

علل الشرائع

REASONS FOR THE LAWS

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

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

الجزء الثاني

VOLUME TWO – PART SIX

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

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

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

(باب 223 - العلة التي من أجلها أوجب الله على أهل الكباير النار)

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

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن علي بن حسان الواسطي عن عمه عبد الرحمن بن كثير عن أبي عبد الله عليه السلام قال: إن الكباير سبع، فينا انزلت ومنا استحلقت فأولها الشرك بالله العظيم وقتل النفس التي حرم الله قتلها وأكل مال اليتيم وعقوق الوالدين وقذف المحصنة والفرار من الزحف وانكار حقنا،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Hasaan Al Wasity, from his uncle Abdul Rahman Bin Kaseer,

Abu Abdullah^{asws} has said: 'The major sins are seven; to be committed against us^{asws}, and are legislated as: So the first one of these is the association with Allah^{azwj}, and killing of the soul which Allah^{azwj} has Forbidden to kill it, and consuming the wealth of the orphan, and disobedience to the two parents, and slandering the chaste woman, and the fleeing from the army, and the denial of our^{asws} rights.

وأما الشرك بالله فقد انزل الله فينا ما انزل، وقال رسول الله صلى الله عليه وآله فينا ما قال، فكذبوا الله ورسوله، وأشركوا بالله،

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

وأما قتل النفس التي حرم الله قتلها فقد قتلوا الحسين بن علي صلوات الله عليه وأصحابه،

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

وأما أكل مال اليتيم فقد ذهبوا بقبينا الذي جعله الله لنا وأعطوه غيرنا،

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

وأما عقوق الوالدين فقد انزل الله ذلك في كتابه، فقال: (النبى أولى بالمؤمنين من أنفسهم وأزواجه امهاتهم)، فعقوا رسول الله صلى الله عليه وآله في ذريته وعقوا أمهم خديجة في ذريتها،

And as for the disobedience to the two parents, so Allah^{azwj} has Revealed it in His^{azwj} Book, so He^{azwj} Said [33:6] **The Prophet is closer to the Believers than their own selves, and his wives are their mothers.** So they disobeyed Rasool-Allah^{saww} in his^{saww} descendants^{asws}, and disobeyed their mother Khadeeja^{as} regarding her^{as} offspring^{asws}.

وأما قذف المحصنة فقد قذفوا فاطمة عليها السلام على منابرهم،

And as for the slandering the chaste woman, so they slandered (Syeda) Fatima^{asws} upon their pulpits.

وأما الفرار من الزحف فقد أعطوا أمير المؤمنين بيعتهم طائعين غير مكرهين، ففروا عنه وخذلوه،

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

وأما انكار حقنا فهذا ما لا ينازعون فيه.

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

حدثنا محمد بن الحسن بن أحمد بن الوليد رحمه الله قال: حدثنا محمد ابن الحسن الصفار عن أيوب بن نوح وإبراهيم بن هاشم عن محمد بن أبي عمير عن بعض أصحابه عن أبي عبد الله (ع) قال: وجدنا في كتاب علي عليه السلام الكبائر خمسة الشرك وعقوق الوالدين واكل الربا بعد البينة والفرار من الزحف والنعر بعد الهجرة.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Ibn Al Hassan Al Saffar, from Ayoub Bin Nuh and Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from one of his companions,

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

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد عن الحسن ابن محبوب عن عبد العزيز العبدى عن عبيد بن زرارة قال: قلت لابي عبد الله عليه السلام اخبرني عن الكبائر، فقال: هن خمس وهن ما أوجب الله عليهن النار، قال الله تعالى (ان الذين يأكلون أموال اليتامي ظلما انما يأكلون في بطونهم نارا وسيصلون سعيرا) وقال: (يا ايها الذين آمنوا إذا لقيتم الذين كفروا زحفا فلا تولوهم الادبار) إلى آخر الآية وقوله عز وجل (يا ايها الذين آمنوا اتقوا الله وذروا ما بقي من الربوا) إلى آخر الآية ورمى المحصنات الغافلات المؤمنات وقتل مؤمن متعمدا على دينه

My father said, 'Sa'd Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Ibn Mahboub, from Abdul Aziz Al Abady, from Ubeyd Bin Zarara who said,

'I said to Abu Abdullah^{asws}, 'Inform me about the major sins'. So he^{asws} said: 'These are five, and these are what Allah^{azwj} has Obligated the Fire for. Allah^{azwj} the High Says [4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire; and Said [8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them – up to the end of the Verse; and the Words of the Mighty and Majestic [2:278] O you who believe! Fear Allah and relinquish what remains (due) from the usury – up to the end of

¹ ILLAL AL SHARAIE – V 2 Ch 223 H 1

² ILLAL AL SHARAIE – V 2 Ch 223 H 2

the verse; and throwing (slandering) the chaste women, the oblivious ones, the believing ones; and killing a Believer deliberately (for him being) upon his Religion'.³

(باب 224 - علة تحريم الخمر)

Chapter 224 – Reason for the Prohibition of the wine

حدثنا محمد بن موسى بن المتوكل رحمه الله قال حدثنا علي بن الحسين السعد آبادي قال: حدثنا أحمد بن محمد بن خالد عن أبيه عن محمد بن سنان قال: سمعت أبا الحسن علي بن موسى بن جعفر عليهم السلام يقول حرم الله عز وجل الخمر لما فيها من الفساد ومن تغييرها عقول شاربها وحملها أيهاهم على انكار الله عز وجل والفرية عليه وعلى رسله وسائر ما يكون منهم من الفساد والقتل والقذف والزنا وقلة الاحتجاز عن شيء من المحارم

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan who said,

'I heard Abu Al-Hassan Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Forbade the wine due to the mischief being in it, and due to it changing the intellect of its drinker, and it carrying him upon the denial of Allah^{azwj} Mighty and Majestic fabricating lies against Him^{azwj} and upon His^{azwj} Rasools^{as}, and the rest of what happens to be from it, from the mischief, and the killing, and the slandering, and the adultery, and the lack of constraint about something from the incest.

فبذلك قضينا على كل مسكر من الاشربة انه حرام محرم لانه يأتي من عاقبته ما يأتي من عاقبة الخمر، فليجتنب من يؤمن بالله واليوم الآخر ويتولانا ويتحل مودتنا كل شارب مسكر، فانه لا عصمة بيننا وبين شارب.

Thus, it was due to that, we^{asws} Judged upon every intoxicant from the drinks, that it is Prohibited because there comes from its results what comes from the result of the wine. So let him keep himself away, the one who believes in Allah^{azwj} and the Last Day, and he is in our^{asws} Wilayah, and he adopts our^{asws} cordiality, from every intoxicating drink, for there is no bond between us^{asws} and the one who drinks it'.⁴

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الكوفي عن عبد الرحمن بن سالم عن الفضل بن عمر قال: قلت لابي عبد الله عليه السلام لم حرم الله الخمر؟ قال: حرم الله الخمر لفسادها لان مدمن الخمر تورثه الارتعاش وتذهب بنوره وتهدم مروته وتحمله على أن يجترء على ارتكاب المحارم وسفك الدماء وركوب الزنا، ولا يؤمن إذا سكر أن يثب على حرمه ولا يعقل ذلك ولا يزيد شاربها إلا كل شر.

Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Abdul Rahman Bin Salim, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'Why did Allah^{azwj} Prohibit the wine?' He^{asws} Said: 'Allah^{azwj} Prohibited the wine due to its deeds and its mischief, because the one who is habitual of the wine would inherit the trembling, and his light would go away, and his manhood is demolished, and it carries him upon that he would be audacious upon indulging in the Prohibition, and shedding of the blood, and indulging in the adultery, and there is no security when he is drunk, that he would leap upon his

³ ILLAL AL SHARAIE – V 2 Ch 223 H 3

⁴ ILLAL AL SHARAIE – V 2 Ch 224 H 1

female family members for incest, and that is inconceivable (for a normal person), and it does not increase its drinker except for every evil'.⁵

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار رحمه الله عن يعقوب بن يزيد عن ابراهيم عن أبي يوسف عن أبي بكر الحضرمي عن أحدهما قال: الغناء عش النفاق والشرب مفتاح كل شر ومدمن الخمر كعابد الوثن مكذوب بكتاب الله لو صدق كتاب الله لحرم حرام الله.

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

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

(باب 225 – العلة التي من أجلها صار شرب الخمر أشد من ترك الصلاة)

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

حدثنا أبي رضي الله عنه قال: حدثنا ابراهيم بن هاشم عن أبيه عن محمد بن أبي عمير عن اسماعيل بن يسار قال: سأل رجل أبا عبد الله عليه السلام عن شرب الخمر، أشد الخمر أم ترك الصلاة؟ فقال: شرب الخمر أشد من ترك الصلاة، وتدرى لم ذلك؟ قال لا قال يصير في حال لا يعرف الله تعالى ولا يعرف من خالقه.

My father narrated to us, from Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Ismail Bin Yasaar who said,

'A man asked Abu Abdullah^{asws} about drinking the wine, is the wine more evil or neglecting the Prayer?' So he^{asws} said: 'Drinking of the wine is more evil than neglecting the Prayer. And do you know why that is so?' He said, 'No'. He^{asws} said: 'He becomes in a state in which he neither recognises Allah^{azwj} the High, nor does he recognise the one who Created him'.⁷

(باب 226 – العلة التي من أجلها أحل ما يرجع إلى التلث من الطلاء)

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

حدثنا أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن سهل بن زياد عن الحسن بن محبوب عن خالد بن حريز عن أبي الربيع الشامي عن أبي عبد الله (ع) قال: إن آدم (ع) لما هبط من الجنة اشتبه من ثمارها، فأنزل الله تبارك وتعالى عليه قضيبين من عنب فغرسهما، فلما أورقا وأثمرتا وبلغا جاء إبليس فحاط عليهما حائطاً، فقال له آدم: مالك يا ملعون؟ فقال له إبليس: انهما لي، فقال: كذبت، فرضيا بينهما بروح القدس،

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Khalid Bin Hareyz, from Abu Al Rabie Al Shamy,

⁵ ILLAL AL SHARAIE – V 2 Ch 224 H 2

⁶ ILLAL AL SHARAIE – V 2 Ch 224 H 3

⁷ ILLAL AL SHARAIE – V 2 Ch 225 H 1

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

فلما انتهيا إليه فقبض آدم عليه السلام قبضته فأخذ روح القدس شيئاً من نار فرمى بها عليهما فالتهبت في أعصانهما حتى ظن آدم أنه لم يبق منها شيء إلا احترق وظن إبليس مثل ذلك.

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

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

He^{asws} said: 'So the fire entered into where it entered, and two thirds of these two (trees) had gone, and there remained a third. So the (Holy) Spirit said: 'As for what has gone (burnt down) from these two, so it is a portion for Iblees^{la}, and what remains, so it is for you^{as}, O Adam^{as}'.⁸

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'When Noah^{as} was Commanded with the planting, Iblees^{la} was by his^{as} side. So when he^{as} intended to plant the grape, he^{la} said, 'This tree is mine^{la}'. So Noah^{as} said: 'You^{la} are lying!' So Iblees^{la} said, 'So what is there for me^{la} from it?' So Noah^{as} said: 'For you^{la} is the two thirds'. Thus, from here onwards, if two thirds of the grapes get burnt, (the remaining one third) is Permissible'.⁹

(باب 227 - علة منع شرب الخمر في حال الاضطراب)

⁸ ILLAL AL SHARAIE – V 2 Ch 226 H 1

⁹ ILLAL AL SHARAIE – V 2 Ch 226 H 2

Chapter 227 – The reason for the prevention from drinking the wine in the state of desperation

أخبرني علي بن حاتم فيما كتب إلى قال حدثنا محمد بن عمر قال: حدثنا علي بن محمد بن زياد قال حدثنا أحمد بن الفضل المعروف بأبي عمر، طيبة عن يونس ابن عبد الرحمن عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله عليه السلام قال المضطر لا يشرب الخمر لأنها لا تزيده إلا شرا ولأنه إن شربها قتله فلا يشرب منها قطرة،

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

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

وروي لا تزيده إلا عطشا.

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

(باب 228 - العلة التي من أجلها صار قتل النفس لفساد الخلق)

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

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

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

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

حدثنا محمد بن موسى قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن محمد بن أبي عبد الله عن عبد العظيم بن عبد الله قال: حدثني محمد بن علي عن أبيه عن جده قال: سمعت أبا عبد الله (ع) يقول قتل النفس من الكبائر لأن الله تعالى يقول: (ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه وأعدله عذابا عظيما).

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

'I heard Abu Abdullah^{asws} saying: 'Killing of the soul is from the major sins, because Allah^{azwj} the High is Saying [4:93] **And whoever kills a Believer intentionally, his**

¹⁰ ILLAL AL SHARAIE – V 2 Ch 227 H 1

¹¹ ILLAL AL SHARAIE – V 2 Ch 228 H 1

Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment.¹²

(باب 229 - العلة التي من أجلها حرم عقوق الوالدين)

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

حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان: ان الرضا (ع) كتب إليه: حرم الله عقوق الوالدين لما فيه من الخروج من التوفيق لطاعة الله تعالى والتوقير للوالدين وتجنب كفر النعمة وإبطال الشكر، وما يدعو من ذلك إلى قلة النسل وانقطاعه لما في العقوق من قلة توقير الوالدين والعرفان بحقهما، وقطع الارحام، والزهد من الوالدين في الولد، وترك التربية، لعله ترك الولد برهما.

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him: 'Allah^{azwj} has Forbidden the disobedience to the two parents for what is in it from the exit from the inclination for the obedience to Allah^{azwj} the High and the reverence for the two parents, and the indulgence in the ungratefulness of the Bounties, and the invalidation of the thankfulness, and what it leads to from that to the scarcity of the offspring and it being cut-off, due to what is in the disobedience, from the scarcity of the reverence for the two parents and recognition of both their rights, and cutting-off of relationship, and the abstaining from the two parents regarding the child, and the neglect of the upbringing, due to the neglect of the child for being righteous to them both'.¹³

حدثنا محمد بن موسى عن علي بن الحسن السعد آبادي عن أحمد بن أبي عبد الله عن عبد العظيم بن عبد الله الحسنى عن محمد بن علي عن أبيه عن جده قال: سمعت أبا عبد الله عليه السلام يقول: عقوق الوالدين من الكبائر لأن الله تعالى جعل العاق عصياً شقياً.

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

'I heard Abu Abdullah^{asws} saying: 'The disobedience to the two parents is from the major sins, because Allah^{azwj} the High Made the ingrate to be a sinner, a wretch'.¹⁴

(باب 230 - العلة التي من أجلها حرم الزنا)

Chapter 230 – The reason due to which the adultery is Prohibited

حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس عن القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه فيما كتب من جواب مسأله حرم الزنا لما فيه من الفساد من قتل الانفس وذهاب الانساب وترك التربية للاطفال وفساد المواريث، وما أشبه ذلك من وجود الفساد

¹² ILLAL AL SHARAIE – V 2 Ch 228 H 2

¹³ ILLAL AL SHARAIE – V 2 Ch 229 H 1

¹⁴ ILLAL AL SHARAIE – V 2 Ch 229 H 2

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer to what he had asked him: 'The adultery is Prohibited for what is in it from the mischief, from the killing of the soul, and lineages disappear, and the upbringing of the children is neglected, and the inheritances are corrupted, and whatever resembles that from the existence of the corruption'.¹⁵

أخبرني علي بن حاتم قال: حدثنا أبو محمد النوفلي قال حدثنا أحمد بن هلال عن علي بن اسباط عن ابن اسحاق الخراساني عن أبيه: ان عليا عليه السلام قال: إياكم والزنا فان فيه ست خصال، ثلاث في الدنيا وثلاث في الآخرة فاما اللواتي في الدنيا، فيذهب بالبهاء ويقطع الرزق الحلال ويعجل الفناء إلى النار، وأما اللواتي في الآخرة فسوء الحساب وسخط الرحمان والخلود في النار.

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

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

(باب 231 - العلة التي من أجلها حرم قذف المحصنات)

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

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

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

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

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

¹⁵ ILLAL AL SHARAIE – V 2 Ch 230 H 1

¹⁶ ILLAL AL SHARAIE – V 2 Ch 230 H 2

¹⁷ ILLAL AL SHARAIE – V 2 Ch 231 H 1

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

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

(باب 232 - العلة التي من أجلها حرم أكل مال اليتيم ظلما)

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

حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسأله حرم اكل مال اليتيم ظلما لعل كثيرة من وجود الفساد اول ذلك إذا أكل مال اليتيم ظلما فقد أعان على قتله إذ اليتيم غير مستغن ولا محتمل لنفسه ولا قائم بشأنه ولا له من يقوم عليه ويكفيه كقيام والدين

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali^{asws} Bin Musa Al Reza^{asws} wrote to him in answer to his question: 'The consumption of the wealth of the orphan unjustly is Prohibited for the reason of existence of a lot of mischief, the fist of that being, that when someone eats the wealth of the orphan unjustly, so he has aided upon his killing, if the orphan is neither needless of it, nor can he carry his own burden himself, nor can he establish his own affairs, nor does he have anyone who stands up for him, and suffices for him for the establishment (of his affairs) like the parents do.

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

So when he eats his wealth (unjustly), so it is as if he has killed him, and made him to travel to the poverty and the hunger. Furthermore, he has no fear of Allah^{azwj} Mighty and Majestic from the Punishment, with regards to His^{azwj} Words **[4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them fear Allah**, and the words of Abu Ja'far^{asws} that Allah^{azwj} Mighty and Majestic has Promised two Punishments for everyone who eats the wealth of the orphans (unjustly) – a Punishment in the world, and a Punishment in the Hereafter.

ففي تحريم مال اليتيم استبقاء اليتيم واستقلاله بنفسه والسلامة للعقب أن يصيبه ما أصابهم لما وعد الله فيه من العقوبة مع ما في ذلك من طلب اليتيم بثأره إذا أدرك ووقوع الشحاء والعداوة والبغضاء حتى يتفانوا.

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

¹⁸ ILLAL AL SHARAIE – V 2 Ch 231 H 2

difficulties were to hit him what (these normally tend to) hit them. When Allah^{azwj} Promised in it from the Punishment, along with what is in that from the orphan seeking the revenge when he realises, and the occurrence of the grudge and the enmity, and the hatred, until they (wish to) annihilate each other'.¹⁹

(باب 233 - العلة التي من أجلها حرم الفرار من الزحف) (والتعرب بعد الهجرة)

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

حدثنا علي بن أحمد قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان ابا الحسن الرضا (ع) كتب إليه فيما كتب من جواب مسائله حرم الله تعالى الفرار من الزحف لما فيه من الوهن في الدين والاستخفاف بالرسول والائمة العادلة وترك نصرتهم على الاعداء والعقوبة لهم على انكار ما دعوا إليه من الاقرار بالربوبية وأظهار العدل وترك الجور وأمانة الفساد، ولما في ذلك من جرئة العدو على المسلمين وما يكون في ذلك من السبي والقتل، وابطال دين الله تعالى، وغيره من الفساد،

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza^{asws} wrote to him in answer to his question: 'Allah^{azwj} the high has Prohibited the fleeing from the army due to what is in it from the weakness for the Religion, and the belittling with the Rasool^{saww} and the Just Imams^{asws}, and the neglecting of helping them^{asws} against the enemy, and the consequences for them^{asws} upon the denial of what they are inviting to, from the acceptance of the Lordship (of Allah^{azwj}) and the manifestation of the justice, and the neglecting of the tyranny, and safety from the corruption, and whatever is in that from the audacity of the enemy upon the Muslims, and what may happen in that from the captivity and the killing, and the invalidation of the Religion of Allah^{azwj} the High, etc. from the mischief.

وحرم التعرب بعد الهجرة للرجوع عن الدين وترك الموازنة للانبيا والحجج عليهم السلام، وما في ذلك من الفساد، وابطال حق كل ذي حق لا لعة سكنى البدو، ولذلك لو عرف الرجل الدين كاملا لم يجز له مساكنة أهل الجهل والخوف عليه لا يؤمن أن يقع منه ترك العلم، والدخول مع أهل الجهل والتماذي في ذلك.

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

(باب 234 - علة تحريم ما أحل به لغير الله)

¹⁹ ILLAL AL SHARAIE – V 2 Ch 232 H 1

²⁰ ILLAL AL SHARAIE – V 2 Ch 233 H 1

Chapter 234 – Reason for the Prohibition of what is slaughtered for other than Allah^{azwj}

حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن الرضا (ع) كتب إليه فيما كتب من جواب مسأله حرم ما أهل به لغير الله للذي أوجب على خلقه من الاقرار به وذكر اسمه على الذبايح المحللة ولئلا يساوي بين ما تقرب به إليه وما جعل عبادة الشياطين والاثان، لان في تسمية الله عزوجل الاقرار بربوبيته وتوحيده، وما في الاهلال لغير الله من الشرك والتقريب إلى غيره ليكون ذكر الله وتسميته على الذبيحة فرقا بين ما أحل وبين ما حرم.

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

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

(باب 235 - علة تحريم سباع الطير والوحش)

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

حدثنا علي بن أحمد بهذا الاسناد ان الرضا (ع) كتب إلى محمد بن سنان حرم سباع الطير والوحش كلها، لاكلها من الجيف ولحوم الناس والعذرة وما اشبه ذلك، فجعل الله عزوجل دلائل ما أحل من الوحش والطيور وما حرم كما قال أبي عليه السلام كل ذي ناب من السباع، وذي مخلب من الطير حرام، وكل ما كان له قانصة من الطير فحلال،

Ali Bin Ahmad narrated to us by this chain,

(It has been narrated) that Al-Reza^{asws} wrote to Muhammad Bin Sinan: 'Forbidden are the predatory birds and the wild animals (to eat), all of them, for they eat from the carcass, and flesh of the people, and what resembles that. So, Allah^{azwj} Mighty and Majestic Made evident what is Permissible from the wild animals and the birds and what is Prohibited, just as my^{asws} father^{asws} said: 'Everything with canines from the predators, and with claws from the birds, is forbidden, and whatever has a gizzard from the birds, so it is Permissible.

وعلة أخرى تفرق بين ما أحل من الطير وما حرم قوله كل ما دف ولا تأكل كل ما صف وحرم الارانب لانها بمنزلة السنور ولها مخالب كمخالب السنور وسباع الوحش، فجرت مجريها في قذرها في نفسها وما يكون منها من الدم كما يكون من النساء لانها مسخ.

²¹ ILLAL AL SHARAIE – V 2 Ch 234 H 1

And another reason to differentiate between what is Permissible from the birds and what is Prohibited, are his^{asws} words: 'Eat whatever flaps its wings (to fly), and do not eat every one which spans it wings (to fly). And the rabbits are forbidden because it is at the status of the cat, and it has claws for it like the claws of the cat and the predatory animals. So there flows in her flowing, in itself and what happens from it, from the (flow of) blood, just as what happens from the women (menstruation), because it is metamorphosed'.²²

(باب 236 - علة تحريم الربا)

Chapter 236 – Reason for the Prohibition of the interest (Usury)

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله قال: حدثنا محمد بن أبي بشر عن علي بن العباس عن عمر بن عبد العزيز عن هشام بن الحكم قال: سألت أبا عبد الله عليه السلام عن علة تحريم الربا، قال: انه لو كان الربا حلالا لترك الناس التجارات وما يحتاجون إليه فحرم الله الربا لنفر الناس عن الحرام إلى التجارات وإلى البيع والشراء فيفضل ذلك بينهم في القرض.

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

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

أخبرني علي بن حاتم قال: حدثنا أبو عبد الله محمد بن أحمد بن ثابت قال: حدثنا عبيد عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله (ع) قال: انما حرم الله عزوجل الربا لئلا تمتنعوا عن اصطناع المعروف.

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

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

وعنه قال: حدثنا أبو القاسم حميد قال حدثني عبد الله بن أحمد النهيكي عن علي بن الحسن الطاطري عن درست بن أبي منصور عن محمد بن عطية عن زرارة قال: قال أبو جعفر (ع): انما حرم الله الربا لئلا يذهب المعروف.

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

'Abu Ja'far^{asws} said: 'but rather, Allah^{azwj} Prohibited the interest, lest the (enjoining of the) goodness goes away'.²⁵

²² ILLAL AL SHARAIE – V 2 Ch 235 H 1

²³ ILLAL AL SHARAIE – V 2 Ch 236 H 1

²⁴ ILLAL AL SHARAIE – V 2 Ch 236 H 2

²⁵ ILLAL AL SHARAIE – V 2 Ch 236 H 3

حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان أن ابا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسائله علة تحريم الربا انما نهى الله عزوجل عنه لما فيه من فساد الاموال لان الانسان إذا اشترى الدرهم بالدرهمين كان ثمن الدرهم درهما وثمان الآخر باطلا، فبيع الربا وشرائه وكس على كل حال، على المشتري وعلى البائع،

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

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

فحظر الله تبارك وتعالى على العباد الربا لعلة فساد الاموال كما حظر على السفية أن يدفع إليه ماله لما يتخوف عليه من إفساده حتى يؤنس منه رشدا، فلهذه العلة حرم الله الربا وبيع الدرهم بدرهمين يدا بيد،

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

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

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

وعلة تحريم الربا بالنسيئة لعلة ذهاب المعروف وتلف الاموال ورغبة الناس في الربح وتركهم القرض وصنایع المعروف ولما في ذلك من الفساد والظلم وفناء الاموال.

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

(باب 237 - العلة التي من أجلها حرم الله تعالى الخمر والميتة) (والدم ولحم الخنزير والقرود والدب والفيل والطحال)

²⁶ ILLAL AL SHARAIE – V 2 Ch 236 H 4

Chapter 237 – The reason due to which Allah^{azwj} Prohibited the wine, and the dead, and the blood, and flesh of the swine, and the monkey, and the bear, and the elephant, and the spleen

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن محمد بن الحسين بن أبي الخطاب عن محمد بن اسماعيل بن بزيع عن محمد بن عذافر عن بعض رجاله عن أبي جعفر عليه السلام قال: قلت له لم حرم الله عزوجل الخمر والميتة والدم ولحم الخنزير؟ فقال: ان الله تبارك وتعالى لم يحرم ذلك على عباده وأحل لهم ما سوى ذلك من رغبة فيما أحل لهم ولا زهد فيما حرمه عليهم، ولكنه تعالى خلق الخلق فعلم ما يقوم به أبدانهم وما يصلحهم فاحله لهم وأباحه وعلم ما يضرهم فنهاهم عنه وحرمه عليهم ثم أحله للمضطر في الوقت الذي لا يقوم بدنه إلا به فأمره أن ينال منه بقدر البلغة لا غير ذلك

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Why did Allah^{azwj} Mighty and Majestic Prohibit the wine, and the dead, and the blood, and flesh of the swine?' So he^{asws} said: 'Allah^{azwj} Blessed and High did not Prohibit that upon His^{azwj} servants and Permitted for them what is besides that from to Incline them towards what is Permissible for them, nor for them to abstain regarding what is Prohibited unto them. But, He^{azwj}, the Exalted, Created the creatures so He^{azwj} Knows what their bodies would be straightened with and what is correct for them, so He^{azwj} Permitted it for them and allowed it; and He^{azwj} Knows what is harmful for them, so Prevent it from them, and Prohibited it unto them. Then, He^{azwj} Permitted it for the desperate during the time which his body would not be able to stand except by it, so He^{azwj} Commanded it that he can take from it in a measure of the necessity, not other than that'.

ثم قال: أما الميتة فانه لم ينل أحد منها إلا لضعف بدنه أو وهنت قوته وانقطع نسله ولا يموت أكل الميتة إلا فجأة

Then he^{asws} said: 'As for the dead, so no one would take from it except that it would weaken his body, or lessen his strength, and cut-off his offspring; and the eater of the dead would not be dying except suddenly.

وأما الدم فانه يورث أكله الماء الاصفر، ويورث القلب وقساوة القلب وقلة الرأفة والرحمة حتى لا يؤمن على حميمه ولا يؤمن على من صحبه،

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

وأما لحم الخنزير فان الله تعالى مسخ قوما في صور شتى مثل الخنزير والقرود والدب، ثم نهى عن أكل المثلة لكيما ينتفع بها ولا يستخف بعقوبته،

And as for the flesh of the swine, so Allah^{azwj} the High Metamorphosed a people to be in the image like the pigs, and the monkeys, and the bears. Then He^{azwj} Prohibited from eating the mutilated ones so as not to underestimate His^{azwj} Punishment.

وأما الخمر فإنه حرمها لفعالها وفسادها ثم قال: ان مدمن الخمر كعباد الوثن وتورثه الارتعاش وتهدم مروته وتحمله على ان يجسر على المحارم من سفك الدماء وركوب الزنا حتى لا يؤمن إذا سكران يثب على حرمه وهو لا يعقل ذلك، والخمر لن تزيد شاربها إلا كل شر.

And as for the wine, so He^{azwj} Prohibited it due to its workings and its corruption'. Then he^{asws} said: 'The one habitual of the wine is like the worshipper of the idols, and he would inherit the trembling, and it would demolish his manhood, and carry him upon the audacity of committing the Prohibition from the shedding of the blood, and indulging in adultery, to the extent when he is drunk, it is not safe that he might leap upon his female family members, and he would not have the intellect for that. And the wine, it never increases its drinking one except for every evil'.²⁷

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى وإبراهيم بن هاشم جميعاً عن محمد بن اسماعيل عن محمد بن عذافر عن أبيه عن أبي جعفر عليه السلام سواء.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Ibrahim Bin Hashim both together, from Muhammad Bin Ismail, from Muhammad Bin Azafar, from his father,

(It has been narrated) from Abu Ja'far^{asws}, same'.²⁸

حدثنا أبي رحمه الله قال: حدثنا محمد بن أبي القاسم ماجيلويه عن محمد بن علي الكوفي عن عبد الرحمن بن سالم عن الفضل بن عمر قال: قلت لأبي عبد الله (ع) أخبرني لم حرم الله تعالى لحم الخنزير؟ قال: ان الله تبارك وتعالى مسخ قوما في صور شتى مثل الخنزير والقرود والدب، ثم نهى عن أكل المثلة لكيلا ينتفع بها ولا يستخف بعقوبته.

My father narrated to us, from Muhammad Bin Abu Al Qasim Majaylawiya, from Muhammad Bin Ali Al Kufy, from Abdul Rahman Bin Salim, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'Inform me, why did Allah^{azwj} the High Prohibit the flesh of the swine?' He^{asws} said: 'Allah^{azwj} Blessed and High metamorphosed a people in the image of a type similar to the pigs, and the monkeys, and the bears. Then He^{azwj} Prohibited from eating the mutilated ones so as not to underestimate His^{azwj} Punishment'.²⁹

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي عن محمد بن اسماعيل البرمكي عن علي بن العباس قال: حدثنا القاسم ابن الربيع الصحاف عن محمد بن سنان ان الرضا كتب إليه فيما كتب من جواب مسائله حرم الخنزير لانه مشوه جعله الله تعالى عظة للخلق وعبرة وتخويفا ودليلا على ما مسخ على خلقته ولان غذاؤه أقرذ الاقذار مع علل كثيرة وكذلك حرم القرود لانه مسخ مثل الخنزير، جعل عظة وعبرة للخلق ودليلا على ما مسخ على خلقته وصورته وجعل فيه شبه من الانسان ليبدل على انه من الخلق المغضوب عليهم.

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him in answer to what he had asked him: 'The swine is Forbidden because it has been transformed. Allah^{azwj} the High as a referent for the people, and as a lesson, and as an intimidation, and as an evidence upon what metamorphosis occurred upon His^{azwj} creatures, and because of its food is the filthiest of the filth, along with many reasons. And similar to that, He^{azwj} Forbade the monkey because its touch is like the

²⁷ ILLAL AL SHARAIE – V 2 Ch 237 H 1

²⁸ ILLAL AL SHARAIE – V 2 Ch 237 H 2

²⁹ ILLAL AL SHARAIE – V 2 Ch 237 H 3

pig, Making it as a referent, and as a lesson for the people, and as an evidence upon what metamorphosis has occurred upon His^{azwj} creatures and its faces, and made therein a resemblance from the human beings in order for it to evidence that it is from the people, upon whom was the Wrath (of Allah^{azwj}).

وكتب الرضا (ع) إلى محمد بن سنان فيما كتب إليه من جواب مسأله حرمت الميتة لما فيها من فساد الابدان والافاة ولما أراد الله تعالى أن يجعل التسمية سببا للتحليل وفرقا بين الحلال والحرام، وحرم الله تعالى الدم كتحريم الميتة لما فيه من فساد الابدان ولانه يورث الماء الاصفر بيخر الفم وينتن الريح ويسبئ الخلق ويورث القسوة للقلب وقلة الرأفة والرحمة لا يؤمن ان يقتل ولده ووالده وصاحبه، وحرم الطحال لما فيه من الدم، ولان علته وعلة الدم والميتة واحدة لانه يجري مجريها في الفساد.

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

حدثنا محمد بن علي ما جيلويه رضي الله عنه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن محمد بن أسلم الجبلي عن الحسين بن خالد قال: سألت ابا الحسن (ع) هل يحل أكل لحم الفيل؟ فقال: لا فقلت: لم؟ قال: لانه مثله وقد حرم الله تعالى لحوم الامساخ ولحوم ما مثل به في صورتها.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Aslam Al Jabaly, from Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan^{asws}, 'Is it Permissible to eat the flesh of the elephant?' So he^{asws} said: 'No'. I said, 'Why?' he^{asws} said: 'Because it has been transformed, and Allah^{azwj} the High has Forbidden the flesh of the metamorphosed ones, and flesh of what resembles it in its image'.³¹

(باب 238 - العلة التي من أجلها يكره اكل لحم الغراب)

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

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن محمد بن الحسين بن أبي الخطاب عن محمد بن يحيى الخزاز عن غياث بن ابراهيم عن جعفر بن محمد عليه السلام انه كره أكل لحم الغراب لانه فاسق.

My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Yahya Al Khazaz, from Gayas Bin Ibrahim,

³⁰ ILLAL AL SHARAIE – V 2 Ch 237 H 4

³¹ ILLAL AL SHARAIE – V 2 Ch 237 H 5

(It has been narrated) from Ja'far Bin Muhammad^{asws} that he^{asws} disliked eating of the flesh of the raven, because it is wicked'.³²

(باب 239 - علل المسوخ وأصنافها)

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

حدثنا أبي رضي الله عنه قال: حدثنا علي بن ابراهيم عن أبيه عن اسماعيل بن مهران عن محمد بن الحسن بن علان قال: سألت أبا الحسن عليه السلام عن المسوخ فقال اثني عشر صنفا ولها علل، فاما الفيل فانه مسخ لانه كان ملكا زناء لوطيا ومسخ الدب لانه كان رجلا ديوثا ومسخت الارانب لانها كانت امرأة تخون زوجها ولا تغتسل من حيض ولا جنابة

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

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

ومسخ الوطواط لانه كان يسرق تمور الناس ومسخ سهيل لانه كان عشارا باليمن، ومسخت الزهرة لانه كانت امرأة فتن بها هاروت وماروت وأما القرود والخنازير فانهم قوم من بني اسرائيل اعتدوا في السبت،

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

وأما الجري والضب ففرقة من بني اسرائيل حين نزلت المائدة على عيسى لم يؤمنوا به فتأهوا، فوقعت فرقة في البحر وفرقة البر، وأما العقرب فانه كان رجلا ناممه، وأما الزنبور فكان لحاما يسرق في الميزان.

And as for the common basilisk (sea lizard) and the (land) lizard so these were a sect from the Children of Israel, when the meal descended upon Isa^{as}, they did not believe in it, so they strayed. Thus, a sect fell into the sea, and a sect upon the land. And as for the scorpion, so it was a scandal mongering man. And as for the wasp, it was a butcher who stole with regards to the weighing'.³³

حدثنا علي بن أحمد بن محمد رحمه الله قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا محمد بن أحمد بن اسماعيل العلوي: حدثني علي بن الحسين بن علي بن أبي طالب قال: حدثنا علي بن جعفر عن أخيه موسى بن جعفر عن جعفر ابن محمد عليهم السلام قال: المسوخ ثلاثة عشر: الفيل والدب والارنب والعقرب والضب والعنكبوت والد عموص والجري والوطواط والقرود والخنازير والزهرة وسهيل، قيل يا ابن رسول الله ما كان سبب مسخ هؤلاء؟

³² ILLAL AL SHARAIE – V 2 Ch 238 H 1

³³ ILLAL AL SHARAIE – V 2 Ch 239 H 1

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ahmad Bin Ismail Al Alawy,

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

قال: أما الفيل فكان رجلا جبارا لوطيا لا يدع رطبا ولا يابساً، وأما الدب فكان رجلا مختنثا يدعو الرجال إلى نفسه، وأما الأرناب فكانت امرأة قذرة لا تغتسل من حيض ولا جنابة، ولا غير ذلك، وأما العقرب فكان رجلا همازا لا يسلم منه أحد، وأما الضب فكان رجلا اعرابيا يسرق الحاج بمحجنه، وأما العنكبوت فكانت امرأة سحرت زوجها،

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

وأما الدعموص فكان رجلا نماما يقطع بين الاحبة وأما الجري فكان رجلا ديونثا يجلب الرجال على حائله، وأما الطواط فكان رجلا سارقا يسرق الرطب من رؤس النخل وأما القردة فاليهود اعتدوا في السبت، وأما الخنازير فالنصارى حين سألو المائدة فكانوا بعد نزولها أشد ما كانوا تكذيباً، وأما سهيل فكان رجلا عشارا باليمن، وأما الزهرة فانها كانت امرأة تسمى ناheid وهي التي تقول الناس انه افنتن بها هاروت وماروت.

and as for the triops australiensis (sea beetle), he was a scandal mongering man cutting off (relationships) between loved ones; and as for the common basilisk (water lizard), so it was a wandering cuckold bringing men to his wife; and as for the bat, so these were men who used to steal the date from the top of the palm tree; and as for the monkey, so there were Jews who had exceeded the Sabbath; and as for the pigs, so they were Christians, who had asked for the meal (from Prophet Isa^{as}), so after it had descended, they were intense in their belying it; and as for Sahey! (a sea creature), so he used to collect taxes at Al-Yemen; and as for Al-Zuhra (a sea creature), so it was a woman called Naheed, and she was the one for whom the people are saying that she had Harout and Marout spellbound'.³⁴

حدثنا علي بن عبد الله الوراق رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن الرضا عليه السلام انه قال: كانت الخفاش امرأة سحرت ضرة لها فمسخها الله تعالى خفاشاً، وإن الفأر كان سبطاً من اليهود غضب الله عليهم فمسخهم فأراً، وإن البعوض كان رجلاً يستهزئ بالانبياء عليهم السلام ويشتمهم ويكلح في وجوههم ويصفق بيديه فمسخه الله تعالى بعوضاً

Ali Bin Abdullah Al Waraq narrated to us, from Sa'ad Bin Abdullah, from Abaad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami,

³⁴ ILLAL AL SHARAIE – V 2 Ch 239 H 2

(It has been narrated) from Al-Reza^{asws} having said: 'The bat was a woman who enchanted her fellow wife, so Allah^{azwj} Metamorphosed her as a bat; and the mouse was a tribe from the Jews. Allah^{azwj} was Wrathful upon them, so He^{azwj} Metamorphosed them as mice; and the mosquito was a man who used to mock a Prophet^{as} from the Prophets^{as} and insult them and scowling in their faces and clapping his hands, so Allah^{azwj} the High Metamorphose him as a mosquito;

وان القملة هي من الجسد وان نبيا من انبياء بني اسرائيل كان قائما يصلي إذا أقبل إليه سفيه من سفهاء بني اسرائيل فجعل يهزأ به ويكلح في وجهه فما برح من مكانه حتى مسخه الله سبحانه وتعالى قملة، وان الوزغ كان سبطا من اسباط بني اسرائيل يسبون اولاد الانبياء ويغضونهم، فمسخهم الله أوزاغا وأما العنقاء، فمن غضب الله تعالى عليه، فمسخه وجعله مثله فنعوذ بالله من غضب الله ونقمته.

And the louse, is from the body, and that a Prophet^{as} from the Prophets^{as} of the Children of Israel was standing, Praying, when a fool from the fools of the Children of Israel came over. So he went on to mock him^{as} and scowling in his face. So he did not move from his place until Allah^{azwj}, Glorious is He^{azwj}, Metamorphosed him as a louse. And the salamander (a lizard) was a tribe from the tribes of the Children of Israel who were insulting the children of the Prophets^{as} and begrudging them, so Allah^{azwj} Metamorphosed then into salamanders. And as for the phoenix, so it is from the Wrath of Allah^{azwj} the High upon it, so He^{azwj} Metamorphosed it and Made it to be an example. Therefore, we seek Refuge with Allah^{azwj} from the Wrath of Allah^{azwj} and His^{azwj} Retribution'.³⁵

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن يحيى بن عمران الأشعري قال: حدثنا محمد بن الحسين بن أبي الخطاب عن علي بن اسباط عن علي بن جعفر عن مغيرة عن أبي عبد الله عن أبيه عن جده عليهم السلام قال: المسوخ من بني آدم ثلاثة عشر صنفا منهم القردة والخنزير و الخفاش والضب والدب والفيل والدعموص والجري والعقرب وسهيل والقنفذ والزهرة والعنكبوت،

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Ali Bin Asbaat, from Ali Bin Ja'far, from Mugheira,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'The metamorphosed ones from the Children of Adam^{as} are thirteen types – among them are the monkeys, and the pigs, and the bat and the lizard, and the bear, and the elephant, and the triops australiensis (sea beetle), and the common basilisk (water lizard), and the scorpion, and Sahey1 (a sea creature), and the hedgehog, and Al-Zuhra (a sea creature), and the spider.

فاما القردة فكانوا قوما ينزلون بلدة على شاطئ البحر اعتدوا في السبت فصادوا الحيتان فمسخهم الله تعالى قردة، وأما الخنازير فكانوا قوم من بني اسرائيل دعا عليهم عيسى بن مريم (ع) فمسخهم الله تعالى خنازيرا، وأما الخشاف، فكانت امرأة مع ضرة لها فسحرتها فمسخها الله تعالى خشافا، وأما الضب فكاب اعرابيا بدويا لا يرع عن قتل من مر به من الناس فمسخه الله تعالى ضبا،

So, as for the monkey, so they used to be a people who encamped at the coast of the sea, exceeded in the Sabbath, so they fished the whales. Therefore, Allah^{azwj} the High Metamorphosed them as monkeys; and as for the pigs, so they used to be a people from the Children of Israel. Isa^{as} Bin Maryam^{as} supplicated against them, So Allah^{azwj} Metamorphosed them as pigs; and as for the bats, so it was a woman with a

³⁵ ILLAL AL SHARAIE – V 2 Ch 239 H 3

fellow wife of hers. So she spellbound her, therefore Allah^{azwj} the High Metamorphosed her as a bat; and as for the lizard, so he was an Arab Bedouin, not hesitating from killing everyone from the people who passed by, so Allah^{azwj} metamorphosed him as a lizard;

وأما الفيل فكان رجلا ينكح البهائم فمسخه الله تعالى فيلا وأما لدعموص فكان رجلا زاني الفرج لا يرع من شيء فمسخه الله تعالى دعموصا وأما الجري فكان رجلا ناما فمسخه الله تعالى جريا، وأما العقرب رجلا همازا لمارا فمسخه الله عقربا، وأما الدب فكان رجلا يسرق الحاج فمسخه الله تعالى دبا،

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

وأما سهيل فكان رجلا عشارا صاحب مكاس فمسخه الله تعالى سهيلا، وأما الزهرة فكانت امرأة فتن بها هاروت وماروت فمسخها الله تعالى زهرة وأما العنكبوت فكانت امرأة سيئة الخلق عاصية لزوجها مولية عنه فمسخها الله تعالى عنكبوتا، وأما القنفذ فكان رجلا سيئ الخلق فمسخه الله تعالى قنذا.

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

حدثنا أبو الحسن علي بن عبد الله الاسواري قال: حدثنا مكي بن أحمد ابن سعدويه البرذعي قال: حدثنا أبو زكريا بن يحيى بن عبيد العطار بدمياط قال حدثنا القلانسي قال حدثنا عبد العزيز بن عبد الله الاويسى قال: حدثنا علي بن جعفر عن معتب مولى جعفر عن جعفر بن محمد عن أبيه عن جده عن علي بن أبي طالب عليهم السلام قال: سئل رسول الله صلى الله عليه وآله عن المسوخ قال: هم ثلاثة عشر. الفيل والدب والخنزير والقرد والجري والضب والوطواط والدعموص والعقرب والعنكبوت والارنب والزهرة وسهيل،

Abu Al Hassan Ali Bin Abdullah Al Aswary narrated to us, from Maky Bin Ahmad Ibn Sa'dawiya Al Bazdai'e, from Abu Zakariya Bin Yahya Bin Ubeyd Al Ataar at Damiyat, from Al Qalanasy, from Abdul Aziz Bin Abdullah Al Asay, from Ali Bin Ja'far,

(It has been narrated) from Mo'tab, a slave of Ja'far^{asws}, from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} was asked about the mutants (Metamorphosed ones). He^{saww} said: '(These are) thirteen – the elephant, and the bear, and the pig, and the monkey, and the common basilisk (water lizard), and the (land) lizard, and the bat, and the triops australiensis (sea beetle), and the scorpion,

³⁶ ILLAL AL SHARAIE – V 2 Ch 239 H 4

and the spider, and the rabbit, and Al-Zuhra (a sea creature), and SaheyI (a sea creature)'.
'

فقيل: يا رسول الله ما كان سبب مسخهم؟ قال: أما الفيل فكان رجلا لوطيا لا يدع رطبا ولا يابساً وأما الدب فكان رجلا مخنثا يدعو الرجال إلى نفسه، وأما الخنزير فقوم نصارى سألوا ربهم تعالى ان ينزل المائدة عليهم، فلما نزلت عليهم كانوا أشد كفرا وأشد تكذيبا وأما القردة فقوم اعتدوا في السبت، وأما الجرى فكان ديوتا يدعو الرجال إلى أهله، وأما الضب فكان اعرابيا يسرق الحاج بمحجنه،

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

وأما الوطواط فكان يسرق الثمار من رؤس النخل، وأما الديموص فكان ناما يفرق بين الاحبة، وأما العقرب فكان رجلا لذاعا لا يسلم من لسانه أحد، أما العنكبوت فكانت امرأة سحرت زوجها وأما الارنب فكانت امرأة لا تطهر من حيض ولا غيره، وأما سهيل فكان عشارا باليمن،

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

وأما الزهرة فكانت امرأة نصرانية وكانت لبعض ملوك بني اسرائيل وهي التي فتن بها هاروت وماروت وكان اسمها ناهيل والناس يقولون ناهيد.

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

قال محمد بن علي بن الحسين مصنف هذا الكتاب: ان الناس يغلطون في الزهرة وسهيل، ويقولون انهما كوكبان، وليس كما يقولون ولكنهما دابتان من دواب البحر سميتا بكوكبين، كما سمي الحمل والثور والسرطان والاسد والعقرب والحوث والجدي، وهذه حيوانات سميت على اسماء الكواكب، وكذلك الزهرة وسهيل وانما غلط الناس فيهما دون غيرهما لتعذر مشاهدتهما والنظر اليهما لانهما من البحر المطيف بالدنيا بحيث لا تبلغه سفينة ولا تعمل فيه حيلة،

Muhammad Bin Ali Bin Al-Husayn the author of this book says, 'The people are making the error with regards to Al-Zuhra and SaheyI, and they are saying that both of these are stars, and it is not as they are saying it to be. But, these two are two animals from the animals of the sea, named with the two stars, just as Al-Hamal (Aries – the ram), and Al-Sowr (Taurus – the bull), and Al-Sirtaan (Cancer), and Al-Asad (Leo – the lion) , and Al-Aqrab (Scorpio – scorpion), and Al-Hout (pisces – fish), and A- Jady (Capricorn – goat) have been named; and these are animals who

have been named upon the names of the stars; and similar to that is Al-Zuhra, and Saheyil. But rather the people are wrong with regards to these two besides the others due to the excuse of not being able to witness these from and looking at them, because these two are from the sea, shaded from the world, with where neither a ship has reached, nor has a stratagem being worked upon them.

وما كان الله تعالى ليمسخ العصاة أنوارا مضيئة فيبقيهما ما بقيت الارض والسماء، والمسوخ لم تبق أكثر من ثلاثة أيام حتى ماتت، وهذه الحيوانات التي تسمى المسوخ فالمسوخية لها اسم مستعار مجازي، بل هي المسوخ الذي حرم الله تعالى ذكره أكل لحومها. لما فيه من المضار.

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

وقال أبو جعفر الباقر عليه السلام: نهى الله تعالى عن أكله المثلة لكيلا ينتفع بها ولا يستخف بعقوبته.

And Abu Ja’far Al-Baqir^{asws} said: ‘Allah^{azwj} the High has Forbidden from eating the resemblances (of the mutants) lest it be underestimated by, and His^{azwj} Punishment be belittled’.³⁷

(باب 240 - العلة التي من أجلها قد يرتكب المؤمن المحارم) (ويعمل الكافر الحسنات)

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

حدثنا محمد بن موسى بن المتوكل رضي الله عنه، قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله عن أبيه قال: حدثنا عبد الله بن محمد الهمداني عن اسحاق القمي قال: دخلت على أبي جعفر الباقر عليه السلام فقلت له: جعلت فداك اخبرني عن المؤمن بزنى، قال: لا، قلت: فيلوط، قال: لا، قلت: فيشرب المسكر، قال: لا، قلت: فيذنب، قال: نعم، قلت: جعلت فداك لا يزنى ولا يلوط ولا يرتكب السيئات، فأني شئ ذنبه؟ فقال: يا اسحاق قال الله تبارك وتعالى (الذين يجتنبون كبائر الاثم والفواحش إلا اللمم) وقد يلم المؤمن بالشئ الذي ليس فيه مراد،

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Muhammad Al Hamdany, from Is’haq Al Qummy who said,

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

³⁷ ILLAL AL SHARAIE – V 2 Ch 239 H 5

the immoralities except for the 'Lamam'.³⁸ And the Believer commits something in which he had no intention with regards to it'.

قلت: جعلت فداك أخبرني عن الناصب لكم يطهر بشئ أبدا، قال: لا، قلت جعلت فداك قد أرى المؤمن الموحد الذي يقول بقولي ويدين بولايتكم وليس بيني وبينه خلاف، يشرب المسكر ويزني ويلوط وأتية في حاجة واحدة فاصيبه معبس الوجه كالح اللوان ثقيلًا في حاجتي بطينا فيها،

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

وقد أرى الناصب المخالف لما أتى عليه ويعرفني بذلك فأتية في حاجة فاصيبه طلق الوجه حسن البشر متسرعا في حاجتي فرحا بها يجب قضاءها، كثير الصلاة، كثير الصوم كثير الصدقة يؤدي الزكاة ويستودع فيؤدي الامانة، قال: يا اسحاق ليس تدرون من أين اوتيتم؟ قلت: لا والله جعلت فداك إلا أن تخبرني،

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

فقال: اسحاق ان الله تعالى لما كان متفردا بالوحدانية ابتدأ الاشياء لا من شئ، فاجرى الماء العذب على ارض طيبة طاهرة سبعة ايام بلياليها، ثم نضب الماء عنها فقبض قبضة من صفوة ذلك الطين، وهي طينة أهل البيت، ثم قبض قبضة من أسفل ذلك الطين وهي طينة شيعتنا، ثم أصطفانا لنفسه، فلو ان طينة شيعتنا تركت كما تركت طينتنا لما زنى أحد منهم ولا سرق ولا لاط ولا شرب المسكر ولا اكتسب شيئا مما ذكرت،

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

ولكن الله تعالى أجرى الماء المالح على ارض ملعونة سبعة ايام ولياليها، ثم نضب الماء عنها، ثم قبض قبضة وهي طينة ملعونة من حمأ مسنون، وهي طينة خبال وهي طينة أعدائنا، فلو ان الله عزوجل ترك طينتهم كما أخذها لم تروهم في خلق الأدميين، ولم يفروا بالشهادتين ولم يصوموا ولم يصلوا ولم يزكوا ولم يحجوا البيت ولم تروا أحد منهم بحسن خلق، ولكن الله تبارك وتعالى جميع الطينتين طينتكم وطينتهم فخلطها وعركها عرك الاديم ومزجها بالمائين،

³⁸ 'Lamam' – The man commits the sin, so he asks Forgiveness of Allah^{azwj} from it'

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

فما رأيت من أخيك المؤمن من شر لفظ أو زنا أو شئ مما ذكرت من شرب مسكر أو غيره، فليس من جوهريته، ولا من إيمانه، إنما هو بمسحة الناصب اجترح هذه السيئات التي ذكرت، وما رأيت من الناصب من حسن وجه وحسن خلق، أو صوم، أو صلاة أو حج بيت أو صدقة، أو معروف، فليس من جوهريته، إنما تلك الإفاعيل من مسحة الإيمان، اكتسبها وهو اكتساب مسحة الإيمان.

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

قلت: جعلت فداك فإذا كان يوم القيامة فمه؟ قال لي: يا اسحاق أيجمع الله الخير والشر في موضع واحد؟ إذا كان يوم القيامة نزع الله تعالى مسحة الإيمان منهم فردها إلى شيعتنا ونزع مسحة الناصب بجميع ما اكتسبوا من السيئات فردها إلى أعدائنا وعاد كل شئ إلى عنصره الأول الذي منه ابتداء،

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

أما رأيت الشمس إذا هي بدت، ألا ترى لها شعاعا زاجرا متصلا بها أو باينا منها، قلت: جعلت فداك الشمس إذا هي غربت بدأ إليها الشعاع كما بدأ منها ولو كان باينا منها لما بدأ إليها، قال: نعم يا اسحاق كل شئ يعود إلى جوهره الذي منه بدأ،

But, have you seen the sun when it begins (rises)? Do you see its rays being connected to it or separating from it?’ I said, ‘May I be sacrificed for you^{asws}! The sun, when it sets, the rays originating from it just as they had originated from it before. And had they separated from it, they would not be arriving to it’. He^{asws} said: ‘Yes, O Is’haq! Everything returns to its essence which it began from’.

قلت جعلت فداك تؤخذ حسناتهم فترد الينا وتؤخذ سيئاتنا فترد إليهم؟ قال: أي والله الذي لا إله إلا هو. قلت: جعلت فداك أجدها في كتاب الله تعالى؟ قال: نعم يا اسحاق، قلت أي مكان؟ قال لي: يا اسحاق أما تتلو هذه الآية (اولئك يبذل الله سيئاتهم حسنات وكان الله غفورا رحيما) فلم يبذل الله سيئاتهم حسنات إلا لكم والله يبذل لكم.

I said, 'May I be sacrificed for you^{asws}! Their good deeds would be taken, so they would be returned to us, and our evil deeds would be taken, so they would be returned to them?' He^{asws} said: 'Yes, by Allah^{azwj}, the One besides Whom there is not god but Him^{azwj}'. I said, 'May I be sacrificed for you^{asws}! Can it be found in the Book of Allah^{azwj} the High?' He^{asws} said: 'Yes, O Is'haq'. I said, 'In which place?' He^{asws} said to me: 'O Is'haq! Have you not recited this Verse [25:70] **so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful.** So, Allah^{azwj} will not **Exchange their evil deeds to good ones** except for you (Shias). By Allah^{azwj}! He^{azwj} will Exchange them!³⁹

(باب 241 - علة الطيب وسببه)

Chapter 241 – Reason for the perfume and its cause

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن علي بن حسان الواسطي عن بعض أصحابه عن أبي عبد الله عليه السلام قال: أهبط آدم من الجنة على الصفاء، وحواء على المروة وقد كانت امتشطت في الجنة، فلما صارت في الارض قالت: ما أرجو من المشط وأنا مسخوط علي، فحلت مشطتها فاننشر من مشطتها العطر الذي كانت امتشطت به في الجنة، فطارت به الريح فالقت أثره في الهند فلذلك صار العطر بالهند.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Hasaan Al Wasity, from one of his companions,

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

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

And in another Hadeeth: 'She^{as} freed her^{as} hair, so Allah^{azwj} the High Sent a wind upon what was in it from that perfume, so it descended with it in the east and the west'.⁴⁰

(باب 242 - العلة التي من أجلها أبى الله عزوجل لصاحب) (الخلق السيئ بالتوبة)

³⁹ ILLAL AL SHARAIE – V 2 Ch 240 H 1

⁴⁰ ILLAL AL SHARAIE – V 2 Ch 241 H 1

Chapter 242 – The reason due to which Allah^{azwj} Mighty and Majestic Refuses (to Accept) the repentance of the one with evil manners

أبي رحمه الله قال: حدثنا محمد بن يحيى عن محمد بن أحمد بن محمد عن أبيه عن يونس بن عبد الرحمن عن ذكره عن أبي عبد الله عليه السلام قال: قال: لا يخرج من ذنب حتى يقع فيها هو اعظم منه.

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} the high Refuses (to Accept) the repentance of the one with evil manners'. It was said, 'And how is that?' He^{asws} said: 'Because he does not come out from a sin until he falls into it (another one) which is greater than it (the first one)'.⁴¹

(باب 243 - العلة التي من أجلها لا يقبل توبة صاحب البدعة)

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

حدثنا جعفر بن محمد بن مسرور رحمه الله قال: حدثنا الحسين بن محمد ابن عامر عن معلى بن محمد عن محمد بن جمهور العمي باسناده رفعه قال: قال رسول الله صلى الله عليه وآله: أبي الله لصاحب البدعة بالتوبة، قيل: يا رسول الله وكيف ذلك؟ قال: انه قد اشرب قلبه حبها.

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

'Rasool-Allah^{saww} said: 'Allah^{azwj} Refuses (to Accept) the repentance of the innovator'. It was said, 'O Rasool-Allah^{saww}! How is that?' He^{saww} said: 'His heart has drunk its love'.⁴²

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال أبووب بن نوح قال: حدثنا محمد بن أبي عمير عن هشام بن الحكم عن أبي عبد الله عليه السلام قال: كان رجل في الزمن الاول طلب الدنيا من حلال فلم يقدر عليها وطلبها من حرام فلم يقدر عليها فاتاه الشيطان فقال له: يا هذا إنك قد طلبت الدنيا من حلال فلم تقدر عليها وطلبتها من حرام فلم تقدر عليها، أفلا أدلك على شئ تكثر به دنياك ويكثر به تبعك، قال: بلى، قال: تبتدع ديناً وتدعو إليه الناس

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

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

⁴¹ ILLAL AL SHARAIE – V 2 Ch 242 H 2

⁴² ILLAL AL SHARAIE – V 2 Ch 243 H 1

ففاعل فاستجاب له الناس فاطاعوه وأصاب من الدنيا ثم انه فكر فقال: ما صنعت ابتدعت ديناً ودعوت الناس ما أرى لي توبة إلا أتى من دعوته إليه فارده عنه فجعل يأتي أصحابه الذين اجابوه فيقول ان الذي دعوتكم إليه باطل وانما ابتدعته، فجعلوا يقولون كذبت وهو الحق ولكنك شككت في دينك فرجعت عنه فلما رأي ذلك عمد إلى سلسلة فوثد لها ثوداً، ثم جعلها في عنقه وقال: لا اهلها حتى يتوب الله تعالى علي، فأوحى الله تعالى إلى نبي من الانبياء قل لفلان وعزتي لو دعوتني حتى تنقطع اوصالك ما أستجبت لك حتى ترد من مات إلى ما دعوته إليه فيرجع عنه.

So he did it. The people responded to him. So they obeyed him, and he attained the world. Then he (himself) rejected it, so he said, 'What I did, I innovated a Religion and invited the people. I do not see repentance for myself except that I should go to the ones I invited towards it, so I return them from it'. So he went to his companions who had responded to him and he said, 'That which I invited you all to is false. But rather, I innovated it'. So they went on to say, 'You are lying, and it is the truth. But, you are (now) doubting in your religion, therefore return from it'. So when he saw that, he tied himself to the chain and pegged himself with the pegs. Then he made it to be in his neck and said, 'I shall not free it until Allah^{azwj} Turns towards me (with Forgiveness)'. So Allah^{azwj} the High Revealed unto a Prophet^{as} from the Prophets^{as}: "Say to so and so: "By My^{azwj} Honour, even if he were to supplicate to Me^{azwj} until your joints break down, I^{azwj} will not Answer to you until you return the ones who died upon what you have invited them to, so they may return back from it".⁴³

(باب 244 - العلة التي من أجلها صار الخفاف لا يمشى على) (الأرض وسكن البيوت)

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

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عن أبيه موسى بن جعفر عن أبيه جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين بن علي عن أبيه علي بن أبي طالب عليه السلام: ان رجلاً من أهل الشام سأله عن مسائل فكان فيما سأله ان قال: ما بال الخفاف لا يمشى

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

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

قال لانه ناح على بيت القدس فطاف حوله اربعين عاما يبكي عليه ولم يزل يبكي مع آدم عليه السلام فمن هناك سكن البيوت ومعه تسع آيات من كتاب الله عزوجل مما كان آدم يقرأه في الجنة وهي معه إلى يوم القيامة ثلاث آيات من أول الكهف، وثلاث آيات من سبحان، وإذا قرأت القرآن، وثلاث آيات من يس (وجعلنا من بين أيديهم سدا ومن خلفهم سدا).

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

⁴³ ILLAL AL SHARAIE – V 2 Ch 243 H 2

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

(باب 245 - العلة التي من أجلها صار الثور غاضا طرفه) (لا يرفع رأسه إلى السماء)

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

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال حدثنا علي بن موسى الرضا عليه السلام عن أبيه عن أبيه عن علي بن أبي طالب عليهم السلام انه سأله رجل من أهل الشام عن مسائل فكان فيما سأله عن الثور ما باله غاض طرفه لا يرفع رأسه إلى السماء؟ قال: حياء من الله عزوجل لما عبد قوم موسى العجل نكس رأسه.

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

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

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبو إسحاق إبراهيم بن حماد بن عمر النهاوندي بنهاوند قال حدثنا أبو بكر أحمد بن محمد بن المستثنى بن أبي الخصيب بالمصيصة بالليل، قال: حدثنا موسى بن الحسن بمدينة الرسول صلى الله عليه وآله قال: حدثنا إبراهيم بن شريح الكندي قال: حدثنا ابن وهب عن يحيى بن ايوب عن جميل بن أنس قال: قال رسول الله صلى الله عليه وآله اكرموا البقر فانها سيد البهائم ما رفعت طرفها إلى السماء حياء من الله عزوجل منذ عبد العجل.

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

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

(باب 246 - العلة التي من أجلها صارت الماعز مفرقة الذنب) (بادية الحياء والعورة وصارت النعجة مستورة الحياء والعورة)

⁴⁴ ILLAL AL SHARAIE – V 2 Ch 244 H 1

⁴⁵ ILLAL AL SHARAIE – V 2 Ch 245 H 1

⁴⁶ ILLAL AL SHARAIE – V 2 Ch 245 H 2

Chapter 246 – The reason due to which the goats came to be raising its tail exposing its embarrassment and the genitals, and the sheep came to be veiling the embarrassment and the genitals

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال حدثنا علي بن موسى الرضا عن أبيه عن أبيه عن علي بن أبي طالب عليه السلام انه سئل ما بال الماعز مفرقة الذنب بادية الحياء والعورة؟ فقال: لان الماعز عصت نوحا عليه السلام لما أدخلها السفينة فدفعتها فكسر ذنبها، والنعجة مستورة الحياء والعورة لان النعجة بادرت بالدخول إلى السفينة، فمسح نوح عليه السلام يده على حياؤها وذنبها فاستوت الالية.

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

(It has been narrated) from Ali Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having been asked, 'What is the matter the goat raising its tail, exposing its embarrassment and the genitals?' So he^{asws} said: 'Because the goat disobeyed Noah^{as} when he^{as} made it to enter into the ship, so he^{as} shoved it, so its tail broke. And the sheep is veils the embarrassment and the genitals, because the sheep took the initiative with the entering into the ship, so Noah^{as} wiped his^{as} hand upon its embarrassment and its tail, so it came to rest on top of it'.⁴⁷

(باب 247 - علة الكي على أيدي الدواب ونتاج البغل)

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

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عن بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي عن أبيه عن محمد بن يحيى عن حماد بن عثمان قال: قلت لابي عبد الله عليه السلام إنا نرى الدواب في بطون أيديها الرفعتين مثل الكي، فمن أي شيء ذلك، فقال: ذلك موضع منخريه في بطن أمه وابن آدم منتصب في بطن أمه، وذلك قول الله تعالى (لقد خلقنا الانسان في كبد) وما سوى ابن آدم فرأسه في دبره ويداه بين يديه.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ibn Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Yahya, from Hamaad Bin Usman who said,

'I said to Abu Abdullah^{asws}, 'We see the animal, in the middle of its hands are two patches like the marking. So from this is that?' So he^{asws} said: 'That is the place of its nostril in the womb of its mother, and the son of Adam^{as} is upright in the womb of its mother, and these are the Words of Allah^{azwj} the High **[90:4] Certainly We have created man to be in distress**, and it is only the son of Adam^{as} whose head is towards the backside (of its mother) and his hands are in front of him'.⁴⁸

وبهذا الاسناد عن أحمد بن أبي عبد الله البرقي عن أبيه عن يونس بن عبد الرحمن عن عبد الله بن مسكان عن أبي عبد الله عليه السلام قال: ان الشيء إذا اختلف لم يلقح قلت فان الناس يزعمون ان الطير الراعي أحد أبويه ورشان، وقد نراه يبيض ويفرخ قال: كذبوا انه قد يلقى الورشان على الطير، فينزاج ويبيض ويفرخ ولا يفرخ نسله أبدا.

⁴⁷ ILLAL AL SHARAIE – V 2 Ch 246 H 1

⁴⁸ ILLAL AL SHARAIE – V 2 Ch 247 H 1

And by this chain, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Yunus Bin Abdul Rahman, from Abdullah Bin Muskan,

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

(باب 249 - العلة التي من أجلها خلق الله تعالى الذباب)

Chapter 249 – The reason due to which Allah^{azwj} Created the flies

حدثنا محمد بن علي ماجيلويه رضي الله عنه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن أبيه عن ذكره عن الربيع صاحب المنصور قال قال المنصور يوما لأبي عبد الله عليه السلام وقد وقع على المنصور ذباب فذبه عنه ثم وقع عليه فذبه عنه، ثم وقع عليه فذبه عنه، فقال: يا أبا عبد الله لاي شئ خلق الله تعالى الذباب؟ قال: ليذل به الجبارين.

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

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

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

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

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

(باب 250 - علة خلق الكلب)

Chapter 250 – Reason for the Creation of the dog

حدثنا أحمد بن محمد بن محمد بن عيسى العلوي الحسيني رضي الله عنه قال: حدثنا محمد بن ابراهيم بن اسباط قال: حدثنا أحمد بن محمد بن زياد القطان قال: حدثنا أبو الطيب أحمد بن محمد بن عبد الله قال حدثني عيسى بن جعفر العلوي العمري عن آبائه عن عمر بن علي عن أبيه علي بن أبي طالب عليه السلام: ان النبي صلى الله عليه وآله سئل مما خلق الله تعالى الكلب، قال: خلقه من بزاق ابليس، قيل: وكيف ذلك يا رسول الله؟

⁴⁹ ILLAL AL SHARAIE – V 2 Ch 247 H 2

⁵⁰ ILLAL AL SHARAIE – V 2 Ch 249 H 1

⁵¹ ILLAL AL SHARAIE – V 2 Ch 249 H 2

Ahmad Bin Muhammad Bin Muhammad Bin Isa Al Alawy Al Husayni narrated to us, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Abu Al Tayyab Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Umariy, from his forefathers,

(It has been narrated) from a son of Ali^{asws}, from his father Ali^{asws} Bin Abu Talib^{asws} having said: 'The Prophet^{saww} was asked from what did Allah^{azwj} the High Created the dog. He^{saww} said: 'From saliva of Iblees^{la}'. It was said, 'And how was that, O Rasool-Allah^{saww}?'

قال: لما أهبط الله تعالى آدم وحواء إلى الارض أهبطهما كالفرخين المرتعشين، فعدا ابليس الملعون إلى السباع وكانوا قبل آدم في الارض فقال لهم: ان طيرين قد وقعا من السماء لم ير الراؤن اعظم منهما، تعالوا فكلوهما فتعادت السباع معه وجعل ابليس يحثهم وبصيح ويعددهم بقرب المسافة فوقع من فيه من عجلة كلامه بزاق فخلق الله تعالى من ذلك اليزاق كلبين أحدهما ذكر والآخر انثى فقاما حول آدم وحواء، الكلبة بجدة، والكلب بالهند فلم يتركوا السباع ان يقربوهما، ومن ذلك اليوم الكلب عدو السبع، والسبع عدو الكلب.

He^{saww} said: 'When Allah^{azwj} the High Caused Adam^{as} and Hawwa^{as} to descend to the earth, they descended like two quivering chicks. So Iblees^{la} the Accursed sprinted to the predatory animals, and he^{la} was in the earth before Adam^{as}. So he^{la} said to them, 'Two birds have fallen from the sky, such as the seeing ones have never seen greater than these two. Come, and eat these two'. So the predatory animals returned along with him^{la}, and Iblees^{la} went on urging them and yelling from a nearby distance. So there occurred spittle in his^{la} mouth, due to the hastiness of his^{la} speech. So Allah^{azwj} the High Created two dogs from that spittle – one of the two being male and the other one female. So these two stood around Adam^{as} and Hawwa^{as} – the female dog at Jeddah, and the male dog at India. So they did not leave the predatory animals to come near the two of them^{as}. And from that day onwards, the dog is the enemy of the predatory animals, and the predatory animals are the enemy of the dog'.⁵²

(باب 251 - علة خلق الذر)

Chapter 251 – Reason for the Creation of the (dust) Particles

حدثنا أحمد بن محمد بن عيسى العلوي الحسيني رحمه الله قال: حدثنا محمد بن ابراهيم بن اسباط قال حدثنا أحمد بن محمد بن زياد القطان قال: حدثني أبو الطيب أحمد بن محمد بن عبد الله قال حدثني عيسى بن جعفر العلوي العمري عن أبيه عن علي بن علي عن أبيه علي بن أبي طالب عليه السلام انه سئل مما خلق الله الذر الذي يدخل في كوة البيت؟ فقال: ان موسى عليه السلام: لما قال ربي أرني انظر اليك، قال الله تعالى: ان استقر الجبل لنوري فانك ستقوى على أن تنظر إلي وان لم يستقر فلا تطيق أبصاري لضعفك،

Ahmad Bin Muhammad Bin Isa Al Alawy Al Husayni narrated to us, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Abu Al Tayb Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Amariy, from his forefathers,

(It has been narrated) from a son of Ali^{asws}, from his father^{asws} Ali^{asws} Bin Abu Talib^{asws}, having been asked, from what Allah^{azwj} Created the particles which enter into the openings of the house?' So he^{asws} said: 'When Musa^{as} said: 'My^{as} Lord^{azwj}! Show Yourself^{azwj} to me^{as} so that I^{as} can look at You^{azwj}', Allah^{azwj} the High Said: "If the mountain were to remain stable due to My^{azwj} Light, so you^{as} would have the

⁵² ILLAL AL SHARAIE – V 2 Ch 250 H 1

strength to look at Me^{azwj}, and if it does not remain stable, so your^{as} vision would not be able to tolerate visualising Me^{azwj}”.

فلما تجلى الله تبارك وتعالى للجبل تقطع ثلاث قطع، فقطعة ارتفعت في السماء، وقطعة غاصت تحت الارض، وقطعة تفتت فهذا الذر من ذلك الغبار، غبار الجبل.

So when Allah^{azwj} Blessed and High Manifested (the Noor/Light) to the mountain, it broke into three pieces – a piece which raised up into the sky, and a piece which submerged beneath the ground, and a piece which fragmented. So these are the particles from that dust, dust of the mountain’.⁵³

(باب 252 - علة خلق الوجه من غير كبير)

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

حدثنا أحمد بن محمد بن عيسى العلوي الحسيني رضي الله عنه قال حدثنا محمد بن ابراهيم بن اسباط قال: حدثنا أحمد بن محمد بن زياد القطان قال: حدثني أبو الطيب أحمد بن محمد بن عبد الله قال: حدثني عيسى بن جعفر العلوي العمري عن أبيه عن عمر بن علي عن أبيه علي بن أبي طالب عليه السلام ان النبي صلى الله عليه وآله قال مر أخي عيسى عليه السلام بمدينة وفيها رجل وامرأة يتصايحان، فقال: ما شأنكما؟ قال: يا نبي الله هذه امرأتي وليس بها بأس صالحة ولكني أحب فراقها، قال: فأخبرني على كل حال ما شأنها؟ قال: هي خلقة الوجه من غير بكر، قال يا امرأة أتحبين أن يعود ماء وجهك طريا، قالت: نعم، قال لها: إذا أكلت فإياك ان تشبعين لان الطعام إذا تكاثر على الصدر فزاد في القدر ذهب ماء الوجه، ففعلت ذلك فعاد وجهها طريا.

Ahmad Bin Muhammad Bin Isa Al Alawy Al Husayni narrated to us, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Abu Al Tayyib Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Amary, from his forefathers,

(It has been narrated) from a son of Ali^{asws}, from his father^{asws} Ali^{asws} Bin Abu Talib^{asws} that: ‘The Prophet^{saww} said: ‘My^{saww} brother^{as}, Isa^{as} passed by a city, and there was a man and a woman shouting (at each other). So he^{as} said: ‘What is the affair of the two of you?’ He said, ‘O Prophet^{as} of Allah^{azwj}! This is my wife, and there is no problem with her, righteous, but I would like to separate from her’. He^{as} said: ‘So inform me^{as} upon every state, what is her matter?’ He said, ‘She is of a worn out face without old age’. He^{as} said: ‘O woman! Would you like it that I^{as} return the water of your face to be soft?’ She said, ‘Yes’. He^{as} said: ‘Whenever you eat, so beware of satiating yourself (completely), because the food, when it is abundant upon the chest, so it increases in the measurement, and the water of the face goes away’. So she did that, and the softness returned to her face’.⁵⁴

(باب 253 - علة علامات الصبر)

Chapter 253 – Reason for the signs of the patience

حدثنا أحمد بن محمد بن عيسى العلوي الحسيني رضي الله عنه قال: حدثنا محمد بن ابراهيم بن اسباط قال: حدثنا أحمد بن محمد بن زياد القطان قال: حدثنا أبو الطيب أحمد بن محمد بن عبد الله قال: حدثني عيسى بن جعفر العلوي العمري عن أبيه عن عمر بن علي بن أبي طالب عليه السلام ان النبي صلى الله عليه وآله قال: علامة الصابر في ثلاث، أولها أن لا يكسل، والثانية أن لا يضجر، والثالثة أن لا يشكو من ربه تعالى، لانه إذا كسل فقد ضيع الحق وإذا ضجر لم يؤد الشكر وإذا شكى من ربه عزوجل فقد عصاه.

⁵³ ILLAL AL SHARAIE – V 2 Ch 251 H 1

⁵⁴ ILLAL AL SHARAIE – V 2 Ch 252 H 1

Ahmad Bin Muhammad Bin Isa Al Alawy Al Husayni narrated to us, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qataan, from Abu Al Tayyub Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Amary, from his forefathers,

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

(باب 255 - العلة التي من أجلها جعل الشهادة في النكاح)

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

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار قال حدثنا ابراهيم بن هاشم عن ذكره عن درست بن أبي منصور عن محمد بن عطية عن زرارة قال: قال أبو جعفر (ع) انما جعل الشهادة في النكاح للميراث.

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

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

(باب 256 - العلة التي من أجلها حرم الجمع بين الاختين)

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

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

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

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

(باب 257 - العلة التي من أجلها نهى عن تزويج المرأة) على عمتها وخالتها)

⁵⁵ ILLAL AL SHARAIE – V 2 Ch 253 H 1

⁵⁶ ILLAL AL SHARAIE – V 2 Ch 255 H 1

⁵⁷ ILLAL AL SHARAIE – V 2 Ch 256 H 1

Chapter 257 – The reason due to which it is Forbidden to marry the woman on top of her paternal aunt and her maternal aunt

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس عن عبد الرحمن بن محمد الاسدي عن أبي أيوب الخزاز عن محمد بن مسلم عن أبي جعفر عليه السلام قال: إنما نهى رسول الله صلى الله عليه وآله عن تزويج المرأة على عمته وخالتها اجلالاً للعممة والخالة فإذا اذنت في ذلك فلا بأس.

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

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا أحمد بن محمد عن الحسن بن علي بن فضال عن ابن بكير عن محمد بن مسلم عن أبي جعفر (ع) قال لا تتكح ابنة الاخ ولا ابنة الاخت على عمته ولا على خالتها وتتكح العممة والخالة على ابنة الاخ والاخت بغير اذنهما.

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

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

(باب 258 - العلة التي من أجلها صار مهر السنة خمسمائة درهم)

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

حدثنا محمد بن علي ماجيلويه قال: حدثنا علي بن ابراهيم عن أبيه عن علي بن معبد عن الحسين بن خالد قال: سألت أبا الحسن (ع) عن مهر السنة كيف صار خمسمائة درهم؟ فقال: إن الله تبارك وتعالى أوجب على نفسه أن لا يكبر مؤمن مائة تكبيرة ويحمده مائة تحميدة ويسبحه مائة تسبيحة ويهلله مائة تهليلية ويصلي على محمد وآل محمد مائة مرة ثم يقول اللهم زوجني من الحور العين إلا زوجه الله حوراء من الجنة وجعل ذلك مهرها فمن ثم أوحى الله إلى نبيه صلى الله عليه وآله ان يسن مهر المؤمنات خمسمائة درهم ففعل ذلك رسول الله صلى الله عليه وآله.

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

'I asked Abu Al-Hassan^{asws} about the Sunnah dowry, how did it come to be of five hundred Dirhams?' So he^{asws} said: 'Allah^{azwj} Blessed and High Obligated upon Himself^{azwj} that a Believer would not Exclaim the Greatness (of Allah^{azwj} a hundred times, and Praise Him^{azwj} with a hundred Praises, and Glorify Him^{azwj} with a hundred Glorifications, and extol His^{azwj} Holiness a hundred times, and send *Salawaat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} a hundred times, then says,

⁵⁸ ILLAL AL SHARAIE – V 2 Ch 257 H 1

⁵⁹ ILLAL AL SHARAIE – V 2 Ch 257 H 2

'O Allah^{azwj}! Get me married to the Maiden Houries', except that Allah^{azwj} Will get him to be married to the Houries from the Paradise, and Make that to be her dowry. Thus, from then Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} that he^{saww} make a Sunnah of the dowry of the believing women to be of five hundred Dirhams. So, Rasool-Allah^{saww} did that'.⁶⁰

حدثنا الحسين بن أحمد بن ادريس عن أبيه عن احمد بن محمد عن عيسى عن ابن أبي نصر عن الحسين بن خالد قال: قلت لابي الحسن عليه السلام جعلت فداك كيف صار مهر النساء خمسمائة درهم اثني عشر أوقية ونش، قال: ان الله اوجب على نفسه أن لا يكبره مؤمن مائة مرة، ويسبحه مائة مرة، ويحمده مائة مرة، ويهلله مائة مرة، ويصلى على محمد وآل محمد مائة مرة، ثم يقول: اللهم زوجني من الحور العين إلا زوجه الله فمن ثم جعل مهر النساء خمسمائة درهم وإيما مؤمن خطب إلى أخيه حرم فبذل له خمسمائة درهم ولم يزوجه فقد عقه واستحق من الله تعالى أن لا يزوجه حوراء.

Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad, from Isa, from Ibn Abu Nasr, from Al Husayn Bin Khalid who said,

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

(باب 259 - العلة التي من أجلها صار مهر النساء) (عند المخالفين أربعة آلاف درهم)

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله عن السياري عن ذكره عن حماد عن حريز عن محمد بن اسحاق قال: قال أبو جعفر أتدري من أين صار مهور النساء أربعة آلاف درهم؟ قلت: لا قال: ان أم حبيبة بنت أبي سفيان كانت بالحبيشة فخطبها النبي صلى الله عليه وآله فساق عنه النجاشي أربعة آلاف درهم فمن ثم هؤلاء يأخذون به فاما المهر فاثني عشر أوقية ونش.

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

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

⁶⁰ ILLAL AL SHARAIE – V 2 Ch 258 H 1

⁶¹ ILLAL AL SHARAIE – V 2 Ch 258 H 2

adversaries) are taking by it. So as for the dower, so it is twelve ounces of gold, nothing more or less'.⁶²

(باب 260 - العلة التي من أجلها يجوز للرجل أن ينظر إلى) (امرأة يريد تزويجها)

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

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن البرنظي عن يونس بن يعقوب قال: قلت لأبي عبد الله (ع) الرجل يريد أن يتزوج المرأة يجوز أن ينظر إليها قال نعم وترفق له الثياب لأنه يريدان يشتريها بأغلا ثمن

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

'I said to Abu Abdullah^{asws}, 'The man intending to marry the woman, is it allowed that he looks at her?' He^{asws} said: 'Yes, and she may remove veil (from her face) for him, because he is wanting to buy her at an expensive price'.⁶³

(باب 261 - العلة التي من أجلها إذا قال الرجل لامرأته) (ما أتيتني وأنت عذراء لم يكن عليه حد)

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

أبي رحمه الله عن عبد الله بن جعفر الحميري عن إبراهيم بن هاشم عن صفوان عن موسى عن بن بكير زارة عن أبي جعفر (ع) في رجل قال لامرأته ما أتيتني وأنت عذراء قال: ليس عليه شيء قد تذهب العذرة من غير جماع.

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

(It has been narrated) from Abu Ja'far^{asws} regarding a man who says to his wife, 'You did not come to me and you were a virgin'. He^{asws} said: 'There is nothing upon him, for the virginity had gone from other than copulation'.⁶⁴

(باب 262 - علة المهر ووجوبه على الرجال)

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

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد ابن سنان ان أبا الحسن علي بن موسى الرضا (ع) كتب إليه في ما كتب من جواب مسائله قال: علة المهر ووجوبه على الرجال ولا يجب على النساء أن يعطين أزواجهن، قال: لأن على الرجال مؤنة المرأة، لأن المرأة بايعة نفسها، والرجل مشتري، ولا يكون البيع بلا ثمن ولا شراء بغير اعطاء الثمن مع النساء محظورات عن التعامل والمتجر مع علل كثيرة.

⁶² ILLAL AL SHARAIE – V 2 Ch 259 H 1

⁶³ ILLAL AL SHARAIE – V 2 Ch 260 H 1

⁶⁴ ILLAL AL SHARAIE – V 2 Ch 261 H 1

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

(It has been narrated) from Muhammad Ibn Sinan that Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer to what he had written asking him for the reason for the dowry and it being Obligatory upon the men and not being Obligatory upon the women to give it to their husbands. He^{asws} said: 'Because the expenses of the women are upon the men, because the woman sells herself, and the man is a buyer. The selling cannot happen without a price, nor buying with giving of the price, along with the prohibition of the dealings (business) and the jobs for the women, and along with many reasons'.⁶⁵

(باب 263 - العلة التي من أجلها يكره أن يكون) (المهر أقل من عشرة دراهم)

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

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن يعقوب بن يزيد عن صفوان بن يحيى عن ابن مسكان عن أبي ايوب الخراساني عن محمد بن مسلم عن أبي عبد الله عليه السلام قال: قلت ادنى ما يجزى من المهر، قال: تمثال من سكرة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaquob Bin Yazeed, from Safwan Bin Yahya, from Ibn Muskan, from Abu Ayoub Al Khurasay, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'The lowest of what is allowed from the dowry?' He^{asws} said: 'Some sugar'.⁶⁶

(باب 266 - العلة التي من أجلها يجوز أن يتزوج) (في الشكك ولا يجوز أن يتزوجوا)

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أيوب بن نوح عن صفوان عن موسى بن بكير عن زرارة عن أبي عبد الله عليه السلام قال: تزوجوا في الشكك ولا تزوجوهم لأن المرأة تأخذ من ادب زوجها ويقهرها على دينه.

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

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

(باب 267 - العلة التي من أجلها لا يجوز أن يجامع) الرجل وفي البيت صبي

⁶⁵ ILLAL AL SHARAIE – V 2 Ch 262 H 1

⁶⁶ ILLAL AL SHARAIE – V 2 Ch 263 H 2

⁶⁷ ILLAL AL SHARAIE – V 2 Ch 266 H 1

Chapter 267 – The reason due to which it is not allowed that the man should copulate and in the house is a child

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن أحمد بن محمد عن أبيه عن القاسم بن محمد الجوهري عن اسحاق بن ابراهيم عن حنان بن سدير عن أبيه قال: سمعت أبا عبد الله عليه السلام يقول لا يجامع الرجل امرأته ولا جاريتته وفي البيت صبي فان ذلك يورثه الزنا.

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

'I heard Abu Abdullah^{asws} saying: 'The man should not copulate with his wife, nor with a slave girl, and in the house is an (awake) child, for he would inherit the adultery'.⁶⁸

(باب 269 - العلة التي من أجلها إذا كان للرجل امرأتين كان) (جانزا له أن يفضل احديهما على الاخرى)

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

أبي رحمه الله قال: حدثنا أحمد بن ادريس قال: حدثنا أحمد بن محمد بن محمد ابن عيسى عن أبيه عن صفوان بن يحيى عن عبد الله بن مسكان عن الحسن بن زياد قال: سألت أبا عبد الله عليه السلام عن الرجل له امرأتان احديهما احب إليه من الاخرى، أله أن يفضلها بشئ؟ قال: نعم له أن يأتيها ثلاث ليال والآخرى ليلة لان له أن يتزوج اربع نسوة فليلته يجعلها حيث يشاء.

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

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

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

And by this chain, from Al Hassan Bin Ziyad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is for the man if he prefers one of his wives over the other, if he does not have four wives for him'.⁷⁰

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد عن الحسن بن علي بن فضال عن علي بن عقبة عن رجل عن أبي عبد الله عن الرجل يكون له امرأتان، أله أن يفضل احديهما بثلاث ليال قال نعم.

⁶⁸ ILLAL AL SHARAIE – V 2 Ch 267 H 1

⁶⁹ ILLAL AL SHARAIE – V 2 Ch 269 H 1

⁷⁰ ILLAL AL SHARAIE – V 2 Ch 269 H 2

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazal, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullah^{asws}, about the man who happens to have two wives, is it for him that he prefers one of the two by three nights to one?' He^{asws} said: 'Yes'.⁷¹

(باب 270 - العلة التي من أجلها لا يجوز للاسير أن يتزوج) (ما دام في أيدي المشركين)

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن القاسم بن محمد عن سليمان بن داود عن عيسى بن يونس عن الأوزاعي عن الزهري عن علي بن الحسين عليه السلام قال: لا يحل للاسير أن يتزوج ما دام في أيدي المشركين مخافة أن يولد له فيبقى ولده كافرا في أيديهم.

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

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'It is not Permissible for the captive that he gets married for as long as he is in the hands of the Polytheists, in fear that he would be given a child, and his child would be an Infidel in their hands'.⁷²

(باب 271 - العلة التي من أجلها أحل للرجل أن يتزوج أربع) (نسوة ولم يحل له أكثر من ذلك. والعلة التي من أجلها لا يجوز أن تتزوج المرأة الأزوجا واحدا) (والعلة التي من أجلها يتزوج العبد باثنتين)

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

حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان الرضا عليه السلام كتب إليه فيما كتب من جواب مسأله علة تزويج الرجل أربع نسوة وتحرم أن تتزوج المرأة أكثر من واحد لان الرجل إذا تزوج أربع نسوة كان الولد منسوباً إليه والمرأة لو كان لها زوجان أو أكثر من ذلك لم يعرف الولد لمن هو إذ هم المشتركون في نكاحها، وفي ذلك فساد الانساب والمواريث والمعارف.

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him in answer to what he had written to him asking him: 'The reason for the marrying of the man to four women, and the Prohibition for the woman to marry more than one, is because when the man marries four women, the child born would be linked to him,

⁷¹ ILLAL AL SHARAIE – V 2 Ch 269 H 3

⁷² ILLAL AL SHARAIE – V 2 Ch 270 H 1

and if the woman were to have two men, or more than that, the child would not be recognised for whom he it, because there are participants in the marriage, and in that is the spoilage of the lineages and the inheritances and the goodness'.⁷³

(باب 272 - العلة التي من أجلها جعل الله تعالى الغير للرجال ولم يجعلها للنساء)

Chapter 272 – The reason due to which Allah^{azwj} the High Made the jealousy (Ghayrat) for the man and did not Make it for the women

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن أحمد ابن محمد بن عيسى عن علي بن الحكم عن محمد بن الفضل عن سعد الجلاب عن أبي عبد الله عليه السلام قال: ان الله تعالى لم يجعل الغيرة للنساء، انما تغار المنكرات منهن، فاما المؤمنات فلا، وانما جعل الله تعالى الغيرة للرجال لان الله قد أحل تعالى له أربعاً، وما ملكت يمينه ولم يجعل للمرأة إلا زوجها وحده، فان بغت معه غيره كان زانية.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Al Fazal, from Sa'ad Al Jalaab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} the High did not Make the 'Ghayrat' (protection via guardianship) for the women, but rather Ghayrat from them is an evil. So as for the Believing women, so no. But rather, Allah^{azwj} the High Made the Ghayrat to be for the men because Allah^{azwj} has Permitted four (wives) for him, and what his right hand possesses, and did not Make for the women except for one husband. So if she were to go to someone else apart from him, she would be an adulteress'.⁷⁴

(باب 273 - علة حلق شعر المولود)

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

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن يحيى بن عمران الاشعري عن العباس بن معروف عن صفوان بن يحيى عن حدثه عن أبي عبد الله عليه السلام قال: سئل ما العلة في حلق رأس المولود قال: تطهير من شعر الرحم.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin ahya Bin Imran Al Ashary, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked what the reason was regarding the shaving of the head of the new born'. He^{asws} said: 'Purification from the hair of the womb'.⁷⁵

⁷³ ILLAL AL SHARAIE – V 2 Ch 271 H 1

⁷⁴ ILLAL AL SHARAIE – V 2 Ch 272 H 1

⁷⁵ ILLAL AL SHARAIE – V 2 Ch 273 H 1