

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 SEVEN

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 275 - العلة التي من أجلها لا يقع الطلاق إلا على الكتاب والسنة)

Chapter 275 – The reason due to which the divorce does not take effect unless (if it is) upon the Book and the Sunnah

حدثنا أحمد بن الحسن القطان قال: حدثنا بكر بن عبد الله بن حبيب قال حدثنا تميم بن بهلول عن أبيه عن اسماعيل بن الفضل الهاشمي قال: قال أبو عبد الله (ع): لا يقع الطلاق إلا على الكتاب والسنة، لأنه حد من حدود الله عز وجل يقول: (إذا طلقتم النساء فطقوهن لعدتهن وأحصوا العدة) ويقول: (وأشهدوا ذوي عدل منكم) ويقول: (وتلك حدود الله ومن يعتد حدود الله فقد ظلم نفسه) وإن رسول الله صلى الله عليه وآله رد طلاق عبد الله بن عمر لأنه كان خلافاً للكتاب والسنة.

Ahmad Bin Al Hassan Al Qatan narrated to us, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ismail Bin Al Fazal Al Hashimiy who said,

‘Abu Abdullah^{asws} said: ‘The divorce does not take effect unless it is upon the Book and the Sunnah, because it is a Limit from the Limits of Allah^{azwj} Mighty and Majestic. He^{azwj} is Saying [65:1] **O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed;** and He^{azwj} is Saying [65:2] **and call to witness two men of justice from among you;** and is Saying [65:1] **and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul.** And that Rasool-Allah^{saww} refuted the divorce of Abdullah Bin Umar because it was opposite to the Book and the Sunnah’.¹

(باب 276 - علة طلاق العدة والعدة التي من أجلها لا تحل) (المرأة لزوجها بعد تسع تطليقات. والعدة التي من أجلها صار طلاق المملوك اثنتين)

Chapter 276 – Reason for the divorce waiting period; and the reason due to which the woman is not Permissible for her husband after nine divorces; and the reason due to which the divorce of the slaves came to be twice

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان أن ابا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسائله علة الطلاق ثلاثاً لما فيه من المهلة فيما بين الواحدة إلى الثلاث لرغبة تحدث أو سكون غضب ان كان وليكون ذلك تخويفاً وتأديباً للنساء وزجراً لهن عن معصية أزواجهن فاستحقت المرأة الفرقة والمباينة لدخولها فيما لا ينبغي من معصية زوجها.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan^{asws} Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer to what he had written asking him^{asws}:

¹ ILLAL AL SHARAIE – V 2 Ch 275 H 1

'Reason for the three divorces is due to what is therein from the time gap with regards to what is between the one to the third in order for desire to be re-kindled, or the anger to be settled if there was any, and for that to be a scare and a discipline for the women from disobeying their husbands accruing the separation and the quarrelling which would enter her into what is not befitting from disobeying her husband.

وعلة تحريم المرأة بعد تسع تطليقات فلا تحل له أبدا عقوبة لئلا يتلاعب بالطلاق ولا تستضعف المرأة وليكون ناظرا في أمره متيقظا معتبرا وليكون يائسا لها من الاجتماع بعد تسع تطليقات.

And the reason for the Prohibition of the woman after nine divorces, so she would not be Permissible unto him, ever, as a punishment that perhaps he is playing with the divorce and belittling the woman, and that he would end up considering his affairs with more alertness, learning a lesson (from it), and he would become despaired from copulating with her after nine divorces.

وعلة طلاق المملوك اثنتين لان طلاق الامة على النصف وجعله اثنتين احتياطا لكمال الفرائض وكذلك في الفرق في العمدة للمتوفي عنها زوجها.

And reason for the divorces of the slaves, two, because a divorce of the slave girls is upon the half, and it has been made to be two, as a precaution in order to complete the Obligation. And similar to that is the difference regarding the waiting period of the widow whose husband has died'.²

حدثنا محمد بن ابراهيم بن اسحاق الطالقاني رضي الله عنه قال حدثنا أحمد بن محمد الهمداني عن علي بن الحسن بن علي بن فضال عن أبيه قال: سألت الرضا عليه السلام عن العلة التي من أجلها لا تحل المطلقة للعدة لزوجها حتى تنكح زوجا غيره فقال: ان الله تبارك وتعالى انما اذن في الطلاق مرتين فقال تعالى (الطلاق مرتان فامسك بمعروف أو تسريح بإحسان) يعني في التطليقة الثالثة، ولدخوله فيما كره الله تعالى له من الطلاق الثالث حرمها عليه فلا تحل له حتى تنكح زوجا غيره لئلا يوقع الناس الاستخفاف بالطلاق ولا تضار النساء.

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from his father who said,

'I asked Al-Reza^{asws} about the reason due to which the divorced woman is not Permissible for her husband until she married another husband, so he^{asws} said: 'Allah^{azwj} Blessed and High has Permitted with regards to the divorce, twice. So the High Said **[2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness** – Meaning in the third divorce, and due to the abhorrence for him to enter into the third divorce, Forbidden her unto him. Thus she would not be Permissible unto him until she marries another husband, lest the people fall upon belittling the divorce and hurt the women'.³

277 - العلة التي من أجلها صار عدة المطلقة ثلاثة أشهر (أو ثلاث حيض. وعدة المتوفي عنها زوجها) (أربعة أشهر وعشرة أيام)

² ILLAL AL SHARAIE – V 2 Ch 276 H 1

³ ILLAL AL SHARAIE – V 2 Ch 276 H 2

Chapter 277 – The reason due to which the waiting period of the divorced woman came to be of three months or three menstruations; and the waiting period of the one widowed from her husband (came to be of) four months and ten days

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن خالد البرقي عن محمد بن خالد عن محمد بن سليمان الديلمي عن أبي الهيثم قال: سألت أبا الحسن الثاني عليه السلام كيف صارت عدة المطلقة ثلاث حيض أو ثلاثة أشهر وعدة المتوفى عنها زوجها أربعة أشهر وعشرا، قال: أما عدة المطلقة ثلاث حيض أو ثلاثة أشهر فلاستبراء الرحم من الولد، وأما المتوفى عنها زوجها، فإن الله تعالى شرط للنساء شرطا فلم يحلن فيه وفيما شرط عليهن، بل شرط عليهن مثل ما شرط لهن، فأما ما شرط لهن فإنه جعل لهن في الإيلاء أربعة أشهر لأنه علم ان ذلك غاية صبر النساء

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Khalid, from Muhammad Bin Suleyman Al Daylami, from Abu Al Haysam who said,

'I asked Abu Al-Hassan^{asws} the second, how the waiting period of the divorced woman came to be of three menstruation, or three months, and the waiting period of the one widowed from her husband (came to be of) four months and ten days.

He^{asws} said: 'As for the waiting period of the divorced woman being of three menstruations or three months, so it is for the purging of the womb from the child. And as for the one widowed from her husband, so Allah^{azwj} Mighty and Majestic Placed a condition upon the women, and there is no relaxation with regards to it and in what Condition has been Placed upon them. But, the condition against them is similar to what condition has been Placed for them. So as for the condition for them, so it has been Made for them regarding the swear (see Verse 2:226 below) is four months, because He^{azwj} Knows that is the limit of the patience of the woman (from staying away from the man).

فقال عزوجل: (للذين يؤلون من نسائهم تربص أربعة أشهر) فلم يجز للرجل أكثر من أربعة أشهر في الإيلاء لأنه علم ان ذلك غاية صبر النساء عن الرجال، وأما ما شرط عليهن، فقال: (عدتهن أربعة أشهر وعشرا) يعني: إذا توفى عنها زوجها فوجب عليها إذا أصيبت بزوجها وتوفى عنها مثل ما أوجب عليها في حياته إذا ألى منها، وعلم ان غاية صبر المرأة أربعة أشهر في ترك الجماع فمن ثم أوجب عليها ولها.

So the Mighty and Majestic Said **[2:226] Those who swear that they will not go in to their wives should wait four months.** Thus, it is not Permissible for the man, more than four months regarding the swear, because He^{azwj} Knows that is the limit of the patience of the woman from (staying away) from the man. And as for the condition against them, so He^{azwj} Said **[2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days** – Meaning, when her husband dies from her, so it is Obligatory upon her when she is hit by the death of her husband similar to what was Obligatory upon her during his lifetime when he swore from her, and He^{azwj} Knows the limit of the woman is of four months with regards to the neglecting of the copulation. So, from then, it is Obligated against her, and for her'.⁴

أخبرني علي بن حاتم قال: أخبرنا القاسم بن محمد عن حمدان بن الحسين عن الحسين بن الوليد عن محمد بن بكير عن عبد الله بن سنان قال: قلت لابي عبد الله (ع) لاي علة صار عدة المطلقة ثلاثة أشهر وعدة المتوفى عنها زوجها أربعة

⁴ ILLAL AL SHARAIE – V 2 Ch 277 H 1

أشهر وعشرا، قال: لان حرقة المطلقة تسكن في ثلاثة أشهر، وحرقة المتوفى عنها زوجها لا تسكن إلا أربعة أشهر وعشرا.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Muhammad Bin Bakeyr, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'For which reason did the waiting period of the divorced woman came to be of three months, and the waiting period of the one widowed from her husband (came to be of) four months and ten days?' He^{asws} said: 'Because the sorrow of the divorced woman settles down in three months, and the sorrow of the widowed woman does not settle for four months and ten (days)'.⁵

(باب 278 - العلة التي من أجلها لا تحل الملاءنة لزوجها الذي لا عنها أبدا)

Chapter 278 – The reason due to which the cursed woman is not Permissible for her husband who cursed her, for ever

أخبرني علي بن حاتم قال أخبرنا القاسم بن محمد عن حمدان بن الحسين عن الحسين بن الوليد عن مروان بن دينار عن أبي الحسن موسى بن جعفر (ع) قال: قلت لابي علة لا تحل الملاءنة لزوجها الذي لا عنها ابدا، قال: لتصديق الايمان لقولهما بالله.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Marwan Bin Dinaar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, said, 'I said, 'For which reason is the cursed woman not Permissible for her husband who cursed her, forever?' He^{asws} said: 'Due to the ratification of both their words for the swearing by Allah^{azwj}'.⁶

(باب 279 - العلة التي من أجلها لا تقبل شهادة النساء في) (الطلاق ولا في رؤية الهلال)

Chapter 279 – The reason due to which the testimony of the woman is not acceptable with regards to the divorce, nor with regards to sighting of the moon

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 الرضا (ع) كتب إليه فيما كتب من جواب مسائله علة ترك شهادة النساء في الطلاق والهلال لضعفهن عن الرؤية ومحابتهن النساء في الطلاق، فذلك لا يجوز شهادتهن إلا في موضع ضرورة مثل شهادة القابلة، وما لا يجوز للرجال أن ينظروا إليه كضرورة تجوز شهادة أهل الكتاب إذا لم يوجد غيرهم، وفي كتاب الله تبارك وتعالى: (اثنان ذوا عدل منكم) مسلمين (أو آخران من غيركم) كافرين ومثل شهادة الصبيان على القتل إذا لم يوجد غيرهم.

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 what he has asked him: 'The reason for the neglecting the testimony of the women with regards to the divorce and the moon sighting is due to

⁵ ILLAL AL SHARAIE – V 2 Ch 277 H 2

⁶ ILLAL AL SHARAIE – V 2 Ch 278 H 1

the weakness of the vision and their favouring the women regarding the divorce. So, it is due to that, their testimonies are not allowed except in the place of necessity, similar to the testimony of the midwife, and what is not allowed for the men that they should be looking at like the necessity of the testimony of the People of the Book when others cannot be found. And it is in the Book of Allah^{azwj} Blessed and High [5:106] **two just persons from among you Muslims, or two others from among others than you**, the unbelievers, and like the testimony of the children upon the murder, when others cannot be found'.⁷

(باب 281 - العلة التي من أجلها تعتد المطلقة من يوم طلقها) (زوجها والمتوفى عنها زوجها تعتد حين يبلغها الخبر)

Chapter 281 – The reason due to which the (start of the) waiting period of divorced woman is from the day her husband divorces her, and the waiting period of woman widowed from her husband is from when the news (of his death) reaches her

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن أحمد ابن محمد بن أبي نصر البزنطي عن أبي الحسن الرضا (ع) في المطلقة ان قامت البينة انه طلقها منذ كذا وكذا وكان عدتها انقضت فقد بانته. والمتوفى عنها زوجها تعتد حين يبلغها (الخبر) لانها تريدان تحد له.

My father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Ibn Muhammad Bin Abu Nasr Al Bazanty,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} regarding the divorced woman, if the proof is established that she is divorced since such and such a day, and her waiting period has passed, so she has been irrevocably divorced. And the woman widowed from her husband will start her waiting period when the news (of his death) reaches her, because she would want to restrict herself for him (wear black clothes, no adornments, etc.).⁸

(باب 282 - العلة التي من أجلها جعل في الزنا أربعة من الشهود) (وفي القتل شاهدان)

Chapter 282 – The reason due to which four witnesses have been Made to be for adultery, and two witnesses for the murder,

أبي رحمه الله عن عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن علي بن اشميم عن رواه من أصحابنا عن أبي عبد الله (ع) انه قيل له: لم جعل في الزنا أربعة من الشهود، وفي القتل شاهدان؟ فقال: ان الله تعالى أحل لكم المتعة وعلم انها ستكر عليكم فجعل الاربعة الشهود احتياطاً لكم لو لا ذلك لاتي عليكم وقل ما يجتمع أربعة على شهادة بامر واحد.

My father, from Abdullah Bin Ja'far Al Humeysi, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asheym, from the one who reported it, from our companions,

(It has been narrated) from Abu Abdullah^{asws}, it having been said to him^{asws}, 'Why have four witnesses been Made to be regarding adultery, and regarding murder, two witnesses?' So he^{asws} said: 'Allah^{azwj} the High Permitted for you the temporary marriage and Knew that it would be denied upon you, therefore He^{azwj} Made the four

⁷ ILLAL AL SHARAIE – V 2 Ch 279 H 1

⁸ ILLAL AL SHARAIE – V 2 Ch 281 H 1

witnesses as a precaution for you. Had it not been for that, they (people) would have come to you and said (accusing you of adultery). Four (persons) will not gather upon one testimony with one matter'.⁹

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 الرضا عليه السلام كتب إليه فيما كتب من جواب مسأله: جعلت شهادة أربعة في الزنا واثنان في سائر الحقوق لشدة حصب المحصن، لان فيه القتل فجعلت الشهادة فيه مضاعفة مغلظة لما فيه من قتل نفسه وذهاب نسب ولده وفساد الميراث.

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 Al-Reza^{asws} wrote to him in answer to his question: 'The four testimonies have been Made to be with regards to the adultery, and two regarding the rest of the rights, due to the severity of (penalty involved) for the married ones, because therein is the killing (stoning to death), so the testimony was made to be more stricter due to what is therein from the killing of the soul, and the going away of the link to the child, and the spoilage of the inheritance'.¹⁰

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن علي بن أحمد بن محمد بن محمد عن أبيه عن اسماعيل ابن حماد بن أبي حنيفة عن أبيه حماد عن أبيه أبي حنيفة قال: قلت لأبي عبد الله عليه السلام أشد الزنا أم القتل؟ قال: فقال القتل، قال: فقلت فما بال القتل جاز فيه شاهدان ولا يجوز في الزنا إلا أربعة؟ فقال لي: ما عندكم فيه يا أبا حنيفة، قال: قلت ما عندنا فيه إلا حديث عمر ان الله اخرج في الشهادة كلمتين على العباد قال: قال: ليس كذلك يا أبا حنيفة ولكن الزنا فيه حدان ولا يجوز أن يشهد كل أثنين على واحد لان الرجل والمرأة جميعا عليهما الحد، والقتل انما يقام الحد على القاتل ويدفع عن المقتول.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Ali Bin Ahmad Bin Muhammad, from his father, from Ismail Ibn Hamaad Bin Abu Haneefa, from his father, from Hamaad, from his father Abu Haneefa who said,

'I said to Abu Abdullah^{asws}, 'Which of the two is more severe, the adultery or the murder?' So he^{asws} said: 'The murder'. So I said, 'So what is the matter that for the murder, two testimonies are allowed, and it is not allowed regarding the adultery except for four?' So he^{asws} said to me: 'What is there with you, O Abu Haneefa?' I said, 'There is nothing with us except for a Hadeeth of Umar that Allah^{azwj} Took out two words regarding the testimony, upon the servants'. He^{asws} said : 'It is not like that, O Abu Haneefa! But, there are two Limits (Punishments) in adultery, and it is not allowed that one would testify upon each of the two, because the Limit is upon both, the man and the woman. And the murder, the Limit would be established upon the murderer, and pushed away from the murdered (victim)'.¹¹

(باب 285 - علة تحصين الامة الحر)

⁹ ILLAL AL SHARAIE – V 2 Ch 282 H 1

¹⁰ ILLAL AL SHARAIE – V 2 Ch 282 H 2

¹¹ ILLAL AL SHARAIE – V 2 Ch 282 H 3

Chapter 285 – Reason for the fortification of the slave girl with the free (man)

وما رواه أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن النضر بن سويد عن عاصم بن حميد عن محمد بن مسلم قال: سألت أبا جعفر (ع) عن الرجل يزني ولم يدخل بأهله يحسن، قال: لا ولا يحسن بالامة

And what my father reported, saying, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man who committed adultery and did not copulate with his wife be considered married?' He^{asws} said: 'No, neither would he be considered married by having a slave girl'.

وما حدثني به محمد بن موسى بن المتوكل عن عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن العلاء بن رزين وابن بكر عن محمد بن مسلم قال سألت أبا جعفر (ع) عن الرجل يأتي وليدة امرأته بغير اذنها فقال عليه السلام عليه ما على الزاني يجلد مائة جلدة

And what was narrated to me by Muhammad Bin Musa Bin Al Mutawakkal, from Abdullah Bin Ja'far Al Humeiri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'ala Bin Razen and Ibn Bakr, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man who comes to the daughter of his wife without her permission. So he^{asws} said: 'What is upon the adulterer, he would be whipped with one hundred lashes'.

(باب 286 - العلة التي من أجلها فضل الرجال على النساء)

Chapter 286 – The reason due to which is the preference of the man over the woman

حدثنا محمد بن علي ماجيلويه عن عمه عن أحمد بن أبي عبد الله عن أبي الحسن البرقي عن عبد الله بن جبلة عن معاوية بن عمار عن الحسن بن عبد الله عن آبائه عن جده الحسن بن علي بن أبي طالب عليهم السلام قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم عن مسائل فكان فيما سأله ان قال له: ما فضل الرجال على النساء؟ فقال النبي صلى الله عليه وآله: كفضل السماء على الارض، وكفضل الماء على الارض، فالماء يحيى الارض، وبالرجال تحيى النساء لو لا الرجال ما خلقت النساء يقول الله عزوجل: (الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما انفقوا من أموالهم)

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Al Barqy, from Abdullah Bin Jabala, from Muawiyah Bin Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'A number of Jews came to Rasool-Allah^{saww}. So, a scholar of theirs asked questions. Among what he asked him^{saww} was that he said to him^{saww}, 'What is the preference of the man over the women?' So the Prophet^{saww} said: 'Like the preference of the sky over the earth, and like the preference of the water over the earth, for the water revives the earth, and by the men, the women are revived. Had it not been for the man, the women would not have been Created. Allah^{azwj} Mighty and Majestic is Saying [4:34] *Men are the maintainers of women because Allah has*

Made some of them to excel others and because they spend out of their property'.

قال اليهودي: لاي شئ كان هكذا؟ فقال النبي صلى الله عليه وآله خلق الله تعالى آدم من طين، ومن فضلته وبقيته خلقت حواء، وأول من أطاع النساء آدم، فانزله الله تعالى من الجنة، وقد بين فضل الرجال على النساء في الدنيا ألا ترى إلى النساء كيف يحضن ولا يمكنهن العبادة من القذارة، والرجال لا يصيبهم شئ من الطمث، قال اليهودي صدقت يا محمد.

The Jew said, 'For which thing was it like this?' So the Prophet^{saww} said: 'Allah^{azwj} the High Created Adam^{as} from clay, and from its remnants and its remainder, Created Hawwa^{as}, and the first one to obey a woman was Adam^{as}, so Allah^{azwj} the High Caused him^{as} to descend from the Paradise. And the preference of the man over the women is evident in the world. Have you not seen the women how they menstruate and the worship is not possible for them due to the filth? And the men, nothing from the menstruation hits them'. The Jew said, 'You^{saww} have spoken the truth, O Muhammad^{saww}'.¹²

(باب 287 - العلة التي من أجلها لا تحصن المتعة الحرة)

Chapter 287 – The reason due to which the temporary marriage does not reckon a free man to be married

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن محمد بن أبي عمير عن هشام وحفص بن البخترى عن ذكره عن أبي عبد الله عليه السلام قال: في الرجل يتزوج المتعة اتحصنه؟ قال: لا إنما ذلك على الشئ الدائم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Hisham and Hafs Bin Al Bakhtary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said: 'With regards to the man who marries temporarily, will he be considered married?' He^{asws} said: 'No. But rather, that (being considered married) is upon the thing permanent'.¹³

(باب 288 - العلة التي من أجلها نهى عن طاعة النساء)

Chapter 288 – The reason due to which (men) been Forbidden from obeying the women

حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي رحمه الله قال: حدثني أبي عن جده أحمد بن أبي عبد الله عن أبيه عن محمد بن أبي عمير عن غير واحد عن الصادق جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال: شكى رجل من أصحاب أمير المؤمنين عليه السلام نساءه، فقام علي (ع) خطيباً، فقال: معاشر الناس لا تطيعوا النساء على حال، ولا تأمنوهن على مال، ولا تذروهن يديرن أمر العيال فانهن أن تتركن وما أردن اوردنا المهالك، وعصين أمر المالك فانا وجدناهن لا ورع لهن عند حاجتهن ولا صبر لهن عند شهوتهن

Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al narrated to us, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Abu Umeyr, from someone else,

¹² ILLAL AL SHARAIE – V 2 Ch 286 H 1

¹³ ILLAL AL SHARAIE – V 2 Ch 287 H 1

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'A man from the companions of Amir Al-Momineen^{asws} complained about his womenfolk, so Ali^{asws} stood up to address. So he^{asws} said: 'Group of the people! Do not obey the women upon (any) situation, and do not make them trustees upon wealth, and do not make them as viziers for the management of the dependants, for if they are left upon that they would revolve the affairs to the destruction, and disobey the orders of the Master^{azwj}, for we have found them that there is no piety for them during their (own personal) needs, nor any patience for them during their desires.

البذخ لهم لازم وان كبرن والعجب لهم لاحق وان عجزن يكون رضاهن في فروجهن لا يشكرن الكثير، إذا منعن القليل ينسين الخير ويذكرن الشر يتهافتن بالبهتان ويتمادين في الطغيان ويتصدون للشيطان فداروهن على كل حال وأحسنوا لهم المقال لعلهم يحسن الفعال.

Luxury is a necessity for them even if they are old, and the self-conceitedness is a certainty for them even if they are frustrated. Their pleasure lies in their private parts. They are not grateful for the abundance. Whenever they are prevented from the little, they would forget the goodness and remember the evil, they snap with the slanders and are deliberately tyrannous, and are haunted by the Satan^{la}. Therefore, dwell upon every situation, and talk good with them, perhaps their deeds would be good'.¹⁴

(باب 289 - علل نواذر النكاح)

Chapter 289 – Miscellaneous reasons for the marriage

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا محمد بن الحسن الصفار قال: حدثنا أحمد بن محمد بن عيسى عن الحسن بن محبوب عن هشام بن سالم عن الحسين بن زرارة عن أبيه قال: سألت أبا جعفر عليه السلام عن رجل تزوج امرأة على حكمها قال: فقال لا يتجاوز بحكمها مهور آل محمد عليهم السلام اثنتا عشرة أوقية ونش وهو وزن خمسمائة درهم من الفضة،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Al Husayn Bin Zarara, from his father who said,

'I asked Abu Ja'far^{asws} about a man who marries a woman upon her judgment (stipulation of the dowry). So he^{asws} said: 'Her ruling should not exceed the dowries of the Progeny^{asws} of Muhammad^{saww} being twelve ounces (of gold) no more no less, and it is a weight of five hundred Dirhams from the silver'.

قلت: رأيت أن تزوجها على حكمه ورضيت بذلك، فقال: ما حكم بشئ فهو جازب عليها قليلا كان أو كثيرا، قال: فقلت له كيف لم تجز حكمها عليه واجزت حكمه عليها، قال: فقال لأنه حكمها فلم يكن لها أن تجوز ما سن رسول الله صلى الله عليه وآله وتزوج عليه نساؤه فرددتها إلى السنة واجزت حكم الرجل لأنها هي حكمت وجعلت الأمر في المهر إليه ورضيت بحكمه في ذلك فعليها أن تقبل حكمه في ذلك قليلا كان أم كثيرا.

I said, 'What is your^{asws} view if he marries her upon his stipulation (condition) and she is happy with that?' So he^{asws} said: 'Whatever he decides so it is allowed upon her, be it little or a lot'. So I said to him^{asws}, 'How come her stipulation upon him is not allowed whereas his stipulation upon her is allowed?'

¹⁴ ILLAL AL SHARAIE – V 2 Ch 288 H 1

So he^{asws} said: 'Because he left the stipulation upon her and it is not for her that she should exceed what Rasool-Allah^{saww} had made a Sunnah of, and he^{saww} married his^{saww} wives upon, therefore she has to be returned to the Sunnah; and the stipulation of the man is allowed (even though it may exceed the Sunnah) because she is under the stipulation and the matter of the dowry has been made to be for him and she is happy with his stipulation with regards to that. Therefore, it is upon her to accept his stipulation with regards to that, whether it was little or a lot'.¹⁵

وروي في خبر آخر أن الصادق عليه السلام قال: إنما صار الصداق على الرجل دون المرأة وإن كان فعلهما واحداً، فإن الرجل إذا قضى حاجته منها قام عنها ولم ينتظر فراغها فصار الصداق عليه دونها لذلك.

And in has been reported in a Hadeeth that,

Al-Sadiq^{asws} said: 'But rather, the dower has come to be upon the man besides the woman, although both their actions are one, for the man, when he has fulfilled his need from her, arises from her, and does not wait her to be free from it. Therefore, the dower is upon him besides her, due to that'.¹⁶

حدثنا محمد بن علي (الشبابي) أبو الحسين الفقيه بمرور رذ، قال حدثنا أبو حامد أحمد بن محمد بن أحمد بن الحسين قال: حدثنا أبو الحسن أحمد بن خالد الخالدي قال حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي أحمد بن صالح التميمي قال: حدثنا محمد بن حاتم العطار عن حماد بن عمرو عن جعفر بن محمد عن أبيه عن جده عن علي بن أبي طالب عليه السلام، في حديث طويل يذكر فيه وصية النبي صلى الله عليه وآله، ويقول فيها: إن رسول الله صلى الله عليه وآله كره أن يغشى الرجل امرأته وهي حائض فإن فعل وخرج الولد مجنوماً، أو به برص فلا يلو من إلا نفسه وكره أن يأتي الرجل أهله وقد احتلم حتى يغتسل من الاحتلام، فإن فعل ذلك. خرج الولد مجنوناً فلا يلو من إلا نفسه.

Muhammad Bin Ali Abu Al Husayn(AI Shabamy), the jurist at Merouzad narrated to us, from Abu Haamid Ahmad Bin Muhammad Bin Ahmad Bin Al Husayn, from Abu Al Hassan Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Bin Salih Al Tameemy, from Abu Ahmad Bin Salih Al Tameemy, from Muhammad Bin Hatim Al Ataar, from Hamaad Bin Amro,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws}, in a lengthy Hadeeth mentioning in it the will of the Prophet^{saww}, and saying in it that: 'Rasool-Allah^{saww} abhorred that the man overwhelms his wife and she is menstruating, for if he were to do it, and the child comes out with vitiligo or with leprosy, therefore he should not blame anyone except for himself; and he^{saww} abhorred that the man would come to his wife, and he has had seminal discharge, until he has washed from the seminal discharge, for if he were to do that, and the child comes out as insane, so he should not blame anyone except for himself'.¹⁷

حدثنا محمد بن أحمد السناني رحمه الله قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا سهل بن زياد الأدمي عن عبد العظيم عن عبد الله الحسنی قال حدثني علي بن محمد العسكري عن أبيه محمد بن علي عن أبيه الرضا علي بن موسى عن أبيه موسى عن أبيه جعفر عن أبيه عليهم السلام قال: يكره للرجل أن يجامع في أول ليلة من الشهر وفي وسطه وفي آخره فإنه من فعل ذلك خرج الولد مجنوناً ألا ترى أن المجنون أكثر ما يصرع في أول الشهر ووسطه وآخره.

Muhammad Bin Ahmad Al Sanany narrated to us, Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Admay, from Abdul Azeem, from Abdullah Al Hasany,

¹⁵ ILLAL AL SHARAIE – V 2 Ch 289 H 1

¹⁶ ILLAL AL SHARAIE – V 2 Ch 289 H 2

¹⁷ ILLAL AL SHARAIE – V 2 Ch 289 H 3

(It has been narrated) from Ali^{asws} Bin Muhammad Al-Askary^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Al-Reza Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws} Musa^{asws}, from his^{asws} father^{asws} Ja'far^{asws}, from his^{asws} father^{asws} having said: 'It is disliked for the man that he should copulate in the first night of the month, and in the middle of it, and at the end of it, for if he were to do that, the child would come out as insane. Have you not seen that the insane mostly have epileptic fits in the first of the month, and the middle of it, and the end of it?'

وقال عليه السلام: من تزوج والقمر في العقب لم ير الحسنی.

And he^{asws} said: 'The one who marries and the moon is in the scorpio, will never see goodness'.

وقال عليه السلام: من تزوج في محاق الشهر فليسلم لسقط الولد.

And he^{asws} said: 'The one who marries during the 'Mahaaq' of the month (27th or 28th or 29th) so let him accept the miscarriage of the child'.¹⁸

حدثنا محمد بن ابراهيم أبو العباس الطالقاني رحمه الله قال: حدثنا أبو سعيد الحسن بن علي العدوي قال حدثنا يوسف بن يحيى الاصبهاني أبو يعقوب قال حدثنا أبو علي اسماعيل بن حاتم قال: حدثنا أبو جعفر احمد بن صالح بن سعيد المكي قال حدثنا عمر بن حفص عن اسحاق بن نجيب عن حصين عن مجاهد عن ابي سعيد الخدري قال: اوصى رسول الله صلى الله عليه وآله علي بن أبي طالب عليه السلام فقال: يا علي إذا دخلت العروس بيتك فاخلع خفها حين تجلس وأغسل رجليها وصب الماء من باب دارك إلى أقصى دارك فانك إذا فعلت ذلك اخرج الله من دارك سبعين لونا من الفقر وأدخل فيها سبعين لونا من البركة وأنزل عليك سبعين رحمة ترفرف على رأس العروس حتى تنال بركتها كل زاوية في بيتك وتأمين العروس من الجنون والجذام والبرص أو يصيبها ما دامت في تلك الدار، وامنع العروس في اسبوعها من الالبان والخل والكزبرة و التفاحة الحامضة من هذه الاربعة الاشياء.

Muhammad Bin Ibrahim Abu Al Abbas Al Talaqany narrated to us, from Abu Saeed Al Hassan Bin Ali Al Adawy, from Yusuf Bin Yahya Al Asbahany Abu Yaqoub, from Abu Ali Ismail Bin Hatim, from Abu Ja'far Ahmad Bin Salih Bin saeed Al Makky, from Umar Bin Hafs, from Is'haq Bin Najih, from Haseyn, from Mujahid, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{saww} bequeathed to Ali^{asws} Bin Abu Talib^{asws}, so he^{saww} said: 'O Ali^{asws}! When the bride enters your^{asws} house, so take off her shoes when she sits down, and wash her two feet, and sprinkle the water from the door of your^{asws} house to the remote places of your^{asws} house. So if you^{asws} were to do that, Allah^{azwj} would Extract from your^{asws} house, seventy types of poverty, and Enter into it seventy types of Blessings, and Send down upon you^{asws} seventy Mercies hovering upon the head of the bride, until you^{asws} would attain her Blessings in each nook and cranny in your^{asws} house, and the bride would be secure from the insanity, and the vitiligo, and the leprosy which may have hit her, for as long as she is in that house. And prevent the bride in her (first) week, from the dairy products, and the vinegar, and the coriander, and the sour apples, from these four things'.

فقال علي عليه السلام: يا رسول الله ولاي شئ امنعها هذه الاشياء الاربعة؟ قال: الرحم تعقم وتبرد من هذه الاربعة الاشياء عن الولد وحصيرة في ناحية البيت خير من امرأة لا تلد، فقال علي (ع): يا رسول الله فما بال الخل تمنع منها؟ قال: إذا حاضت على الخل لم تطهر أبدا بتمام، والكزبرة تثير الحيض في بطنها وتشد عليها الولادة. والتفاحة الحامضة تقلع حيضها، فيصير داء عليها،

¹⁸ ILLAL AL SHARAIE – V 2 Ch 289 H 4

So Ali^{asws} said: 'O Rasool-Allah^{saww}! For which reason should I^{asws} prevent her from these four things?' He^{saww} said: 'The womb gets sterilised and cold due to these four things from the (giving of) birth, and a mat in the area of the house is better than a woman who does not give birth'. So Ali^{asws} said: 'O Rasool-Allah^{saww}! What is the matter with the vinegar, to be prevented from her?' He^{saww} said: 'Whenever she menstruates upon the vinegar, she does not get purified completely, ever, and the coriander stirs the menstruation (further) in her belly, and the birth would be difficult for her. And the sour apple takes off her menstruation, so it becomes an illness upon her'.

قال: يا علي لا تجامع امرأتك في أول الشهر ووسطه وآخره، فان الجنون والجذام والخبل يسرع إليها وإلى ولدها.

O Ali^{asws}! Do not copulate with your^{asws} wife during the first of the months, and the middle of it, and at the end of it, for the insanity, and the vitiligo, and the dementia would hasten towards her and to her child.

يا علي لا تجامع امرأتك بعد الظهر، فانه ان قضى بينكما ولد في ذلك الوقت يكون أحول والشيطان يفرح بالحول في الانسان.

O Ali^{asws}! Do not copulate with your^{asws} wife at the midday, for if a child is conceived for the two of you^{asws} during that time, it would be squint-eyed, and the Satan^{la} rejoices at the squint-eyed ones among the humans.

يا علي لا تتكلم عند الجماع كثيرا فانه ان قضى بينكما ولد لا يؤمن أن يكون أخرس، ولا تنظر إلى فرج امرأتك وعض بصرك عند الجماع، فان النظر إلى الفرج يورث العمى - يعني في الولد -

O Ali^{asws}! Do not speak a lot during the copulation, for if a child were to be conceived by both of you^{asws}, it is not safe that it would be dumb. And do not look at the private part of your^{asws} wife, and close your^{asws} eyes during the copulation, for in the looking at the private part inherits the blindness – meaning in the child.

يا علي لا تجامع امرأتك بشهوة امرأة غيرك فانني اخشى ان قضى بينكما ولد ان يكون مخنثا مؤنثا مخبلا.

O Ali^{asws}! Do not copulate with your^{asws} wife with the desire for another woman, for I^{saww} fear that if a child is conceived by both of you^{asws}, it would become a sissy (weak), effeminate, demented.

يا علي إذا كنت جنبا في الفراش مع امرأتك فلا تقرأ القرآن، فاني اخشى أن ينزل عليكم نار من السماء فتحرقكما.

O Ali^{asws}! If you^{asws} are at the side of the bed along with your^{asws} wife, so do not recite the Quran, for I^{saww} fear that a fire from the sky would descend upon the two of you^{asws}, so it would incinerate you^{asws} both'.

يا علي لا تجامع امرأتك إلا ومعك خرقة ومع امرأتك خرقة ولا تمسحوا بخرقة واحدة، فتقع الشهوة على الشهوة، وإن ذلك يعقب العداوة بينكما ثم يؤديكما إلى الفرقة والطلاق.

O Ali^{asws}! Do not copulate with your^{asws} wife except with you is a towel, and with your^{asws} wife is a towel. And do not wipe with one towel, for the desire would fall upon the desire, and consequentially there would be enmity between the two of you, and it would invite the two of you to the separation and the divorce.

يا علي لا تجامع امرأتك من قيام فان ذلك من فعل الحمير وان قضى بينكما ولد يكون بوالا في الفراش كالحمير البوالة في كل مكان.

O Ali^{asws}! Do not copulate with your^{asws} wife while standing, for that is from the deeds of the donkeys, and if a child is conceived in between you two^{asws}, it would be urinating in the bed like the donkeys urinate in every place.

يا علي لا تجامع امرأتك في ليلة الفطر فانه ان قضى بينكما ولد فيكبر ذلك الولد ولا يصيب ولدا إلى على كبر السن.

O Ali^{asws}! Do not copulate with your^{asws} wife during the day of (Eid) Al-Fitr, of if a child is conceived in between you two^{asws}, so that child would grow up to be old, and he would not give birth up to the old age.

يا علي لا تجامع امرأتك ليلة الاضحى فانه ان قضى بينكما ولد يكون له ست أصابع أو أربع.

O Ali^{asws}! Do not copulate with your wife on the night of (Eid) Al-Azha, for if a child is conceived in between you two^{asws}, it would have either six fingers for it, or four.

يا علي لا تجامع امرأتك تحت شجرة مثمرة فانه ان قضى بينكما ولد يكون جلادا قتالا عريفا.

O Ali^{asws}! Do not copulate with your^{asws} wife under a fruit bearing tree, for if a child is conceived in between you two^{asws}, it would be well known as an executioner, a killer.

يا علي لا تجامع امرأتك في وجه الشمس وتلالوها إلا ان ترخى عليكما سترا، فان ان قضى بينكما ولد لا يزال في بؤس وفقر حتى يموت.

O Ali^{asws}! Do not copulate with your^{asws} wife in the face of the sun and its emergence except that you^{asws} loosen a veil upon the both of you^{asws}, for if a child is conceived in between you two^{asws}, it would not cease to be in (financial) straitness and poverty until it dies.

يا علي لا تجامع اهلك بين الاذان والاقامة، فانه ان قضى بينكما ولد يكون حريصا على اوراق الدماء.

O Ali^{asws}! Do not copulate with your^{asws} wife between the two Azans and the Iqamas, for if a child is conceived in between you two^{asws}, it would be keen for shedding the blood.

يا علي إذا حملت امرأتك فلا تجامعها إلا وأنت على وضوء، فانه ان قضى بينكما ولد يكون اعمى القلب، بخيل اليد.

O Ali^{asws}! When your^{asws} wife becomes pregnant, so do not copulate with her, except and you are upon ablution, for it a child is conceived in between you two^{asws}, it would be blind of heart, stingy of hand.

يا علي لا تجامع اهلك في النصف من شعبان، فانه ان قضى بينكما ولد يكون مشوها ذا شامة في شعره ووجهه.

O Ali^{asws}! Do not copulate with your^{asws} wife during the middle of Shaban, for if a child is conceived in between you two^{asws}, it would be distorted, with a mole in its hair and its face.

يا علي لا تجامع اهلك في آخر درجة منه – يعني إذا بقى يومان – فانه ان قضى بينكما ولد كان مقدما.

O Ali^{asws}! Do not copulate with your wife at the end point from it – meaning when there remain two days (of Shaban) – for if a child is conceived in between you two, it would be premature.

يا علي لا تجماع اهلك على شهوة اختها فان قضى بينكما ولد يكون عشارا أو عوناً للظالم ويكون هلاك فئام من الناس على يديه.

O Ali^{asws}! Do not copulate with your^{asws} wife upon desire for her sister, for if a child is conceived in between you two, it would be either a tax collector, or a supporter of the unjust, and a lot of people would be destroyed upon his hands.

يا علي لا تجماع اهلك على سقف البنيان فانه إذا قضى بينكما ولد يكون منافقا مماريا مبتدعا

O Ali^{asws}! Do not copulate with your^{asws} wife upon the ceiling of the building, for if a child is conceived in between you two, it would be a hypocrite, argumentative, an innovator.

يا علي وإذا خرجت في سفر فلا تجماع اهلك تلك الليلة فانه ان قضى بينكما ولد، فانه ينفق ماله في غير حق. وقرأ رسول الله صلى الله عليه وآله وسلم (ان المبشرين كانوا اخوان الشياطين).

O Ali^{asws}! And when you go out on a journey, so do not copulate with your^{asws} wife during that night, for if a child is conceived in between you two, so it would spend his wealth other than rightfully'. And Rasool-Allah^{saww} recited **[17:27] Surely the squanderers were always the brothers of the Satans'**.

يا علي لا تجماع اهلك إذا خرجت إلى مسيرة ثلاثة أيام ولياليهن فانه إن قضى بينكما ولد يكون عوناً لكل ظالم عليك.

O Ali^{asws}! Do not copulate with your^{asws} wife when you^{asws} go out on a trip, for three days and three nights, if a child is conceived in between you two, it would be a supporter of every unjust one against you^{asws}.

يا علي عليك بالجماع ليلة الاثنين فانه إن قضى بينكما ولد يكون حافظاً لكتاب الله راضياً بما قسم الله عزوجل

O Ali^{asws}! It is upon you^{asws} to copulate with your^{asws} wife on the day of Monday, for if a child is conceived in between you two, it would be a memoriser of the Book of Allah^{azwj}, happy with whatever Allah^{azwj} Mighty and Majestic Distributes to him.

يا علي ان جامعك اهلك في ليلة الثلاثاء، فانه يرزق الشهادة بعد شهادة أن لا إله إلا الله وأن محمداً رسول الله ولا يعذبه الله عزوجل مع المشركين ويكون طيب النكهة من الفم رحيم القلب سخي اليد طاهر اللسان من الغيبة، والكذب والبهتان

O Ali^{asws}! If you^{asws} were to copulate with your^{asws} wife on the night of Tuesday, so it (child born) would be given the sustenance of a testimony after the two testimonies of 'There is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}', and Allah^{azwj} Mighty and Majestic would not Punish him with the Polytheists, and he would be good of flavour from the mouth, merciful of heart, generous of the hand, clean of the tongue from the backbiting, and the lying, and the slandering.

يا علي وان جامعك اهلك ليلة الخميس فقضى بينكما ولد فانه يكون حاكماً من الحكام أو عالماً من العلماء وان جامعها يوم الخميس عند زوال الشمس عن كبد السماء فقضى بينكما ولد فان الشيطان لا يقربه حتى يشيب، ويكون فهماً، ويرزقه الله السلامة في الدين والدنيا،

O Ali^{asws}! And if you^{asws} were to copulate with your^{asws} wife on the night of Thursday, and if a child is conceived in between you two, so the Satan^{la} would not get close to him until he is a youth, and becomes of understanding, And Allah^{azwj} would Grant him the safety in the world and the hereafter.

وان جامعته ليلة الجمعة وكان بينكما ولد يكون خطيبا قوالا مفوها. وان جامعته يوم الجمعة بعد العصر فقضى بينكما ولد فانه يكون معروفا مشهورا عالما. وان جامعته ليلة الجمعة بعد العشاء الآخرة فانه يرجى أن يكون الولد بدلا من الابدال إن شاء الله.

And if you^{asws} were to copulate with her on the night of Friday, and there was to be a child in between you two, it would be a preachers, an eloquent orator. And if you^{asws} were to copulate on the day of Friday after Al-Asr, and a child is conceived in between you two, so it would be well know, famous scholar. And if you^{asws} were to copulate with her on the night of Friday after Al-Isha the last, so it is hoped that he would be the boy in substitution from the substituted (girl), if Allah^{azwj} so Desires it.

يا علي لا تجامع اهلك في أول ساعة من الليل فانه ان قضى بينكما ولد لا يؤمن أن يكون ساحرا مؤثرا للعالم الآخرة.

O Ali^{asws}, do not copulate with your^{asws} wife during the first time of the night, for it a child is conceived in between you two, it would be a magician, preferring for the world over the hereafter.

يا علي احفظ وصيتي هذه كما حفظتها عن جبرئيل عليه السلام.

O Ali^{asws}! Preserve this bequest of mine^{saww}, just as I^{saww} have preserved in from Jibraeel^{as}.¹⁹

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار رحمه الله عن ابراهيم بن هاشم عن صالح بن سعيد وغيره من أصحاب يونس عن يونس عن اصحابه عن أبي جعفر (ع) وأبي عبد الله عليه السلام قال: قلت لرجل لحقت امرأته بالكفار، وقد قال الله عزوجل في كتابه (وإن فاتكم شئ من أزواجكم إلى الكفار فعاقبتم فأتوا الذين ذهبوا أزواجهم مثل ما انفقوا) ما معنى العقوبة هاهنا؟ قال: ان الذي ذهب امرأته فعاقب على امرأة اخرى غيرها - يعني تزوجها - فإذا هو تزوج امرأة اخرى غيرها فعلى الامام أن يعطيه مهر امرأته الذاهبة

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Salih Bin Saeed and another from the companions of Yunus, from Yusun, from his companion,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, said, 'I said, 'A man's wife attached herself with the Infidels, and Allah^{azwj} Mighty and Majestic Says in His^{azwj} Book [60:11] **And if any of your wives has passed away from you to the unbelievers, then your turn comes (for sanctioning), give to those whose wives have gone away the like of what they have spent.** What is the Meaning of the sanctioning over here?' He^{asws} said: 'The one who wife has gone away, so the sanction is upon another woman – meaning marrying her. So when he marries another woman, other than her, so it is upon the Imam^{asws} than he^{asws} gives the dower of his wife who has gone away'.

¹⁹ ILLAL AL SHARAIE – V 2 Ch 289 H 5

فسألته فكيف صار المؤمنون يردون على زوجها المهر بغير فعل منهم في ذهابها وعلى المؤمنين أن يردوا على زوجها ما انفق عليها مما يصيب المؤمنون، قال يرد الامام عليه أصابوا من الكفار أو لم يصيبوا لان على الامام أن ينجز حاجته من تحت يده وان حضرت القسمة فله أن يسد كل نائبة تنوبة قبل القسمة وان بقى بعد ذلك شئ قسمه بينهم وان لم يبق لهم شئ فلا شئ لهم.

So I asked him^{asws}, 'So how did it become so that the Believers have to return the dower to her husband without a deed from them with regards to her going away, and it is upon the Believers that they should be returning to her husband what he had spent upon her, from whatever the Believers have achieved?' He^{asws} said: 'The Imam^{asws} would return to him, whether he has achieved anything (from the war booty) from the Infidels or has not achieved it, because it is upon the Imam^{asws} that he^{asws} recompenses his need from what is under his^{asws} hand (control), and if the distribution (of the war booty) presents itself, so it is for him^{asws} that he^{asws} plugs the hole of each loss before the distribution, and if something were to remain after that, he^{asws} would distribute it between them, and if there does not remain anything for them, so there would be nothing for them'.²⁰

أبي رحمه الله عن سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن الحسن بن محبوب عن جميل عن أبي عبيدة عن أبي عبد الله (ع) في الرجل يتزوج المرأة البكر أو الثيب فيرخي عليه وعليها الستر أو يغلق عليه وعليها الباب، ثم يطلقها فتقول: لم يمسنني ويقول هو لم امسها، قال: لا يصدقان لانها تدفع عن نفسها العدة والرجل يدفع عن نفسه المهر.

My father, from Sa'ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who marries the virgin woman, or divorced. So there was loosened a veil upon him and her, or a door was locked upon him and her, then he divorced her, so she was saying, 'He did not touch me', and he was saying, 'I did not touch her'. He^{asws} said: 'Do not ratify both of them because she wants to repel the waiting period from herself, and the man wants to repel the dowry from himself'.²¹

أبي رحمه الله قال: حدثنا أحمد بن ادريس قال: حدثنا محمد بن أحمد عن ابراهيم بن هاشم عن الحسين بن الحسن القرويني عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد بن علي بن أبي طالب عن أبيه عن جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله إذا تجامع الرجل والمرأة فلا يتعريان فعل الحمارين فان الملائكة تخرج من بينهما إذا فعلا ذلك.

My father said, 'Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Al Husayn Bin Al Hassan Al Qazwiny, from Suleyman Bin Ja'far Al Basry, from Abdullah Bin Al Husayn Bin Zayd, son of Ali Bin Abu Talib^{asws}, from his father,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'When the man and the woman copulate, so they should not strip, and do the deed of two donkeys, for the Angels go out from between the two of them when they do that'.²²

(باب 290 - العلة التي من أجلها يكره النفخ في القدر)

²⁰ ILLAL AL SHARAIE – V 2 Ch 289 H 6

²¹ ILLAL AL SHARAIE – V 2 Ch 289 H 7

²² ILLAL AL SHARAIE – V 2 Ch 289 H 8

Chapter 290 – The reason due to which it is disliked to blow into a mug

أخبرني علي بن حاتم قال: حدثنا محمد بن جعفر بن الحسين المخزومي قال: حدثنا محمد بن عيسى بن زياد عن الحسن بن علي بن فضال عن ثعلبة عن بكار بن أبي بكر الحضرمي عن أبي عبد الله عليه السلام في الرجل ينفخ في القدح، قال: لا بأس وإنما يكره ذلك معه غيره كراهية أن يعاقبه وعن الرجل يتفخ في الطعام: قال ليس إنما يريد يبرده، قال: نعم، قال: لا بأس.

Ali Bin Hatim informed me, from Muhammad Bin Ja'far Bin Al Husayn Al Makhzamy, from Muhammad Bin Isa Bin Ziyad, from Al Hassan Bin Ali Bin Fazaal, from Sa'albat, from Bakaar Bin Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who blows into the mug. He^{asws} said: 'There is no problem. But rather that is disliked when there is someone else (participating) with him (in drinking from it)'. And about the man who blows in the food, he^{asws} said: 'But rather, does he not intend to cool it down?' I said, 'Yes'. He^{asws} said: 'No problem'.²³

(باب 291 - العلة التي من أجلها لا يجوز للرجل أن يواجر) (الأرض بحنطة وشعير ويزرعها الحنطة والشعير) (ويجوز له أن يواجرها بالذهب والفضة)

Chapter 291 – The reason due to which it is not allowed for the man that he recompenses (pays a wage) of (farming of) the land by barley and he farmed wheat and barley, and it is allowed for him that he recompenses it with the gold and the silver

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن إبراهيم ابن هاشم عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن غير واحد عن أبي جعفر وأبي عبد الله عليهما السلام انهما سئلا: ما العلة التي من أجلها لا يجوز أن يواجرها الأرض بالطعام، ويواجرها بالذهب والفضة؟ قال: العلة في ذلك ان الذي يخرج منها حنطة وشعير ولا يجوز اجاره حنطة بحنطة ولا شعير بشعير.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Ibn Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from someone else,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both having been asked, 'What is the reason due to which it is not allowed that one can recompense (the farming of) the land with the food, and can recompense it with the gold and the silver?' He^{asws} said: 'The reason with regards to that is that which comes out from it, wheat and barley, and it is not allowed to recompense it with wheat by wheat, and barley by barley'.²⁴

(باب 292 - العلة التي من أجلها لا يجوز تطويل) (شعر الشارب والابط والعانة)

²³ ILLAL AL SHARAIE – V 2 Ch 290 H 1

²⁴ ILLAL AL SHARAIE – V 2 Ch 291 H 1

Chapter 292 – The reason due to which it is not allowed to lengthen the moustache, and the armpit hair, and the pubic (hair)

حدثني محمد بن علي ماجيلويه رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن الحسين بن يزيد عن اسماعيل بن مسلم عن جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله لا يطولن أحدكم شاربه ولا عانته ولا شعر أبطيه فان الشيطان يتخذها مخابئا يستتر بها.

Muhammad Bin Ali Majaylawiya narrated to me, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Yazeed, from Ismail Bin Muslim,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Let not one of you lengthen his moustache, nor his pubic (hair), nor the hair of his armpit, for the Satan^{la} takes it as a hideout to veil himself^{la} by'.²⁵

(باب 293 - العلة التي من أجلها صار مولى الرجل منه)

Chapter 293 – The reason due to which the slave of the man came to be understood as being from him

أخبرني علي بن حاتم قال: أخبرنا الحسين بن محمد قال: أخبرنا أحمد بن محمد السيارى عن العمركى عن ذكره عن أبي عبد الله عليه السلام قال: قلت لم قلت مولى الرجل منه، قال: لأنه خلق من طينته، ثم فرق بينهما فرده السبي إليه فعطف عليه ما كان فيه منه فاعتقه فلذلك هو منه.

Ali Bin Hatim informed me, from Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Al Amarky, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'Why are you^{asws} saying the slave of the man as being from him?' He^{asws} said: 'Because he has been created from his clay, then separation was effected between the two of them, so the captive is referred to him, and he is kind towards him whatever was in it from him, so he frees him. Thus, it is due to that, he is from him'.²⁶

(باب 294 - علة النهى عن القرآن بين الفواكه)

Chapter 294 – Reason for the Prohibition of pairing between the fruits

أبي رحمه الله قال: حدثني سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي قال: حدثنا موسى بن القاسم البجلي قال: حدثنا علي بن جعفر عن أخيه موسى بن جعفر عليه السلام قال: سألته عن القرآن بين التين والتمر وسائر الفواكه قال: نهى رسول الله صلى الله عليه وآله عن القران، فان كنت وحدك فكل كيف احببت، وان كنت مع قوم مسلمين فلا تقرن.

My father said, 'Sa'ad Bin Abdullah narrated to me, from Ahmad Bin Abu Abdullah Al Barqy, from Musa Bin Al Qasim Al Bajaly,

²⁵ ILLAL AL SHARAIE – V 2 Ch 292 H 1

²⁶ ILLAL AL SHARAIE – V 2 Ch 293 H 1

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws}, said, 'I asked him^{asws} about the pairing between the fig and the date (for eating), and the rest of the fruits. He^{asws} said: 'Rasool-Allah^{saww} prohibited the pairing, so if you are alone, so eat howsoever you like to, and if you are with a group of Muslims, so do not pair'.²⁷

(باب 295 - علة كراهية الثوم والبصل والكراث)

Chapter 295 – Reason for the abhorrence of the garlic, and the onions, and the leeks

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا محمد بن الحسن عن ابن أبي عمير عن ابن أذينة عن محمد بن مسلم عن أبي جعفر عليه السلام قال: سألته عن الثوم: فقال: إنما نهى رسول الله صلى الله عليه وآله عنه لريحه، فقال: من أكل هذه البقلة المنتنة فلا يقرب مسجدنا، فاما من أكله ولم يأت المسجد فلا بأس.

My father said, 'Sa'ad Bin Abdullah, from Muhammad Bin Al Hassan, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the garlic, so he^{asws} said: 'But rather, Rasool-Allah^{saww} prohibited from it due to its smell, so he^{saww} said: 'The one who eats these fetid vegetables, so he should not come near our Masjid. So, as for the one who eats it and does not come to the Masjid, so there is no problem'.²⁸

أخبرني علي بن حاتم قال: حدثنا محمد بن جعفر الرزاز قال: حدثنا عبد الله بن محمد بن خلف عن الحسن بن علي الوشاء عن محمد بن سنان، قال: سألت أبا عبد الله عليه السلام عن أكل البصل والكراث، فقال: لا بأس بأكله مطبوخاً وغير مطبوخ، ولكن إن أكل منه ماله أذى فلا يخرج إلى المسجد كراهية أذاه على من يجالس.

Ali Bin Hatim informed me, from Muhammmad Bin Ja'far Al Razaz, from Abdullah Bin Muhammad Bin Khalaf, from Al Hassan Bin Ali Al Washa, from Muhammad Bin Sinan who said,

'I asked Abu Abdullah^{asws} about eating the onions and the leeks, so he^{asws} said: 'There is no problem with eating it, cooked and uncooked, but eating from it is harmful (smell for others), so ~~do not~~ going out to the Masjid is disliked to be harmful upon the person one sits with'.²⁹

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن احمد بن أبي عبد الله عن أبيه عن فضالة عن داود بن فرقد عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله من أكل هذه البقلة فلا يقرب مسجدنا. ولم يقل أنها حرام.

Muhammad Bin Musa Bin Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah, from his father, from Fazalat, from Dawood Bin Farqad,

²⁷ ILLAL AL SHARAIE – V 2 Ch 294 H 1

²⁸ ILLAL AL SHARAIE – V 2 Ch 295 H 1

²⁹ ILLAL AL SHARAIE – V 2 Ch 295 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who eats these vegetables (garlic, onions and leeks), so he should not go near our Masjid’, and he^{saww} did not say it is Prohibited’.³⁰

(باب 296 - العلة التي من أجلها سمي تبع تبعاً)

Chapter 296 – The reason due to which Tab’a was named as Tab’a (follow)

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 عن علي بن موسى الرضا عن أبيه عن آبائه عليهم السلام أن علي بن أبي طالب عليه السلام سئل لم سمي تبع تبعاً؟ قال: لأنه كان غلاماً كاتباً وكان يكتب لملك كان قبله وكان إذا كتب، كتب: بسم الله الذي خلق صباحاً وريحاً، فقال الملك: اكتب وأبدأ باسم ملك الرعد، فقال: لا لا أبدأ إلا باسم إلهي، ثم اعطف على حاجتك، فشكر الله تعالى له ذلك فأعطاه ملك ذلك الملك فتابعه الناس على ذلك فسمي تبعاً.

Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabalat Al Wa’iz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Tai’y, 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} that Ali^{asws} Bin Abu Talib^{asws} was asked, ‘Why was Tab’a named as Tab’a?’ He^{asws} said: ‘Because there used to be a slave who was a scribe, and he used to write on behalf of the king who was before him, and whenever he used to write, wrote, ‘In the Name of Allah^{azwj} Who Created the morning and the winds’. So the king said, ‘Write, and begin with the name of the king of the thunder’. So he said, ‘No, No, never, except by the Name of my God, then (state) your need’. So Allah^{azwj} the High was Grateful to him for that, so He^{azwj} Gave the kingdom of that king to him. So the people followed him upon that, thus he was named as Tab’a’.³¹

(باب 297 - العلة التي من أجلها نهى عن الفرار من الوباء)

Chapter 297 – The reason due to which it is forbidden to flee from the epidemic

حدثنا محمد بن موسى بن المتوكل رحمه الله قال حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله عن ابن محبوب عن عاصم بن حميد عن علي ابن المغيرة قال: قلت لأبي عبد الله عليه السلام القوم يكونون في البلد يقع فيها الموت ألهم أن يتحولوا عنها إلى غيرها؟ قال: نعم، قلت: بلغنا أن رسول الله صلى الله عليه وآله عاب قوماً بذلك، فقال أولئك كانوا رتبة بازاء العدو، فأمرهم رسول الله صلى الله عليه وآله أن يثبتوا في مواضعهم، ولا يتحولوا منه إلى غيره، فلما وقع فيهم الموت تحولوا من ذلك المكان إلى غيره، فكان تحويلهم من ذلك المكان إلى غيره كالفرار من الزحف

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Aasim Bin Hameed, from Ali Ibn Al Mugheira who said,

‘I said to Abu Abdullah^{asws}, ‘The people who happen to be in the city in which the death occurs (due to an epidemic), is it for them to transfer from it to another?’ He^{asws} said: ‘Yes’. I said, ‘It has reached us that Rasool-Allah^{saww} faulted a people by that’. So he^{asws} said: ‘Those were the rank who faced the enemy, so Rasool-Allah^{saww}

³⁰ ILLAL AL SHARAIE – V 2 Ch 295 H 3

³¹ ILLAL AL SHARAIE – V 2 Ch 296 H 1

ordered them that they remain steadfast in their places, and not to transfer from it to another. So when the death (by epidemic) occurred among them, they transferred from that place to another. So, their transference from that place to another would have been like the fleeing from the army'.³²

وبهذا الاسناد عن ابن محبوب عن جميل بن صالح عن أبي مريم عن أبي جعفر (ع) في قوله (وأرسل عليهم طيرا أبابيل ترميهم بحجارة من سجيل) فقال هؤلاء أهل مدينة كانت على ساحل البحر إلى المشرق فيما بين اليمامة والبحرين يخيفون السبيل ويأتون المنكر، فأرسل عليهم طيرا جائتهم من قبل البحر رؤسها كامثال رؤس السباع، وأبصارها كابصار السباع من الطير مع كل طير ثلاثة أحجار، حجران في مخالبه، وحجر في منقاره، فجعلت ترميهم بها حتى جدرت أجسادهم

And by this chain, from Ibn Mahboub, from Jameel Bin Salih, from Abu Maryam,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[105:3] And send down (to prey) upon them birds in flocks**, so he^{asws} said: 'They were the people of a city which was at the coast of the sea to the east in what is between Al-Yamama and Al-Bahrain, frightening upon the way, and coming to the evil. So Allah^{azwj} Sent bird upon them, which came to them from the sea. Their heads were like the heads of the predators, and their claws were like the claws of the predatory birds. With every bird were three stones, two stones in their claws, and a stone in its beak. So they went on to pelt these until their bodies became blistered.

فقتلهم الله تعالى بها، وما كانوا قبل ذلك رأوا شيئا من ذلك الطير ولا شيئا من الجدرى، ومن أفلت منهم انطلقوا حتى بلغوا حضر موت واد باليمن أرسل الله تعالى عليهم سيلا فغرقتهم، ولا رأوا في ذلك الوادي ماء قبل ذلك فلذلك سمي حضر موت حين ما توافيه.

Thus, Allah^{azwj} Killed them by it, and there was not seen before that anything from those birds, nor anything from such blisters; and the ones who escaped from them, went away until they reached Hazramout, a valley at Yemen. Allah^{azwj} the High Sent against them a torrent, so they were drowned. And there had not been seen in that valley before that, therefore it was due to that is has been named as Hazramout, there they had died'.³³

(باب 298 - العلة التي من أجلها يؤخر الله عزوجل العقوبة عن العباد)

Chapter 298 – The reason due to which Allah^{azwj} Mighty and Majestic Delays the Punishment from the servants

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن العمركى عن علي بن جعفر عن أخيه موسى بن جعفر عن أبيه عن علي (ع) قال: ان الله تعالى إذا أراد أن يصيب أهل الارض بعذاب، قال: لولا الذين يتحابون بجلالي ويعمرون مساجدي ويستغفرون بالاسحار لانزلت عذابي.

My father said, 'Muhammad Bin Yahya Al Attar narrated to us, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said : 'Allah^{azwj} the High, whenever He^{azwj} Intends to Hit the people of the earth with Punishment, Says: "Had there not been those who are awed by My^{azwj} Majesty, and are populating My^{azwj}

³² ILLAL AL SHARAIE – V 2 Ch 297 H 1

³³ ILLAL AL SHARAIE – V 2 Ch 297 H 2

Masjid, and are seeking Forgiveness by wakefulness (at night), I^{azwj} would have Sent down My^{azwj} Punishment'.³⁴

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي عن علي بن الحكم عن سيف بن عميرة عن سعد بن طريف عن الإصبع بن نباتة قال: قال أمير المؤمنين (ع): إن الله تعالى ليهم بعذاب أهل الأرض جميعا حتى لا يريد أن يحاشي منهم أحدا إذا عملوا بالمعاصي وأجترحوا السيئات، فإذا نظر إلى الشيب ناظلي أقدامهم إلى الصلوات والولدان يتعلمون القرآن رحمهم واخر عنهم ذلك.

Muhammad Bin Musa Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} the High Affects the entire people of the earth with the Punishment until there does not remain any one excluded from among them, whenever they perform disobedient deeds and indulging in the evil deeds. But, when He^{azwj} Looks at the grey-haired wobbling upon their feet to the Prayers, and the children learning the Quran, He^{azwj} Shows Mercy upon them and Delays that (Punishment) from them'.³⁵

أبي رحمه الله قال: حدثنا عبد الله بن جعفر عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عليه السلام قال: قال أبي عليه السلام: قال أمير المؤمنين عليه السلام قال رسول الله صلى الله عليه وآله وسلم إن الله جل جلاله إذا رأى أهل قرية قد أسرفوا في المعاصي وفيها ثلاثة نفر من المؤمنين ناداهم جل جلاله وتقدست أسماؤه يا أهل معصيتي لو لا ما فيكم من المؤمنين المتحابين بجلالي العامرين بصلاتهم ارضى ومساجدي المستغفرين بالاسحار خوفا مني لانزلت بكم عذابي ثم لا ابالي.

My father said, 'Abdullah Bin Ja'far narrated to us, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws} having said: 'My^{asws} father^{asws} said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said that: 'When Allah^{azwj}, Mighty is His^{azwj} Majesty Sees the people of a town to have exceeded in their disobedience, and therein are three persons from the Believers, (Allah^{azwj}) Majestic is His^{azwj} Majesty Calls out to (all) of them: "O people who are disobeying Me^{azwj}! Had there not been among you the Believers who are awed by My^{azwj} Majesty, and populating My^{azwj} Masjids in My^{azwj} earth with their Prayers, seeking Forgiveness with the wakefulness (at night) in fear from Me^{azwj}, I^{azwj} would have Sent down My^{azwj} Punishment, then I^{azwj} would not Care".³⁶

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الهمداني عن علي بن أبي حمزة عن أبي بصير قال: سمعت أبا عبد الله (ع) يقول أما إن الناس لو تركوا حج هذا البيت لنزل بهم العذاب وما أنظروا.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Hamdany, from Ali Bin Abu Hamza, from Abu Baseer who said,

³⁴ ILLAL AL SHARAIE – V 2 Ch 298 H 1

³⁵ ILLAL AL SHARAIE – V 2 Ch 298 H 2

³⁶ ILLAL AL SHARAIE – V 2 Ch 298 H 3

'I heard Abu Abdullah^{asws} saying: 'But rather, if the people had neglected Hajj of this House (Kaaba), the Punishment would have descended upon them and they would not have been Respited'.³⁷

أبي رحمه الله قال حدثنا علي بن ابراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم عن ابن عباس عن أبي عبد الله (ع) قال: ان قوما أصابوا ذنوبا فخافوا منها واشفقوا فجاءهم قوم آخرون، فقالوا لهم: مالكم؟ فقالوا: انا أصبنا ذنوبا فخفنا منها واشفقنا، فقالوا لهم: نحن نحملها عنكم، فقال: الله تبارك وتعالى يخافون ويجترؤن علي، فانزل الله عليهم العذاب.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A (group of) people committed sins, and they were afraid from it, so they were worried. So another (group of) people came and said to them, 'What is the matter with you?' So they said, 'We have committed sins, so we are afraid from it, and are worried'. So they said to them, 'We will bear from you'. Allah^{azwj} Blessed and High Said: "They are not fearing, and are being audacious (bold) to Me^{azwj!}" So Allah^{azwj} Sent down the Punishment upon them'.³⁸

أبي رحمه الله قال: حدثنا عبد الله بن جعفر قال: حدثنا هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد (ع) قال: قال أمير المؤمنين (ع) ايها الناس ان الله تعالى لا يعذب العامة بذنب الخاصة إذا عملت الخاصة بالمنكر سرا من غير ان تعلم العامة، فإذا عملت الخاصة بالمنكر جهارا، فلم تغير ذلك العامة استوجب الفريقان العقوبة من الله تعالى.

My father said, 'Abdullah Bin Ja'far narrated to us, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws} having said: 'Amir Al-Momineen^{asws} said: 'O you people! Allah^{azwj} does not Punish the generality with the Punishment of the particular ones, when the particular ones work the evil deeds privately without the generality knowing about it. So when He^{azwj} Knows that the particular ones are with the evil deeds in the open, and the generality are not different from that, the Punishment from Allah^{azwj} the High, is Obligated upon both the sections (of the community)'.³⁹

اخبرني علي بن حاتم قال: حدثنا أحمد بن محمد العاصمي وعلي بن محمد ابن يعقوب العجلي قالوا: حدثنا علي بن الحسين عن العباس بن علي مولا لابي الحسن موسى (ع) قال: سمعت الرضا (ع) يقول: كلما احدث العباد من الذنوب ما لم يكونوا يعلمون احدث الله لهم من البلاء ما لم يكونوا يعرفون.

Ali Bin Hatim informed me from, Ahmad Bin Muhammad Al Asamy and Ali Bin Muhammad Ibn Yaqoub Al Ajaly, from Ali Bin Al Husayn,

(It has been narrated) from Al-Abbas Bin Ali, a slave of Abu Al-Hassan Musa^{asws}, said, 'I heard Al-Reza^{asws} saying: 'Every time the servant commit new sins what did not used to be known before, Allah^{azwj} Afflicts them with new types of afflictions what they did not used to recognise before'.⁴⁰

(باب 299 - العلة التي من أجلها يخلد من يخلد في الجنة) (ويخلد من يخلد في النار)

³⁷ ILLAL AL SHARAIE – V 2 Ch 298 H 4

³⁸ ILLAL AL SHARAIE – V 2 Ch 298 H 5

³⁹ ILLAL AL SHARAIE – V 2 Ch 298 H 6

⁴⁰ ILLAL AL SHARAIE – V 2 Ch 298 H 7

Chapter 299 – The reason due to which the one who abides in the Paradise would abide eternally, and the one who abides in the Fire would abide eternally

أبي رحمه الله قال حدثنا سعد بن عبد الله قال حدثنا القاسم بن محمد عن سليمان بن داود الشاذكوني عن أحمد بن يونس عن أبي هاشم قال: سألت أبا عبد الله (ع) عن الخلود في الجنة والنار قال: إنما خلد أهل النار في النار، لأن نياتهم كانت في الدنيا لو خلدوا فيها أن يعصوا الله أبدا وإنما خلد أهل الجنة في الجنة لأن نياتهم كانت في الدنيا لو بقوا أن يطعوا الله أبدا ما بقوا فالنيات تخلد هؤلاء وهؤلاء، ثم تلا قوله تعالى (قل كل يعمل على شاكلته) قال: على نيته.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Shazkowni, from Ahmad Bin Yunus, from Abu Hashim who said,

'I asked Abu Abdullah^{asws} about the eternity in the Paradise and the Fire. He^{asws} said: 'But rather eternity is for the people of the Fire in the Fire because their intentions when they were in the world was such that had they remained therein eternally, they would have disobeyed for ever; and the eternity for the people of the Paradise in the Paradise is because their intentions when they were in the world were such that had they remained they would have obeyed Allah^{azwj} forever, for as long as they had remained. Thus the intentions of those ones and these ones were eternal'. Then he^{asws} recited the Words of the High [17:84] **Say: Every one acts according to his own disposition.** He^{asws} said: 'Upon his intention'.⁴¹

(باب 300 - العلة التي من أجلها سمي المؤمن مؤمنا)

Chapter 300 – The reason due to which the Believer has been named as 'Believer'

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن الحسين بن أبي الخطاب عن محمد بن سنان عن علي بن فضال عن المفضل بن عمر عن أبي عبد الله عليه السلام قال إنما سمي المؤمن مؤمنا لأنه يؤمن على الله فيجيز امانه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Sinan, from Ali Bin Fazal, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'But rather, the Believer has been named as a 'Believer' because having believed in Allah^{azwj}, he is in His^{azwj} Safety'.⁴²

أبي رحمه الله قال حدثنا عبد الله بن جعفر قال: حدثنا هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: من أكرم أخاه المؤمن بكلمة يلفه بها أو قضى له حاجة أو فرج عنه كربة لم تزل الرحمة ظلا عليه ممدودا ما كان في ذلك من النظر في حاجته،

My father said, 'Abdullah Bin Ja'far narrated to us, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who is benevolent to his believing brother to be kind with him, or fulfil a need of his, or relieve a worry from him, does

⁴¹ ILLAL AL SHARAIE – V 2 Ch 299 H 1

⁴² ILLAL AL SHARAIE – V 2 Ch 300 H 1

not cease to be in the Extended Shade of the Mercy (of Allah^{azwj}) for as long as he was in the consideration with regards to his need’.

ثم قال: ألا انبئكم لم سمي المؤمن مؤمنا لايمانه الناس على انفسهم وأموالهم. ألا انبئكم من المسلم من سلم الناس يده ولسانه، ألا انبئكم بالمهاجر من هجر السيئات وما حرم الله عليه ومن دفع مؤمنا دفعة ليذله بها، أو لطمه لطمه أو أتى إليه امرا يكرهه لعنته الملائكة حتى يرضيه من حقه ويتوب ويستغفر فاياكم والعجلة، إلى احد فلعله مؤمن وأنتم لا تعلمون وعليكم بالاناة واللين، والتسرع من سلاح الشياطين. وما من شيء احب إلى الله من الاناة واللين.

Then he^{asws} said: ‘Shall I^{asws} inform you why the Believer has been named as a ‘Believer’? (This is) because the people are safe from him for their own selves and their wealth. Shall I^{asws} inform you who is the Muslim? The one who from whom the people are safe from his hands and his tongue. Shall I^{asws} inform you about the Emigrant? The one who emigrates from the evil deeds and whatever Allah^{azwj} has Forbidden unto him. And the one who repels a Believer with a repulsion in order to humiliate him, or slaps him with a slap, or comes to him with a matter which is abhorrent to him, the Angels curse him until he pleases him from his rights, and repents, and seeks Forgiveness. Therefore, beware of the hastiness to anyone, and you are not knowing. And it is upon you with the patience and the gentleness, whereas the impulsiveness is a weapon of the Satan^{la}. And there is nothing which is more Beloved to Allah^{azwj} than patience and the gentleness’⁴³.

(باب 301 - العلة التي من أجلها صارت نية المؤمن خيرا من عمله)

Chapter 301 – The reason due to which the intention of the Believer came to be better than his deed

أبي رحمه الله قال: حدثنا حبيب بن الحسين الكوفي قال حدثنا محمد بن الحسين بن أبي الخطاب قال: حدثنا أحمد بن صبيح الاسدي عن زيد الشحام قال: قلت لابي عبد الله (ع) اني سمعتك تقول: نية المؤمن خير من عمله، فكيف تكون النية خيرا من العمل؟ قال: لان العمل ربما كان رياء للمخلوقين، والنية خالصة لرب العالمين، فيعطي تعالى على النية ما لا يعطي على العمل.

My father said, ‘Habeeb Bin Al Husayn Al Kufy narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ahmad Bin Sabeeh Al Asady, from Zayd Al Shahaam who said,

‘I said to Abu Abdullah^{asws}, ‘I heard you^{asws} saying: ‘Intention of the Believer is better than his deed’. So how did the intention happen to be better than the deed?’ He^{asws} said : ‘Because the deed, perhaps it is for showing off to the people, and the intention is sincere for the Lord^{azwj} of the Worlds. Thus, Allah^{azwj} the High Gives upon the intention what he does not Give upon the deed’.

قال أبو عبد الله (ع) ان العبد لينوي من نهاره أن يصلي بالليل فتغلبه عينه فينام فيثبت الله له صلاته ويكتب نفسه تسبيحا ويجعل نومه عليه صدقة.

Abu Abdullah^{asws} said: ‘The servant forms the intention that he would be Praying at night, but his eyes are overcome, so he sleeps. So Allah^{azwj} Affirms his Prayer for

⁴³ ILLAL AL SHARAIE – V 2 Ch 300 H 2

him, and Writes his breathing as a Glorification, and Makes his sleep as a charity for him'.⁴⁴

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد قال: حدثنا عمران بن موسى عن الحسن بن علي النعمان عن الحسن بن الحسين الانصاري عن بعض رجاله عن أبي جعفر (ع) انه كان يقول: نية المؤمن أفضل من عمله وذلك لانه ينوي من الخير ما لا يدركه، ونية الكافر شر من عمله وذلك لان الكافر ينوي الشر ويأمل من الشر ما لا يدركه.

My father said, 'Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Umran Bin Musa, from Al Hassan Bin Ali Al No'man, from Al Hassan Bin Al Husayn Al Ansary, from one of his men,

(It has been narrated) from Abu Ja'far^{asws} having said: 'An intention of the Believer is superior than his deed, and that is because he intends from the good what he has not yet done; and an intention of the Infidel is more evil than his deed, and that is because the Infidel intends the evil and does from the evil what he has not yet done'.⁴⁵

(باب 302 - علة تحليل مال الولد للوالد)

Chapter 302 – The reason of the Permissibility of the wealth of the son for the parent

حدثنا علي بن أحمد رحمه الله قال: حدثنا عمير بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان أبا الحسن (ع) كتب إليه فيما كتب من جواب مسأله علة تحليل مال الولد للوالد بغير اذنه وليس ذلك للولد لان الولد موهوب للوالد في قول الله تعالى (يهب لمن يشاء اناثا ويهب لمن يشاء الذكور) مع انه المأخوذ بمؤنته صغيرا وكبيراً والمنسوب إليه والمدعو له لقول الله عزوجل: (ادعوهم لأبائهم هو اقسط عند الله). وقول النبي صلى الله عليه وآله انت ومالك لا بيك وليس الوالدة كذلك لا تأخذ من ماله إلا باذنه أو باذن الاب لان الاب مأخوذ بنفقة الولد ولا تؤخذ المرأة بنفقة ولدها.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan^{asws} wrote to him in answer to what he had written asking him: 'The reason for the Permissibility of the wealth of the son for the father without his permission, and it is not like that for the son, is because the son is a gift for the father in the Words of Allah^{azwj} the High **[42:49] He Grants to whom He Desires daughters and Grants to whom He Desires, sons**, along with that he was taking his expenses when he was small and bigger, and the linkage to him and the assertion to him due to the Words of Allah^{azwj} Mighty and Majestic **[33:5] Assert their relationship to their fathers; this is more equitable with Allah**; and the words of the Prophet^{saww}: 'You and your wealth are for your father, and not the mother. Similar to that she cannot take from his wealth except by his permission, or the permission of the father, because the father was taking out the expenses for the son, and the wife was not taking out the expenses of her son'.⁴⁶

(باب 303 - العلة التي من أجلها حرم على الرجل جارية) (ابنه وأهل له جارية ابنته)

⁴⁴ ILLAL AL SHARAIE – V 2 Ch 301 H 1

⁴⁵ ILLAL AL SHARAIE – V 2 Ch 301 H 2

⁴⁶ ILLAL AL SHARAIE – V 2 Ch 302 H 1

Chapter 303 – The reason due to which the slave girl of the son is Prohibited unto the man, and the slave girl of his daughter is Permissible unto him

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عقبة عن عروة الحنات عن أبي عبد الله عليه السلام قال: قلت له لم يحرم على الرجل جارية ابنه وإن كان صغيراً، وأحل له جارية ابنته قال: لأن الابنة لا تتكح، والابن ينكح، ولا تدري لعله ينكحها ويخفي ذلك على ابنه ويشب ابنه فينكحها فيكون وزره في عتق أبيه.

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Urwat Al Hanaat,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Why is the slave girl of a son forbidden unto the man (father) even though he may be small, and a slave girl of his daughter is Permissible unto him?' He^{asws} said: 'Because the daughter cannot marry (her), and the son can marry (her), and it would not be known that perhaps he (father) might marry her and keeps it hidden from his son, and his son becomes a man, so he marries her, thus his burden (of sin) would be upon the neck of his father'.⁴⁷

(باب 304 - العلة التي من أجلها سمي الطبيب طبياً)

Chapter 304 – The reason due to which the physician is named as 'Tabeeb' (One who makes feel better)

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي بإسناده يرفعه إلى أبي عبد الله (ع) قال: كان يسمى الطبيب المعالج فقال موسى بن عمران: يا رب ممن الداء؟ قال: مني، قال: ممن الدواء؟ قال: مني قال فما يصنع الناس بالمعالج؟ قال: يطيب بذلك انفسهم. فسمي الطبيب لذلك.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah Al Barqy, by his chain,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The 'Tabeeb' (Physician) used to be called 'the healer'. So, Musa^{asws} Bin Imran^{as} said: 'O Lord^{azwj}, from whom is the illness?' He^{azwj} Said: "From Me^{azwj}". He^{as} said: 'From whom is the cure?' He^{azwj} Said: "From Me^{azwj}". He^{as} said: 'So what do the people do with the healer?' He^{azwj} Said: "They make themselves feel better". Thus, he was named as 'Tabeeb' (One who makes feel better), due to that'.⁴⁸

(باب 305 - العلة التي من أجلها أنظر الله) (إبليس إلى يوم الوقت المعلوم)

Chapter 305 – The reason due to which Allah^{azwj} Respited Iblees^{la} up to the Day of known time

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن الحسن بن عطية قال: قلت لابي عبد الله (ع): حدثني كيف قال الله لابليس فأنك من المنظرين إلى يوم الوقت المعلوم قال: لشيء كان تقدم شكره عليه، قلت: وما هو؟ قال: ركعتان ركعهما في السماء في ألفى سنة، أو في أربعة آلاف سنة.

⁴⁷ ILLAL AL SHARAIE – V 2 Ch 303 H 1

⁴⁸ ILLAL AL SHARAIE – V 2 Ch 304 H 1

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Hassan Bin Atiya who said,

'I said to Abu Abdullah^{asws}, 'Narrate to me, how come Allah^{azwj} Said to Iblees^{la} **[15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time?**' He^{asws} said: 'For a thing which had preceded of His^{azwj} Gratefulness upon him^{la}'. I said, 'And what was it?' He^{asws} said: 'Two Cycles which he^{la} performed in the sky during two thousand years, or during four thousand years'.⁴⁹

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى بن علي بن حسان عن علي بن عطية قال: قال أبو عبد الله (ع) أن إبليس عبد الله في السماء سبعة آلاف سنة في ركعتين، فاعطاه الله ما اعطاه ثوابا له بعبادته.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa Bin Ali Bin Hasaan, from Ali Bin Atiya,

(It has been narrated) from Abu Abdullah^{asws} that: 'Iblees^{la} worshipped Allah^{azwj} in the sky for seven thousand years in two Cycles, so Allah^{azwj} Gave him^{la} what He^{azwj} Gave him^{la}, as a Reward for him^{la} for his^{la} worship'.⁵⁰

(باب 307 - العلة التي من أجلها سمي الخناس خناسا)

Chapter 307 – The reason due to which the 'Al-Khannaas' (Satan^{la}) was named as a withdrawer

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أبي بصير عن أبي عبد الله عليه السلام قال: سألته عن الخناس قال: ان إبليس يلتقم القلب، فإذا ذكر الله خنس فلذلك سمي الخناس.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, I asked him^{asws} about the withdrawer (الخناس). He^{asws} said: 'Iblees^{la} makes a morsel of the heart. So when Allah^{azwj} is Mentioned, he^{la} withdraws. Thus, it was due to that he^{la} was named as 'Al-Khannaas' (the withdrawer)'.⁵¹

(باب 308 - العلة التي من أجلها نهى عن مخالطة المحارف)

Chapter 308 – The reason due to which it is Forbidden from intermingling with the Inconsiderate people

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد عن الحسن بن محبوب عن العباس بن الوليد عن صبيح عن أبيه انه قال: قال أبو عبد الله (ع): يا وليد لا تشتري لي من محارف شيئا فان خلطته لا بركة فيها.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Abbas Bin Al waleed, from Sabeeh, from his father who said,

⁴⁹ ILLAL AL SHARAIE – V 2 Ch 305 H 1

⁵⁰ ILLAL AL SHARAIE – V 2 Ch 305 H 2

⁵¹ ILLAL AL SHARAIE – V 2 Ch 307 H 1

'Abu Abdullah^{asws} said: 'O Waleed! Do not buy anything for me^{asws} from a inconsiderate one, for if you intermingle with him, there would be no Blessing in it'.⁵²

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن الحسن بن علي بن فضال عن ظريف بن ناصح قال: قال أبو عبد الله عليه السلام لا تخالطوا ولا تعاملوا إلا من نشأ في خير.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Al Hassan Bin Ali bin Fazaal, from Tareyf Bin Nasih who said,

'Abu Abdullah^{asws} said: 'Do not intermingle nor work with except the one who grew up in goodness'.⁵³

(باب 309 - العلة التي من أجلها يكره معاملة أصحاب العاهات)

Chapter 309 – The reason due to which it is disliked to have dealings with the ones with deformities

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن يحيى عن أحمد بن محمد باسناده رفعه قال: قال أبو عبد الله (ع) احذروا معاملة أصحاب العاهات فانهم أظلم شيء.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Muhammad, by his chain, raising it, said,

'Abu Abdullah^{asws} said: 'Be cautious of dealing with the ones with deformities, for they are the most unjust of things'.⁵⁴

(باب 310 - العلة التي من أجلها يكره مخالطة الاكراد)

Chapter 310 – The reason due to which it is disliked to mingle with the Kurds

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن علي ابن الحكم عن حدثه عن أبي الربيع الشامي قال: سألت أبا عبد الله (ع) فقلت له ان عندنا أقواما من الاكراد يجيئوننا بالبيع ونبايعهم فقال: يا ربيع لا تخالطهم فان الاكراد حتى من الجن كشف الله عنهم الغطاء فلا تخالطهم

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ali Ibn Al Hakam, from the one who narrated it, from Abu Al Rabie Al Shamy who said,

'I asked Abu Abdullah^{asws}, so I said to him^{asws}, 'With us there are a people from the Kurds who come to us with the trading, so we trade with them'. So he^{asws} said: 'O Rabie! Do not intermingle with them, for the Kurds are a district (tribe) from the Jinn. Allah^{azwj} Uncovered the covering from them, therefore do not intermingle with them'.⁵⁵

⁵² ILLAL AL SHARAIE – V 2 Ch 308 H 1

⁵³ ILLAL AL SHARAIE – V 2 Ch 308 H 2

⁵⁴ ILLAL AL SHARAIE – V 2 Ch 309 H 1

⁵⁵ ILLAL AL SHARAIE – V 2 Ch 310 H 1

حدثنا محمد بن الحسن رحمه الله قال: حدثنا الحسن بن متيل عن محمد ابن الحسين عن جعفر بن بشير عن حفص عن حدثه عن أبي الربيع الشامي قال: سألت أبا عبد الله (ع) فقلت: ان عندنا قوما من الاكراد، وانهم لا يزالون يجئوننا بالبيع فنخالطهم ونبايعهم، فقال: يا ابا الربيع لا تخالطهم فان الاكراد من الجن كشف الله عنهم الغطاء فلا تخالطهم.

Muhammad Bin Al Hassan narrated to us, from Al Hassan Bin Mateel, from Muhammad Ibn Al Husayn, from Ja'far Bin Basheer, from Hafs, from the one who narrated it, from Abu Al Rabie Al Shamy who said,

'I asked Abu Abdullah^{asws}, so I said, 'With us there are a people from the Kurds, and they are not ceasing from coming to us with the trades. So we intermingle with them and trade with them'. So he^{asws} said : 'O Abu Al Rabie! Do not mix with them, for the Kurds are from the Jinn. Allah^{azwj} Uncovered the covering from them. Therefore, do not intermingle with them'.⁵⁶

(باب 311 - العلة التي من أجلها يكره مخالطة السفلة)

Chapter 311 – The reason due to which it is disliked to intermingle with the lowly people (riff raff)

أبي رحمه الله قال: حدثنا أحمد بن ادريس عن محمد بن أحمد عن محمد ابن عيسى عن الحسن بن علي بن يقطين عن الحسن بن مياح عن عيسى قال: قال أبو عبد الله (ع) اياك ومخالطة السفلة فان السفلة لا تول إلى خير.

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Muhammad Ibn Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Hassan Bin Mayaah, from Isa who said,

'Abu Abdullah^{asws} said: 'Beware of intermingling with the lowly people (riff raff), for the lowly people do not turn towards the good'.⁵⁷

(باب 312 - العلة التي من أجلها يكره الدين)

Chapter 312 – The reason due to which the debt is disliked

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن أحمد ابن محمد عن أبيه عن ابن المغيرة عن السكوني عن جعفر بن محمد عن أبيه عليهم السلام، انه قال: قال رسول الله صلى الله عليه وآله اياكم والدين فانه هم بالليل وذل بالنهاية.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'Beware of the debts, for it causes worry at night and humiliates by the day'.⁵⁸

حدثنا محمد بن علي ماجيلويه قال: حدثنا علي بن ابراهيم عن أبيه عن عبد الله بن ميمون عن جعفر بن محمد عن أبيه عن علي (ع) قال: اياكم والدين فانه مذلة بالنهاية ومهمة بالليل وقضاء في الدنيا وقضاء في الآخرة.

Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun,

⁵⁶ ILLAL AL SHARAIE – V 2 Ch 310 H 2

⁵⁷ ILLAL AL SHARAIE – V 2 Ch 311 H 1

⁵⁸ ILLAL AL SHARAIE – V 2 Ch 312 H 1

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said : 'Beware of the debts, for it causes humiliation during the day, and worries at night, and it has to be paid for in the world, and in the Hereafter'.⁵⁹

حدثنا أحمد بن محمد عن أبيه عن محمد بن أحمد عن يوسف بن الحارث عن عبد الله بن يزيد عن حياة بن شريح قال: حدثني سالم بن غيلان عن دراج عن أبي الهيثم عن أبي سعيد الخدري قال: سمعت رسول الله صلى الله عليه وآله يقول: أعود بالله من الكفر والدين قيل يا رسول الله اتعدل الدين بالكفر، قال: نعم.

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Yusuf Bin Al haris, from Abdullah Bin Yazeed, from Hayaat Bin Shareeh, from Saalim Bin Gaylaan, from Daraaj, from Abu Al Haysam, from Abu Saeed Al Khudry who said,

'I heard Rasool-Allah^{saww} saying: 'I^{saww} seek Refuge with Allah^{azwj} from the Infidelity and the debts'. It was said, 'O Rasool-Allah^{saww}! You^{saww} are equating the debt with the Infidelity?' He^{saww} said: 'Yes'.⁶⁰

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن الحسن بن محبوب عن حنان بن سدير عن أبيه أبي جعفر (ع) قال: كل ذنب يكفره القتل في سبيل الله إلا الدين لا كفارة له إلا ادائه أو يقضى عن صاحبه أو يعفو الذي له الحق.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Al Hassan Bin Mahboub, from hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The expiation of every sin is the killing in the Way of Allah^{azwj} except for the debt. There is no expiation for it except to pay it, or it is fulfilled from his companion, or he forgives, the one for whom is the right to do so'.⁶¹

حدثنا الحسين بن احمد عن أبيه عن محمد بن أحمد قال: حدثني أبو عبد الله الرازي عن الحسن بن علي بن أبي عثمان عن حفص بن غياث عن ليث قال: حدثني سعد بن عمر بن أبي سلمة عن أبي هريرة عن النبي صلى الله عليه وآله قال: لا تزال نفس المؤمن معلقة ما كان عليه الدين.

Al Husayn Bin Ahmad narrated to us, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Raazy, from Al Hassan Bin Ali Bin Abu Usmaan, from Hafs Bin Gayaas, from Lays, from Sa'ad Bin Umar Bin Abu salma, from Abu Hureyra,

(It has been narrated) from the Prophet^{saww} having said: 'The soul of the Believer does not cease to be pending so long as there is debt upon him'.⁶²

وبهذا الاسناد عن محمد بن أحمد عن يعقوب بن يزيد عن بعض اصحابنا رفعه عن أحدهم عليه السلام قال: يؤتي يوم القيامة بصاحب الدين يشكو الوحشة فان كانت له حسنات اخذت منه لصاحب الدين قال: وان لم يكن له حسنات القي عليه من سيئات صاحب الدين.

And by this chain, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from one of our companions, raising it,

⁵⁹ ILLAL AL SHARAIE – V 2 Ch 312 H 2

⁶⁰ ILLAL AL SHARAIE – V 2 Ch 312 H 3

⁶¹ ILLAL AL SHARAIE – V 2 Ch 312 H 4

⁶² ILLAL AL SHARAIE – V 2 Ch 312 H 5

(It has been narrated) from one of them^{asws} having said: 'They would come on the Day of Judgement with the owner of the debt (lender) who would be complaining of the loneliness. So if there were any good deeds for him (the borrower) it would be seized from him for the owner of the debt (lender). And if there are not good deeds for him, the evils deeds of the owner of the debt (lender) would be attached to him (the borrower)'.

ان على عهد رسول الله صلى الله عليه وآله مات رجل وعليه ديناران فاخبر النبي صلى الله عليه وآله فأبى أن يصلى عليه، وانما فعل ذلك لكيلا يجتروا على الدين.

In the era of Rasool-Allah^{saww}, a man died and there were two Dinaars (debt) upon him. So the Prophet^{saww} was informed, so he^{saww} refused to Pray over him. But rather, he^{saww} did that, perhaps they (people) would ponder upon the debt (before incurring it)'.

وقال: قد مات رسول الله صلى الله عليه وآله وعليه دين وقتل علي (ع) وعليه دين ومات الحسن (ع) وعليه دين، وقتل الحسين (ع) وعليه دين.

And he^{asws} said: 'Rasool-Allah^{saww} passed away, and upon him^{saww} was debt; and Ali^{asws} was killed, and upon him^{asws} was debt; and Al-Hassan^{asws} passed away, and upon him^{asws} was debt; and Al-Husayn^{asws} was killed, and upon him^{asws} was debt'.⁶³

وبهذا الاسناد عن محمد بن أحمد عن ابن عيسى عن عثمان بن سعيد قال حدثنا عبد الكريم الهمداني عن أبي ثمامة قال: دخلت إلى أبي جعفر (ع) وقتلت له جعلت فداك اني رجل اريد ان الازم مكة وعلي دين للمرجئة فما تقول؟ قال: قال أرجع إلى مؤدي دينك وأنظر ان تلقى الله تعالى وليس عليك دين فان المؤمن لا يخون.

And by this chain, from Muhammad Bin Ahmad, from Ibn Isa, from Usman Bin Saeed, from Abdul Kareem Al Hamdany, from Abu Samama who said,

'I went over to Abu Ja'far^{asws} and I said to him^{asws}, 'May I be sacrificed for you^{asws}! I am a man for whom it is necessary to go to Makkah (for Hajj), and upon me is a debt for a Murjiite man. So, what are you^{asws} saying?' He^{asws} said: 'Return your debt to the claimant and wait, when you meet Allah^{azwj} the High, and there is no debt upon you, for the Believer renege (default on his debt)'.⁶⁴

وبهذا الاسناد عن محمد بن عيسى عن الهيثم عن ابن أبي عمير عن حماد بن عثمان عن الوليد بن صبيح قال: جاء رجل إلى أبي عبد الله عليه السلام يدعى على المعلى بن خنيس دينا عليه، قال: فقال ذهب بحقي، قال: فقال له ذهب بحقك الذي قتله، ثم قال للوليد: قم إلى الرجل فاقضه من حقه فاني أريد ان ابرد عليه جلده وإن كان باردا.

And by this chain, from Muhammad Bin Isa, from Al Haysam, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Waleed Bin Sabeeh who said,

'A man came over to Abu Abdullah^{asws} claiming upon Al-Moala Bin Khunays of a debt which was upon him, so he said, 'He went away with my debt'. So he^{asws} said to him: 'It was the one who killed him who went away with your debt'. Then he^{asws} said

⁶³ ILLAL AL SHARAIE – V 2 Ch 312 H 6

⁶⁴ ILLAL AL SHARAIE – V 2 Ch 312 H 7

to Al-Waleed: 'Arise and go with the man, and fulfil his right, for I^{asws} intend that there should be coolness upon his skin, even though it is cold'.⁶⁵

أبي رحمه الله قال حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم عن سعدان قال: حدثنا أبو الحسن الليثي عن جعفر بن محمد عن أبيه عليه السلام أن رسول الله صلى الله عليه وآله قال: ما الوجع إلا وجع العين وما الجهد إلا جهد الدين.

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

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, that Rasool-Allah^{saww} said: 'What is the pain except for the pain of the eyes, and what is the exertion except for the exertion (for the fulfilment of the) debt'.⁶⁶

وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله الدين راية الله تعالى في الارض، فإذا أراد أن يذل عبدا وضعه في عنقه.

And by this chain, said, 'Rasool-Allah^{saww} said: 'The debt is a Sign of Allah^{azwj} the High upon the earth. So, whenever He^{azwj} decides to Humiliate a servant, places it upon his neck'.⁶⁷

(باب 313 - العلة التي من أجلها لا تباع الدار والخادم في الدين)

Chapter 313 – The reason due to which the house and the servant cannot be sold with regards to (settling) the debt

أبي رحمه الله قال حدثنا سعد بن عبد الله عن ابراهيم بن هاشم عن النضر بن سويد عن رجل عن الحلبي عن أبي عبد الله (ع) قال: لا تباع الدار ولا الجارية في الدين وذلك انه لا بد للرجل المسلم من ظل يسكنه وخادم يخدمه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Al Nazar Bin Suweyd, from a man, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not sell the house nor the slave girl with regards to the debt, and that is because it is inevitable for the Muslim man to have a shade for his dwelling, and a servant who serves him'.⁶⁸

حدثنا محمد بن الحسن رحمه الله قال حدثنا علي بن ابراهيم عن أبيه قال: كان ابن أبي عمير رجلا بزازا، وكان له على رجل عشرة آلاف درهم فذهب ماله واقتقر، فجاء الرجل فباع دارا له بعشرة آلاف درهم وحملها إليه فدق عليه الباب فخرج إليه محمد بن أبي عمير رحمه الله فقال له الرجل هذا مالك الذي لك علي فخذة فقال ابن أبي عمير: فمن اين لك هذا المال ورثته؟ قال: لا، قال: وهب لك، قال: لا ولكنني بعت داري الفلاني لا قضى ديني،

Muhammad Bin Al Hassan narrated to us, from Ali Bin Ibrahim, from his father who said,

'Ibn Abu Umeyr was a cloth merchant and had a debtor of ten thousand Dirhams, but his wealth had gone and he had been impoverished. So the man went and sold his house for ten thousand Dirhams and carried it over to him and knocked upon the

⁶⁵ ILLAL AL SHARAIE – V 2 Ch 312 H 8

⁶⁶ ILLAL AL SHARAIE – V 2 Ch 312 H 9

⁶⁷ ILLAL AL SHARAIE – V 2 Ch 312 H 10

⁶⁸ ILLAL AL SHARAIE – V 2 Ch 313 H 1

door. So Muhammad Bin Abu Umeyr came out to him. The man said to him, 'This is your wealth which is for you and was upon me (as a debt), therefore take it'. So, Ibn Abu Umyer said, 'From where is this wealth for you, did you inherit it?' He said, 'No'. He said, 'Was it gifted to you?' He said, 'No, but I sold my house in order to pay back my debt'.

فقال ابن أبي عمير رحمه الله حدثني ذريح المحاربي عن أبي عبد الله (ع) انه قال: لا يخرج الرجل من مسقط رأسه بالدين، ارفعها فلا حاجة لي فيها، والله اني محتاج في وقتي هذا إلى درهم وما يدخل ملكي منها درهم.

So Ibn Abu Umeyr said, 'Zareeh Al Maharby narrated to me from Abu Abdullah^{asws} having said: 'The man will not be thrown out from his birth place due to the debt'. Raise it, for there is no need for me with regards to it. By Allah^{azwj}, although I am currently needy for this for even a single Dirham, I will not enter a single Dirham of it into my possession'.⁶⁹

(باب 314 - علل الصناعات المكرهة)

Chapter 314 – Reason for the abhorrent industries (professions)

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد عن جعفر بن يحيى الخزاعي عن يحيى بن أبي العلاء عن اسحاق بن عمار قال: دخلت على أبي عبد الله (ع) فخبرته انه ولد لي غلام فقال: ألا سميتنه محمدا؟ قلت قد فعلت، قال فلا تضرب محمدا ولا تشتمه، جعله الله قرّة عين لك في حياتك وخلف صدق بعدك،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khazai'e, from Yahya Bin Abu Al A'ala, from Is'haq Bin Amaar who said,

'I went over to Abu Abdullah^{asws}, so I informed him^{asws} that a boy has been born unto me. So he^{asws} said: 'Have you not named him as 'Muhammad'? I said, 'I had done it'. He^{asws} said: 'So do not hit Muhammad nor insult him. Allah^{azwj} has Made him to be a delight for your eyes during your lifetime and as a true descendant after you'.

قال: قلت جعلت فداك وفي أي الاعمال اضعه قال إذا عزلته عن خمسة اشياء فضعه حيث شئت لا تسلمه إلى صيرفي فان الصيرفي لا يسلم من الربا ولا إلى بيع الاكفان فان صاحب الاكفان يسره الوباء ولا إلى صاحب طعام فانه لا يسلم من الاحتكار ولا إلى جزار فان الجزار تسلب منه الرحمة ولا تسلمه إلى نخاس فان رسول الله صلى الله عليه وآله قال: شر الناس من باع الناس.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! And in which profession shall I make him to be?' He^{asws} said: 'Isolate him from five things and place him wherever you so desire to. Do not hand him over to the money-changer (gold smith), so the money-changer is not safe from the interest; nor to the coffin (shroud) seller, for the coffin/shroud seller is pleased with the plague; nor to a food buyer, for he would not be safe from the hoarding; nor to a butcher, for the mercy is stripped of from him; nor to a slave trader, for Rasool-Allah^{saww} said: 'The most evil of the people is one who sells the people'.⁷⁰

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد بن أبي عبد الله عن محمد بن عيسى عن عبيد الله الدهقان عن درست بن أبي منصور الواسطي عن ابراهيم بن عبد الحميد عن أبي الحسن موسى عليه السلام قال:

⁶⁹ ILLAL AL SHARAIE – V 2 Ch 313 H 2

⁷⁰ ILLAL AL SHARAIE – V 2 Ch 314 H 1

جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله قد علمت ابني هذه الكتابة ففي أي شيء أسلمه؟ فقال أسلمه، لله أبوك ولا تسلمه في خمس لا تسلمه سباء ولا صايغا ولا قصابا ولا حنطا ولا نخاسا،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Ubeydullah Al Dahqan, from Darast Bin Abu Mansour Al Wasity, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'A man came over to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! I have taught my son these (reading and) writings, so in which thing (profession) shall I submit him to?' So he^{saww} said: 'May Allah^{azwj} be Good to your father, do not submit him in five – Neither submit him to a 'Saba'a', nor a goldsmith, nor a butcher, nor a wheat dealer, nor a slave trader'.

فقال: يا رسول الله ما السبأ؟ قال الذي يبيع الاكفان ويتمنى موت امتي ولمولود من امتي أحب إلي مما طلعت عليه الشمس وأما الصايغ فانه يعالج دين امتي، وأما القصاب فانه يذبح حتى تذهب الرحمة من قلبه، وأما الحنط فانه يحتكر الطعام على امتي ولأن يلقى الله العبد سارقا أحب إلي من أن يلقاه قد احتكر طعاما أربعين يوما. وأما النخاس فان أتاني جبرئيل فقال: يا محمد ان شرار امتك الذين يبيعون الناس.

So he said, 'O Rasool-Allah^{saww}! What is 'Al-Saba'a'?' He^{saww} said: 'The one who sells the coffins/shrouds, and wishes death upon my^{saww} community, and the births of my^{saww} community are more beloved to me^{saww} than what the sun emerges upon; and as for the goldsmith, so he handles the debts of my^{saww} community; and as for the butcher, so he slaughters (animals) until the mercy goes away from his heart; and as for the wheat dealer, so he hoards the foodstuff over my^{saww} community, and if the servant were to meet Allah^{azwj} as a thief, it would be more beloved to me^{saww} than one who meets Him^{azwj} having hoarded foodstuff for forty days; and as for the slave trader, so Jibraeel^{as} came over to me^{asws} and said: 'O Muhammad^{saww}! The most evil of your^{saww} community are the ones who are selling the people'.⁷¹

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن محمد بن يحيى الخزاز عن طلحة بن زيد عن جعفر بن محمد عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: اني اعطيت خالتي غلاما ونهيتها ان تجعله حجاما أو قصابا أو صايغا.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Muhammad Ibn Yahya Al Khazaz, from Talha Bin Zayd,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{saww} maternal aunt had a boy and I^{saww} forbid her that she should make him as a cupper, or a butcher, or a goldsmith'.⁷²

(باب 315 - العلة التي من أجلها يجب الاخذ بخلاف ما تقوله العامة)

Chapter 315 – The reason due to which it is Obligatory to take by opposite of what the general Muslims are saying

حدثنا أبي رحمه الله قال: حدثنا أحمد بن ادريس عن أبي اسحاق الارجاني رفعه قال: قال أبو عبد الله (ع) أتدري لم امرتم بالاخذ بخلاف ما تقول العامة؟ فقلت: لا ندري، فقال: ان عليا (ع) لم يكن يدين الله بدين الا خالف عليه الامة إلى غيره

⁷¹ ILLAL AL SHARAIE – V 2 Ch 314 H 2

⁷² ILLAL AL SHARAIE – V 2 Ch 314 H 3

أرادة لا يظال أمره وكانوا يسألون أمير المؤمنين (ع) عن الشيء الذي لا يعلمونه فإذا أفتاهم جعلوا له ضدا من عندهم ليلبسوا على الناس

My father narrated to us, from Ahmad Bin Idrees, from Abu Is'haq Al Arjany, raising it, said,

'Abu Abdullah^{asws} said: 'Do you know why I^{asws} ordered you all with the adoption of the opposite of what the general Muslims are saying?' So I said, 'I do not know'. So he^{asws} said: 'Never did Ali^{asws} give the Religion of Allah^{azwj} to them except that the general Muslims opposed him^{asws} to the adoption of something else, intending to invalidate his^{asws} rule. And they were asking Amir Al-Momineen^{asws} about the things which they were not knowing of, so whenever he^{asws} issued a Verdict, they went on to issue one against it from their own selves, and clothed it upon the people'.⁷³

حدثنا جعفر بن علي عن علي بن عبد الله عن معاذ قال: قلت لابي عبد الله (ع) اني اجلس في المجلس فيأتيني الرجل فإذا عرفت انه يخالفكم اخبرته بقول غيركم، وان كان ممن يقول بقولكم فان كان ممن لا ادري اخبرته بقولكم قول غيركم فيختار لنفسه، قال: رحمك الله هكذا فاصنع.

Ja'far Bin Ali narrated to us, from Ali Bin Abdullah, from Ma'az who said,

'I said to Abu Abdullah^{asws}, 'I sit in the gather, so the men come to me. So when I recognise that he is your^{asws} adversary, I inform him of the words of others, and if he was from the ones who are speaking with your^{asws} words (so I inform him of your^{asws} words), and if he was from the ones who does not know, I inform him with your^{asws} words (and) the words of others, so he can choose for himself'. He^{asws} said: 'May Allah^{azwj} have Mercy on you! It is like this, so do it'.⁷⁴

حدثنا أبي رحمه الله قال: حدثنا سعد بن عبد الله عن عمرو بن أبي المقدم عن علي بن الحسين عن أبي عبد الله (ع) قال: إذا كنتم في أئمة الجور فامضوا في أحكامهم، ولا تشهروا أنفسكم فتقتلوا، وان تعاملتم بأحكامهم كان خيرا لكم.

My father narrated to us, from Sa'ad Bin Abdullah, from Amro Bin Abu Al Maqdam, from Ali Bin Al Husayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you all are among the unfair imams, so drink in their judgements, and do not publicise yourselves, for you would be killed, and if you have to deal in accordance with their orders, so it would be better for you'.⁷⁵

حدثنا علي بن أحمد عن أحمد بن أبي عبد الله، عن علي بن اسباط قال قلت له - يعني الرضا (ع) - حدث الامر من أمري لا اجد بدا من معرفته، وليس في البلد الذي انا فيه احد استفتته من مواليك، قال: فقال ايت فقيه البلد، فإذا كان ذلك فاستفبه في أمرك، فإذا افتاك بشئ فخذ بخلافه فان الحق فيه.

Ali Bin Ahmad narrated to us, from Ahmad Bin Abu Abdullah, from Ali Bin Asbaat who said,

'I said to him^{asws} – meaning Al-Reza^{asws} – The new matter occurs, from my matters which is a must that I find one who understands it, and there is no one from the ones who are in your^{asws} Wilayah in the city which I am in, whom I can ask the verdict for it'. He^{asws} said: 'If it was like that, go over to the jurist of the city, so he would issue a

⁷³ ILLAL AL SHARAIE – V 2 Ch 315 H 1

⁷⁴ ILLAL AL SHARAIE – V 2 Ch 315 H 2

⁷⁵ ILLAL AL SHARAIE – V 2 Ch 315 H 3

verdict with regards to your matter. So when he issues a verdict with anything, so take to the opposite of it, for the Truth will be therein'.⁷⁶

(باب 316 - علة هتك الستر)

Chapter 316 – Reason for uncovering of the veil

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن عبد الله بن عبد الرحمن الاصم البصري عن عبد الله بن مسكان عن أبي عبد الله (ع) رفع الحديث إلى أمير المؤمنين عليه السلام قال: قال أمير المؤمنين عليه السلام: ما من عبد إلا وعليه أربعون جنة حتى يعمل أربعين كبيرة فإذا عمل أربعين كبيرة انكشفت عنه الجنن، فتقول الملائكة من الحفظة الذين معه يا ربا هذا عبدك قد انكشفت عنه الجنن، فيوحى الله تعالى إليهم ان استروا عبيد باجنحتكم

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Abdullah Bin Abdul Rahman Al Asam Al Basry, from Abdullah Bin Muskaan,

(It has been narrated) from Abu Abdullah^{asws}, raising the Hadeeth to Amir Al-Momineen^{asws}, said: 'There is none from a servant except that there are forty shields over him until he commits forty major sins. So when he commits forty major sins, the shields are uncovered from him, and the Protecting Angels who are with him say: 'O Lord^{azwj}! This is Your^{azwj} servant, the shields have been uncovered from him'. So Allah^{azwj} the High Reveals unto them that: "Veil My^{azwj} servant with your wings".

فتستره الملائكة باجنحتها، فما يدع شيئاً من القبيح إلا قارفه حتى يتمدح إلى الناس بفعله القبيح، فتقول الملائكة يا رب هذا عبدك ما يدع شيئاً إلا ركبته، وإنا لنستحي مما يصنع فيوحى الله إليهم أن ارفعوا اجنحتكم عنه،

So the Angels veil him with their wings. So he does not leave a thing from the ugly deeds except that he perpetrates it, to the extent that he boasts about it to the people. So the Angels say: 'O Lord^{azwj}! This is Your^{azwj} servant. He has not left a thing except that he rode it, and we are embarrassed from what he does'. So Allah^{azwj} Reveals unto them: "Raise your wings from him".

فإذا أخذ في بغضنا أهل البيت فعند ذلك يهتك الله ستره في السماء ويستتره في الارض فتقول الملائكة يا رب هذا عبدك قد بقي مهتوك الستر فيوحى الله إليهم لو كان لي فيه حاجة ما أمرتكم ان ترفعوا اجنحتكم عنه.

So when he takes to having grudges against us^{asws}, the People^{asws} of the Household, during that Allah^{azwj} Tears apart his veil in the sky and Veils him (even more) in the earth. So the Angels say: 'O Lord^{azwj}! This is Your^{azwj} servant! He has remained (in a state of) uncovered veils'. So Allah^{azwj} Reveals unto them: "If there was any need for Me^{azwj} with regards to it, I^{azwj} would not have Commanded you to raise your wings from him".⁷⁷

(باب 317 - علة النهي عن أكل الطين)

⁷⁶ ILLAL AL SHARAIE – V 2 Ch 315 H 4

⁷⁷ ILLAL AL SHARAIE – V 2 Ch 316 H 1

Chapter 317 – Reason for the Prohibition from eating the clay

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله عن الحسن بن علي عن هشام بن الحكم عن أبي عبد الله (ع) قال: إن الله تعالى خلق آدم من طين فحرم أكل الطين على ذريته.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Ali, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created Adam^{as} from clay, so He^{azwj} Forbade from eating the clay upon his^{as} offspring'.⁷⁸

أبي رحمه الله قال: حدثنا أحمد بن إدريس عن أحمد بن عيسى عن أبي يحيى الواسطي عن رجل قال: قال أبو عبد الله (ع): الطين حرام أكله كالحم الخنزير، ومن أكله ثم مات فيه لم أصل عليه إلا طين القبر، فمن أكله شهوة لم يكن فيه شفاء.

My father said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Isa, from Abu Yahya Al Wasity, from a man who said,

'Abu Abdullah^{asws} said: 'The clay is forbidden to be eaten just like the flesh of the swine; and the one who eats it, then dies as a result of it, nothing will arrive to him except for the clay of the grave. So the one who eats it out of desire for it, there would not be any healing in it'.⁷⁹

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر، قال: حدثنا أحمد بن محمد بن محمد عن ابن محبوب عن إبراهيم بن مهزم عن طلحة عن أبي عبد الله (ع) قال من أكل الطين فقد شرك في دم نفسه.

Muhammad Bin Musa Bin Mutawakkal narrated to us, from Abdullah Bin Ja'far, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Bin Mahzam, from Talha,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who engages in eating of the clay, so he has participated in shedding of his own blood'.⁸⁰

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن علي بن حسان الهاشمي قال: حدثنا عبد الله بن كثير عن يحيى بن عبد الله بن الحسن عن أبي عبد الله (ع) قال: من أكل طين الكوفة فقد أكل لحوم الناس لأن الكوفة كانت اجمة، ثم كانت مقبرة ما حولها

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Hasaan Al Hashimy, from Abdullah Bin Kaseer, from Yahya Bin Abdullah Bin Al Hassan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who eats clay of Al-Kufa, so he has eaten the flesh of the people, because Al-Kufa used to be a thicket, and there were graves all around it'.

وقد قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله من أكل الطين فهو ملعون.

And Abu Abdullah^{asws} had said: 'Rasool-Allah^{saww} said: 'The one who eats the clay, so he is an accursed'.⁸¹

⁷⁸ ILLAL AL SHARAIE – V 2 Ch 317 H 1

⁷⁹ ILLAL AL SHARAIE – V 2 Ch 317 H 2

⁸⁰ ILLAL AL SHARAIE – V 2 Ch 317 H 3

⁸¹ ILLAL AL SHARAIE – V 2 Ch 317 H 4

حدثنا محمد بن موسى قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن ابي عبد الله عن علي بن الحكم عن اسماعيل بن محمد بن أبي زياد عن جده زياد عن أبي جعفر (ع) ان من عمل الوسوسة واكثر مصائد الشيطان أكل الطين، ان اكل الطين يورث السقم في الجسد، ويهيج الداء ومن اكل الطين فضعت قوته التي كانت قبل ان يأكله وضعف عن عمله الذي كان يعمل حوسب على ما بين ضعفه وقوته وعذب عليه.

Muhammad Bin Musa narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah, from Ali Bin Al Hakam, from Ismail Bin Muhammad Bin Abu Ziyad, from his grandfather Ziyad,

(It has been narrated) from Abu Ja'far^{asws} that: 'Eating of the clay is from the deed of the uncertainties and most of the traps of the Satan^{la}. Eating of the clay inherits the sicknesses in the body and the irritations of the diseases; and the one who eats the clay, it would weaken his strength which he used to have before he ate it, and would weaken the works that he used to work, fluctuating in between his weakness and his strength, and would be tortured by it'.⁸²

(باب 318 - العلة التي من أجلها يكره التخلل بالريحان وبقضب الرمان)

Chapter 318 – The reason due to which tooth-picking with the twigs of the basil and the pomegranate is disliked

أبي رحمه الله قال حدثنا سعد بن عبد الله عن محمد بن عيسى عن درست الواسطي عن ابراهيم بن عبد الحميد عن أبي الحسن عليه السلام قال: لا تخللوا بعود الريحان ولا بقضب الرمان فانهما يهيجان عرق الجذام.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Darsat Al Wasity, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Do not pick the teeth with a twig of the basil or a branch of the pomegranate, for these two agitate the veil of leprosy'.⁸³

(باب 319 - العلة من أجلها يكره لبس النعال الملس)

Chapter 319 – The reason due to which it is disliked to wear the smooth shoes /slippers

أبي رحمه الله قال: حدثنا سعد بن عبد الله بن محمد بن عيسى بن عبيد عن القاسم بن يحيى عن جده الحسن بن راشد عن أبي بصير عن أبي عبد الله (ع) قال حدثني أبي عن جده عن آبائه ان أمير المؤمنين عليه السلام قال: لا تتخذوا الملس فانه حذاء فرعون وهو اول من أخذ الملس.

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} grandfather^{asws}, from his^{asws} forefathers^{asws} that Amir Al-

⁸² ILLAL AL SHARAIE – V 2 Ch 317 H 5

⁸³ ILLAL AL SHARAIE – V 2 Ch 318 H 1

Momineen^{asws} said: 'Do not take to (wearing) the smooth (shoes/slippers), for it is a shoe of Pharaoh^{la}, and he^{la} was the first one to take to the smooth'.⁸⁴

(باب 320 - العلة التي من أجلها لا ترحم المرأة إذا زنى بها) (غلام وإن كانت محصنة)

Chapter 320 – The reason due to which the woman with whom a young boy committed adultery with, would not be stoned even if she was a married woman

أبي رحمه الله قال حدثنا سعد بن عبد الله عن الهيثم بن أبي مسروق النهدي عن الحسن بن محبوب عن أيوب عن سليمان بن خالد عن أبي بصير عن أبي عبد الله عليه السلام سئل في غلام صغير لم يدرك ابن عشر سنين زنا بامرأة، قال يجلد الغلام دون الحد، وولد المرأة كاملاً قيل فان كانت محصنة قال لا ترحم لأن الذي نكحها ليس بمدرك ولو كان مدركاً لرحمت.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Hassan Bin Mahboub, from Ayoub, from Suleyman Bin Khalid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having been asked regarding a young boy who had not attained awareness (puberty), a son of ten years of age, committed adultery with a woman. He^{asws} said: 'The boy would be lashed less than the Limit, and the woman would be lashed by the complete Limit'. It was said, 'So if she were a married woman?' He^{asws} said: 'She would not be stoned because the one who copulated was not aware (attained puberty), and had he been aware (attained puberty), she would have been stoned'.⁸⁵

(باب 321 - العلة التي من أجلها يجلد قاذف المستكرهه)

Chapter 321 – The reason due to which the slanderer of the compelled woman would be lashed

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن بعض اصحابه رفعه إلى أبي عبد الله عليه السلام انه سئل عن رجل وقع على جارية لأمه فأولدها فقذف رجل ابنها، فقال يضرب القاذف الحد لأنها مستكرهه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of his companions,

(It has been narrated) raising it to Abu Abdullah^{asws} having asked about a man who fell upon (copulated with) a slave girl of his mother, so she gave birth. So he the man slandered her son (as not being his)'. He^{asws} said: 'The slanderer would be struck by the Limit, because she was compelled'.⁸⁶

⁸⁴ ILLAL AL SHARAIE – V 2 Ch 319 H 1

⁸⁵ ILLAL AL SHARAIE – V 2 Ch 320 H 1

⁸⁶ ILLAL AL SHARAIE – V 2 Ch 321 H 1