



ILLAL AL SHARAIE

REASONS FOR THE LAWS

VOLUME 1 - PART 6

1-6

Illal Al Sharaie

REASONS FOR THE LAWS

Volume 1 - Part 6

Sheikh Muhammad ibn Ali al-Saduq

IslamicMobility.com

Chapter 1

The reason due to which Khalid Bin Waleed was ordered with the murder of Amir Al Momineen(asws)

In the Name of Allahazwj 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, 'Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

Abu Abdullah^{asws} has said: 'When Abu Bakr prevented Fadak from Syeda Fatima^{asws} and threw out her^{asws} representatives (from it), Amir Al-Momineen^{asws} came to the Masjid, and Abu Bakr was seated, and around him were the Emigrants and the Helpers.

So he^{asws} said: 'O Abu Bakr! Why did you prevent Fatima^{asws} from what Rasool-Allah^{saww} had made it to be for her^{asws}, and she^{asws} had her^{asws} representatives there since the last two years?' So Abu Bakr said, 'This is 'Fey' (war booty) for the Muslims. So if she^{asws} were to come with just witnesses (then fine) or else there is no right for her^{asws} with regards to it'. He^{asws} said: 'O Abu Bakr! You are judging regarding us opposite to what you judge with regards to the (rest of the) Muslims?' He said, 'No'.

He^{asws} said: 'Inform me, if something were to be in the hands of the Muslims, and I^{asws} were to make a claim with regards to it, so from whom would you be asking for the proof?' He said, 'It is from you^{asws} that I shall ask'. He^{asws} said: 'So if there was something which was in my^{asws} hands, and the Muslims are making a claim on it, you are now asking me^{asws} for the proof?' He^{asws} said: 'So Abu Bakr was silent.

So Umar said, 'This is 'Fey' (war booty) for the Muslims, and we are not going to dispute with you^{asws} anything with regards to it'. So Amir Al-Momineen^{asws} said to Abu Bakr: 'Do you acknowledge the Quran?' He said, 'Yes'. He^{asws} said: 'So, inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**, was it Revealed regarding us^{asws} or others?' He said, 'Regarding you^{asws}'.

He^{asws} said: 'If two witnesses from the Muslims were to testify against Fatima^{asws} for the immorality, what would you do?' He said, 'I shall establishment the Limit (punishment) upon her^{asws} just as I would against the Muslim women'. He^{asws} said: 'Then you are from the Infidels, in the Presence of Allah^{azwj}'. He said, 'And why?' He^{asws} said: 'Because you would have refuted the Testimony of Allah^{azwj} and would be accepting the testimony of others, because Allah^{azwj} has already Testified for her^{asws} Purification. So if you were to refute the Testimony of Allah^{azwj} and accept the testimony of others, you would be, in the Presence of Allah^{azwj}, from the Infidels'.

He^{asws} said: 'So the people wept, and dispersed with tears in their eyes. So when Abu Bakr returned to his house, sent for Umar, so he said, 'Woe be unto you, O son of Khataab! But, did you not see Ali^{asws} and what he^{asws} did with us? By Allah^{azwj}! If he^{asws} were to sit in another gathering, he^{asws} would spoil this matter (Caliphate) against us, and we would not be welcome with anything for as long as we are alive'. Umar said, 'What is for him^{asws} except for Khalid Bin Waleed'.

So they sent for him, and Abu Bakr said to him, 'We want to burden you with a great matter'. He said, 'Burden me whatever you so desire to, even for the murder of Ali^{asws}'. He said, 'So it is the murder of Ali^{asws}'. He said, 'So be at his^{asws} side. When I greet (finish the Prayer), so strike his^{asws} neck'.

So Asma Bint Umays, and she is the mother of Muhammad Bin Abu Bakr^{ra}, called her maid and said, 'Go to Fatima^{asws} and convey my greetings to her^{asws}'. So when she^{asws} enters you into the door, so say, '**[28:20] Surely the assembly is ordering for killing you, therefore depart; surely I am of those who wish well to you**'. So if she^{asws} understands it, (fine), or otherwise repeat it to her^{asws} once again'. So she

came, and entered, and said, 'My mistress is saying, 'O daughter^{asws} of Rasool-Allah^{saww}! How are you^{asws}?' Then she recited this Verse **[28:20] Surely the assembly is ordering for killing you** – the Verse.

So when she wanted to leave, she recited it (again). So Amir Al-Momineen^{asws} said to her: 'Convey greetings from me^{asws} to your mistress, and say to her, 'Allah^{azwj} Mighty and Majestic would Turn around what is between them and between what they are intending for, if Allah^{azwj} so Desires it'.

So Khalid Bin Al-Waleed paused by his^{asws} side, intending him (Abu Bakr) to greet (for finishing the Prayer). But he did not greet, and said, 'O Khalid! Do not do what I had ordered you with! (and greeted) Peace be upon you, and Mercy of Allah^{azwj} and His^{azwj} Blessings'. So Amir Al-Momineen^{asws} said: 'What is this order which he had ordered you with, then prevented you before he greeted?' He said, 'He had ordered me with the striking of your^{asws} neck. But rather, he had ordered me (to do it) after the greeting'. So he^{asws} said: 'Or you would have done it?' So he said, 'Yes, by Allah^{azwj}! Had he not prevented me, I would have done it'.

The Imam^{asws} said: 'So Amir Al-Momineen^{asws} stood up, seized the clothes of Khalid, then hit him at the wall, and said to Umar; 'O son of Zahaak! By Allah^{azwj}! Had I^{asws} not taken an oath from Rasool-Allah^{saww}, and had the Book of Allah^{azwj} not been in front of me^{asws}, you would have known where the weaker armies and the fewer numbers are'.¹

1 Al Illal Al Sharaie – V 1 Ch 151 H 1

Chapter 2

Reason for the affirmation of the Imams(as- ws) (as being Proofs of Allah(azwj))

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, 'I looked at a group of people, so I said, 'Are you all not knowing that Rasool-Allah^{saww}, he^{saww} is the Proof from Allah^{azwj} over His^{azwj} creatures. So when Rasool-Allah^{saww} went away, who was the Proof from after him^{saww}?' So they said, 'The Quran'. So I looked into the Quran, so it is that with regards to which the Murjiites, and the Harouriya, and the Zindeeq (Atheists) are disputing, and they do not believe until the man who is disputing, overcomes. So I recognised that the Quran cannot become a Proof except with a caretaker for it, so that whatever he would say with regards to anything in it, it would be true.

I said to them, 'So who is the caretaker of the Quran?' They said, 'Abdullah Bin Masoud used to know, and so and so (also) knew, and so and so'. I said, '(They knew) all of it?' They said, 'No. We did not find anyone who said that he knew all of that except for Ali^{asws} Bin Abu Talib^{asws}. So when there used to be something in between the people, this one said, 'I don't know', and this one said, 'I don't know', and this one (Ali^{asws}) said, 'I do know'. So I testified that Ali^{asws} in Abu Talib^{asws} was the caretaker of the Quran, and that obedience to him^{asws} was Obligatory, and he^{asws} was the Proof after Rasool-Allah^{saww} upon the people, all of them, and whatever he^{asws} said with regards to the Quran, so it is truth'. So he^{asws} (the Imam^{asws}) said: 'May Allah^{azwj} have Mercy on you'.

So I kissed his^{asws} forehead and said, 'Ali^{asws} Bin Abu Talib^{asws} did not go away until he^{asws} left a Proof from after him^{asws}, just as Rasool-Allah^{saww} left a Proof from after him^{saww}, and that the Proof from after Ali^{asws}, is Al-Hassan^{asws} Bin Ali^{asws}, and that I testify upon Al-Hassan^{asws} Bin Ali^{asws} that he^{asws} was the Proof, and that obedience to him^{asws} was Obligatory'. So he^{asws} (the Imam^{asws}) said: 'May Allah^{azwj} have Mercy on you'.

So I kissed his^{asws} forehead and said, 'I testify that Al-Has-san^{asws} Bin Ali^{asws} did not go away until he^{asws} left a Proof from after him^{asws} just as Rasool-Allah^{saww} and his^{asws} father^{asws} had left, and that the Proof from after Al-Hassan^{asws}, is Al-Husayn^{asws} Bin Ali^{asws}, and that obedience to him^{asws} was Obligatory'. He^{asws} said: 'May Allah^{azwj} have Mercy on you'.

So I kissed his^{asws} forehead, and said, 'And I testify that Al-Husayn^{asws} Bin Ali^{asws} did not go away until he^{asws} left a Proof from after him^{asws} and that the Proof from after him^{asws} was Ali^{asws} Bin Al-Husayn^{asws}, and that obedience to him^{asws} was Obligatory'. So he^{asws} (the Imam^{asws}) said: 'May Allah^{azwj} have Mercy on you'.

So I kissed his^{asws} forehead and said, 'I testify that Ali^{asws} Bin Al-Husayn^{asws} did not go away until he^{asws} left a Proof from after him^{asws}, and that the Proof from after him^{asws} was Muhammad^{asws} Bin Ali^{asws} Abu Ja'far^{asws}, and that obedience to him^{asws} was Obligatory'. So he^{asws} (the Imam^{asws}) said: 'May Allah^{azwj} have Mercy on you'.

I said, 'May Allah^{azwj} Keep you^{asws} well! Give me your^{asws} forehead'. So I kissed his^{asws} forehead. So he^{asws} smiled. So I said, 'May Allah^{azwj} Keep you^{asws} well! You^{asws} know that your^{asws} father^{asws} did not go away until he^{asws} had left a Proof from after him^{asws}, just as his^{asws} father had left. So I testify that you^{asws} are the Proof from after him^{asws}, and that obedience to you^{asws} is Obligatory'.

So he^{asws} (the Imam^{asws}) said: 'Restrain (yourself)! May Allah^{azwj} have Mercy on you'. I said, 'Give me your^{asws} forehead, so that I can kiss it'. So he^{asws} smiled, and said: 'Ask me^{asws} about whatever you so like to, so I^{asws} will not deny you after today, ever'.²

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub who said,

'In the presence of Abu Abdullah^{asws}, there was group of his^{asws} companions. Among them were - Hamran Bin Ayn, and Momin Al-Taaq, and Hisham Bin Saalim, and Al-Tayaar, and a (another) group of his^{asws} companions among who was Hisham Bin Al-Hakam, and he was a youth. So Abu Abdullah^{asws} said: 'O Hisham!' He said, 'At your service, O son^{asws} of Rasool-Al-lah^{saww}! He^{asws} said: 'Will you not inform me^{asws} how you dealt with Amro Bin Ubeyd, and how you asked him?' Hisham said, 'May I be sacrificed for you^{asws}, O son^{asws} Rasool-Al-lah^{saww}! I am all for you^{asws}, but I was embarrassed from you^{asws} and my tongue does not work in front of you^{asws}'. So Abu Abdullah^{asws} said: 'When I^{asws} order you for something, so do it'.

Hisham said, '(The news) reached me that Amro Bin Ubeyd and his gathering were in Masjid Al-Basra, and that was grievous upon me. So I went out to him and entered Al-Basra on the day of Friday. So I came up to Masjid Al-Basra, and there was a large circle, and upon him was a black woolen gown, and black trousers, and the people were asking him. I asked the people to make way for me, so they made a way for me. Then I seated myself upon my knees at the end of the people. Then I said, 'O you scholar! I am a stranger. Do you permit me so that I can ask you a question?' So he said, 'Yes'. I said to him, 'Have you got eyes?' So he said, 'O my son! Which thing is this, from the questions, and it is a thing you can see it, how come you are questioning about it?' So I said, 'My question is like this'. So he said, 'O my son! Ask, even though your question is foolish'. I said, 'Answer me with regards to it'. So he said, 'Ask'.

He (Hisham) said, 'I said, 'Do you have eyes?' He said, 'Yes'. I said, 'So what do you see with these?' He said, 'I see the colours and the persons with these'. I said, 'Do you have a nose?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I smell the fragrances with it'. I said, 'Do you have a mouth?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I recognise the food upon its varieties'. I said, 'Do you have a tongue?' He said, 'Yes'. I said, 'What do you do with it?' He said, 'I speak by it'. I said, 'Do you have ears?' He said, 'Yes'. I said, 'So what

do you do with these?' He said, 'I hear the sounds with these'. I said, 'Do you have two hands?' He said, 'Yes'. I said, 'So what do you do with these two?' He said, 'I differentiate the soft and the harsh from these two'. I said, 'Do you have two feet?' He said, 'Yes'. I said, 'So what do you do with these two'. He said, 'I move from a place to a place with these two'. I said, 'Do you have a heart?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I differentiate by it, everything which these body parts refer to me'.

I said, 'So, are these body parts not needless of heart?' He said, 'No'. I said, 'And how can that be, and it is true and sound'. He said, 'O my son! The body parts, if there is any doubt regarding something I smell, or see, or taste, or hear, it gets referred to the heart, so it gives it certainty and invalidates the doubt'. I said, 'So, it looks like Allah^{azwj} has Established the heart (to invalidate) the doubts of the body parts'. He said, 'Yes'. I said, 'Thus, it is inevitable for the heart to be there, otherwise the body parts would not achieve certainty'. He said, 'Yes'.

I said to him, 'O Abu Marwan! Allah^{azwj} has not Left the body parts until He^{azwj} Made an Imam to correct these and certainty can be achieved by it from what is doubtful, and He^{azwj} would Leave this creation, all of them, in their confusion, and their doubts, and their differing, and would not Establish an Imam^{asws} for them, for they to refer their doubts, and their confusions, and He^{azwj} has Established an Imam for your body parts for your to refer your confusion, and your doubt?' He was silent, and did not say anything to me'.

He (Hisham) said, 'Then he turned towards me, so he said, 'Are you Hisham?' So I said, 'No'. So he said, so me, 'Swear by Allah^{azwj} that you are not him?' So I said, 'No'. So he said, 'Are you from those who sit with him?' I said, 'No'. He said, 'So, where are you from?' I said, 'From the people of Al-Kufa'. He said, 'So then, you are him'. Then he embraced me, and made me to be seated in his seat, and moved away from his seat, and did not speak until he arose and left'.

So, Abu Abdullah^{asws} smiled, then said: 'O Hisham! Who has taught you this?' He said, 'I said, 'O son^{asws} of Rasool-Al-lah^{saww}! It flowed upon my tongue'. He^{asws} said: 'O Hisham!

By Allah^{azwj!} This is written in the Parchments of Ibrahim^{as}
and Musa^{as, 3}.

2 Al Illal Al Sharaie - V 1 Ch 152 H 1

3 Al Illal Al Sharaie - V 1 Ch 152 H 2

Chapter 3

The reason due to which the earth would not be empty from a Proof(asws) of Allah(azwj) Mighty and Majestic over His(azwj) creatures

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Noman Al Razy who said,

'I and Bashir Al-Dahaan were seated in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'When the Prophet-hood of Adam^{as} expired, and his^{as} eating (consumption) was cut-off, Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Adam^{as}! Your^{as} Prophet-hood has expired, and your^{as} consumption has been cut-off, so look at what is in your^{as} presence, from the Knowledge, and the Eman (belief), and the inheritance of the Prophet-hood, and the effects of the Knowledge (Ahadeeth), and the Magnificent Name - so make these to be in the posterity from your^{as} offspring, with Hibbatullah^{as}, for I^{azwj} never Leave the earth without a Scholar^{as} by whom obedience to Me^{azwj} would be recognised, and My^{azwj} Religion, and for there to be salvation for the one who obeys him^{as}".⁴

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Al Hassan Bin Mahboub, from Hisham Bin Saalim, from Abu Is'haq Al Hamdany who said,

'The reliable one from our companions narrated to me having heard Amir Al-Momineen^{asws} saying: 'O Allah^{azwj}! Do not Leave the earth to be devoid of one who is a Proof for You^{azwj} over Your^{azwj} creatures, be it apparent, or obscured out of fear, lest Your^{saww} Arguments and Proofs be invalidated'.⁵

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Al Hassan Bin Abu Al Khatab, from Al Hassan Bin Mahboub, from Yaqoub Al Siraj who said,

'I said to Abu Abdullah^{asws}, 'Does the earth ever remain without a living Scholar^{asws} in the apparent, the people can refer to him^{asws} with regards to their Permissible and their Prohibitions?' So he^{asws} said to me: 'If that (is the case), Allah^{azwj} would not be worshipped, O Abu Yusuf!'⁶

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan and Safwan Bin Yahya and Abdullah Bin Al Mugheira and Ali Bin Al Noman, all of them, from Abu Abdullah Bin Muskan, from Abu Baseer,

Abu Abdullah^{asws} has said: 'Allah^{azwj} does not Leave the earth except that there is a Scholar^{asws} therein who knows the excesses and the deficiencies. So when the Believers exceed in something, he^{asws} returns them, and when they are deficient (in something) he^{asws} completes it for them'.

So he^{asws} said: 'Take these (Ahadeeth) completely, otherwise the Believers would be confused over their affairs, and they would not be able to differentiate between the truth and the falsehood'.⁷

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Muhammad Bin Al Fazal, from Abu Hamza who said,

'I said to Abu Abdullah^{asws}, 'Does the earth remain without an Imam^{asws}?' He^{asws} said: 'If the earth were to remain without an Imam^{asws}, it would submerge'.⁸

Al Husayn Bin Ahmad narrated to us, from Ahmad Bin Idrees, from Abdullah Bin Muhammad, from Ibn Al Khashab, from Ja'far Bin Muhammad, from Karam who said,

'Abu Abdullah^{asws} said: 'Even if the people (entire human race) would be two men, one of them would be an Imam^{asws},'

And he^{asws} said: 'The last one to die would be the Imam^{asws}, lest the other one would argue that Allah^{azwj} Mighty and Majestic Left him without a Proof^{asws} of Allah^{azwj} over him'.⁹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Hassan Bin Musa Al Khashab, from Abdul Rahman Bin Abu Najran, from Abdul Kareem and someone else,

Abu Abdullah^{asws} has said: 'Jibraeel^{as} descended unto Muhammad^{saww} with news from his^{saww} Lord^{azwj}, so he^{as} said to him^{saww}: 'O Muhammad^{saww}! I^{azwj} never Leave except that therein is a Scholar^{asws} by whom obedience to Me^{azwj} is recognised and My^{azwj} Guidance, and he^{asws} becomes a saviour with regards to what is between the passing away of a Prophet^{as} to the coming out of another Prophet^{as}, and I^{azwj} cannot Leave Iblees^{la} to stray the people and there is no Proof^{asws} in the earth who calls to Guidance and My^{azwj} Way, and by whom My^{azwj} Commands are recognised, and I^{azwj} have Judged for there to be a Guide for every people, Guiding the happy ones and becoming a Proof over the wretched'.¹⁰

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Sa'ad Bin Abu Khalaf, from Al Hassan Bin Ziyad,

Abu Abdullah^{asws} has said: 'The earth will not be in a state that there would not be a Scholar^{asws} therein, who corrects (the affairs of) the people, and the people cannot be corrected except by that'.¹¹

Muhammad Bin Al Husayn narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Safwann Bin Yahya, from Ibn Muskan, from Al Hassan Bin Ziyad,

Abu Abdullah^{asws} has said: 'The (affairs of the) people cannot be corrected except by an (Infallible) Imam^{asws}, and the earth cannot be corrected except by that'.¹²

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Amar Bin Al Tayar who said,

'I heard Abu Abdullah^{asws} saying: 'If there do not remain in the earth except for two men, one of the two would be the Proof^{asws},¹³

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, raising it to Abu Hamza,

Abu Ja'far^{asws} has said: 'By Allah^{azwj}! Allah^{azwj} has not left the earth, since Allah^{azwj} Caused Adam^{as} to pass away, except that therein is an Imam^{as} who Guides to Allah^{azwj}, and he^{as} was the Proof of Allah^{azwj} over His^{azwj} creatures, and the earth does not remain without a Proof of Allah^{azwj} over His^{azwj} creatures'.¹⁴

My father said, 'Abdullah Bin Ja'far Al humeyri narrated to us, from Al Siindy Bin Muhammad, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

Abu Ja'far^{asws} has said: 'The earth does not remain without an Imam^{asws}, apparent or hidden'.¹⁵

My father said, 'Abdullah Bin Ja'far Al Humeyri narrated to us, from Ibrahim Bin Hashim, from Muhammad Bin Hafs, from Maysam Bin Aslam, from Zareeh Al Mahariby,

(The narrator says), 'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! Allah^{azwj} did not Leave the earth, since the passing away of Adam^{as}, except that therein is an Imam^{as}

Guiding to Allah^{azwj} Mighty and Majestic, and he^{as} was the Proof of Allah^{azwj} Mighty and Majestic over the servants. The ones who left him^{asws} perished and the ones who necessitated him^{asws} (achieved) salvation, (this) being a right upon Allah^{azwj} Mighty and Majestic'.¹⁶

My father said, 'Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Muhammad Bin Ibrahim, from Zayd Al Shaham, from Dawood Bin Al'ala, from Abu Hamza Al Sumaly who said,

'He^{asws} said: 'Since Allah^{azwj} Created the skies and the earth, the world has not been devoid of a Just Imam^{asws}, and would not be so, until the Establishment of the Hour, not having a Proof of Allah^{azwj} over His^{azwj} creatures'.¹⁷

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Ibn Al Husayn Bin Abu Al Khattab and Al Haysam Bin Abu Masrouq Al Nahdy, from Abu Dawood Suleyman Ibn Sufyan Al Mastaraq, from Ahmad Bin Umar Al Khalal,

(The narrator says) I said to Abu Al-Hassan^{asws}, 'Does the earth remain without an Imam^{asws}, for we are reporting from Abu Abdullah^{asws} that he^{asws} said: 'It (the earth) will not remain, except that Allah^{azwj} would be Wrathful over His^{azwj} creatures?' So he^{asws} said: 'No! It will not remain. If it were to remain, then it would submerge'.¹⁸

Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, from Muhammad Ibn Al Husayn Bin Abu Al Khatab and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Al Fazeyl Al Sayrafi, from Abu Hamza Al Sumaly who said,

'I said to Abu Abdullah^{asws}, 'Would the earth remain without an Imam^{asws}? He^{asws} said: 'If it were to remain without an Imam^{asws}, it would submerge'.¹⁹

My father said, 'Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa and Ali Bin Ismail Bin Isa, from Al abbas Bin Marouf, from Ali Bin Mahziya, from Muhammad Bin Al Qasim, from Muhammad Bin Al Fazeyl,

(The narrator says) 'I said to Abu Al-Hassan Al-Reza^{asws}, 'Will the earth ever become such that there would not be an Imam^{asws} in it?' So he^{asws} said: 'No! Then it would submerge along with its inhabitants'.²⁰

My father said, 'Sa'ad Bin Abdullah Bin Muhammad Bin Al Husayn Bin Abu Al Khatab, from Al Nazar Bin Suweyd, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I said to Abu Abdullah^{asws}, 'Would the earth remain without an Imam^{asws}? So he^{asws} said: 'If the earth were to remain without an Imam^{asws}, it would submerge'.²¹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Abaad Bin Suleyman, from Sa'ad Bin Sa'ad Al Ash'ary, from Ahmad Bin Umar,

(The narrator says) 'I said to Abu Al-Hassan Al-Reza^{asws}, 'Would the earth remain without an Imam^{asws}? He^{asws} said: 'No!' I said, 'As, we are reporting from Abu Abdullah^{asws} that he^{asws} said: 'The earth would not remain without an Imam^{asws} except that Allah^{azwj} would be Wrathful over the servants'. So he^{asws} said: 'It 'would not remain', then it would submerge'.²²

Ja'far Bin Muhammad Bin Masrour narrated to us, from Al Husayn Bin Amaar, from Al Moala Bin Muhammad Al Nasry, from Al Hassan Bin Ali Al Washa who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Would the earth remain without an Imam^{asws}? So he^{asws} said: 'No!' So I said, 'We are reporting that it would not remain except that Allah^{azwj} would be Wrathful over the servants'. So he^{asws} said: 'It 'would not remain', but would be submerged'.²³

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Hassan Bin Ali Al Daynoury and Muhammad Bin Ahmad Bin Abu Qatada, from Ahmad Bin Hilal, from Saeed Bin Suleyman Ibn Ja'far Al Ja'fary who said,

'I asked Al-Reza^{asws}, so I said, 'Can the earth be empty from a Proof^{asws}?' So he^{asws} said: 'If the earth were to be empty from a Proof^{asws} even for the blink (of an eye), it would submerge along with its inhabitants'.²⁴

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn Bin Abu Al Khatab and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan and Ali Bin Al Noman, from Abdullah Bin Muskan, from Baseer,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic never Leaves the earth except that there is in it a Scholar^{asws} who knows the excesses and the deficiencies in the earth. So if the Believers exceed in something, he^{asws} returns them, and if they are deficient (in something), he^{asws} completes it for them'. And he^{asws} said: 'Take these (Ahadeeth) completely, and had it not been for these, the affairs of the Believers would be confusing upon them, and they would not be able to differentiate between the truth and the falsehood'.²⁵

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar,

(The narrator says) 'I heard Abu Abdullah^{asws} saying: 'The earth would not be empty except that therein is a Scholar^{asws}. Every time the Believers exceed in something, he^{asws} returns them, and if they are deficient in something, he^{asws} completes it for them'.²⁶

Ahmad Bin Muhammad narrated to us, from his father, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Abdul Jabbar, from Abdullah Bin Muhammad Al Hajaal, from Sa'albat Bin Maymoun, from Is'haq Ibn Amaar,

Abu Abdullah^{asws} has said: 'The earth would not be empty from the one^{asws} who would be knowing the excesses and the deficiencies. So if the Muslims come with an excess, he^{asws} would reduce it, and if they came with the deficiency, he^{asws} would complete it for them. So, had it not been for that, the affairs of the Muslims would be muddled up to them'.²⁷

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad and Muhammad Ibn Abdul Jabbar, from Muhammad Bin Khalid Al Barqy, from Fazalat Bin Ayoub, from Shuayb, from Abu Hamza who said,

'Abu Abdullah^{asws} said: 'The earth would never remain except that therein is the one^{asws} who recognises the truth. So, when the people exceed in it, he^{asws} would say: 'You have exceeded', and when they are deficient, he^{asws} would say: 'You are deficient', and when they come with it (truth), he^{asws} would ratify them. And had it not been like that, the truth would not be recognised from the falsehood'.²⁸

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Ma'bad, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Shuayb Al Haza'a, from Abu Hamza Al Sumaly,

Abu Ja'far^{asws} has said: 'The earth would not remain except that from us^{asws} would be in it, one^{asws} who recognises the truth. So when the people exceed (in something), he^{asws} would say: 'You have exceeded'. And when the people are deficient (in something), he^{asws} would say: 'You have been deficient'. And had that not been like that, the truth would not be recognised from the falsehood'.²⁹

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Is'haq Bin Amaar, from Muhammad Bin Muslim, from Abu Muslim,

Abu Ja'far^{asws} has said: 'Allah^{azwj} does not Leave the earth except that therein is a Scholar^{asws} who knows the excesses and the deficiencies, from the Religion of Allah^{azwj} the High. So when the Believers exceed in something, he^{asws} returns them, and when they are deficient (in something), he^{asws} completes it for them. And had it not been like, the affairs of the Muslims would be confusing over them'.³⁰

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Ali Bin Asbaat, from Suleym, a slave of Tarbal, from Is'haq ibn Amaar who said,

'I heard Abu Abdullah^{asws} saying: 'The earth would never be empty except that therein would be a Scholar^{asws}. Every time the Believers exceed in something, he^{asws} would return them, and when they are deficient (in something), he^{asws} would complete it for them'. Then he^{asws} said: 'Take these (Ahadeeth) completely. And had it not been that, the affairs of the

Believers would be confusing to them, and they would not be able to differentiate in between the truth and the falsehood'.³¹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus, from Is'haq Ibn Amar,

(The narrator says) 'I heard Abu Abdullah^{asws} saying: 'The earth would not be empty except that there would be in it a Scholar^{asws}. Every time the Believers exceed in something, he^{asws} would return them, and if they are deficient (in something) he^{asws} would re-establish it for them'.³²

My father said, 'Sa'ad Bin Abdullah narrated, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Abdul Jabbar, from Abdullah Bin Muhammad Al Hajal, from Sa'alba Bin Maymoun, from Is'haq Bin Amaar who said,

'Abu Abdullah^{asws} said: 'The earth would not be empty from one who would be knowing the excesses and the deficiencies. So when the Muslims come with an excess, he^{asws} would reduce it, and when they come with the deficiency, he^{asws} would complete it for them. And had it not be for that, the affairs of the Muslims would be muddled up to them'.³³

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Abdul Jabbar, from Muhammad Bin Khalid Al Barqy, from Fazalat Bin Ayoub, from Shuayb Al Haza'a, from Abu Hamza Al Sumaly who said,

'Abu Abdullah^{asws} said: 'The earth would never remain except that therein would be a man from us^{asws} who recognises the truth. So when the people exceed in it, he^{asws} would say: 'You have exceeded'. And when they are deficient, he^{asws} would say: 'You are deficient'. And when they come with it (truth), he^{asws} would ratify them. And had it not been like that, the truth would not be recognised from the falsehood'.³⁴

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Ibn Ubeyd, from Ali Bin Ismail Al Maysam, from Sa'alba Bin Maymoun, from Abdul A'la, a slave of the progeny of Saam,

(The narrator says) 'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} does not Leave the earth without a Scholar^{asws} who reduces what the people exceed it, and increases what they are

deficient it. And had it not been for that, the affairs of the people would be muddled up to them'.³⁵

- 4 Al Illal Al Sharaie - V 1 Ch 153 H 1
- 5 Al Illal Al Sharaie - V 1 Ch 153 H 2
- 6 Al Illal Al Sharaie - V 1 Ch 153 H 3
- 7 Al Illal Al Sharaie - V 1 Ch 153 H 4
- 8 Al Illal Al Sharaie - V 1 Ch 153 H 5
- 9 Al Illal Al Sharaie - V 1 Ch 153 H 6
- 10 Al Illal Al Sharaie - V 1 Ch 153 H 7
- 11 Al Illal Al Sharaie - V 1 Ch 153 H 8
- 12 Al Illal Al Sharaie - V 1 Ch 153 H 9
- 13 Al Illal Al Sharaie - V 1 Ch 153 H 10
- 14 Al Illal Al Sharaie - V 1 Ch 153 H 11
- 15 Al Illal Al Sharaie - V 1 Ch 153 H 12
- 16 Al Illal Al Sharaie - V 1 Ch 153 H 13
- 17 Al Illal Al Sharaie - V 1 Ch 153 H 14
- 18 Al Illal Al Sharaie - V 1 Ch 153 H 15
- 19 Al Illal Al Sharaie - V 1 Ch 153 H 16
- 20 Al Illal Al Sharaie - V 1 Ch 153 H 17
- 21 Al Illal Al Sharaie - V 1 Ch 153 H 18
- 22 Al Illal Al Sharaie - V 1 Ch 153 H 19
- 23 Al Illal Al Sharaie - V 1 Ch 153 H 20
- 24 Al Illal Al Sharaie - V 1 Ch 153 H 21
- 25 Al Illal Al Sharaie - V 1 Ch 153 H 22
- 26 Al Illal Al Sharaie - V 1 Ch 153 H 23
- 27 Al Illal Al Sharaie - V 1 Ch 153 H 24
- 28 Al Illal Al Sharaie - V 1 Ch 153 H 25
- 29 Al Illal Al Sharaie - V 1 Ch 153 H 26
- 30 Al Illal Al Sharaie - V 1 Ch 153 H 27
- 31 Al Illal Al Sharaie - V 1 Ch 153 H 28
- 32 Al Illal Al Sharaie - V 1 Ch 153 H 29
- 33 Al Illal Al Sharaie - V 1 Ch 153 H 30
- 34 Al Illal Al Sharaie - V 1 Ch 153 H 31
- 35 Al Illal Al Sharaie - V 1 Ch 153 H 32

Chapter 4

The reason due to which Rasool-Allah(saww) closed all the doors to the Masjid, and left the door of Ali(asws) (open)

Muhammad Bin Ahmad Al Shaybani narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Suleyman Bin Hafs Al Marouzy, from Amro Bin Sabit, from Sa'ad Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'When Rasool-Allah^{saww} closed the doors of the way to the Masjid except for the door of Ali^{asws}, his^{saww} companions were in uproar due to that, so they said, 'O Rasool-Allah^{saww}! Why did you^{saww} close our doors and left the door of this boy to be open?' So he^{saww} said: 'Allah^{azwj} Blessed and High Commanded me^{saww} with the closure of your doors, and to leave open the door of Ali^{asws}. But rather, I^{saww} only follow whatever is Revealed unto me^{saww} from my^{saww} Lord^{azwj}'.³⁶

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Masoud, from his father, from Nasr Bin Ahmad Al Baghdady, from Isa Ibn Mahran, from Mahoul, from Abdul Rahma Bin Al Aswad, from Muhammad Bin Ubeydullah Bin Abu Rafi'e, from his father and his uncle, from both their fathes, from Abu Raf'a who said,

'Rasool-Allah^{saww} addressed the people, so he^{saww} said: 'O you people! Allah^{azwj} Mighty and Majestic Commanded Musa^{as} and Haroun^{as} that they^{as} should build a house in Egypt, and Commanded both of them^{as} that no one should sleep in this Masjid of theirs^{as}, one who is in requirement of a major ablution, nor should anyone go near to the women in it, except for Haroun^{as} and his^{as} offspring, and that Ali^{asws} is from me^{saww} at the status Haroun^{as} was from Musa^{as}. Therefore, is not

Permissible for anyone that he should go near to the women in My^{azwj} Masjid, nor sleep in it one who is in requirement of major ablution, with the exception for Ali^{asws} and his^{asws} offspring. So the one who is stung by it, so over there!' - and he^{saww} pointed towards Syria'.³⁷

Al Muzaffar Bin Ja'far Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Nasr Bin Ahmad Al Baghdady, from Muhammad Bin Ubeyd Bin Utba, from Ismail Bin Aban, from Salim Bin Abu Umra, from Marouf Bin Jarbouz, from Abu Al Tufayl, from Hufayza Bin Aseyd Al Ghafary who said,

'The Prophet^{saww} arose to sermon, so he^{saww} said: 'Men should not find it in themselves that it was I^{saww} who settled Ali^{asws} in the Masjid and threw them out. By Allah^{azwj}! It was not I^{saww} who threw them out and settled him^{asws}, but it was Allah^{azwj} who Threw them out and settled him^{asws}!'

Allah^{azwj} Mighty and Majestic Revealed unto Musaas and his^{as} brother^{as}: "Build houses for your^{as} people in Egypt, and make your houses as a direction (Qiblah), and establish the Prayer". Then He^{azwj} Commanded Musa^{as} that no one would settle (to live) in His^{azwj} Masjid, not sleep (with a woman) in it, nor should one who is in requirement of major ablution should enter in it, except for Haroun^{as} and his^{as} offspring, and that Ali^{asws} is from me^{saww} at the status which Haroun^{as} had from Musa^{as}, and he^{asws} is my^{saww} brother^{asws} besides my^{saww} family. And it is not Permissible for anyone that he should sleep with the women in it, except for Ali^{asws} and his^{asws} offspring. So the one who is stung by it, so over there!' - and he^{saww} gestured by his^{saww} hand towards Syria'.³⁸

36 Al Illal Al Sharaie - V 1 Ch 154 H 1

37 Al Illal Al Sharaie - V 1 Ch 154 H 2

38 Al Illal Al Sharaie - V 1 Ch 154 H 3

Chapter 5

The reason due to which the Imamate came to be in the sons(asws) of Al-Husayn(asws) besides Al-Hassan(asws)

My father said, 'Sa'ad Bin Abdullah Bin Al Hassan Bin Musa Al Khashab, from Ali Bin Hisan Al Wasity, from his uncle Abdul Rahman Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, 'What does Allah^{azwj} Mighty and Majestic Mean by His^{azwj} Words **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification?**' He^{asws} said: 'It was Reveled regarding the Prophets^{aww}, and Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Fatima^{asws}.

So when Allah^{azwj} Mighty and Majestic Caused His^{azwj} Prophet^{saww} to pass away, there was Amir Al-Momineen^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}. Then, there occurred the explanation of this Verse **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**. And Ali^{asws} Bin Al-Husayn^{asws} was an Imam^{asws}. Then if flowed in the Imams^{asws} from his^{asws} sons^{asws}, the successors. Thus, obedience to them^{asws} is obedience to Allah^{azwj}, and disobedience to them^{asws} is disobedience to Allah^{azwj} Mighty and Majestic'.³⁹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad and Abdullah the son of Muhammad Ibn Isa, from both their fathers, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan, from Abdul Raheem Al Qusayr,

(The narrator says) 'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[33:6] The Prophet is closer to the Believers than their own selves, and his**

wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah, so for whom was it Revealed?’

He^{asws} said: ‘It was revealed regarding the command/authority, and that this Verse flows in Al-Husayn^{asws} Bin Ali^{asws} and in the sons^{asws} of Al-Husayn^{asws} from after him^{asws}. Thus, we^{asws} are the closer to the Command and with Rasool-Allah^{saww} than the Believers and the Emigrants’.

So I said, ‘Is there a share in it for the sons of Ja’far^{as}?’ He^{asws} said: ‘No’. He (the narrator) said, ‘So I numbered to him the relatives of the Clan of Abd Al-Muttalibas, for each of that he^{asws} said: No!’, and I forgot the sons of Al-Hassan^{asws}. So I included to him^{asws}, after that, so I said, ‘Is there a share in it for the sons of Al-Hassan^{asws}?’ So he^{asws} said: ‘No! O Abu Abdul Rahman! There is no share in it for any Mohammedan, apart from us^{asws}’,⁴⁰

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Hamaad Bin Isa, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Specialised Ali^{asws} for getting the successorship of Rasool-Allah^{saww}, and Al-Hassan^{asws} and Al-Husayn^{asws} accepted that for him^{asws}. Then the successorship was for Al-Hassan^{asws}, and Al-Hassan^{asws} submitted to Al-Husayn^{asws}, until the Command passed to Al-Husayn^{asws}, and no one disputed with him^{asws} with regards to it for preceding him^{asws} to it similar to what was for him^{asws}, and its rightful one was Ali^{asws} Bin Al-Husayn^{asws} due to the Words of Allah^{azwj} Mighty and Majestic **[33:6]; and the possessors of relationships some of them are closer to others in the Book of Allah**. Thus, after Ali^{asws} Bin Al-Husayn^{asws}, it would not come to be in anyone except in the posterity, and the posterity, and the posterity’.⁴¹

My father said, ‘Abdullah Bin Ja’far Al Humeyri narrated to us, from Ibrahim Bin Mahziyar, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Saalim, from Sowda Bin Kaleyb, from Abu Baseer,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**. Heasws said:

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**, so he^{asws} said: 'In the posterity of Al-Husayn^{asws}. So this matter will not cease to be in Al-Husayn^{asws}, from son^{asws} to son^{asws}, not going to a brother or an uncle, and not taking place from anyone among them^{asws} except a son^{asws} is Given to him^{asws}'. And that Abdullah (son of 6th Imam^{asws}) exited from the world and there was no son for him, and did not remain in the midst of his companions, except for a month'.⁴²

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Basheer, from Fazeyl Bin Sakra who said,

'I came over to Abu Abdullah^{asws}, so he^{asws} said: 'O Fazeyl! Do you know in which thing I^{asws} was looking into just before?' So I said, 'No'. He^{asws} said: 'I^{asws} was looking into a Book of (Syeda) Fatima^{asws}. So there is no king who would be ruling except that he is mentioned by his name and the name of his father, and I^{asws} did not find in it anything for the sons of Al-Hassan^{asws}'.⁴³

My father said, 'My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

Abu Ja'far^{asws} has said that Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'Write what I^{saww} dictate to you^{asws}'. He^{asws} said: 'O Prophet^{saww} of Allah^{azwj}! Or are you^{saww} fearing the forgetfulness to me^{asws}?'. So he^{saww} said: 'I^{saww} am not fearing the forgetfulness over you^{asws}, and I^{saww} have supplicated to Allah^{azwj} for you^{asws} that you^{asws} would memorise and will not forget, but write for your^{asws} associates'.

He^{asws} said: 'And who are my^{asws} associates, O Prophet^{saww} of Allah^{azwj}?'. He^{saww} said: 'The Imams^{asws} from your^{asws} sons^{asws}, due to whom^{asws} my^{saww} community would quench itself from the rain, and due to them^{asws} their supplications would be Answered, and due to them^{asws} Allah^{azwj} would Exchange the afflictions, and due to them^{asws} the Mercy would descend from the sky, and this one is the first of them^{asws}, - and he^{saww} gestured by his^{saww} hand towards Al-Husayn^{asws}, then said: 'The Imams^{asws} from his^{asws} sons^{asws}'.⁴⁴

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad, from Ali Ibn Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqar, from Muhammad Bin Yahya, from Al Husayn Al Wasity, from Yunus Bin Abdul Rahman, from Abu Fakhta,

Abu Abdullah^{asws} has said: 'The Imamate will not happen to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, and it flows in the posterities in the posterity of Al-Husayn^{asws}',⁴⁵

Ali Bin Ahmad Bin Abdullah Al Barqy narrated to us, from his father, from his grandfather, from Ahmad Ibn Abu Abdullah, from Muhammad Bin Isa, from Muhammad Bin Abu Yaqoub Al Balkhy who said,

'I asked Abu Al-Hassan Al-Reza^{asws}, saying to him^{asws}, 'For which reason did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} besides the sons of Al-Hassan^{asws}?' He^{asws} said: 'Because Allah^{azwj} Mighty and Majestic Made it to be in the sons^{asws} of Al-Husayn^{asws}, and did not Make it to be in the sons of Al-Hassan^{asws}, and Allah^{azwj} cannot be questioned about what He^{azwj} Does'.⁴⁶

Ibrahim Bin Haroun Al Hashimy narrated to us, from Muhammad Bin Ahmad Bin Abu Al Salj, from Isa Bin Mahran, from Manzar Al Sharaak, from Ismail Ibn Aleyh, from Aslam Bin Maysara Al Ajaly, from Anas Bin Malik, from Ma'az Bin Jabal who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Created me^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, seven thousand years before He^{azwj} Created the world'.

I said, 'So where were you^{asws} all, O Rasool-Allah^{saww}?' He^{saww} said: 'In front of the Throne. We^{asws} were Glorifying Allah^{azwj} the High, and Praising Him^{azwj}, and Extolling His^{azwj} Holiness, and Cherishing Him^{azwj}'. I said, 'Over which resemblances (were you^{asws} all)?' He^{saww} said: 'Resembling the Light, until when Allah^{azwj} Mighty and Majestic Intended to Created our^{asws} images (faces), Rendered us^{asws} as beams of Light. Then He^{azwj} Cast us^{asws} to be in the '???' of Adam^{as}. Then He^{azwj} Extracted us^{asws} to the ??? of our^{asws} forefathers^{as} and the laps of our^{asws} mothers^{as}, and we^{asws} were neither hit by the filth of Polytheism, nor by the foolishness of the disbelief.

And one group of people are happy due to us^{asws}, and another group of people are miserable due to us^{asws}.

So when we^{asws} went into the ??? of Abdul Muttalib^{as}, that Light came out and split into two pieces, so half of it went into Abdullah^{as}, and half of it went into Abu Talib^{as}. Then that half which was for me^{saww} went into Aamina^{as}, and the (other) half went into Fatima Bint Asad^{as}. So Aamina^{as} brought me^{saww} out, and Fatima^{as} brought Ali^{asws} out.

Then the Mighty and Majestic Repeated the beams to me, so Fatima^{asws} came out from me^{saww}. Then the Mighty and Majestic Repeated the beams to Ali^{asws}, so there came out from him^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws} – meaning from all the halves together. So whatever was from the Light of Ali^{asws}, so it came to be in the sons of Al-Hassan^{asws}, and whatever was from my^{saww} Light came to be in the sons of Al-Husayn^{asws}. So it would be transferring in the Imams^{asws} from his^{asws} sons^{asws} up to the Day of Judgement'.⁴⁷

- 39 Al Illal Al Sharaie - V 1 Ch 156 H 2
- 40 Al Illal Al Sharaie - V 1 Ch 156 H 4
- 41 Al Illal Al Sharaie - V 1 Ch 156 H 5
- 42 Al Illal Al Sharaie - V 1 Ch 156 H 6
- 43 Al Illal Al Sharaie - V 1 Ch 156 H 7
- 44 Al Illal Al Sharaie - V 1 Ch 156 H 8
- 45 Al Illal Al Sharaie - V 1 Ch 156 H 9
- 46 Al Illal Al Sharaie - V 1 Ch 156 H 10
- 47 Al Illal Al Sharaie - V 1 Ch 156 H 11

Chapter 6

The reason due to which there is no leeway for the community except for recognising the Imam(asws) after the Prophet(saww), and they have the leeway not to recognise the Imams(as) who are before him(saww)

who are before him(saww)

Ali Bin Hatim informed me with regards to what he wrote to me, from Al Qasim Ibn Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Ibn Bakeyr, from Hanan Bin Sudeyr who said,

‘I said to Abu Abdullah^{asws}, ‘For which reason we have not been given the leeway except that we should recognise every Imam^{asws} after the Prophet^{saww}, and we have been given the leeway not to recognise every Imam^{as} who was before the Prophet^{saww}?’ He^{asws} said: ‘Due to the differing in the Laws’.⁴⁸

48 Al Illal Al Sharaie - V 1 Ch 157 H 1

Chapter 7

The reason due to which Amir Al Momineen(asws) was dealing with the favours and the restraint and Al Qaim(asws) would be dealing with the unleashed hand and the captivating (taking prisoners)

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from Al Hassan Bin Haroun who said,

'I was seated in the presence of Abu Abdullah^{asws}, so Moala Bin Khunays asked him^{asws}, 'Would Al-Qaim^{asws} be dealing in a way differently to Amir Al-Momineen^{asws}? So he^{asws} said: 'Yes', and that is Ali^{asws} dealt among them with the favours and the restraint, because he^{asws} knew that his^{asws} Shias would be overcome by their enemies from after him^{asws}, and that Al-Qaim^{asws}, when he^{asws} arises, would deal with them with the unleashed hand and the taking of prisoners, and that is because he^{asws} would know that his^{asws} Shias would not be overcome (by their enemies) from after him^{asws}, ever'.⁴⁹

49 Al Illal Al Sharaie - V 1 Ch 158 H 1

Chapter 8

reason due to which Al-Hassan(asws) Bin Ali(asws) reconciled with Muawiya Bin Abu Sufyan and did not fight against him

My father said, 'Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Ibn Fazaal, from Sa'alba, from Umar Bin Abu Nasr, from Sudeyr who said,

'Abu Ja'far^{asws} said, and with us was my son: 'O Sudeyr! Mention to us^{asws} your matter (belief) which you are upon. So if there is drowning in it, I^{asws} will restrain you, and if you were deficient, I^{asws} will Guide you'. He said, 'I went on to speak, so Abu Ja'far^{asws} said: 'Hold on, until I^{asws} suffice you with the Knowledge which Rasool-Allah^{saww} placed in the presence of Ali^{asws}. The one who recognised it would be a Believer, and one who fights against it would be a disbeliever. Then after him^{asws} was Al-Hassan^{asws}'.

I said, 'How can there be a status due to that, and what had been from him^{asws} whatever it was, he^{asws} handed it over to Muawiya?' So he^{asws} said: 'Silence! He^{asws} knew full well with what he^{asws} was doing, and had he^{asws} not done that, it would have been a grievous matter (situation)'.⁵⁰

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Musa Bin Dawood Al Daqaq, from Al Hassan Bin Ahmad Bin Al Lays, from Muhammad Bin Hameed, from Yahya Bin Abu Bakeyr, from Abu Al A'ala Al Khafaf, from Abu Ssaeed Aqeysa who said,

'I said to Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Why did you^{asws} discuss with Muawiya and reconciled with him, and you^{asws} had know that the right (of the Caliphate) is for you^{asws}, beside him, and that Muawiya was erroneous and a rebel?' So he^{asws} said: 'O Abu

Saeed! Was my^{asws} father^{asws} not a Proof of Allah^{azwj}, Elevated is His^{azwj} Mention, over His^{azwj} Creatures, and an Imam^{asws} over them?' I said, 'Yes'. He^{asws} said: 'Am I^{asws} not the one for whom Rasool-Allah^{saww} to me^{asws} and to my^{asws} brother^{asws}: 'Al-Hassan^{asws} and Al-Husayn^{asws} are two Imams^{asws}, be they arisen or seated?' I said, 'Yes'. He^{asws} said: 'So then, I^{asws} am an Imam^{asws}, whether I^{asws} arise (by the sword) and I^{asws} am an Imam^{asws}, if I^{asws} were to be seated (and not raise the sword).

O Abu Saeed! The reason for my^{asws} reconciliation with Muawiya was the (same) reason for the reconciliation of Rasool-Allah^{saww} with the Clan of Zamra and the Clan of Ashja'a, and the people of Makkah, when he^{saww} turned back from Al-Hudaybiyya. Those (people) were disbeliever in the Revelation, and Muawiya and his companions are disbelievers in the explanation (of it).

O Abu Saeed! Since I^{asws} am an Imam^{asws} from Allah^{azwj}, Elevated is His^{azwj} Mention, then there is no foolishness involved whether I^{asws} approach it with a truce or war, and it was with the aspect of wisdom in what I^{asws} approached it with, (which appeared to be) confusing (to you). Have you not see Al-Khizr^{as} when he^{as} made a hole in the ship, and killed the boy, and straightened the wall, Musa^{as} was angered, for the aspect of wisdom appeared confusing to him^{as} until he (Al-Khizr^{as}) informed him^{as}, so he (Musa^{as}) was pleased with it.

This is how I^{asws} am. They are angry with me^{asws} due to their ignorance of the aspect of the wisdom in it, and had I^{asws} not approached it the way I^{asws} did, not one of our^{asws} Shias would have been left on the face of the earth, except that he would have been killed.⁵¹

50 Al Illal Al Sharaie - V 1 Ch 159 H 1

51 Al Illal Al Sharaie - V 1 Ch 159 H 2

Chapter 9

The reason due to which Al-Hassan(asws) Bin Ali(asws) was not buried alongside Rasool-Allah(saww)

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Saalim, from Suleyman Bin Khalid,

Abu Abdullah^{asws} has said: 'Al-Husayn^{asws} Bin Ali^{asws} intended to bury Al-Hassan^{asws} Bin Ali^{asws} alongside Rasool-Allah^{saww}, and a group (in opposition) gathered. So a man said, 'I heard Al-Hassan^{asws} Bin Ali^{asws} saying: 'Say to Al-Husayn^{asws} not to spill blood with regards to me^{asws}'. Had it not been for that, we would not have prevented Al-Husayn^{asws} until he (Al-Hassan^{asws}) would have been buried alongside Rasool-Allah^{saww}.

Abu Abdullah^{asws} said: 'The first woman to ride the mule after Rasool-Allah^{saww} was Ayesha. She came to the Masjid and prevented the burial of Al-Hassan Bin Ali^{asws} alongside Rasool-Allah^{saww},⁵²

52 Al Illal Al Sharaie - V 1 Ch 161 H 1

Chapter 10

The reason due to which the day of Ashura came to be the day of the greatest difficulties

Muhammad Bin Ali Bin Bashaar Al Qazwimy narrated to us, from Abu Al Faraj Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Sahl Bin Ziyad Al Admy, from Suleyman Bin Abdullah Al Khazaz Al Kufy, from Abdullah Bin Al Fazal Al Hashmy who said,

'I said to Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}: 'O son^{asws} of Rasool-Allah^{saww}! How did the day of Ashura come to be a day of difficulties, and gloom, and distress, and wailing, besides the day in which Rasool-Allah^{saww} passed away, and the day in which Fatima^{asws} passed away, and the day in which Amir Al-Momineen^{asws} was murdered, and the day in which Al-Hassan^{asws} was murdered by the poison?'

So he^{asws} said: 'The day of Al-Husayn^{asws} was the day of the greatest difficulties from the entirety of the days, and that is that the Companions of the Cloak (As'haab Al-Kisaa) were the most prestigious of the creatures to Allah^{azwj} the High, and they^{asws} were five of them. So when the Prophet^{saww} passed away from among them^{asws}, there remained Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. So there was among them, for the people was a condolence and a comfort.

So when Fatima^{asws} passed away, in Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} there used to be condolence and comfort for the people. So when Amir Al-Momineen^{asws} passed away, in Al-Hassan^{asws} and Al-Husayn^{asws}, there used to be condolence and comfort for the people. So

when Al-Hassan^{asws} passed away, there used to be for the people, in Al-Husayn^{asws}, a condolence and comfort for the people. So when Al-Husayn^{asws} was killed, there did not remain anyone from the Companions of the Cloak for the people, to be a condolence and comfort for the people. So, his^{asws} going away was like the going away of all of them^{asws}, and his^{asws} remaining was like the remaining of all of them^{asws}. Thus, it is due to that, his^{asws} day became the day of the greatest difficulties’.

Abdullah Al-fazal Al-Hashimy said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So did not there become a condolence and comfort in Ali^{asws} Bin Al-Husyan^{asws}, the like of what was for them in his^{asws} forefathers^{asws}?’ So he^{asws} said: ‘Yes, Ali^{asws} Bin Al-Husayn^{asws} was the Chief of the worshippers, and an Imam^{asws}, and a Proof^{asws} over the creatures after his^{asws} past forefathers^{asws}, but he^{asws} did not meet Rasool-Allah^{saww}, and did not hear from him^{saww}, and his^{asws} Knowledge and inheritance was from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from the Prophet^{saww}.

And Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hasan^{asws}, and Al-Husayn^{asws}, the people had seen them^{asws} with Rasool-Allah^{saww} in various situations in a steady stream. So whenever they used to look at any one of them^{asws}, they would remember his^{asws} state with Rasool-Allah^{saww}, and the words of Rasool-Allah^{saww} for him^{asws} and with regards to him^{saww}.

So when they passed, the people lost the witnessing the most prestigious ones^{asws} to Allah^{azwj} Mighty and Majestic, and losing one of them^{asws} did not amount to losing all of them^{asws} except in the case of losing Al-Husayn^{asws} because he^{asws} passed away at the end of them. Thus, it is due to that, his^{asws} day became the day of the greatest difficulties’.

Abdullah Bin Al Fazal Al-Hashimy said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So how come the general Muslims call the day of Ashura as a day of Blessing?’ So he^{asws} wept, then said: ‘When Al-Husayn^{asws} was killed, the people tried to get closer to Yazeed^{la} and placed the news (whatever was pleasing to him^{la}), and took parts of the wealth from him^{la}. So, from whatever they placed to him^{la} was the matter of this day that is a day of Blessing so that the people, instead of being distress, and weeping, and difficulties, and the grief, would

take to happiness, and the cheerfulness, and the exchanging of gifts, and celebrating it as a festival (Eid). Allah^{azwj} will Judge between us^{asws} and them’.

He (the narrator) said, ‘Then he^{asws} said: ‘O cousin! And that was the least harmful to Al-Islam and its people, but the people who assumed our^{asws} cordiality, and assumed that they are actually making a Religion by our^{asws} Wilayah and are speaking with our^{asws} Imamate, (began) claiming that Al-Husayn^{asws} was not killed and that it just appeared to be so to the people, and that his^{asws} matter was like that of Isa^{as} Bin Mayram^{as}. So now there is no authorisation for the Imams^{asws} against the Clan of Umayya, nor any blame upon them, upon what they^{asws} were claiming.

O cousin! The one who claims that Al-Husayn^{asws} was not killed, so he has belied Rasool-Allah^{saww}, and Ali^{asws}, and belied the ones after him^{asws} from the Imams^{asws}, in their news of him^{asws} being killed. And the one who belies them^{asws}, so he is a disbeliever in Allah^{azwj} the Magnificent, and his blood is Permissible (to be shed) for everyone who hears than from him’.

Abdullah Bin Al-Fazal said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So what are you saying regarding a people from your^{asws} Shias who are speaking by it?’ So he^{asws} said: ‘They are not from my^{asws} Shias, and I^{asws} am away from them. Such, and such, and such, and such invalidates the Quran, and the Paradise, and the Fire’.

He (the narrator) said, ‘So I said, ‘(What about) The words of Allah^{azwj} the High **[2:65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised?**’ They were metamorphosed for three days, then died, and did not produce offspring, and that the monkeys today are similar to those ones, and such is the case of the pigs and the rest of the metamorphosed ones. Nothing can be found from these. Since they are similar to it, it is not Permissible to eat their flesh’.

Then he^{asws} said: ‘May Allah^{azwj} Curse the exaggerators (Ghulaat) and the ‘Mufawwiza’ (Believers in delegation of Authority), for they have belittled the disobedience to Allah^{azwj} and have disbelieved in it, and they have associated, and

strayed and have strayed others from establishing the Obligations and fulfillment of the rights'.⁵³

Muhammad Bin Ibrahim Bin Is'haq narrated to us, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father,

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'The one who abstains the running around with regard to his needs on the day of Ashura, Allah^{azwj} would Fulfill his needs of the world and the Hereafter. And the one for whom the day of Ashura was a day of his difficulties, and his grief, and his crying, Allah^{azwj} Mighty and Majestic would Make the Day of Judgement for him as a day of his happiness, and his joy, and would Delight his eyes in the Gardens. And the one who call the day of Ashura as a day of Blessing, and stashes something for his house, Allah^{azwj} would not Bless it for him with regards to what he had stashed away, and he would be Resurrected on the Day of Judgement along with Yaz-eed^{la}, and Ubeydullah Ibn Ziyad^{la}, and Umar Bin Sa'ad^{la} (may Allah^{azwj} Curse them^{la}) to the lowest Level from the Fire'.⁵⁴

53 Al Illal Al Sharaie - V 1 Ch 162 H 1

54 Al Illal Al Sharaie - V 1 Ch 162 H 2

Chapter 11

The reason for the proceeding of the companions of Al Husayn(asws) towards the killing

Muhammad Bin Ibrahim Bin Is'haq narrated to us, from Abdul Aziz Ibn Yahya Al Jaloudy, from Muhammad Bin Zakariyya Al Jowhry, from Ja'far Bin Muhammad Ibn Amara, from his father,

(The narrator says) 'I said to Abu Abdullah^{asws}, 'Inform me about the companions of Al-Husayn^{asws}, and their proceeding to the death'. So he^{asws} said: 'The covering was removed from them to the extent that they saw their houses in the Paradise. So the man from among them used to proceed towards the killing to hasten to the Houries and embracing them, and to his place in the Paradise'.⁵⁵

55 Al Illal Al Sharaie - V 1 Ch 163 H 1

Chapter 12

The reason due to which Al Qaim(asws) would kill the offspring of the ones who killed Al Husayn(asws) due to the actions of their forefathers

Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Ibn Ibrahim, from his father, from Abdul Salaam Bin Salih Al Harawy who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'What are you^{asws} saying regarding a Hadeeth being reported from Al-Sadiq^{asws} that when Al-Qaim^{asws} rises, he^{asws} would kill the offspring of those who killed Al-Husayn^{asws} for the deeds of their forefathers?' So he^{asws} said: 'It is like that'.

So, I said, 'And the Words of Allah^{azwj} Mighty and Majestic **[17:15] nor can the bearer of a burden bears the burden of another**, what is its Meaning?' He^{asws} said: 'Allah^{azwj} is Truthful in all of His^{azwj} Words, but the offspring of those who killed Al-Husayn^{asws} would be pleased with the actions of their forefathers and would be priding over it. And the one who is pleased with anything is like the one who has come to it (done it). And even if a man is killed in the east, and a man is pleased with his killing in the west, in the Presence of Allah^{azwj} he is associated with the killing. But rather, Al-Qaim^{asws} would be killing them when he^{asws} rises, due to them being pleased with the actions of their forefathers'.

He (the narrator) said, 'I said to him^{asws}, 'By which thing would Al-Qaim^{asws} begin among them when he^{asws} arises?' He^{asws} said: 'He^{asws} would begin by the Clan of Shayba and cut off their hands, because they are thieves of the House of Allah^{azwj} Mighty and Majestic'.⁵⁶

56 Al Illal Al Sharaie - V 1 Ch 164 H 1

Chapter 13

- The reason due to which Ali(asws) Bin Al-Husayn(asws) is called 'Zayn Al Abideen' (Adornment of the worshippers)

Abdullah Bin Al Nazar Bin Sam'an Al Tameemy Al Kharqany, from Abu Al Qasim Ja'far Bin Muhammad Al Makky, from Abu Al Hassan Abdullah Bin Muhammad Bin Umar Al Taroush Al harany, from Salih Bin Ziyad Abu Saeed Al Shouny, from Abu Usman Abdullah Bin Manmoun Al Sakry, from Abdullah Bin Ma'an Al Awdy, from Imran Bin Saleym, said,

'When Al-Zuhry narrated from Ali^{asws} Bin Al-Husayn^{asws}, said, 'Zayn Al-Abideen Ali^{asws} Bin Al-Husayn^{asws} narrated to me'. So, Sufyan Bin Ayayna said to him, 'And why are you saying 'Zayn Al-Abideen'?' He said, 'I heard Saeed Bin Al-Musayyab narrating from Ibn Abbas, that Rasool-Allah^{saww} said: 'When it would be the Day of Judgement, a Caller would Call out: 'Where is Zayn Al-Abideen?' So it is as if I^{saww} am looking at my^{saww} son Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} stepping (forward) in between the rows'.⁵⁷

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin yahya Bin Imran Al Ash'ary, from Al Abbas Ibn Marouf, from Muhammad Bin Sahl Al Harany, from one of our companions,

Abu Abdullah^{asws} has said: 'A Caller would Call out on the Day of Judgement: 'Where is Zayn Al-Abideen?' So it is as if I^{asws} am looking at Ali^{asws} Bin Al-Husayn^{asws} stepping (forwards) between the rows'.⁵⁸

And by this chain, from Sufyan Bin Ayayna who said,

'Al-Zuhry saw Ali^{asws} Bin Al-Husayn^{asws} on a cold and rainy night, and upon his^{asws} back was some flour and firewood, and he^{asws} was walking. So he said to him^{asws}, 'O son^{asws} of

Rasool-Allah^{saww}! What is this?' He^{asws} said: 'I^{asws} intend for a journey and am preparing provisions for it. I^{asws} am carrying it to a safe place'. So Al-Zuhry said, 'So this is my slave, he would carry it for you^{asws}'. But he^{asws} refused. So he said, 'I will carry it from you^{asws}, for I am more appropriate than you^{asws} for carrying it'. So Ali^{asws} Bin Al-Husayn^{asws} said: 'But I^{asws} do not consider myself^{asws} higher from what would save me^{asws} in my^{asws} journey, and that my^{asws} return should be good upon what I^{asws} am intending for. I^{asws} ask you for the Sake of Allah^{azwj}, go and fulfill your need and leave me^{asws}'.

So he left from him^{asws}. So when it was a few days later, he said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I did not see you^{asws} go on that journey which you^{asws} had previously mentioned?' He^{asws} said: 'Yes, O Zuhry! It is not what you are thinking of, but it is the death, and it is for it that I^{asws} was preparing. But rather, the preparation for the death is to stay away from the Prohibition, and stay on the generosity, and the goodness'.⁵⁹

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Muhammad Bin Umar, from his father, from Ali Bin Al Mugheira, from Abab Bin Taghlab who said,

'I said to Abu Abdullah^{asws}, 'I saw Ali^{asws} Bin Al-Husayn^{asws} when he^{asws} stood for the Prayer, his^{asws} colour was overcome by another colour', so he^{asws} said to me: 'By Allah^{azwj}! Ali^{asws} Bin Al-Husayn^{asws} used to recognise the One in front of Whom he^{asws} was standing for'.⁶⁰

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from one of our companions, from Abu Hamza Al Sumaly who said,

'I saw Ali^{asws} Bin Al-Husayn^{asws} Praying, so his^{asws} cloak fell off from one of his^{asws} shoulder, so he^{asws} did not straighten it until he^{asws} was free from his^{asws} Prayer. So, I asked him^{asws} about that, so he^{asws} said: 'Woe be unto you! Do you know in front of Whom I^{asws} was? Nothing is Acceptable from the Prayer of a servant except for what he performs from it by his heart'.

And Ali^{asws} Bin Al-Husayn^{asws} used to go out in the darkness of the night, so he^{asws} would carry the bags of Dinaar and

Dirhams until he^{asws} would come to a door after a door and know upon it. So the one who would come out to him^{asws} would take it. So, when Ali^{asws} Bin Al-Husayn^{asws} passed away, that was lost, and they came to know that it was Ali^{asws} Bin Al-Husayn^{asws} who used to do that'.⁶¹

57 Al Illal Al Sharaie - V 1 Ch 165 H 1

58 Al Illal Al Sharaie - V 1 Ch 165 H 2

59 Al Illal Al Sharaie - V 1 Ch 165 H 5

60 Al Illal Al Sharaie - V 1 Ch 165 H 7

61 Al Illal Al Sharaie - V 1 Ch 165 H 8

Chapter 14

The reason due to which Ali(asws) Bin Al-Husayn(asws) was named as 'Al-Sajaad' (The Prostrating one)

Muhammad Bin Muhammad Bin Asaam Al Kulayni narrated to us, from Muhammad Bin Yaqoub Al Kulayni, from Al Husayn Bin Al Hassan Al Hasany and Ali Bin Muhammad Ibn Abdullah, together from Ibrahim Bin Is'haq Al Ahmar, from Abdul Rahma Bin Abdullah Al Khazai'e, from Nasr Bin Mazaham Al Manqary, from umaro Bin Shimr, from Jabir Bin Yazeed Al Ju'fy who said, 'Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'My^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} would not remember a Bounty of Allah^{azwj} except that he^{asws} would Prostrate, nor read a Verse from the Book of Allah^{azwj} Mighty and Majestic, and in it would be Prostration, except that he^{asws} would Prostrate, nor would Allah^{azwj} Repel an evil from him^{asws} which he^{asws} feared, or a plot of a plotter, except that he^{asws} would Prostrate, nor being free from an Obligatory Prayer, except that he^{asws} would Prostrate, nor effect reconciliation between two (persons), except that he^{asws} would Prostrate. And the effects of the Prostrations were on all of his^{asws} places (body parts) of Prostrations. Thus, he^{asws} was named as 'Sajaad' due to that'.⁶²

62 Al Illal Al Sharaie - V 1 Ch 166 H 1

Chapter 15

The reason due to which Ali(asws) Bin Al-Husayn(asws) was named as 'Zul-Safanaat' (One with Calluses)

Muhammad Bin Muhammad Bin Asaam Al Kulayni narrated to us, from Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Muhammad,

from Abu Ali Muhammad Bin Ismail son of Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'There used to be for my^{asws} father^{asws}, in a place of his^{asws} Prostrations (forehead), effects of swelling, and he^{asws} used to have it cut off twice during the year, in each time, five calluses. Thus, he^{asws} was named as 'Zul-Safanaat' due to that'.⁶³

63 Al Illal Al Sharaie - V 1 Ch 167 H 1

Chapter 16

The reason due to which Abu Ja'far Muhammad(asws) Bin Ali(asws) was named as 'Al-Baqir' (The Expounder)

Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya Al Basry at Al basra, from Al Mugheira Bin Muhammad ,from Raja'a Bin Salma,

(It has been narrated) from Amro Bin Shimr who said, 'I asked Jabir Bin Yazeed Al-Ju'fy, so I said to him, 'Why was Al-Baqir^{asws} named as 'Baqir'?' He said, 'Because he^{asws} expounded the Knowledge with an expansion - i.e. he^{asws} cleft it asunder with a cleaving, and manifested it with a manifestation.

An Jabir Bin Abdullah Al Ansary had narrated to me that he had heard Rasool-Allah^{saww} saying: 'O Jabir! You will be remaining until you meet my^{saww} son Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, well known in the Torah as 'Baqir'. So when you meet him^{asws}, convey the greetings from me^{saww}. So Jabir Bin Abdullah Al-Ansary met him^{asws} in one of the markets of Al-Medina, so he said to him^{asws}, 'O boy! Who are you?' He^{asws} said: 'I^{asws} am Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Ibn Ali^{asws} Bin Abu Talib^{asws}.

Jabir said to him^{asws}, 'O my son! Face me'. So he^{asws} faced him. Then he said, 'Turn around!' So he^{asws} turned around. So he said, 'By the Lord^{azwj} of the Kabah! You resemble Rasool-Allah^{saww}'. Then he said, 'O my son! Rasool-Allah^{saww} sent the greetings to you^{asws}'. So he^{asws} said: 'The greetings be upon Rasool-Allah^{saww} for as long as the skies and the earth exist, and upon you O Jabir, due to your delivery of the greetings'.

Jabir said to him^{asws}, 'O Baqir^{asws}! You^{asws} are truly Al-Baqir^{asws} who would be expounding the Knowledge with an expansion'. Then Jabir used to come to him^{asws}, and he would be seated in front of him^{asws}, so he would let him^{asws} know (Ahadeeth), and wherever Jabir used to get it wrong with regards to what he had narrated with from Rasool-Allah^{saww}, so he^{asws} would repudiate it back to him, and he^{asws} would remind him, so he would accept that from him^{asws}, and he would return to his^{asws} words, and he used to be saying, 'O Baqir! O Baqir! O Baqir! I testify by Allah^{azwj} that you^{asws} have been Given the Wisdom whilst a child'.⁶⁴

64 Al Illal Al Sharaie - V 1 Ch 168 H 1

Chapter 17

reason due to which Abu Abdullah Ja'far(asws) Bin Muhammad(asws) was named as 'Al-Sadiq' (The Truthful)

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Haroun Al Sowfy, from Abu Bakr Ubeydullah Bin Musa Al Habaal Al Tabary, from Muhammad Ibn Al Husayn Al Khashaab, from Muhammad Bin Al Haseyn, from Al Mufazzal Bin Umar, from Ibn Hamza Sabit Bin Dinaar Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'When my^{saww} son^{asws} Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Ibn Abu Talib^{asws} is appears (to the World), so name him^{asws} as 'Al-Sadiq', for there would be a child in his^{asws} son with a name of his^{asws}, who would be calling to the Imamate without having its right to do so, and he should be called 'Kazaaba' (The liar)'.⁶⁵

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

'I heard Maalik Bin Anas, a jurist of Al Medina saying, 'I used to go over to Al Sadiq Ja'far Bin Muhammad^{asws}, so he^{asws} would provide a pillow for me, and exalt my worth for me, and he^{asws} was saying: 'O Maalik! I^{asws} love you'. I used to rejoice due to that and Praise Allah^{azwj} the High over it. And he^{asws} was never devoid of one of the three qualities - either he^{asws} was Fasting, or standing (in Prayer), or in Remembrance (of Allah^{azwj}). And he^{asws} was one of the greatest worshippers, and of great ascetism, who used to fear Allah^{azwj} Mighty and

Majestic, and he^{asws} was of numerous Ahadeeth, goodly gatherings, and abundant benefits.

So whenever he^{asws} said: 'Rasool-Allah^{saww} said' - (his^{asws} colour would change) sometimes green, sometimes yellow, to the extent that the one who knew him^{asws} would deny him^{asws}. And I performed Hajj with him^{asws} one year, so when I prepared his^{asws} ride for him^{asws} whilst in Ihraam, when he^{asws} exclaimed Talbiyya (*Allahumma Labbayk*), his^{asws} voice got cut-off in his^{asws} throat, and he^{asws} almost fell off from his^{asws} ride'. So I said, 'Say it, O son^{asws} of Rasool-Allah^{saww}, and that cannot be without saying it'. So he^{asws} said: 'O cousin! How can I^{asws} have the audacity that I^{asws} should say: 'Here I^{asws} am at Your^{azwj} service O Allah^{azwj}, here I^{asws} am!, (I^{asws} fear) that the High^{azwj} would be Saying to me^{asws}: "I^{azwj} am her for you^{asws} and for your^{asws} Assistance".⁶⁶

65 Al Illal Al Sharaie - V 1 Ch 169 H 1

66 Al Illal Al Sharaie - V 1 Ch 169 H 4

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

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

Imam Ali (as)