه السلام كانت لي جارية فشربت فرأيت أحدها؟ قال: نعم ولكن ذلك في ستر بحال السلطان.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Anbasa Bin Mas'ab who said,

'I said to Abu Abdullah^{asws}, 'There used to be a slave girl for me, so she drank (intoxicant). So what is your^{asws} view, shall I apply the Limit upon her?' He^{asws} said: 'Yes, but that is in veil, by the permission of the authority'.²³

وروي عن أبي جعفر عليه السلام في قذف محصنة حرة قال يجلد ثمانين لانه انما يجلد بحقها.

And it has been reported,

(It has been narrated) from Abu Ja'far^{asws} regarding slandering a free married woman. He^{asws} said: 'He would be whipped eighty lashes, because, rather he has whipped by her right'.²⁴

أبي رحمه الله عن علي بن ابراهيم عن أبيه عن ابن أبي عمير عن أبي الحسن الحذاء، قال: كنت عند أبي عبد الله (ع) فسألني رجل وقال: ما فعل غريمك؟ قلت: ذاك ابن الفاعلة فنظر إلى أبو عبد الله عليه السلام نظرا شديدا، قال قلت جعلت فداك انه مجوسي ينكح امه واخته، قال: أو ليس ذلك في دينهم نكاح

My father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Hassan Al Haza'a who said,

'I was in the presence of Abu Abdullah^{asws} when a man asked me and said, 'What did your debtor do?' I said, 'That son of the adulterer!' So Abu Abdullah^{asws} looked at me with a harsh look. I said, 'May I be sacrificed for you^{asws}! He is a Magian. He marries his mother and his sister'. He^{asws} said: 'Or is that not a marriage in their religion?'²⁵

²² ILLAL AL SHARAIE – V 2 Ch 326 H 9

²³ ILLAL AL SHARAIE – V 2 Ch 326 H 10

²⁴ ILLAL AL SHARAIE – V 2 Ch 326 H 11

²⁵ ILLAL AL SHARAIE – V 2 Ch 326 H 12

أبي رحمه الله عن سعد بن عبد الله رفعه عن أبي عبد الله عليه السلام قال: الشيخ والشيخة إذا زنيا فارجموهما البتة لانهما قد قضيا شهوتهما. وعلى المحصن والمحصنة الرجم.

My father, from Sa'ad Bin Abdullah, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The old man and the old woman, when they commit adultery, so stone them anyway, because both of them have fulfilled their desires. And upon the married woman, and the married man, is the stoning'.²⁶

حدثنا محمد بن الحسن بن الحسن بن أبان عن اسماعيل بن خالد قال: قلت لابي عبد الله عليه السلام: في القرآن الرجم؟ قال: نعم، قال الشيخ: والشيخ إذا زنيا فارجموهما البتة فانهما قد قضيا الشهوة.

Muhammad Bin Al Hassan narrated to us, from Al Hassan Bin Al Hassan Bin Abaan, from Ismail Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'Is the stoning, (found) in the Quran?' He^{asws} said: 'Yes'. He^{asws} said, 'The old man (and the old woman), when they commit adultery, so stone both of them anyway, for these two have fulfilled their desires'.²⁷

وبهذا الاسناد عن الحسن بن كثير عن أبيه قال: خرج أمير المؤمنين عليه السلام بشراحة الهمدانية، فكاد الناس يقتل بعضها بعضا من الزحام، فلما رأى ذلك أمر بردها حتى إذا خفت الزحمة أخرجت وأغلق الباب،

And by this chain, from Al Hassan Bin Kaseer, from his father who said,

'Amir Al-Momineen^{asws} went out with Sharahat Al-Hamdaniya, so the people sat fighting with each other due to the crowd. So when Amir Al-Momineen^{asws} saw that, he^{asws} ordered for her to be returned. When the crowd eased, brought her out and locked the door.

قال: فرموا حتى ماتت، قال: ثم أمر بالباب ففتح، قال: فجعل من يدخل يلعنها، قال: فلما رأى ذلك نادى مناديه ايها الناس ارفعوا السنتكم عنها فانه لا يقام حد إلا كان كفارة ذلك الذنب كما يجزي الدين بالدين قال: فو الله ما تحرك شفة لها.

He (the narrator) said, 'So he^{asws} had her stoned until she died. Then he^{asws} ordered for the door to be opened. So everyone who entered, cursed her. So when he^{asws} saw that, he^{asws} made his^{asws} caller to call out: 'O you people! Raise your tongues from her, for a Limit is not established except that it is an expiation for that sins, just as the debt is recompenses by (settling of) the debt'. So, by Allah^{azwj}, no lip moved for her'.²⁸

وروي عن أبي جعفر عليه السلام يقول: قضى علي (ع) في رجل تزوج امرأة رجل انه ترجم المرأة ويضرب الرجل الحد، وقال: لو علمت انك علمت به لفضخت رأسك بالحجارة.

And is has been reported,

(It has been narrated) from Abu Ja'far^{asws} saying: 'Ali^{asws} judged with regards to a man who married a wife of a man, that the woman be stoned and the man be

²⁶ ILLAL AL SHARAIE – V 2 Ch 326 H 13

²⁷ ILLAL AL SHARAIE – V 2 Ch 326 H 14

²⁸ ILLAL AL SHARAIE – V 2 Ch 326 H 15

whipped by the Limit, and he^{asws} said: 'Had I^{asws} known that you knew of it (that she was married), I^{asws} would have pumped your head with the stones'.²⁹

وبهذا الاسناد عن أبي جعفر عليه السلام قال: قال أمير المؤمنين (ع) لا يرمج رجل ولا امرأة حتى يشهد عليهما اربعة شهود على الايلاج والاخراج، قال: قال لا أحب ان أكون أول الشهود الاربعة اخشى أن ينكل بعضهم فاجلد.

And by this chain,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'neither a man nor a woman would be stone until four witnesses testify upon them both the penetration and the ejection'. He^{asws} said: 'I^{asws} would not like to be the first of the four witnesses, for fear that some of them would turn (and deny it), so I^{asws} would be whipped'.³⁰

(باب 327 - العلة التي من أجلها لا يكون بين أهل الذمة معاقلة)

Chapter 327 – The reason due to which there does not happen to be a stronghold with the people under responsibility (Ahl Al-Zimma)

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن أبي ولاد عن أبي عبد الله (ع) قال: ليس بين أهل الذمة معاقلة فيما يجنون من قتل أو جراح انما يؤخذ ذلك من أموالهم، فان لم يكن لهم أموال رجعت الجناية إلى إمام المسلمين لانهم يؤدون الجزية إليه كما يؤدي العبد لضريبة إلى سيده، قال: وهم ممالكك للامام فمن اسلم منهم فهو حر.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Walaad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no stronghold between the people under the responsibility (Ahl Al-Zimma) with regards to what they go crazy from killing or wounding. But rather, that would be taken from their wealth. So if there is no wealth for them, the crime would be referred to the Imam^{asws} of the Muslims, because they are paying the tax to him^{asws} just as the slave pays the monies to his master'. He^{asws} said: 'And they (the Ahl Al-Zimma) are the slaves of the Imam^{asws}. So, whoever from them professes to Islam, so he is free'.³¹

(باب 328 - العلة التي من أجلها جعل البينة على المدعى) (واليمين على المدعى عليه في الاموال وجعل في الدماء البينة على المدعى عليه وعليه القسامة)

Chapter 328 – The reason due to which the (burden of the) proof is upon the claimant, and the swearing (oath) is upon the defendant with regards to the wealth, whereas with regards to the blood, the (burden of the) proof is upon the defendant, and upon him is the compurgation (sworn endorsements)

أبي رحمه الله قال: حدثنا سعد بن عبد الله: حدثنا محمد بن الحسين عن ابن أبي عمير عن ابن اذينة عن بريدة عن أبي عبد الله عليه السلام قال: سألته عن القسامة فقال: الحقوق كلها البينة على المدعي واليمين على المدعى عليه إلا في الدماء

²⁹ ILLAL AL SHARAIE – V 2 Ch 326 H 16

³⁰ ILLAL AL SHARAIE – V 2 Ch 326 H 17

³¹ ILLAL AL SHARAIE – V 2 Ch 327 H 1

خاصة فان رسول الله صلى الله عليه وآله بينما هو بخيبر إذا فقدت الانصار رجلا منهم فوجدوه قتيلا، فقالت الانصار فلان اليهودي قتل صاحبنا، فقال رسول الله صلى الله عليه وآله للطالبين: اقيموا رجلين عدلين من غيركم اقدمه برمته، فان لم تجدوا شاهدين فاقيموا قسامة خمسين رجلاه اقدمه به برمته، فقالوا: يا رسول الله صلى الله عليه وآله ما عندنا شاهدان من غيرنا وانا لنكره ان نقسم على ما لم نره فوداه رسول الله صلى الله عليه وآله من عنده،

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Bureyda,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the compurgation (sworn endorsements). So he^{asws} said: 'The rights, all of them, the (burden of the) proof is upon the claimant, and the swearing is upon the defendant, except regarding the blood in particular, for Rasool-Allah^{saww}, whilst he^{saww} was a Khyber, the Helpers lost a man from among them, so they found him to have been killed. So the Helpers said, 'So and so, the Jew killed our companion'. So Rasool-Allah^{saww} said to the seekers (of revenge): 'Establish two just men from others who saw the whole of it. So if you do not find two witnesses, then fifty men should establish sworn endorsements for the whole of it'. So they said, 'O Rasool-Allah^{saww}! There are no two witnesses with us from others, and we do not like that we should swear upon what we have not seen'. So Rasool-Allah^{saww} paid the blood money from himself^{saww}.

ثم قال أبو عبد الله عليه السلام ان رسول الله صلى الله عليه وآله انما حقن دماء المسلمين بالقسامة لكي إذا رأى الفاجر الفاسق فرصة من عدوه حجزه مخافة القسامة ان يقتل به، فكف عن قتله وإلا حلف المدعي عليهم قسامة خمسين رجلا ما قتلنا ولا علمنا قاتلا ثم اغرموا الدية إذا وجدوا قتيلا بين أظهرهم إذا لم يقسم المدعون.

Then Abu Abdullah^{asws} said that: 'But rather, Rasool-Allah^{saww} saved the blood-letting of the Muslims by the sworn endorsements in order that if an immoral evil doer sees a chance from (killing) his enemy, would fear the sworn endorsements in case he himself is killed by it, would refrain from killing him, otherwise the swear of the claimant, against him would be sworn endorsements of fifty men, 'We neither killed nor do we have any knowledge of the killer'. Then they would have to pay the blood money if the victim was found to be among them, if the claimants haven't sworn'.³²

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان الرضا (ع) كتب إليه فيما كتب من جواب مسأله، العلة في البينة في جميع الحقوق على المدعي، واليمين على المدعي عليه ما خلا الدم، لان المدعي عليه جاحد ولا يمكنه اقامة البينة على الجحد، لانه مجهول وصارت البينة في الدم على المدعي عليه واليمين على المدعي لانه حوط يحتاط به المسلمين لئلا يبطل دم امرئ مسلم وليكون ذلك زاجرا وناهيا للقاتل لشدة اقامة البينة عليه، لان من شهد على انه لم يفعل قليل،

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him in answer to what he had written asking him^{asws}: 'The reason with regards to the (burden of the) proof in the entirety of the rights, is upon the claimant, and the swearing is upon the defendant, except for the blood, because the defendant is a denial, and it is not possible for him to establish the proof upon the denial, because the matter is unknown. And the (burden of the) proof regarding the blood came to be upon the defendant, and the swearing upon the claimant, because it is a precaution

³² ILLAL AL SHARAIE – V 2 Ch 328 H 1

for the Muslims in case the blood of a Muslim person be invalidated, and that would become an injunction and a prevention for the killer due to the severity of the establishment of the proof against him, because the ones who would testify that he did not do it, would be very few.

وأما علة القسامة ان جعل خمسين رجلا، فلما في ذلك من التغليظ والتشديد والاحتياط لئلا يهدر دم امرئ مسلم.

And as for the reason for the sword endorsements, it has been made to be fifty men. So as for what is in that from the harshness, and the severity, and the precaution, perhaps the blood of a Muslim person be wasted'.³³

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن ابن أبي نجران عن عبد الله بن سنان عن أبي عبد الله (ع) قال: سألته عن القسامة، قال: هي حق ولو لا ذلك لقتل الناس بعضهم بعضا ولم يمكن بشئ، وإنما القسامة حول يحتاط به الناس.

My father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the sworn endorsements. He^{asws} said: 'It is right, and had it not been for that, the people would kill each other and it would not come to anything. But rather, the sword endorsements (of fifty men), is a dissuasion, the people take precaution by it'.³⁴

حدثنا محمد بن علي ماجيلويه رحمه الله عن محمد بن يحيى العطار عن سهل بن زياد عن محمد بن عيسى عن يونس بن عبد الرحمن عن ابن سنان قال: سمعت أبا عبد الله (ع) يقول: إنما وضعت القسامة لعله الحوط يحتاط على الناس لكي إذا رأى الفاجر عدوه فر منه مخافة القصاص.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Sahl Bin ziyad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'But rather, the sworn endorsements have been placed for the reason of the dissuasion, a precaution upon the people, in case the immoral were to see his enemy, he would flee from him for fear of the (law of) retaliation'.³⁵

(باب 329 - العلة التي من أجلها لا يقاد للمجنون من قاتله)

Chapter 329 – The reason due to which the one who kills the insane would not be killed

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن علي بن رئاب عن أبي بصير قال: سألت أبا جعفر (ع) عن رجل قتل رجلا مجنونا، قال: ان كان المجنون اراده فدفعه عن نفسه فقتله فلا شئ من قود ولا دية وتعطي ورثته من بيت مال المسلمين، قال: وان كان من غير أن يكون المجنون اراده فلا قود لمن لا يقاد منه وأرى ان على قاتله الدية في ماله يدفعها إلى ورثة المجنون ويستغفر الله ويتوب إليه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

³³ ILLAL AL SHARAIE – V 2 Ch 328 H 2

³⁴ ILLAL AL SHARAIE – V 2 Ch 328 H 3

³⁵ ILLAL AL SHARAIE – V 2 Ch 328 H 4

'I asked Abu Ja'far^{asws} about a man who killed an insane man. He^{asws} said: 'If he was indeed insane, and the (killer) defended himself, so he killed him, so there is nothing from retaliation nor blood money, and his (victim's) inheritors would be given from the Public Treasury of the Muslims. And if it was the other than the insane intended (to kill him), so there is no retaliation to the one, from whom there is no retaliation (i.e. had the insane killed him, he would not have been killed due to his insanity). Upon the killer would be the blood money from his own wealth to be handed over to the inheritors of the insane, and he should seek Forgiveness of Allah^{azwj} and repent to Him^{azwj},³⁶

(باب 330 - العلة التي من أجلها صارت دية الميت إذا قطع) (رأسه تجعل في أبواب البر للميت ولا تجعل للورثة) (كما تجعل دية الجنين)

Chapter 330 – The reason due to which the blood money of the dead, if its head was cut off is made to be in the category of performing good deeds for the dead and will not be made to be for the inheritors, just as the blood money of the foetus is made to be

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار قال حدثنا محمد بن أحمد عن إبراهيم بن هاشم عن عمر بن عثمان عن بعض اصحابه عن الحسين بن خالد عن أبي الحسن موسى عليه السلام قال، دية الجنين إذا ضربت امه فسقط من بطنها قبل أن ينشأ فيه الروح مائة دينار، فهي لورثة ودية الميت إذا قطع رأسه وشق بطنه فليس هي لورثته، إنما هي له دون الورثة،

My father said, 'Muhammad Bin Yahya Al Attar narrated to us, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Umar Bin Usman, from one of his companions, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Blood money of the foetus, if the mother is hit, so she miscarries from her belly before the soul has grown into it, is one hundred Dinars, so this would be for the inheritors; and blood money of the dead, if its head is cut off, and his belly is split open, so this is not for his inheritors. But rather, it is for besides the inheritors'.

فقلت له، وما الفرق بينهما؟ فقال ان الجنين أمر مستقبل مرجي نفعه، وان هذا أمر قد مضى وذهب منفعته فلما مثل به بعد وفاته صارت دية المثلثة له لا لغيره يحج بها عنه ويفعل به أبواب البر من صدقة وغير ذلك.

So I said to him^{asws}, 'And what is the difference between the two?' So he^{asws} said: 'The foetus, is a matter of the future, its benefit is returned. And in this, it is a matter which has passed and its benefit has gone. So when he was tortured by after his death, the blood money comes to be for the torture, for him, not for others. Hajj would be performed by it on his behalf, and various categories of righteous deeds from charity and other than that'.³⁷

(باب 331 - العلة التي من أجلها يجلد الزاني مائة جلدة) (وشارب الخمر ثمانين)

³⁶ ILLAL AL SHARAIE – V 2 Ch 329 H 1

³⁷ ILLAL AL SHARAIE – V 2 Ch 330 H 1

Chapter 331 – The reason due to which the adulterer would be whipped with one hundred lashes, and the drinker of the wine, eighty (lashes)

أبي رحمه الله قال: حدثنا أحمد بن ادريس عن محمد بن أحمد بن يحيى عن أبي عبد الله الرازي عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي عبد الله المؤمن عن اسحاق بن عمار قال، قلت لأبي عبد الله (ع)، الزنا أشد من شرب الخمر؟ قال، الخمر، قلت، فكيف صار الخمر ثمانين وفي الزنا مائة، قال يا اسحاق الحد واحدا ابدا، وزيد هذا لتضييعه النطفة ولوضعه إياها في غير موضعها الذي امر الله به.

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad Bin Yahya, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Abdullah Al Momin, from Is'haq Bin Amaar who said,

'I said to Abu Abdullah^{asws}, 'The adultery is more evil (or) the drinking of the wine?' He^{asws} said: 'The wine'. I said, 'So how come the wine (Punishment for drinking it) came to be eighty (lashes), and regarding the adultery, one hundred?' He^{asws} said: 'O Is'haq! The Limit is one (and the same), forever, and the increase in this is for the wasting of the sperm and placing it in other than its (rightful) place which Allah^{azwj} Commanded with'.³⁸

حدثنا علي بن أحمد رحمه الله قال، حدثنا محمد بن أبي عبد الله عن محمد ابن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان ابا الحسن الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله علة ضرب الزاني على جسده بأشد الضرب لمباشرة الزنا واستلذاذ الجسد كله به فجعل الضرب عقوبة له وعبرة لغيره وهو اعظم الجنايات.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza^{asws} wrote to him in answer regarding what he had written asking him^{asws}: 'The reason for hitting the adulterer upon his body with severe strikes for indulging in the adultery, and the whole of his body enjoyed the pleasure by it. So the strike has been Made as a Punishment for him, and a lesson for others, and it (adultery) is the most grievous of the crimes'.³⁹

(باب 332 - العلة التي من أجلها لا يقطع الطرار والمختلس)

Chapter 332 – The reason due to which the hands of the scoundrel and the pilferer would not be cut

أبي رحمه الله قال حدثنا محمد بن يحيى عن محمد بن أحمد عن أبان بن محمد عن أبيه عن ابن المغيرة عن السكوني عن جعفر بن محمد عن أبيه عن علي عليهم السلام قال: ليس على الطرار والمختلس قطع لأنها دعارة معلنة ولكن يقطع من يأخذ ويخفي.

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad, from Aban Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

³⁸ ILLAL AL SHARAIE – V 2 Ch 331 H 1

³⁹ ILLAL AL SHARAIE – V 2 Ch 331 H 2

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'There is no cutting (of the hand) upon the scoundrel (crook) and the embezzler (cheat), because (although) these two are open crimes, but the hands of the one who takes and conceals (thief), would be cut'.⁴⁰

(باب 333 - العلة التي من أجلها يجلد ظل الذي يزعم انه احتلم بام غيره)

Chapter 333 – The reason due to which the shadow would be lashed, of the one who claims that he had an erotic dream with the mother of someone else

أبي رحمه الله قال حدثنا سعد بن عبد الله عن ابراهيم بن مهزيار عن اخيه علي عن عثمان بن عيسى عن سماعة قال: قال أبو عبد الله (ع) ان رجلا لقي رجلا على عهد امير المؤمنين عليه السلام فقال له، اني احتلمت بامك، فرفع إلى امير المؤمنين فقال، ان هذا افتري علي، فقال وما قال لك؟ قال، زعم انه احتلم بامي فقال أمير المؤمنين، في العدل ان شئت اقمته لك في الشمس وجلدت ظله، فان الحلم مثل الظل ولكننا سنضربه إذا أذاك حتى لا يعود يؤذي المسلمين

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother Ali, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{asws} having said: 'A man met a man in the era of Amir Al-Momineen^{asws}, so he said to him, 'I had a wet dream with your mother'. So the matter was raised to Amir Al-Momineen^{asws}, so he said: 'This one is fabricating against me'. So he^{asws} said: 'And what did he say to you?' He said, 'He claims that he had a wet dream with my mother'. So Amir Al-Momineen^{asws} said: 'In (the matter of) justice, if you so like, I^{asws} can stand him in the sun for you, and whip his shadow, for the dream is like the shadow, but I^{asws} will be whipping him as he hurt you, so that he would not repeat hurting the Muslims'.⁴¹

(باب 334 - العلة التي من أجلها لا يقام الحد بارض العدو)

Chapter 334 – The reason due to which the Limit would not be established in the land of the enemy

أبي رحمه الله قال، حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن محمد بن يحيى الخزاز عن غياث بن ابراهيم عن أبي عبد الله عليه السلام عن أبيه قال: قال أمير المؤمنين عليه السلام لا أقيم على احد حدا بارض العدو، حتى يخرج منها، لئلا تلحقه الحمية فيلحق بالعدو.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khazaz, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws}, from him^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} did not establish the Limit upon anyone who was in the land of the enemy, until he came out from it, perhaps the disdain would cause him to align himself with the enemy'.⁴²

(باب 335 - العلة التي من أجلها صار حد القاذف وشارب الخمر ثمانين)

⁴⁰ ILLAL AL SHARAIE – V 2 Ch 332 H 1

⁴¹ ILLAL AL SHARAIE – V 2 Ch 333 H 1

⁴² ILLAL AL SHARAIE – V 2 Ch 334 H 1

Chapter 335 – The reason due to which the Limit upon the slanderer and the drinker of the wine came to be eighty (lashes)

حدثنا علي بن احمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان، ان ابا الحسن الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله علة ضرب القاذف وشارب الخمر ثمانين جلدة، لان في القذف نفي الولد وقطع النسل وذهاب النسب، وكذلك شارب الخمر إذا شرب هذى، وإذا هذى افترى وإذا افترى جلد، فوجب عليه حد المقرري.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza^{asws} wrote to him in answer to what he had asked him: 'The reason for striking the slanderer and the drinker of the wine with eighty lashes is that because the slanderer denies the child and cuts off the offspring, and the lineage goes away. And similar to that is the drinker of the wine, when he drinks he talks nonsense, and when he babbles (chats nonsense), he fabricates, and when he fabricates he would be whipped, obligating upon himself the Limit of the fabricator'.⁴³

(باب 336 - العلة التي من أجلها إذا قذف الزوج امرأته كانت شهادته) (اربع شهادات وإذا قذفها غير الزوج جلد الحد)

Chapter 336 – The reason due to which when the husband slanders his wife, his testimony would amount to four testimonies, and if other than her husband were to slander her, would be whipped the Limit

حدثنا الحسين بن أحمد عن محمد بن علي الكوفي عن محمد بن اسلم الجبلي عن بعض اصحابه قال: سألت الرضا عليه السلام فقلت: كيف صار الزوج إذا قذف امرأته كانت شهادته اربع شهادات بالله وإذا قذفها غير الزوج جلد الحد، وان كان اباها أو اخاها قال: سئل جعفر بن محمد (ع) عن هذا فقال: لانه إذا قذف الزوج امرأته قيل له كيف علمت انها فاعلة، فان قال رأيت ذلك بعيني كانت شهادته اربع شهادات بالله وذلك انه يجوز للزوج أن يدخل المداخل في الخلوات التي لا تصلح لغيره أن يدخلها ولا يشهدها ولد ولا والد في الليل والنهار فلذلك صارت شهادته اربع شهادات بالله إذا قال: رأيت ذلك بعيني

Al Husayn Bin Ahmad, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Aslam Al Jabaly, from one of his companions who said,

'I asked Al-Reza^{asws}, so I said, 'How did it come to be, if the husband were to slander his wife, his testimony would be four testimonies by Allah^{azwj}, and if other than her husband were to slander her, he would be whipped the Limit, even if it were to be her father, or her brother?'

He^{asws} said: 'Ja'far^{asws} Bin Muhammad^{asws} had been asked about this, so he^{asws} said: 'Because, if the husband were to slander his wife, it would be said to him, 'How did you come to know that she has done it?' So if he were to say, 'I saw that with my own eyes', his testimony would amount to four testimonies with Allah^{azwj}, and that is because it is allowed for the husband that he can enter the places alone which is not correct for others if they were to enter it, nor can the son see her, nor a parent,

⁴³ ILLAL AL SHARAIE – V 2 Ch 335 H 1

during the day and the night. Thus, it was due to that, his testimony came to be four testimonies with Allah^{azwj}, if he says, 'I saw it with my own eyes'.

فان قال: لم اعين ذلك صار قاذفا وضرب الحد إلا أن يقيم عليها البينة وغير الزوج إذا قذفها وادعى انه رأى ذلك قيل له كيف رأيت ذلك وما ادخلك ذلك المدخل الذي رأيت فيه هذا وحدك وانت متهم في رؤياك، فان كنت صادقا فانت في حد التهمة فلا بد من ادبك الذي اوجبه الله عليك وانما صار شهادة الزوج أربع شهادات بالله لمكان الاربعة شهداء مكان كل شاهد يمين.

So if he were to say, I did not see that, he would become a slanderer and be hit the Limit, except if he were to establish the proof against her. And other than the husband, if he were to accuse her and claim that he saw that, it would be said to him, 'How did you see that, and what made you to enter that place in which you saw this alone, and you are accused with regards to your visualising it. So even if you were truthful, you would still be in the Limit of the accusation. Therefore it is inevitable to (teach you) manners which Allah^{azwj} has Obligated upon you'. But rather the testimony of the husband is four testimonies with Allah^{azwj} in place of the four witnesses swearing on oath'.⁴⁴

(باب 337 - العلة التي من أجلها يضرب العبد في الحد نصف) (ما يضرب الحر)

Chapter 337 – The reason due to which the slave would be hit by half the Limit what the free one would be hit by

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن ابراهيم ابن هاشم عن الاصمغ بن نباته قال: حدثنا محمد بن سليمان المصري عن مروان بن مسلم عن عبيد بن زرارة عن بريد العجلي الشك من محمد بن سليمان قال: قلت لابي عبد الله عليه السلام عبد زنا، قال: يضرب نصف الحد، قلت: فان عاد، قال: لا يزداد على نصف الحد، قال: قلت فهل يجري عليه الرجم في شيء من فعله قال: نعم يقتل في الثامنة أن فعل ذلك ثمان مرات، قلت: فما الفرق بينه وبين الحر وانما فعلهما واحد، قال: لان الله تبارك وتعالى رحمه أن يجعل عليه ربق الرق وحد الحر،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Ibn Hashim, from Al Asbagh Bin Nabata, from Muhammad Bin Suleyman Al Misry, from Marwan Bin Muslim, from Ubeyd Bin Zarara, from Bureyd Al Ajaly Al Shak, from Muhammad Bin Suleyman who said,

'I said to Abu Abdullah^{asws}, 'The slave commits adultery'. He^{asws} said: 'He would be hit half the Limit'. I said, 'So if he were to repeat it?' He^{asws} said: 'He would not be increase more than half the Limit'. I said, 'So will the stoning be done against him with regards to anything which he does?' He^{asws} said: 'Yes, he would be killed during the eighth, if he were to do that for the eight time'. I said, 'So what is the difference between him and the free man, but rather both their deeds are one (the same)?' He^{asws} said: 'Because Allah^{azwj} Blessed and High is more Merciful than to Make the rope of slavery upon him and the Limit of the free one'.

قال: ثم قال وعلى إمام المسلمين أن يدفع ثمنه إلى مولاه من سهم الرقاب.

⁴⁴ ILLAL AL SHARAIE – V 2 Ch 336 H 1

He (the narrator) said, 'Then he^{asws} said: 'And it is upon the Imam^{asws} of the Muslim that he^{asws} should hand over his price (after the stoning), to his master, from the portion of the slaves'.⁴⁵

(باب 338 - العلة التي من أجلها يقتل ساحر المسلمين) (ولا يقتل ساحر الكفار)

Chapter 338 – The reason due to which the Muslim sorcerer would be killed, and the Infidel sorcerer would not be killed

حدثنا محمد بن الحسن بن أحمد بن الوليد رحمه الله قال: حدثنا محمد ابن الحسن الصفار عن أحمد بن أبي عبد الله البرقي عن الحسين بن يزيد النوفلي عن اسماعيل بن مسلم السكوني عن جعفر بن محمد عن أبيه (ع) قال: قال رسول الله صلى الله عليه وآله ساحر المسلمين يقتل وساحر الكفار لا يقتل، قيل: يا رسول الله ولم لا يقتل ساحر الكفار؟ قال: لان الشرك اعظم من السحر، لان السحر والشرك مقرونان

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Ibn Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from Al Husayn Bin Yazeed Al Nowfaly, from Ismail Bin Muslim Al Sakuny,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'The Muslim sorcerer should be killed, and the Infidel sorcerer should not be killed'. It was said, 'O Rasool-Allah^{saww}! And why shouldn't the Infidel sorcerer be killed?' He^{saww} said: 'Because the Polytheism is more grievous than the sorcery, because the sorcery and the Polytheism are coupled'.⁴⁶

(باب 339 - العلة التي من أجلها يقتل الحدود في الزنا) (وشرب الخمر في الثالثة)

Chapter 339 – The reason due to which the Limit of the killing would be applied in the case of the adultery and drinking of the wine during the third (offence)

حدثنا علي بن احمد رحمه الله قال: حدثنا محمد بن أبي عبد الله قال: حدثنا محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى عليه السلام كتب إليه فيما كتب من جواب مسأله علة القتل في اقامة الحد في الثالثة لاستخفافهما وقلة مبالتهما بالضرب حتى كأنهما مطلق لهما الشيء، وعلة اخرى أن المستخف بالله وبالحد كافر فوجب عليه القتل لدخوله في الكفر.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali^{asws} Bin Musa^{asws} wrote to him in answer to what he had asked him^{asws}: 'The reason for the killing during the establishment of the Limit during the third (offence) because they both belittled the whipping and did not care about it as if it was an absolute thing for them both. And another reason is that, the belittler of Allah^{azwj} and His^{azwj} Limits is a disbeliever, thus Obligating upon him the killing, as he entered into the disbelief'.⁴⁷

⁴⁵ ILLAL AL SHARAIE – V 2 Ch 337 H 1

⁴⁶ ILLAL AL SHARAIE – V 2 Ch 338 H 1

⁴⁷ ILLAL AL SHARAIE – V 2 Ch 339 H 1

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن محمد بن أبي عمير عن جميل بن دراج عن أبي عبد الله (ع) انه قال: في شارب الخمر إذا شربها ضرب فان عاد ضرب فان عاد قتل في الثالثة.

My father said, 'sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Jameel Bin Daraaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Regarding the drinker of the wine, when he drinks it, should be hit. So if he were to repeat it, should be hit (again). So if he repeats it, should be killed during the third (offence)'.⁴⁸

(باب 340 - علة تحريم اللواط والسحق)

Chapter 340 – Reason for the Prohibition of the sodomy and the lesbianism

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله علة تحريم الذكران للذكران، والانات للانات لما ركب في الاناث وما طبع عليه الذكران ولما في اتیان الذکران الذکران والانات الاناث من انقطاع النسل وفساد التدبير وخراب الدنيا.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer regarding what he had written to ask him: 'The reason for the Prohibition of the males for the males, and the females for the females is due to what is perpetrated among the women and the men what is not their natural disposition, and due to what is involved in the males coming to the males, and the females coming to the females, from the cutting off of the lineages, and the corruption of the system and the spoiling of the world'.⁴⁹

حدثنا أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أبي جعفر عن ابن الجوزاء عن الحسين بن علوان عن عمرو بن خالد عن زيد بن علي عن آبائه صلوات الله عليه قال: قال رسول الله صلى الله عليه وآله ان الله تعالى حين أمر آدم أن يهبط هبط آدم وزوجته، وهبط ابليس ولا زوجه له، وهبطت الحية ولا زوج لها، فكان أول من يلوط بنفسه ابليس، فكانت ذريته من نفسه وكذلك الحية وكانت ذرية آدم من زوجته فأخبرهما انهما عدوان لهما.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Abu Ja'far, from Ibn Al Jowza, from Al Husayn Bin Alwan, from Amro Bin Khalid,

(It has been narrated) from Zayd son of Ali^{asws}, from his forefathers^{asws} having said: 'Rasool-Allah^{saww} said that: 'When Allah^{azwj} the High Commanded Adam^{as} that he^{as} should descend, Adam^{as} descended with his^{as} wife, and Iblees^{la} descended and there was no wife for him^{la}, and the snake descended and there was no wife for it. So the first one who committed sodomy with himself^{la} was Iblees^{la}. So his^{la} offspring was from himself^{la}, and similar to that was the snake, and the offspring of Adam^{as}

⁴⁸ ILLAL AL SHARAIE – V 2 Ch 339 H 1

⁴⁹ ILLAL AL SHARAIE – V 2 Ch 340 H 2

was from his^{as} wife. Thus they^{as} were both informed that those two (Iblees^{la} and snake were the two enemies of theirs^{as'}.⁵⁰

حدثنا محمد بن موسى بن المتوكل قال: حدثنا عبد الله بن جعفر عن محمد بن الحسين عن أحمد بن محمد بن أبي نصر الزينطي عن أبان بن عثمان عن أبي بصير عن أحدهما في قول لوط (انكم لتأتون الفاحشة ما سبقكم بها من أحد من العالمين) فقال: إن ابليس اتاهم في صورة حسنة، فيه تأنيث عليه ثياب حسنة فجاء إلى شبان منهم فأمرهم أن يعقوا به ولو طلب إليهم أن يقع بهم لآبوا عليه، ولكن طلب إليهم أن يعقوا به، فقلما وقعوا به التذوه، ثم ذهب عنهم وتركهم، فاحال بعضهم على بعض.

Muhammad Bin Musa Al Mutawakkal narrated to us, from Abdullah Bin Ja'far, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abaan Bin Usman, from Abu Baseer,

(It has been narrated) from one of the two^{asws} (5th or 6th Imam^{asws}) regarding the words of Lot^{as} **[29:28] You are coming to immoralities which none of the nations has ever come to before you.** So he^{asws} said: 'Iblees^{la} came to them in a beautiful image, adorning himself^{la} with feminine clothes. So he^{as} came to the young among them and ordered them that they should fall upon him^{la}, and had he^{la} sought them that he^{la} should fall upon them, they would have refused him^{la}, but he^{la} sought them that they should fall upon him^{la}. So they fell upon him^{la}, and inclined towards it. Then he^{la} went away from them and left them, so some of them submitted to the others'.⁵¹

حدثنا محمد بن موسى بن عمران المتوكل رحمه الله قال: حدثنا عبد الله ابن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن هشام بن سالم عن أبي بصير قال: قلت لأبي جعفر عليه السلام: كان رسول الله صلى الله عليه وآله يتعوذ من البخل، فقال: نعم يا أبا محمد في كل صباح ومساء ونحن نتعوذ بالله من البخل يقول الله (ومن يوق شح نفسه فاولئك هم المفلحون) وسأخبرك عن عاقبة البخل

Muhammad Bin Musa Bin Imran Al Mutawakkal narrated to us, from Abdullah Ibn Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Saalim, from Abu Baseer who said,

'I said to Abu Ja'far^{asws}, 'Rasool-Allah^{saww} used to seek Refuge (with Allah^{azwj}) from the stinginess?' So he^{asws} said, 'Yes, O Abu Muhammad! During every morning and evening, and we^{asws} (also) seek Refuge with Allah^{azwj} from the stinginess. Allah^{azwj} is Saying **[64:16] and whoever saves himself from the stinginess, these are the ones who are the successful**, and I^{asws} will be informing you about the consequences of the stinginess.

ان قوم لوط كانوا أهل قرية اشحاء على الطعام فاعقبهم البخل داء لا دواء له في فروجهم، فقلت: وما اعقبهم؟ فقال: ان قرية قوم لوط كانت على طريق السيارة إلى الشام ومصر، فكانت السيارة تنزل بهم قيضيونهم، فلما كثر ذلك عليهم ضاقوا بذلك ذرعا بخلا ولؤما فدعاهم البخل إلى ان كانوا إذا نزل بهم الضيف فضحوه من غير شهوة بهم إلى ذلك،

The people of Lot^{as} used to be the inhabitants of a town, miserly upon the food. So the consequences of the stinginess was an illness in their private parts for which there was no cure for it'. So I said, 'And what was their consequence?' So he^{asws} said: 'The town of the people of Lot^{as} used to be upon the road of the travelers to Syria and Egypt. So the travelers used to lodge with them, and they used to be their hosts. So when that became frequent upon them, they were constricted by that and

⁵⁰ ILLAL AL SHARAIE – V 2 Ch 340 H 2

⁵¹ ILLAL AL SHARAIE – V 2 Ch 340 H 3

were uneasy due to their miserliness, and were wicked. So their miserliness called them to, that whenever the guest lodged with them, so they shamed him without any desire with them to that.

وإنما كانوا يفعلون ذلك بالضيف حتى ينكل النازل عنهم، فشاع أمرهم في القرية وحذرهم النازلة، فأورثهم البخل بلاء لا يستطيعون دفعه عن انفسهم من غير شهوة لهم إلى ذلك، حتى صاروا يطلبونه من الرجال في البلاد ويعطونهم عليه الجعل، ثم قال: فأداء أدأى من البخل ولا أضر عاقبة ولا افحش عند الله تعالى،

But rather, they were doing that with the guest to the extent that they used to keep away from them due to the harassment. So their matter was publicised in the town, and the travellers were cautioning about them. So the miserliness inherited them with such an affliction that they were not able to defend against it from themselves, from other than their desire to that, until they went seeking from the men in the cities and were paying them'. Then he^{asws} said: 'Thus, there is no disease more sickening than the stinginess, nor any consequence more harmful, nor more immoral in the Presence of Allah^{azwj} the High'.

قال أبو بصير: فقلت له جعلت فداك فهل كان أهل قرية لوط كلهم هكذا يعملون؟ فقال: نعم، إلا أهل بيت منهم من المسلمين، أما تسمع لقوله تعالى (فاخرجنا من كان فيها من المؤمنين فما وجدنا فيها غير بيت من المسلمين)

Abu Baseer said, 'So I said to him^{asws}, 'May I be sacrificed for you^{asws}! Was it that the all of the people of Lot^{as} were doing this deed?' So he^{asws} said: 'Yes, except for the people of one household from them, from the Muslims. Have you not heard the Words of the High **[51:35] Then We brought forth such as were therein of the Believers. [51:36] But We did not find therein save a (single) house of those who submitted**.

ثم قال أبو جعفر عليه السلام: ان لوطا لبث في قومه ثلاثين سنة يدعونهم إلى الله تعالى ويحذرهم عذابه، وكانوا قوما لا ينتظفون من الغائط، ولا يتطهرون من الجنابة، وكان لوط ابن خالة ابراهيم، وكانت امرأة ابراهيم سارة اخت لوط، وكان لوط و ابراهيم نبيين مرسلين منذرين، وكان لوط رجلا سخيا كريما يقري الضيف إذا نزل به ويحذرهم قومه،

Then Abu Ja'far^{asws} said: 'Lot^{as} remained among his^{as} people for thirty years, inviting them to Allah^{azwj} the High, and cautioning them of His^{azwj} Punishment. And they were a people who did not clean themselves from the faeces, nor purified themselves from the sexual impurities. And Lot^{as} was the son of the maternal aunt of Ibrahim^{as}, and the wife of Ibrahim^{as}, Sarah^{as} was a sister of Lot^{as}; and Lot^{as} and Ibrahim^{saww} were two Prophets^{as}, Mursils, Warners'. And Lot^{as} was a generous man, benevolent to the guest, when he lodged with him^{as}, cautioning him about his^{as} people'.

قال: فلما رأى قوم لوط ذلك منه قالوا له: إنا ننهك عن العالمين لا تقري ضيفا ينزل بك، ان فعلت فضحنا ضيفك الذي ينزل بك وأخزيناك، فكان لوط إذا نزل به الضيف كتم امره مخافة أن يفضحه قومه وذلك انه لم يكن للوط عشيرة،

He^{asws} said: 'So when the people of Lot^{as} saw than from him^{as}, they said to him^{as}, 'We are forbidding you^{as} from the world. Do not entertain a guest who lodges with you^{asws}. If you^{asws} do that, we shall expose your^{as} guest who lodges with you^{asws} and we will discredit you^{as}'. So, whenever a guest lodged with him^{as}, Lot^{as} used to conceal the matter for fear of his^{as} people shaming him, and there did not happen to be any family for Lot^{as}'.

قال: ولم يزل لوط وابراهيم يتوقعان نزول العذاب على قومهم، فكانت لابراهيم وللوط منزلة من الله تعالى شريفة وان الله تعالى إذا أراد عذاب قوم لوط ادركته مودة ابراهيم وختله ومحبة لوط فيراقبهم فيؤخر عذابهم.

He^{asws} said: 'And Lot^{as} and Ibrahim^{as} did not cease to expect the descent of the Punishment upon their^{as} people. So there was an honourable status for Ibrahim^{as} and Lot^{as} from Allah^{azwj}, and that whenever Allah^{azwj} the High Intended to Punish the people of Lot^{as}, Realised the cordiality of Ibrahim^{as}, and His^{as} friendship, and love of Lot^{as}, Overlooked, and Delayed their Punishment'.

قال أبو جعفر عليه السلام فلما اشتد اسف الله على قوم لوط وقدر عذابهم وقضى ان يعوض ابراهيم من عذاب قوم لوط بغلام عليهم فيسلى به مصابه بهلاك قوم لوط

Abu Ja'far^{asws} said: 'So when the Grief of Allah^{azwj} Intensified upon the people of Lot^{as}, Ordained their Punishment, and Judged that He^{azwj} would Compensate Ibrahim^{as} from the Punishment of the people of Lot^{as} with a boy, so he^{as} can be consoled by him, of the infliction of the destruction of the people of Lot^{as}.

فبعث الله رسلا إلى ابراهيم يبشرونه باسماعيل فدخلوا عليه ليلا يفزع منهم وخالف أن يكونوا سراقا، فلما رآته الرسل فزعوا مذعورا (قالوا سلام قال سلام إنا منكم وجلون قالوا لا توجل إنا رسل ربك نبشرك بغلام عليم)

So Allah^{azwj} Sent Messengers to Ibrahim^{as}, heralding the good news of Ismail. So they came over to him^{as} at night. He^{as} panicked from them, and stayed back in case they happen to be thieves. So when the Messenger saw the panic, excused himself **[15:52] When they came up to him, they said, Peace. He said: We are scared of you [15:53] They said: Do not be afraid, for we give you the good news of a knowledgeable boy.**

قال أبو جعفر عليه السلام: والغلام العليم هو اسماعيل بن هاجر، فقال ابراهيم للرسل ابشروني على أن مسني الكبير، فبم تبشرون؟ قالوا: بشرناك بالحق فلا تكن من القانطين، فقال ابراهيم: فما خطبكم بعد البشارة؟ قالوا: إنا أرسلنا إلى قوم مجرمين، قوم لوط انهم كانوا قوما فاسقين لننذرهم عذاب رب العالمين.

Abu Ja'far^{asws} said: 'And the boy, the knowledgeable one, he^{as} was Ismail^{as}, son of Hajar^{as}. So Ibrahim^{as} said to the Messengers: **[15:54] He said: Do you give me good news when old age has come upon me? – By what then do you give me good news? [15:55] They said: We give you good news with the Truth, therefore do not become from the despairing ones.** So Ibrahim^{as} said: 'So what is your address (issue) after the good news?' They said: 'We have been Sent to the guilty people of Lot^{as}. The people of Lot^{as} are a mischievous people, to warn them of the Punishment of the Lord^{azwj} of the worlds'.

قال أبو جعفر عليه السلام: فقال إبراهيم للرسل ان فيها لوطا، قالوا: نحن اعلم بمن فيها، لننجينه وأهله أجمعين إلا امرأته قدرنا انها لمن الغابرين، قال: فلما جاء آل لوط المرسلون، قال: انكم قوم منكرون، قالوا: بل جنناك بما كانوا فيه قومك من عذاب الله يمترون واتيناك بالحق لتنذر قومك العذاب وانا لصادقون فاسر باهلك يا لوط إذا مضى لك من يومك هذا سبعة ايام ولياليها بقطع من الليل إذا مضى نصف الليل ولا يلتفت منكم احد إلا امرأتك انه مصيبها ما اصابهم وأمضوا من تلك الليلة حيث تؤمرون.

Abu Ja'far^{asws} said: 'So Ibrahim^{as} said to the Messengers: **[29:32] He said: Surely in it is Lut. They said: We know very well who is in it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind. [15:61] So when the messengers came to Lut's family [15:62] He said: You are**

a people unknown to me [15:63] They said: But, we have come to you with that which they were disputing about [15:64] And we have come to you with the Truth, and we are truthful [15:65] Therefore send forth your family, O Lot^{as}! When they pass by for you^{as}, from this day of yours^{as}, seven days and nights *in a part of the night and you follow behind them, and let not any one of you turn round*, except for your^{as} wife. She would be struck with what will strike them, *and go forth where you are Commanded to*'.

قال أبو جعفر (ع) ففضوا ذلك الامر إلى لوط ان دابر هؤلاء مقطوع مصبحين،

Abu Ja'far^{asws} said: 'So that matter transpired upon Lot^{as}, that they would be rooted out in the early morning'.

قال: أبو جعفر (ع) فلما كان يوم الثامن مع طلوع الفجر قدم الله تعالى رسلا إلى ابراهيم يبشرونه باسحاق ويعزونه بهلاك قوم لوط، وذلك قوله: (ولقد جاءت رسلنا ابراهيم بالبشرى قالوا سلاما قال سلام فما لبث ان جاء بعجل حنيذ يعني ذكيا مشويا نضجا فلما رأى ابراهيم أيديهم لا تصل إليه نكرهم واوجس منهم خيفة قالوا لا تخف انا ارسلنا إلى قوم لوط وامراته قائمة، فيشروها باسحاق ومن وراء اسحاق يعقوب، فضحكت، يعني فتعجبت من قولهم قالت يا ويلتى أألد وانا عجوز وهذا بعلي شيخا ان هذا لشيء عجيب قالوا تعجبين من امر الله رحمة الله وبركاته عليكم أهل البيت انه حميد مجيد.

Abu Ja'far^{asws} said: 'So when it was the eighth day with the emergence of the sun, Allah^{azwj} the High Made the Messengers to proceed to Ibrahim^{as}, giving him^{as} the good news of Is'haq, and proclaiming to him^{as} of the destruction of the people of Lot^{as}. And these are His^{azwj} Words [11:69] **And Our messengers came to Ibrahim with good news. They said: Peace! He said: Peace! So it was not before he came with a roasted calf** – meaning slaughtered, roasted. [11:70] **But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, we are sent to people of Lut [11:71] And his wife was standing (by),** so they gave her^{as} **her the good news of Is'haq and after Is'haq of Yaqoub, So she laughed** – meaning she^{as} was astounded from their words [11:72] **She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:73] They said: Are you wondering at Allah's Command? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious**'.

قال أبو جعفر (ع) فلما جاءت ابراهيم البشارة باسحاق وذهب عنه الروح أقبل يناجي ربه في قوم لوط ويسأله كشف البلاء عنهم، فقال الله تعالى: يا ابراهيم اعرض عن هذا انه جاء أمر بك وانهم اتيتهم عذابي بعد طلوع الشمس من يوم محتوم غير مردود.

Abu Ja'far^{asws} said: 'So when the good news of Is'haq came to Ibrahim^{as}, and the awe went away from him^{as}, he^{as} faced whispering to his^{as} Lord^{azwj} with regards to the people of Lot^{as} and asked Him^{azwj} to Remove the affliction from them. So Allah^{azwj} the High Said: "O Ibrahim! Turn away from this. The Command of your^{as} Lord^{azwj} has been Issued, and My^{azwj} Punishment will come upon them after the emergence of the sun. It is a matter inevitable and will not be turned back"⁵².

And by this chain, from Al Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al Sumaly,

⁵² ILLAL AL SHARAIE – V 2 Ch 340 H 4

(It has been narrated) from Abu Ja'far^{asws} that Rasool-Allah^{saww} asked Jibraeel^{as}: 'How were the people of Lut^{as} destroyed?' So he^{as} said: 'The people of Lut^{as} were a people of a town who neither used to clean themselves from the toilet, nor purify themselves from the *Janaabat* (Purification required major ablution), being miserly upon the providing of the food, and that Lut^{as} remained among them for thirty years. But rather, he^{as} had settled among them and was not from them, nor were there any relatives for him^{as} nor a community. And he^{as} used to invite them to Allah^{azwj} the High and to have belief in Him^{azwj}, and following Him^{azwj} and prevented them from the immoralities, and urged them upon the Obedience of Allah^{azwj}. But they did not respond to him^{as}, and did not obey him^{as}.

وإن الله تعالى لما أراد عذابهم بعث إليهم رسلا منذرين عذرا نذرا، فلما عتوا عن أمره بعث إليهم ملائكة ليخرجوا من كان في قريتهم من المؤمنين، فما وجدوا فيها غير بيت من المسلمين فأخرجهم منها، وقالوا للوط: أسر بأهلك من هذه القرية الليلة بقطع من الليل ولا يلتفت منكم أحد وامضوا حيث تؤمرون، فلما انتصف الليل سار لوط ببنياته، وتولت امرأته مديرة فانقطعت إلى قومها تسعى بلوط وتخبرهم أن لوطا قد سار ببنياته واني نوديت من تلقاء العرش لما طلع الفجر: يا جبرئيل حق القول من الله بحتم عذاب قوم لوط، فاهبط إلى قرية قوم لوط وما حوت فاقطعها من تحت سبع أرضين، ثم اعرج بها إلى السماء، فأوقفها حتى يأتيك أمر الجبار في قلبها ودع منها آية بيينة من منزل لوط عبرة للسيارة،

And that when Allah^{azwj} the High Intended to Punish them, Sent to them Messengers, Warners. So when their Command arrived, (Allah^{azwj}) Sent to them Angels to bring out the Believers who were in their town. So they did not find therein except for one household from the Muslims, so they brought them out from it, and said to Lut^{as}: 'Hasten with your^{as} family from this town tonight, in the middle of the night and not one from you should look back, and go where you^{as} have been Commanded to'. So when night fell, Lut^{as} went with his^{as} daughters, but his^{as} wife turned back, so she cut herself off to her people and informed them that Lut^{as} had gone with his^{as} daughters, and I^{as} was Called out at from the Throne, when dawn emerged: "O Jibraeel^{as}! True is the Words from Allah^{azwj} with the Ordained Punishment of the people of Lut^{as}! Therefore, descend to the town of the people of Lut^{as}, and cast it from underneath the seventh firmament, then lifted it to the sky, so pause it until there comes to you^{as} the Command of the Compeller^{azwj} in its heart, and leave from it a sign from the house of Lut^{as} as a lesson for the travellers".

فهبطت على أهل القرية الظالمين فضربت بجناحي الأيمن على ما حوى عليه شرفيها وضربت بجناحي الأيسر على ما حوى عليه غربيها فاقتلعتها يا محمد من تحت سبع أرضين إلا منزل لوط آية للسيارة، ثم عرجت بها في خوافي جناحي حتى أوقفنها حيث يسمع أهل السماء رقاء ديوكها ونباح كلابها، فلما طلعت الشمس نوديت من تلقاء العرش يا جبرئيل اقلب القرية على القوم، فقلبتها عليهم حتى صار أسفلها أعلاها وأمطر الله عليهم حجارة من سجيل مسومة عند ربك وما هي يا محمد من الظالمين من امتك ببعيد.

So I^{as} descended upon the unjust people of the town, and struck with my^{as} right wing upon whatever was on its east, and struck with my^{as} left wing upon whatever was on its west. So I^{as} threw it, O Muhammad^{saww}, from beneath the seventh firmament, except for the house of Lut^{as}, being a lesson for the travellers. Then I^{as} paused with it upon my^{as} wings until I^{as} paused where the people of the sky could hear the screaming of their chickens and the barking of their dogs. So when the sun emerged, I^{as} was called at from the Throne: "O Jibraeel^{as}! Overturn the town upon the people!" So I^{as} overturned the town upon the people until its bottom came to be its top, and Allah^{azwj} Rained stones of baked clay upon them, from the Presence of your^{saww} Lord^{azwj}. And O Muhammad^{saww}! It is not remote from the unjust ones from your^{saww} community'.

قال: فقال له رسول الله (صلى الله عليه وآله) يا جبرئيل وأين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم وهي في نواحي الشام. قال: فقال له رسول الله (صلى الله عليه وآله): أرأيتك حين قلبتها عليهم في أي موضع من الأرضين وقعت القرية وأهلها؟ فقال: يا محمد وقعت فيما بين بحر الشام إلى مصر فصارت تلوًا في البحر.

He^{asws} said: 'So, Rasool-Allah^{saww} said to him: 'O Jibraeel^{as}! And where was their town, from the cities?' So Jibraeel^{as} said: 'The place of their town was in a place of the sea of Galilee, which is today around Syria'. So Rasool-Allah^{saww} said to him^{as}: 'What do you^{as} think, where you^{as} overturned it against them, in which place is it from the lands where the town and its people fell?' So he^{as} said: 'O Muhammad^{saww}! It fell in what is in between the sea of Syria to Egypt, so it came to be submerged in the sea'.⁵³

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر عن أبان عن أبي بصير وغيره عن أحدهما قال: ان الملائكة لما جاءت في هلاك قوم لوط، قالوا: إنا مهلكوا أهل هذه القرية، قالت سارة عجبت من قتلهم وكثرة أهل القرية، فقالت: ومن يطيق قوم لوط فبشروها بأسحاق ومن وراء اسحاق يعقوب، فضحكت وجهها وقالت: عجز عقيم وهي يومئذ ابنة تسعين سنة وإبراهيم يومئذ ابن عشرين ومائة سنة،

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer, and someone else,

(It has been narrated) from one of the two^{asws} (5th or 6th Imam^{asws}) having said: 'when the Angels came regarding the destruction of the people of Lot^{as}, they said: 'We are here to destroy the people of this town'. Sarah^{as} said in astonishment from their speech and the abundance of the inhabitants of the town: 'And who can tolerate the people of Lot^{as}?' **[11:71] then We Gave her the good news of Is'haq and after Is'haq of Yaqoub [51:29] and she struck her face and said: An old barren woman!** And on that day she^{as} ninety years old, and Ibrahim^{as} on that day was one hundred and twenty years old.

فجادل إبراهيم عنهم، وقال ان فيها لوطا، قال: جبرئيل نحن اعلم بمن فيها فزاده ابراهيم فقال جبرئيل يا ابراهيم اعرض عن هذا انه جاء امر ربك وانهم اتتهم عذاب غير مردود

So Ibrahim^{as} pleaded with them, **[29:32] He said: Surely in it is Lot.** Jibraeel^{as} said: '**We know very well who is in it.** Ibrahim^{as} added to the plea. So Jibraeel^{as} said: 'O Ibrahim^{as}! Turn away from this. The Command of your^{as} Lord^{azwj} has come, and the Punishment will befall upon them, without being returned'.

قال: وان جبرئيل لما اتى لوطا في هلاك قومه فدخلوا عليه وجاءه قومه يهرعون إليه، قام فوضع يده على الباب، ثم ناشدهم، فقال: اتقوا الله ولا تخزوني في ضيفي، قالوا: أو لم ننهك عن العالمين، ثم عرض عليهم بناتة نكاحا، قالوا مالنا في بناتك من حق وانك لتعلم ما نريد، قال: فما منكم رجل رشيد؟

He^{asws} said: 'And when Jibraeel^{as} came to Lot^{as} regarding the destruction of his^{as} people, so he^{as} came over, and his^{as} people came over rushing towards him^{as}. He (Lot^{as}) arose, placed his^{as} hand upon the door, then adjured them, so he^{as} said: '**[11:78] so fear Allah and do not disgrace me with regards to my guests.** They said, 'Have we not forbidden you from the worlds'. Then he^{as} presented his^{as} daughters for marriage. **[11:79] They said: You well know that we have no claim**

⁵³ ILLAL AL SHARAIE – V 2 Ch 340 H 5

on your daughters, and surely you know what we desire. He^{as} said: 'is there not among you one right-minded man?

قال: فابوا فقال: لو ان لي بكم قوة أو آوى إلى ركن شديد، قال: وجبرئيل ينظر إليهم، فقال: لو يعلم أي قوة له، ثم دعاه فأتاه ففتحوا الباب ودخلوا فأشار إليهم جبرئيل بيده فرجعوا عميانا يلتمسون الجدار بأيديهم يعاهدون الله لأن أصبحنا لا نستبقى أحدا من آل لوط،

He^{asws} said: 'But they refused. So he^{as} said: **'[11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support.** And Jibraeel^{as} was looking at them, so he^{as} said: 'If only they knew which support there is for him^{as}'. Then he^{as} called him^{as}, so he came over to them, opened the door and entered. He (Jibraeel^{as} gestured towards them with his^{as} hand, so they turned blind groping the walls their hands for support, vowing to Allah^{azwj} that if they see the morning, there would not remain anyone from the family of Lot^{as}'.

قال: لما قال جبرئيل إنا رسل ربك، قال له: لوط يا جبرئيل عجل، قال: نعم، قال: يا جبرئيل عجل، قال: ان موعدهم الصبح اليس الصبح بقريب، ثم قال جبرئيل: يا لوط اخرج منها انت وولدك حتى تبلغ موضع كذا وكذا، قال: يا جبرئيل ان حمري ضعاف قال: ارتحل

He^{asws} said: 'When Jibraeel^{as} said: 'We^{as} are Messengers of your^{as} Lord^{azwj}, Lot^{as} said to him^{as}: 'O Jibraeel^{as}! Make haste'. He^{as} said: 'Yes'. He^{as} said: 'O Jibraeel^{as}! Make haste!' He^{as} said: 'They Promised threat is the morning. Is not the morning close?' Then Jibraeel^{as} said: 'O Lot^{as}! Go out from it, you^{as} and your^{as} children until you^{as} reach such and such a place'. He^{as} said: 'O Jibraeel^{as}! My^{as} donkeys are weak'. He^{as} said: 'Ride'.

فاخرج منها فارتحل حتى إذا كان السحر نزل إليها جبرئيل فادخل جناحه تحتها حتى إذا استعلت قلبها عليهم ورمى جدران المدينة بحجارة من سجيل وسمعت امرأة لوط الهدة فهلكت منها.

So they went out from it, and rode until when it was the dawn. Jibraeel^{as} descended unto it (the town), entered his^{as} wing under it until he^{as} had raised it, turned it over against them and pelted the walls of the city with stones from clay. And the wife of Lot^{as} was heard with a thud, so she was destroyed from it'.⁵⁴

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن موسى بن جعفر السعد آبادي عن علي بن معبد عن عبيد الله الدهقان عن درست عن عطية اخي أبي المغراء، قال: ذكرت لابي عبد الله عليه السلام المنكوح من الرجال، قال ليس يبلي الله تعالى بهذا البلاء احدا وله فيه حاجة ان في ادبارهم ارحاما منكوسة وحياء ادبارهم كحياء المرأة وقد شرك فيهم ابن لابلوس يقال زوال فمن شرك فيه من الرجال كان منكوحا ومن شرك فيه من النساء كان عقيما من المولود والعامل بها من الرجل إذا بلغ اربعين سنة لم يتركه وهم بقية سدوم، أما اني لست اعني بقيتهم انهم ولده ولكن من طينتهم،

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Sa'ad Abady, from Ali Bin Ma'bad, from Ubeydullah Al Dahqan, from Darast, from Atiya the brother of Abu Al Magra who said,

'I mentioned to Abu Abdullah^{asws}, the passive gays from the men. He^{asws} said: 'May Allah^{azwj} the High not Afflict anyone with this affliction, and for him is a need therein. In their backsides is an inverted womb, and the embarrassment in their backsides is like the embarrassment of the woman, and a son of Iblees^{la} called Zawaal has

⁵⁴ ILLAL AL SHARAIE – V 2 Ch 340 H 6

participated in them. So the one he has participated in, from the men would be a passive gay, and from the one he has participated in, from the women would be barren from the giving of the birth; and the doer of it from the men, when he reaches the age of forty, does not leave it, and they are the remnants of Sodom. But, I^{asws} do not mean by their remnants that they as their sons, but they are from their clay (essence)'.

قلت سدوم الذي قلبت عليهم قال: هي أربعة مدائن سدوم وصدوم والدنا وعميرا، قال: فأناهم جبرئيل عليه السلام وهي مقلوبات إلى تخوم الارضين السابعة فوضع جناحة تحت السفلى منهن ورفعهن جميعا حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها.

I said, 'Sodom which was overturned upon itself'. He^{asws} said: 'These were four cities – Sodom, and Sadeym, and Al Danaa, and Ameyra. So Jibraeel^{as} came to them, pierced their land up to the seventh firmament, place a wing underneath the lowest from these, and raised them altogether until the inhabitants of the sky of the world heard the barking of their dogs, then overturned it'.⁵⁵

(باب 341 - العلة التي من أجلها أمر الله تبارك وتعالى عباده) (إذا تداينوا وتعاملوا أن يكتبوا بينهم كتابا)

Chapter 341 – The reason due to which Allah^{azwj} the High Commanded His^{azwj} servants that when they have dealings, they should be writing an agreement in between them

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن احمد بن محمد بن عيسى عن ابن محبوب عن مالك بن عطية عن أبي حمزة الثمالي عن أبي جعفر الباقر عليه السلام قال: ان الله تعالى عرض على آدم أسماء الانبياء واعمارهم، قال آدم باسم داود النبي فإذا عمره في العالم اربعون سنة فقال آدم عليه السلام: يا رب ما اقل عمر داود، وما اكثر عمري، يا رب إن انازدت داود من عمري ثلاثين سنة اثبت ذلك له؟ قال: يا آدم نعم، قال: فاني قد زدته من عمري ثلاثين سنة فانفذ ذلك له واثبتها له عندك واطرحها من عمري.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Maalik Bin Atiya, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws} having said: 'Allah^{azwj} Mighty and Majestic Present to Adam^{as} the names of the Prophets^{as} and their^{as} ages. So Adam^{as} passed by the name of the Prophet Dawood^{as}, and his^{as} age in the Knowledge was Forty years. So Adam^{as} said: 'O Lord^{azwj}! How little is the age of Dawood^{as} and how more is my^{as} age! O Lord^{azwj}! I^{as} am more in my^{as} age than Dawood^{as} by thirty years, is that Established for him^{as}?'. He^{azwj} Said: "Yes, O Adam^{as}". He^{as} said: 'Since I^{as} am more in my^{as} age than him^{asws} by thirty years, Add that to him^{as}, and Establish it for him^{as} with You^{azwj}, and Subtract it from my^{as} age'.

قال أبو جعفر (عليه السلام): «فَأَثَبْتُ اللهُ عَزَّ وَجَلَّ لِدَاوُدَ فِي عَمْرِهِ ثَلَاثِينَ سَنَةً، وَكَانَتْ لَهُ عِنْدَ اللهِ مَثْبُتَةً، وَذَلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: يَمْحُوا اللهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ. قَالَ - فَمَحَا اللهُ مَا كَانَ عِنْدَهُ مَثْبُتًا لِأَدَمَ، وَ أَثَبَّتْ لِدَاوُدَ مَا لَمْ يَكُنْ عِنْدَهُ مَثْبُتًا.»

Abu Ja'far^{asws} said: 'So Allah^{azwj} Mighty and Majestic Established for Dawood^{as} in his^{as} age (and increase of) thirty years, and it was Established before with Allah^{azwj},

⁵⁵ ILLAL AL SHARAIE – V 2 Ch 340 H 7

and these are the Words of Allah^{azwj} Mighty and Majestic [13:39] **Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book.** Thus Allah^{azwj} Obliterated what was Established with Him^{azwj} for Adam^{as}, and Established for Dawood^{as} what was not Established (before) with Him^{azwj}.

قال: «فمضى عمر آدم، فهبط عليه ملك الموت ليقبض روحه، فقال له آدم: يا ملك الموت، إنه قد بقي من عمري ثلاثون سنة. فقال له ملك الموت: يا آدم، ألم تجعلها لابنك داود النبي، و طرحتها من عمرك حين عرض عليك أسماء الأنبياء من ذريتك، و عرضت عليك أعمارهم، و أنت يومئذ بوادي الروحاء؟- قال- فقال له آدم: ما أذكر هذا- قال- فقال له ملك الموت: يا آدم، لا تجحد، ألم تسأل الله عز و جل أن يثبتها لداود، و يمحوها من عمرك، فأثبتها لداود في الزبور و محاها من عمرك في الذكر؟ قال آدم: حتى أعلم ذلك».

He^{asws} said: 'And so the age of Adam^{as} came to an end, and the Angel of Death descended unto him^{as} to capture his^{as} soul. So Adam^{as} said to him: 'O Angel of Death! There still remain from my^{as} age, thirty years'. So the Angel of Death said to him^{as}: 'O Adam^{as}! Did you^{as} not make it to be for your^{as} son^{as} Dawood^{as}, the Prophet^{as}, and had it Subtracted from your^{as} age where you^{as} were Presented with the names of the Prophets^{as} to be from your^{as} offspring, and were Presented with their^{as} ages, and in those days you^{as} were in the valley of Al-Rawha?' So Adam^{as} said to him: 'I do not remember this'. So the Angel of Death said to him: 'O Adam^{as}! Do not struggle. Did you^{as} not ask Allah^{azwj} Mighty and Majestic that He^{azwj} should Establish it for Dawood^{as}, and Obliterate it from your^{as} age, so He^{azwj} Established it for Dawood^{as} in the Psalms, and Obliterated it from your^{as} age in the Remembrance?' Adam^{as} said: 'Now I^{as} remember that'.

قال أبو جعفر (عليه السلام): «و كان آدم صادقاً، لم يذكر و لم يجحد، فمن ذلك اليوم أمر الله تبارك و تعالى العباد، أن يكتبوا بينهم إذا تدينوا و تعاملوا إلى أجل مسمى، لنسيان آدم و جوده ما جعل على نفسه».

Abu Ja'far^{asws} said: 'And Adam^{as} was truthful. He^{as} did not remember, and did not struggle (against it). So from that day onwards, Allah^{azwj} Blessed and high Commanded the servants that they should write down between them whenever they lend (to each other) and work to an appointed term, due to the forgetfulness of Adam^{as}, and his^{as} struggling (against) is what he^{as} made upon himself^{as}.⁵⁶

(باب 342 - علة المد والجزر)

Chapter 342 – Reason for the high and low tide

حدثنا أبو الحسن محمد بن عمر بن علي بن عبد الله البصري، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن خالد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عن أبيه عن آبائه عن علي بن أبي طالب عليه السلام انما سئل عن المد والجزر ماهما، فقال: ملك موكل بالبحار يقال له رومان، فإذا وضع قدمه في البحر فاض وإذا أخرجها غاض.

Abu Al Hassan Muhammad Bin Umar Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Khalid Bin Jabala Al Waiz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Ta'iy, from his father who said,

'Ali^{asws} Bin Musa Al-Reza^{asws} narrated to us, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having been asked about the high and the low tide, what these two are?' So he^{asws} said: 'And Angel Allocated with the

⁵⁶ ILLAL AL SHARAIE – V 2 Ch 341 H 1

ocean, called Rowman. So when he places his foot in the ocean, it bursts, and when he takes it out, it decreases'.⁵⁷

(باب 343 - علة الزلزلة)

Chapter 343 – Reason for the earthquake

وروي ان ذا القرنين لما انتهى إلى جسده السد تجاوزه، فدخل الارض فرقا. فإذا هو بملك قائم على جبل طوله خمسمائة ذراع، فقال له الملك: يا ذا القرنين أما كان خلفك ملك، يقال له ذو القرنين، فقال له ذو القرنين: من أنت؟ قال: انا ملك من ملائكة الرحمن موكل بهذا الجبل، فليس من جبل خلقه الله تعالى إلا وله عرق إلى هذا الجبل فإذا أراد الله عزوجل أن يزلزل مدينة اوحى إلى فزلزلتها.

It has been reported that when Zulqarnayn ended up to the body of the dam, exceeded it, so he entered a different land. So there was an Angel standing upon a mountain. His height was of five hundred cubits. So the Angel said to him: 'O Zulqarnayn! But was there not an Angel behind you called Zulqarnayn?' So Zulqarnayn said to him: 'Who are you?' He said: 'I am an Angel from the Angels of the beneficent Allocated with this mountain. So, there is none from a mountain Created by Allah^{azwj} the High, except that for it is a vein to this mountain. So, whenever Allah^{azwj} Mighty and Majestic Intends a city to be shaken, Reveals unto me, so I shake it'.

قال محمد بن أحمد: اخبرني بهذا الحديث عيسى بن محمد عن علي بن مهزيار عن عبد الله بن عمر عن عباد بن حماد عن أبي عبد الله عليه السلام.

Muhammad Bin Ahmad said, 'Isa Bin Muhammad informed me with this Hadeeth, from Ali Bin Mahziyar, from Abdullah Bin Umar, from Abaad Bin Hamaad, from Abu Abdullah^{asws}.⁵⁸

حدثنا احمد بن محمد عن أبيه عن محمد بن أحمد عن الهيثم النهدي عن بعض اصحابنا باسناده رفعه قال: كان أمير المؤمنين صلوات الله عليه يقرأ (ان الله يمسك السموات والارض أن تزولا ولنن زالتا ان امسكهما من احد من بعده انه كان حليما غفورا) يقولها عند الزلزلة ويقول (ويمسك السماء ان تقع على الارض إلا باذنه ان الله بالناس لرؤف رحيم).

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Al Haysam Al Nahdy, from one of our companions, by his chain, raising it, said,

'Amir Al-Momineen^{asws} used to recite **[35:41] Surely, Allah Upholds the skies and the earth lest they cease; and if they should cease, there is none who can uphold them after Him; He has always been Forbearing, the Forgiving**, saying it during the earthquake, and he^{asws} was saying **[22:65] And He Withholds the sky from falling on the earth except with His Permission; surely Allah is Compassionate, Merciful to the people**.⁵⁹

وبهذا الاسناد عن محمد بن خالد عن محمد بن عيسى عن علي بن مهزيار قال: كتبت إلى أبي جعفر (ع) وشكوت إليه كثرة الزلازل في الاهواز، ترى لنا التحول عنها، فكتب: لا تتحولوا عنها، وصوموا الاربعاء والخميس والجمعة واغتسلوا وطهروا ثيابكم وبرزوا يوم الجمعة، وأدعوا الله فانه يرفع عنكم، قال: ففعلنا فسكرت الزلازل، قال: ومن كان منكم مذنب فیتوب إلى الله سبحانه وتعالى ودعا لهم بخير.

⁵⁷ ILLAL AL SHARAIE – V 2 Ch 342 H 1

⁵⁸ ILLAL AL SHARAIE – V 2 Ch 343 H 2

⁵⁹ ILLAL AL SHARAIE – V 2 Ch 343 H 4

And by this chain, from Muhammad Bin Khalid, from Muhammad Bin Isa, from Ali Bin Mahziyar who said,

'I wrote to Abu Ja'far^{asws} and complained to him^{asws} about the frequency of the tremors in Al-Ahvaz, 'What is your^{asws} view for us, shall we shift from it?' So he^{asws} wrote: 'Do not shift from it, and Fast on the days of the Wednesday, and the Thursday, and the Friday, and wash (yourselves) and purify your clothes, and emphasise the Friday, and supplicate to Allah^{azwj}, so He^{azwj} would Raise it from you'. So we did that (and) the tremors settled. He^{asws} said: 'So if there was a sinner among you, he should repent to Allah^{azwj} Glorious and High, and supplicate for him with goodness'.⁶⁰

وبهذا الاسناد عن محمد بن أحمد عن ابراهيم بن اسحاق عن محمد بن سليمان الديلمي، قال: سألت أبا عبد الله (ع) عن الزلزلة ما هي؟ قال: آية، قلت وما سببها؟ قال: ان الله تبارك وتعالى وكل بعروق الارض الارض ملكا، فإذا أراد ان يزلزل ارضا اوحى إلى ذلك الملك ان حرك عروق كذا وكذا، قال: فيحرك ذلك الملك عروق تلك الارض التي أمر الله فتتحرك باهلها،

And by this chain, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami who said,

'I asked Abu Abdullah^{asws} about the earthquake, 'What is it?' He^{asws} said: 'A Sign'. I said, 'And what is its cause?' He^{asws} said: 'Allah^{azwj} Blessed and High has Allocated an Angel with the veins of the earth. So, whenever He^{azwj} Intends that the earth should shake, Reveals unto that Angel that it moves such and such a vein. So that Angel moves those veins of the land which Allah^{azwj} has Commanded for it to be moved along with its inhabitants'.

قال: قلت فإذا كان ذلك فما اصنع؟ قال: صل صلاة الكسوف، فإذا فرغت خررت ساجدا وتقول: في سجودك (يا من يمسك السموات والارض ان تزول ولئن زالتا ان امسكهما من أحد من بعده انه كان حليما غفورا) أمسك عنا السوء انك على كل شئ قدير.

He (the narrator) said, 'I said, 'So when it is that, so what shall I do?' He^{asws} said: 'Pray the Prayer of the eclipse (صلاة الكسوف). So when you are free, fall down prostrate and you should be saying in your Prostration **[35:41] Surely, Allah Upholds the skies and the earth lest they cease; and if they should cease, there is none who can uphold them after Him; He has always been Forbearing, the Forgiving**, withhold the evil from us, You^{azwj} are Able over everything'.⁶¹

وبهذا الاسناد عن محمد بن أحمد بن محمد بن أحمد عن الرازي عن عبد الله الرازي عن أحمد بن محمد بن نصر عن روح بن صالح عن هارون بن خارجة رفعه عن فاطمة عليها السلام قالت: اصاب الناس زلزلة على عهد أبي بكر ففرغ الناس إلى أبي بكر وعمر فودهما قد خرجا فزعين إلى علي (ع) فتبعهما الناس إلى ان انتهوا إلى باب علي (ع)

And by this chain, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad Bin Nasr, from Rowh Bin Salih, from Haroun Bin Kharjat,

(It has been narrated) from Syeda Fatima^{asws}. She^{asws} said: 'The people were struck by an earthquake during the era of Abu Bakr, so they panicked and went to Abu Bakr

⁶⁰ ILLAL AL SHARAIE – V 2 Ch 343 H 6

⁶¹ ILLAL AL SHARAIE – V 2 Ch 343 H 7

and Umar. They found the two of them to have gone out terrified, to Ali^{asws}. So the people followed the two of them until they ended up at the door of Ali^{asws}.

فخرج إليهم علي (عليه السلام) غير مكترث لما هم فيه، فمضى فاتبعه الناس حتى انتهى إلى تلة، ففقد عليها و قعدوا حوله و هم ينظرون إلى حيطان المدينة ترتج جائية و ذاهبة، فقال لهم علي (عليه السلام) كأنكم قد هالكم ما ترون؟ قالوا: و كيف لا يهولنا و لم نر مثلها قط! فحرك شفثيه ثم ضرب الأرض بيده، ثم قال: مالك؟ اسكني، فسكنت، فعجبوا من ذلك أكثر من تعجبهم أو لا حيث خرج إليهم،

Ali^{asws} came out to them, completely indifferent to what they were in. So he^{asws} went and they followed him^{asws} until they ended up at a raised ground. He^{asws} sat down upon it, and they all seated themselves around him^{asws}, and they were looking around at the wall of the city which, were shaking, coming and going. So Ali^{asws} said to them: 'It is as if you are all shocked at what you are seeing'. They said, 'And how can we not be terrified and we have never seen the like of it at all!' He^{asws} moved his lips, then placed his^{asws} hand upon the ground and said: 'What is the matter with you? Calm down!' So it calmed down. They were all more astounded at that, than what they were when they first went out to him^{asws}.

قال [لهم]: فإنكم قد تعجبتم من صنعني؟ قالوا: نعم، قال: أنا الرجل الذي قال الله تعالى: إذا زلزلت الأرض زلزالها و أخرجت الأرض أثقالها و قال الإنسان ما لها، فأنا الإنسان الذي يقول لها: ما لك يومئذٍ تُحدث أخبارها إياي تحدث أخبارها.»

He^{asws} said to them: 'So you are all astounded from what I^{asws} have done?' They said, 'Yes'. He^{asws} said: 'I^{asws} am the man for whom Allah^{azwj} the High Said: "[99:1] **When the earth is shaken with her (violent) shaking, [99:2] And the earth brings forth her burdens, [99:3] And man says: What has befallen her?**, so I^{asws} am that man who says to her: 'What is the matter with you? [99:4] **On that day she shall tell her news**, it is I^{asws} who she (the earth) will be narrating the news of'.⁶²

(باب 344 - العلة التي من أجلها يغسل الصبيان من الغمر)

Chapter 344 – The reason due to which the children are (not to be) washed from the immersion (in Saffron)

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى بن عبيد عن القاسم بن يحيى عن جده الحسن بن راشد عن أبي بصير عن أبي عبد الله عليه السلام قال حدثني أبي على جدي عن أبائه ان أمير المؤمنين عليه السلام قال: اغسلوا صبيانكم من الغمر، فان الشيطان يشم الغمر فيفزع الصبي من رقاده ويتأذى به الكاتبان.

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws} upon (the authority of) my^{asws} grandfather^{asws}, from his^{asws} forefathers that Amir Al-Momineen^{asws} said: '(Do not) bathe your children from the immersion (in saffron), for the Satan^{la} smells the saffron and the child panics from his slumber (sleep), and the two recorders (angels) are hurt by it'.⁶³

⁶² ILLAL AL SHARAIE – V 2 Ch 343 H 8

⁶³ ILLAL AL SHARAIE – V 2 Ch 343 H 8

(باب 345 - العلة التي من أجلها صارت الغيبة أشد من الزنا)**Chapter 345 – The reason due to which the backbiting came to be more grievous than the adultery**

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن احمد قال حدثنا أبو عبد الله الرازي عن الحسن بن علي بن النعمان عن اسباط بن محمد يرفعه إلى النبي صلى الله عليه وآله قال: قال رسول الله صلى الله عليه وآله الغيبة أشد من الزنا، فقيل يا رسول الله ولم ذلك؟ قال: صاحب الزنا يتوب فيتوب الله عليه، وصاحب الغيبة يتوب فلا يتوب الله عليه حتى يكون صاحبه الذي اغتابه يحله.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Al Noman, from Asbaat Bin Muhammad,

(It has been narrated) raising it to the Prophet^{saww}. Rasool-Allah^{saww} said: 'The backbiting is severer than the adultery'. So it was said, 'O Rasool-Allah^{saww}! And why is that so?' He^{saww} said: 'The committer of the adultery repents, so Allah^{azwj} Turns towards him (with Mercy), and the committer of the backbiting repents, but Allah^{azwj} does not Turn towards him (with Mercy) until the backbit one permits it'.⁶⁴

(باب 346 - العلة التي من أجلها قد يكون المؤمن أحد شيء) (وأشح شيء وأنكح شيء. والعلة التي من أجلها صار أشد في دينه من الجبال)**Chapter 346 – The reason due to which the Believer tends to be most intense in something, most miserly in something, sometimes most copulating; and the reason due to which he becomes more tougher than the mountain regarding his Religion**

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم عن مسعدة بن صدقة الربيعي عن جعفر بن محمد عن أبيه عليه السلام قال: قيل له ما بال المؤمن أحد شيء، قال: لأن عز القرآن في قلبه ومحض الايمان عن صدره وهو لعبد مطيع الله ولرسوله مصدق،

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Haroun Bin Muslim, from Mas'ada Bin sadaqa Al Rabie,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, said, 'It was said to him^{asws}, 'What is the matter the Believer tends to be most intense in something?' He^{asws} said: 'Because the honour of the Quran is in his heart, and the sincerity of the faith on his chest, and he is a servant obedient to Allah^{azwj} and to His^{azwj} Rasool^{saww}, certified'.

قيل: فما بال المؤمن قد يكون اشح شيء؟ قال: لأنه يكسب الرزق من حله ومطلب الحلال عزيز فلا يجب أن يفارقه شيء لما يعلم من عسر مطلبه وان هو سخت نفسه لم يضعه إلا في موضعه،

It was said, 'So what is the matter the Believer tends to be most miserly in something?' He^{asws} said: 'Because he attain the livelihood from its Permissible means, and seeking of the Permissible livelihood is dear to him, so he does not want anything to separate it from him when he knows the difficulty of seeking it, and he is harsh upon himself not to place it except in its (rightful) place'.

⁶⁴ ILLAL AL SHARAIE – V 2 Ch 345 H 1

قيل له: فما بال المؤمن قد يكون انكح شيء؟ قال: لحفظه فرجه عن فروج ما لا يحل له، ولكن لا تميل به شهوته هكذا ولا هكذا فإذا ظفر بالحلال اكتفى به واستغنى به عن غيره.

It was said to him^{asws}, 'So what is the matter the Believer happens to be most copulating sometimes?' He^{asws} said: 'In order to preserve his private parts from what is not Permissible for him. But, he is not inclined to list like this, nor like this. So when he succeeds with the Permissible, he suffices with it and becomes needless by it, from other'.

قال عليه السلام: ان قوة المؤمن في قلبه ألا ترون انه قد تجدونه ضعيف البدن نحيف الجسم وهو يقوم الليل ويصوم النهار

He^{asws} said: 'The strength of the Believer is in his heart. You will find him to be weak of the body and slim, and he would be standing at night (for the Prayer), and he would be Fasting during the day'.

وقال: المؤمن أشد في دينه من الجبال الرأسية، وذلك ان الجبل قد ينحت منه، والمؤمن لا يقدر أحد على ان ينحت من دينه شيئاً وذلك لضعفه بدينه وشحه عليه.

And he^{asws} said: 'The Believer is tougher in his Religion than the mountain peak, and that the mountain, something can be carved out from it, and (whilst) the Believer, no one has the ability that he can carve anything out from his Religion, and that is because he is reluctant to concede with (give up) his Religion, and is (thus) miserly over it'.⁶⁵

(باب 347 العلة التي من أجلها تقاصرت الشهور)

Chapter 347 – The reason due to which months are deficient

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن عيسى عن صباح بن سيابة عن أبي جعفر عليه السلام قال: ان الله تعالى خلق الشهور اثني عشر شهرا وهي ثلاثمائة وستون يوما فحجز منها ستة ايام خلق فيها السموات والارضين، فمن ثم تقاصرت الشهور.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Sabah Bin Sayaba,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} the High Created the months as twelve months, and these are of three hundred and sixty days. So He^{azwj} Deducted six days from these in which He^{azwj} Created the skies and the firmaments (354 days are in the Islamic calendar). So, from then onwards, the months are deficient'.⁶⁶

(باب 348 - العلة التي من أجلها لم يشرب جعفر بن أبي طالب (ع) (خمرا قط ولم يكذب ولم يزن ولم يعبد صنما)

⁶⁵ ILLAL AL SHARAIE – V 2 Ch 346 H 1

⁶⁶ ILLAL AL SHARAIE – V 2 Ch 347 H 1

Chapter 348 – The reason due to which Ja'far Bin Abu Talib ^{as} never drank wine at all, and never lied, and never committed adultery, and never worshipped idols

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي عن أبيه عن أحمد بن النضر الخزاز عن عمرو بن شمر عن جابر بن يزيد الجعفي عن أبي جعفر عليه السلام قال: أوحى الله تعالى إلى رسول الله صلى الله عليه وآله أني شكرت لجعفر بن أبي طالب أربع خصال، فدعا النبي صلى الله عليه وآله فأخبره، فقال: لولا أن الله تبارك وتعالى أخبرك ما أخبرتك، وما شربت خمرا قط، لاني علمت اني ان شربتها زال عقلي، وما كذبت قط، لان الكذب ينقص المروءة، وما زنيبت قط لاني خفت اني إذا عملت عمل بي، وما عبدت صنما قط لاني علمت انه لا يضر ولا ينفع،

My father said, Sa'd Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ahmad Bin Al Nazar Al Khazaz, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} the High Revealed unto Rasool-Allah^{saww}: "I^{azwj} am Grateful to Ja'far^{asws} Bin Abu Talib^{asws} for four characteristics of his". So the Prophet^{saww} called him^{as} over, and informed him^{as}. So he^{as} said: 'Had Allah^{azwj} Blessed and High not Informed you^{saww}, I^{as} would not have informed you^{saww} – and I^{as} have not drunk the wine at all, for I^{as} knew that if I^{as} were to drink it, my^{as} intellect would decline; and I^{as} have not lied at all, because the lie decreases the alertness; and I^{as} have not committed adultery at all, because I^{as} feared that if I^{as} were to do it, I^{as} would be done with; and I^{as} have not worshipped the idols at all, because I^{as} knew that they neither cause harm, nor benefit'.

قال: فضرب النبي صلى الله عليه وآله على عاتقه وقال: حق الله تعالى أن يجعل لك جناحين تطير بهما مع الملائكة في الجنة.

He^{asws} said: 'So the Prophet^{saww} struck him^{as} upon his^{as} shoulder, and said: 'It is right (deservedly so) that Allah^{azwj} the High has Made for you^{as} two wings by which you^{saww} would be flying along with the Angels in the Paradise'.⁶⁷

(باب 349 - العلة التي من أجلها يكره أن يستشار العبد والسفلة في الامور)

Chapter 349 – The reason due to which it is disliked to consult the slave and the lowly regarding the matters

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد عن موسى بن عمر عن محمد بن سنان عن عمار الساباطي قال: قال أبو عبد الله (ع) يا عمار ان كنت تحب أن تستتب لك النعمة وتكمل لك المودة وتصلح لك المعيشة فلا تستشر العبد والسفلة في أمرك فانك ان ائتمنتهم خانوك وان حدثوك كذبوك وان نكبت خذلوك وان وعدوك موعدا لم يصدقوك.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Musa Bin Umar, from Muhammad Bin Sinan, from Amaar Al Sabatany who said,

'Abu Abdullah^{asws} said: 'O Aamir! If you would like that the Bounties flow in a goodly manner for you, and the cordiality is completed for you, and the livelihood is corrected for you, so do not consult the slaves and the lowly in your affairs, for if you were to entrust them, they would betray you, and if they were to narrate to you, they

⁶⁷ ILLAL AL SHARAIE – V 2 Ch 348 H 1

would lie to you, and if you were to be afflicted, they would abandon you, and if they were to promise you, they would not ratify it'.⁶⁸

وبهذا الاسناد عن محمد بن أحمد عن محمد بن الحسين عن ابن محبوب عن معاوية بن وهب عن أبي عبد الله (ع) قال: سمعته يقول كان أبي (ع) يقول قم بالحق ولا تعرض لما فاتك واعتزل ما لا يعينك ولا تجنب عدوك واحذر صديقك من الاقوام الآمنين، والأمين من خشى الله ولا تصحب الفاجر، ولا تطلعه على شرك ولا تأتمنه على امانتك واستشر في امورك الذين يخشون ربهم.

And by the chain from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'My^{asws} father^{asws} was saying: 'Stand by the truth, and do not bring up (matters) which are lost for you, and detach from what does not concern you, and do not avoid your enemy, and be cautious of your friends from the secure people, and the trustworthy is the one who fears Allah^{azwj}, and do not keep company with the immoral, and do not notify him of your secret, and do not trust him upon your entrustment, and consult in your affairs the ones who fear their Lord^{azwj}'.⁶⁹

(باب 350 - العلة التي من أجلها يكره مشاورة الجبال والبخيل والحريص)

Chapter 350 – The reason due to which it is dislike to consult with the coward, and the miser, and the greedy

أبي رحمه الله قال: حدثنا محمد بن يحيى عن محمد بن أحمد عن محمد بن آدم عن أبيه باسناده رفعه قال: قال رسول الله صلى الله عليه وآله: يا علي لا تشاور جبانا فانه يضيق عليك المخرج، ولا تشاور البخيل فانه يقصر بك عن غايتك، ولا تشاور حريصا فان يزين لك شرها، واعلم يا علي ان الجبن والبخل والحرص غريزة واحدة يجمعها سوء الظن.

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad, from Muhammad Bin Adam, from his father, by his chain, raising it, said:

'Rasool-Allah^{saww} said: 'O Ali^{asws}! Do not consult a coward, for he would narrow your^{asws} exit, and do not consult the miser, for he would make you^{asws} fall short of your^{asws} destination, and do not consult a greedy, for he would adorn the evil to you^{asws}. And know, O Ali^{asws}! The coward, and the miser, and the greedy, are of one instinct, gathered upon the evil thoughts'.⁷⁰

(باب 351 - العلة التي من أجلها يكره اكثر وضع اليد في اللحية)

Chapter 351 – The reason due to which it is dislike to frequently place the hand in the beard

أبي رحمه الله قال: حدثنا أحمد بن ادريس قال: حدثنا محمد بن أحمد عن موسى بن عمر عن يحيى بن عمر عن صفوان الجمال قال: قال أبو عبد الله (ع) لا تكثر وضع يدك في لحيتك فان ذلك يشين الوجه.

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Musa Bin Umar, from Yahya Bin Umar, from Safwan Al Jamaal who said,

⁶⁸ ILLAL AL SHARAIE – V 2 Ch 349 H 1

⁶⁹ ILLAL AL SHARAIE – V 2 Ch 349 H 2

⁷⁰ ILLAL AL SHARAIE – V 2 Ch 350 H 1

'Abu Abdullah^{asws} said: 'Do not frequently place your hand in your beard, for in that it (leads to) the disgraceful face'.⁷¹

(باب 352 - العلة التي من أجلها أمر الانسان أن ينظر إلى من) (هو دونه ولا ينظر إلى من هو فوقه)

Chapter 352 – The reason due to which the human being has been Commanded to look at the one who is below him, and not to look at the one who is above him

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن محمد بن عيسى عن ابن محبوب عن هشام بن سالم قال: سمعت أبا عبد الله (ع) يقول: لحمران بن أعين يا حمران انظر إلى من هو دونك، ولا تنظر إلى من هو فوقك في المقدره، فان ذلك اقنع لك بما قسم لك واحرى ان تستوجب الزيادة من ربك، واعلم ان العمل الدائم القليل على اليقين افضل عند الله من العمل الكثير على غير يقين، واعلم انه لا ورع انفع من تجنب محارم الله، والكف عن أذى المسلمين واغتيالهم، ولا عيش اهنأ من حسن الخلق، ولا مال انفع من القنوع باليسير المجزي ولا جهل اضر من العجب.

Muhammad Bin Musa Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Saalim who said,

'I heard Abu Abdullah^{asws} saying to Hamran Bin Ayn: 'O Hamran! Look at the one who is below you, and do not look at the one who is above you in the ability, for in that is conviction for you with what has been distributed to you and more like that the increase would be Warranted for you from your Lord^{azwj}. And know, that the few lasting deeds performed upon conviction is superior in the Presence of Allah^{azwj} than the abundance of deeds done without conviction. And know, that there is no devoutness more beneficial than avoiding the Prohibitions of Allah^{azwj}, and the restraint from harming the Muslims and backbiting them; and there is no life better than good manners, nor any wealth more beneficial and more rewarding than contentment with the little, nor any ignorance more harmful than the arrogance'.⁷²

(باب 353 - العلة التي من أجلها صار المؤمن مكفرا)

Chapter 353 – The reason due to which the Believer is 'Mukaffir' (people never acknowledge his favours)

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي باسناده يرفعه إلى أبي عبد الله (ع) انه قال: ان المؤمن مكفر وذلك ان معرفه يصعد إلى الله تعالى فلا ينتشر في الناس والكافر مشهور، وذلك ان معرفه للناس ينتشر في الناس ولا يصعد إلى السماء.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, by his chain,

Abu Abdullah^{asws} has said: 'The Believer is not recognised (for his favours to others), and that is because his good deeds ascend to Allah^{azwj} the High, so he is not publicised among the people. And the Infidel is famous, and that is because his good

⁷¹ ILLAL AL SHARAIE – V 2 Ch 351 H 1

⁷² ILLAL AL SHARAIE – V 2 Ch 352 H 1

deeds are for the sake of the people, he is well known among the people, and these do not ascend to the sky'.⁷³

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله يد الله تعالى فوق رؤس المكفرين ترفرف بالرحمة

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The Hand of Allah^{azwj} is upon the heads of those who are not recognised (for their favours to others), Wiping with the Mercy'.⁷⁴

أخبرني علي بن حاتم قال: حدثنا أحمد بن محمد قال: حدثنا محمد بن اسماعيل قال: حدثني الحسين بن موسى عن أبيه عن موسى بن جعفر عن أبيه عن جده عن علي بن الحسين عن أبيه عن علي بن أبي طالب عليهم السلام قال: كان رسول الله صلى الله عليه وآله مكفرا لا يشكر معروف ولقد كان معروفه على القرشي والعربي والعجمي ومن كان اعظم معروفا من رسول الله صلى الله عليه وآله على هذا الخلق؟ وكذلك نحن أهل البيت مكفرون لا يشكروننا وخيار المؤمنين مكفرون لا يشكر معروفهم

Ali Bin Hatim informed me, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Al Husayn Bin Musa, from his father,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} was not recognised (for the favours extended to others). There was not gratefulness well known to him^{saww}, and the gratefulness was well know upon the Qureysh, and the Arabs and the non-Arabs. And who is greater for the gratefulness than Rasool-Allah^{saww}, upon this creation? And similar to that are us^{asws}, the People^{asws} of the Household, people are being ungrateful towards (us^{asws}), there is no gratefulness to us^{asws}, and the choicest of the Believers are also not recognised (for their favours). People do not thank them (for their favours)'.⁷⁵

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي عن أبيه والحسن بن علي بن فضال عن علي بن النعمان عن يزيد بن خليفة قال: قال أبو عبد الله (ع): ما على أحدكم لو كان على قلة جبل حتى ينتهي إليه أجله، أتريدون تراؤن الناس ان من عمل للناس كان ثوابه على الله ان كل رياء شرك.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father and Al Hassan Bin Ali Bin Faaal, from Ali Bin Al Noman, from Yazeed Bin Khaleefa who said,

'Abu Abdullah^{asws} said: 'What is upon one of you, even if he were to be upon the peak of a mountain, until his term (life) ends. Do you want the people to appreciate you? The one who works for the people, its reward is upon the people, and the one

⁷³ ILLAL AL SHARAIE – V 2 Ch 353 H 1

⁷⁴ ILLAL AL SHARAIE – V 2 Ch 353 H 2

⁷⁵ ILLAL AL SHARAIE – V 2 Ch 353 H 3

who works for Allah^{azwj}, its Rewards is upon Allah^{azwj}. Every showing-off is an association (Shirk)⁷⁶.

(باب 354 - العلة التي من أجلها تعجل العقوبة للمؤمن في الدنيا)

Chapter 354 – The reason due to which the Punishment is hastened to the Believer in the world

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار قال: حدثنا أحمد بن محمد بن خالد قال: حدثنا علي بن الحكم عن عبد الله بن جندب عن سفيان بن سمط قال: قال أبو عبد الله عليه السلام: إذا أراد الله تعالى بعبد خيرا فاذنب ذنبا تبعه بنقمة ويذكره الاستغفار، وإذا أراد الله تعالى بعبد شرا فاذنب ذنبا تبعه بنعمة لينسيه الاستغفار، ويتمادي به وهو قول الله تعالى (سنستدرجهم من حيث لا يعلمون) بالنعيم عند المعاصي.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Samt who said,

‘Abu Abdullah^{asws} said: ‘Whenever Allah^{azwj} Intends good with a servant, so (when he) commits a sin, follows it with resentment, and he remember the seeking of the Forgiveness. And whenever Allah^{azwj} the High Intends evil with a servant, so (when he) commits a sin, follows it with a Bounty to Make him forget the seeking of the Forgiveness, and he keeps indulging in it. And these are the Words of Allah^{azwj} the High [7:182] **We Let them be enticed by degrees from whence they know not – with the Bounties during disobedience**’⁷⁷.

(باب 355 - العلة التي من أجلها أحل الله تعالى لحم البقر) (والغنم والأبل وغير ذلك من أصناف ما يؤكل)

Chapter 355 – The reason due to which Allah^{azwj} the High Permitted the flesh of the cow, and the sheep, and the camel, and other such varieties from what is eaten

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد ابن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان، ان ابا الحسن الرضا عليه السلام كتب إليه فيما كتب من جواب مسأله: أحل الله تعالى البقر والغنم والأبل لكثرتها وامكان وجودها، وتحليل بقر الوحش وغيرها من اصناف ما يؤكل من الوحش المحللة، لان غذائها غير مكروه ولا محرم ولا هي مضره بعضها ببعض ولا مضره بالانس ولا في خلقها تشويه.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza^{sws} wrote to him in answer to what he has asked him^{asws}: ‘Allah^{azwj} the High has Permitted the cow, and the sheep, and the camel due to their abundance and the possibility of finding these. And the Permissibility of the wild cows and other varieties of what is eaten from the wild (animals), the Permitted ones, because their consumption (what they eat) is not abhorrent, nor Prohibited, nor it is harmful to each

⁷⁶ ILLAL AL SHARAIE – V 2 Ch 353 H 4

⁷⁷ ILLAL AL SHARAIE – V 2 Ch 354 H 1

other, nor harmful to the human beings, nor is there any deformities in their creation'.⁷⁸

(باب 256 - العلة التي من أجلها يكره أكل الغدد)

Chapter 356 – The reason due to which eating the glands is disliked

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد قال: حدثنا محمد بن شمون عن عبد الله بن عبد الرحمن عن مسمع بن عبد الملك عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين (ع): إذا اشتري اللحم فليخرج منه الغدد فإنه يحرك عرق الجذام.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Muhammad Bin Shamoun, from Abdullah Bin Abdul Rahman, from Masma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Whenever one of you buys the meat, so he should take out the glands from it, for these tend to stir the veil on leprosy'.⁷⁹

(باب 357 - العلة التي من أجلها حرم النخاع والطحال والانثيين)

Chapter 357 – The reason due to which the bone marrow, and the spleen, and the two testicles are Prohibited (to eat)

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن محمد بن خالد عن أحمد بن محمد البنظري عن أبان بن عثمان قال: قلت لأبي عبد الله (ع) كيف صار الطحال حراما، وهو من الذبيحة؟ فقال ان ابراهيم (ع) هبط عليه الكباش من ثبير وهو جبل بمكة ليذبحه اتاه ابليس فقال له: اعطني نصيبي من هذا الكباش، قال: ورأي نصيب لك وهو قربان لربي وفداء لابني،

Muhammad Bin Musa Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad al Bazanty, from Aban Bin Usman who said,

'I said to Abu Abdullah^{asws}, 'How did the spleen came to be Prohibited, and it is from the slaughter?' So he^{asws} said: 'The ram descended unto Ibrahim^{as} from Subeyr, and it is a mountain at Makkah, in order for it to be slaughtered. Iblees^{la} came and said to him^{as}, 'Give me^{la} my^{la} share from this ram'. He^{as} said: 'And you^{la} view a share for yourself^{la} and it is an offering to my^{as} Lord^{azwj}, and an expiation for my^{as} son^{as?}'

فأوحى الله تعالى إليه ان له فيه نصيبا، وهو الطحال لأنه مجمع الدم وحرم الخصيتان لانهما موضع للنكاح ومجرى للنطفة، فاعطاه ابراهيم الطحال والانثيين وهما الخصيتان،

So Allah^{azwj} the High Revealed unto him^{as}: 'There is a share for him^{la} in it, and it is the spleen, because it is a gathering of the blood, and Forbidden are the two testicles because these two are the places of the copulation and the flowing of the semen". So Ibrahim^{as} gave him^{la} the spleen, and the two testicles, and these two are the testicles'.

⁷⁸ ILLAL AL SHARAIE – V 2 Ch 355 H 1

⁷⁹ ILLAL AL SHARAIE – V 2 Ch 356 H 1

قال: فقلت فكيف حرم النخاع؟ قال: لانه موضع الماء الداقد من كل ذكر وانثى وهو المخ الطويل الذي يكون في فقار الظهر،

He (the narrator) said, 'So I said, 'So how come the bone marrow is Prohibited?' He^{asws} said: 'Because it is the place of the water ejaculation, from every male and female, and it is the elongated brain (spinal cord) which happens to be in the vertebrae of the back'.

قال أبان ثم قال أبو عبد الله (ع) يكره من الذبيحة عشرة اشياء منها الطحال والانثيين والنخاع والدم والجلد والعظم والقرن والظلف والغدد والمذاكير،

Aban said, 'Then Abu Abdullah^{asws} said: 'Ten things are forbidden from the slaughter. From these are – the spleen, and the two testicles, and the marrow, and the blood, and the skin, and the bones, and the horn, and the hooves, and the glands, and the penises.

واطلق في الميتة عشرة اشياء: الصوف والشعر والريش والبيضة والنااب والقرن والظلف والانفحة والاهاب واللبن وذلك إذا كان قائما في الضرع.

And ten things are to be thrown out from the dead – The fur, and the hair, and the feathers, and the eggs, and the teeth, and the horns, and the hoof, and the stomach lining, and the skin, and the milk, if that is established in the udders'.⁸⁰

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن أبي طالب عبد الله بن الصلت عن عثمان بن عيسى العامري عن سماحة بن مهران عن أبي عبد الله عليه السلام قال: لا تأكل جريا ولا مار ماهيا ولا طافيا، ولا اربيان، ولا طحالا لانه بيت الدم ومضعة الشيطان.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Abu Talib Abdullah Bin Al Salt, from Usman Bin Isa Al Aamiry, from Samahat Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither eat unscaled fish, nor an eel, nor a floating (dead) fish, nor prawns, nor spleen, for it is a house of the blood, and a chew of the Satan'^{la, 81}.

(باب 358 - العلة التي من أجلها يكره أكل الكليتين)

Chapter 358 – The reason due to which eating of the two kidneys is disliked

أخبرني علي بن حاتم قال: حدثنا الحسين بن علي بن زكريا، قال: حدثنا محمد بن صدقة، قال: حدثنا موسى بن جعفر عن أبيه عن محمد بن علي عليهم السلام قال: كان رسول الله صلى الله عليه وآله وسلم لا يأكل الكليتين من غير أن يحرمهما لقربهما من البول.

Ali Bin Hatim informed me, from Al Husayn Bin Ali Bin Zakariya, from Muhammad Bin Sadaqa,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from Muhammad Bin Ali^{asws} having said: 'Rasool-Allah^{saww} did not use to eat the two kidneys without having forbidden it, due to its proximity to the urine'.⁸²

⁸⁰ ILLAL AL SHARAIE – V 2 Ch 357 H 1

⁸¹ ILLAL AL SHARAIE – V 2 Ch 357 H 2

(باب 359 - العلة التي من أجلها نهى رسول الله صلى الله عليه وآله يوم) (خيبر عن أكل لحوم حمر الاهلية. وعلة تحريم البغال)

Chapter 359 – The reason due to which Rasool-Allah ^{saww} forbade from eating the flesh of the domesticated donkey on the day of Khyber; and reason for the Prohibition of the mules

أبي رحمه الله قال حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين عن ابن أبي عمير عن ابن اذينة عن زرارة ومحمد بن مسلم عن أبي جعفر عليه السلام قال سألته عن أكل الحمر الاهلية، فقال: نهى رسول الله صلى الله عليه وآله عن أكلها يوم خيبر وإنما نهى عن أكلها لأنها كانت حمولة للناس، وإنما الحرام ما حرم الله تعالى في القرآن.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Zarara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about eating the domesticated donkey. So he^{asws} said: 'Rasool-Allah^{saww} forbade from eating it on the day of Khyber. But rather, he^{saww} forbade from eating it, because it was a carrier for the people, and, but rather, Forbidden is what Allah^{azwj} the High Prohibited in the Quran'.⁸³

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار + عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن حماد عن حريز عن محمد بن مسلم عن أبي جعفر (ع) قال: نهى رسول الله صلى الله عليه وآله عن أكل لحوم الحمر وإنما نهى عنها من أجل ظهورها مخافة أن يفنونها وليست الحمير بحرام،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Hamaad, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} forbade from eating the flesh of the donkey. But rather, he^{saww} forbade it due to its back (for riding), fearing that lest it would be exterminated; and the donkeys are not Prohibited'.

ثم قرأ هذه الآية (قل لا اجد فيما اوحى إلي محرماً على طاعم يطعمه) إلى آخر الآية.

Then he^{asws} recited this Verse **[6:145] Say: I do not find in that which has been Revealed to me anything Forbidden for an eater to eat – up to the end of the Verse'**.⁸⁴

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم قال: حدثنا أبو الحسن الليثي قال: حدثني جعفر بن محمد (ع) قال: سئل أبي عليه السلام عن لحوم الحمر الاهلية، قال: نهى رسول الله صلى الله عليه وآله عن أكلها لأنها كانت حمولة للناس يومئذ. وإنما الحرام ما حرم الله في القرآن.

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Haroun Bin Muslim, from Abu Al Hassan Al Laysi,

⁸² ILLAL AL SHARAIE – V 2 Ch 358 H 1

⁸³ ILLAL AL SHARAIE – V 2 Ch 359 H 1

⁸⁴ ILLAL AL SHARAIE – V 2 Ch 359 H 2

(It has been narrated) from Ja'far Bin Muhammad^{asws} having said: 'My^{asws} father^{asws} was asked about flesh of the domesticated donkey. He^{asws} said: 'Rasool-Allah^{saww} forbade from eating it because it was a carried for the people in those days. But rather, the Prohibited is what Allah^{azwj} Prohibited in the Quran'.⁸⁵

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد ابن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان أن الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله كره أكل لحوم البغال والحمير والاهلية، لحاجة الناس إلى ظهورها واستعمالها، والخوف من فنائها لقلتها لا لقدر خلقها ولا لقدر غذائها.

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him in answer to what he had asked him^{asws}: 'It is disliked, eating the flesh of the mules, and the domesticated donkey, due to the need of the people to its back (for riding/carrying load), and its utilisation, and the fear from its extermination due to its scarcity, not due to the filthy creation of it, nor the filthy diet of it'.⁸⁶

⁸⁵ ILLAL AL SHARAIE – V 2 Ch 359 H 3

⁸⁶ ILLAL AL SHARAIE – V 2 Ch 359 H 4