REASONS FOR THE LAWS

الشیخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابویه القمی ره المتوفری سنة 381 ه

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

الجزء الثانی

VOLUME TWO – PART SIX

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’sws of the Household.
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In the Name of Allah, the Beneficent, the Merciful. The Praise is for Allah, Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

Chapter 223 – The reason due to which Allah Obligated the Fire upon the committers of the major sins

And as for the association with Allah, so Allah has Revealed regarding us what He Revealed, and Rasool-Allah said regarding us what he said. So they belie Allah and His Rasool, and they are associating with Allah.

And as for the killing of the soul which Allah has Forbidden to kill it, so they killed Al-Husayn Bin Ali and his companions.

And as for consuming the wealth of the orphans, so they made our portion which Allah had Made it to be for us (Khums), and gave it to others.

And as for the disobedience to the two parents, so Allah has Revealed it in His Book, so He Said: The Prophet is closer to the Believers than their own selves, and his wives are their mothers. So they disobeyed Rasool-Allah in his descendants, and disobeyed their mother Khadeejah regarding her offspring.
And as for the slandering the chaste woman, so they slandered (Syeda) Fatima asws upon their pulpits.

And as for the fleeing from the army, so they gave their allegiances to Amir Al-Momineen asws willingly without abhorrence. So they fled from him asws and abandoned him asws.

And as for the denial of our asws rights, so this, there is no disputing with regards to it. ¹

Abu Abdullah asws has said: ‘We asws found in the Book of Ali asws, the major sins are five – the Polytheism, and disobedience to the two parents, and consumption of the interest after the proof, and the fleeing from the army, and ‘Al No’rab’ (assumption of the characteristics of the Pre-Islamic period Arabs).’²

My father said, ‘Sa’d Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Ibn Mahboub, from Abdul Aziz Al Abady, from Ubeyd Bin Zarara who said, ‘I said to Abu Abdullah asws, ‘Inform me about the major sins’. So he asws said: ‘These are five, and these are what Allah aswJ has Obligated the Fire for. Allah aswJ the High Says [4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire; and Said [8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them – up to the end of the Verse; and the Words of the Mighty and Majestic [2:278] O you who believe! Fear Allah and relinquish what remains (due) from the usury – up to the end of

¹ ILLAL SHARAIE – V 2 Ch 223 H 1
² ILLAL SHARAIE – V 2 Ch 223 H 2
the verse; and throwing (slandering) the chaste women, the oblivious ones, the believing ones; and killing a Believer deliberately (for him being) upon his Religion'.

Chapter 224 – Reason for the Prohibition of the wine

حدثنا محمد بن موسى بن المتوكل رحمة الله قال حدثنا علي بن الحسن السعد أبيذ قال: حدثنا أحمد بن محمد بن خالد عن أبيه بن محمد بن سنان قال: سمعت عبا الحسن علي بن موسى بن خجر عليه السلام يقول حرم الله عزوجل عزوجل الخمر لما فيها من الفساد ومن تغييرها عقول شاربيها وحملها عبوداً على اعتراف الله عزوجل والفرية عليه وعلى رسوله وسائر ما يكون منهم من الفساد والقتل والزنا وغله الاجتزاج عن شيء من المحارم.

فبذلك قضينا على كل مسكر من الأشربة أنه حرام محرم لأنه يأتي من عاقبته ما يأتي من عاقبة الخمر، فليجتنب من يؤمن بالله واليوم الآخر ويستنجداننا كل شارب مسكر، فإنه لا عصمة بيننا وبين شاربه.

Thus, it was due to that, we asws Judged upon every intoxicant from the drinks, that it is Prohibited because there comes from its results what comes from the result of the wine. So let him keep himself away, the one who believes in Allahazwj and the Last Day, and he is in ourasws Wilayah, and he adopts ourasws cordiality, from every intoxicating drink, for there is no bond between usasws and the one who drinks it’.

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الكوفي عن عبد الرحمن بن سالم عن المفضل بن عمر قال: قلت لابي عبد الله عليه السلام لم حرم الله الخمر؟ قال: حرم الله الخمر لفعلها وفسادها لان مدمن الخمر تورثه الارتعاش وتذهب بنوره وتهدم مراعته وتحمله على أن يجهزه على اعتراف المحارم ومسك الدماء وركوب الزنا، ولا يؤمن إذا سكر أن يثبت على حرمه ولا يجعل ذلك ولا يزيد شابها إلا كل شر.

'I said to Abu Abdullahasws, ‘Why did Allahazwj Prohibit the wine?’ Heasws Said: ‘Allahazwj Prohibited the wine due to its deeds and its mischief, because the one who is habitual of the wine would inherit the trembling, and his light would go away, and his manhood is demolished, and it carries him upon that he would be audacious upon indulging in the Prohibition, and shedding of the blood, and indulging in the adultery, and there is no security when he is drunk, that he would leap upon his
female family members for incest, and that is inconceivable (for a normal person), and it does not increase its drinker except for every evil'.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibrahim, from Abu Yusuf, from Abu Bakr Al Hazramy,

(It has been narrated) from one of the two asws (5th or 6th Imam asws) having said: ‘The singing (music) is a nest of hypocrisy, and the (intoxicating) drink is a key to every evil, and the one habitual of (drinking) the wine is like a worshipper of the idols, a believer of the Book of Allahazwj. Had he ratified the Book of Allahazwj, he would have prohibited (himself) from the Prohibitions of Allahazwj'.

Chapter 225 – The reason due to which drinker of the wine came to be more evil than the one who neglects the Prayer

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibrahim, from Abu Yusuf, from Abu Bakr Al Hazramy,

‘A man asked Abu Abdullahasws about drinking the wine, is the wine more evil or neglecting the Prayer?’ So he asws said: ‘Drinking of the wine is more evil than neglecting the Prayer. And do you know why that is so?’ He said, ‘No’. He asws said: ‘He becomes in a state in which he neither recognises Allahazwj the High, nor does he recognise the one who Created him’.

Chapter 226 – The reason due to which what returns to be a third from ‘Al-Tala’a’ (burned wine juice) is Permissible

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibrahim, from Abu Yusuf, from Abu Bakr Al Hazramy,

5 ILLAL AL SHARAIE – V 2 Ch 224 H 2
6 ILLAL AL SHARAIE – V 2 Ch 224 H 3
7 ILLAL AL SHARAIE – V 2 Ch 225 H 1
(It has been narrated) from Abu Abdullah \(^{asws}\) having said: ‘When Adam \(^{as}\) descended from the Paradise, coveted (desired) its fruits. So Allah \(^{azwj}\) Blessed and High Sent down two stems of grapes, so he \(^{as}\) planted these two. So when it bore leaves and fruits and was big. Iblees \(^{la}\) came over and built a wall against these two. So Adam \(^{as}\) said to him \(^{la}\): ‘What is the matter with you \(^{la}\), O Accursed?’ So Iblees \(^{la}\) said to him \(^{as}\), ‘These two are mine \(^{as}\).’ So he \(^{as}\) said: ‘You \(^{la}\) are lying!’ So they were both please with the Holy Spirit (as an arbitrator) in between them.

فلمّا انتهى إليه فقبض آدم عليه السلام قبضته فأخذ روح القدس شيئا من نار فرمى بها عليهما فالتهمت في أغصانهما حتى ظن آدم أنه لم يبق منها شيء إلا احترق وظن ابليس مثل ذلك.

So when they both ended up to it (the Holy Spirit), So Adam \(^{as}\) grabbed a handful (of sand), and the Holy Spirit grabbed something from the fire, so he (the Holy Spirit) threw it at the two (trees). So it ignited in its branches to the extent that Adam \(^{as}\) thought that there would not remain anything from it except that it would burn, and Iblees \(^{la}\) thought similar to that.

قال: فدخلت النار حيث دخلت وقد ذهب منهما ثلثهما وبقي الثلث فقال الروح، أما ما ذهب منهما فحظ لابليس وما بقي فلك يا آدم.

He \(^{asws}\) said: ‘So the fire entered into where it entered, and two thirds of these two (trees) had gone, and there remained a third. So the (Holy) Spirit said: ‘As for what has gone (burnt down) from these two, so it is a portion for Iblees \(^{la}\), and what remains, so it is for you \(^{as}\), O Adam \(^{as}\).’

حدثنا أحمد بن زياد بن جعفر الهمذاني رضي الله عنه قال: حدثنا علي ابن ابراهيم بن حاشم، من أبيه، عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن العلا عن محمد بن مسلم عن أبي عبد الله (ع) قال: كان أبي عليه السلام يقول أن نوح عليه السلام حين أمر بالغرس كان ابليس إلى جانبه، فلما أراد أن يغرس العنبر قال: هذه الشجرة لي، فقال له نوح عليه السلام: كذبت، فقال ابليس، فما لني منها، فقال نوح لك الثلثان، فمن هنا طاب الطلاء على الثلث.

Ahmad Bin Ziyad Bin Ja’far Al Hamdany narrated to us, from Ali Ibn Ibrahim Bin Hashim, from his father, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from Al A’la, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah \(^{asws}\) having said: ‘My \(^{asws}\) father \(^{asws}\) was saying: ‘When Noah \(^{as}\) was Commanded with the planting, Iblees \(^{la}\) was by his \(^{as}\) side. So when he \(^{as}\) intended to plant the grape, he \(^{as}\) said, ‘This tree is mine \(^{la}\).’ So Noah \(^{as}\) said: ‘You \(^{la}\) are lying!’ So Iblees \(^{la}\) said, ‘So what is there for me \(^{la}\) from it?’ So Noah \(^{as}\) said: ‘For you \(^{la}\) is the two thirds’. Thus, from here onwards, if two thirds of the grapes get burnt, (the remaining one third) is Permissible’.  

8 ILLAL AL SHARAIE – V 2 Ch 226 H 1
9 ILLAL AL SHARAIE – V 2 Ch 226 H 2
Chapter 227 – The reason for the prevention from drinking the wine in the state of desperation

أخبرني علي بن حاتم فيما كتب إلى قال حدثنا علي بن محمد بن عمر قال: حدثنا علي بن محمد بن زياد قال حدثنا أحمد بن الفضل المعروف بابي عمر، طبيبة عن يوسف ابن عبد الرحمن عن علي بن أبي حمزة عن أبي بكر صغير عن أبي عبد الله عليه السلام قال المضطر لا تشرب الخمر لأنها لا تزيد إلا شرا ولأنه إن شرب حالتها فلا يشرب منها قطرة.

Ali Bin Hatim informed me regarding what was written to him, from Muhammad Bin Umar, from Ali Bin Muhammad Bin Ziyad, from Ahmad Bin Al Fazal, well known as Abu Umar Tayba, from Yunus Ibn Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The desperate one should not drink the wine because it does not increase (in anything) except for the evil, and if it is drunk, it would kill him. Therefore, do not drink a single drop from it’.

وروي لا تزيده إلا عطشا.

And it has been reported: ‘It does not increase (in anything) except for the thirst’.10

Chapter 228 – The reason due to which the killing of soul came to be corruption of the people

حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاب عن محمد بن سنان أن أبا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسائله حرم قتل النفس لعلة فساد الخلق في تحليله لو أحل وفنائهم وفساد التدبير.

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 Sahaab,

(It has been narrated) from Muhammad Bin Sinan that Alias Bin Musa Al-Rezaas wrote to him in answer to what he had written to his question to himasws: ‘The killing of the soul is Prohibited for the reason of the corruption of the people in its permissibility. Had it been permissible they would have been annihilated, and the system would have been corrupted (disrupted)’.11

حدثنا محمد بن موسى قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن محمد بن أبي عبد الله عن محمد بن سنان أن أبا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسائله حرم قتل النفس لعلة فساد الخلق في تحليله لو أحل وفنائهم وفساد التدبير.

Muhammad Bin Musa narrated to us, from Ali Bin Al Husayn Al Sa‘ad Abady, from Ahmad Bin Muhammad Bin Abu Abdullah, from Abdul Azeem Bin Abdullah, from Muhammad Bin Ali, from his father, from his grandfather who said,

‘I heard Abu Abdullahasws saying: ‘Killing of the soul is from the major sins, because Allahazwj the High is Saying [4:93] And whoever kills a Believer intentionally, his
Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment.\textsuperscript{12}

Chapter 229 – The reason due to which the disobedience to the two parents is Forbidden

Chapter 230 – The reason due to which the adultery is Prohibited
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 Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} wrote to him in answer to what he had asked him: ‘The adultery is Prohibited for what is in it from the mischief, from the killing of the soul, and lineages disappear, and the upbringing of the children is neglected, and the inheritances are corrupted, and whatever resembles that from the existence of the corruption’.\textsuperscript{15}

أخبرني علي بن حاتم قال: حدثنا أبو محمد التوفيلي قال حدثنا أحمد بن هلال عن علي بن إسماعيل عن علي بن العباس عن أبي الحسن علي بن موسى الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله حرم الله عزوجل قذف المحصنات لما فيه من فساد الانساب ونفي الولد وإبطال المواريث وترك التربية وذهاب المعارف، وما فيه من المساوئ والعلل التي تودي إلى فساد الخلق.

Ali Bin Hatim informed me, from Abu Muhammad Al Nowfaly, from Ahmad Bin Hilal, from Ali Bin Asbaat, from Ibn Is’haq Al Khurasany, from his father that,

‘Ali\textsuperscript{asws} said: ‘Beware of the adultery, for therein are six characteristics – three in the world and three in the Hereafter. So, as for those in the world, it does away (eliminates) with the beauty, and cuts-off the Permissible livelihood, and it hasten the annihilation to the Fire. And as for those in the Hereafter – so it is the evil Reckoning, and Anger of the Beneficent, and the eternity in the Fire’.\textsuperscript{16}

Chapter 231 – The reason due to which the slandering of the chaste woman is Prohibited

حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الزبير الصحاف عن محمد بن سنان أن أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله حرم الله عزوجل قذف المحصنات لما فيه من فساد الانساب ونفي الولد وإبطال المواريث وترك التربية وذهاب المعارف، وما فيه من الامة والعلل التي تودي إلى فساد الخلق.

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,

Muhammad Bin Sinan that Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} wrote to him in answer to what he had asked him: ‘Allah\textsuperscript{azwj} Mighty and Majestic has Prohibited slandering the chaste woman for what is in it from the corruption of the lineage, and denial of the child, and the invalidation of the inheritances, and neglect of the upbringing (of the child), and the goodness goes away, and what is in it from the drawbacks and the reasons which lead to corruption of the people’.\textsuperscript{17}

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسن السعد آبادي قال: حدثنا أحمد بن علي عن محمد بن العباس قال: حدثنا علي بن الحسن السعد آبادي قال: حدثنا أحمد بن محمد قال: حدثنا عبد العظيم بن عبد الله الحسني عن محمد بن علي (ع) قال: حدثني أبي قال سمعت أبي يقول سمعت عفز بن محمد عليه السلام يقول قذف المحصنات من الكبائر لأن الله عزوجل يقول (لعنوا في الدنيا والآخرة ولهم عذاب عظيم).

\textsuperscript{15} ILLAL AL SHARAE – V 2 Ch 230 H 1
\textsuperscript{16} ILLAL AL SHARAE – V 2 Ch 230 H 2
\textsuperscript{17} ILLAL AL SHARAE – V 2 Ch 231 H 1
Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

(It has been narrated) from Muhammad asws Bin Ali asws having said: ‘My asws father asws narrated to me asws saying: ‘I asws heard my asws father asws saying: ‘I asws heard Ja’far asws Bin Muhammad asws saying: ‘Slandering the chaste woman is from the major sins, because Allah azwj Mighty and Majestic is Saying (slanderers) [24:23] are Cursed in the world and the Hereafter, and they shall have a grievous Punishment’. 18

Chapter 232 – The reason due to which it is Prohibited to consume the wealth of the orphans unjustly

 حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا الفاضل بن الزبير الصحاب عن محمد بن سنان عن أبي الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسائله حرم أكل مال اليتيم ظلما لعلل كثيرة من وجود الفساد أول ذلك إذا أكل مال اليتيم ظلما فقد أعان على قتله إذ اليتيم غير مستغن ولا محتمل لنفسه ولا قائم بشانه ولا له من يقوم عليه وكييفه كيوام والدين.

فإذا أكل ماله فكأنه قد قتله وصيره إلى الفقر والفاقة مع ما خوف الله عزوجل من العقوبة في قوله: (ليخش الذين لو تركوا من خلفهم ذريعة ضعافا فليتقوا الله) ولقول أبي جعفر عليه السلام أن الله عزوجل وعد في أكل مال اليتيم عقوبتين، عقوبة في الدنيا وعقوبة في الآخرة.

Therefore, in the Prohibition of the wealth of the orphans is the remaining for the orphan, and the independence for himself, and the safety in the future if the

18 ILLAL AL SHARAIE – V 2 Ch 231 H 2
difficulties were to hit him what (these normally tend to) hit them. When Allahazwj Promised in it from the Punishment, along with what is in that from the orphan seeking the revenge when he realises, and the occurrence of the grudge and the enmity, and the hatred, until they (wish to) annihilate each other'.

Chapter 233 – The reason due to which it is Prohibited to flee from the army, and the adoption of the practices of the Pre-Islamic period Arabs after the Emigration

And the adoption of the practices of the Pre-Islamic Arabs after the emigration is Prohibited due to the returning from the Religion, and the neglecting of the preaching of the Prophetsas and the Proofsasws, and what is in that from the corruption, and the invalidation of the rights of everyone with the right, not for the reason of the Bedouin. And due to that, if the man understands the Religion completely, it is not allowed for him to dwell with the ignorant people, and the fear over him that he would not be safe that due to them he would end up neglecting the knowledge, and would enter to be among the ignorant people and persisting in that. 20

19 ILLAL AL SHARAIE – V 2 Ch 232 H 1
20 ILLAL AL SHARAIE – V 2 Ch 233 H 1
Chapter 234 – Reason for the Prohibition of what is slaughtered for other than Allahazwj

 حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاح عن محمد بن سنان أن أبي الحسن الرضا (ع) كتب إليه فيما كتب من جواب مسألة حرم ما أهل به لغير الله للذين أوجب على خلقه من الأقرار به وذكر اسمه على النبي المحليلة وللناس يسعى بين ما تقرب به إليه وما يتبعه لكي لا يكون من الشياطين والاذان، لأن فيها اسم الله عزوجل عزوجل تتمايز بين ما تقرب به إليه وما يتبعه لكي لا يساوي بين ما أهل به وبين ما حرمه.

التقرير إلى غيره ليكون ذلك وسمته على النبي المحليلة فرقا بين ما أهل به وبين ما حرمه.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Rezaasws wrote to him in answer to his question: ‘Forbidden is what is slaughtered for other than Allahazwj due to Himazwj having Obligated upon Hisazwj creatures from the acceptance of Himazwj, and Mentioning of Hisazwj Name upon the slaughter for it to be Permissible and perhaps there may be considered to be equal in between what is for getting closer to Himazwj and what is made for the worshipping of the devils and the idols; because in the Naming of Allahazwj Mighty and Majestic is the acceptance with Hisazwj Lordship and Hisazwj Oneness, and what is slaughtered for other than Allahazwj, from the Polytheism and the getting closer to others, so that the Mentioning of Allahazwj and Naming Himazwj upon the slaughter would be the differentiating criterion between what is Permissible and what is Prohibited’. 21

Chapter 235 – Reason for the Prohibition of (eating) predatory birds and the wild animals

 حدثنا علي بن أحمد بهذا الأساناد أن الرضا (ع) كتب إلى محمد بن سنان حرم سباع الطيور والوحش كلها، لاكلها من الجيف ولحموم الناس والذئاب وماشبه ذلك، فجعل الله عزوجل دلائل ما أحل من الوحش والطير وما حرم كما قال أبي عليه السلام كل ذي ناب من السباع، وذي مخلب من الطير حرام، وكل ما كان له فائعة من الطير فحلال.

Ali Bin Ahmad narrated to us by this chain,

(It has been narrated) that Al-Rezaasws wrote to Muhammad Bin Sinan: ‘Forbidden are the predatory birds and the wild animals (to eat), all of them, for they eat from the carcases, and flesh of the people, and what resembles that. So, Allahazwj Mighty and Majestic Made evident what is Permissible from the wild animals and the birds and what is Prohibited, just as myasws fatherasws said: ‘Everything with canines from the predators, and with claws from the birds, is forbidden, and whatever has a gizzard from the birds, so it is Permissible.

وعلة أخرى تفرق بين ما أهل من الطير وما حرم قوله كلما دف ولا تأكل كلما صف وحرم الارانب لأنها مصنفة من الطير فحلال.

21 ILLAL AL SHARAIE – V 2 Ch 234 H 1
And another reason to differentiate between what is Permissible from the birds and what is Prohibited, are his \textit{asws} words: ‘Eat whatever flaps its wings (to fly), and do not eat every one which spans its wings (to fly). And the rabbits are forbidden because it is at the status of the cat, and it has claws for it like the claws of the cat and the predatory animals. So there flows in her flowing, in itself and what happens from it, from the (flow of) blood, just as what happens from the women (menstruation), because it is metamorphosed’.\textsuperscript{22}

\textbf{Chapter 236 – Reason for the Prohibition of the interest (Usury)}

 حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله قال: حدثنا محمد بن أبي بشر عن علي بن العباس عن عمر بن عبد العزيز عن هشام بن الحكم قال: سألت أبي عبد الله عليه السلام عن علة تحريم الربا، قال: إنه لو كان الربا حلالاً تترك الناس التجارة و ما يحتاجون إليه فحرم الله الناس للبائع السالم من الخمر و الحلال و الحلال إلى التجارة، والبيع والشراء فلا يكون ذلك بينهم في الفرض.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Abu Bishr, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

‘I asked Abu Abdullah \textit{asws} about the reason for the Prohibition of the interest. He \textit{asws} said: ‘Had the interest been Permissible, the people would have neglected the business for it and would have been needy for it. So Allah \textit{azwj} Prohibited the interest in order to alienated the people away from the Prohibition to the business, and to the selling and the buying. So He \textit{azwj} Preferred that between them with regards to the lending.’\textsuperscript{23}

أخبرني علي بن حاتم قال: حدثنا أبو عبد الله محمد بن احمد بن ثابت قال: حدثنا علي بن عبد العزيز عن هشام بن سالم عن أبي عبد الله (ع) قال: إن حرم الله عزوجل الربا لئلا يتمتنعوا عن اصطناع المعروف.

Ali Bin Hatim informed me, from Abu Abdullah Muhammad Bin Ahmad Bin Sabit, from Ubeyd, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah \textit{asws} having said: ‘But rather, Allah \textit{azwj} Mighty and Majestic has Forbidden the interest lest it prevents them from enjoining of the goodness (between people)’.\textsuperscript{24}

وعنه قال: حدثنا أبو القاسم حميد قال حدثني ابن أبي عبد الله محمد بن أحمد بن ثابت قال: حدثنا علي عبد عن ابن أبي عمر عن هشام بن سالم عن أبي عبد الله (ع) قال: إن حرم الله عزوجل الربا لئلا يتمتنعوا عن اصطناع المعروف.

And from him, who said, ‘Abu Al Qasim Hameed narrated to us, from Abdullah Bin Ahmad Al Nahyki, from Ali Bin Al Hassan Al Tatary, from Darast Bin Abu Mansour, from Muhammad Bin Aliya, from Zarara who said,

‘Abu Ja’far \textit{asws} said: ‘but rather, Allah \textit{azwj} Prohibited the interest, lest the (enjoining of the) goodness goes away’.\textsuperscript{25}

\textsuperscript{22} ILLAL AL SHARAIE – V 2 Ch 235 H 1
\textsuperscript{23} ILLAL AL SHARAIE – V 2 Ch 236 H 1
\textsuperscript{24} ILLAL AL SHARAIE – V 2 Ch 236 H 2
\textsuperscript{25} ILLAL AL SHARAIE – V 2 Ch 236 H 3
حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاح عن محمد بن سنان أن ابن الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسائله علة تحريم الربا انما نهي الله عزوجل عنه لما فيه من فساد الاموال لان الإنسان إذا أشترى الدرهم بالدرهمين كان ثمن الدرهم درهما وثمن الآخر باطلًا، فبيع الربا وشرائه وكس على كل حال، على المشتري وعلى البائع.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali asws Bin Musa Al-Reza asws wrote to him with regards to what he had written, in answer to his question of the reason for the Prohibition of the interest: ‘But rather, Allah azwj Mighty and Majestic has Forbidden from it due to what there is in it from the corruption of the wealth, because the human being, when he buys with one Dirham, the two Dirhams, the value of the Dirham was one Dirham, and the value of the other one is invalid. So the selling of the interest and its buying is a loss maker in every situation, upon the buyer and upon the seller.

فاحظ الله تبارك وتعالى على العباد الربا لعلة فساد الاموال كما حظر على السفيه أن يدفع إليه ماله لما يتخوف عليه من إفساده حتى يوسع منه رشدًا، فهذه الصلة حرم الله الربا وبيع الدرهم بدرهما بيد بيد.

Thus, Allah azwj Blessed and High has Banned the interest upon the servants for the reason of the corruption of the wealth, just as He azwj Banned upon the fool that his wealth be handed over to him when it is feared upon him from the spoiling of it until rationale is sensed from him. Therefore, it is for this reason Allah azwj has Forbidden the interest, and selling the Dirham by two Dirhams, hand to hand.

وعلة تحريم الربا بعد البينة لما فيه من الاستخفاف بالحرام المحرم، وهي كبيرة بعد البيان وتحريم الله تعالى لها ولم يكن ذلك منه إلا استخفافا بالمحرم للحرام والاستخفاف بذلك دخول في الكفر.

And the reason for the Prohibition of the interest after the clarification (that is it indeed interest) is for what is therein from the belittling with the Prohibition of the Prohibitor, and it is a major sin after the clarification. And Allah azwj the High has Prohibited it, and nothing of that happens from it except for the belittling with the Prohibitor of the Prohibition, and the belittling of that enters one into the infidelity.

وعلة تحريم الربا بالنسبية لعلة ذهاب المعروف وتلف الأموال ورغبة الناس في الربح وتركهم للفضوء وصناع المعروف ولما في ذلك من الفساد والظلم وفداء الأموال.

And reason for the prohibition of the interest for delaying the payment, is for the reason of the going away of the (enjoining of the) goodness, and deterioration of the wealth, and the people’s desire for the profit, and their neglecting the lending and making good, and for what is therein from the spoilage, and the injustice, and annihilation of the wealth’. 26

26 ILLAL AL SHARAIE – V 2 Ch 236 H 4

bab 237 - الصلة التي من أجلها حرم الله تعالى الخمر والمعينة) (والماء ولحم الخنزير والقرد والدب والغيل والطحال)
Chapter 237 – The reason due to which Allahazwj Prohibited the wine, and the dead, and the blood, and flesh of the swine, and the monkey, and the bear, and the elephant, and the spleen

 حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن محمد بن الحسين بن أبي الخطاب عن محمد بن اسماعيل بن زعه عن محمد بن عذاف عن بعض رجاء عن أبي جعفر عليه السلام قال: قلت له: هل حرم الله عزوجل الخمر والخنزير والدم ولحم الخنزير؟ فقال: إن الله تبارك وتعالى لم يحرم ذلك على عباده وأحل لهم ما سوى ذلك من رغبة فيما أحل لهم ولا زده فيما حرمه عليهم، ولكنه تعالى خلق الخلق فعلم ما يقوم به أبدانهم وما يصلحهم فاطله لهم وباعده وعلم ما يضرهم فتناوله عليه ثم أحله للمضطر في الوقت الذي لا يقوم به ومنه أن ينال منه قدر البلغة لا غير ذلك.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Ismail Bin baize, from Muhammad Bin Azafar, from one of his men,

(It has been narrated) from Abu Ja'farasws, said, ‘I said to him asws, ‘Why did Allahazwj Mighty and Majestic Prohibit the wine, and the dead, and the blood, and flesh of the swine?’ So heasws said: ‘Allahazwj Blessed and High did not Prohibit that upon Hisazwj servants and Permitted for them what is besides that from to Incline them towards what is Permissible for them, nor for them to abstain regarding what is Prohibited unto them. But, Heazwj, the Exalted, Created the creatures so Heazwj Knows what their bodies would be straightened with and what is correct for them, so Heazwj Permitted it for them and allowed it; and Heazwj Knows what is harmful for them, so Prevent it from them, and Prohibited it unto them. Then, Heazwj Permitted it for the desperate during the time which his body would not be able to stand except by it, so Heazwj Commanded it that he can take from it in a measure of the necessity, not other than that’. Then heasws said: ‘As for the dead, so no one would take from it except that it would weaken his body, or lessen his strength, and cut-off his offspring; and the eater of the dead would not be dying except suddenly.

وأما الدم فأنه يورث آكله الماء الأصفر، ويورث القلب وفساد القلب وقلة الرأفة والرحمة حتى لا يؤمن على حميمه ولا يؤمن على من صحبه.

And as for the blood, so its consumer inherits the yellow water, and inherit the heard diseases and harshness of the heart, and be of little kindness and mercy, to the extent that his intimate one would not be secure from him, nor would the one who accompanies him would be safe from him.

وأما لحم الخنزير فأن الله تعالى مسخ قوما في صور شتى مثل الخنزير والقرد والدب، ثم نهى عن كول المثلة لكما ينتفع بها ولا يستخف بعقابه،

And as for the flesh of the swine, so Allahazwj the High Metamorphosed a people to be in the image like the pigs, and the monkeys, and the bears. Then Heazwj Prohibited from eating the mutilated ones so as not to underestimate Hisazwj Punishment.
And as for the wine, so He\textsuperscript{27} Prohibited it due to its workings and its corruption’. Then he\textsuperscript{asws} said: ‘The one habitual of the wine is like the worshipser of the idols, and he would inherit the trembling, and it would demolish his manhood, and carry him upon the audacity of committing the Prohibition from the shedding of the blood, and indulging in adultery, to the extent when he is drunk, it is not safe that he might leap upon his female family members, and he would not have the intellect for that. And the wine, it never increases its drinking one except for every evil’.\textsuperscript{27}
pig, Making it as a referent, and as a lesson for the people, and as an evidence upon what metamorphosis has occurred upon His azwj creatures and its faces, and made therein a resemblance from the human beings in order for it to evidence that it is from the people, upon whom was the Wrath (of Allah azwj)’.

And Al-Reza asws wrote to Muhammad Bin Sinan in answer to what he had written to ask him asws: ‘The dead have been Forbidden due to what is therein from the spoilage of the bodies and the health, and due to what Allah azwj the High Intended the Naming (Bismillah) as a cause for the Permissibility and a criterion between the Permissible and the Prohibited. And Allah azwj the High Prohibited the blood like the Prohibition of the dead due to that is therein from the spoilage of the bodies, and because it inherits the yellow water, and vapour of the mouth, and stinking wind, and abusive manners, and it inherits the harshness of the heart, and the scarcity of the kindness and the mercy. It is not safe if he were to kill his children, or his parents, and his companion. And the spleen is Prohibited due to what is therein from the blood, and because its reason, and the reason for the blood, and the dead, is one; because it flows the (same) flowing in the mischief’. 30

Chapter 238 – The reason due to which it is abhorrent to eat the flesh of the raven

My father narrated to us, from Sa’ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khabab, from Muhammad Bin Yahya Al Khazaz, from Gayas Bin Ibrahim,
(It has been narrated) from Ja’far Bin Muhammad asws that he asws disliked eating of the flesh of the raven, because it is wicked.32

Chapter 239 – Reason for the mutants (metamorphosed ones) and their types

My father narrated to me, from Ali Bin Ibrahim, from his father, from Ismail Bin Mahran, from Muhammad Bin Al Hassan Bin A’alan who said,

‘I asked Abu Al-Hassan asws about the mutants, so he asws said: ‘There are twelve types and there are reasons for them. So, as for the elephant, so it was metamorphose because it was an adulterous king, a sodomist. And the bear was metamorphosed because it was an effeminate man (inviting other man to himself). And the rabbits have been metamorphosed because she was a woman who betrayed her husband, and did not used to wash from menstruation, nor sexual impurity.

And the bat was metamorphosed because he used to steal the date of the people. And Saheyl (a sea creature) was metamorphosed because he was collecting taxes (unlawfully) at Al-Yemen. And Al-Zohra (a sea creature) was metamorphosed because she was the one by whom Harout and Marout were bewitched by. And as for the monkey and the pigs, so they were a people from the Children of Israel who exceeded with regards to the Sabbath.

And as for the scorpion, so it was a scandal mongering man. And as for the wasp, it was a butcher who stole with regards to the weighing’.33

32 ILLAL AL SHARAIE – V 2 Ch 238 H 1
33 ILLAL AL SHARAIE – V 2 Ch 239 H 1
Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ahmad Bin Ismail Al Alawy,

(It has been narrated) from Ali Bin Al-Husayn, Bin Ali Bin Talib, from Ali son of Ja’far, from his brother Musa, Bin Ja’far, from Ja’far bin Muhammad having said: ‘The mutants are thirteen – The elephant, and the bear, and the rabbit, and the scorpion, and the lizard, and the spider, and the triops australiensis (sea beetle), and the common basilisk (sea lizard), and the bat, and the monkey, and the pig, and Al-Zuhra (a sea creature), and Saheyl (a sea creature)’. It was said, ‘O son of Rasool-Allah! What was the cause for the metamorphosis of these?’

He said: ‘As for the elephant, so it was a tyrannous man, gay, did not leave a wet nor a dry (went to everything); and as for the bear so it was a man who invited the men to himself; and as for the rabbits, so it was a dirty woman who did not wash from the menstruation, nor from sexual impurities, nor from other than that; and as for the scorpion, so it was a fault-finding man, no one was safe from him; and as for the lizard, so it was an Bedouin man stealing from the pilgrims by his crosier (stick); and as for the spider, so it was a woman who bewitched her husband;

and as for the triops australiensis (sea beetle), he was a scandal mongering man cutting off (relationships) between loved ones; and as for the common basilisk (water lizard), so it was a wandering cuckold bringing men to his wife; and as for the bat, so these were men who used to steal the date from the top of the palm tree; and as for the monkey, so there were Jews who had exceeded the Sabbath; and as for the pigs, so they were Christians, who had asked for the meal (from Prophet Isa), so after it had descended, they were intense in their belying it; and as for Saheyl (a sea creature), so he used to collect taxes at Al-Yemen; and as for Al-Zuhra (a sea creature), so it was a woman called Naheed, and she was the one for whom the people are saying that she had Harout and Marout spreadsheet.'
(It has been narrated) from Al-Reza asws having said: ‘The bat was a woman who enchanted her fellow wife, so Allah azwj Metamorphosed her as a bat; and the mouse was a tribe from the Jews. Allah azwj was Wrathful upon them, so He azwj Metamorphosed them as mice; and the mosquito was a man who used to mock a Prophet as from the Prophets as and insult them and scowling in their faces and clapping his hands, so Allah azwj the High Metamorphose him as a mosquito;

And the louse, is from the body, and that a Prophet as from the Prophets as of the Children of Israel was standing, Praying, when a fool from the fools of the Children of Israel came over. So he went on to mock him as and scowling in his face. So he did not move from his place until Allah azwj, Glorious is He azwj, Metamorphosed him as a louse.

So, as for the monkey, so they used to be a people who encamped at the coast of the sea, exceeded in the Sabbath, so they fished the whales. Therefore, Allah azwj the High Metamorphosed them as monkeys; and as for the pigs, so they used to be a people from the Children of Israel. Isa as Bin Maryam as supplicated against them, So Allah azwj Metamorphosed them as pigs; and as for the bats, so it was a woman with a
fellow wife of hers. So she spellbound her, therefore Allahazwj the High
Metamorphosed her as a bat; and as for the lizard, so he was an Arab Bedouin, not
hesitating from killing everyone from the people who passed by, so Allahazwj
metamorphosed him as a lizard;

And as for the elephant, so it was a man who used to copulate with the animals, so
Allahazwj the High Metamorphosed him as an elephant; and as for the triops
australiensis (sea beetle), so it was an adulterous man for the relief, not caring about
anything, so Allahazwj the High Metamorphosed him as a triops australiensis (sea
turtle); and as for the common basilisk (water lizard), so it was a scandal mongering
man, so Allahazwj metamorphosed him as a common basilisk (water lizard); and as
for the scorpion, it was a fault-finding man, so Allahazwj Metamorphosed him as a
scorpion; and as for the bear, so it was a man who used to steal from the pilgrims, so Allahazwj Metamorphosed him as a bear;

and as for Saheyl (a sea creature), so it was a man who used to collect (unlawful)
taxes, owner of (personal) gains, so Allahazwj the High Metamorphosed him as Saheyl
(a sea creature); and as for Al-Zuhra (a sea creature), so it was a woman by whom
Harout and Marout were spellbound, so Allahazwj the High Metamorphosed has as
Zuhra (a sea creature); and as for the spider, so it was a woman of evil manners,
disobedient to her husband having turned her face away from him, so Allahazwj
the High Metamorphose her as a spider; and as for the hedgehog, so it was a man of
evil manners, so Allahazwj Metamorphosed him as a hedgehog.36

36 ILLAL AL SHARAIE – V 2 Ch 239 H 4
and the spider, and the rabbit, and Al-Zuhra (a sea creature), and Saheyl (a sea creature).

So it was said, 'O Rasool-Allah! What was the cause for their being metamorphosed?' He said: 'As for the elephant, so it was a sodomist man, neither leave anything wet nor dry; and as for the bear, so it was an effeminate man inviting the men unto himself; and as for the pig, so it was a Christian people who had asked their Lord to Send down the meal upon them. So when it descended upon them, they were the most intense in being ungrateful and belying it; and as for the money, so it was a people who had exceeded in the Sabbath; and as for the common basilisk (water lizard), so it was a cuckold inviting men to his own wife; and as for the (land) lizard, so it was a Bedouin who used to steal from the pilgrims with his crosier;

And as for the bat, so it was a thief stealing the fruits from the top of the palm tree; and as for the triops australiensis (sea beetle), so it was a scandal mongering man causing separation between loved ones; and as for the scorpion, so it was a fault finding man, no one was safe from his tongue; as for the spider, so it was a woman who bewitched her husband; and as for the rabbit, so it was a woman who did not clean herself from menstruation, nor from anything else; and as for Saheyl, so he was a tax collector at Al-Yemen;

And as for Al-Zuhra, so it was a Christian woman, and she was for one of the kings of the Children of Israel, and she was the one by which Harout and Marout were spellbound by, and her name was Neheel, and the people are calling her Naheed'.

Muhammad Bin Ali Bin Al-Husayn the author of this book says, 'The people are making the error with regards to Al-Zuhra and Saheyl, and they are saying that both of these are stars, and it is not as they are saying it to be. But, these two are two animals from the animals of the sea, named with the two stars, just as Al-Hamal (Aries – the ram), and Al-Sowr (Taurus – the bull), and Al-Sirtaan (Cancer), and Al-Asad (Leo – the lion), and Al-Aqrab (Scorpio – scorpion), and Al-Hout (Pisces – fish), and A- Jadiy (Capricorn – goat) have been named; and these are animals who
have been named upon the names of the stars; and similar to that is Al-Zuhra, and Saheyl. But rather the people are wrong with regards to these two besides the others due to the excuse of not being able to witness these from and looking at them, because these two are from the sea, shaded from the world, with where neither a ship has reached, nor has a stratagem being worked upon them.

And it was not for Allah\(^{azwj}\) the High that He\(^{azwj}\) would Metamorphose the disobedience as rays of light illuminating, so that they would be remaining for as long was the earth and the sky remain, and the mutants did not remain more than three days until they died. And these are animals which are named as the mutants. Thus the mutants have for them a name which is a pseudonym, figurative. But these are the mutants which Allah\(^{azwj}\), Elevated is His\(^{azwj}\) Mention, has Forbidden for its flesh to be eaten, due to what is therein from the harm’.

And Abu Ja’far Al-Baqir\(^{asws}\) said: ‘Allah\(^{azwj}\) the High has Forbidden from eating the resemblances (of the mutants) lest it be underestimated by, and His\(^{azwj}\) Punishment be belittled’.  

Chapter 240 – The reason due to which the Believer indulges in Prohibitions and the disbeliever does the good deeds

I came over to Abu Ja’far Al-Baqir\(^{asws}\), so I said to him\(^{asws}\), ‘May I be sacrificed for you! Inform me about the Believer, (does he indulge) in adultery?’. He\(^{asws}\) said: ‘No’. I said, ‘So does he (commit) sodomy?’ He\(^{asws}\) said: ‘No’. I said, ‘So does he drink the wine?’ He\(^{asws}\) said: ‘No’. I said, ‘So does he sin?’ He\(^{asws}\) said: ‘Yes’. I said, ‘May I be sacrificed for you\(^{asws}\)? He does not commit adultery, nor sodomy, nor does he indulge in the evil, so which this in his sin?’ So he\(^{asws}\) said: ‘O Is’haq! Allah\(^{azwj}\) Blessed and High Says [53:32] Those who keep aloof from the great sins and
the immoralities except for the ‘Lamam’.

And the Believer commits something in which he had no intention with regards to it’.

I said, ‘May I be sacrificed for you! Inform me about the hostile one (Nasibi) to you asws. Can he be purified with anything, ever?’ He asws said: ‘No’. I said, ‘May I be sacrificed for you asws! I have seen the Believer, (professing in) Oneness (of Allah azwj), who says with what I am saying (same belief), and makes it a Religion with your asws Wilayah, and there is no difference between me and him, (yet) he drinks the wine, and commits adultery, and sodomy, and I come to him with regards to one need, so I find him with a frown upon his face, grim, (changed) attitude, sluggish with regards to my need, slow regarding it.

And I have seen the Hostile one (Nasibi), the adversary, when I come to him and he recognises me by that (as being a Shias). So I come to him regarding a need, and I find him with a loose face of a good human being, quick with regards to my need, happy with it to answer its fulfilment, frequent in the Prayers, frequent in the Fasting, frequent in the charity, paying the Zakat, and if entrusted with, so he fulfils the entrustment’. He asws said: ‘O Is’haq! Are you not knowing from where you have been given (all this)?’ I said, ‘No, by Allah azwj, except if you asws were to inform me’.

So he asws said: ‘Is’haq! When Allah azwj Blessed and High was Singular in His azwj Oneness, Began the (Creation of) things, not from a thing. So He azwj Caused the sweet water to flow upon the good land, pure, for seven days and night. Then the water depleted from it, so He azwj Grabbed a Handful from the elite of that clay, and it is the clay of the People asws of the Household. Then He azwj Grabbed a Handful of the clay from below that, and it is the clay of our asws Shias. Then He azwj Chose us asws for Himselfazwj. So, had the clay of our Shias been left just as our asws clay was left, not one of them would have committed adultery, nor theft, nor sodomy, nor drink the wine, no acquired anything from what you have mentioned.

But Allah be praised to whom belongs the retribution of the evil deeds, He is innocent of what you have done.

And I said: ‘May I be sacrificed for you! Inform me about the hostile one (Nasibi) to you asws. Can he be purified with anything, ever?’ He asws said: ‘No’. I said, ‘May I be sacrificed for you asws! I have seen the Believer, (professing in) Oneness (of Allah azwj), who says with what I am saying (same belief), and makes it a Religion with your asws Wilayah, and there is no difference between me and him, (yet) he drinks the wine, and commits adultery, and sodomy, and I come to him with regards to one need, so I find him with a frown upon his face, grim, (changed) attitude, sluggish with regards to my need, slow regarding it.

And I have seen the Hostile one (Nasibi), the adversary, when I come to him and he recognises me by that (as being a Shias). So I come to him regarding a need, and I find him with a loose face of a good human being, quick with regards to my need, happy with it to answer its fulfilment, frequent in the Prayers, frequent in the Fasting, frequent in the charity, paying the Zakat, and if entrusted with, so he fulfils the entrustment’. He asws said: ‘O Is’haq! Are you not knowing from where you have been given (all this)?’ I said, ‘No, by Allah azwj, except if you asws were to inform me’.

So he asws said: ‘Is’haq! When Allah azwj Blessed and High was Singular in His azwj Oneness, Began the (Creation of) things, not from a thing. So He azwj Caused the sweet water to flow upon the good land, pure, for seven days and night. Then the water depleted from it, so He azwj Grabbed a Handful from the elite of that clay, and it is the clay of the People asws of the Household. Then He azwj Grabbed a Handful of the clay from below that, and it is the clay of our asws Shias. Then He azwj Chose us asws for Himselfazwj. So, had the clay of our Shias been left just as our asws clay was left, not one of them would have committed adultery, nor theft, nor sodomy, nor drink the wine, no acquired anything from what you have mentioned.

But Allah be praised to whom belongs the retribution of the evil deeds, He is innocent of what you have done.

And I said: ‘May I be sacrificed for you! Inform me about the hostile one (Nasibi) to you asws. Can he be purified with anything, ever?’ He asws said: ‘No’. I said, ‘May I be sacrificed for you asws! I have seen the Believer, (professing in) Oneness (of Allah azwj), who says with what I am saying (same belief), and makes it a Religion with your asws Wilayah, and there is no difference between me and him, (yet) he drinks the wine, and commits adultery, and sodomy, and I come to him with regards to one need, so I find him with a frown upon his face, grim, (changed) attitude, sluggish with regards to my need, slow regarding it.

And I have seen the Hostile one (Nasibi), the adversary, when I come to him and he recognises me by that (as being a Shias). So I come to him regarding a need, and I find him with a loose face of a good human being, quick with regards to my need, happy with it to answer its fulfilment, frequent in the Prayers, frequent in the Fasting, frequent in the charity, paying the Zakat, and if entrusted with, so he fulfils the entrustment’. He asws said: ‘O Is’haq! Are you not knowing from where you have been given (all this)?’ I said, ‘No, by Allah azwj, except if you asws were to inform me’.

So he asws said: ‘Is’haq! When Allah azwj Blessed and High was Singular in His azwj Oneness, Began the (Creation of) things, not from a thing. So He azwj Caused the sweet water to flow upon the good land, pure, for seven days and night. Then the water depleted from it, so He azwj Grabbed a Handful from the elite of that clay, and it is the clay of the People asws of the Household. Then He azwj Grabbed a Handful of the clay from below that, and it is the clay of our asws Shias. Then He azwj Chose us asws for Himselfazwj. So, had the clay of our Shias been left just as our asws clay was left, not one of them would have committed adultery, nor theft, nor sodomy, nor drink the wine, no acquired anything from what you have mentioned.

But Allah be praised to whom belongs the retribution of the evil deeds, He is innocent of what you have done.

And I said: ‘May I be sacrificed for you! Inform me about the hostile one (Nasibi) to you asws. Can he be purified with anything, ever?’ He asws said: ‘No’. I said, ‘May I be sacrificed for you asws! I have seen the Believer, (professing in) Oneness (of Allah azwj), who says with what I am saying (same belief), and makes it a Religion with your asws Wilayah, and there is no difference between me and him, (yet) he drinks the wine, and commits adultery, and sodomy, and I come to him with regards to one need, so I find him with a frown upon his face, grim, (changed) attitude, sluggish with regards to my need, slow regarding it.

And I have seen the Hostile one (Nasibi), the adversary, when I come to him and he recognises me by that (as being a Shias). So I come to him regarding a need, and I find him with a loose face of a good human being, quick with regards to my need, happy with it to answer its fulfilment, frequent in the Prayers, frequent in the Fasting, frequent in the charity, paying the Zakat, and if entrusted with, so he fulfils the entrustment’. He asws said: ‘O Is’haq! Are you not knowing from where you have been given (all this)?’ I said, ‘No, by Allah azwj, except if you asws were to inform me’.

So he asws said: ‘Is’haq! When Allah azwj Blessed and High was Singular in His azwj Oneness, Began the (Creation of) things, not from a thing. So He azwj Caused the sweet water to flow upon the good land, pure, for seven days and night. Then the water depleted from it, so He azwj Grabbed a Handful from the elite of that clay, and it is the clay of the People asws of the Household. Then He azwj Grabbed a Handful of the clay from below that, and it is the clay of our asws Shias. Then He azwj Chose us asws for Himselfazwj. So, had the clay of our Shias been left just as our asws clay was left, not one of them would have committed adultery, nor theft, nor sodomy, nor drink the wine, no acquired anything from what you have mentioned.

But Allah be praised to whom belongs the retribution of the evil deeds, He is innocent of what you have done.

And I said: ‘May I be sacrificed for you! Inform me about the hostile one (Nasibi) to you asws. Can he be purified with anything, ever?’ He asws said: ‘No’. I said, ‘May I be sacrificed for you asws! I have seen the Believer, (professing in) Oneness (of Allah azwj), who says with what I am saying (same belief), and makes it a Religion with your asws Wilayah, and there is no difference between me and him, (yet) he drinks the wine, and commits adultery, and sodomy, and I come to him with regards to one need, so I find him with a frown upon his face, grim, (changed) attitude, sluggish with regards to my need, slow regarding it.

And I have seen the Hostile one (Nasibi), the adversary, when I come to him and he recognises me by that (as being a Shias). So I come to him regarding a need, and I find him with a loose face of a good human being, quick with regards to my need, happy with it to answer its fulfilment, frequent in the Prayers, frequent in the Fasting, frequent in the charity, paying the Zakat, and if entrusted with, so he fulfils the entrustment’. He asws said: ‘O Is’haq! Are you not knowing from where you have been given (all this)?’ I said, ‘No, by Allah azwj, except if you asws were to inform me’.

So he asws said: ‘Is’haq! When Allah azwj Blessed and High was Singular in His azwj Oneness, Began the (Creation of) things, not from a thing. So He azwj Caused the sweet water to flow upon the good land, pure, for seven days and night. Then the water depleted from it, so He azwj Grabbed a Handful from the elite of that clay, and it is the clay of the People asws of the Household. Then He azwj Grabbed a Handful of the clay from below that, and it is the clay of our asws Shias. Then He azwj Chose us asws for Himselfazwj. So, had the clay of our Shias been left just as our asws clay was left, not one of them would have committed adultery, nor theft, nor sodomy, nor drink the wine, no acquired anything from what you have mentioned.

But Allah be praised to whom belongs the retribution of the evil deeds, He is innocent of what you have done.
But, Allahazwj the High Caused the salty water upon an accursed land for seven days and nights. Then the water depleted from it. Then Heazwj Grabbed a Handful, and it is the accursed clay from [15:26] black mud Fashioned into shape, and it is the clay of insanity, and it is the clay of ourasws enemies. So, if Allahazwj Mighty and Majestic Had Left their clay just as Heazwj had Taken it, you would not have seen them with humanistic morals, and they would not have not reciting the two testimonies, and would not be Fasting, and would not be Praying, and would not be giving Zakat, and would not be performing Hajj of the House (Kabah),and would not have seen anyone from them with good manners. But, Allahazwj Blessed and High Gathered the two clays, your clay and their clay, so Heazwj Mixed the two and Scrubbed these with a Scrubbing of the crust, and Blended it with the two waters.

فما رأيت من أخيك المؤمن من شر لفظ أو زنا أو شيء مما ذكرت من شرب مسكر أو غيره، فليس من جوهريته، ولا من إيمانه، إنهما بمسحة الناصب اجترح هذه السينات التي ذكرت، وما رأيت من الناصب من حسن وجه وحسن خلق، أو صوم، أو صلاة أو جمع بيت أو صدقة، أو معروف، فليس من جوهريته، إنما تلك الأفعال من مسحة الإمام، اكتسبها وهو اكتساب مسحة الإمام.

So what you see from your brother Believer, from the evil word, or adultery, or something from what you have mentioned, from drinking of wine, or other, so it is not from his essence, nor is it from his faith. But rather, it is by the touch of the Hostile one (Nasibi) that he does these evil (things) which you mentioned. And what you see from the Hostile one (Nasibi), from the beauty of his face, and goodness of his manners, or Fasting, or Prayer, or Hajj of the House (Kabah), or charity, or enjoining of the good, so it is not from his essence. But rather, these actions are from the touch of the faith, acquired, and it is the achievement of the touching of the faith'.

قلت: جعلت فداك الشمس إذا هي غربت بدأ إليها الشعاع كما بدأ منها ولو كان باينا منها لما بدأ إليها، قال: نعم يا إسحاق كل شئ يعود إلى جوهره الذي منه ابتدأ.

I said, ‘May I be sacrificed for you! So when it will be the Day of Judgement, so (then what)?’ Heasws said to me: ‘O Is’haaq! Does Allahazwj Gather the good and the evil in one place? When it will be the Day of Judgement, Allahazwj the High would the touch of the faith from them, so Heazwj would Return it to ourasws Shias, and Remove the touch of the Hostile one (Nasibi) with the entirety of what had been acquired from the evil deeds, So Heazwj would Return these to ourasws enemies, and thus everything would return back to its first element from which it began.

أما رأيت الشمس إذا هي بدت، ألا ترى لها شعاعاً زاجراً متصلاً بها أو بايناً منها، قلت: جعلت فداك الشمس إذا هي غربت بدأ إليها الشعاع كما بدأ منها ولو كان باينا منها لما بدأ إليها، قال: نعم يا إسحاق كل شيء يعود إلى جوهره الذي منه بدأ.

But, have you seen the sun when it begins (rises)? Do you see its rays being connected to it or separating from it?’ I said, ‘May I be sacrificed for youasws! The sun, when it sets, the rays originating from it just as they had originated from it before. And had they separated from it, they would not be arriving to it’. Heasws said: ‘Yes, O Is’haaq! Everything returns to its essence which it began from’.
I said, ‘May I be sacrificed for you! Their good deeds would be taken, so they would be returned to us, and our evil deeds would be taken, so they would be returned to them?’ He asw said: ‘Yes, by Allah, the One besides Whom there is not god but Him’. I said, ‘May I be sacrificed for you! Can it be found in the Book of Allah the High?’ He asw said: ‘Yes, O Is’haq’. I said, ‘In which place?’ He asw said to me: ‘O Is’haq! Have you not recited this Verse [25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful. So, Allah will not Exchange their evil deeds to good ones except for you (Shias). By Allah! He will Exchange them!’

39 (باب 241 - علة الطيب وسبيبه)

Chapter 241 – Reason for the perfume and its cause

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن علي بن حسان الواسطي عن بعض أصحابه

(It has been narrated) from Abu Abdullah having said: ‘Adam descended from the Paradise upon Al-Safa, and Hawwa upon Al-Marwa, and she used to comb her hair in the Paradise. So when she came to be in the earth, she said: ‘I have no hope from the combing, and I am Angered upon (by Allah). So she freed her pleats, so the fragrance spread from her hair which she used to comb with in the Paradise. So the wind became aromatic by it, and its effects were cast in India. Thus, it is due to that the perfume came to be in India’.

وفي حديث آخر انها حلت عقيصتها فارسل الله تعالى على ما كان فيها من ذلك الطيب ريحا فهبت به في الشرق والمغرب.

And in another Hadeeth: ‘She freed her hair, so Allah the High Sent a wind upon what was in it from that perfume, so it descended with it in the east and the west’. 40

40 (باب 242 - الغلة التي من أجلها أبي الله نزوجل نسابة)
Chapter 242 – The reason due to which Allahazwj Mighty and Majestic Refuses (to Accept) the repentance of the one with evil manners

أبي رحمه الله قال: حدثنا محمد بن يحيى عن محمد بن أحمد بن محمد عن أبيه عن يونس بن عبد الرحمن عن ذكره عن أبي عبد الله عليه السلام قال: أبى الله تعالى لصاحب الخلق السيئ بالتبونة، قول: وكيف ذاك? قال: لأنه لا يخرج من ذنب
حتى يقع فيها هو أعظم منه.

My father said, ‘Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad Bin Muhammad, from his father, from Yunus Bin Abdul Rahman, from the one who mentioned,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj the high Refuses (to Accept) the repentance of the one with evil manners’. It was said, ‘And how is that?’ Heasws said: ‘Because he does not come out from a sin until he falls into it (another one) which is greater than it (the first one)’.41

Chapter 243 – The reason due to which the repentance of the innovator is not Accepted

حدثنا جعفر بن محمد بن مسرو رحمه الله قال: حدثنا الحسين بن محمد ابن عامر عن معلى بن محمد عن محمد بن جمهور العممي باسناده رفعه قال: قال رسول الله صلى الله عليه وسلم: أبى الله لصاحب البدعة بالتبونة، قول: يا رسول الله.

Ja’far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ibn Aamir, from Moala Bin Muhammad, from Muhammad Bin Jamhour Al Amaa, by his chain, raising it, said,

‘Rasool-Allahasaww said: ‘Allahazwj Refuses (to Accept) the repentance of the innovator’. It was said, ‘O Rasool-Allahasaww! How is that?’ Hesaww said: ‘His heart has drunk its love’.42

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال أيوب بن نوح قال: حدثنا محمد بن أبي عمير عن هشام بن الحكم عن أبي عبد الله عليه السلام قال: كان رجل في الزمن الأول طلب الدنيا من حلال فلم يقدر عليها وطلبها من حرام فلم يقدر عليها. فأتاه الشيطان فقال له: يا هذا إنك قد طلبت الدنيا من حلال فلم تقدر عليها وطلبتها من حرام فلم تقدر عليها، أفلا أدرك على شيء تكثر به دنياك ويكتر به تبعك، قال: بلني، قال: تبتدع دينا وتدع إليه الناس

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ayoub Bin Noah, from Muhammad Bin Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws having said: ‘There was a man in the former times who sought the world from Permissible means, but was not able to, and he sought from Prohibited means, but he was not able to. So Satan® came to him, and said to him, ‘O this! You have sought the world from Permissible means, but did not have the ability over it, and you sought is from Prohibited means, but did not have the ability over it. Shall I® point you to something by which your world would be abundant, and by which there will be numerous who follow you?’ He said, ‘Yes’. He® said, ‘You should begin a religion, and invite the people towards it’.

41 ILLAL AL SHARAIE – V 2 Ch 242 H 2
42 ILLAL AL SHARAIE – V 2 Ch 243 H 1
So he did it. The people responded to him. So they obeyed him, and he attained the world. Then he (himself) rejected it, so he said, 'What I did, I innovated a Religion and invited the people. I do not see repentance for myself except that I should go to the ones I invited towards it, so I return them from it'. So he went to his companions who had responded to him and he said, 'That which I invited you all to is false. But rather, I innovated it'. So they went on to say, 'You are lying, and it is the truth. But, you are (now) doubting in your religion, therefore return from it'. So when he saw that, he tied himself to the chain and pegged himself with the pegs. Then he made it to be in his neck and said, 'I shall not free it until Allah\textsuperscript{azwj} Turns towards me (with Forgiveness)'. So Allah\textsuperscript{azwj} the High Revealed unto a Prophet\textsuperscript{as} from the Prophets\textsuperscript{as}:

"Say to so and so: "By My\textsuperscript{azwj} Honour, even if he were to supplicate to Me\textsuperscript{azwj} until your joints break down, I will not Answer to you until you return the ones who died upon what you have invited them to, so they may return back from it'." \textsuperscript{43}

\textbf{Chapter 244 – The reason due to which a swallow does not walk upon the ground and dwells in the houses}

 حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد 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 موسى بن جعفر، عن أبيه محمد بن علي عن أبيه علي بن الحسين عن أبيه الحسين بن علي عن أبيه علي بن أبي طالب عليه السلام: ان رجلا من أهل الشام سأله عن مسائل فكان فيما سأله ان قال: 'ما بال السفاح لا يمشي'؟

\textbf{(It has been narrated) from Ali\textsuperscript{as} Bin Musa Al-Reza\textsuperscript{as}, from his\textsuperscript{as} father\textsuperscript{as} Musa Bin Ja'far\textsuperscript{as}, from his\textsuperscript{as} father\textsuperscript{as} Ja'far Bin Muhammad\textsuperscript{as}, from his\textsuperscript{as} father\textsuperscript{as} Muhammad Bin Ali\textsuperscript{as}, from his\textsuperscript{as} father\textsuperscript{as} Ali Bin Al-Husayn\textsuperscript{as}, from his\textsuperscript{as} father\textsuperscript{as} Al-Husayn Bin Ali\textsuperscript{as}, form his\textsuperscript{as} father\textsuperscript{as} Ali Bin Abu Talib\textsuperscript{as} that: 'A man from the people of Syria asked him\textsuperscript{as} certain question, and in what he asked him\textsuperscript{as} was that he said, 'What is the matter that the swallow does not walk?'

قال: 'افقلاً فإنه ناج علي بن القدس فطاف حوله أربعين عاماً، ولم يلبث بيكه مع أم نزل بيكه، وله الفرج في الجنة، وهي معه إلى يوم القيامة ثلاثين أياتاً من أول الكهف، ومثل أيات من سبعين، وأما الفرج في القرآن، وثلاثين أيات من سبعة (وجعلنا من بين أيديهم سداً، ومن خلفهم سداً).

He\textsuperscript{as} said: 'Because it lamented upon the Holy House (بيت القدس)', so it circumambulated around it for forty years, wailing over it, and it did not cease to wail

\textsuperscript{43} ILLAL AL SHARAIE – V 2 Ch 243 H 2
along with Adam\textsuperscript{as}. So from there, it dwells in the houses, and with it are Verse from the Book of Allah\textsuperscript{azwj} Mighty and Majestic from what Adam\textsuperscript{as} had recited in the Paradise, and these would be with him \textsuperscript{as} up to the Day of Judgement – three Verses from the beginning of (Surah) Al-Kahf, and three Verses from Praise [17:45] And when you recite the Quran, and three Verses from (Surah) Yaseen [36:9] And We have made in front of them a barrier and a barrier behind them'.\textsuperscript{44}

Chapter 245 – The reason due to which then ox came to be lowering the gaze, not raising its head towards the sky

 حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبو عبد الله محمد بن أحمد بن عبد الله بن أحمد بن جمعة الراشدي، قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عليه السلام عن أبيه عن علي بن أبي طالب عليهم السلام رجلٍ من أهل الشام عن سائل فقال فيما سأله عن الثور ما باله غاض طرفه لا يرفع رأسه إلى السماء؟ قال: حياء من الله عزوجل مثلي ما أنزَل في القرآن، وفي سورة الكوثر، وهي غاءة يرجع إلى السماء

Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabala Al Waiz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Ta’ai, from his father,

(It has been narrated) from Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} was asked certain question by a man from the people of Syria. So among what he asked him\textsuperscript{asws} was about the ox, ‘What is the matter that it lowers its gaze, not raising its head towards the sky?’ He\textsuperscript{asws} said: ‘Out of shame from Allah\textsuperscript{azwj} Mighty and Majestic, when the people of Musa\textsuperscript{as} worshipped the calf, it hanged its head (in shame)’.\textsuperscript{45}

 حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبو إسحاق ابراهيم بن حماد بن عمر النهاوني بنهاوني قال: حدثنا أبو بكر أحمد بن محمد بن المستثنى بن أبي الحضرة بالمدينة بالنصب، قال: حدثنا موسى بن الحسن بنهاوني قال: حدثنا أبو بكر أحمد بن محمد بن المستثنى بن أبي الحضرة بالمدينة بالنصب، قال: حدثنا أبا هريرة بن شريك الكعبي، قال: حدثنا ابن وهب عن ابن وهب عن عليه صلى الله عليه وسلم ـ عن جماعة من أهل الجاهلية، قال: قال رسول الله صلى الله عليه وسلم ـ إنها سيدة الأشياء، فإن أكرموا البقر فإنها سيدة الأشياء، فإن أكرموا البقر فإنها سيدة الأشياء

Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Is’haq Ibrahim Bin Hamaad Bin Umar Al Nahawandy, at Nahawand, from Abu Bakr Ahmad Bin Muhammad Bin Al Mustsana Bin Abu Al Khazeyb at Al Masaya at night, from Maysa Bin Al Hassan at Medina of the Rasool\textsuperscript{saww}, from Ibrahim Bin Shareeh Al Kindy, from Ibn Wahab, from Yahya Bin Ayoub, from Jameel Bin Anas who said,

‘Rasool-Allah\textsuperscript{saww}’ said: ‘Honour the cow for it is the chief of the animals. It does not raise its head towards the sky out of shame from Allah\textsuperscript{azwj} Mighty and Majestic since the calf was worshipped’.\textsuperscript{46}

44 ILLAL AL SHARAIE – V 2 Ch 244 H 1
45 ILLAL AL SHARAIE – V 2 Ch 245 H 1
46 ILLAL AL SHARAIE – V 2 Ch 245 H 2
Chapter 246 – The reason due to which the goats came to be raising its tail exposing its embarrassment and the genitals, and the sheep came to be veiling the embarrassment and the genitals

Chapter 247 – Reason for the marking upon the hands of the animal, and the result of the mule

47 ILLAL AL SHARAIE – V 2 Ch 246 H 1
48 ILLAL AL SHARAIE – V 2 Ch 247 H 1
And by this chain, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Yunus Bin Abdul Rahman, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullaha\textsuperscript{asws} having said: ‘The thing which is different, does not impregnate’. I said, ‘But the people are alleging that the Al-Ra’ib bird, one of its parents is a wood pigeon, and we have see it lay eggs and chicks’. He\textsuperscript{asws} said: ‘They are lying! The wood pigeon falls upon the bird, so it copulates, and (the bird) lays eggs and chicks, but its offspring does not reproduce, ever.’\textsuperscript{49}

\textbf{Chapter 249 – The reason due to which Allah\textsuperscript{azwj} Created the flies}

\textit{حدثنا محمد بن علي ماجيلويه رضي الله عنه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن أبيه عمن ذكره عن الربيع صاحب المنصور قال: قال المنصور يوماً لابي عبد الله عليه السلام وقد وقع على المنصور ذباب فذبه عنه ثم وقع عليه ذببه عنه، ثم وقع عليه ذببه عنه، فقال: يا أبا عبد الله لا ينحى خلق الله تعالى الذباب؟ قال: ليدل به الجبارين.}

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Abu Abdullah Al Barqy, from his father, from the one who mentioned it, from Al Rabie a companions of Al Mansour, said,

‘One day, Al-Mansour (the Caliph) said to Abu Abdullah\textsuperscript{asws}, and a fly had fallen upon Al-Mansour, so he drove it away from himself. Then it fell upon him again, so he drove it away from himself. Then it fell upon him again, so he drove it away from himself. So he said, ‘O Abu Abdullah\textsuperscript{asws}! For which thing did Allah\textsuperscript{azwj} the High Create the fly?’ He\textsuperscript{asws} said: ‘In order to humiliate the tyrants by it’.\textsuperscript{50}

\textit{حدثنا الحسين بن أحمد بن ادريس رضي الله عنه قال: حدثنا أبي عن محمد بن أبي الصهبان عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله عليه السلام قال: لو لا ما يقع من الذباب على طعام الناس ما وجد فيهم إلا مجذوما.}

Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Muhammad Bin Abu Al Sahban, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullaha\textsuperscript{asws} having said: ‘If the flies had not fallen upon the food of the people, you would not have found among them any except for the leprous’.\textsuperscript{51}

\textbf{Chapter 250 – Reason for the Creation of the dog}

\textit{حدثنا أحمد بن محمد بن محمد بن عيسى العلي الحسيني رضي الله عنه قال: حدثنا محمد بن براهم بن ابهايم بن ابهايم بن الضياف قال: حدثنا أحمد بن محمد بن زياد القطن قال: حدثنا أبو الطيب أحمد بن محمد بن عبد الله قال: حدثني عيسى بن جعفر العلي عن أبيه عن عمر بن الخطاب عن أبيه على عن أبيه على عن النبي صلى الله عليه وسلم: أن النبي صلى الله عليه وسلم سأل النبي صلى الله عليه وسلم: هل تعالى الكلب؟ قال: خلقه من براق أليس، قيل: وكيف ذلك يا رسول الله؟}

\textsuperscript{49} ILLAL AL SHARAIE – V 2 Ch 247 H 2
\textsuperscript{50} ILLAL AL SHARAIE – V 2 Ch 249 H 1
\textsuperscript{51} ILLAL AL SHARAIE – V 2 Ch 249 H 2
Chapter 251 – Reason for the Creation of the (dust) Particles

(It has been narrated) from a son of Aliasws, from his father Alasws Bin Abu Talibasws having been asked, from what Allahazwj Created the particles which enter into the openings of the house?’ So hesaws said: ‘When Musasaww said: ‘MyLordazwj Show Yourselfazwj to measw so that Iasw can look at Youazwj’, Allahazwj the High Said: “If the mountain were to remain stable due to Myazwj Light, so youasw would have the

52 ILLAL AL SHARAIE – V 2 Ch 250 H 1
strength to look at Meazwj, and if it does not remain stable, so youras vision would not be able to tolerate visualising Meazwj.

So when Allahazwj Blessed and High Manifested (the Noor/Light) to the mountain, it broke into three pieces – a piece which raised up into the sky, and a piece which submerged beneath the ground, and a piece which fragmented. So these are the particles from that dust, dust of the mountain.’

Chapter 252 – Reason for the worn out face without old age

Chapter 253 – Reason for the signs of the patience

53 ILLAL AL SHARAIE – V 2 Ch 251 H 1
54 ILLAL AL SHARAIE – V 2 Ch 252 H 1
Ahmad Bin Muhammad Bin Isa Al Alawy Husayni narrated to us, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qataan, from Abu Al Tayyub Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja’far Al Alawy Al Amary, from his forefathers,

(It has been narrated) from a son of Ali asws Bin Abu Talib asws that the Prophet saww said: 'The signs of patient are in three – the first is that he does not laze, and the second is that he does not get angry, and the third is that he does not complain from his Lord azwj the High. This is because, when he is lazy so he has wasted the right (of the Given strength), and when he is angry, he does not fulfill the thanks, and when he complain from his Lord azwj Mighty and Majestic, so he has disobeyed Him azwj. 55

Chapter 255 – The reason due to which the witnessing has been Made to be regarding the marriage

حُدَّثَنَا مُحَمَّدُ بنُ الْحَسَنِ رَحْمَةَ اللَّهِ عَلَيْهِ قَالَ: حُدَّثَنَا مُحَمَّدُ بنُ الْحَسَنِ الصَّفَارُ قَالَ: حدَّثَنَا إِبْرَاهِيمُ بنُ هَارِشٍ عَنْ الْمَذْهَبِ الْأَمْرِيِّ قَالَ: قَالَ ابنِ أبي مُنْصَرِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ زِيَادَةَ قَالَ: قَالَ أَبُو جُعَرُ (عُ) أَنَّا جَعَلْنَا الشَّهَادَةَ فِي النُّكَاحِ لِلْمِرْتَضٍ.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from the one who mentioned it, from Darast Bin Abu Mansour, from Muhammad Bin Atiya, from Zarara who said,

‘Abu Ja’far asws said: ‘But rather, the witnessing has been Made to be regarding the marriage due to the inheritance (involved)’. 56

Chapter 256 – The reason due to which it is Forbidden to gather two sisters (as two wives for one man)

أخبرني علي بن حاتم قال: أخبرنا القاسم بن محمد قال: حدَّثَنَا حمدان ابن الحسين عن الحسن بن الوليد عن مروان بن دينار قال: قلت لابي ابراهيم عليه السلام لأي علة لا يجوز للرجل أن يجمع بين الاختيين، فقال: لتحصين الإسلام، سائر الاديان ترى ذلك.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Ibn Al Husayn, from Al Hassan Bin Al Waleed, from Marwan Bin Dinaar who said,

'I said to Abu Abdullah asws, ‘For which reason is it not allowed for the man that he should gather between the two sisters (as his wives)’? So he asws said: ‘For the fortification of Al-Islam. The rest of the religions view that (as well)’. 57

55 ILLAL AL SHARAIE – V 2 Ch 253 H 1
56 ILLAL AL SHARAIE – V 2 Ch 255 H 1
57 ILLAL AL SHARAIE – V 2 Ch 256 H 1
Chapter 257 – The reason due to which it is Forbidden to marry the woman on top of her paternal aunt and her maternal aunt

 حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس عن عبد الرحمن بن محمد الأсанد عن أبي إبراهيم الخزاز عن محمد بن مسلم عن أبي جعفر عليه السلام قال: إنما نهى رسول الله صلى الله عليه وسلم عليه الرحبه عن تزويج المرأة على عمتها والخالة وابنها الابن، وكذلك إذا أذنت في ذلك فلا بأس.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Isamil, from Ali Bin Al Abbas, from Abdul Rahman Bin Muhammad Al Asady, from Abu Ayoub Al Khazazz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far asws having said: ‘But rather, Rasool-Allah saww forbade from marrying the woman on top of her paternal aunt and her maternal aunt due to the respect of the paternal aunt and the maternal aunt. So when she allows with regards to that, so there is no problem’.58

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا أحمد بن محمد عن الحسن بن علي بن الحسن بن علي بن عبد الرحمن بن مسلم عن أبي جعفر رضي الله عنهما عن عمة وأنكح في ذلك.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazaal, from Ibn Bakeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far asws having said: ‘Do not marry a daughter of the brother, nor a daughter of the sister upon her paternal aunt or upon her maternal aunt, and you can marry the paternal aunt and the maternal aunt upon a daughter of the brother and the sister, without the permission of these two’.59

Chapter 258 – The reason due to which the Sunnah dowry came to be of five hundred Dirhams

 حدثنا محمد بن علي ماجيلويه قال: حدثنا علي بن ابراهيم عن أبيه عن علي بن معبد عن الحسن بن الحسن بن خالد بن الحسن بن عبد الرحمن بن مسلم عن أبي جعفر رضي الله عنهما عن بني يوسف بن مسلم عن أبي جعفر رضي الله عنهما عن عمة وأنكح في ذلك.

Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid who said,

‘I asked Abu Al-Hassan asws about the Sunnah dowry, how did it come to be of five hundred Dirhams?’ So he asws said: ‘Allahazwj Blessed and High Obligated upon Himselfazwj that a Believer would not Exclaim the Greatness of Allahazwj a hundred times, and Praise Himazwj with a hundred Praises, and Glorify Himazwj with a hundred Glorifications, and extol Hisazwj Holiness a hundred times, and send Salawaat upon Muhammadasws and the Progenyasws of Muhammadasws a hundred times, then says,

58 ILLAL AL SHARAIE – V 2 Ch 257 H 1
59 ILLAL AL SHARAIE – V 2 Ch 257 H 2
‘O Allah azwj! Get me married to the Maiden Houries’, except that Allah azwj Will get him to be married to the Houries from the Paradise, and Make that to be her dowry. Thus, from then Allah azwj Revealed unto His saww Prophet saww that he saww make a Sunnah of the dowry of the believing women to be of five hundred Dirhams. So, Rasool-Allah saww did that’.60

I said to Abu Al-Hassan asws, ‘May I be sacrificed for you asws! How did the Sunnah dowry come to be of five hundred Dirhams, twelve ounces (of gold), nothing more nor less?’ He asws said: ‘Allah azwj Obligated upon Himself azwj that a Believer would not exclaim the Greatness (of Allah azwj) one hundred times, and Glorify Him azwj a hundred times, and extol His azwj Holiness one hundred times, and send Salawat upon Muhammad saww and the Progeny saws of Muhammad a hundred times, then says, ‘O Allah azwj! Get me to be married to the Maiden Houries’, except that Allah azwj Will get him married to them. So from then Allah azwj Made the dowry of the women to be of five hundred Dirhams. And whichever Believer addresses to his brother and is denied, and he does have five hundred Dirhams and does not get him married, so he has been ungrateful to him, and he would be deserving from Allah azwj the High that He azwj does not get him to be married to the Houries’.61

Chapter 259 – The reason due to which the dowry of the women came to be of forty thousand Dirhams, among the adversaries

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from Al Sayyari, from the one who mentioned it, from Hamaad, from Hareyz, from Muhammad Bin Is’haq who said,

‘Abu Ja’far asws said: ‘Do you know from where the dowries of the women came to be of forty thousand Dirhams?’ I said, ‘No’. He asws said: ‘Umm Habeeba, daughter of Abu Sufyan was at Ethiopia, so the Prophet saww addressed her, so Al-Najashi (the king) fixed the dower at forty thousand Dirhams. So from then on, they (the

60 ILLAL AL SHARAIE – V 2 Ch 258 H 1
61 ILLAL AL SHARAIE – V 2 Ch 258 H 2
adversaries) are taking by it. So as for the dower, so it is twelve ounces of gold, nothing more or less'.

Chapter 260 – The reason due to which it is allowed for the man to look at the woman intending to be married to her

 أبي رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن البزنطي عن يونس بن يعقوب قال: فلئ لابي عبد الله (ع) الرجل يريد أن يتزوج المرأة يجوز أن ينظر إليها قال نعم وترفق له الثواب لأنه يريد أن يشتريها بأغلا ثمن

My father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Bazanty, from Yunus Bin Yaqoub who said,

‘I said to Abu Abdullah asws, ‘The man intending to marry the woman, is it allowed that he looks at her?’ He asws said: ‘Yes, and she may remove veil (from her face) for him, because he is wanting to buy her at an expensive price’.

Chapter 261 – The reason due to which when the man says to his wife, you did not come to me as a virgin, there would not be a Limit (Punishment) upon him

 أبي رحمه الله عن عبد الله بن جعفر الحميري عن إبراهيم بن هاشم عن صفوان عن موسى بن بكر زرارة عن أبي جعفر (ع) في رجل قال لامرأته ما أتيتني وانت عذراء قال: ليس عليه شيء قد تذهب العزرة من غير جماع

My father, from Abdullah Bin Ja'far Al Humeyri, from Ibrahim Bin Hashim, from Safwan, from Musa, from Bin Bakeyr Zarara,

(It has been narrated) from Abu Ja'far asws regarding a man who says to his wife, ‘You did not come to me and you were a virgin’. He asws said: ‘There is nothing upon him, for the virginity had gone from other than copulation’.

Chapter 262 – Reason for the dowry and its Obligation upon the men

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن إسماعيل عن علي بن أبي العباس قال: حدثنا الفاسق بن الربع الصحاب عن محمد ابن سنان أن أبا الحسن علي بن موسى الرضا (ع) كتب إليه في ما كتب من جواب سامسنه قال: علة المهر ووجوهه على الرجال ولا يجب على النساء أن يعطين أزواجاً، قال: لأن على الرجال مونة المرأة، لأن المرأة بابعة نفسها، والرجل مشترى، ولا يكون البيع بلا ثم ثمن ولا شراء بغير اعطاء الثمن مع النساء محظورات عن التعامل والمتجر مع علل كثيرة.

62 ILLAL AL SHARAIE – V 2 Ch 259 H 1
63 ILLAL AL SHARAIE – V 2 Ch 260 H 1
64 ILLAL AL SHARAIE – V 2 Ch 261 H 1
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 Ibn Sinan that Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} wrote to him in answer to what he had written asking him for the reason for the dowry and it being Obligatory upon the men and not being Obligatory upon the women to give it to their husbands. He\textsuperscript{asws} said: ‘Because the expenses of the women are upon the men, because the woman sells herself, and the man is a buyer. The selling cannot happen without a price, nor buying with giving of the price, along with the prohibition of the dealings (business) and the jobs for the women, and along with many reasons’.\textsuperscript{65}

Chapter 263 – The reason due to which it is disliked that the dowry happens to be less than ten Dirhams

Chapter 266 – The reason due to which it is allowed (for the man) to marry into the sceptics (about Religion), and it is not allowed (for the woman) to marry into them

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ayoub Bin Nuh, from Safwan, from Musa Bin Bakeyr, from Zarara,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Marry into the people of ‘doubts’ (Muslims without adhering to the Wilayah) but do not get (the women) to be married into them, because the woman takes from the ethics of her husband, and he overwhelms her upon his religion’.\textsuperscript{67}

\textsuperscript{65} ILLAL AL SHARAIE – V 2 Ch 262 H 1
\textsuperscript{66} ILLAL AL SHARAIE – V 2 Ch 263 H 2
\textsuperscript{67} ILLAL AL SHARAIE – V 2 Ch 266 H 1
Chapter 267 – The reason due to which it is not allowed that the man should copulate and in the house is a child

حثنا محمد بن الحسن رحمه الله قال حثنا محمد بن الحسن الصفار عن أحمد بن محمد عن أبيه عن القاسم بن محمد الجهري عن أسهل بن إبراهيم عن خان بن سدير عن أبيه قال: سمعت أبا عبد الله عليه السلام يقول: لا يجامع الرجل أمرأته ولا جاريته وفي البيت صبي فإن ذلك يورثه الزنا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Is’haq Bin Ibrahim, from Hamam Bin Sudeyr, from his father who said,

‘I heard Abu Abdullahasws saying: ‘The man should not copulate with his wife, nor with a slave girl, and in the house is an (awake) child, for he would inherit the adultery’.68

(باب 267 - الصلة التي من أجلها إذا كان للرجل امرأتين كان) (جنازة له أن يفضل أحديهما على الآخرى)

Chapter 269 – The reason due to which if there are two women for the man, it is allowed for him that he prefers one of the two over the other


My father said, ‘Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad Ibn Isa, from his father, from Salwan Bin Yahya, from Abdullah Bin Muskaan, from Al Hassan Bin Ziyad who said,

‘I asked Abu Abdullahasws about the man for whom are two wives, one of the two being more beloved to him that the other. Can he prefer her with something?’ Heasws said: ‘Yes. It is for him that he comes to her three nights, and the other one for one night, because it is for him if he were to marry four wives, so his night, he came make it to be wherever he so desires to’.69

و بهذا الإسناد عن الحسن بن زياد عن أبي عبد الله عليه السلام قال: للرجل أن يفضل بعض نسائه على بعض ما لم يكن نسائه أربع.

And by this chain, form Al Hassan Bin Ziyad,

(It has been narrated) from Abu Abdullahasws having said: ‘It is for the man if he prefers one of his wives over the other, if he does not have four wives for him’.70

68 ILLAL AL SHARAIE – V 2 Ch 267 H 1
69 ILLAL AL SHARAIE – V 2 Ch 269 H 1
70 ILLAL AL SHARAIE – V 2 Ch 269 H 2
Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazal, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullah asws, about the man who happens to have two wives, is it for him that he prefers one of the two by three nights to one? He asws said: ‘Yes’. ¹⁷¹

Chapter 270 – The reason due to which it is not allowed for the captive man that he should get married for as long as he is in the hands of the Polytheists

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Isa Bin Yunus, from Al Awzai’e, from Al Zuhry,

(It has been narrated) from Al Husayn asws having said: ‘It is not Permissible for the captive that he gets married for as long as he is in the hands of the Polytheists, in fear that he would be given a child, and his child would be an Infidel in their hands’. ¹⁷²

Chapter 271 – The reason due to which it is Permissible for the man that he marries four women, and it is not allowed for him more than that; and the reason due to which it is not allowed that the woman marries except for one husband; and the reason due to which the slave can marry two (women)

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza asws wrote to him that: ‘The reason for the marrying of the man to four women, and the Prohibition for the woman to marry more than one, is because when the man marries four women, the child born would be linked to him,

¹⁷¹ ILLAL AL SHARAIE – V 2 Ch 269 H 3
¹⁷² ILLAL AL SHARAIE – V 2 Ch 270 H 1
and if the woman were to have two men, or more than that, the child would not be recognised for whom he it, because there are participants in the marriage, and in that is the spoilage of the lineages and the inheritances and the goodness'.

Chapter 272 – The reason due to which Allahazwj the High Made the jealousy (Ghayrat) for the man and did not Make it for the women

Chapter 273 – Reason for the shaving of the hair of the new born

(93) ILLAL AL SHARAIE – V 2 Ch 271 H 1
(94) ILLAL AL SHARAIE – V 2 Ch 272 H 1
(95) ILLAL AL SHARAIE – V 2 Ch 273 H 1