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## Chapter 33: On What Ar-Ridha' (a.s.) Wrote Regarding the Reasons (Behind the Decrees) in Response to Questions by Muhammad ibn San'an

33–1 Muhammad ibn Ali Majilawayh – may God have Mercy upon him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Muhammad ibn Abi Abdillah al-Kufi, on the authority of Muhammad ibn San'an, and also Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Muhammad ibn Ahmad al-San'ani, Ali ibn Abdullah al-Var'raq and Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib – may God be pleased with them – narrated that Muhammad ibn

عَلَيْهِ وَآلِهِ أَنَّهَا لَمْ تُطَلَّقْ فَوَقَّعَ عَلَيْهِ السَّلامُ فِي رُقْعَتِهِمْ قُلْتُ هَذَا مِنْ رِوَايَتِكُمْ عَنْ أَبِي سَعِيد الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِمُسْلِمَةِ الْفَتْحِ وَقَدْ كَثُرُوا عَلَيْهِ أَنْتُمْ خَيْرٌ وَأَصْحَابِي خَيْرٌ وَلا هِجْرَةَ بَعْدَ الْفَتْحِ فَأَبْطَلَ الْهِجْرَةَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِمُسْلِمَةِ الْفَتْحِ وَقَدْ كَثُرُوا عَلَيْهِ أَنْتُمْ خَيْرٌ وَأَصْحَابِي خَيْرٌ وَلا هِجْرَةَ بَعْدَ الْفَتْحِ فَأَبْطَلَ الْهِجْرَةَ وَقَدْ كَثُولُهِ وَقَدْ كَثُولُه اللهُ عَنْهُ فَرَجَعُوا إِلَى قَوْله .

حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنا عَوْنُ بْنِ مُحَمَّد قالَ: حَدَّثَنا سَهْل بْنِ القاسِم قالَ: سَمِعَ الرِّضَا عَلَيْهِ ـ 35 السَّلامُ بَعْضَ أَصْحَابِهِ يَقُولُ: لَعَنَ اللَّهُ مَنْ حَارَبَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقَالَ لَهُ قُلْ إِلا مَنْ تَابَ وَأَصْلَحَ ثُمَّ قَالَ: . وَاللَّه المُوفَقَقُ اللَّهُ المُوفَقَقُ المُؤَمِّقِ السَّلامُ مِنْ ذَنْبِ مَنْ قَاتَلَهُ ثُمَّ تَابَ. وَاللَّه المُوفَقَقُ

حَدَّتَنا مُحَمَّدِ بْنِ ماجِيلوَيْه \_ رَحْمَةُ اللَّه \_ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي القاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِي الكُوفِي عَنْ مُحَمَّدِ بـ 1 بْنِ سَنان وَحَدَّثَنا عَلِيّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق وَمُحَمَّدِ بْنِ أَحْمَدِ السنانِي وَعَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ وَالحُسَيْنِ بْنِ إِبْراهِيم بْنِ أَحْمَدِ بْنِ هِشِام المكتب \_ رَضِيَ اللَّهُ عَنْهُمْ \_ قالُوا: حَدَّثَنا مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِي

Ali al–Kufi quoted on the authority of Muhammad ibn Isma'il, on the authority of Ali ibn Al–Abbas, on the authority of Al–Qasim ibn Al–Rabi'a As–Sah'haf, on the authority of Muhammad ibn San'an, and also Ali ibn Ahmad ibn Abdullah Al–Barqi, Ali ibn Isa – the neighbor to the Kufa Mosque, and Abu Ja'far Muhammad ibn Musa – may God have Mercy upon them – narrated that Muhammad ibn Ali Majilawayh, quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn San'an that Abal Hassan Ali ibn Musa Ar–Ridha' (a.s.) wrote the following reasons (behind the decrees) in response to Muhammad ibn San'an's questions:

And the reason behind the obligatory ritual ablution (ghusl) for the major ritual impurity is to cleanse and purify man's self from what has impurified him. And another reason is to purify the rest of the body from impurities as impurities have come out from all over the body. That is why it is obligatory to clean the whole body.

And the reason behind the lesser decree about urination and defecation is the frequency of these acts compared to that of the major ritual impurity, the hardships involved, and the fact that there is no will in doing these acts and there is no lust involved in doing them. However, there is lust in major ritual impurity and it is the result of an intentional act.

And the reasons behind the ritual ablution on the two major festivals 1 and on Fridays, and other cases is to express a servant's honoring of his Lord, prepare himself for Him – the Glorious the Magnificent to ask Him to forgive his sins. Another reason is that they are the holidays which are known to be for congregations in remembrance of the Sublime God. Therefore, God has established the ritual ablution on these days as a way to honor these days and to make them superior to other days – days in which many recommendable prayers are said, much servitude is expressed, and it is a way of purification from one Friday to the next.

And the reason behind the major ablution for the dead is to cleanse the corpse from the various filth, illnesses and other things that might have fallen upon him, since the dead person is going to meet the angels and associate with the people of the Hereafter.

It is highly desirable for him to be clean and pure now that he is going to meet God and the Pure Ones where they will touch him and he will touch them. This is so that the Pure Ones may ask the Honorable the Exalted God to forgive him and they may intercede on his behalf.

عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيل، عَن عَلِيّ بْنِ العَبّاس حَدَّتْنا القاسِم بْنِ الرَّبِيعِ الصَّحَّاف، عَن مُحَمَّدِ بْنِ سَنان وَحَدَّتْنا عَلِيّ بْنِ أَلُو عَبْدِ اللَّهِ البَرْقِي وَعَلِيّ بْن عِيسَى المجاور فِي مَسْجِد الكُوفَة وَأَبُو جَعْفَر مُحَمَّدِ بْن مُوسَى البَرْقِي بِالرَّيّ أَحْمَدِ بْنِ عَبْدِ اللَّهِ البَرْقِي بِالرَّيّ

رحمهم اللَّه قالُوا: حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ خالِد عَنْ أَبيهِ، عَن مُحَمَّدِ بْنِ سَنان أَن عَلِىّ بْن مُوسَى الرّضا عَلَيْهِ السَّلامُ: كَتَبَ إِلَيْهِ فِي جَوَاب مَسَائِلِهِ:

عِلَّةُ غُسْلِ الْجَنَابَةِ النَّظَافَةُ وَتَطْهِيرُ الإِنْسَانِ نَفْسَهُ مِمَّا أَصَابَهُ مِنْ أَذَاهُ وَتَطْهِيرُ سَائِرِ جَسَدِهِ لانَّ الْجَنَابَةَ خَارِجَةٌ مِنْ كُلِّ عَلَيْه تَطْهِيرُ جَسَده كُلّه .

وَعِلَّةُ التَّخْفِيفِ فِي الْبَوْلِ وَالْغَائِطِ لانَّهُ أَكْثَرُ وَأَدْوَمُ مِنَ الْجَنَابَةِ فَرُضِيَ فِيهِ بِالْوُضُوءِ لِكَثْرَتِهِ وَمَشَقَّتِهِ وَمَجيئِهِ بِغَيْرِ إِرَادَةٍ مِنْهُ وَلا شَهْوَةٍ وَالْجَنَابَةُ لا تَكُونُ إِلا بالاسْتِلْذَاذ مِنْهُمْ وَالإِكْرَاهِ لانْفُسِهمْ.

وَعِلَّةُ غُسْلِ الْعِيدِ وَالْجُمُعَةِ وَغَيْرِ ذَلِكَ مِنَ الأَغْسَالِ لِمَا فِيهِ مِنْ تَعْظِيمِ الْعَبْدِ رَبَّهُ وَاسْتِقْبَالِهِ الْكَرِيمَ الْجَلِيلَ وَطَلَبِ الْمَغْفِرَةِ لِذُنُوبِهِ وَلِيَكُونَ لَهُمْ يَوْمَ عِيدِ مَعْرُوفٍ يَجْتَمِعُونَ فِيهِ عَلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ فَجَعَلَ فِيهِ الْغُسْلَ تَعْظِيماً لِذَلِكَ الْمُعْفِرَةِ لِذُنُوبِهِ وَلِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ إِلَى الْجُمُعَةِ إِلَى الْجُمُعَةِ إِلَى الْجُمُعَةِ إِلَى الْجُمُعَةِ عَلَى سَائِرِ الأَيَّامِ وَزِيَادَةً فِي النَّوَافِلِ وَالْعِبَادَةِ وَلِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ عَلَى سَائِرِ الأَيَّامِ وَزِيَادَةً فِي النَّوَافِلِ وَالْعِبَادَةِ وَلِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ اللَّهِ عَلَى سَائِرِ الْأَيَّامِ وَزِيَادَةً فِي النَّوَافِلِ وَالْعِبَادَةِ وَلِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعِيدِيلًا لَهُ عَلَى سَائِرِ الأَيَّامِ وَزِيَادَةً فِي النَّوَافِلِ وَالْعِبَادَةِ وَلِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعِيدِيلًا لِهُ إِلَّهُ إِلَى الْعَبْدِيلِهُ وَلِيَاتُولِ إِللَّهُ إِلَيْهِ الْجَلِيلَ وَالْعَلِيلُ وَالْعِبَادَةِ وَلِيكُونَ تَلْكَ طَهَارَةً لَهُ عِيدِ مَعْرُونَ لَاتُم فَوْنَ فِيهِ الْمُعْرِيلِ اللَّهِ عَلَى مَا لَا لَهُ عَلَى الْمُعْمَالِلَا لَهُ عَلَى الْعَلَالَةِ لِلْ إِلْهُ إِلَى الْعِيلُونَ تَلْكَ طَهَارَةً لَهُ مِنَ الْعُمُمُعَةِ إِلَى الْجَمُعِيلِيلُولِ اللّهَ الْعَلَى الْعَلَالِ الْعَلَى الْعَلَالَةَ الْعَالَةَ الْعَلَى الْعَلَى الْعَلَالَةِ لَيْهِ الْعَلَى الْعَلَالِ وَالْعِبَادَةِ وَلِيكُونَ تَوْلِكَ مَا لَوْ لَهُ لِلْ الْعَلَمُعَالِيلِيلِ اللّهِ الْعَلَى الْعَلَى اللّهَ الْعَلَيْلِيلِ الللّهِ الْعَلَى الْعَبْرِيلِيلُ وَلِيلُونَ اللّهَ عَلَى اللّهَ الْعَلْمُ الْعُلْمِ الْعَلَالِ فَالْعَلَالِ اللْعَلَالِ الْعَلْمُ الْ

وَعِلَّهُ غُسلِ الْمَيِّتِ أَنَّهُ يُغَسَّلُ لانَّهُ يُطَهَّرُ وَيُنَظَّفُ مِنْ أَدْنَاسِ أَمْرَاضِهِ وَمَا أَصَابَهُ مِنْ صَنُوفِ عِلَلِهِ لانَّهُ يَلْقَى الْمَلائِكَةَ وَيُبَاشِرُ أَهْلَ الاَّخِرَةِ فَيُسْتَحَبُّ إِذَا وَرَدَ عَلَى اللَّهِ وَلَقِيَ أَهْلَ الطَّهَارَةِ وَيُمَاسُّونَهُ وَيُمَاسُّهُمْ أَنْ يَكُونَ طَاهِراً نَظِيفاً مُوجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ لِيُطْلَبَ بِهِ وَيُشْفَعَ لَهُ

And another reason behind the major ablution for the dead is that once he dies, the sperm with which he was at first created with will be discharged from his body and he will be in a state of major ritual impurity. Thus others must perform the major ablution for him.

And the reason why once you perform the major ritual ablution for the dead or touch someone's corpse2 you must perform the major ritual ablution yourself is to be cleansed of the filth from the corpse that might have touched your body. That is because once someone dies and his soul departs from the body, most of the impurities remain in his body. Therefore, one must do so to get cleaned and purified therefrom. And the reason behind making minor ablutions (wudu) – in which it is prescribed to wash the face, the two arms3, rubbing the head4, and rubbing the upper side of the feet5 – is that man wants to stand in front of the Honorable the Exalted God, facing Him and visiting the Honorable Recorders (*Kiram Katibin*)6 with all his apparent body parts. Then washing the face is for prostration and humbleness, washing the two arms is for preparing them to be held up towards the heavens, implore and fear God with them and use them to sincerely turn towards the worship of God. The rubbing of the head and the feet is because they are apparent in all positions of the prayer and in them there is not as much humbleness and sincerity of worship as there is in the face and the two hands.

And the reason behind the alms-tax is to aid the poor and protect the properties of the rich7, as the Blessed the Sublime God has ordained that the healthy assist those afflicted with calamities. As the

Sublime God has said, 'Ye shall certainly be tried and tested in your possessions and in your personal selves…' The way you are tried by your possessions is by paying the alms-tax, and the way you are tried by your personal selves is by getting yourselves prepared to be patient during calamities. In paying the alms-tax there is a fulfillment of gratitude for the blessings granted to us by the Honorable the Exalted God, an eagerness to have more of them, kindness and mercy for the weak, and kindness with the poor. And also there is an increased inclination towards sympathizing with the poor; assisting the poor and helping them regarding their religious affairs and a lesson for the rich to take heed to seeing their poorness in the Hereafter; and encouragement to thank the Blessed the Sublime God for what He has bestowed upon us and has

وَعِلَّةٌ أُخْرَى أَنَّهُ يَخْرُجُ مِنْهُ الأَذَى الَّذِي مِنْهُ خُلِقَ فَيُجْنِبُ فَيَكُونُ غُسْلُهُ لَهُ وَعِلَّةُ اغْتِسَالِ مَنْ غَسَلَهُ أَقْ مَسَّهُ فَظَاهِرَةٌ لِمَا . أَصابَهُ مِنْ نَضْح الْمَيّت لانَّ الْمَيّت إِذَا خَرَجَت الرُّوحُ مِنْهُ بَقِيَ أَكْثَرَ آفَةً فَلِذَلِكَ يُتَطَهَّرُ مِنْهُ وَيُطَهَّرُ

وَعِلَّةُ الْوُضُوءِ الَّتِي مِنْ أَجْلِهَا صَارَ غَسْلُ الْوَجْهِ وَالذِّرَاعَيْنِ وَمَسْحُ الرَّأْسِ وَالرِّجْلَيْنِ فَلِقِيَامِهِ بَيْنَ يَدَيِ اللَّهِ عَنَّ وَجَلَّ وَعَسْلُ الْوَجْهِ وَالنَّرَامَ الْكَاتِبِينَ فَغَسْلُ الْوَجْهِ لِلسُّجُودِ وَالْخُصُوعِ وَغَسْلُ الْيَدَيْنِ وَاسْتِقْبَالِهِ إِيَّاهُ بِجَوَارِحِهِ الظَّاهِرَةِ وَمُلاقَاتِهِ بِهَا الْكِرَامَ الْكَاتِبِينَ فَغَسْلُ الْوَجْهِ لِلسُّجُودِ وَالْخُصُوعِ وَغَسْلُ الْيَدَيْنِ لِيَقْلِبَهُمَا وَيَرْغَبَ بِهِمَا وَيَرْهَبَ وَيَتَبَتَّلَ وَمَسْحُ الرَّأْسِ وَالْقَدَمَيْنِ لِاتَّهُمَا ظَاهِرَانِ مَكْشُوفَانِ يَسْتَقْبِلُ بِهِمَا فِي حَالاتِهِ وَلَيْسَ لِيَقْلِبَهُمَا وَيَرْغَبُ بِهِمَا وَيَرْهَبَ وَلَيْسَ وَالْقَدَمَيْنِ لِاتَّهُمَا غَلَيْمَا مِنَ الْخُصُوعِ وَالتَّبَتُلِ مَا فِي الْوَجْهِ وَالذِّرَاعَيْنِ

وَعِلَّةُ الزَّكَاةِ مِنْ أَجْلِ قُوتِ الْفُقَرَاءِ وَتَحْصِينِ أَمْوَالِ الأَغْنِيَاءِ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَلَّفَ أَهْلَ الصِّحَّةِ الْقِيَامَ بِشَأْنِ أَهْلِ الرَّمَانَةِ وَالْبَلُوى كَمَا قَالَ عَزَّ وَجَلَّ لَتُبْلَوُنَّ فِي أَمْوالِكُمْ بِإِخْرَاجِ الزَّكَاةِ وَأَنْفُسِكُمْ بِتَوْطِينِ الأَنْفُسِ عَلَى الصَّبْرِ مَعَ مَا فِي الزَّمَانَةِ وَالْبَلُوى كَمَا الطَّعْفِ وَالْعَطْفِ عَلَى ذَلِكَ مِنْ أَدَاءِ شُكْرِ نِعَمِ اللَّهِ عَزَّ وَجَلَّ وَالطَّمَعِ فِي الزِّيَادَةِ مَعَ مَا فِيهِ مِنَ الرَّحْمَةِ وَالرَّأَفَةِ لاهْلِ الضَّعْفِ وَالْعَطْفِ عَلَى ذَلِكَ مِنْ أَدَاءِ شُكْرٍ نِعَمِ اللَّهِ عَنَى الْمُواسَاةِ وَتَقْوِيَةِ الْفُقَرَاءِ وَالْمَعُونَةِ لَهُمْ عَلَى أَمْرِ الدِينِ وَهُمْ عِظَةٌ لأَهْلِ الْغِنَى وَعِبْرَةٌ لَهُمْ أَمُلُ الْخِنَى وَعِبْرَةٌ لَهُمْ الْمَسْكَنَةِ وَالْحَثِ لَهُمْ عَلَى الْمُواسَاةِ وَتَقْوِيَةِ الْفُقَرَاءِ وَالْمَعُونَةِ لَهُمْ عَلَى أَمْرِ الدِينِ وَهُمْ عِظَةٌ لأَهْلِ الْغِنَى وَعِبْرَةٌ لَهُمْ أَلُمُ الْحَدِيقِ فِي الْمَسْكَنَةِ وَالْحَرَةِ بِهِمْ وَمَا لَهُمْ مِنَ الْحَتِّ فِي الْمُسْكَنَةِ وَالْحَرَةِ بِهِمْ وَمَا لَهُمْ مِنَ الْحَتِّ فِي

made us needless of. And also there is an encouragement to pray, cry, and fear that we may become poor like them one day. And also there is an encouragement in performing many deeds similar to paying the alms-tax such as charity, visiting the relatives and being kind to others.

And the reason behind the *Hajj* pilgrimage is that it is a form of getting near to God, asking Him for extensive rewards, departing from all the sins that one has committed, to be repentant for all that he has done in the past, and to start what he will do in the future. The pilgrimage is also for experiencing the expenditures of his wealth and exert himself; avoiding lust and pleasure so as to seek nearness to the Honorable the Exalted God. The pilgrimage is also for feeling humility and courtesy; suffering from the difficulties of the trip in the various conditions of heat, cold, security and fear for a long span of time. The benefits in the *Hajj* pilgrimage for the people include asking the Honorable the Exalted God for the fulfillment of our needs; abandoning relentlessness of the heart; abandoning the daring of the self; abandoning forgetfulness to remember God; abandoning lack of hope and engaging in action; renewal of

the rights; preventing the self from getting corrupt; benefiting the people in the East or the West of the Earth – whether they live in the deserts or at sea; whether they partake in the *Hajj* pilgrimage or not; whether they import things; whether they do business with men (a.s.ell or buy); and whether they are dealers or needy men. It also includes the fulfillment of the needs of the people who live in that vicinity where the *Hajj* pilgrims gather together as God has said, *'That they may witness the benefits (provided) for them.'9* 

And the reason behind the obligation of going on the *Hajj* pilgrimage once (in the lifetime) is that the Honorable the Exalted God has considered the least powerful of the people in establishing the obligatory deeds (they only need to go once). One of these obligations is the *Hajj* pilgrimage which is obligatory once. God has encouraged the powerful people to go as often as they can.

And the reason behind establishing the House (of God) in the middle of the Earth is that it is the place where land at first came out of water. All the winds that blow in the world start from there at the point beneath the 'al–Rokn ash–Shami. The House of God was the first mausoleum established on the Earth. Therefore, it is the center and the religious

ذَلِكَ عَلَى الشُّكْرِ لِلَّهِ عَزَّ وَجَلَّ لِمَا خَوَّلَهُمْ وَأَعْطَاهُمْ وَالدُّعَاءِ وَالتَّضَرُّعِ وَالْخَوْفِ مِنْ أَنْ يَصِيرُوا مِثْلَهُمْ فِي أُمُورٍ كَثِيرَةٍ مِنْ أَدَاءِ الزَّكَاةِ وَالصَّدَقَاتِ وَصِلَةِ الأَرْحَامِ وَاصْطِنَاعِ الْمَعْرُوفِ.

وَعِلَّةُ الْحَجِّ الْوِفَادَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَطَلَبُ الزِّيَادَةِ وَالْخُرُوجُ مِنْ كُلِّ مَا اقْتَرَفَ وَلِيَكُونَ تَائِباً مِمَّا مَضَى مُسْتَأْنِفاً لِمَا يَسْتَقْبِلُ وَمَا فِيهِ مِنِ اسْتِخْرَاجِ الأَمْوَالِ وَتَعَبِ الأَبْدَانِ وَحَظْرِهَا عَنِ الشَّهَوَاتِ وَاللَّذَّاتِ وَالتَّقَرُّبِ بِالْعِبَادَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَالْبَرْدِ وَالْخَوْفِ وَالْأَمْنِ دَائِباً فِي ذَلِكَ دَائِماً وَمَا فِي ذَلِكَ لِجَمِيعِ وَالاَسْتِكَانَةِ وَالذُّلِّ شَاخِصاً فِي الْحَرِّ وَالْبَرْدِ وَالْخَوْفِ وَالأَمْنِ دَائِباً فِي ذَلِكَ دَائِماً وَمَا فِي ذَلِكَ لِجَمِيعِ وَكَلَّ وَمِنْ الْمُنَافِعِ وَالرَّغْبَةِ وَالرَّهْبَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَمِنْهُ تَرْكُ قَسَاوَةِ الْقَلْبِ وَجَسَارَةِ الأَنْفُسِ وَبِسْيَانِ الذّكْرِ وَالْجَوْفِ وَالمَّمْنِ فِي شَرْقِ الأَرْضِ وَغَرْبِهَا وَمَنْ فِي الْبَرِ وَالْقَلْعِ وَالشَّهُ مَنْ فِي شَرْقِ الأَرْضِ وَغَرْبِهَا وَمَنْ فِي الْبَرِ وَالْجَوْفِ وَالْبَعْ وَمُشْتَرٍ وَكَاسِبٍ وَمِسْكِينِ وَقَضَاءُ حَوَائِجٍ أَهْلِ الأَطْرَافِ وَالْبَعْ وَمُشْتَرٍ وَكَاسِبٍ وَمِسْكِينِ وَقَضَاءُ حَوَائِجٍ أَهْلِ الأَطْرَافِ وَالْبَعْ وَمُشْتَرٍ وَكَاسِبٍ وَمِسْكِينِ وَقَضَاءُ حَوَائِجٍ أَهْلِ الأَطْرَافِ وَالْمَواضِ الْمُمْكِينِ لَهُمُ الْاجْتِمَاعُ فِيهَا كَذَلِكَ لِيَشْهُدُوا مَافِعَ لَهُمُ

وَعِلَّةُ فَرْضِ الْحَجِّ مَرَّةً وَاحِدَةً لانَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْفَرَائِضَ عَلَى أَدْنَى الْقَوْمِ قُوَّةً فَمِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِدٌ ثُمَّ رَغَّبَ أَهْلَ الْقُوَّة عَلَى قَدْر طَاقَتهم.

وَعِلَّةُ وَضْعِ الْبَيْتِ وَسَطَ الأَرْضِ أَنَّهُ الْمَوْضِعُ الَّذِي مِنْ تَحْتِهِ دُحِيَتِ الأَرْضُ وَكُلُّ رِيحٍ تَهُبُّ فِي الدُّنْيَا فَإِنَّهَا تَخْرُجُ مِنْ تَحْتِ الرُّكْنِ الشَّامِيِّ وَهِيَ أَوَّلُ بُقْعَةٍ وُضِعَتْ فِي الأَرْضِ

pilgrimage obligation for all the people whether they are from the East or the West. *Mecca* was so named because the people used to whistle there, and they called whoever intended to go there as *he* 

whistled. This is clear from the Words of the Honorable the Exalted God, 'Their prayer at the House (of God) is nothing but whistling and clapping of hands...' 10 Here the word 'Mecca used in the verse in Arabic means whistling and the word 'Tasdiyah used in the verse in Arabic means clapping.

And the reason behind the circumambulation around the House (of God) is that the Blessed the Sublime God told the angels, 'I will create a vicegerent on earth.' They said, 'Wilt Thou place therein one who will make mischief therein and shed blood?...'11 They gave this reply to the Sublime God, but then they became sorry, took refuge in the Throne and repented. The Honorable the Exalted God desired that other servants worship in a similar fashion just like the angels. Therefore, He founded a House parallel to the Throne in the Fourth Heaven called 'Az–Zorah. Then He founded another House in the Heavens of this world parallel to 'Az–Zorah called 'Al–Bayt al–Ma'mur. Then He founded this House parallel to 'Al–Bayt al–Ma'mur. Then He ordered Adam (a.s.) to circumambulate around it. Then the Honorable the Exalted God forgave him and this became a practice for his progeny all the way up until the Resurrection Day.

And the reason behind kissing or touching the Black Stone is that when the Blessed the Sublime God made a covenant with the children of Adam, the Black Stone swallowed it and thus made the people obliged to honor this covenant. That is near the Black Stone they must say, 'This is what I was entrusted with and I fulfilled it. This is my covenant and I honored it. Therefore, bear witness that I honored my covenant.' The same meaning lies in Salman's words, 'On the Resurrection Day the Black Stone will appear like Mount *Abi Qays* with a tongue. It will testify on behalf of whoever has visited it.'

And the reason behind naming Mina (meaning beg) is that Gabriel descended to Abraham and said, 'Beg 12 your Lord for something.' Then Abraham asked that God establish the offering of a sheep instead of offering his son Ishmael, and God order that the sheep be slaughtered for Him. Then this request was granted.

. لأَنَّهَا الْوَسَطُ لِيَكُونَ الْفَرْضُ لاهْل الشَّرْقِ وَالْغَرْبِ فِي ذَلِكَ سَوَاءً

وَسُمِّيَتْ مَكَّةُ مَكَّةَ لانَّ النَّاسَ كَانُوا يَمْكُونَ فِيهَا وَكَانَ يُقَالُ لِمَنْ قَصَدَهَا قَدْ مَكَا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَما كانَ صَلاتُهُمْ عِنْدَ الْبَيْتِ إِلا مُكاءً وَتَصْدِيَةً فَالْمُكَاءُ الصَّفِيرُ وَالتَّصْدِيَةُ صَفْقُ الْيَدَيْنِ

وَعِلَّةُ الطَّوَافِ بِالْبَيْتِ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِلْمَلائِكَةِ إِنِي جاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيها مَنْ يُفْسِدُ فِيها وَيَسْفِكُ الدِّماءَ فَرَدُّوا عَلَى اللَّهِ عَزَّ وَجَلَّ هَذَا الْجَوَابَ فَنَدَمُوا فَلانُوا بِالْعَرْشِ وَاسْتَغْفَرُوا فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يَتَعَبَّدَ بِمِثْلِ ذَلِكَ الْعِبَادُ فَوَضَعَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتاً بِحِذَاءِ الْعَرْشِ يُسَمَّى الضُّرَاحَ ثُمَّ وَضَعَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتاً بِحِذَاءِ الْعَرْشِ يُسَمَّى الضُّرَاحَ ثُمَّ وَضَعَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتاً بِمِذَاءِ الْبَيْتِ الْمَعْمُورِ ثُمَّ أَمَرَ آدَمَفَطَافَ بِهِ فَتَابَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْمَعْمُورِ ثُمَّ أَمَرَ آدَمَفَطَافَ بِهِ فَتَابَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ .

الْمَعْمُورَ بِحِذَاءِ الضَّرَاحِ ثُمَّ وَضَعَ هَذَا الْبَيْتَ بِحِذَاءِ الْبَيْتِ الْمَعْمُورِ ثُمَّ أَمَرَ آدَمَفَطَافَ بِهِ فَتَابَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ

وَعِلَّةُ اسْتِلامِ الْحَجَرِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَخَذَ مِيثَاقَ بَنِي آدَمَ الْتَقَمَهُ الْحَجَرُ فَمِنْ ثَمَّ كَلَّفَ النَّاسَ تَعَاهُدَ ذَلِكَ الْمِيثَاقِ وَمِنْ ثَمَّ يُقَالُ عِنْدَ الْحَجَرِ أَمَانَتِي أَدَّيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُوَافَاةِ وَمِنْهُ قَوْلُ سَلْمَانَ رَحِمَهُ اللَّهُ الْمُوافَاةِ وَمِنْ ثَمَّ يُقَالُ عِنْدَ الْحَجَرِ أَمَانَتِي أَدَّيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُوَافَاةِ وَمِنْهُ قَوْلُ سَلْمَانَ رَحِمَهُ اللَّهُ لِللَّهُ لِمَنْ وَشَفَتَان يَسْهَدُ لِمَنْ وَافَاهُ بِالْمُوافَاةِ .

وَالْعِلَّةُ الَّتِي مِنْ أَجْلِهَا سُمِّيَتْ مِنًى مِنًى مِنًى أَنَّ جَبْرَئِيلَ عَلَيْهِ السَّلامُ قَالَ هُنَاكَ لابْرَاهِيمَ عَلَيْهِ السَّلامُ تَمَنَّ عَلَى رَبِّكَ مَا شِئْتَ فَتَمَنَّى إِبْرَاهِيمُ عَلَيْهِ السَّلامُ فِي نَفْسِهِ أَنْ يَجْعَلَ اللَّهُ مَكَانَ ابْنِهِ إِسْمَاعِيلَ كَبْشاً يَأْمُرُهُ بِذَبْحِهِ فِدَاءً لَهُ فَأُعْطِيَ مُنَاهُ.

And the reason behind fasting is the realization of the feeling of hunger and thirst that one would suffer if he was poor. Another reason is to suffer and be patient (during fasting so as to receive rewards, and to act as proofs of the Hereafter's hardships. In addition to all of this, fasting is a cause of elimination of lust and acts as an advisor for us, and as a proof for the Hereafter to see its hardships. Fasting also makes us realize the extent of hardships suffered by the poor and the indigent in this world and the Hereafter.

And God forbade killing since its allowance would corrupt the society, cause its destruction and the corruption of His Plan.

And the Honorable the Exalted God forbade doing what might result in parents' damnation (of us) is that this would involve the disobedience of the Honorable the Exalted God and our parents; an approach to the denial of blessings; cancellation of gratitude and what might lead to the cutting off of and the disruption of family ties. This is because it involves not paying enough respect for parents, recognizing their rights; the cutting off of family ties; the lack of the inclination of parents to see their children, and quitting to upbring them since the parents no longer have any hopes in their well-being.

And God forbade adultery due to the corruption it results in, including murders, the disruption of family relations, the abandoning of the proper raising of children, corruption in inheritance issues and other similar forms of corruption.

And God forbade oppressively devouring the orphan's property due to several corrupting reasons. Firstly, when man oppressively devours an orphan's property he has indeed acted as a partner in murdering the orphan, since an orphan is not self–sufficient and cannot maintain himself. He cannot support himself, and he has no one else to support him and maintain him as his parents would have done. Therefore, if someone devours his property, it is as if he has killed the orphan by leading him into poverty and destitution, even though the Honorable the Exalted God has admonished us against this act. And He has established its punishment in the following Words of the Honorable the Exalted God, 'Let those (disposing of an estate) have the same fear in their minds as they would have for their own, if they had left a helpless family behind: Let them fear God…"13

وَعِلَّةُ الصَّوْمِ لِعِرْفَانِ مَسِّ الْجُوعِ وَالْعَطَشِ لِيَكُونَ الْعَبْدُ ذَلِيلاً مُسْتَكِيناً مَأْجُوراً مُحْتَسِباً صَابِراً وَيَكُونَ ذَلِكَ دَلِيلاً لَهُ عَلَى شَدَائِدِ الْأَخِرَةِ مَعَ مَا فِيهِ مِنَ الانْكِسَارِ لَهُ عَنِ الشَّهَوَاتِ وَاعِظاً لَهُ فِي الْعَاجِلِ دَلِيلاً عَلَى الأَجِلِ لِيَعْلَمَ شِدَّةَ مَبْلَغ . ذَلِكَ مِنْ أَهْلِ الْفَقْرِ وَالْمَسْكَنَةِ فِي الدُّنْيَا وَالْأَخِرَةِ

. وَحَرَّمَ قَتْلَ النَّفْسِ لِعِلَّةِ فَسَادِ الْخَلْقِ فِي تَحْلِيلِهِ لَوْ أَحَلُّ وَفَنَائِهِمْ وَفَسَادِ التَّدْبير

وَحَرَّمَ اللَّهُ عَنَّ وَجَلَّ عُقُوقَ الْوَالِدَيْنِ لِمَا فِيهِ مِنَ الْخُرُوجِ عَنِ التَّوْقِيرِ لِطَاعَةِ اللَّهِ عَنَّ وَجَلَّ وَالتَّوْقِيرِ لِلْوَالِدَيْنِ وَتَجَنُّبِ
كُفْرِ النِّعْمَةِ وَإِبْطَالِ الشُّكْرِ وَمَا يَدْعُو مِنْ ذَلِكَ إِلَى قِلَّةِ النَّسْلِ وَانْقِطَاعِهِ لِمَا فِي الْعُقُوقِ مِنْ قِلَّةِ تَوْقِيرِ الْوَالِدَيْنِ
كُفْرِ النِّعْمَةِ وَإِبْطَالِ الشُّكْرِ وَمَا يَدْعُو مِنْ ذَلِكَ إِلَى قِلَّةِ النَّسْلِ وَانْقِطَاعِهِ لِمَا فِي الْعُقُوقِ مِنْ قِلَّةِ تَوْقِيرِ الْوَالِدَيْنِ فِي الْوَلَدِ وَتَرْكِ التَّرْبِيَةِ لِعِلَّةِ تَرْكِ الْوَلَدِ بِرَّهُمَا
. وَالْعِرْفَانِ بِحَقِّهِمَا وَقَطْعِ الْأَرْحَامِ وَالزُّهْدِ مِنَ الْوَالِدَيْنِ فِي الْوَلَدِ وَتَرْكِ التَّرْبِيَةِ لِعِلَّةِ تَرْكِ الْوَلَدِ بِرَّهُمَا

وَحَرَّمَ الزِّنَا لِمَا فِيهِ مِنَ الْفَسَادِ مِنْ قَتْلِ الأَنْفُسِ وَذَهَابِ الأَنْسَابِ وَتَرْكِ التَّرْبِيَةِ لِلأَطْفَالِ وَفَسَادِ الْمَوَارِيثِ وَمَا أَشْبَهَ وَحَرَّمَ الزِّنَا لِمَا فِيهِ مِنَ الْفَسَادِ مِنْ قَتْلِ الأَنْفُسِ وَذَهَابِ الأَنْسَابِ وَتَرْكِ التَّرْبِيَةِ لِلأَطْفَالِ وَفَسَادِ الْمَوَارِيثِ وَمَا أَشْبَهُ

وَحَرَّمَ أَكُلَ مَالِ الْيَتِيمِ ظُلُماً لِعِلَلِ كَثِيرَةٍ مِنْ وُجُوهِ الْفَسَادِ أَوَّلُ ذَلِكَ أَنَّهُ إِذَا أَكَلَ الإِنْسَانُ مَالَ الْيَتِيمِ ظُلُماً فَقَدْ أَعَانَ عَلَى قَتْلِهِ إِذِ الْيَتِيمُ غَيْرُ مُسْتَغْنِ وَلا مُحْتَمِلِ لِنَفْسِهِ وَلا عَلِيمٍ بِشَأْنِهِ وَلا لَهُ مَنْ يَقُومُ عَلَيْهِ وَيَكْفِيهِ كَقِيَامِ وَالدَيْهِ فَإِذَا أَكَلَ عَلَى قَتْلِهِ إِذِ الْيَتِيمُ غَيْرُ مُسْتَغْنِ وَلا مُحْتَمِلِ لِنَفْسِهِ وَلا عَلِيمٍ بِشَأْنِهِ وَلا لَهُ مَنْ يَقُومُ عَلَيْهِ وَيَكْفِيهِ كَقِيَامٍ وَالدَيْهِ فَإِذَا أَكَلَ مَاللَهُ فَكَأَنَّهُ قَدْ قَتَلَهُ وَصَيَّرَهُ إِلَى الْفَقْرِ وَالْفَاقَةِ مَعَ مَا خَوَّفَ اللَّهُ تَعَالَى وَجَعَلَ مِنَ الْعُقُويَةِ فِي قَوْلِهِ عَزَّ وَجَلَّ وَلْيَتْقُوا اللَّهُ مَا خُونُ مِنْ خَلْفِهِمْ ذُرِيَّةً ضِعافاً خافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهُ اللَّهُ عَلَيْقَوا اللَّه

Abi Ja'far (al-Baqir) (a.s.) said, "The Honorable the Exalted God has promised two punishments for devouring the orphan's property: punishments in this world and punishment in the Hereafter. The reason for the forbiddance of devouring the orphan's property is to maintain the orphan until he attains his independence and does not need other people's property. It is also meant to safeguard the survivors of the orphan's guardian, so that they do not have to suffer the same thing that the orphan suffers by experiencing the punishment that God has promised for this world. Also the orphan will demand his property when he grows up. Then it 14 will result in such hatred, animosity and wrath that it will finally end up in the destruction of them all.

And God forbade fleeing from the battle–field since it will weaken the religion, undermine the Prophethood and the just Immaculate Leaders (a.s.), and not help them against their enemies. This will result in punishment as it equates to denying what the Prophet (S) and the Imams (a.s.) invite us to including the confession to His Lordship; expression of social justice; elimination of oppression; destruction of corruption and whatever might happen due to the enemy getting daring with the Muslims, and its consequences such as killing, destroying the Honorable the Exalted God's religion and any other corruption.

And God forbade adopting Arab customs after the migration, since it implies returning from the religion, abandoning the assistance to the Prophets (a.s.) and the Proofs (a.s.), and other corruption that it will lead to. It would also imply the cancellation of all the rights of those who have some rights. This would

be similar to living like the Bedouins. Since if one recognizes the religion perfectly then he would not associate with the ignorant ones and would fear them. Should one associate with the ignorant ones, he would not be immune from slowly abandoning his own knowledge and become ignorant – even more ignorant than the ignorant.

And God forbade whatever has been slaughtered in a name other than God's. The Honorable the Exalted God has made it incumbent for His creatures to bear witness to Him, mention His Name over whatever (animals) they slaughter to make them allowable to eat, and as a way to make a distinction between what is done to get nearer to Him and what establishes the worship of the Satans. There lies a confession to His Lordship and Unity in mentioning the Name of the Honorable the

وَكَقَوْلِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ إِنَّ اللَّهَ وَعَدَ فِي أَكْلِ مَالِ الْيَتِيمِ عُقُوبَتَيْنِ عُقُوبَةً فِي الدُّنْيَا وَعُقُوبَةً فِي الاَّخِرَةِ فَفِي تَحْرِيمِ مَالِ الْيَتِيمِ اسْتِغْنَاءُ الْيَتِيمِ وَاسْتِقْلالُهُ بِنَفْسِهِ وَالسَّلامَةُ لِلْعَقِبِ أَنْ يُصِيبَهُ مَا أَصَابَهُ لِمَا وَعَدَ اللَّهُ تَعَالَى فِيهِ مِنَ الْعُقُوبَةِ مَعَ مَا فِي ذَلِكَ مِنْ طَلَبِ الْيَتِيمِ بِثَارِهِ إِذَا أَدْرَكَ وَوُقُوعِ الشَّحْنَاءِ وَالْعَدَاوَةِ وَالْبَغْضَاءِ حَتَّى يَتَفَانَوْا

اوَحَرَّمَ اللَّهُ تَعَالَى الْفِرَارَ مِنَ الزَّحْفِ لِمَا فِيهِ مِنَ الْوَهْنِ فِي الدِّينِ وَالاسْتِخْفَافِ بِالرُّسُلِ وَالْأَئِمَّةِ الْعَادِلَةِ عَلَيْهِ السَّلامُ
وَتَرْك نُصْرَتِهِمْ عَلَى الْأَعْدَاءِ وَالْعُقُوبَةِ لَهُمْ عَلَى إِنْكَارِ مَا دُعُوا إِلَيْهِ مِنَ الإِقْرَارِ بِالرُّبُوبِيَّةِ وَإِظْهَارِ الْعَدُلِ وَتَرْكِ الْجَوْرِ
وَيَرْك نُصْرَتِهِمْ عَلَى الْأَعْوَا فِي ذَلِكَ مِنْ جُرْأَةِ الْعَدُقِ عَلَى الْمُسْلِمِينَ وَمَا يَكُونُ فِي ذَلِكَ مِنَ السَّبْيِ وَالْقَتْل وَإِبْطَالِ دِينِ اللَّهِ عَزَّ وَإِمَاتَةِ الْفَسَادِ لِمَا فِي ذَلِكَ مِنْ السَّبْيِ وَالْقَتْل وَإِبْطَالِ دِينِ اللَّهِ عَزَّ وَإِمْانَا لَهُ مِنَ الْفُسَادِ لِمَا فِي ذَلِكَ مِنْ السَّبْيِ وَالْقَتْل وَإِنْطَالَ دِينِ اللَّهِ عَزَ

وَحَرَّمَ التَّعَرُّبَ بَعْدَ الْهِجْرَةِ لِلرُّجُوعِ عَنِ الدِّينِ وَتَرْكِ الْمُؤَّازَرَةِ لِلأَنْبِيَاءِ وَالْحُجَجِ عَلَيْهِمُ السَّلاَمُ وَمَا فِي ذَلِكَ مِنَ الْفَسَادِ . وَإِبْطَالِ حَقِّ كُلِّ ذِي حَقٍّ لا لِعِلَّةِ سُكُنَى الْبَدْوِ

وَكَذَلِكَ لَوْ عَرَفَ الرَّجُلُ الدِّينَ كَامِلَةً لَمْ يَجُزْ لَهُ مُسَاكَنَةُ أَهْلِ الْجَهْلِ وَالْخَوْفِ عَلَيْهِ لانَّهُ لا يُؤْمَنُ أَنْ يَقَعَ مِنْهُ تَرْكُ الْعِلْمِ وَالدُّخُولُ مَعَ أَهْلِ الْجَهْلِ وَالْتَمَادِي فِي ذَلِكَ.

وَحَرَّمَ مَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ عَزَّ وَجَلَّ لِلَّذِي أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ عَلَى خَلْقِهِ مِنَ الإِقْرَارِ بِهِ وَذِكْرِ اسْمِهِ عَلَى الذَّبَائِحِ اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَلَى اللَّهُ عَنَّ وَجَلَّ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَلَى اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَ

Exalted, and there lies atheism and seeking to approach other deities in mentioning any other names (while slaughtering). 15 Therefore, remembering God and mentioning His Name over what is slaughtered is what would make a distinction between what God has allowed and what He has forbidden to eat.

And God forbade eating wild birds and beasts of prey16 since they all feed on the dead animals, human

corpses and human waste and the like 17. Then the Honorable, the Exalted God has established some signs in the wild animals and birds, so that those we are allowed to eat can be distinguishable from those that are forbidden to eat. My father (a.s.) said, "Any wild animals that have canine teeth and any birds that have claws are forbidden to eat. Any birds that have gizzards are allowable to eat."

Another sign to distinguish between birds which we are allowed to eat and birds which are forbidden to eat is that my father (a.s.) said, "Eat whichever of the birds that constantly flap their wings while flying, and do not eat any of the birds that sometimes flap their wings but mostly glide."

And God forbade eating rabbits as it has claws like cats and other beasts of prey. Therefore, the same decree about beasts of prey applies to eating rabbits. In addition to this, there is some filthiness in it and bleeding like that of menstruating women since it is a freak (perverted) animal 18.

And the reason behind the forbiddance of usury is that God has admonished against it, because in it there lies the destruction of property. When man buys one *Dirham* for two *Dirhams* while the worth of one *Dirham* is only one *Dirham*, the second *Dirham* has become destroyed. Thus usury on transaction is a loss under all circumstances for the buyer and the seller. Thus the Blessed the Sublime God forbade usury due to its effect on destroying property as He has admonished against letting a fool have any control over his own property, since there is the fear that he might destroy it. This holds until he matures intellectually. Thus this is the reason God has forbidden usury, and the purchase of one *Dirham* in exchange for two *Dirhams*.

And the reason behind the forbiddance of usury after the decree on it became clear is that practicing usury implies the underestimation of what God has forbidden. That is committing a major sin after it has been clarified. The Sublime God has forbidden it. This is nothing but an underestimation of the forbiddance of what is forbidden, and such an underestimation equals becoming an atheist.

الْإِهْلالِ لِغَيْرِ اللَّهِ مِنَ الشِّرْكِ بِهِ وَالتَّقَرُّبِ بِهِ إِلَى غَيْرِهِ لِيَكُونَ ذِكْرُ اللَّهِ تَعَالَى وَتَسْمِيَتُهُ عَلَى الذَّبِيحَةِ فَرْقاً بَيْنَ مَا أَحَلَّ اللَّهُ وَبَيْنَ مَا حَرَّمَ اللَّهُ .

وَحَرَّمَ سِبَاعَ الطَّيْرِ الْوَحْشِ كُلَّهَا لاكْلِهَا مِنَ الْجِيَفِ وَلُحُومِ النَّاسِ وَالْعَذِرَةِ وَمَا أَشْبَهَ ذَلِكَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ دَلائِلَ مَا أَحَلَّ مِنَ السِّبَاعِ وَذِي مِخْلَب مِنَ الطَّيْرِ حَرَامٌ أَحَلَّ مِنَ السِّبَاعِ وَذِي مِخْلَب مِنَ الطَّيْرِ حَرَامٌ وَكُلُّ مَا كَانَتْ لَهُ قَانِصَةٌ مِنَ الطَّيْرِ فَحَلالٌ وَعِلَّةٌ أُخْرَى يُفَرِّقُ بَيْنَ مَا أُحِلًّ مِنَ الطَّيْرِ وَمَا حُرِّمَ قَوْلُهُ عَلَيْهِ السَّلامُ كُلُ مَا وَكُلُّ مَا كَانَتْ لَهُ قَانِصَةٌ مِنَ الطَّيْرِ فَحَلالٌ وَعِلَّةٌ أُخْرَى يُفَرِّقُ بَيْنَ مَا أُحِلًّ مِنَ الطَّيْرِ وَمَا حُرِّمَ قَوْلُهُ عَلَيْهِ السَّلامُ كُلُ مَا وَكُلُّ مَا كَانَتْ لَهُ قَانِصَةٌ مِنَ الطَّيْرِ فَمَا حَلَالٌ وَعِلَّةٌ أُخْرَى يُفَرِّقُ بَيْنَ مَا أُحِلًا مِنَ الطَّيْرِ وَمَا حَرِّمَ قَوْلُهُ عَلَيْهِ السَّلامُ كُلُ مَا كَانَتْ لَهُ قَانِصَةً مِنَ الطَّيْرِ فَمَا حَلَيْهِ السَّلامُ كُلُ مَا كَانَتْ لَهُ قَانِصَةً مِنَ الطَّيْرِ فَمَا حَلَيْ مِنَ الطَّيْرِ فَمَا حَرِّمَ قَوْلُهُ عَلَيْهِ السَّلامُ كُلُ مَا كَانَتْ لَهُ قَانِصَةً مِنَ الطَّيْرِ فَمَا حَلَى الْمَالِ وَعِلَّةً أُخْرَى يُفَرِّقُ بَيْنَ مَا أُحِلَّ مِنَ الطَّيْرِ وَمَا حَرِّمَ لَاللَّهُ مَلَى الْمَالِمُ لَا اللَّهُ مِنَ الطَيْرِ فَمَا حَلَيْهِ السَّلامُ عَلَى اللّهُ مَا كَانَتْ لَهُ المِنْ الطَيْرِ وَمَا حَرِّمَ الْمَالِمُ لَا لَهُ السَّعَامُ مِنَ الطَّيْرِ وَمَا حَرَامً الللَّهُ مَا كَانَتُ مُ الْمُ لَا أَعْلَ مَا كَانَتُ اللَّهُ مَا كُولُولُ اللَّهُ مُلْكُولُ مَا كُلُولُ مَا كُلُولُ مَا مَنْ اللَّهُ عَلَيْهُ اللللْهُ الْمُ لَا لَاللَّهُ مَا لَعُمْرَى الْمُؤْمِقُولُ مَا مَا لَا مَنْ اللَّهُ مُعْلَى اللْمُ لَا لَاللَّهُ مَا لَالْمُ لَا لَا لَالْمُ لَا لَا لَاللَّهُ مَا كُانِتُ اللْمَالِقُولُ اللْعَلْمُ لَا لَاللَّهُ مَا لَاللَّهُ مِنْ اللْمُ لَا لَالْمُ لَا لَاللَّهُ مَا لَاللَّهُ مَا لَا لَالْمُ لَا لَاللَّهُ مَا لَاللَّهُ مَا لَاللَّهُ مُا لَا لَالْمُ لَا لَا لَاللَّهُ مَا لَاللَّهُ مَا لَاللَّهُ مَا لَا لَاللَّهُ لَا لَا لَاللَّهُ مَا لَا لَاللَّهُ مِنْ اللْمُلْمِ لَا لَاللَّهُ مَا لَا لَاللَّهُ مَا لَاللَّهُ مَا لَا لَاللَّهُ مُا لَاللَّهُ مَا لَا لَاللَّهُ مَا

وَحَرَّمَ الأَرْنَبَ لانَّهَا بِمَنْزِلَةِ السِّنَّوْرِ وَلَهَا مَخَالِيبُ كَمَخَالِيبِ السِّنَّوْرِ وَسِبَاعِ الْوَحْشِ فَجَرَتْ مَجْرَاهَا مَعَ قَذَرِهَا فِي .نَفْسِهَا وَمَا يَكُونُ مِنْهَا مِنَ الدَّم كَمَا يَكُونُ مِنَ الدَّم كَمَا يَكُونُ مِنَ النِّسَاءِ لانَّهَا مَسْخٌ وَعَلَيْهِ تَحْرِيمُ الرِّبَا إِنَّمَا نَهَى اللَّهُ عَنْهُ لِمَا فِيهِ مِنْ فَسَادِ الأَمْوَالِ لانَّ الإِنْسَانَ إِذَا اشْتَرَى الدِّرْهَمَ بِالدِّرْهَمَيْنِ كَانَ تَمَنُ الدِّرْهَمِ دِرْهَماً وَتَمَنُ الاَّخَرِ بَاطِلاً فَبَيْعُ الرِّبَا وَشِرَاهُ وَكُسٌ عَلَى كُلِّ حَالٍ عَلَى الْمُشْتَرِي وَعَلَى الْبَائِعِ فَحَظَرَ اللَّهُ عَزَّ وَجَلَّ الدِّبَا لِعِلَّةِ فَسَادِ الأَمْوَالِ كَمَا حَظَرَ عَلَى السَّفِيهِ أَنْ يُدْفَعَ إِلَيْهِ مَالُهُ لِمَا يُتَخَوَّفُ عَلَيْهِ مِنْ إِفْسَادِهِ حَتَّى يُؤْنَسَ مِنْهُ وَجَلَّ الرِّبَا لِعِلَّةِ فَسَادِ الأَمْوَالِ كَمَا حَظَرَ عَلَى السَّفِيهِ أَنْ يُدْفَعَ إِلَيْهِ مَالُهُ لِمَا يُتَخَوَّفُ عَلَيْهِ مِنْ إِفْسَادِهِ حَتَّى يُؤْنَسَ مِنْهُ . وَكُسْ عَلَيْ بَالدِّرْهَم بِالدِّرْهَم بِالدِّرْهَم بِالدِّرْهَم بِالدِّرْهَمَيْنِ يَداً بِيَدِ

وَعِلَّةُ تَحْرِيمِ الرِّبَا بَعْدَ الْبَيِّنَةِ لِمَا فِيهِ مِنَ الاسْتِخْفَافِ بِالْحَرَامِ الْمحَرَّمِ وَهِيَ كَبِيرَةٌ بَعْدَ الْبَيَانِ وَتَحْرِيمِ اللَّهِ لَهَا وَلَمْ يَكُنْ ذَلِكَ مِنْهُ إِلَا اسْتِخْفَافًا بِالْمحَرِّمِ لِلْحَرَامِ وَالاسْتِخْفَافُ بِذَلِكَ دُخُولٌ فِي الْكُفْرِ.

And the reason behind the forbiddance of usury on loan 19 is that doing good deeds will disappear, and property will be destroyed. The people will be inclined to gain a benefit without exerting any effort. The payment of loans will be abandoned while it is one of the good deeds. In this there is corruption, oppression and the destruction of property.

And God forbade eating pork as a pig is ugly. The Honorable the Exalted God has set it as a lesson to take heed of for the people, and as a scare crow and a reason to see what a freak it is for His creatures. It is also because its food is the most contaminated – plus many more reasons.

God also forbade eating monkeys as they are freaks like pigs. He has set it as a lesson to take heed of for the people, and as a scare crow and a reason to see what a freak is for His creatures. Also about the monkey's face, God established it like man to be a proof for man that it is one of the creatures upon which there was God's Wrath.

And God forbade eating whatever is dead due to the existence of things in them which would corrupt the body and would cause calamities (a.s.erious diseases). The Honorable the Exalted God willed to establish the mentioning of His Name to be the cause for the allowance of eating the animals and that this act be what distinguishes between the allowed and the forbidden to eat.

And the Honorable the Exalted God forbade eating blood as He forbade eating the dead due to the existence of things in them which would corrupt the body and would cause bile, bad breath, bad body odor, bad temper, getting mean, lack of kindness and mercy so much that one might even kill his own father or friend.

And God forbade eating a spleen since there is blood in it. The reason for this is the same as the reason for the forbiddance of eating blood and the dead as both are in the same direction of corruption.

And the reason behind the nuptial gift and its obligation for men, and not upon the women to give to the men is that the expenses of the woman are on the man's shoulders. The woman is selling herself and the man is the buyer. There is no selling without a cost and no buying without a payment, even though women are excused from doing business and trade due to many reasons.

وَعِلَّةُ تَحْرِيمِ الرِّبَا بِالنَّسِيئَةِ لِعِلَّةِ ذَهَابِ الْمَعْرُوفِ وَتَلَفِ الأَمْوَالِ وَرَغْبَةِ النَّاسِ فِي الرِّبْحِ وَتَرْكِهِمُ الْقَرْضَ وَالْقَرْضُ مِنْ صَنَائِع الْمَعْرُوف وَلِمَا فِي ذَلِكَ مِنَ الْفَسَاد وَالظُّلْم وَفَنَاءِ الأَمْوَال.

وَحَرَّمَ الْخِنْزِيرَ لانَّهُ مُشَوَّهٌ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ عِظَةً لِلْخَلْقِ وَعِبْرَةً وَتَخْوِيفاً وَدَلِيلاً عَلَى مَا مُسِخَ عَلَى خِلْقَتِهِ وَلانَّ غِذَاءَهُ أَقْذَرُ الأَقْذَارِ مَعَ عِلَلٍ كَثِيرَةٍ وَكَذَلِكَ حَرَّمَ الْقِرْدَ لانَّهُ مُسِخَ مِثْلَ الْخِنْزِيرِ وَجُعِلَ عِظَةً وَعِبْرَةً لِلْخَلْقِ وَدَلِيلاً عَلَى مَا مُسِخَ أَقْذَرُ الأَقْذَارِ مَعَ عِلَلٍ كَثِيرَةٍ وَكَذَلِكَ حَرَّمَ الْقِرْدَ لانَّهُ مُسِخَ مِثْلَ الْخِنْزِيرِ وَجُعِلَ عِظَةً وَعِبْرَةً لِلْخَلْقِ وَدَلِيلاً عَلَى مَا مُسِخَ . عَلَيْهِ عَلَيْهُ مِنَ الْخَلْقِ الْمَغْضُوبِ عَلَيْهِ .

وَحُرِّمَتِ الْمَيْتَةُ لِمَا فِيهَا مِنْ فَسَادِ الأَبْدَانِ وَالْأَفَةِ وَلِمَا أَرَادَ اللَّهُ عَنَّ وَجَلَّ أَنْ يَجْعَلَ التَّسْمِيَةَ سَبَباً لِلتَّحْلِيلِ وَفَرْقاً بَيْنَ وَحُرِّمَتِ الْمَيْتَةُ لِمَا فِيهَا مِنْ فَسَادِ الأَبْدَانِ وَالْأَفَةِ وَلِمَا أَرَادَ اللَّهُ عَنَّ وَجَلَّ أَنْ يَجْعَلَ التَّسْمِيَةَ سَبَباً لِلتَّحْلِيلِ وَفَرْقاً بَيْنَ .

وَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ الدَّمَ كَتَحْرِيمِ الْمَيْتَةِ لِمَا فِيهِ مِنْ فَسَادِ الأَبْدَانِ وَلاَنَّهُ يُورِثُ الْمَاءَ الأَصْفَرَ وَيُبْخِرُ الْفَمَ وَيُنَتِّنُ الرِّيحَ وَيُسِيئُ الْخُلُقَ وَيُورِثُ الْقَسْوَةَ لِلْقَلْبِ وَقِلَّةَ الرَّافَةِ وَالرَّحْمَةِ حَتَّى لا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَوَالِدَهُ وَصَاحِبَهُ

. وَحَرَّمَ الطِّحَالَ لِمَا فِيهِ مِنَ الدَّم وَلانَّ عِلَّتَهُ وَعِلَّةَ الدَّم وَالْمَيْتَةِ وَاحِدَةٌ لانَّهُ يَجْرِي مَجْرَاهَا فِي الْفَسَادِ

وَعِلَّةُ الْمَهْرِ وَوُجُوبِهِ عَلَى الرِّجَالِ وَلا يَجِبُ عَلَى النِّسَاءِ أَنْ يُعْطِينَ أَزْوَاجَهُنَّ لانَّ عَلَى الرَّجُلِ مَنُّونَةَ الْمَرْأَةِ لانَّ الْمَرْأَةَ الْمَوْرَاتُ عَنِ بَائِعَةٌ نَفْسَهَا وَالرَّجُلَ مُشْتَرٍ وَلا يَكُونُ الْبَيْعُ إِلا بِثَمَنٍ وَلا الشِّرَاءُ بِغَيْرِ إِعْطَاءِ الَّثَمَنِ مَعَ أَنَّ النِّسَاءَ مَحْظُورَاتٌ عَنِ التَّعَامُل وَالْمجيءِ مَعَ عِلَل كَثِيرَةٍ.

And the reason behind the allowance of men to marry up to four women and the forbidding of women to marry more than one man, is that if a man has four wives, his children are associated with him. However, if a woman has two or more husbands, they cannot tell who the child belongs to since all the husbands equally sleep with her. This will result in the disruption of family ties, inheritance and the recognition of the father-children relations.

And the reason behind the limit of two wives for a slave is that he is like half of a free man in both divorce and marriage. He does not have possession of himself. He cannot own any property. Even his own expenses are paid by his master. This is so that there be a difference between him and a free man. And the other reason for this is that he be less involved and pay more attention to the affairs of his master.

And the reason behind allowing (a man to divorce his wife) a maximum of three times (before a woman must marry someone else before she can be remarried to)20 is that there is a chance in between each divorce for the man to get attracted to her again, and his anger lessen.21 This is also to serve as an admonishment and a way of making the women behave and not disobey their husbands. If not so, she

will deserve to be separated from her husband since she has done what she should not have done – being disobedient to her husband.

And the reason behind the forbiddance of a man from ever again marrying a woman after he has divorced her nine times is to serve as a punishment for him not to take divorce lightly, not to consider the women to be weak, to carefully watch over his affairs and to know that there are no hopes for reunion with her after divorcing her for nine times.22

And the reason behind the limitation of divorcing those owned by your right hand only two times 23, is that the divorcing of slave maids is considered to be half of that of divorcing free women. Therefore, God has established a limit of two times as a precaution in order to perfect the decrees. The same rule holds for the waiting period when their husbands die.24

And the reason behind not accepting the witnessing of women in cases of divorce and seeing the moon, is due to their weakness of sight, and their friendship with other women. That is why their witnessing is not allowed

وَعِلَّةُ تَرْوِيجِ الرَّجُلِ أَرْبَعَ نِسْوَةٍ وَتَحْرِيمِ أَنْ تَتَزَوَّجَ الْمَرْأَةُ أَكْثَرَ مِنْ وَاحِدِ لانَّ الرَّجُلَ إِذَا تَزَوَّجَ أَرْبَعَ نِسْوَةٍ كَانَ الْوَلَدُ مِنْ وَاحِدِ لانَّ الرَّجُلَ إِذَا تَزَوَّجَ أَرْبَعَ نِسْوَةٍ كَانَ الْوَلَدُ لِمَنْ هُوَإِذْ هُمْ مُشْتَرِكُونَ فِي نِكَاحِهَا وَفِي ذَلِكَ مَنْسُوبًا إِلَيْهِ وَالْمَرْأَةُ لَوْ كَانَ لَهَا زَوْجَانِ أَوْ أَكْثَرُ مِنْ ذَلِكَ لَمْ يُعْرَفِ الْوَلَدُ لِمَنْ هُوَإِذْ هُمْ مُشْتَرِكُونَ فِي نِكَاحِهَا وَفِي ذَلِكَ مَنْسُوبًا إِلَيْهِ وَالْمَرْأَةُ لَوْ كَانَ لَهَا زَوْجَانِ أَوْ أَكْثَرُ مِنْ ذَلِكَ لَمْ يُعْرَفِ الْوَلَدُ لِمَنْ هُوَإِذْ هُمْ مُشْتَرِكُونَ فِي نِكَاحِهَا وَفِي ذَلِكَ مَنْ الْوَلَدُ لِمَنَادُ الْأَنْسَابِ وَالْمَوَارِيثَ وَالْمَعَارِف

وَعِلَّةُ تَزْوِيجِ الْعَبْدِ الْنَتَيْنِ لا أَكْثَرَ مِنْهُ لانَّهُ نِصْفُ رَجُلٍ حُرِّ فِي الطَّلاقِ وَالنِّكَاحِ لا يَمْلِكُ نَفْسَهُ وَلا لَهُ مَالٌ إِنَّمَا يُنْفِقُ عَلَيْهِ مَوْلاهُ وَلِيَكُونَ أَقَلَّ لاشْتِغَالِهِ عَنْ خِدْمَةِ مَوَالِيهِ.

وَعِلَّةُ الطَّلاقِ ثَلاثاً لِمَا فِيهِ مِنَ الْمُهْلَةِ فِيَما بَيْنَ الْوَاحِدَةِ إِلَى الثَّلاثِ لِرَغْبَةٍ تَحْدُثُ أَقْ سُكُونِ غَضَب إِنْ كَانَ وَلِيَكُونَ ذَلِكَ تَخْوِيفاً وَتَأْدِيباً لِلنِّسَاءِ وَزَجْراً لَهُنَّ عَنْ مَعْصِيَةِ أَزْوَاجِهِنَّ فَاسْتَحَقَّتِ الْمَرْأَةُ الْفُرْقَةَ وَالْمُبَايَنَةَ لِدُخُولِهَا فِيَما لا يَنْبَغِي مِنْ مَعْصِيَةٍ زَوْجَها.

وَعِلَّةُ تَحْرِيمِ الْمَرْأَةِ بَعْدَ تِسْعِ تَطْلِيقَاتٍ فَلا تَحِلُّ لَهُ أَبَداً عُقُوبَةً لِئَلا يُتَلاعَبَ بِالطَّلاقِ وَلا تُسْتَضْعَفَ الْمَرْأَةُ وَلِيَكُونَ نَاظِراً فِي أَمْرِهِ مُتَيَقِّظاً مُعْتَبِراً وَلِيَكُونَ يَأْساً لَهُمَا مِنَ الاجْتِماع بَعْدَ تِسْع تَطْلِيقَاتٍ.

وَعِلَّةُ طَلاقِ الْمَمْلُوكِ اثْنَتَيْنِ لانَّ طَلاقَ الأَمَةِ عَلَى النِّصْفِ فَجَعَلَهُ اثْنَتَيْنِ احْتِيَاطاً لِكَمَالِ الْفَرَائِضِ وَكَذَلِكَ فِي الْفَرْقِ فِي الْعِدَّةِ لِلْمُتَوَفَّى عَنْهَا زَوْجُهَا.

وَعِلَّةُ تَرْكِ شَهَادَةِ النِّسَاءِ فِي الطَّلاقِ وَالْهِلالِ لِضَعْفِهِنَّ عَنِ الرُّؤْيَةِ وَمُحَابَاتِهِنَّ النِّسَاءَ فِي الطَّلاقِ فَلِذَلِكَ لا يَجُوزُ

## شَهَادَتُهُنَّ إِلا فِي مَوْضِع ضَرُورَةٍ مِثْل شَهَادَةِ الْقَابِلَةِ وَمَا لا يَجُوزُ

except in cases of necessity like the case of taking a midwife as a witness, or cases where men are not allowed to look. This is similar to the case of the People of the Book, when we cannot find anyone else to bear witness as we read in the Honorable the Exalted God's Book, '...two just men of your own (brotherhood)'25 from the Muslims 'or others from outside...'26 from the pagans. It is also similar to the witnessing of immature children in cases of murder when there are no other witnesses.

And the reason behind the requirement of four witnesses to adultery and only two for other crimes is the severity of the punishment for adultery, since there is the punishment of execution for it. Therefore, He established double witness requirements for it, since it involves the killing of the people, the disruption of the relationship between fathers and children, and causes inheritance problems.

And the reason behind the allowance of children's property for their father without requiring any permission from them, and the forbiddance of the property of the father for the children without his permission is that the children themselves are born of their father. The Honorable the Exalted God said, "...He bestows (children) male or female according to His Will (and Plan)." Also the children get their sustenance from their father, whether they are small or have grown up. They are associated with him and they are called and are known by his name. The Honorable the Exalted God said, 'Call them by (the names of) their fathers: that is juster in the sight of God...'27 Also the Prophet (S) said, "You and your possessions all belong to your father." However, the mother's case is not the same. That is she cannot take her children's possessions without the permission of her children or their father's permission, since the father is the one who pays for the children's living expenses, while the mother does not have to pay for their living expenses.

And the reason why the claiming side has to provide the reasoning and the claimant has to swear (by the Qur'an) in all cases, except for bloodshed, is that the claimant cannot provide any proof for his case since he does not know anything. Thus, he has to swear that he is innocent. However, in case of bloodshed, the claimant's side must provide the reasoning and the claiming side must swear to his claim. This is to prevent undue bloodshed of Muslims and also prevents any torture. In addition, there are usually few to swear that someone has committed murder, so it is very hard for the claimant to provide reasoning.

لِلرِّجَالِ أَنْ يَنْظُرُوا إِلَيْهِ كَضَرُورَةِ تَجْوِيزِ شَهَادَةِ أَهْلِ الْكِتَابِ إِذَا لَمْ يُوجَدْ غَيْرُهُمْ وَفِي كِتَابِ اللَّهِ عَنَّ وَجَلَّ اثْنَانِ ذَوَا للرِّجَالِ أَنْ يَنْظُرُوا إِلَيْهِ كَضَرُورَةِ تَجْوِيزِ شَهَادَةِ أَهْلِ الْكِتَابِ إِذَا لَمْ يُوجَدْ غَيْرُهُمْ كَافِرَيْن وَمِثْل شَهَادَةِ الصِّبْيَانِ عَلَى الْقَتْل إِذَا لَمْ يُوجَدْ غَيْرُهُمْ

وَالْعِلَّةُ فِي شَهَادَةِ أَرْبَعَةٍ فِي الزِّنِا وَاثْنَيْنِ فِي سَائِرِ الْحُقُوقِ لِشِدَّةِ حَدِّ الْمُحْصَنِ لانَّ فِيهِ الْقَتْلَ فَجُعِلَتِ الشَّهَادَةُ فِيهِ مُضَاعَفَةً مُغَلَّظَةً لِمَا فِيهِ مِنْ قَتْل نَفْسِهِ وَذَهَابِ نَسَب وَلَدِهِ وَلِفَسَادِ الْمِيرَاثِ. وَعِلَّةُ تَحْلِيلِ مَالِ الْوَلَدِ لِوَالِدِهِ بِغَيْرِ إِذْنِهِ وَلَيْسَ ذَلِكَ لِلْوَلَدِ لانَّ الْوَلَدَ مَوْهُوبٌ لِلْوَالِدِهِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَهَبُ لِمَنْ يَشَاءُ الدُّكُورَ مَعَ أَنَّهُ الْمَأْخُوذُ بِمَثُونَتِهِ صَغِيراً وَكَبِيراً وَالْمَنْسُوبُ إِلَيْهِ وَالْمَدْعُوُّ لَهُ لِقَوْلِ اللَّهِ عَزَّ وَمَالُكَ لابِيكَ وَلَيْسَتِ الْوَالِدَةُ كَذَلِكَ لا تَأْخُذُ وَجَلَّ ادْعُوهُمْ لآبِائِهِمْ هُوَأَقْسَطُ عِنْدَ اللَّهِ وَقَوْلِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِأَنْتَ وَمَالُكَ لابِيكَ وَلَيْسَتِ الْوَالِدَةُ كَذَلِكَ لا تَأْخُذُ وَجَلَّ ادْعُوهُمْ لآبِائِهِمْ هُوَأَقْسَطُ عِنْدَ اللَّهِ وَقَوْلِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِأَنْتَ وَمَالُكَ لابِيكَ وَلَيْسَتِ الْوَالِدَةُ كَذَلِكَ لا تَأْخُذُ الْمَرْأَةُ بِنَفَقَةٍ وَلَدِها لَا اللهُ عَلَيْهِ لَوْ اللّهَ عَلَيْهِ مَا لَهُ عَلَيْهِ مَالِهِ إِلا بإِذْنِهِ أَوْ بإِذْنِ الأَبِ لانَّ الأَبَ مَأْخُوذٌ بِنَفَقَةٍ وَالْوَلَد وَلا تُؤْخَذُ الْمَرْأَةُ بِنَفَقَةٍ وَلَدها

وَالْعِلَّةُ فِي أَنَّ الْبَيِّنَةَ فِي جَمِيعِ الْحُقُوقِ عَلَى الْمُدَّعِي وَالَّيمِينَ عَلَى الْمُدَّعَى عَلَيْهِ مَا خَلا الدَّمَ لانَّ الْمُدَّعَى عَلَيْهِ جَاحِدٌ وَلا يُمْكِنُ إِقَامَةُ الْبَيِّنَةِ عَلَى الْجُحُودِ لانَّهُ مَجْهُولٌ وَصَارَتِ الْبَيِّنَةُ فِي الدَّمِ عَلَى الْمُدَّعَى عَلَيْهِ وَالْيمِينُ عَلَى الْمُدَّعِي لانَّهُ حَوْطٌ يَحْتَاطُ بِهِ الْمُسْلِمُونَ لِئَلا يَبْطُلُ دَمُ امْرِئٍ مُسْلِمٍ وَلِيَكُونَ ذَلِكَ زَاجِراً وَنَاهِياً لِلْقَاتِلِ لِشِدَّةِ إِقَامَةِ الْبَيِّنَةِ عَلَيْهِ لانَّ مَنْ .يَشْهَدُ عَلَى أَنَّهُ لَمْ يَفْعَلْ قَلِيلٌ

And the reason behind swearing (by the Qur'an) – that is fifty men should swear – is to make it harder and to be more cautious about shedding undue blood.

And the reason behind chopping off the right hand of a thief is that he engages in the act of robbery using his right hand which is the noblest human part, and is the most useful one. Therefore, God has established chopping it off as a punishment and as a lesson for others to take heed of and not obtain any property in ways other than what is legitimate. Also most thefts are carried out using the right hand. God also abandoned the forceful seizure of property and obtaining it through ways other than the allowed ways, since there is a lot of corruption in that. It is forbidden since corruption is the main cause of destruction, etc.

And God forbade robbery because it would have caused corruption in property and killing people were it allowed. It would also lead to killing, fighting and jealousy due to unlawful seizure. Were it allowed, it would lead to the abandonment of business and work, and everyone would be equally entitled to everything.

And the reason behind beating the body of an adulterer hard is that he or she has engaged his or her body in adultery and all of his or her body has derived pleasure. Beating the body is its punishment, and as a lesson for them to take heed of and know that this is one of the greatest crimes.

And the reason behind the punishment of eighty lashes for malicious accusation (qadhf) or drinking wine is that there lies the denial of relations, killing and breakage of family ties in malicious accusations. One who drinks wine will hallucinate when he gets drunk and will make false accusations. Therefore, he also deserves to be punished for malicious accusations.

And the reason behind killing an adulterer or adulteress after the execution of the Divine Punishment three times, is that he or she has underestimated and paid so little attention to the punishment of lashes that he or she considers himself or herself to be free to do this deed. Another reason behind this is that whoever underestimates God and the Divine Punishment is an atheist. Thus it becomes incumbent to kill him or her for becoming an atheist.

. وَأَمَّا عِلَّةُ الْقَسَامَةِ أَنْ جُعِلَتْ خَمْسِينَ رَجُلاً فَلِمَا فِي ذَلِكَ مِنَ التَّغْلِيظِ وَالتّشْدِيدِ وَالاحْتِيَاطِ لِئّلا يَهْدِرَ دَمُ امْرِئٍ مُسْلِم

وَعِلَّةُ قَطْعِ الْيمِينِ مِنَ السَّارِقِ لِانَّهُ يُبَاشِرُ الأَشْيَاءَ غَالِباً بِيَمِينِهِ وَهِيَ أَفْضَلُ أَعْضَائِهِ وَأَنْفَعُهَا لَهُ فَجُعِلَ قَطْعُهَا نَكَالاً وَعِبْرَةً لِلْخَلْقِ لِلَّلا يَبْتَغُوا أَخْذَ الأَمْوَالِ مِنْ غَيْرِ حِلِّهَا وَلانَّهُ أَكْثَرُ مَا يُبَاشِرُ السَّرِقَةَ بِيَمِينِهِ وَحُرِّمَ غَصْبُ الأَمْوَالِ وَأَخْذُهَا مِنْ غَيْرِ حَلِّهَا لِمَا فِيهِ مِنْ أَنْوَاع الْفَسَادِ وَالْفَسَادُ مُحَرَّمٌ لِمَا فِيهِ مِنْ الْفَنَاءِ وَغَيْرِ ذَلِكَ مِنْ وُجُوهِ الْفَسَادِ

وَحُرِّمَ السَّرِقَةُ لِمَا فِيهَا مِنْ فَسَادِ الأَمْوَالِ وَقَتْلِ الأَنْفُسِ لَوْ كَانَتْ مُبَاحَةً وَلِمَا يَأْتِي فِي التَّغَاصُبِ مِنَ الْقَتْلِ وَالتَّنَازُعِ وَالتَّحَاسُدِ وَمَا يَدْعُو إِلَى تَرْكِ التِّجَارَاتِ وَالصِّنَاعَاتِ فِي الْمَكَاسِبِ وَاقْتِنَاءِ الأَمْوَالِ إِذَا كَانَ الشَّيْءُ الْمُقْتَنَى لا يَكُونُ .أَحَدٌ أَحَقَّ بِهِ مِنْ أَحَد

وَعِلَّةُ ضَرْبِ الزَّانِي عَلَى جَسَدِهِ بِأَشَدِّ الضَّرْبِ لِمُبَاشَرَتِهِ الزِّنَا وَاسْتِلْذَاذِ الْجَسَدِ كُلِّهِ بِهِ فَجُعِلَ الضَّرْبُ عُقُوبَةً لَهُ وَعِبْرَةً لِغَيْرِهِ وَهُوَأَعْظَمُ الْجِنَايَاتِ.

وَعِلَّةُ ضَرْبِ الْقَاذِفِ وَشَارِبِ الْخَمْرِ ثَمَانِينَ جَلْدَةً لانَّ فِي الْقَدْفِ نَفْيَ الْوَلَدِ وَقَطْعَ النَّسْلِ وَذَهَابَ النَّسَبِ وَكَذَلِكَ شَارِبُ الْخَمْرِ لاَنَّهُ إِذَا شَرَبَ هَذَى وَإِذَا هَذَى افْتَرَى فَوَجَبَ حَدُّ الْمُفْتَرِي.

وَعِلَّةُ الْقَتْلِ بَعْدَ إِقَامَةِ الْحَدِّ فِي التَّالِثَةِ عَلَى الزَّانِي وَالزَّانِيَةِ لاسْتِخْفَافِهِمَا وَقِلَّةِ مُبَالاتِهِمَا بِالضَّرْبِ حَتَّى كَأَنَّهُمَا مُطْلَقٌ لَهُمَا ذَلِكَ الشَّيْءُ وَعِلَّةٌ أُخْرَى أَنَّ الْمُسْتَخِفَّ بِاللَّهِ وَبِالْحَدِّ كَافِرٌ فَوَجَبَ عَلَيْهِ الْقَتْلُ لِدُخُولِهِ فِي الْكُفْر

And the reason behind the forbiddance of men for men (being gay) and women for women (being lesbian) is the nature of women and man's natural inclination to women. In the case of gay and lesbian relationships between men with men, and women with women there will be a break in the generations, corruption of the natural order and the world's destruction.

And the Honorable the Exalted God allowed eating cow's meat, sheep's meat and camel's meat due to their abundance, and their availability. The reason for the allowance of eating wild cows and others similar animals is that they eat allowable foods which are not harmful for them or men, and not eat abominable or forbidden foods. They are also not created to be ugly.

And the reason why God has made it abominable to eat mules and domesticated asses is that the people need them to ride on and for carrying loads. There is a fear that they would become so scarce that they become extinct. It is not due to them being created ugly or eating bad things.

And God forbade looking at women's hair who are in bonds of marriage to their husbands and also other women, since that would sexually arouse a man, and this sexual arousal would lead him into corruption

and partaking of what is not proper or allowed. The same thing holds for other things like their hair which they must cover up except for what the Sublime God has allowed in the following verse, 'Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty...' meaning other than their garments. Then there is no problem with looking at their hair.

And the reason behind the female share of inheritance being half of the male share is that when women marry they take something, but when men marry they have to give something. 29 That is why the male share has been set to be more. Another reason behind the male share being double that of a female share of inheritance is that women are maintained by men. When they need something, the men have to provide for their needs. Such a responsibility does not lie on women regarding the protection and maintenance of men. Men cannot take any expenses from their women. 30 Therefore the Sublime God has established a larger share

وَعِلَّةُ تَحْرِيمِ الذُّكْرَانِ لِلذُّكْرَانِ وَالإِنَاثِ لِلإِنَاثِ لِمَا رُكِّبَ فِي الإِنَاثِ وَمَا طُبِعَ عَلَيْهِ الذُّكْرَانُ وَلِمَا فِي إِتْيَانِ الذُّكْرَانِ وَالإِنَاثِ مِنِ انْقِطَاعِ النَّسْلِ وَفَسَادِ التَّدْبِيرِ وَخَرَابِ الدُّنْيَا .

وَأَحَلَّ اللَّهُ تَعَالَى الْبَقَرَ وَالْغَنَمَ وَالْإِبِلَ لِكَثْرَتِهَا وَإِمْكَانِ وُجُودِهَا وَتَحْلِيلِ بَقَرِ الْوَحْشِ وَغَيْرِهَا مِنْ أَصْنَافِ مَا يُؤْكَلُ مِنَ اللَّهُ تَعَالَى الْبَقَرَ وَالْغَنَمَ وَالْإِبْسِ وَلا فِي خَلْقِهَا الْوَحْشِ اللَّمَحَلَّلَةِ لانَّ غِذَاءَهَا غَيْرُ مَكْرُوهٍ وَلا مُحَرَّمٍ وَلا هِيَ مُضِرَّةٌ بَعْضُهَا بِبَعْضٍ وَلا مُضِرَّةٌ بِالإِنْسِ وَلا فِي خَلْقِهَا الْوَحْشِ اللَّمَحَلَّلَةِ لانَّ غِذَاءَهَا غَيْرُ مَكْرُوهٍ وَلا مُحَرَّمٍ وَلا هِيَ مُضِرَّةٌ بَعْضُهُا بِبَعْضٍ وَلا مُضِرَّةٌ بِالإِنْسِ وَلا فِي خَلْقِهَا .

وَكُرِهَ أَكُلُ لُحُومِ الْبِغَالِ وَالْحَمِيرِ الْأَهْلِيَّةِ لِحَاجَةِ النَّاسِ إِلَى ظُهُورِهَا وَاسْتِعْمَالِهَا وَالْخَوْفِ مِنْ قِلَّتِهَا لا لِقَذَرِ خَلْقِهَا وَلا قَذَر غِذَائِهَا.

وَحُرِّمَ النَّظَرُ إِلَى شُعُورِ النِّسَاءِ الْمحْجُوبِ بِالأَزْوَاجِ وَإِلَى غَيْرِهِنَّ مِنَ النِّسَاءِ لِمَا فِيهِ مِنْ تَهْيِيجِ الرِّجَالِ وَمَا يَدْعُو التَّهْيِيجُ إِلَيْهِ مِنَ الْفَسَادِ وَالدُّخُولِ فِيَما لا يَحِلُّ وَلا يَجْمُلُ وَكَذَلِكَ مَا أَشْبَهَ الشُّعُورَ إِلا الَّذِي قَالَ اللَّهُ عَنَّ وَجَلَّ وَالْقَواعِدُ التَّهْيِجُ إِلَيْهِ مِنَ الْفَسَادِ وَالدُّخُولِ فِيَما لا يَحِلُّ وَلا يَجْمُلُ وَكَذَلِكَ مَا أَشْبَهَ الشُّعُورَ إِلا الَّذِي قَالَ اللَّهُ عَنَّ وَالْقَواعِدُ مِنَ الْقَسَاءِ اللاتِي لا يَرْجُونَ نِكاحاً فَلَيْسَ عَلَيْهِنَّ جُناحٌ أَنْ يَضَعَنَ ثِيابَهُنَّ غَيْرَ مُتَبَرِّجاتٍ أَيْ غَيْرَ الْجِلْبَابِ فَلا بَأْسَ مِنَ النِّسَاءِ اللاتِي لا يَرْجُونَ نِكاحاً فَلَيْسَ عَلَيْهِنَّ جُناحٌ أَنْ يَضَعَنَ ثِيابَهُنَّ غَيْرَ مُتَبَرِّجاتٍ أَيْ غَيْرَ الْجِلْبَابِ فَلا بَأْسَ .بِالنَّظَرِ إِلَى شُعُورِ مِثْلِهِنَّ

وَعِلَّةُ إِعْطَاءِ النِّسَاءِ نِصْفَ مَا يُعْطَى الرِّجَالَ مِنَ الْمِيرَاثِ لانَّ الْمَرْأَةَ إِذَا تَزَوَّجَتْ أَخَذَتْ وَالرَّجُلَ يُعْطِي فَلِذَلِكَ وُفِّرَ عَلَى الرِّجَالِ وَعِلَّةٌ أُخْرَى فِي إِعْطَاءِ الذَّكَرِ مِثْلَيْ مَا تُعْطَى الأُنْتَى لانَّ الأُنْتَى فِي عِيَالِ الذَّكَرِ إِنِ احْتَاجَتْ وَعَلَيْهِ أَنْ يَعُولَهَا وَعَلَيْهِ نَفَقَتُهَا وَلَيْسَ عَلَى الْمَرْأَةِ أَنْ تَعُولَ الرَّجُلَ وَلا تُؤْخَذَ بنَفَقَتِهِ إِذَا احْتَاجَ فَوَقَّرَ اللَّهُ تَعَالَى عَلَى الرِّجَالِ لِذَلِكَ

for men. These are the Honorable the Exalted God's words, 'Men are the protectors and maintainers of women, because God has given the one more (a.s.trength) than the other, and because they support

And the reason behind a wife not inheriting from her husband's land, except for the price of the building on it, is that the land cannot be divided. Nor can the land be moved from its place to another place. A woman is allowed to leave and cut off relationships from the family. She is allowed to change her husband, but no such possibility exists for the father and the children since their ties cannot be broken. Therefore, the inheritance for the relationship which can be broken, moved or exchanged is only from what can be moved, since they are of a similar nature. And the inheritance for the relationship that is stable and cannot be broken is from what is similarly stable and fixed.

33–2 Muhammad ibn Musa ibn al-Mutawakkil – may God have Mercy upon him – narrated that Ali ibn Al-Husayn As-Sa'dabadi quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Sanan that he had heard Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) say, "God forbade drinking wine because of its corrupting effect. Wine changes the intellect of the one who drinks it. It will drive him to deny the Honorable the Exalted God. It will result in him ascribing false accusations to Him and His Messengers. There is also other corruption in it like killing, malicious accusations, adultery, and not avoiding other forbidden things. That is why any intoxicating drink has also been forbidden, since it has the same effects as wine does. Therefore, anyone who believes in God, the Final Day, our Mastery (of the Imams), or claims our friendship should avoid any intoxicating drinks. There will be no relations between us and those who drink!"32

. وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ الرِّجالُ قَوَّامُونَ عَلَى النِّساءِ بما فَضَّلَ اللَّهُ بَعْضَهُمْ عَلى بَعْض وَبما أَنْفَقُوا مِنْ أَمْوالِهمْ

وَعِلَّةُ الْمَرْأَةِ أَنَّهَا لا تَرِثُ مِنَ الْعَقَارِ شَيْئاً إِلا قِيمَةَ الطُّوبِ وَالنِّقْضِ لانَّ الْعَقَارَ لا يُمْكِنُ تَغْيِيرُهُ وَقَلْبُهُ وَالْمَرْأَةُ يَجُوزُ أَنْ يَجُوزُ أَنْ يَجُوزُ تَغْيِيرُهَا وَتَبْدِيلُهَا وَلَيْسَ الْوَلَدُ وَالْوَالِدُ كَذَلِكَ لاَنَّهُ لا يُمْكِنُ التَّفَصِي مِنْهُمَا يَنْقُطِعَ مَا بَيْنَهَا وَبَيْنَهُ مِنَ الْعِصْمَةِ وَيَجُوزُ تَغْيِيرُهَا وَتَبْدِيلُهَا وَلَيْسَ الْوَلَدُ وَالْوَالِدُ كَذَلِكَ لاَنَّهُ لا يُمْكِنُ التَّفَصِي مِنْهُمَا وَالْمَرْأَةُ فِيما يَجُوزُ تَبْدِيلُهُ وَتَغْيِيرُهُ إِذْ أَشْبَهَهُ وَكَانَ التَّابِتُ وَالْمَرْأَةُ فِيما يَجُوزُ السَّاتِبْدَالُ بِهَا فَمَا يَجُوزُ أَنْ يَجِيءَ وَيَذْهَبَ كَانَ مِيرَاثُهُ فِيما يَجُوزُ تَبْدِيلُهُ وَتَغْيِيرُهُ إِذْ أَشْبَهَهُ وَكَانَ التَّابِتُ وَالْقِيَامِ وَالْمَارُأَةُ يُمْكِنُ الاسْتِبْدَالُ بِهَا فَمَا يَجُوزُ أَنْ يَجِيءَ وَيَذْهَبَ كَانَ مِيرَاثُهُ فِي الثَّبَاتِ وَالْقِيَامِ . الْمُقيمُ عَلَى حَالِهِ لِمَنْ كَانَ مِثْلَهُ فِي الثَّبَاتِ وَالْقِيَام

حَدَّثنا مُحَمَّد بْنِ مُوسَى بْنِ المُتَوَكِّل رحمه الله قالَ: حَدَّثنا عَلِيِّ بْنِ الحُسَيْن السعدآبادي قالَ: حَدَّثنا أَحْمَد بْنِ سَنان قالَ سَمِعْتُ أَبًا الحَسَنمُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: حَرَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَمِنْ تَغْيِيرِهَا عُقُولَ شَارِبِيهَا وَحَمْلِهَا إِيَّاهُمْ عَلَى إِنْكَارِ اللَّهِ عَزَّ وَجَلَّ وَالْفَرْيَةِ عَلَيْهِ وَعَلَى الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَمِنْ تَغْيِيرِهَا عُقُولَ شَارِبِيهَا وَحَمْلِهَا إِيَّاهُمْ عَلَى إِنْكَارِ اللَّهِ عَزَّ وَجَلَّ وَالْفَرْيَةِ عَلَيْهِ وَعَلَى رُسُلِهِ وَسَائِرِ مَا يَكُونُ مِنْهُمْ مِنَ الْفَسَادِ وَالْقَتْل وَالْقَدْف وَالزِّنَا وَقِلَّةِ الاحْتِجَازِ مِنْ شَيْءٍ مِنَ الْحَرَامِ فَبَذَلِكَ قَضَيْنَا عَلَى رُسُلِهِ وَسَائِرِ مِنْ الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لاَنَّهُ يَأْتِي مِنْ عَاقِبَتِهَا مَا يَأْتِي مِنْ عَاقِبَةِ الْخَمْرِ فَلْيَجْتَنِبْ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ كُلِّ مُسْكِرٍ مِنَ الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لاَنَّهُ يَأْتِي مِنْ عَاقِبَةٍ الْحَرِّابِ مُسْكِرٍ مِنَ الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لاَنَّهُ يَأْتِي مِنْ عَاقِبَةٍ الْمُرَابِ مُسْكِرٍ مِنَ الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لاَنَّهُ يَأْتِي مِنْ عَاقِبَةٍ الْمُرْبَةِ الْمُرْبِةِ أَنَّهُ لا عِصْمَةَ بَيْنَنَا وَيَنْوَلانَا وَيُنْتَعَلَ كُلُّ شَرَابِهُ مُسْكِرٍ مِنَ الْأَسُوبَةِ أَنَّهُ لا عِصْمَةَ بَيْنَنَا وَيَنْوَلانَا وَيُنْتَعَلَ كُلُّ شَرَابِ مُسْكِرِ فَإِنَّهُ لا عِصْمَةَ بَيْنَنَا وَيَنْوَلانَا وَيُنْتَا وَيُثَوَلُونَا وَيُقَالِ كُلُّ شَرَابِهُ وَلَالِللَّهُ وَالْمَالِيةِ وَلَيْنَا وَيَقَالِ مُسْكِرِ مَنَ الْمُعْمَلِ مِنَ الْمُقَالِقُولُونَا وَيُنْتَعَلَّ وَالْمَنْ الْقَالَةِ لَا عَلَيْهُ لا عِصْمَةً بَيْنَنَا وَيُعْنَا وَلِكَ لَقَعْمِنَا عَلَيْ لَا عَلَيْنَا وَيَعْلَى اللَّهُ اللَّهُ لَا عَرَامُ مُعُرَّمً لا عَلَيْنَا وَيَوْمِنُ لَا عَلَيْهَ عَلَيْنَا وَيَالِلَهُ وَلَا لَمُو اللْهُ عَلَيْنَا وَلَا لَوْلُ سُلِلَهُ وَالْمُولِي مُلْكُولُونَ مُوسَالِلَهُ مِنْ اللَّهُ وَلَا لَا عُمْدَرَّمُ لَا لَهُ مُلَا لَكُولُ اللَّهُ الْمُعَلِي الْمُعْرِقُولُ اللَّهُ مُعْرَاقُولُ سُلَال

<sup>1.</sup> Ghusl for the two festivals ('Eids): 'Eid ul-Adha, and 'Eid ul-Fitr. Ghusl is also recommended on the Day of al-Ghadïr, which is the eighteenth day of the month of Dhi al-Hijja, which is the day when the Prophet Muhammad (S) appointed Ali ibn Abi Talib (a.s.) as the successor after him.

- 2. Ghusl is obligatory when one touches a corpse after it has become cold and before washing it. As for the animals other than man, Ghusl is not obligatory for him when he touches them after their death.
- 3. From the elbow down to the finger tips
- 4. With a wet hand from the front of the top of the head
- <u>5.</u> From the tip of the toes to the ankle. Rubbing should be done over the bare skin. It is not permitted to rub over an obstacle such as shoes and socks, and he who rubs over them opposes God's Book and the traditions of His Messenger. Therefore, such a person's ablution is invalid.
- 6. Kiraman Katibin: angels writing down your deeds. "But verily over you (are appointed angels) to protect you, kind and honorable, writing down (your deeds). They know (and understand) all that ye do." [Qur'an, 82:10–12].
- 7. So that communal disagreements do not form
- 8. Qur'an, 3:186
- 9. Qur'an, 22:28
- 10. Qur'an, 8:35
- 11. Qur'an, 2:30
- 12. In Arabic beg means 'Tamina, hence Mina is used meaning to beg.
- 13. Qur'an, 4:9
- 14. Devouring the orphan's property
- 15. Since this would imply making an offering to deities other than the One and Only God.
- <u>16.</u> Beasts of prey: It is forbidden to eat the flesh of beasts of prey, whether they are wild such as lions, wolves, and tigers or birds such as falcons, Egyptian vultures, and the like.
- <u>17.</u> Birds of prey are carnivores, which means they eat animal flesh. Some of them, like vultures, feed on dead and rotting flesh that could transmit diseases. This might not affect the vulture, but it might affect humans who eat the vulture.
- 18. See tradition No. 27-2 in Volume 1 for a more detailed description of perverted animals like pigs, etc.
- 19. 'Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say, "Trade is like usury," but God hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (the offence) are companions of the Fire: They will abide therein (forever).'[Qur'an, 2:275]
- 20. 'A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness.' [Qur'an, 2:229]
- 21. Note that according to Islam once a man divorces his wife for the third time, they can no longer remarry with each other unless she marries someone else, the marriage is consummated and gets divorced.
- 22. The above–mentioned procedure for divorcing one's wife three times and remarrying her after her getting married to someone else and getting divorced from him, can only be repeated for a maximum of three times. Therefore, this would limit the maximum allowable instances of a man divorcing a given wife to nine times after which they can never remarry with each other again.
- 23. Before they must be married to someone else, and divorced by them before they can be remarried to
- 24. The waiting period for divorced women before they remarry is stated in the following verses, 'Divorced women shall wait concerning themselves for three monthly periods (before marrying another man). Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.' [Qur'an, 2:228]

As for women who have reached menopause or are pregnant: 'Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear God, He will make their path easy.'[Qur'an, Divorce 65:4–5] The waiting period for such women is half that of free women, i.e. 2 months and 5 days. 'If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just

and reasonable manner. And God is well acquainted with what ye do.' [Qur'an, 2:234]

- 25. Qur'an, Maida 5: 106
- 26. "O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by God, "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before God: if we do, then behold! the sin be upon us!" [Qur'an, Maida 5:106]
- 27. Qur'an, 33:5
- 28. Qur'an, 24:60
- 29. Islam considers the nuptial gift and maintenance of the wife and the family as an essential and effective role for the husband in the consolidation of a marriage. These regulations ensure domestic harmony and coherence. The nuptial gift and the maintenance expenses being compulsory, naturally a woman's financial commitments have been reduced and man's burden has proportionately increased. To compensate a man for his extra burden, his share in inheritance has been fixed at twice that of a woman.
- <u>30.</u> Islam considers the nuptial gift and maintenance of the wife and the family as an essential and effective role for the husband in the consolidation of a marriage. These regulations ensure domestic harmony and coherence. The nuptial gift and the maintenance expenses being compulsory, naturally a woman's financial commitments have been reduced and man's burden has proportionately increased. To compensate a man for his extra burden, his share in inheritance has been fixed at twice that of a woman.
- 31. Qur'an, Nisaa 4:34
- 32. This implies that in the Hereafter there will be no intercession by us (the Imams) on behalf of those who drink.

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