REASONS FOR THE LAWS

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

VOLUME TWO – PART 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.
# TABLE OF CONTENTS

**VOLUME TWO – PART EIGHT** ......................................................................................... 1

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 ..........5

Chapter 324 – The reason due to which (the hands) of the employee and the guest would not be cut-off if they steal ..................................................................................................5

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 .............................................................................7

Chapter 326 – Miscellaneous reasons for the Limits .................................................................................................................................9

Chapter 327 – The reason due to which there does not happen to be a stronghold with the people under responsibility (Ahl Al-Zimma) ......................................................................14

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) ........................................................................14

Chapter 329 – The reason due to which the one who kills the insane would not be killed ....16

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 .....................17

Chapter 331 – The reason due to which the adulterer would be whipped with one hundred lashes, and the drinker of the wine, eighty (lashes) ......................................................................................18

Chapter 332 – The reason due to which the hands of the scoundrel and the pilferer would not be cut .................................................................................................................................18

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 ......................................................................................................................19

Chapter 334 – The reason due to which the Limit would not be established in the land of the enemy ..............................................................................................................................................19

Chapter 335 – The reason due to which the Limit upon the slanderer and the drinker of the wine came to be eighty (lashes) ........................................................................................................20

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 ........................................................................................................20

Chapter 337 – The reason due to which the slave would be hit by half the Limit what the free one would be hit by ..................................................................................................................21
Chapter 338 – The reason due to which the Muslim sorcerer would be killed, and the Infidel sorcerer would not be killed

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)

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

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

Chapter 342 – Reason for the high and low tide

Chapter 343 – Reason for the earthquake

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

Chapter 345 – The reason due to which the backbiting came to be more grievous than the adultery

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

Chapter 347 – The reason due to which months are deficient

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

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

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

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

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

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

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

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
Chapter 356 – The reason due to which eating the glands is disliked.................................43

Chapter 357 – The reason due to which the bone marrow, and the spleen, and the two testicles are Prohibited (to eat).........................................................................................................................43

Chapter 358 – The reason due to which eating of the two kidneys is disliked..........................44

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 .................................................................................................................................................................................................................................................................................45
In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasw and hisasws Purified Progenyasws, and greetings with abundant greetings.

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


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 أصحابنا عن أبي عبد الله عليه السلام قال: لا يقطع الاجير والضيف إذا سرقاً.

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 Abdullahasws 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).


Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn 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\textsuperscript{asws} about a man who employed someone on a wage, and the employee took (stole) his belongings’. So he\textsuperscript{asws} said: ‘He was a trustee’. Then he\textsuperscript{asws} said: ‘The employee and the guest are both caretakers, the Limit of the theft does not fall upon the two of them.’\textsuperscript{3}

 حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسن السعد أبادي عن أحمد بن أبي عبد الله البرقي عن الحسن بن مجحب عن علي رباب عن محمد بن قيس عن أبي جعفر عليه السلام قال: الضيف إذا سرق لم يقطع وانضاف 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\textsuperscript{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.’\textsuperscript{4}

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد عن أحمد وعبد الله ابن أبي عبد الله محمد بن عيسى عن ابن أبي عمبر عن حمدي عن أبي عبد الله عليه السلام قال: في رجل استأجر إجيرا فافعل فأجرا، قال: هو مؤمن.

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\textsuperscript{asws} having said regarding a man who employed someone on a wage, and made him sit upon his belonging, so he stole it. He\textsuperscript{asws} said: ‘He was a caretaker’.


And he\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} that he did not send him, and the other one, messenger, has to pay back the wealth’.

قلت أرأيت ان زعم انه اما حمله على ذلك الحاجة، قال يقطع لأنه سرق بالرجل.

\textsuperscript{3} ILLAL AL SHARAIE – V 2 Ch 324 H 2
\textsuperscript{4} ILLAL AL SHARAIE – V 2 Ch 324 H 3
I said, ‘What is your view that if he were to claim that he was driven upon that due to the need?’ He said: ‘(His hands) would be cut off, because he stole the wealth of the man’.

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

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: قضى أمير المؤمنين عليه السلام: في السارق إذا سرق قطعت يمينه وإذا سرق مرة أخرى قطعت رجله اليسرى، ثم إذا سرق مرة أخرى سجنه وتركت رجله اليمني يمشي 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 Suweyed, from Aasim Bin Hameed, from Muhammad Bin Qays, (It has been narrated) from Abu Ja’far having said: ‘Amir Al-Momineen judged with regards to the thief: ‘When he steals, cur 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 said: ‘I am embarrassed from Allah the High I 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 said: ‘Muhammad did not cut off from a thief after cutting of his (one) hand and his (one) leg’.

و بهذا الاستناد عن الحسين بن سعيد عن فضالة بن أيوب عن أبي جعفر عليه السلام قال: كان أمير المؤمنين عليه لا يزيد على قطع اليد والرجل ويقول اني لا استحي من ربى ان ادعه ليس ما يستنجي 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 having said: ‘Amir Al-Momineen having said: ‘I am embarrassed from my Lord having said: ‘I should leave him without what he can wash himself with or purify himself with’.

قال: وسأله 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.'  

وَبِهذَا الأسناد عن الحسين بن سعيد عن النضر بن سويد عن القاسم بن سليمان عن عبد بن زرارة قال: سألت آبآي عبد الله عليه السلام هل كان علي عليه السلام يحبس أحدا من أهل الحدود، فقال: لا، إلا السارق فأنه 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'.

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 عفان عن سمعة قال: سألته عن السارق وقد قطعت يده، فقال: تقطع رجله بعد يده فان 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'.

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 عفان عن سمعة قال: سألته عن السارق وقد قطعت يده، فقال: تقطع رجله بعد يده فان عاد حبس في السجن، واتفق عليه من بيت مال المسلمين.

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'.

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 أشد اليد اليمنى أشد الشمال سرق، قال: تقطع يده اليمنى على كل حال.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja’far Al Humeyri, 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'.

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
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

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)’.13
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’.  

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 أسحاق بن حريز عن أبي جعفر عليه السلام أن قال: جلد دون الحد ويعمر قيمة البهيمة لصاحبها لأنها أفسدها عليه وتذبح وتحرق وتلفف أن كانت لما يؤكل اللحم، وأن كانت مياكز يركبها ظهره، أغرم فيمتها وجد دون الحد واخرجها من البلد الذي فعل ذلك بها حيث لا تعرف فيباعها فيها كي لا يعبر بها.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is’hak Bin Harey兹, 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 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’.


Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziry, 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 that 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’.

و بهذا الاستناد عن محمد بن مسلم قال: سألته عن الشراب فقلت إما رجل كان منه زلة فانهُ يلزم نزالتهم وأما الذي يذكر فإنها كانت من عقيدة عليه يسحل الحرمات كلهما 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\textsuperscript{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'.\textsuperscript{18}

حدثنا محمد بن موسى بن المتوكل عن أسحاق بن عمارة قال: سألت أبا عبد الله عليه السلام عن رجل شرب حسوة خمرة، قال يجد ثمانين جلدة، قللهما وكثيرها حرام.

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

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

ومن أبي عبد الله عليه السلام قال: اتي عمر بن الخطاب بقدامة بن مظعون قد شرب الخمر، فقامت عليه البينة فسأل عليا عليه السلام فأمره أن يجد ثمانين جلدة، فقال قدامة: يا أمير المؤمنين ليس على جلد أنا من أهل هذه الآية (ليس علي الذين أمنوا وعملوا الصالحات جناح فيما طعموا) فقرء الآية حتى اتمها، فقال له علي عليه السلام فانت لست من أهل فيما طعم أهله وهو لهم حلال.

And from Abu Abdullah\textsuperscript{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\textsuperscript{asws}, and he\textsuperscript{asws} ordered that he should be whipped eighty lashes. So Qadama said, 'O Amir Al-Momineen\textsuperscript{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\textsuperscript{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 فاجلدوه ثمانين جلدة.

He\textsuperscript{asws} said: 'And Ali\textsuperscript{asws} said: 'The drunkard, when he drinks, does not know what he is eating, nor what he is doing'. So he was whipped eighty lashes'.\textsuperscript{20}

حدثنا محمد بن الحسن عن زرارة، قال: سمعت أبو جعفر عليه السلام وسمعهم يقولون أن عليا عليه السلام قال: إذا شرب الرجل الخمر فسكر، فإذا ذكر أي شيء، فإنه فعل ذلك فاجلدوه حسب المفترى ثمانيين.

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

'I heard Abu Ja'far\textsuperscript{asws} and heard them (people) saying that, Ali\textsuperscript{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 إن سكر من النبيذ المسكر والخمر جلد ثمانين.

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

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\textsuperscript{18} ILLAL AL SHARAIE – V 2 Ch 326 H 5
\textsuperscript{19} ILLAL AL SHARAIE – V 2 Ch 326 H 6
\textsuperscript{20} ILLAL AL SHARAIE – V 2 Ch 326 H 7
\textsuperscript{21} ILLAL AL SHARAIE – V 2 Ch 326 H 8
And by this chain,

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

He (the narrator) said, ‘I heard him\textsuperscript{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)’.\textsuperscript{22}

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

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

And it has been reported,

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

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

\textsuperscript{22} ILLAL AL SHARAIE – V 2 Ch 326 H 9
\textsuperscript{23} ILLAL AL SHARAIE – V 2 Ch 326 H 10
\textsuperscript{24} ILLAL AL SHARAIE – V 2 Ch 326 H 11
\textsuperscript{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 فارجموها البيتة لأنهما 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’.

حثثنا محمد بن الحسن عن الحسن بن الحسن بن آبائه عن اسماعيل بن خالد قال: قلت لأبي عبد الله عليه السلام: في القرآن الرجم؟ قال: نعم، قال الشيخ: والشيخ إذا زنيا فارجموها البيتة فإنهما قد قضيا الشهوه.

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’.

ويبدأ الانساب عن الحسن بن كثير عن أبيه قال: خرج أمير المؤمنين عليه السلام بشرارة الهمدانية، فكاد الناس يقتل بعضها بعضا من الزحام، فلما رأى ذلك أمر بردها حتى إذا خفت الزحمة اخرجت واغلق 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: فرموها حتى ماتت، قال: ثم أمر بالباب ففتح، قال: فجعل من يدخل يلعنها، قال: فلما رأى ذلك أمر بردها حتى إذا خفت الزحمة اخرجت واغلق الباب.

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 asws, no lip moved for her’.

وروي عن أبي جعفر عليه السلام يقول: قضى علي (ع) في رجل تزوج امرأة رجل ان ترجم المرأة ويضرب الرجل الحد، وقال: لو علمت أنك علمت به فقضخت 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
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’.

And 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’.

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

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

(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’.

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)

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
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.'

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 الصحف عن محمد بن سنان أن الرضا (ع) كتب إليه فيما كتب من جواب مسائله، العلة في البينة في جميع الحقوق على المدعي، واليمين على المدعي عليه ما خلالة الدم، لأن المدعي عليه جاحد ولا يمكنه إقامة البينة على الجحوذ، لأن به مججوز وصارت البينة في الدم على المدعي عليه واليمين على المدعي عليه حوط يحتاط به المسلمون نла ببطل دم أمرئ مسلم ولبيكون ذلك زاجرا وناهيًا للفالح لعدة إقامة البينة عليه، لأن من شهد عليه أنه لم يفعل قيل.

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.

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 بعضًا ولم يمن بشيء، 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 Abdullahasws, said, ‘I asked himasws about the sworn endorsements. Hesws 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 الاطار عن سهل بن زياد بن محمد بن عيسى عن يونس بن عبد الرحمن عن ابن سنان قال: سمعت أبو عبد الله (ع) يقول: أنما وضعت القسامة لعلة الحوط يحتاط به 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 Abdullahasws 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

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


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,
'I asked Abu Ja'farasws about a man who killed an insane man. Heasws 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 Allahazwj and repent to Himazwj.'

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

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 Musaasws 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’.

So I said to himasws, ‘And what is the difference between the two?’ So heasws 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'.

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 جعفر عن أبي عبد الله المؤمن عن اسحاق بن عمرو قال، قلت لأبي عبد الله (ع)، الزنا أشر من شرب الخمر؟ قال، الخمر، قلت، كيف صار الخمر ثمانين وفي الزنا مائة، قال يا اسحاق الحد واحدا ابدا، وزيد هذا لتضيعه النقطة ووضعه اياها في غير موضعها الذي أمر 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 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 من хозяيحه.

(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

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 بن أبي بن أحمد بن محمد بن أبي بن أحمد بن أبي 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 معينة 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\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{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’.\textsuperscript{40}

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: حديثنا سعد بن عبد الله عن إبراهيم بن مهزيار عن أخيه علي عن عثمان بن عيسى عن سمعة قال: قال أبو عبد الله (ع) أن رجلا لقي رجلا على عيد أمير المؤمنين عليه السلام فقال له، لاحظت بابك، فرفع إلى أمير المؤمنين فقال، إن هذا أفترى على، فقال وما قال لك؟ قال، زعم أنه أهتم بال☕ أمير المؤمنين، في الحدل أن شئت أقتمه لك في الشمس وجدت ظله، فإن الحلم مثل الظل ولكننا سنضربه إذا آذاك 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\textsuperscript{asws} having said: ‘A man met a man in the era of Amir Al-Momineen\textsuperscript{asws}, so he said to him, ‘I had a wet dream with your mother’. So the matter was raised to Amir Al-Momineen\textsuperscript{asws}, so he said: ‘This one is fabricating against me’. So he\textsuperscript{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\textsuperscript{asws} said: ‘In (the matter of) justice, if you so like, \textsuperscript{asws} can stand him in the sun for you, and whip his shadow, for the dream is like the shadow, but \textsuperscript{asws} will be whipping him as he hurt you, so that he would not repeat hurting the Muslims’.\textsuperscript{41}

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

أبي رحمه الله قال: حديثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد عن محمد بن يحيى الخزاز عن غياث بن إبراهيم عن أبي عبد الله عليه السلام، قال أمير المؤمنين عليه السلام لا أقيم على أحد حد بارض العدو، حتى يخرج منها. لولا تلتهبه الحميّة فيلحق بال العدو.

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\textsuperscript{asws}, from him\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{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’.\textsuperscript{42}
Chapter 335 – The reason due to which the Limit upon the slanderer and the drinker of the wine came to be eighty (lashes)

Chapter 336 – The reason due to which 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

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\textsuperscript{azwj}, if he says, ‘I saw it with my own eyes’.

فإن قال: لم اعاين ذلك صار قاذفا وضرب الحد إلا أن يقيم عليها البينة وادعى أنه رأى ذلك قيل له كيف رأيت ذلك وما ادخل ذلك المنحل الذي رأيت فيه هذا وحده، وانت منهم في رويك، فإن كنت صادقا فانت في حد التهمة فلا بد من أدبك الذي أوجب الله عليك، وإنما صار شهادة الزوج أربع شهادات بالله لمكان الأربعة 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\textsuperscript{azwj} has Obligated upon you’. But rather the testimony of the husband is four testimonies with Allah\textsuperscript{azwj} in place of the four witnesses swearing on oath’.

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


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\textsuperscript{asws}, ‘The slave commits adultery’. He\textsuperscript{asws} said: ‘He would be hit half the Limit’. I said, ‘So if he were to repeat it?’ He\textsuperscript{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\textsuperscript{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\textsuperscript{asws} said: ‘Because Allah\textsuperscript{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

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

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

(It has been narrated) from Abu Abdullahasws 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 ILLAL AL SHARAIE – V 2 Ch 339 H 1

49 ILLAL AL SHARAIE – V 2 Ch 340 H 2
was from his wife. Thus they were both informed that those two (Iblees and snake were the two enemies of theirs).  

حدثنا محمد بن موسى بن المتوكل قال: حدثنا عبد الله بن جعفر عن محمد بن الحسين بن أحمد بن محمد بن أبي نصر: 

البزنطي عن أبان بن عثمان عن أبي بصير عن أحمد بن محمد بن أبي نصر في قول لوط (انكم لتأتون الفاحشة ما سبقكم بها من احد من العالمين) فقال: إن أبليس أتاه في صورة حسنة، فيه تأنيث عليه ثياب حسنة فهجأ إلى شبان منهم فأمرهم أن يقعوا به لا يعوقوا به، ولكن طلب إليهم أن يقعوا به، فقلما وقعوا به التذوه، ثم ذهب عليهم وتركهم. 

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

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 لابي جعفر عليه السلام: كان رسول الله صلى الله عليه وسلم يتعوذ من البخل، فقال: نعم يا أبا محمد! During every morning and evening, and we (also) seek Refuge with Allah from the stinginess. Allah is Saying [64:16] and whoever saves himself from the stinginess, these are the ones who are the successful, and I will be informing you about the consequences of the stinginess. 

The people of Lot 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 said: 'The town of the people of Lot 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
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.

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 heasws said: ‘Thus, there is no disease more sickening than the stinginess, nor any consequence more harmful, nor more immoral in the Presence of Allahazwj the High’.

Abu Baseer said, ‘So I said to himasws, ‘May I be sacrificed for youasws! Was it that the all of the people of Lotas were doing this deed?’ So heasws 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’.

Then Abu Ja’farasws said: ‘Lotas remained among hisas people for thirty years, inviting them to Allahawjw the High, and cautioning them of Hisazwj Punishment. And they were a people who did not clean themselves from the faeces, nor purified themselves from the sexual impurities. And Lotas was the son of the maternal aunt of Ibrahimas, and the wife of Ibrahimas, Sarahas was a sister of Lotas; and Lotas and Ibrahimasws were two Prophetsas, Mursils, Warners’. And Lotas was a generous man, benevolent to the guest, when he lodged with himas, cautioning him about hisas people’.

Heasws said: ‘So when the people of Lotas saw than from himas, they said to himas, ‘We are forbidding youas from the world. Do not entertain a guest who lodges with youasws. If youasws do that, we shall expose youas guest who lodges with youasws and we will discredit youas. So, whenever a guest lodged with himas, Lotas used to conceal the matter for fear of hisas people shaming him, and there did not happen to be any family for Lotas’.
He said: ‘And Lo and Ibrahim did not cease to expect the descent of the Punishment upon their people. So there was an honourable status for Ibrahim and Lot from Allah, and that whenever Allah the High Intended to Punish the people of Lot, Realised the cordiality of Ibrahim, and His friendship, and love of Lot, Overlooked, and Delayed their Punishment’.

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

Abu Ja’far said: ‘And the boy, the knowledgeable one, he was Isma’il, son of Hajar. So Ibrahim said to the Messengers: ‘I said: Surely in it is Lut. They said: We know very well who is it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind. So when the messengers came to Lut’s family 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 [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 the good news of Is’haq and after Is’haq of Yaqoub, So she laughed – meaning she 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'.

Abu Ja’far asws said: So when it was the eighth day with the emergence of the sun, Allah the High Made the Messengers to proceed to Ibrahim, giving him the good news of Is’haq, and proclaiming to him of the destruction of the people of Lut. And these are His 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 her the good news of Is’haq and after Is’haq of Yaqoub, so she laughed – meaning she 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'.

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

And by this chain, from Al Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al Sumaly,
(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: أسأر بهم! أُخرجاهما من فيها، وقيل: فاتقطعت إلى قومها لمسنج نذران وطهرهم أن لوط قد سار بينهما ومن تلقى العرش لما طلع الفجر.: يا جبرئيل حق القول من الله بحتم عذاب قوم لوط! 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 بجنحها الأيسر على ما حوى عليه شرقيها وضربت بجنحها الأيسر على ما حوى عليه غربيها فاقتلتها يا محمد من تحت سبع أرضين إلا منزل لوط آية للسلاطين لما عزت به في عزله. فالله 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: أسأر بهم! أُخرجاهما من فيها، وقيل: فاتقطعت إلى قومها لمسنج نذران وطهرهم أن لوط قد سار بينهما ومن تلقى العرش لما طلع الفجر.: يا جبرئيل حق القول من الله بحتم عذاب قوم لوط! 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’.

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
وضع بحيرة طبرية اليوم، وهي في نواحي الشام. قال: فقال له رسول الله (صلى الله عليه وآله): أرأيك حين خلقت عليهم
في أي موضع من الأرضين وقعت القرية وأهلها؟ فقال: يا محمد وقعت فيما بين بحر الشام إلى مصر فصارت تلولا 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 their 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.’

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر عن أبي
أبي نصير وغيره عن أحدهما قال: ان الملائكة لما جاءت في هلاك قوم لوط، قالوا: إنا مهلكوا أهل هذه القرية، قالت
سارة عجبت من قلتهم وكثرة أهل القرية، فقالت: وم
من أهل القرية، فقاتلوا: ومن تطوق لوط وفجرواها باسحاك ومن وراء اسحاك بعقوب،
فقضحت وجهها وقالت: عجوز عقيم وهي يومئذ ابنة تسعين سنة وابراهيم يومئذ ابن عشرين ومانعة 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 إبراهيم
فقال: يا إبراهيم اعرض عن
هذا امر ربك وانتم إني 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 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: وإن جبرئيل لما أتى لوطا في هلاك قومه فدخلوا عليه وجاءهم قومه بهرعون إليه، قام فوضع يده على الباب، ثم
نافذوه، فقال: انقوا الله! ولا تحزون في ضيغي، قالوا: أو لم ننك من العالمين، ثم عرض عليهم بئرة نكاحا، قالوا مالنا
في ذلك من حق وانكم لم تتعلموا ما تريد، قال: ما 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 SHARIAE – V 2 Ch 340 H 5
on your daughters, and surely you know what we desire. He said: ‘Is there not among you one right-minded man?’

He said: ‘But they refused. So he 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 was looking at them, so he said: ‘If only they knew which support there is for him. Then he called him, so he came over to them, opened the door and entered. He (Jibraeel) gestured towards them with his hand, so they turned blind groping the walls their hands for support, vowing to Allah that if they see the morning, there would not remain anyone from the family of Lot.

He said: ‘When Jibraeel said: ‘We are Messengers of your Lord, Lot! Make haste’. He said: ‘Yes’. He said: ‘O Jibraeel! Make hastel’ He said: ‘They Promised threat is the morning. Is not the morning close?’ Then Jibraeel said: ‘O Lot! Go out from it, you and your children until you reach such and such a place’. He said: ‘O Jibraeel! My donkeys are weak’. He said: ‘Ride’.

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

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, the passive gays from the men. He said: ‘May Allah 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 called Zawaal has

54 ILLAL 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, [asws] do not mean by their remnants that they as their sons, but they are from their clay (essence).

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 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

Chapter 341 – The reason due to which Allahazwj the High Commanded Hisazwj 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 آدماسws أسماء الانبياء واعمارهم، قال آدم باسم داود ااسws، واللباس في كتب الحكمة كتب عليه الإسلام قال: ان الله تعالى عرض على آدماسws أسماء الانبياء واعمارهم، قال آدم باسم داود ااسws، واللباس في كتب الحكمة كتب عليه الإسلام قال: ان الله تعالى عرض على آدماسws أسماء الانبياء واعمارهم، قال آدم باسم داود ااسws، واللباس في كتب الحكمة كتب عليه الإسلام قال: ان الله تعالى عرض على آدماسws أسماء الانبياء واعمارهم، قال آدم باسم داود ااسws، واللباس في كتب الحكمة كتب عليه الإسلام.

Abu Ja’farasws said: ‘So Allahazwj Mighty and Majestic Established for Dawoodas in hisas age (and increase of) thirty years, and it was Established before with Allahazwj, 55

ILLAL AL SHARAIE – V 2 Ch 340 H 7
and these are the Words of Allah Might and Majestic [13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book. Thus Allah Obliterates what was Established with Him for Adam as, and Established for Dawood as what was not Established (before) with Him asazwj.

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 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 asazwj 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’.

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

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 جهلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطاني قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عن أبيه عن أبيه عن علي بن أبي طالب عليه السلام أنهما سألو عن المد والجزر ماهما، فقال: ملك موهب بالبحار يقال له رومان، فإذا وضع قدمه في البحر فاض، وإذا أخرجهما غاص.

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’i’y, 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'.

Chapter 343 – Reason for the earthquake

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 Zulwarmayn 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 Allahazwj the High, except that for it is a vein to this mountain. So, whenever Allahazwj Mighty and Majestic Intends a city to be shaken, Reveals unto me, so I shake it’.

Muhammad Bin Ahmad said, ‘Isa Bin Muhammad informed me with this Hadeeth, from Ali Bin Mahziyar, from Abdullah Bin Umar, from Aabaad Bin Hamaad, from Abu Abdullahasws’.  

‘Amir Al-Momineenasws 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 heasws 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.  

And this is the asnad of Muhammad Bin Ahmad, who narrated from Muhammad Bin Ahmad, from Al Hayyam Al Nahdy, from one of our companions, by his chain, raising it, said,  

وقال 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.

وحدثنا أحمد بن محمد عن أبيه عن محمد بن أحمد عن الهيثم النهدي عن بعض اصحابنا باسناده رفعه قال: كان أمير المؤمنين صلوات الله عليه يقرأ (إن الله يمسك السماوات والأرض أن تزولا ولئن زالتا إن امسكهما من أحد من بعده أنه كان حليما غفورا) يقولها عند الزلزلة ويقول (ويمسك السماء أن تقع على الأرض إلا باذنه إن الله بالناس لروف 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,

وبهذا الاسناد عن محمد بن خالد عن محمد بن عيسى عن علي بن مهزيار قال: كتب إلى أبي جعفر (ع) وشكوه إليه كثرة الزلزال في الأهواز، ترى لنا التحول عنها، فكتب: لا تحولوها علينا، ووصوا الأربعاء والخميس والجمعة واغتشوا وظهروا تلاكما وأبرزوا يوم الجمعة، وأدعوا الله فأنه يرفع عنكم، قال: ففعلنا فسكت الزلزال، قال: ومن كان منكم مذنب فتوب إلى الله سبحانه وتعالى ودعوا 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’\(^{60}\).

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’.

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, 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’\(^{61}\).

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.

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.

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 aswj the High Said: “When the earth is shaken with her (violent) shaking, and the earth brings forth her burdens, and man says: What has befallen her? I am that man who says to her: What is the matter with you? On that day she shall tell her news, it is I asws who she (the earth) will be narrating the news of.”'

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

(Do not) bathe your children from the immersion (in saffron), for the Satan smells the saffron and the child panics from his slumber (sleep), and the two recorders (angels) are hurt by it.  

62 ILLAL AL SHARAIE – V 2 Ch 343 H 8
63 ILLAL AL SHARAIE – V 2 Ch 343 H 8
Chapter 345 – The reason due to which the backbiting came to be more grievous than the adultery


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 Muhamad,

(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’.

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 الربعي عن جعفر بن محمد بن أبيه عليه السلام قال: قال له ما بال المؤمن أحد شي؟ قال: لأن عز القرآن في قلبه ومحم الابيدان عن صدره وهو نعوذ مطيع الله ورسوله مصدق.

My father said, 'Abdullah Bin Ja'far Al Humeyri 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 asws, certified’.

قيل: فما بال المؤمن قد يكون اشح شي؟ قال: لأنه يكسب الروز من حله ومطلب الحلول عزيز فلا يجب أن ينفرقه شبهه لما يعلم من عمر مطلبه وأن هو سخت نفسه لم يضعفه إلا في موسعه.

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
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’.

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’.

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.’

Chapter 347 – The reason due to which months are deficient

Abu Rhamhe asws 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’.

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’.

(باب 347 العلة التي من أجلها تقاصرت الشهر)
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 الحذاز عن عمر بن شمر عن جابر بن يزيد الجعفي عن أبي جعفر عليه السلام قال: ارتحي الله تعالى إلي رسول الله صلى الله عليه وسلم بالله صل الجهاد في الله على أبي بكر كما نقل عن النضر الحذاز عن حجل بن أبي طالب رضي الله عنه فقال: لولا أن الله تعالى نزل الله تعالى له على أبي بكر كما نزل إلى يزيد بن أبي سفيان، لما كنت قدترك وتعالىخيبرك ما اخبرتك، وما كنت حمرا قط لا شربت في الدنيا ولا الخفية، وما كنت قط، لأن الذنب ينقص المروة، وما كنت قط، ولا ينقص المروة، وما كنت قط، ولا ينقص المروة، وما كنت قط، ولا ينقص المروة.

My father said, Sa’id 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: ‘Allahazwj the High Revealed unto Rasool-Allahsaww: “…azwj am Grateful to Ja’farasws Bin Abu Talibasws for four characteristics of his”. So the Prophet saww called himas over, and informed himas. So heas said: ‘Had Allahazwj Blessed and High not Informed yousaww, Ias would not have informed yousaww – and Ias have not drunk the wine at all, for Ias knew that if Ias were to drink it, myas intellect would decline; and Ias have not lied at all, because the lie decreases the alertness; and Ias have not committed adultery at all, because Ias feared that if Ias were to do it, Ias would be done with; and Ias have not worshipped the idols at all, because Ias knew that they neither cause harm, nor benefit’.

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

Heasws said: ‘So the Prophet saww struck himas upon hisas shoulder, and said: ‘It is right (deservedly so) that Allahazwj the High has Made for youas, two wings by which yousaww would be flying along with the Angels in the Paradise’.

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

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 موسي بن عمر عن محمد بن سنان عن عماد السلاطين قال: قال أبو عبد الله (ع) يا عماد ان كنت تحب أن تستب كلك النعمة وتكمل لك المودة وتصبح لك المعيشة فلا تستشار العبد والسفلة في أمرك فانك ان كنت تحب أن تستب كلك النعمة وتكمل لك المودة وتصبح لك المعيشة فلا تستشار العبد والسفلة في أمرك فانك ان كنت تحب أن تستب كلك النعمة وتكمل لك المودة وتصبح لك المعيشة فلا تستشار العبد والسفلة في أمرك فانك ان كنت تحب أن تستب كلك النعمة وتكمل لك المودة وتصبح لك المعيشة فلا تستشار العبد والسفلة في أمرك فانك ان كنت تحب أن تستب كلك النعمة وتكمل لك المودة وتصبح لك المعيشة فلا تستشار العبد والسفلة في أمرك فانك ان كنت تحب أن تستب كلك النعمة وتكمل لك المودة وتصبح لك المعيشة فلا تستشار العبد والسفلة في أمرك.

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

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 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

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

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

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

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,
‘Abu Abdullah\textsuperscript{asws} said: ‘Do not frequently place your hand in your beard, for in that is (leads to) the disgraceful face’.\textsuperscript{71}

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

Muhammad Bin Musa Al Mutawakkbal narrated to us, from Abdullah Bin Ja’far Al Humeyri, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Saalim who said,

‘I heard Abu Abdullah\textsuperscript{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\textsuperscript{azwj}. And know, that the few lasting deeds performed upon conviction is superior in the Presence of Allah\textsuperscript{azwj} than the abundance of deeds done without conviction. And know, that there is no devoutness more beneficial than avoiding the Prohibitions of Allah\textsuperscript{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’.\textsuperscript{72}

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

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

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

\textsuperscript{71} ILLAL AL SHARAIE – V 2 Ch 351 H 1
\textsuperscript{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 التنوفي عن السكوني عن جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله تعالى فوعد المكرفين ترفف ب الرحمة.

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

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

أخبرني علي بن حاتم أن قال: حدثنا أحمد بن محمد قال: حدثنا محمد بن اسميعيل 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 يد الله تعالى فوق رؤس المكفرين ترفرف بالرحمة.

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 father asws, from his grandfather asws, from Al asws Bin Al-Husayn, from Al asws Bin Abu Talib asws having said: ‘Rasool-Allah s说什么: ‘The Hand of Allah is upon the heads of those who are not recognised (for their favours to others), Wiping with the Mercy’.74

 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 خليفة قبل أن ينتهى إليه أن يراكونه. إن كل رجاء تراكونه من عمل الناس كان ثوابه على الناس ومن عمل الله كان ثوابه على الناس أن كل رجاء شريك.

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 Allahazwj, its Rewards is upon Allahazwj. Every showing-off is an association (Shirk)'.

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 الصفاق قال: حدثنا أحمد بن محمد بن خالد قال: حدثنا علي بن الحكم عن عبد الله بن جندب عن سفيان بن سفيان قال: قال أبو عبد الله عليه السلام: إذا أراد الله تعالى بعبد خيرا فاذنب ذنبا تبعه بنقمة ويذكره الاستغفار، وإذا أراد الله تعالى بعد شرا فاذنب ذنبا تبعه بنعمة لينسي الاستغفار، ويتمادى به وهو قول الله تعالى (سنستدرجه من حيث لا يعلمون) بالتعلم 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 Sufyian Bin Samt who said,

‘Abu Abdullahasws said: ‘Whenever Allahazwj 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 Allahazwj 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 Allahazwj the High [7:182] We Let them be enticed by degrees from whence they know not – with the Bounties during disobedience’.

Chapter 355 – The reason due to which Allahazwj 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 أبي العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان، ان ابا الحسن الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله: أحل الله تعالى البقر والغنم والابل لكثرتها وامكان وجودها، وتحليل بقر الوحش وغيرها من أصناف ما يؤكل من الوحش المحللة، لان غذائها غير مكره ولا محرم ولا هي مضرة 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-Rezaasws wrote to him in answer to what he has asked himasws. ‘Allahazwj the High has Permitted the cow, and the sheep, and the camel, and 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
other, nor harmful to the human beings, nor is there any deformities in their creation’.78

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

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 Abdullahasws having said: ‘Amir Al-Momineenasws 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

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

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 Abdullahasws, ‘How did the spleen came to be Prohibited, and it is from the slaughter?’ So heasws said: ‘The ram descended unto Ibrahimas, from Subeyr, and it is a mountain at Makkah, in order for it to be slaughtered. Iblees’la came and said to himas, ‘Give me’la my’la share from this ram’. Heas said: ‘And you’la view a share for yourself’la and it is an offering to my’la Lordazwj, and an expiation for my’la son’la?’

فأوحى الله تعالى إليه ان له فيه نصيبا، وهو الطحال لأنه مجمع الدم وحرم الخصيتان لانهما موضع للنكاح وجري

So Allahazwj the High Revealed unto himas: ‘There is a share for himla 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 Ibrahimas gave himla the spleen, and the two testicles, and these two are the testicles’.78

78 ILLAL AL SHARAIE – V 2 Ch 355 H 1
79 ILLAL AL SHARAIE – V 2 Ch 356 H 1
He (the narrator) said, 'So I said, 'So how come the bone marrow is Prohibited?' He\textsuperscript{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'.

Aban said, 'Then Abu Abdullah\textsuperscript{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.

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\textsuperscript{80}.

(It has been narrated) from Abu Abdullah\textsuperscript{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\textsuperscript{as}.\textsuperscript{81}

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

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

80 ILLAL AL SHARAIE – V 2 Ch 357 H 1
81 ILLAL AL SHARAIE – V 2 Ch 357 H 2
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

(I has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about eating the domesticated donkey. So heasws said: ‘Rasool-Allahsaww forbade from eating it on the day of Khyber. But rather, heasws forbade from eating it, because it was a carrier for the people, and, but rather, Forbidden is what Allahazwj the High Prohibited in the Quran’. 83

Then heasws 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
(It has been narrated) from Ja'far Bin Muhammad\textsuperscript{asws} having said: 'My\textsuperscript{asws} father\textsuperscript{asws} was asked about flesh of the domesticated donkey. He\textsuperscript{asws} said: 'Rasool-Allah\textsuperscript{saww} forbade from eating it because it was a carried for the people in those days. But rather, the Prohibited is what Allah\textsuperscript{azwj} Prohibited in the Quran'\textsuperscript{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 اكل لحوم البغال والحمر والأهلية، لحاجة الناس إلى ظهورها واستعمالها، والخوف من فنائها لقلتها لا لتذكر خلقها ولا لتذكر 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\textsuperscript{asws} wrote to him in answer to what he had asked him\textsuperscript{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'\textsuperscript{86}.

85 ILLAL AL SHARAIE – V 2 Ch 359 H 3
86 ILLAL AL SHARAIE – V 2 Ch 359 H 4