



ILLAL AL SHARAIE

REASONS FOR THE LAWS

VOLUME 1 - PART 2

1-2

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Chapter 1

The reason due to which Zulqarnain was named as 'Zulqarnain' (one with two horns)

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.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to me, from Al Husayn Bin Al Hassan Ibn Aban, from Muhammad Bin Arwama, from Al Qasim Bin Urwat, from Bureyd Al Ajaly, from Al Asbagh Bin Nabata who said,

'Ibn Al-Kawa stood up to Ali^{asws} whilst he^{asws} was upon the Pulpit, so he said, 'O Amir Al-Momineen^{asws}! Inform me about Zulqarnain, was he as Prophet^{as} or a king? And inform me about his horn, was it of gold or was it from silver?' So Imam^{asws} said to him: 'He was neither a king nor a Prophet^{as}, nor was his horn of gold nor of silver, but, he was a righteous servant who loved Allah^{azwj} and Allah^{azwj} Loved him. So he used to advise (people) for the Sake of Allah^{azwj}, so Allah^{azwj} Advised him. But rather, he was named as Zulqarnain (One with two horns), because he invited his people to Allah^{azwj} Mighty and Majestic. So they struck upon his (head and it became like a) horn and he was absent from them for some time. Then he returned to them, but they struck upon his (head and it became like a) other horn. And among you is his example'.¹

1 Al Illal Al Sharaie - V 1 Ch 37 H 1

Chapter 2

The reason due to which the [25:38] the dwellers of the Al-Rass have been named as the ‘Dwellers of Al-Rass’; and the reason due to which the non-Arabs (Persians) named their months as ‘Maah e Aban’ and ‘Mah e Azar’, and others up to its end.

‘Ahmad Bin Ja’far Al-Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Abu Al-Salt Abdul Salaam Bin Salih Al-Harwy,

Ali^{asws} Bin Musa Al-Reza^{asws} narrated to us, from his^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} having said: ‘A man called Amro came up to Ali^{asws} Bin Abu Talib^{asws} three days before his^{asws} battle, so he said, ‘O Amir-Al-Momineen^{asws}! Inform me about **[25:38] the dwellers of Al-Rass**, which era where they in, and where were their dwellings, and from when was their kingdom, and did Allah^{azwj} Mighty and Majestic Send a Rasool^{as} to them or not,

for what were they Destroyed? I have found their Mention in the Book of Allah^{azwj} Mighty and Majestic and could not find their news’.

So Amir-Al-Momineen^{asws} said to him: ‘You have asked me^{asws} about a Hadeeth which no one before you has asked me^{asws} nor will it ever be narrated by anyone from after me^{asws}, except from me^{asws}. And there is no Verse in the Book of Allah^{azwj} except that I^{asws} understand it, and understand its explanation, and in which place it was Revealed, from a coast,

or a mountain, and in which time from night or day, and over here is the total knowledge' - and he^{asws} gestured towards his^{asws} own chest - 'but seekers are walking around (in misguidance), and only a few would regret it if they were to lose me^{asws}.

What was from their stories - O brother Tameem - they were a people who were worshipping the pine tree called 'Shah Darakht'. It was Yafis Bin Noah^{as} who had planted it upon the verge of a spring called Roushab. It grew for Noah^{as} after the flood. But rather, the dwellers of Al-Rass were called so because they buried their Prophet^{as} in the ground, and that is after Sulayman^{as} Bin Dawood^{as}.

They had twelve habitations for them upon the banks of a river called Al-Rass, from the cities of the east, and it is by them that the river was called as such. And in those days there was no river more abundant than it, nor fresher than it, nor a town more populated than these, nor with people of longer life spans than those in it. One of them was called Abaan, and the second one Aazar, and the third one Dayy, and the fourth one Bahman, and the fifth one Isfandaar, and the sixth one Farourdeen, and the seventh Ardayy Behesht, and the eight one Khardaad, and the ninth one Mardaad, and the tenth one Tayr, and the eleventh one Mahar, and the twelfth one Shareywar.

And the biggest of their cities was Isfandaar, and it is the one in which their King had dwelled, and he was called Tarkowz Bin Ghabour Bin Yarish Bin Saazan Bin Namroud Bin Kana'an, Pharaoh at the time of Ibrahim^{as}. And in it was the spring and the pine tree, and in every town they had planted a seed from that pine tree, and made the river to flow from which was the main pine tree. These seeds grew and became big trees, and they prohibited the water of the spring and the river. So they would neither drink from it, nor water their cattle from it. And the one who did that (drank from it) they killed him and they were saying, 'It is the life of our god, so it is not befitting for anyone that he should reduce its life'. And they and their cattle used to drink from the river Al-Rass, upon which were their towns'.

And made it be a day of Eid, one day in every month of the year, in every town, in which they would gather their families

to it (the pine tree), so they would place upon it a thin curtain of silk, which different types of images, then they would bring their sheep and cows. So they would slaughter these as an offering to the (pine) tree, and ignite flames with the wood, and the smoke from these sacrifices would permeate into the atmosphere. So when they would see the smoke rising in the sky, they would fall prostrate to the tree, and they would be wailing and supplicating to it so that it would be pleased with them. So Satan^{la} would come and move its branches and shout as the young boy shouts, 'I am pleased with you all - my servants - so let your selves be perfumed and your eyes be joyful!' During that, they would raise their heads and drink the intoxicants and play their musical instruments. And then they would dance around upon that during that day and night, then they would leave.

But rather, the Persians named their months from these, Aban, Aazar, and two others, derived from the names of these towns. Some of them would say to the others, 'This is the Eid of such and such a month, and Eid of such and such a month, until it was the Eid of the great town, during which their young ones and their older ones would gather. So they would place upon the pine tree a silk cloth painted with types of images, and make a tent by it with tent doors to it. Each door for the people of a particular town from them, and they would be prostrating to the pine tree. They would come out from their tent, and slaughter their offerings, double what they presented to the pine trees in their own towns. So Iblees^{la} would come during that, and he^{la} would move the pine tree with an intense shaking, speaking from inside it with a loud speech, and prepare them and promise them more than all the other devils had done so before. So they would raise their heads from the prostrations, and they would be so joyful that they would not wake up from it, nor would they be speaking due to the drinking and the music. So they were doing that over twelve days and nights, the number of the Eids for the rest of the year, then they would leave.

So when their disbelief in Allah^{azwj} Mighty and Majestic and their worshipping others was prolonged, Allah^{azwj} Mighty and Majestic Sent a Prophet^{as} from the Children of Israel, from the sons of Yahouda Ibn Yaqoub^{as}. So he^{as} remained with them for

a lengthy period, calling them to the worship of Allah^{azwj} Mighty and Majestic, and recognition of His^{azwj} Lordship, but they did not follow him^{as}. So when he^{as} saw the intensity of their continuation in the delusion and the deviation, and (no response to) the acceptance of what he^{as} was calling them to, the Guidance and the salvation, and when the Eid of their great town presented itself, he^{as} said: 'O Lord^{azwj}! You^{azwj} servants are adamant of belying me^{as}, and denying You^{azwj}, and they would be leaving early to worship the tree which neither benefits them nor helps. So wither all of their trees and Show them Your^{azwj} Power and Authority!'

So when the people woke up in the morning, their trees had dried up. So when they saw that, they panicked and became two groups. A group said, 'Your gods have been bewitched by this man^{as} who claims to be a Rasool^{as} of the Lord^{azwj} of the sky and the earth to you, in order to divert your attention from your gods towards his^{as} God'. And a group said, 'No, but your gods are angry when they saw this man faulting them, who is among you, and is calling you all to the worship of someone else. So they have veiled their beauty and glory so that you may be angered and be victorious over him^{as}'.

So they formed a consensus of opinion for killing him^{as}. They took long tubes of lead with wide openings, then inserted these in the (flowing) spring up to the top of the water, one on top of the other, like the drains, then drained the water, and dug a deep and narrow well, and inserted their Prophet^{as} in it, and placed a great rock upon the entrance of it. Then they took the pipes out from the water and they said, 'Now we hope that our gods are pleased with us, when they would see that we have killed the one who was among us, and (wanted to) stop us from worshipping them, and we buried him^{as} under the great one, and it would be healed from it, so that its light and its freshness would return to what it used to be.

So they remained for most of the day hearing the groaning of their Prophet^{as} and he^{as} was saying: 'My Master^{azwj}! You^{azwj} have seen the narrowness of my^{as} place, and the severity of my^{as} loneliness. So have Mercy upon the weakness of my^{as} position, and my^{as} helplessness, and hasten the capture of my^{as} soul, and do not delay the Answering of my^{as} supplication' - until he^{as} died.

So Allah^{azwj} Mighty and Majestic Said to Jibrael^{as}: “O Jibrael^{as}! Do these servants of Mine, who are deceived by My^{azwj} Forbearance, think that they are safe from My^{azwj} Plan, and they are worshipping other than Me^{azwj}, and they killed My^{azwj} Rasool^{as}, that they would be able to withstand My^{azwj} Wrath, or exit from My^{azwj} Authority? How? And I^{azwj} am the Avenger from the one who disobeys Me^{azwj} and does not fear My^{azwj} Punishment. And I^{azwj} Swear by My^{azwj} Might and My^{azwj} Majestic that I^{azwj} shall Make them an example and a Punishment for the worlds”.

So they were not terrified by that, and they were in the Eid, except by a stormy wind of intense redness. So they were confused from it, and they panicked from it, and they were joined to each other. Then the earth underneath them became like the sulphuric rock, and they were engulfed by a black cloud. Red embers rained down upon them and their bodies melted like the lead melts in the fire.

Thus, we^{asws} seek Refuge with Allah^{azwj}, elevated is His^{azwj} Mention, from His^{azwj} Wrath, and the Descent of His^{azwj} Curse'.²

2 Al Illal Al Sharaie - V 1 Ch 38 H 1

Chapter 3

The reason due to which Yaqoub(as) has been named as 'Yaqoub', and reason for the naming of Israel

Ahmad Bin Al Husayn Al Qatan narrated to us, from Al Hasan Bin Ali Al Sakary, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amara, from his father,

Abu Abdullah^{asws} has said: 'Yaqoub^{as} and Ays were twins. Ays was born, then Yaqoub^{as} was born, so he^{as} was named as Yaqoub because he^{saww} came out behind (Uqab) his^{as} brother Ays. And Yaqoub^{as}, he^{as} is Israel, and the meaning of Israel is 'servant of Allah^{azwj}, because 'Isra' is a servant, and 'Wail', is Allah^{azwj} Mighty and Majestic'.³

And it has been reported in another news (Hadeeth) that 'Isra' is the strength, and 'Wail' is Allah^{azwj} Mighty and Majestic. Therefore the meaning of Israel is 'Strength of Allah^{azwj} Mighty and Majestic'.⁴

Abu Muhammad Abdullah Bin Hamid narrated to us, from Abu Salih Khalaf Bin Muhammad Ibn Ismail Al Khayam Al Bukhary at Bukhara regarding what I read with him, from Abu Abdullah Muhammad Bin Ali Bin Hamza Al Ansary, from Abdul Rahman Bin Ibrahim Al Damashqy Deheym, from Bishr Bin Bakr Al Nafeysi, form Abu bakr Bin Abu Maryam, from Saeed Ibn Amro Al Ansary, from his father, from Ka'ab Al Ahbar,

In a lengthy Hadeeth in which the Imam^{asws} was saying: 'But rather the name of Israel is Israel Allah^{azwj}, because Yaqoub^{as} used to serve Bayt Al-Maqdas, and he^{as} used to be the first one to enter and the last one to come out, and he^{as} used to light up the lanterns, and when it was the morning, used to extinguish these.

The Imam^{asws} said: 'So, one day he^{as} slept the night in a Masjid of Bayt Al-Maqdas, and there was a Jinn extinguishing these (lanterns). So he^{as} seized him, and tied him up in a column in the Masjid. So when it was the morning, he^{as} saw him as still being captivated (Aseer). And the name of the Jinn was 'Ayl'. Thus Israel was name due to that'.

And the Hadeeth is lengthy, we have taken from it the needed subject matter, and have taken in its entire full lengthy in '*Kitaab Al Nabuwwat*'.⁵

3 Al Illal Al Sharaie - V 1 Ch 39 H 1

4 Al Illal Al Sharaie - V 1 Ch 39 H 2

5 Al Illal Al Sharaie - V 1 Ch 39 H 3

Chapter 4

The reason due to which the Prophets(as) and the Believers are Indulged in Trials

My father narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Mahboub, from Sama'at Bin Mahran,

Abu Abdullah^{asws} has said: 'It was in the Book of Ali^{asws} that the most intense of the affliction are upon the Prophets^{as}, then the successors^{as}, then in accordance to excellence. But rather, the believer gets Tested in accordance with his good deeds. So the one whose religion is correct, and his deeds are correct, would be most intensely Tested, and that is that Allah^{azwj} Mighty and Majestic did not Make the world are a Reward for the Believer, nor as a Punishment for the disbeliever. And the one who's Religion is absurd, and his deeds are weak, his afflictions would be little. And the afflictions come easier to the pious Believer than the rain does to the slope of the earth'.⁶

Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Ibn Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Khalid, from Abu Abdullah Al Jamourany, from Al Hassan Bin Abu Hamza, from his father,

Abu Abdullah^{asws} has said: 'Even if the Believer was on top of a mountain, Allah^{azwj} Mighty and Majestic would Send a man to him who would hurt him, in order (for Allah^{azwj}) to Re-compense him upon that'.⁷

Hamza Bin Muhammad Bin Ahmad Al Alawy narrated to us, from Ahmad Bin Muhammad Al Kufy, from Ubeydullah Bin Hamdoun, from Al Husayn Bin Naseyr, from Khalid, from Haseyn, from Yahya Bin Abdullah Bin Al Hassan, from his father,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'Neither

I^{saww}, nor the ones who were before me^{saww}, from the Prophets^{as} and the Believers, have ever ceased to be Tested with the ones who harmed us. Even if the Believer were to be upon the top of a mountain, it is destined that Allah^{azwj} Mighty and Majestic would Send to him one who would harm him, so that He^{azwj} would Recompense him upon that’.

And Amir Al-Momineen^{asws} said: ‘I^{asws} have never cease to be oppressed since my^{asws} mother^{as} was blessed with me^{asws}, to the extent that if Aqeel had sore eyes so he said, ‘Do not sprinkle me (into my eyes) until you sprinkle Ali^{asws}, so they would sprinkle (eye powder) into my^{asws} (eyes) although I^{asws} was not with sore eyes’.⁸

6 Al Illal Al Sharaie - V 1 Ch 40 H 1

7 Al Illal Al Sharaie - V 1 Ch 40 H 2

8 Al Illal Al Sharaie - V 1 Ch 40 H 3

Chapter 5

The reason due to which Allah(azwj) Mighty and Majestic Tested Yaqoub(as) with the dream in which he(as) saw Yusuf(as) until there flowed from his(as) matters what flowed

Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Maalik Bin Atiyya, from Al Sumaly who said,

'I Prayed with Ali^{asws} Bin Al-Husayn^{asws} the Dawn Prayer at Al-Medina on the day of Friday. So when he^{asws} was free from his^{asws} Prayer, and his^{asws} Glorification, he^{asws} rose to go to his^{asws} house and I was with him^{asws}'.

So he^{asws} called a maid of his^{asws} called Sukayna, so he^{asws} said to her: 'No beggar should cross my^{asws} door except that I^{asws} should feed him, for today is the day of Friday'. I said to him^{asws}, 'Not everyone who begs is deserving?' So Imam^{asws} said: 'O Sabit! I^{asws} fear that there would be someone who asks us^{asws}, who is deserving, so we^{asws} do not feed him and return him, so there would befall with us^{asws} what befell the family of Yaqoub^{as} and his^{asws} Progeny. Feed them, feed them!'

Yaqoub^{as} used to slaughter a ram every day. So he^{as} would give charity from it, and him^{as} and his^{as} family would eat from it, and that a beggar who was a Believer, a Faster, a deserving one who had a status for himself in the Presence of Allah^{azwj}, and was a stranger, passed by the door of Yaqoub^{as} and knocked upon it during the time of breaking Fast. 'Feeding a hungry passer-by stranger is from the preferable of your

feedings', he shouted at his^{as} door repeatedly, and he^{as} was hearing him, and had ignored his right and did not ratify his word. So when he despaired from being fed, and when the night came, he fainted. Then he recalled (what had happened), and complained of his hunger to Allah^{azwj} Mighty and Majestic, and slept a long while, and woke up in the morning Fasting, hungry, patient, Praising Allah^{azwj}, whilst Yaqoub^{as} and his^{as} family slept having satiated their bellies, and in the morning they had left-over from their food.

The Imam^{asws} said: 'So Allah^{azwj} Mighty and Majestic Revealed unto Yaqoub^{as} in the morning of that night: 'O Yaqoub^{as}! You^{as} have humiliated My^{azwj} servant with a humiliation, by which My^{azwj} Wrath has been Ignited, and My^{azwj} Punishment has been Obligated due to it, and the descent of My^{azwj} Consequence, and My^{azwj} Affliction upon you^{as} and upon your^{as} children.

O Yaqoub^{as}! You^{as} are the most Beloved of My^{azwj} Prophets^{as} to Me^{azwj}, and more prestigious of them^{as} to Me^{azwj} from being merciful to the poor of My^{azwj} servants, and being close to them and feeding them, and you^{as} have been a shelter and a refuge for them. O Yaqoub^{as}! When Zimyal, My^{azwj} servant, the diligent in his worshipping Me^{azwj}, the content with the little from the apparent of the world in livelihood, knocked upon your^{as} door yesterday on the eve of the breaking of his Fast, and shouted, 'Feed the beggar, the stranger, the passer-by, the content', but you^{as} did not feed him anything. Therefore, he recalled and complained what was with him to Me^{azwj}, and slept with arms folded, Praising Me^{azwj}, and in the morning was Fasting for Me^{azwj}, and you^{as}, O Yaqoub^{as} and your^{as} children were satiated, and in the morning there were left-over from your meal with you^{as}.

Or do you^{as} not know, O Yaqoub^{as}, that the Punishment and My^{azwj} Affliction upon My^{azwj} friends is quicker than upon My^{azwj} enemies, and that is due to the Goodly Consideration from Me^{azwj} to My^{azwj} friends and the luring from Me^{azwj} to My^{azwj} enemies. But, by My^{azwj} Honour, I^{azwj} will Send down My^{azwj} Affliction upon you^{as}, and Make you^{as} and your^{as} children be presented to My^{azwj} difficulties, and will Harm you^{as} with My^{azwj} Punishment. Therefore, be prepared for My^{azwj}

Afflictions, and be pleased with My^{azwj} Judgement, and patient upon the difficulties”.

So I said to Ali^{asws} Bin Al-Husayn^{asws}, ‘May I be sacrificed for you^{asws}! When did Yusuf^{as} see the dream?’ So he^{asws} said: ‘During that night which Yaqoub^{as} and his^{as} Progeny became well fed, and Zamyaaal came with arms folded, due to hunger. So when Yusuf^{as} saw the dream, and in the morning related it to his^{as} father^{as} Yaqoub^{as}, Yaqoub^{as} was gloomy when he^{as} heard from Yusuf^{as} and wept out of grief. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Be prepared for the affliction”. So Yaqoub^{as} said to Yusuf^{as}: ‘Do not related your^{as} dream to youras brothers, for I^{as} fear that they would plot against you with a plot’. But, Yusuf^{as} did not conceal his dream and related it to hisas brothers’.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘And that was the first affliction which descended upon Yaqoub^{as} and the Progeny of Yaqoub, being the jealousy to Yusuf^{as} when they (brothers) heard his^{as} dream’. So the tenderness of Yaqoub^{as} towards Yusuf^{as} increased intensely, and he^{as} feared that what Allah^{azwj} Mighty and Majestic had Revealed from the preparation for the affliction, would take place, and that it was especially regarding Yusuf^{as}.

So he^{as} was very affectionate towards him^{as} from among his^{as} sons. So when his^{as} brothers saw Yusuf^{as}, what Yaqoub^{as} was favouring him^{as}, and honouring him^{as}, and preferring him^{as} over them, it was difficult for them and the affliction began from them. So they agreed the matter in between them and said **[12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or cast him out into some land, so that your father's regard may be exclusively for you all, and after that you can become righteous** i.e., repentant.

So, at that, they said **[12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless**

from him. So he^{as} was cautious against them that the affliction from Allah^{azwj} Mighty and Majestic should transpire upon Yaqoub^{as} with regards to Yusuf^{as} especially, and there occurred love for him^{as} in his^{as} heart’.

He^{asws} said: ‘So the Power of Allah^{azwj} and His^{azwj} Decree Overcame and His^{azwj} Command was Established regarding Yaqoub^{as} and Yusuf^{as} and his^{as} brothers. So Yaqoub^{as} did not have the ability to defend himself as against the affliction, nor from Yusuf^{as} and his^{as} sons. So he^{as} handed him^{as} over to them, and he^{as} disliked that the affliction from Allah^{azwj} should Occur with regards to Yusuf^{as}. So when they went out from their house, he^{as} dashed towards them and snatched him^{as} back from their hands, and embraced him^{as} and cried and then handed him^{as} back to them. Then he^{as} dashed towards them again, but he^{as} feared to take him^{as} back from them, or to hand him^{as} over to them.

So when they were distant with him^{as}, they came over to an orchard of fruit trees, so they said, ‘We should slaughter him^{as} and throw him^{as} underneath this tree, so the wolf would eat him^{as} up during the night’. So the eldest of them said, **[12:10] Do not slay Yusuf, and cast him down into the bottom of the well if you must do (it).** So they went with him^{as} to the well and threw him^{as} into it, and they were guessing that he^{as} would drown in it. So when he^{as} hit the bottom of the well, he^{as} said: ‘O sons of ‘Rowmein’, convey to Yaqoub^{as} greeting from me^{as}!’ So when they heard his^{as} speech, they said to each other, ‘Do not go away from here until you know that he^{as} has died’.

So they did not go away from his^{as} presence until they despaired **[12:16] And they came to their father at nightfall, weeping [12:17] They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him.** So when he^{as} heard their speech he^{as} remembered what Allah^{azwj} Mighty and Majestic had Revealed unto him^{as} from the preparation for the affliction. So he^{as} was patient and succumbed to the affliction, and said to them: **[12:18] But, your souls have induced the matter for you,** and Allah^{azwj} was not going to feed the flesh of Yusuf^{as} to the wolf before he saw the true interpretation of his^{as} dream’.

Abu Hamza said, 'Then Ali^{asws} Bin Al-Husayn^{asws} cut-off the Hadeeth over here'.

'So when it was the next morning I went to him^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} narrated to me a Hadeeth yesterday, the Hadeeth of Yaqoub^{as} and his^{as} sons, then cut it off. So what was the story of the brothers of Yusufas and the story of Yusuf^{as} after that?'

So he^{asws} said: 'When it was the morning they said, 'Let us go and see what is the condition of Yusuf^{as}. Is he^{as} dead, or is he^{as} alive?' So when they ended up at the well and found travellers present at the well, and they had sent their water-drawer around it who cast his bucket. So there was a boy attached to his bucket. So he said to his companions **[12:19] He said: O good news! This is a boy.** So when they took him^{as} out, the brothers of Yusuf^{as} came face to face with them, so they said, 'This is our slave who had fallen down in this well yesterday, and we have come today to take him^{as} out'. So they snatched him^{as} from their hands, and placed him^{as} by the side. So they said, 'Either you^{asws} accept that you^{as} are our slave, so we can sell you to one of these travellers, or kill you^{as}?'. So Yusuf^{as} said to them: 'Do not kill me^{as}, and I^{as} will do whatever you like'.

So they faced towards the travellers and said, 'Whom from among you would like to buy from us this slave?' So a man from them bought him^{as} for twenty Dirhams. And his^{as} brothers **[12:20] attached no value for him.** And the Bedouin who bought him went with him^{as} to Egypt. So the king of Egypt bought him^{as} from the Bedouin, and these are the Words of Allah^{azwj} Mighty and Majestic **[12:21] And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be of benefit to us, or we may adopt him as a son'.**

Abu Hamza said, 'So I said to Ali^{asws} Bin Al-Husayn^{asws}, 'How old was Yusuf^{as} the day he^{as} was thrown into the well?' So he^{asws} said: 'Heas was nine years old'. So I said, 'How much distance was there between the house of Yaqoubas and Egypt, in those days?' He^{asws} said: 'Travel distance of twelve days'.

He^{asws} said: 'And Yusuf^{as} was the most handsome of the people of his^{as} era. So when the wife of the king tried to seduce Yusuf^{as}, he^{as} said to her: 'I^{as} seek Refuge with Allah^{azwj}!

I^{as} am from a People of the Household who do not commit adultery'. So she locked the doors on herself and him, and she said, 'Do not fear'. And she threw herself at him^{as}. So he^{as} eluded her running towards the door. So he^{as} opened it, and she reached out to him^{as} and grabbed his^{as} shirt from behind him^{as} and took it out from him^{as}. So Yusuf^{as} escaped from her in his^{as} clothes **[12:25] and they met her Master at the door. She said: What is the recompense of him who intends evil to your wife except for imprisonment or a painful punishment?** Thinking that the king would punish Yusuf^{as}.

So Yusuf^{as} said to him: 'By the God of Yaqoub^{as}! I^{as} did not intend evil with your wife, but she desired me for herself. So ask this child, does anyone seduce his owner for himself?' He^{asws} said: 'And with her was a child from her family who had visited her. So Allah^{azwj} Made the child speak in a decisive judgement, so he said, 'O you king! Look at the shirt of Yusuf^{as}. So if it is torn from its front, so he^{as} is the one who desired her, and if it is torn from its behind, so she is the one who desired him^{as}'.

So when the king heard the speech of the child and what he had related, that terrified him with intense terror. So he went to the shirt and looked at it. So when he saw that it was torn from its behind, he said to her **[12:28] Surely it is a plot of you women; surely your plot is grievous.** And he said to Yusuf^{as} **[12:29] Yusuf! Turn aside from this,** and do not let anyone hear about this from you^{as}'.

He^{asws} said: 'But news regarding Yusuf^{as} did not remain hidden, and it was broadcasted in the city until the women from it said **[12:30] The chief's wife seduces her youth (slave) to yield himself.** So that reached her, so she sent for them, and prepared for them food and a gathering. Then she gave them a lemon, and gave each one of them a knife. Then she said to Yusuf^{as} **[12:31] Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement)** and they said what they said. So she said to them **[12:32] She said: This is he with respect to whom you blamed me** meaning being in his^{as} love.

And the women went out from her presence. So she sent for each one of them to go to Yusuf^{as} secretly from her companion to ask for a visitation, but he refused them, and said: **[12:33]**

and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones. Therefore, Allah^{azwj} Turned their plots away from him^{as}.

So when the matter of Yusuf^{as} and the wife of the ruler of Egypt became widespread among the women of Egypt, the king, after having the speech of the child, began the imprisonment of Yusuf^{as}. So he imprisoned him^{as} in the prison, and included with Yusuf^{as} in the prison, two youths. And the story of these two, and the story of Yusuf^{as} is what Allah^{azwj} has Related in the Book’.

Abu Hamza said, ‘Then Ali^{asws} Bin Al-Husayn^{asws} cut-off the Hadeeth’.⁹

9 Al Illal Al Sharaie - V 1 Ch 41 H 1

Chapter 6

The reason due to which the brothers of Yusuf(as) said to Yusuf(as) [12:77] If he has stolen, so a brother of his did indeed steal before

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Masoud, from his father, from Ahmad Bin Ubeydullah Al Alawy, from Ali Bin Muhammad Al Alawy Al Amary, from Ismail Bin Hamam who said,

'Al-Reza^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic **[12:77] They said: If he has stolen, so a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them.** He^{asws} said: 'Ishaq^{as} used to have a belt which was inherited by the great Prophets^{as}, and it was in the possession of an aunt of Yusuf^{as}, and Yusuf^{as} was (living) with her, and she used to love him^{as}. (One day) his^{as} father^{as} sent a message to her: 'Send him^{as} over to me^{as}, and I^{as} would return him^{as} back to you'.

So she send a message to him^{as}, 'Leave him in my presence for the night so that I can smell his^{as} aroma, then I shall send him to you^{as} in the morning'. So when it was the morning, she took the belt and attached it to him^{as} and made him^{as} to wear a shirt and send it with him^{as} to him^{as}, and said, 'The belt was stolen and it was found to be upon him^{as}'. And it was so in that era, that if a thief were to steal, he would get handed over to the owner of the property, and he would be his slave'.¹⁰

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Abdullah Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Al Washa who said,

'I heard Aliasws Bin Musa Al-Reza^{asws} saying: 'It was the law among the Children of Israel, if anyone stole anything, he would get stolen due to it (become a slave to the victim). And Yusuf^{as} was (living) with his^{as} aunt, and he^{as} was small, and she used to love him^{as}, and Is'haq^{as} had a belt which his^{as} father^{as} used to wear (sometimes), and it was in the possession of his^{as} daughter.

And Yaqoub^{as} sought Yusuf^{as} from his^{as} aunt, so she was ag-grieved due to that and said to him^{as}, 'Leave him^{as} until I send him^{as} to you^{as}'. So she sent him^{as}, and took the belt and tied it around his^{as} waist, under the clothes. So when Yusuf^{as} came to his^{as} father^{as}, she came over and said, 'The belt has been stolen!' So he^{as} looked for it and found it to be in his^{as} waist. Thus, it was due to that, that the brothers of Yusuf^{as}, where the (king's) bowl was made to be in the bag of his^{as} brother **[12:77] If he has stolen, so a brother of his did indeed steal before.**

So Yusuf^{as} said to them: 'What is the recompense of the one in whose ride it would be found to be'. They said, 'It would be his recompense' - in accordance to the Sunnah which had flowed to be among them. So he^{as} began by their bags before the bag of his^{as} brother. Then he^{as} took it out from the bag of his^{as} brother (Benyamin), and it is due to that, that the brothers of Yusuf^{as} said **[12:77] If he has stolen, so a brother of his did indeed steal before** - meaning the belt, **but Yusuf kept it secret in his heart and did not disclose it to them**'.¹¹

10 Al Illal Al Sharaie - V 1 Ch 42 H 1

11 Al Illal Al Sharaie - V 1 Ch 42 H 2

Chapter 7

The reason due to which the caller called out to the caravan in which were the brothers of Yusuf(as) [12:70] O caravan! You are stealing

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Ibrahim Bin Ali, from Ibrahim Ibn Is'haq, from Yunus Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'There is no goodness for the one who had no dissimulation to him, and Yusuf^{as} had said **[12:70] O caravan! You are stealing!** And they had not stolen'.¹²

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Abu Nasr, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Sama'at, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The dissimulation is the Religion of Allah^{azwj} Mighty and Majestic'. I said, 'From the Religion of Allah^{azwj}?'. So he^{asws} said: 'Yes, by Allah^{azwj}, from the Religion of Allah^{azwj}. and Yusuf^{as} had said **[12:70] O caravan! You are stealing!** By Allah^{azwj}! They had not stolen anything'.¹³

My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhamamd Bin Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Yusuf^{as} **[12:70] O caravan! You are stealing.** He^{asws} said: 'They had not stolen, and he^{as} had not lied'.¹⁴

Al Muzaffar Bin Ja'far Bin Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq Al

Nahawandy, from Salih Bin Saeed, from a man from our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic regarding Yusuf^{as} **[12:70] O caravan! You are stealing.** He^{asws} said: 'They had stolen Yusuf^{as} from his father. Do you not see that he^{as} said to them, where they said facing him^{as} **[12:71] What is it that you are missing? [12:72] They said: We miss the king's drinking cup,** and they did not say, 'You stole the king's drinking cup'. But rather, it means, 'You stole Yusuf^{as} from his^{as} father^{as}'.¹⁵

12 Al Illal Al Sharaie - V 1 Ch 43 H 1

13 Al Illal Al Sharaie - V 1 Ch 43 H 2

14 Al Illal Al Sharaie - V 1 Ch 43 H 3

15 Al Illal Al Sharaie - V 1 Ch 43 H 4

Chapter 8

The reason due to which Yaqoub(as) said to his(as) sons [12:87] O my sons! Go and inquire respecting Yusuf and his brother

Al Muzaffar Bin Ja'far Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Abu Nasr, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Muhammad Bin Ismail, from Hanan Bin Sudeyr, from his father who said,

'I said to Abu Ja'far^{asws}, 'Inform me about the words of Yaqoub^{as} to his^{as} sons: **[12:87] O my sons! Go and inquire respecting Yusuf and his brother**, Did he^{as} know that he^{as} was alive, and there was a separation of twenty years between them?' The Imam^{asws} said: 'Yes'. I said, 'How did he^{as} know?' He^{asws} said: 'Heas supplicated before dawn and asked Allah^{azwj} Mighty and Majestic that he^{azwj} should Send down to him^{as} the Angel of Death. So Biryaal descended unto him^{as}, and he is the Angel of Death. So Biryaal said to him^{as}: 'What is your^{as} need, O Yaqoub^{as}?' He^{as} said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He^{as} said to him: 'So inform me, Did you come across the soul of Yusuf^{as} in what you have passed by?' He said: 'No'. Thus, Yaqoub^{as} came to know that he^{as} was alive. So, due to that he^{as} said "**[12:87] O my sons! Go and inquire respecting Yusuf and his brother**".¹⁶

16 Al Illal Al Sharaie - V 1 Ch 44 H 1

Chapter 9

The reason due to which Yaqoub(as) found the aroma of Yusuf(as) from a travel distance of ten days

Al Muzaffar Bin Ja'far Bin Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Abu Nasr, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from the one who mentioned it,

Abu Abdullah^{asws} has said: 'The shirt was the one which (Jibrael^{as}) descended with upon Ibrahim^{as}, from the Paradise, in a silver container, and when he^{as} wore it, it expanded to be bigger (to fit him^{as}). So when (the caravan) travelled, and Yaqoub^{as} was at Ramla, and Yusuf^{as} was in Egypt, Yaqoub^{as} said **[12:94] Surely I find the aroma of Yusuf** - meaning the aroma from the Paradise, when (the caravan) travelled with the shirt, because it was from the Paradise'.¹⁷

And by this chain, from Al iBin Mahziyar, from Muhammad Bin Ismail Al Siraj, from Bishr Bin Ja'far, from Mufazzal Al Ju'fy,

(It has been narrated) from Abu Abdullah^{asws}, (the narrator says), 'I heard Abu Abdullah^{asws} saying: 'Do you know what was the shirt of Yusuf^{as}?' I said, 'No'. When the fire was kindled for Ibrahim^{as}, Jibrael^{as} came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him^{as} adversely. When death presented itself to Ibrahim^{as}, he^{as} made an amulet out of it and attached it on Is'haq^{as}, and Is'haq^{as} attached it on Yaqoub^{as}. When Yusuf^{as} came to this world, he^{as} attached it on him^{as}, and it was in his^{as} upper arm until the matter transpired what it did.

When Yusuf^{as} was in Egypt, he brought out the shirt from the amulet, Yaqoub^{as} found its aroma. These are the Words of Allah^{azwj} the High **[12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded**, for that was the shirt which had come down from the Paradise'. I said, 'May I be sacrificed for you^{asws}, to whom has this shirt gone to?' The Imam^{asws} said: 'To it's (Ahl) worthy person^{as}'. Then said: 'All Prophets^{as} inherited his^{as} knowledge, and other (things) and it then came to Muhammad^{saww} and the People^{asws} of his^{zwwj} Household'.¹⁸

My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Hafs brother of Marazim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[12:94] And when the caravan departed, their father said: Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded**. The Imam^{asws} said: 'Yaqoub^{as} found the aroma of the shirt of Ibrahim^{as} when the caravan departed from Egypt, and he^{as} was at Palestine'.¹⁹

17 Al Illal Al Sharaie - V 1 Ch 45 H 1

18 Al Illal Al Sharaie - V 1 Ch 45 H 2

19 Al Illal Al Sharaie - V 1 Ch 45 H 3

Chapter 10

The reason due to which Yusuf(as) said to his(as) brothers [12:92] He said: (There shall be) no reproach against you this day for the time; and Yaqoub(as) said to them [12:98] He said: Soon I will ask for your Forgiveness from my Lord

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, a slave of the Clan of Hashim as, from Al Munzar Bin Muhammad, from Ismail Bin Ibrahim Al Khazaz, from Ismail Bin Al Fazal Al Hashimy who said,

'I said to Ja'far Ibn Muhammad^{asws}, 'Inform me about Yaqoub^{as}, when his^{as} sons said to him^{as}, ***'[12:97] They said: O our father! Seek Forgiveness for our sins for us, surely we were erroneous [12:98] He said: Soon I will ask for your Forgiveness from my Lord.*** So he^{as} delayed the seeking of Forgiveness for them. And Yusuf^{as}, when they said to him^{as}, ***[12:91] By Allah! Now has Allah certainly Preferred you over us, and we were erroneous. [12:92] He said: (There shall be) no reproach against you this day; May Allah Forgive you, and He is the most Merciful of the merciful'***.

The Imam^{asws} said: 'Because the heart of the young (person) is softer than a heart of the old, and the crime of the children of Yaqoub^{as} was against Yusuf^{as}, and rather their crime against Yaqoub^{as} was their crime against Yusuf^{as}, therefore Yusuf^{as} hastened to pardon from his^{as} right, and Yaqoub^{as} delayed the pardoning because it was the right of someone else. Thus, he^{as} delayed them till the night of Friday.²⁰

20 Al Illal Al Sharaie - V 1 Ch 46 H 1

Chapter 11

The reason due to which a Prophet(as) did not come out from the offspring of Yusuf(as)

My father said, 'Ahmad Bin Idrees and Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad Bin Yahya, from Yaqoub Bin Yazeed, from someone else,

(The narrator) raising it to Abu Abdullah^{asws} having said: 'When Yusuf^{as} met up with Yaqoub^{as}, Yaqoub^{as} walked over to him^{as}, and Yusuf^{as} did not walk over to him^{as} (to welcome). So they^{as} had not even separated from hugging each other, when Jibraeel^{as} came to him^{as} and said to him^{as}: 'O Yusuf^{as}! The truthful walked over to you^{as}, and you^{as} did not walk over to him^{as}. Extend your^{as} hand!' So he^{as} extended it, there came out a Light from his^{as} palm. So Yusuf^{as} said to him^{as}: 'What is this?' He^{as} said: 'This is a Sign that there will not be coming out from your^{as} posterity, a Prophet^{as}, as a Punishment'.²¹

Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Ataar, from Al Husayn Ibn Al Hassan Bin Aban, from Muhammad Bin Awrama, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

Abu Abdullah^{asws} has said: 'When Yaqoub^{as} came over to Egypt, Yusuf^{as} came out to welcome him^{as}. So when Yusuf^{as} saw him^{as}, he^{as} wanted to dismount and walk over to him^{as}. Then he^{as} considered to what (state) he^{as} was in, from the kingdom, so he^{as} did not do it.

So when he^{as} greeted Yaqoub^{as}, Jibraeel^{as} descended unto him^{as} and said to him^{as}: 'O Yusuf^{as}! Allah^{azwj} Blessed and High is Saying to you^{as}: "Nothing prevented you^{as} from descending to My^{azwj} righteous servant, except for what (state) you^{as} were in, therefore extend your^{as} hand!" So he^{as} extended it, and there came out a Light from in between his^{as} fingers. So he^{as}

said to him^{as}: ‘What is this, O Jibrael^{as}?’ So he^{as} said: ‘This is a Sign that there will not be coming out from your^{as} posterity, a Prophet^{as}, ever, as a Punishment for you^{as} due to what you^{as} have done with Yaqoub^{as}, when you^{as} did not descend to him^{as} (out of respect of your^{as} father^{as}).²²

21 Al Illal Al Sharaie - V 1 Ch 47 H 1

22 Al Illal Al Sharaie - V 1 Ch 47 H 2

Chapter 12

The reason due to which Yusuf(as) married Zuleykha

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asw}s having said: 'Zuleykha sought permission to (see) Yusuf^{as}, so it was said to her, 'We dislike that we should proceed with you to him^{as} because of what was from you to him^{as}' - (She had him^{as} imprisoned before). She said, 'I do not fear the one who fears Allah^{azwj}'.

So when she came over, he^{as} said to her: 'O Zuleykha! What is the matter that I^{as} see your colour to have changed?' She said, 'The Praise is for Allah^{azwj} Who Made the kings to be slaves due to their disobedience, and Made the slave to be a king due to his^{as} obedience to Him^{azwj}'.

He^{as} said: 'What invited you to me^{as}, O Zuleykha, after what had transpired from you?' She said, 'The beauty of your^{as} face, O Yusuf^{as}! So he^{as} said: 'How would it be if you were to see a Prophet^{as} called Muhammad^{saww} who would happen to be at the end of the times, more handsome than me^{as} of face, and more beautiful than me^{as} of manners, and more generous than me^{as} of hand (in giving)'. She said, 'You^{as} have spoken the truth'. He^{as} said: 'And how do you know that I^{as} have spoken the truth'. She said, 'Because when you^{as} mentioned him^{saww} love for him^{saww} occurred in my heart'. Therefore, Allah^{azwj} Mighty and Majestic Revealed unto Yusuf^{as}: "She is speaking the truth and that I^{azwj} have Loved her due to her love for Muhammad^{saww}". And so Allah^{azwj} Blessed and High Com-manded him^{as} to marry her'.²³

23 Al Illal Al Sharaie - V 1 Ch 48 H 1

Chapter 13

The reason due to which Allah(azwj) Chose Musa(as) to Speak to besides His(azwj) (other) creatures

My father said, 'Sa'ad Bin Abdullah narrated to me, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ali Bin Yaqteen, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "Do you-as know why I^{azwj} Chose you^{as} to Speak to besides My^{azwj} (other) creatures?' So Musa^{as} said: 'No, O Lord^{azwj}!' So He^{azwj} Said: "O Musa^{as}! I^{azwj} Turned (Considered) the apparent of My^{azwj} servants for the hidden, so I^{azwj} did not Find among them anyone more humble to Me^{azwj} than you^{as}. O Musa^{as}! You^{as}, when you^{as} Pray, place youras cheeks upon the dust".²⁴

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah^{asws} saying: "The Relevation was Withheld from Musa^{as} for forty to thirty mornings. So he^{as} ascended upon a mountain at Syria called Areyha. He^{as} said: 'O Lord^{azwj}! If You^{azwj} have Withheld Your^{azwj} Revelation and Your^{azwj} Speech from me^{as} due to the sins of the Children of Israel, so You^{azwj} have always been Forgiving them'. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa Bin Imran^{as}! Do you^{as} know why I^{azwj} Chose you^{as} for My^{azwj} Revelation and My^{azwj} Speech besides My^{azwj} (other) creatures?" So he^{as} said: 'I^{as} do not know, O Lord^{azwj}! Considered My^{azwj} creatures with a Consideration, but I^{azwj} did not Find among My^{azwj} creatures anyone who was more

humble to Me^{azwj} than you^{as}, that is why I^{azwj} Chose you^{as} for My^{azwj} Revelation and My^{azwj} Speech from between My^{azwj} creatures”.

The Imam^{asws} said: ‘Whenever Musa^{as} used to Pray, never finished until he^{as} had placed his^{as} right and left cheek upon the ground’.²⁵

24 Al Illal Al Sharaie - V 1 Ch 50 H 1

25 Al Illal Al Sharaie - V 1 Ch 50 H 2

Chapter 14

The reason due to which Allah(azwj) Made Musa(as) be a servant of Shuayb(as)

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Hafs Umar Bin Yusuf Bin Suleyman Bin Al Rayan, from Al Qasim Bin Ibrahim Al Raqy, from Muhammad Bin Ahmad Bin Mahdy Al Raqy, from Abdul Razzaq, from Moamar, from Al Zuhry, from Anas who said,

'Rasool-Allah^{saww} said: 'Shuayb^{as} cried from the love of Allah^{azwj} Mighty and Majestic until he was blinded. So Allah^{azwj} Returned his eyesight. Then he^{as} cried until he^{as} was blinded. So Allah^{azwj} Returned his^{as} eyesight. Then he^{as} cried until he^{as} was blinded. So Allah^{azwj} Returned his^{as} eyesight. So when he^{as} was in the fourt time, Allah^{azwj} Revealed unto him^{as}: "O Shuayb^{as}! Until when will this be happening from you^{as}? If this is happening out of fear from the Fire, so I^{azwj} have Requited you^{as}, and if this is from the desire for the Paradise, so I^{azwj} have Endowed it to you^{as}".

So he^{as} said: 'My^{as} God, and my^as Master! You^{azwj} Know that I^{as} am not crying out of fear from Your^{azwj} Fire, nor out of desire to be in Your^{azwj} Paradise, but I^{as} contracted Your^{azwj} love upon my^{as} heart. Thus, I^{as} have no patience upon seeing You^{azwj}'. So Allah^{azwj}, Majestic is His^{azwj} Majesty Revealed unto him^{sa}: "But if this is so, for this I^{azwj} would Make My^{azwj} Speaker Musa^{as} Bin Imran^{as} to serve you^{as}'.²⁶

26 Al Illal Al Sharaie - V 1 Ch 51 H 1

Chapter 15

The reason due to which Pharaoh(la) did not kill Musa(as) when he(la) said [40:26] Leave me alone that I may slay Musa

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbat, from Ismail Bin Mansour Abu Ziyad, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Pharaoh^{la} **[40:26] Leave me alone that I may slay Musa**, who was it that prevented him^{la}?

He^{asws} said: 'His^{la} correct birth prevented him^{as}. None shall kill the Prophets^{as} nor the children of the Prophets^{as} except for the children (born of) adultery'.²⁷

Abdul Wahid Muhammad Bin Abdous Al Neyshapouri Al Ataar narrated to us, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al Neyshapouri, from Ibrahim Bin Muhammad Al Hamdany who said,

'I said to Al-Hassan Al-Reza^{asws}, 'For which reason did Allah^{azwj} Mighty and Majestic Drown Pharaoh^{la}, and he^{la} had believed in Him^{azwj} and accepted His^{azwj} Oneness?' He^{asws} said: 'Because he^{la} believed when he^{la} saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah^{azwj} the High regarding the ancestors and the posterities. Allah^{azwj} the High Says **[40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment**'.

And Allah^{azwj} Mighty and Majestic Said **[6:158] On the Day when some of the Signs of your Lord shall come, its faith**

shall not profit a soul which did not believe before, or earn good through its faith. And this is what Pharaoh^{la} said [10:90] **I believe that there is no god but He in Whom the Children of Israel believe and I am of those who are submitters [10:91] What! Now! And you had disobeyed before and you were of the mischief-makers [10:92] But this day We will Rescue you with your body that you may be a sign to those (who will come) after you.**

And Pharaoh^{la} was clad in iron from head to toe upon his^{la} body. So when he^{la} drowned, Allah^{azwj} Cast him^{la} upon a high part of the land, with his^{la} body, so that it would be a Sign for the ones after him^{la} so that they would see him^{la} to be upon a high part of the land with the iron, and that the iron is heavy and (with it) he^{la} should not have been upon the high ground. So that was a Sign and a pointer.

And another reason from Allah^{azwj} Mighty and Majestic to Drown Pharaoh^{la} that he^{la} cried out for help to Musa^{as} and did not cry out to Allah^{azwj}. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Musa^{as}! You^{as} did not come to the help of Pharaoh^{la} because you^{as} did not create him^{la}, but had he^{la} cried out to Me^{azwj}, I^{azwj} would have Helped him^{la}.”²⁸

27 Al Illal Al Sharaie - V 1 Ch 52 H 1

28 Al Illal Al Sharaie - V 1 Ch 53 H 2

Chapter 16

The reason due to which Al-Khizr(as) was named as 'Khizr', and the reasons for what angered Musa(as) from the breaking of the ship, and the killing of the boy, and the straightening of the wall

Ahmad Bin Al Hassan Al Qatan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya Al Jowhary Al Basry, from Ja'far Bin Muhammad Bin Amaara, from his father,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Al-Khizr^{as} was a Mursil Prophet^{as}. Allah^{azwj} Blessed and High Sent him^{as} to his^as people, so he^{as} called them to His^{azwj} Oneness and the acceptance of His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and His^{azwj} Books. And his^{as} miracle was that he^{as} neither used to sit upon dry wood, nor white ground (unproductive land), except that it blossomed as green. But rather, he^{as} was named as 'Khizr' (green) due to that, and that his^{as} name was Baliya Bin Malkan Bin Aabir Bin Ar Fakhshad Ibn Saam Bin Noahas.

And when Allah^{azwj} Spoke to Musa^{as} with a Speech, and Revealed the Torah unto him^{as}, and Prescribed for him^{as} in the Tablets with everything, Advice and detail of everything, and Made a miracle to be in his^as hand and his^{as} staff, and in the flood, and the locusts, and the lice, and the frogs, and the blood, and the splitting of the sea. And Allah^{azwj} Mighty and Majestic Drowned Pharaoh^{la} and his^{la} army, and he^{as} performed these among the people, until he^{as} thought to himself^{as}: 'I^{as} have not seen a creature whom Allah^{azwj} has Created, to be more knowledgeable than me^{as}'.

So, Allah^{azwj} Revealed unto Jibraeel^{as}: “O Jibraeel^{as}! Go to My^{azwj} servant Musa^{as} before he^{as} gets destroyed, and say to him^{as} that at the meeting of the two seas there is a worshipping man, so follow him and learn from him^{as}”. So Jibraeel^{as} descended unto Musa^{as} with what his^{as} Lord^{azwj} Mighty and Majestic had been Commanded with. So Musa^{as} knew that it was due to what he^{as} had thought to himself^{as}.

So he^{as} and his^{as} attendant Yoshua Bin Noon^{as} went unto they^{as} ended up at the meeting of the two seas. So they found over there Al-Khizr^{as} worshipping Allah^{azwj} Mighty and Majestic just as Allah^{azwj} Mighty and Majestic has Said in His^{azwj} Book **[18:65] Then they found a servant from Our servants whom We had Granted Mercy from Us and whom We had Taught knowledge from Ourselves. [18:66] Musa said to him: Shall I follow you on condition that you should teach me right Knowledge from what you have been Taught? [18:67] He said: Surely you cannot have patience with me** because I^{as} have been Allocated a Knowledge which you^{as} do not have the strength (to bear), and you^{as} have been Allocated with a Knowledge which I^{as} cannot bear’.

Musa^{as} said to him^{as}: ‘But, I^{as} will be able to be patient with you^{as}’. So Al-Khizr said: ‘There is no scope for analogy in the Knowledge of Allah^{azwj} and His^{azwj} Commandments, **[18:68] And how can you have patience upon that of which you have not got any news of? [18:69] He said: If Allah so desires it, you will find me patient and I shall not disobey you in any matter.** So when Allah^{azwj}’s Desire was made to be an exclusion, he^{as} walked with him^{as}. **[18:70] He said: If you would follow me, so you will not question me about anything until I myself narrate to you with a mention.** So Musa^{as} said: ‘So that is (binding) upon me^{as}’.

So they^{as} went until when they rod in the ship, so Al-Khizr^{as} made a hole in it. So Musa^{as} said to him^{as} **[18:71] Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing** So Al-Khizr^{as} said to him^{as} **[18:72] Did I not say that you will not be able to have patience with me?** Musa^{as} said: **[18:73] Do not hold me with what I forgot, and do not constrain me to a difficult thing in my affair’.**

So they^{as} went until when they met a young boy. So Al-Khizr^{as} killed him. So Musa^{as} got angry and grabbed his^{as} robe and said to him^{as}: **[18:74] Have you slayed an innocent person who has slayed no one? Certainly you have done an evil thing** So Al-Khizr^{as} said: **[18:75] He said: Did I not say to you that you will not be able to have patience with me?** Musa^{as} **[18:76] He said: If I ask you about anything after this, do not keep me in your company; indeed you shall have (then) found an excuse in my case'**.

[18:77] So they went on until when they came to the people of a town and it is Nazareth, and the Christians had been established there and would feed its people and would not feed **but they refused to entertain them as guests**. So they^{as} found a wall therein about to fall down, so Al-Khizr^{as} placed his^{as} hands upon it and straightened it. So Musa^{as} said to him^{as}: **'If you had so desired to, you could have taken a recompense for it'**.

So Al-Khizr^{as} said to him^{as} **[18:78] This shall be separation between me and you; now I will inform you of the explanation of what with you did not have patience upon [18:79] As for the boat, it belonged to (some) poor men who worked on the river and I intended that I should damage it, as there was behind them a king who seized every good boat by force**. Thus, I^{as} intended with what I^{as} did that it would remain for them, and the king would not usurp it from them'. So, he^{as} established the selflessness to himself^{as} when he^{as} mentioned the damaging - 'because I^{as} intended that I^{as} should damage it in the presence of the king, when he witnessed it, so he would not usurp it from the poor people. And Allah^{azwj} Mighty and Majestic Intended to Correct their affairs with what He^{azwj} Commanded with from that.

Then he^{as} said: **'[18:80] And as for the boy, his parents were Believers**, and he was a disbeliever, and Allah^{azwj}, Elevated is His^{azwj} Mention Knew that if he were to remain, he would turn his parents into disbelievers, and stray them both with a straying. Therefore, Allah^{azwj}, Elevated is His^{azwj} Mentioned, Commanded me^{as} to kill him, and I^{as} intended with that to transfer them both to a place of prestige in the Hereafter'. So he^{as} included himself^{as} by his^{as} words: **'[18:80] and we feared lest he should make disobedience and ingratitude**

to come upon them [18:81] So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion.

But rather, he^{as} included himself^{as} in the act, because he^{as} feared and Allah^{azwj} does not Fear, because nothing is missed by Him^{azwj} not is anything Prevented from His^{azwj} Will. But rather, Al-Khizr^{as} (was the one who) feared, what might transpire between himself^{as} and regarding what he^{as} had been Commanded with, and that he^{as} would not see the Rewards regarding it. And it occurred in himself^{as} that Allah^{azwj}, Elevated is His^{azwj} mentioned, Made him^{as} to be a cause for the Mercy of the parents of the boy. Thus, he^{as} worked the middle course of the matter from the humanity (point of view), similar to what was the deed with regards to Musa^{as}, because he^{as} became an informed one during that time, and the speaker with Allah^{azwj} was Musa^{as}, an informed one, and that does not make Al-Khizr^{as} to be more deserving in rank over Musa^{as}, and he^{as} is higher than Al-Khizr^{as}, but he^{as} was more deserving (in rank) for the clarification (of the three issues)‘.

[18:82] And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man.

And that was neither a treasure of gold, nor silver, but it was a Tablet of gold in which was inscribed: ‘Strange, how the one who is convinced of the death, how he can be happy? Strange, how the one who is convinced of the Pre-destination how he can grieve? Strange, how the one who is convinced of the resurrection being the Truth, how he can be unjust? Strange, how the one who sees the world and the changing of the conditions of its people from a state, after a state, how he can rely upon these?’

[18:82] and their father was a righteous man - There was in between the two of them and this righteous father, seventy forefathers, therefore Allah^{azwj} had Protected (the treasure) for the two of them due to his righteousness. Then he^{as} (Al-Khizr^{as}) **so your Lord Intended that they should attain their maturity and take out their treasure.** So he^{as} disassociated himself^{as} at the end of the story, and linked the whole of the intention to Allah^{azwj}, Elevated is His^{azwj} Mention, with regards to that, because there did not remain anything from

what he^{as} had done for him^{as} to inform about it afterwards. And Musa^{as} came to be informed with it, listening to his^{as} subordinate, following him^{as}, so that he^{as} would empty himself^{as} from the selfishness and become a sincere servant.

Then he^{as} (Al-Khizr^{as}) repudiated from what came to him^{as} from linking himself^{as} in the first part of the story (**[18:79] I intended that I should damage it**), and from claiming of the association during the second story (**[18:81] So we desired**). So he^{as} said: **[18:82] a Mercy from your Lord, and I did not do it of my own accord. That is the explanation of what you did not have patience upon**'.

Then Ja'far^{asws} Bin Muhammad^{asws} said: 'The Commands of Allah^{azwj} cannot be borne upon the analogies, and the one who carries the Commands of Allah^{azwj} upon the analogies is destroyed and will (cause others to be) destroyed. The first disobedience which manifested the selfishness was from Iblees^{as} the Accursed, when Allah^{azwj} Commanded the Angels with the Prostration to Adam^{as}, so they Prostrated, and Iblees^{la} the Accursed refused to Prostrate.

So the Mighty and Majestic Said: **"[7:12] He Said: What prevented you so that you did not prostrate when I Commanded you? He said: I am better than he is: You have Created me of fire, while him You created of clay.** So the first disbelief were his^{la} words **I am better than he is**. Then he^{la} analogized by his^{la} words **You have Created me of fire, while him You created of clay**. Therefore Allah^{azwj} Mighty and Majestic Expelled him^{la} from His^{azwj} Vicinity, and Cursed him^{la}, and Named him^{la} as a 'Pelted One', and Swore by His^{azwj} Honour that no one would analogise in His^{azwj} Religion except that He^{azwj} would Pair him with Iblees^{la} in the lowest level in the Fire'.²⁹

29 Al Illal Al Sharaie - V 1 Ch 54 H 1

Chapter 17

The reason due to which Allah(azwj) the High Said to Musaas [20:12] so put off your shoes; and the reason for the words of Musaas [20:27] And Loosen the knot from my tongue [20:28] (That) they may understand my speech

Abu Ja'far Muhammad Bin Ali Bin Nasr Al Bukhary Al Maqry narrated, from Abu Abdullah Al Kufy, the jurist at Farghana, by a chain linked to

Al-Sadiq Ja'far Bin Muhammad^{asws} having said: 'With regards to the Words of Allah^{azwj} Mighty and Majestic to Musa^{as} "[20:12] so put off your shoes", said: 'It Means, 'Raise your^{as} fear', meaning the loss of his^{as} family, and he^{as} had left them behind as a result, and his^{as} fear from Pharaoh^{la'}.³⁰

30 Al Illal Al Sharaie - V 1 Ch 55 H 2

Chapter 18

The reason due to which Allah(azwj) Mighty and Majestic Said to Haroun(as) [20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear

Al Haakim Abu Muhammad Ja'far Bin Shazan Al Nayshapouri narrated to us, from his uncle Abu Abdullah Muhammad Bin Shazaan, from Al Fazal Bin Shazaan, from Muhammad Ibn Abu Umeyr who said,

'I said to Musa^{asws} Bin Ja'far^{asws}, 'Inform me about the words of Allah^{azwj} Mighty and Majestic to Musa^{as} and Haroun^{as} **[20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear?** So he^{asws} said: 'As for His^{azwj} Words **[20:44] Then speak to him a gentle word**, i.e., by his^{la} teknonym, and say to him^{la}: 'O Abu Mas'ab!' And the name of Pharaoh^{la} was Abu Mas'ab Al-Waleed Bin Mas'ab.

And as for His^{azwj} Words **perhaps he may mind or fear** - so, rather He^{azwj} Said it for there to be surety for Musa^{as} upon the going (to Pharaoh^{la}). And Allah^{azwj} Mighty and Majestic Knew that Pharaoh^{la} will neither mind nor fear except when he^{la} sees the Punishment. Have you not heard Allah^{azwj} Mighty and Majestic Saying **[10:90] until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who are submitters**. But, Allah^{azwj} did not Accept his^{la} belief, and Said **[10:91] What! Now! And you had disobeyed before and you were of the mischief-makers'**.³¹

31 Al Illal Al Sharaie - V 1 Ch 56 H 1

Chapter 19

The reason due to which Haroun(as) said to Musa(as) [20:94] He said: O son of my mother! Seize me not by my beard nor by my head, and why he(as) did not say: 'O son of my(as) father(as)'

Ali Bin Ahmad Bin Muhammad, and Muhammad Bin Ahmad Al Shaybani, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham narrated to us, from Muhammad Bin Abu Abdullah Al Kufy Al Asady, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Zayd Al Nowfaly, from Ali Bin Saalim, from his father who said,

'I said to Abu Abdullah^{asws}, 'Inform me about Haroun^{as}. Why did he^{as} say to Musa^{as} **[20:94] He said: O son of my mother! Seize me not by my beard nor by my head.** Why did he^{as} not say: 'O son of my^{as} father^{as}?''

So he^{asws} said: 'The enmity is a lot more between brothers if they happen to be from different mothers, and when they are from one mother, the enmity in between them is less, except when the Satan^{la} creates misunderstandings in between them, so they (end up) following him^{la}. Thus, Haroun^{as} said to his^{as} brother^{as} Musa^{as}: 'O my^{as} brother^{as} who was given birth by my^{as} mother, and was not given birth by another mother, so **Seize me not by my beard nor by my head.** And he^{as} did not say: 'O son^{as} of my^{as} father^{as}', because if there are of different mothers, the enmity does not end in between them except for the whom Allah^{azwj} Protects. But rather, the enmity ends in between the sons of one mother.

(The narrator) said, 'I said to him^{asws}, 'So why did he^{as} seize him^{as} by his^{as} head and dragged by his^{as} beard, and there was

not for him as any sin when they (people) took to the worshipping of the calf?' So the Imam^{asws} said: 'But rather, he^{as} did that with him^{as} because he^{as} did not separate from them when they did that, and did not attach himself^{as} with Musa^{as}. And when he^{as} did separate from them the Punishment descended upon them. Do you not see that Musa^{as} said to him^{as} **[20:92] (Musa) said: O Haroun! What prevented you, when you saw them going astray [20:93] So that you did not follow me? So you disobeyed my order?.** Haroun^{as} said: 'Had I^{as} done that, they would have been divided, and **I was afraid lest you should say: You have caused a division among the Children of Israel and did not wait for my word'**.³²

32 Al Illal Al Sharaie - V 1 Ch 58 H 1

Chapter 20

The reason due to which the hunting (fishing) was Prohibited upon the Jews on the day of Saturday

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abdullah Bin Muhammad Al Hajal, from Ali Bin Uqba, from a man,

Abu Abdullah^{asws} has said: 'The Jews were Commanded with the fishing on the Day of Friday, so they neglected the day of Friday and fished on the day of Saturday, therefore the fishing was Prohibited to them on the day of Saturday'.³³

33 Al Illal Al Sharaie - V 1 Ch 59 H 1

Chapter 21

The reason due to which Pharaoh(la) was named as [89:10] And (with) Pharaoh, the one with the of hosts

Al Husayn Bin Ibahim Bin Ahmad Bin Hisham Al Mowdab Al Razy narrated to us, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Aban Al Ahmar who said, 'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[89:10] And (with) Firon, the lord of hosts (Al-Awtaad)**, for which thing he^{la} is Called 'Zi Al-Awtaad'? He^{asws} said: 'Because he^{la} has tortured a man rolling him on the ground upon his face, and extended his hands and legs and pegged these with four pegs in the ground, and unrolled him upon a flat piece of wood, pegged his legs and hand with four pegs. Then he^{la} left him on his condition until he died. So Allah^{azwj} Mighty and Majestic Called Firawn 'Zi Al-Awtaad' (One with pegs), for that'.³⁴

34 Al Illal Al Sharaie - V 1 Ch 60 H 1

Chapter 22

The reason due to which Musa(as) coveted the death, and the reason due to which his(as) grave is not recognised (unknown)

My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Al Hakam,

Abu Abdullah^{asws} has said: 'The Angel of death came to Musaas Bin Imran^{as}. So he^{as} greeted him and said: 'Who are you?' He said: 'I am the Angel of Death'. So he^{as} said: 'What is your need?' So he said to him^{as}: 'I have come to capture your^{as} soul'. So Musa^{as} said to him: 'From where will you be capturing my^{as} soul?' He said: 'From your^{as} mouth'. So Musa^{as} said to him: 'How can you, and I^{as} have spoken by it to my^{as} Lord^{azwj} Mighty and Majestic'. So he said: 'From your^{as} hands'. So Musa^{as} said to him: 'How can you, and I^{as} have carried the Torah by these two'. So he said: 'From your^{as} feet'. So he^{as} said: 'And how can you, and I^{as} have stepped by these upon the (Mount) Toor of Sinai'. The Imam^{asws} said: 'And he repeated (for) the things other than these'.

The Imam^{asws} said: 'So the Angel of Death said to him^{as}: 'I have thus been Commanded that I should leave you^{as} until (such time as) you^{as} yourself become the one who wants that (death)'. So Musa^{as} remained for as long as Allah^{azwj} so Desired. Then (one day) he^{as} passed by a man and he was digging a grave. So Musa^{as} said to him: 'Shall I^{as} assist you on (digging) the put of this grave?' So the man said to him^{as}, 'Yes'.

The Imam^{asws} said: 'So he^{as} assisted until the pit of the grave, and the grave was dug out. So the man intended that he should lied down in the grave to see how it is?' So Musa^{as} said to him: 'I^{as} shall lie down in it'. So Musa^{as} lied down, and he^{as}

saw his place in the Paradise' - or he^{asws} said: 'his^{as} house in the Paradise'. So he^{as} said: 'O Lord^{azwj}! Capture me^{as} to You^{azwj}!' So the Angel of Death captured his^{as} soul, and he^{as} was buried in that very grave, and the dust was levelled upon him^{as}. He^{asws} said: 'And the one who dug out the grave was the Angel of Death in the image of a human, therefore it is due to that, no one recognises (knows of the whereabouts) of the grave of Musa^{as}'.³⁵

My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Al Hakam,

Abu Abdullah^{asws} has said: 'The Angel of death came to Musa^{as} Bin Imran^{as}. So he^{as} greeted him and said: 'Who are you?' He said: 'I am the Angel of Death'. So he^{as} said: 'What is your need?' So he said to him^{as}: 'I have come to capture your^{as} soul'. So Musa^{as} said to him: 'From where will you be capturing my^{as} soul?' He said: 'From your^{as} mouth'. So Musa^{as} said to him: 'How can you, and I^{as} have spoken by it to my^{as} Lord^{azwj} Mighty and Majestic'. So he said: 'From your^{as} hands'. So Musa^{as} said to him: 'How can you, and I^{as} have carried the Torah by these two'. So he said: 'From your^{as} feet'. So he^{as} said: 'And how can you, and I^{as} have stepped by these upon the (Mount) Toor of Sinai'. The Imam^{asws} said: 'And he repeated (for) the things other than these'.

The Imam^{asws} said: 'So the Angel of Death said to him^{as}: 'I have thus been Commanded that I should leave you^{as} until (such time as) you^{as} yourself become the one who wants that (death)'. So Musa^{as} remained for as long as Allah^{azwj} so Desired. Then (one day) he^{as} passed by a man and he was digging a grave. So Musa^{as} said to him: 'Shall I^{as} assist you on (digging) the put of this grave?' So the man said to him^{as}, 'Yes'.

The Imam^{asws} said: 'So he^{as} assisted until the pit of the grave, and the grave was dug out. So the man intended that he should lie down in the grave to see how it is?' So Musa^{as} said to him: 'I^{as} shall lie down in it'. So Musa^{as} lied down, and he^{as} saw his place in the Paradise' - or he^{asws} said: 'his^{as} house in the Paradise'. So he^{as} said: 'O Lord^{azwj}! Capture me^{as} to You^{azwj}!' So the Angel of Death captured his^{as} soul, and he^{as} was buried in that very grave, and the dust was levelled upon him^{as}. He^{asws} said: 'And the one who dug out the grave was

the Angel of Death in the image of a human, therefore it is due to that, no one recognises (knows of the whereabouts) of the grave of Musa^{as'}.³⁵

35 Al Illal Al Sharaie - V 1 Ch 61 H 1

Chapter 23

The reason due to which Suleyman(as) said [38:35] Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me

Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al waraq Abu Al Tayyab, from Ali Bin Haroun Al Humeyri, from Ali Bin Muhammad Bin Suleyman Al Nowfaly, from his father, from Ali Bin Yaqteen who said,

‘I said to Abu Al-Hassan Al-Musa^{asws} Bin Ja’far^{asws}, ‘Is it permissible for a Prophet^{as} of Allah^{azwj} Mighty and Majestic to become stingy?’ So he^{asws} said: ‘No!’ So I said to him^{asws}, ‘So (what about) the words of Suleyman^{as} **[38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me**, what is its perspective, and what is its Meaning?’

So he^{asws} said: ‘The kingdoms are of two types - A kingdom which is attained by the overcoming, and the tyranny, and the choice of the people; and a kingdom which is attained from the Presence of Allah^{azwj} Blessed and High, like the kingdom of Ibrahim^{as}, and kingdom of Taloot, and kingdom of Zul Qarnayn. Suleyman^{as} said: **[38:35] Grant me a kingdom which is not fit for (being inherited by) anyone after me**. He^{as} is speaking about the one which is attained by the overcoming, and the tyranny, and the choice of the people. Allah^{azwj} Blessed and High **[38:36] Made the wind to be subservient to him; flowing gently by his command to wherever he so desired**, and Made its morning as a month, and its flowing a month, and Made subservient to him^{as} the Devils who used to build and dive, and Taught him^{as} the language of the birds, and to move in the earth. So the people

knew, during his^{as} time and after him^{as} that his^{as} kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms of the overcoming and the tyranny’.

I said to him^{asws}, ‘(What about) the words of Rasool-Al-lah^{saww}: ‘May Allah^{azwj} have Mercy upon my^{saww} brother Suleyman^{as}, how stingy he^{as} was!’ The Imam^{asws} replied: ‘His^{saww} words have two perspectives - One of these is how stingy he^{as} was by his^{as} offer, and evil is the word in it! And another perspective is that he^{saww} is saying: ‘How stingy he^{as} was that he^{as} did not want it to go (inherited by) the ignorant!’

Then the Imam^{asws} said: ‘We^{asws} have been Given what Suleymanas had been Given, and what he^{as} had not been Given (as well), and what no one in the Worlds have been Given. Allah^{azwj} Mighty and Majestic has Said in the story of Suleyman^{as} **[38:39] This is Our Gift, therefore give out freely or withhold, without measure.** And the Mighty and Majestic Said in the story of Muhammad^{saww} **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back’.**³⁶

36 Al Illal Al Sharaie - V 1 Ch 62 H 1

Chapter 24

The reason due to which there is an additional letter in the letter of the name of Suleyman(as), than the letter in the name of his(as) father(as) Dawood(as); and the reason due to which Dawood(as) had been named as 'Dawood'; and the reason due to which the wind was Made to be subservient to Suleyman(as); and the reason due to which he(as) smile

Abdullah Bin Muhammad Bin Abdul Al Wahab Al Qarshy, from Mansour Bin Abdullah Al Isfahany Al Sowfy, from Ali Bin Mahrawiya al Qazwin, from Suleyman Al Ghazy who said,

'I heard Ali^{asws} Bin Musa Al-Reza^{asws} saying, from his^{asws} father^{asws} Musa^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, regarding the Words of the Mighty and Majestic **[27:19] So he smiled, laughing at its speech,** said: 'When the ant said **27:18] an ant said: O you ants! Enter your dwellings, in case Sulayman and his army crush you without being aware of it** - the wind carried the voice of the ant to Suleyman^{as}, and he^{as} was passing by (flying by) in the air, and the wind was carrying him^{as}.

So he^{as} paused and said: 'Bring the ant to me^{as}!' So when they came with it, Suleyman^{as} said: 'O you ant! Do you not know that I^{as} a Prophet^{as}, and that I^{as} am not unjust to anyone?' The ant said, 'Yes'. Suleyman^{as} said: 'So why did you caution them of my^{as} injustice (trampling them), and said **O you ants! Enter your dwellings?**' It said, 'I feared that they would look at your^{as} adornments, so they would be Tried by these,

and they would (end up) worshipping other than Allah^{azwj} Mighty is His^{azwj} Mention’.

Then the ant said, ‘Are you^{as} greater or your^{as} father^{as}?’ Suleyman^{as} said: ‘But, my^{as} father^{as} Dawood^{as} (is greater)’. The ant said, ‘So why is there an addition in the letters of your^{as} name, a letter from the letters of the name of your^{as} father^{as} Dawood^{as}?’ (i.e., why are you^{as} Suleyman Bin Dawood^{as} and not just Suleyman^{as}). Suleyman^{as} said: ‘There is no knowledge of this with me^{as}’. The ant said, ‘Because your^{as} father^{as} Dawood^{as}, his^{as} would was cured by the cordiality, and you^{as}, O Suleyman^{as}, hope to meet your^{as} father^{as}’.

Then the ant said, ‘Do you^{as} know why the wind has been Made to be subservient to you^{as} in the rest of the kingdom?’ Suleyman^{as} said: ‘There is no knowledge of this with me^{as}’. The ant said, ‘The Mighty and Majestic Means by this - Had the whole of the kingdom been Made to be subservient to you^{as} just as this wind, it would have gone away from your^{as} hands like the going away of the wind’. Thus, this is where he^{as} ***[27:19] smiled, laughing at its speech***.³⁷

37 Al Illal Al Sharaie - V 1 Ch 63 H 1

Chapter 25

The reason due to which the termites come to be wherever there is water and clay

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Nusayr, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty and Fazalat, from Aban, from Abu Baseer,

Abu Ja'far^{asws} has said: 'The Jinn went to thank the termite for what it had done with the staff of Suleyman^{as}, but they did not see it in the place except that there was water and clay'.³⁸

Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far Bin Muhammad^{asws} having said: 'One day, Suleyman^{as} Bin Dawood^{as} said to his^{as} companions that: 'Allah^{azwj} the Blessed and High has Endowed unto me^{as} a kingdom that is not befitting for anyone from after me^{as}. He^{as} Made the wind to be subservient to me, along with the humans, and the Jinn, and the bird, and the wild animals, and Taught me^{as} the speech of the birds, and Gave me^{as} from everything. And along will all what He^{azwj} Gave to me^{as} from the kingdom, my^{as} joy is not complete, day to the night. And I^{as} would love it that I^{as} should enter my^{as} castle in the morning, and ascend to its high point and look at my^{as} kingdom. So, do not allow anyone to (come to see) me^{as}, so as not to spoil my happiness of my^{as} day'. So they said, 'Yes'.

So when it was the morning, he^{as} grabbed his^{as} staff by his^{as} hand and ascended to a high place from his castle, and paused relying upon his^{as} staff looking at his^{as} kingdom, joyful at what he^{as} had been Given. He^{as} was happily looking at what he^{as} had been Granted when he saw a young man of a beautiful face and clothes who had come out to him^{as} from one of the corners of his^{as} castle. So when Suleyman^{as} saw him, said to him: 'Who entered you into this castle, and I^{as} had intended that I^{as} should be alone in it today, and by whose permission have you entered?' The young man said, 'It was the Lord^{azwj} of this castle who Entered me into it, and it was by His^{azwj} Permission that I entered'. So he^{as} said: 'Its Lord^{azwj} is more Rightful for it than I^{as} am. So who are you?' He said: 'I am the Angel of Death'. He^{as} said: 'And with regards to what have you come?' He said: 'I have come to capture your^{as} soul'. He^{as} said: 'Fulfill what you have been Commanded with, so this is my^{as} day of joy, and Allah^{azwj} Mighty and Majestic Refused that there should occur for me^{as} happiness, apart from meeting with Him^{azwj}'.

So the Angel of Death captured his^{as} soul, and he^{as} was reclining upon his^{as} staff. Thus, Suleyman^{as} remained reclining upon his^{as} staff, and he^{as} was dead, for as long as Allah^{azwj} so Desired it, and the people were looking at him^{as} and they were reckoning that he^{as} was alive. Thus, they were tried with regards to it and differed. Among them was one who said, 'Suleyman^{as} has remained reclining upon his^{as} staff for long these days, and he^{as} neither gets tired, nor sleeps, nor drinks, nor eats. He^{as} is our lord and it is Obligatory upon us to worship him^{as}'. And a group said, 'Suleyman^{as} is a sorcerer, and he^{as} is showing us that he^{as} has paused reclining upon his^{as} staff, having spell-bound our eyes, and it is not like that'. And the Believers said, 'Suleyman^{as} is a servant of Allah^{azwj} and His^{azwj} Prophet^{as}. Allah^{azwj} Manages his^{as} affair with whatever He^{azwj} so Desires to'.

So when they differed, Allah^{azwj} Mighty and Majestic Sent the termite. So it crept up in the staff of Suleyman^{as}. So when it had eaten from inside of it, the staff broke and Suleyman^{as} fell down upon his face from his^{as} castle. So the Jinn went to thank the termite for what it had done, but when they got there they did not find the termite in that place, except that

over there was water and the clay. These are the Words of Allah^{azwj} Mighty and Majestic **[34:14] But when We decreed death for him, nothing showed them his death but a creature of the earth which ate away his staff** – Meaning his a stick. **and when he fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment**’.

Then Al-Sadiq^{asws} said: ‘By Allah^{azwj}! This Verse was not Revealed like this. But rather, it was Revealed as Then Al-Sadiq^{asws} said: ‘And this Verse was not Revealed like this, but rather it was Revealed as **“So when he fell, it was evident to the Humans, if the Jinn had known the unseen, they would not have remained in abasing Punishment”**.³⁹

My father narrated to us, from Ali Bin Ibrahim Bin hashim, from his father Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Aban, from Abu Nusayr,

Abu Ja’far^{asws} has said: ‘Suleyman^{as} Bin Dawood^{as} ordered the Jinn, so they made for him^{as} a dome from glass. So whilst he^{as} was reclining upon his^{as} staff in the dome, he^{as} looked towards the Jinn how they were working, and they were looking at him, when he^{as} felt the arrival of someone. There was a man with him^{as} inside the dome. He^{as} said: ‘Who are you?’ He said: ‘I am the one who neither accepts a bribe nor the gifts of the kings. I am the Angel of Death’.

So he captured him^{as} (his^{as} soul), and he stood there reclining upon his^{as} staff in the dome, and the Jinn were looking at him^{as}. The Imam^{asws} said: ‘So they remained working hard for him^{as} for a year, until Allah^{azwj} Mighty and Majestic Sent the termite, so it ate away at his^{as} stick – and it is the staff. **[34:14] and when he fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment**’.

Abu Ja’far^{asws} said: ‘The Jinn went to thank the termite for what it had done with the staff of Suleyman^{as}, but they did not find in that place except that there was water and clay in his^{as} presence’.⁴⁰

My father narrate to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Ibn Al Husayn Bin Aban, from Muhammad Bin Awrama, from Al Hassan Bin Ali, from Ali Bin Uqba, from one of our companions,

Abu Abdullah^{asws} has said: 'The devils were thankful to the termite when it ate away the staff of Suleyman^{as} until he^{as} fell, and said, 'Upon you is the destruction, and upon us is the water and the clay', for they did not find in the place except that they say water and the clay'.⁴¹

38 Al Illal Al Sharaie - V 1 Ch 64 H 1

39 Al Illal Al Sharaie - V 1 Ch 64 H 2

40 Al Illal Al Sharaie - V 1 Ch 64 H 3

41 Al Illal Al Sharaie - V 1 Ch 64 H 4

Chapter 26

The reason due to which the Prophet Ayoub(as) was Tested

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Abu Baseer,

From Abu Abdullah^{asws} having said: 'But rather, the affliction of Ayoub which he^{as} was afflicted with in the world was for the Bounties which Allah^{azwj} had Favoured him^{as} with, so he^{as} left its appreciation. And Iblees^{la} during that era was not veiled, underneath the Throne. So when the deeds of Ayoub^{as} ascended due to his^{as} appreciation for it, Iblees^{la} envied him^{as}, so he^{la} said, 'O Lord^{azwj}! Ayoub^{as} did not fulfill appreciating for these Bounties except for You^{azwj} having Favoured him^{as} with what You^{azwj} have Given to him^{as} in the world. If You^{azwj} were to dissolve between him^{as} and his^{as} world, he^{as} would not show appreciation for the Bounties. So let me^{la} overcome his^{as} world until You^{azwj} Know that he^{as} does not show appreciation for Your^{azwj} Bounties'.

So Allah^{azwj} Said: "You^{la} can overcome upon his^{as} world". So hela did not leave for him^{as} his^{as} world, nor children except that he^{la} destroyed it. All that (was taking place) and he^{as} was Praising Allah^{azwj} Mighty and Majestic. Then hela returned to Him^{azwj}, so hela said, 'O Lord^{azwj}! Surely, Ayoub^{as} knows that You^{azwj} will be Returning to him^{as} his^{as} world which I^{la} have taken away from him^{as}, so let me^{la} overcome his^{as} body until You^{azwj} Know that he^{as} would not leave appreciation for the Bounties'. Allah^{azwj} Mighty and Majestic Said: "You^{la} can overcome over his^{as} body, except for his^{as} eyes, and his^{as} heart, and his^{as} tongues, and his^{as} hearing".⁴²

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa, from Darast Al Wasity who said,

'Ayoub^{as} was afflicted (although) he^{as} had not sinned'.⁴³

And by this chain, from Al Hassan Bin Ali Al Washa, from Fazal Al Ashary, from Al Husayn Bin Al Mukhtar, from Abu baser,

Abu Abdullah^{asws} has said: 'Ayoub^{as} was afflicted for seven years, without having sinned'.⁴⁴

And by this chain, from Al Husayn Bin Ali Al Washa, from Fazal Al Ashary, from Al Hassan Bin Al Rabie Bin Ali Al Rabi'e, from the one who mentioned it,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High Afflicted Ayoub^{as} without him^{as} having sinned. So he remained patient until he^{as} was stigmatised, and the Prophets^{as} are not patient upon the stigmatisation'.⁴⁵

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Abdullah Bin Yahya Al Basry, from Abdullah Bin Muskan, from Abu Baseer who said,

'I asked Abu Al-Hassan Al-Ma'azy (7th Imam^{asws}) about the afflictions of Ayoub^{as} which he^{as} had been afflicted with in the world, for which reason was it?' The Imam^{asws} said: 'For the Bounties which Allah^{azwj} had Favoured him^{as} with in the world. So he^{as} fulfilled its appreciation, and during that era Iblees^{la} was not Veiled beneath the Throne. So when the fulfilment of the thankfulness of Ayoub^{as} ascended, Iblees^{la} envied him^{as}. So he^{la} said, 'O Lord^{azwj}! Ayoub^{as} does not fulfil to You^{azwj} the thankfulness of these Bounties except due to what You^{azwj} have Given him^{as} from the world. And if his^{as} world (Bounties) were Prohibited unto him^{as}, he^{as} would not be thankful to You^{azwj}, ever'. The Imam^{asws} said: 'It was Said: "You^{la} are hereby (allowed) to overcome upon his^{as} wealth and his^{as} children".

The Imam^{asws} said: 'So Iblees^{la} caused his^{as} affairs to decline, and there did not remain for him any wealth, nor a child Given to him^{as}. So when Iblees^{la} saw that he^{as} was not rattled in any of his^{as} affairs, he^{la} said, 'O Lord^{azwj}! Ayoub^{as} knows that You^{azwj} would Return back to him^{as} his^{as} world (Bounties) which I^{la} have taken away from him^{as}. There let me^{la} to

overcome upon his^{as} body'. The Imam^{asws} said: 'It was Said: "You^{la} are hereby (allowed) to overcome upon his^{as} body, except for his^{as} heart, and his^{as} tongues, and his^{as} eyes, and his^{as} hearing".

The Imam^{asws} said: 'So Iblees^{la} caused his^{as} affairs to decline in a haste, fearing lest he^{as} would realise the Mercy of the Lord^{azwj} Mighty and Majestic to change the situation in between him^{la} and Ayoub^{as}. So when the afflictions intensified with him^{as}, and he^{as} was at the end of his^{as} affliction, his^{as} companions came over to him^{as} and said to him^{as}, 'O Ayoub^{as}! We do not know anyone to have been afflicted with the like of these affliction except due to the secret evil (deeds) which are hidden from us'.

The Imam^{asws} said: 'Thus, it was during that, that Ayoub^{as} whispered to his^{as} Lord^{azwj} Mighty and Majestic. So he^{as} said: 'Lord^{azwj}! You^{azwj} have Afflicted me^{as} with these afflictions, and You^{azwj} Know that there does not present to me two matters at all except that I^{as} necessitate for myself^{as} the harsher of the two upon my^{as} body, and I^{as} do not eat a meal at all except that upon my^{as} table-spread is an orphan. So, if there was for me a sitting for the dispute, I^{as} would (present) evidence with my^{as} arguments'.

The Imam^{asws} said: 'A cloud presented itself to him^{as} and a speaker in it spoke, saying: 'O Ayoub^{as}! (Present) evidence with your^{as} arguments'. The Imam^{asws} said: 'So he^{as} pulled his^{as} robe and fell down upon his^{as} knees, so he^{as} said: 'You^{azwj} have Afflicted me^{as} with these affliction, and You^{azwj} Know that, there does not present to me^{as} two matters at all except that I^{as} necessitated the harsher of the two upon my^{as} body, and I^{as} do not eat a meal except that upon my^{as} table spread is an orphan'. The Imam^{asws} said: 'It was Said to him^{as}: "O Ayoub^{as}! Who Endowed the obedience to you^{as}?" The Imam^{asws} said: 'So he^{as} took a handful of dust and placed it in his^{as} mouth, then said: 'You^{azwj}, O Lord^{azwj}!⁴⁶

42 Al Illal Al Sharaie - V 1 Ch 65 H 1

43 Al Illal Al Sharaie - V 1 Ch 65 H 2

44 Al Illal Al Sharaie - V 1 Ch 65 H 3

45 Al Illal Al Sharaie - V 1 Ch 65 H 4

46 Al Illal Al Sharaie - V 1 Ch 65 H 5

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)