



ILLAL AL SHARAIE

REASONS FOR THE LAWS

VOLUME 1 - PART 4

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Chapter 1

The reason for the recognition and ingratitude

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, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Ibn Bakeyr, from Zarara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes!** He^{asws} said: 'The recognition was affirmed, and it had been forgotten temporarily, and they would be remembering it one day, and if it were not for that, no one would realise Who Created him nor Who Sustains him'.¹

Muhammad Bin Musa Bin Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Kaseer, from Dawood Al Raqy,

Abu Abdullah^{asws} has said: 'When Allah^{azwj} Mighty and Majestic Intended to Create the creatures, Created them, and Displayed them in front of Him^{azwj}, then Said to them: "Who is your Lord^{azwj}?" So the first ones to speak were Rasool-Al-lah^{saww} and Amir Al-Momineen^{asws}, and the Imams^{asws}. So they^{asws} said: 'You^{azwj} are our^{asws} Lord^{azwj}!'

Thus, Allah^{azwj} Blessed them^{asws} with the Knowledge and the Religion, then Said to the Angels: "They^{asws} are carrying

My^{azwj} Religion, and My^{azwj} Knowledge, and My^{azwj} Trustees among My^{azwj} creatures, and they^{asws} would be Questioned". Then Allah^{azwj} Said to the Children of Adam^{as}: 'Do you all accept Allah^{azwj} for the Lordship, and for these persons for the obedience and the Wilayah?' So they said, 'Yes, our Lord^{azwj}, we accept!' So Allah^{azwj} Mighty is His^{azwj} Majesty Said to the Angels: "Bear witness upon that lest tomorrow they say ***Surely, we were heedless of this [7:173] Or you should say: But rather, only our fathers associated others (with Allah) before, and we were an offspring after them: Will You then Destroy us for deeds of the wrong-doers?***' O Dawood! The Prophets^{as} confirmed against them with regards to the Covenant'.²

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Muhammad Ibn Ismail Bin Bazi'e, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy and Uqba altogether,

Abu Ja'far^{asws} has said: 'Allah^{azwj} Mighty and Majestic Created the creatures, so Allah^{azwj} Created the ones He^{azwj} Loved from what He^{azwj} Loved, and what He^{azwj} Loved was the clay of the Paradise. And He^{azwj} Created the one He^{azwj} Hated from what He^{azwj} Hated, that He^{azwj} Created him from the clay of the Fire, then Sent them into the shadows'. So I said, 'And which thing is the shadow?' So he^{asws} said: 'Have you not seen your own shadow in the sun, it is a thing (an image) but it is not something (on its own)? Then Allah^{azwj} Sent the Prophets^{as} from them, so they^{as} invited them (the people) to the acceptance of Allah^{azwj} and these are the Words of the Mighty and Majestic ***[43:87] And if you should ask them who created them, they would certainly say: Allah.***

Then Allah^{azwj} invited them to the acceptance of the Prophets^{as}. So some of them rejected and some of them accepted. Then invited them to our^{asws} Wilayah, so by Allah^{azwj}, the only ones who were Beloved (to Allah^{azwj}) accepted it, and the ones who were Hated, rejected it. And these are the Words of the Mighty and Majestic ***[10:74] but they would not believe in what they had belied before***'. Then Abu Ja'far^{asws} said: 'The belying is from then'.³

1 Al Illal Al Sharaie - V 1 Ch 97 H 1

2 Al Illal Al Sharaie - V 1 Ch 97 H 2

3 Al Illal Al Sharaie – V 1 Ch 97 H 3

Chapter 2

The reason for the Veiling of Allah(azwj) Mighty is His(azwj) Majesty, from His(azwj) creatures

Al Husayn Bin Ahmad, from his father, from Muhammad Bin Bandaar, from Muhammad Ibn Ali, from Muhammad Bin Abdullah

Al-Khurasany, a servant of Al-Reza^{as}, said, 'One of the Atheists said to Abu Al-Hassan^{asws}, 'Why is Allah^{azwj} Veiled?' So Abu Al-Hassan^{asws} said: 'The Veil is from the creatures due to the frequency of their sins. He^{azwj} is not Concealed from them out of fear, neither day or the night'. He said, 'So why can't the vision visualise Him^{azwj}? He^{asws} said: 'The difference between Him^{azwj} and His^{azwj} creatures to be able to see Him^{azwj} by the sense of the vision. He^{azwj} is Higher than to be Visualised by the vision, or imagined by the imaginations, or to be grasped by the intellect'.

He said, 'So (define) His^{azwj} limits to me'. He^{asws} said: 'He^{azwj} has no limits'. He said, 'Why not?' He^{asws} said: 'Because His^{azwj} every limit is limited to a certain extent, so if the limitation is defined, the increase is defined, and if the increase is defined, the deficiency is defined. Thus He^{azwj} is without limitations. Neither can there be an increase, nor can He^{azwj} be exceeded, nor imagined'.⁴

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

'I said to Ali^{asws} Bin Al-Husayn^{asws}, 'For which reason has Allah^{azwj} Mighty and Majestic Veiled Himself^{azwj} from the creatures?' He^{asws} said: 'Because Allah^{azwj} Blessed and High Built their foundations upon the ignorance. So, if they had

been able to see Allah^{azwj} Mighty and Majestic, they would have neither Revered (Honoured) Him^{azwj} nor Magnified Him^{azwj}. That is like one of you looking at the House of Allah^{azwj} (Kabah) for the first time, he reveres it, but if he comes to it every day and he sees it, or even barely sees it when he passes by it, he would not revere it with that reverence (which he had the first time)'.⁵

4 Al Illal Al Sharaie - V 1 Ch 98 H 1

5 Al Illal Al Sharaie - V 1 Ch 98 H 2

Chapter 3

Reason for the affirmation of the Prophets(as) and the Mursils(as) , and reason for the difference in their(as) evidences (Miracles)

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Asffar, from Ahmad Ibn Muhammad Bin Isa, from Al Husayn Bin Ali, from Amro Bin Abu Al Maqdam, from Is'haq Bin Ghalib,

From Abu Abdullah^{asws} in a speech of his^{asw}s, saying in it: 'The Praise is for Allah^{azwj}, the Veiled by the Light besides His^{azwj} creatures, in the high horizons, and the lofty splendour, and the Grand King, Exalted above everything, and near to everything. So His^{azwj} Manifestation to His^{azwj} creatures is from without being seen, and He^{azwj} Sees, and He^{azwj} is at the Exalted Station. Thus, He^{azwj} Loves the Specialisation in the Oneness when He^{azwj} is Veiled by His^{azwj} Light, and His^{azwj} Towering Elevation and Veiling from His^{azwj} creatures in order for the Evident Proof to be for Him^{azwj}. And He^{azwj} Established the Prophets^{as}, and the Heralds of good news, and warners among them, so that the destroyed one would be destroyed by the proofs, and the revived one would be revived by the proof and it would make sense to the servants, from their Lord^{azwj}, what they were ignorant of, and they would recognise Him^{azwj} by His^{azwj} Lordship after what they had denied, and they would accept His^{azwj} Oneness after having turned away from it'.⁶

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **[11:118] And if your Lord had so Desired it, He would have Made people as a single nation, and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them.** So he^{asws} said: 'They were one community, so Allah^{azwj} Sent the Prophets^{asws} in order to take the argument against them'.⁷

Hamza Bin Muhammad Al Alawy narrated to us, from Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

Abu Abdullah^{asws} has said to the atheist who asked him^{asws}, from where would he^{asws} be proving the Mursils^{as} and the Prophets^{as}, so he^{asws} said: 'When we^{asws} have proved that there is a Creator for us, a Maker, Exalted from us, and for all that He^{azwj} Created, and that Maker is Wise, Exalted, not permissible for the creatures to see Him^{azwj} and to feel Him^{azwj}, and He^{azwj} Holds discussion with them and they hold discussions with Him^{azwj}, and He^{azwj} Argues with them and they argue with Him^{azwj}.

It is thereby proved that there are ambassadors for Him^{azwj} among His^{azwj} creatures, bringing Messages from Him^{azwj} to His^{azwj} creatures and His^{azwj} servants, and pointing them towards their own correctness, and their benefits, and what their remaining would be due to, and what destruction would be for them in its neglect.

So, it is proved that the enjoiners and the forbidders (coming) from the Wise, the All-Knowledgeable, are among His^{azwj} creatures, and the bringers of the Messages from Him^{azwj}, the Mighty and Majestic, and they^{as} are the Prophets^{as}, and His^{azwj} Elites from His^{azwj} creatures, educating with the wisdom, having Sent with it, not association with the people in anything from their conditions, teaching from the Presence of the All-Wise, the All-Knowing, with the wisdom.

Then that is affirmed in every time period and era, what the Rasools^{as} and the Prophets^{as} came with, from the evidences and the proofs, so that the earth of Allah^{azwj} would not be devoid of a Proof to be with it, a knower of the truthfulness of His^{azwj} Speech and having Reasons for His^{azwj} Justice'.⁸

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having been asked by a man, so he said, 'For which thing did Allah^{azwj} Send the Prophets^{as} and the Mursils^{as} to the people?' So he^{asws} said: 'So that there would not be an argument for the people against Allah^{azwj} from after the Apostles (having been Sent) that perhaps they would be saying, 'There did not come to us any Herald, nor a warner', and it would become an Argument of Allah^{azwj} against them. Have you not heard Allah^{azwj} Mighty and Majestic Saying, Relating from the keeper of Hell, and the pleading of the inhabitants of the Fire, regarding the Prophets^{as} and the Rasools^{as} **[67:8] Did there not come to you a warner? [67:9] They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything, you are only in a great error**'.⁹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from his father, from someone else, from Al Husayn Bin Naeem Al Sahaaf who said,

'I said to Abu Abdullah^{asws}, 'Can it happen that the Believing man for whom the belief has been affirmed for, Allah^{azwj} would Turn him to the disbelief after the belief?' He^{asws} said: 'Verily, Allah^{azwj}, He^{azwj} is Just. But rather, He^{azwj} Sent the Rasools^{as} to invite the people to the belief in Allah^{azwj}, and did not invite anyone to the disbelief'. I said, 'So, can it happen than the disbelieving man, for whom the disbelief has been affirmed for with Allah^{azwj}, so Allah^{azwj} would Turn him, after that, from the disbelief to the belief?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the people upon the nature which Allah^{azwj} has Natured them upon that they neither recognised the belief with a Law, nor disbelief with ingratitude. Then Allah^{azwj} Sent the Rasools^{as} to them inviting them to the belief in Allah^{azwj}, as an Argument of Allah^{azwj} against them. Thus, among them was one whom Allah^{azwj} Guided, and among them was one whom Allah^{azwj} did not Guide'.¹⁰

Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Ali, from Abu Abdullah Al Sayari, from Abu Yaqoub Al Baghdady who said,

'Ibn Al-Sakeet said to Abu Al-Hassan Al-Reza^{asws}, 'Why did Allah^{azwj} Mighty and Majestic Send Musa^{as} Bin Imran^{as} with the (miracles of) the staff, and the white hand, and Miracles of the magic, and Sent Isa^{as} with the medicine, and Sent Muhammad^{as} with the speech and the sermons?'

So Abu Al-Hassan^{asws} said: 'When Allah^{azwj} Blessed and High Sent Musa^{as}, the magic was pre-dominant over the people of his^{as} era. So he^{as} came to them from the Presence of Allah^{azwj} Mighty and Majestic with what the people did not have the happening of something similar to it, and with that he^{as} invalidated their magic, and proved by it the argument against them.

And that Allah^{azwj} Sent Isa^{as} during a time in which such diseases had become apparent that the people were needy for the medicine. So he^{as} gave to them, from the Presence of Allah^{azwj} Mighty and Majestic with that, the similar to it was not with them, and with what he^{as} revived for them the dead, and cured the blindness for them, and the leprosy, by the Permission of Allah^{azwj} Mighty and Majestic, and proved the argument against them.

And that Allah^{azwj} Blessed and High Sent Muhammad^{saww} during a time during which the sermons and the speeches and eloquence were pre-dominant over the people, and the poetry. So he^{saww} gave to them from the Book of Allah^{azwj} Mighty and Majestic, and its Sermons and its Ordinances, by which their speech was invalidated, and by it he^{saww} proved the argument against them'.

So Ibn Al-Sakeet said, 'Exalted is Allah^{azwj}! I have not seen the likes of you^{asws} today, at all. So what is the Proof over the people today?' So he^{asws} said: 'The intellect by which the truthful can be recognised so he^{asws} (the Proof of Allah^{azwj}) can be ratified (approved), and the liar to Allah^{azwj}, so that he can be belied'. So Ibn Al-Sakeet said, 'By Allah^{azwj}! This is the answer'.¹¹

6 Al Illal Al Sharaie - V 1 Ch 99 H 1

7 Al Illal Al Sharaie - V 1 Ch 99 H 2

8 Al Illal Al Sharaie - V 1 Ch 99 H 3

9 Al Illal Al Sharaie - V 1 Ch 99 H 4

10 Al Illal Al Sharaie - V 1 Ch 99 H 5

11 Al Illal Al Sharaie - V 1 Ch 99 H 6

Chapter 4

Reason for the Miracle

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘For which reason did Allah^{azwj} Give to His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, the Miracles?’ So he^{asws} said: ‘In order for there to be an evidence to the truthfulness of the one who comes with it. And the Miracle, it is a Sign of Allah^{azwj}, been Given to His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as} in order for the truthfulness of the truthful can be recognised, from the lies of the liars’.¹²

12 Al Illal Al Sharaie - V 1 Ch 100 H 1

Chapter 5

The reason due to which the Determined Ones (Ul Al Azam) were named as 'The Determined Ones' (Ul Al Azam)

My father, from Sa'ad Bin Abdullah Bin Ahmad Bin Muhammad Bin Isa, from Ali Ibn Hakam, from Al Mufazzal Bin Salih Bin Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him.** He^{asws} said: 'Covenanted with him^{as} in regards to Muhammad^{saww} and the Imams^{asws} from after him^{saww}, and there was no determination for him^{saww} regarding them^{asws} that they^{asws} are like this. But rather, the Determined Ones (Ul Al-Azam) have been named as such because a Covenant was Taken with them in regards to Muhammad^{saww} and the successors^{asws} after him^{saww}, and Al-Mahdi^{asws}, and his^{asws} way, so they^{as} unanimously agreed that, that is like that, and the acceptance by it'.¹³

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

Abu Al-Hassan Al-Reza^{asws} has said: 'But rather, the Determined Ones (Ul Al-Azam) have been named as 'The Determined Ones' (Ul Al-Azam), because they used to be the owners of the Resolutions and the Law, and that is that every Prophet^{saww} who was after Noah^{as} was upon his^{as} Law and his^{as} Manifesto and the follower of his^{as} Book up until the era of Ibrahim the Friend^{as}.

And a Prophet^{as} who was during the days of Ibrahim^{as}, and after him^{as} was upon the Law of Ibrahim^{as} and his^{as} Manifesto,

and a follower of his^{as} Book up until the era of Musa^{as}. And every Prophet^{as} during the era of Musa^{as} and after him^{as} was upon the Law of Musa^{as} and his^{as} Manifesto, and a follower of his^{as} Book up until the days of Isa^{as}. And every Prophet^{as} who was during the days of Isa^{as} and after him^{as} was upon the Manifesto of Isa^{as}, and his^{as} Law, and a follower of his^{as} Book up until the era of our Prophet^{saww}.

Thus, these are the five who are 'The Determined Ones' (Ul Al-Azam), and they are the highest of the Prophets^{as} and the Rasools^{as}, and the Law of Muhammad^{saww} would not get Abrogated until the Day of Judgement, nor will there be a Prophet^{saww} after him^{saww} up to the Day of Judgement. So the one who claims (to be a Prophet^{as}) after our Prophet^{saww}, or comes with a Book after the Quran, so his blood is Permissible (to be shed) by everyone who hears that from him'.¹⁴

13 Al Illal Al Sharaie - V 1 Ch 101 H 1

14 Al Illal Al Sharaie - V 1 Ch 101 H 2

Chapter 6

The reason due to which Allah(azwj) Com-manded for the obedience to the Rasool(saww) and the Imams(asws)

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abdu Abdullah, from his father, from Hamaad Bin Isa, from Ibn Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I heard Amir Al-Momineen^{asws} saying: 'But rather, the obedience is to Allah^{azwj} and His^{azwj} Rasool^{saww} and the Masters^{asws} of the Command (Wali Al-Amr). But rather, He^{azwj} Commanded for the obedience to the Masters^{asws} of the Command because they^{asws} are Infallible, Purified, and they are not enjoining for the disobedience'.¹⁵

15 Al Illal Al Sharaie - V 1 Ch 102 H 1

Chapter 7

The reason due to which there is a need to the Prophet(saww) and the Imam(asws)

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Ibn Shimr, from Jabir Bin Yazeed Al Ju'fy who said,

'I said to Abu Ja'far Bin Muhammad^{asws} Bin Ali Al-Baqir^{asws}, 'For which thing is there a need to the Prophet^{saww} and the Imam^{asws}? So he^{asws} said: 'For the remaining of the knowledgeable one for his correctness, and that is the (reason that) Allah^{azwj} Mighty and Majestic Raised the Punishment from the people of the earth if there was a Prophet^{as} or an Imam^{asws} in it. Allah^{azwj} Mighty and Majestic Said **[8:33] But Allah was not going to Punish them whilst you were among them.**

And the Prophet^{saww} said: 'The stars are a security for the inhabitants of the sky, and the People^{asws} of my^{saww} Household are a security for the inhabitants of the earth. So if the stars were to go away, there would come to the inhabitants of the sky what they dislike, and if the People^{asws} of my^{saww} Household go away, there would come to the inhabitants of the earth what they dislike' - meaning by the People^{asws} of the Household, the Imams^{asws}, the obedience to whom Allah^{azwj} has Paired as being obedience to Him^{azwj}, so He^{azwj} Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you,** and they^{asws} are the Infallible, the Purified who are not committing any sins nor are they^{asws} disobeying (Allah^{azwj}), and they^{asws} are the supporters, the conciliators, the Guides due to whom Allah^{azwj} Sustains His^{azwj} servants. It is due to them^{asws} that His^{azwj} Countries survive, and it is due to them^{asws} that there are

drops (of rain) from the sky, and it is due to them^{asws} that the Blessings come out from the earth, and it is due to them^{asws} that the Torment and the Punishment is delayed and is not hastened upon the people of the disobedience. Neither will the Holy Spirit separate from them nor would they^{asws} separate from it. Neither will they^{asws} separate from the Quran, nor would it separate from them^{asws}.¹⁶

16 Al Illal Al Sharaie - V 1 Ch 103 H 1

Chapter 8

The reason due to which the Prophet(saww) came to be higher than the (rest of the) Prophets(as)

Al Hassan Bin Ali Bin Ahmad Al Sani'e narrated to us, from Ahmad Ibn Muhammad Bin Saeed Al Kufy, from Ja'far Bin Ubeydullah, from Al Hassan Bin Mahboub, from Salih Bin Sahl,

Abu Abdullah^{asws} has said: 'One of the Qureysh said to Rasool-Allah^{saww}, 'With what thing do you^{asws} preceded the (other) Prophets^{as} and have preference over them^{as}, and you^{saww} have been Sent at the end of them^{as}, and as their^{as} last one?' He^{saww} said: 'I^{saww} was the first one who accepted my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty, and the first one who answered when He^{azwj} Took the Covenant from the Prophets^{as}, **[7:172] and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify.** So I^{saww} preceded them all to the acceptance of Allah^{azwj} Mighty and Majestic'.¹⁷

17 Al Illal Al Sharaie - V 1 Ch 104 H 1

Chapter 9

The reason due to which the Prophet(saww) was called 'Al-Ummi'

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ibn Abdullah Muhammad Bin Khalid Al Barqy, from Ja'far Bin Muhammad Al Sowfy who said,

'I asked Abu Ja'far^{asws} Muhammad^{asws} Bin Ali^{asws} Al-Reza^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}, why has the Prophet^{saww} been called 'Al-Ummi?'. He^{asws} said: 'What are the people saying?' I said, 'They are alleging that he^{saww} has been called 'Al-Ummi' because he^{asws} could not write well.'

He^{asws} said: 'They lie! Upon them be the Curse of Allah^{azwj}, I^{asws} for that, say that Allah^{azwj} has Said in the Decisive (Verse) of His^{azwj} Book **[62:2] He is the One Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom**, How does he^{saww} teach them whilst not been well learned? By Allah^{azwj}, the Rasool-Allah^{saww} was able to read and write seventy two' - (or said) - 'seventy three languages, and He^{asws} has been called 'Al-Ummi' because he^{saww} was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah^{azwj} Mighty and Majestic **[6:92] And that you may warn the mother of towns and those around it'**.¹⁸

And it has been narrated from Muhammad Bin Al-Hassan, from Sa'd Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, and Ali Bin Asbaat, and someone else, with a chain going up to,

It was asked from Abu Ja'far^{asws} that, 'The people claim that Rasool-Allah^{saww} could not write or read.' He^{asws} said: 'They lie! Curse of Allah^{azwj} be upon them. I^{asws} for that say that Allah^{azwj} has Said **[62:2] He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom, although they were from before in clear error.** How did he^{saww} teach them the Book and the Wisdom, without being good at reading and writing?' I said, 'Why was the Prophet^{saww} called 'Al-Ummi?'' He^{asws} said: 'He^{asws} was established in Mecca, and that is the Statement of Allah^{azwj} Mighty and Majestic **[6:92] And that you may warn the mother of towns and those around her,** and the mother of towns is Mecca. Thus, he^{saww} was Referred to as *Ummi* because of that.'¹⁹

Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from Sa'ad Bin Abdullah, from Abdullah Bin Aamir, from Abdul Rahman Bin Abu Najran, from Yahya Bin Imran Al Halby, from his father,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic **[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches.** He^{asws} said: 'By every language'.²⁰

Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah Bin Muhammad Ibn Al Husayn Bin Abu Al Khatab, from Shareef Bin Sabiq Al Tafleysi, from Al Fazal Bin Abu Qarat,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Yusuf^{as} **[12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well.** He^{asws} said: 'A keeper of whatever was under his^{as} hand (control), and a knower of every language'.²¹

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Al Abbas Ahmad Bin Is'haq Al Maazarany at Al Basra, from Abu Qalba Abdul Malik Bin Muhammad, from Ghanim Bin Al Hassan Al Sa'ady, from Muslim Bin Khalid Al Makky,

from Ja'far Ibn Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Allah^{azwj} did not Send down a Book, nor a Revelation except in Arabic. So it used to occur in the hearing of the

Prophets^{as} in the language of their^{as} people, and it used to occur in the hearing of our Prophet^{saww} in Arabic. So whenever they^{as} used to speak to their^{as} people, did so in Arabic, and it used to occur in their hearings in their own language. And one of us would not address Rasool-Allah^{azwj} in whichever language except that it would occur in his^{saww} hearing in Arabic. All that was translated by Jibraeel^{as} in his^{saww} honour, from Allah^{azwj} Mighty and Majestic'.²²

18 Al Illal Al Sharaie - V 1 Ch 105 H 1

19 Al Illal Al Sharaie - V 1 Ch 105 H 2

20 Al Illal Al Sharaie - V 1 Ch 105 H 3

21 Al Illal Al Sharaie - V 1 Ch 105 H 4

22 Al Illal Al Sharaie - V 1 Ch 105 H 8

Chapter 10

The reason due to which the Prophet(saww) was named as 'Muhammad', and 'Ahmad', and 'Abu Al Qasim', and 'Basheer', and 'Nazeer', and 'Da'aiy', and 'Mahiya', and 'Aaqib', and 'Haashira', and 'Aheed', and 'Moqafa', and 'Maqaba'

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'There came a number of Jews to Rasool-Allah^{saww}. So they asked him^{saww}, and he^{saww} let them know with regards to what they had asked him^{saww}. So (one of them) asked, 'For which thing (reason) have you^{saww} been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Basheer', and 'Nazeer', and 'Da'aiy'?'

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-Nazeer, so I^{saww} warn of the Fire to

the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the good news of the Paradise to the one who obeys me^{saww}, 23

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

'I asked Abu Al-Hassan^{asws}, so I said to him^{asws}, 'Why was the Prophet^{saww} teknonymed with 'Abu Al-Qasim'?' So he^{asws} said to him: 'Because he^{saww} had a son called 'Qasim', thus he^{saww} was teknonymed due to him'.

He (the narrator) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So do you^{asws} see me as one deserving of the increase (in the information)?' So he^{asws} said: 'Yes. Do you know that Rasool-Allah^{saww} said: 'I^{saww} and Ali^{asws} are the two fathers of this community?' I said, 'Yes'. He^{asws} said: 'But, do you know that Rasool-Allah^{saww} is the father of the entirety of his^{saww} community, and Ali^{asws} is among them, is of his^{saww} status?' So I said, 'Yes'.

He^{asws} said: 'But, do you know that Ali^{asws} is the Distributor of the Paradise and the Fire?' I said, 'Yes'. He^{asws} said: 'So he^{saww} was referred to as 'Abu Al-Qasim' because he^{saww} is the father of the Distributor of the Paradise and the Fire'. So I said to him^{asws}, 'And what is the meaning of that?' So he^{asws} said: 'The compassion of the Prophet^{saww} upon his^{saww} community is that of the compassion of the fathers upon the children, and the best of his^{saww} community is Ali^{asws}. And after him^{saww}, is the compassion of Ali^{asws} upon them, just like his^{saww} compassion, because he^{asws} is his^{saww} successor^{asws}, and his^{saww} Caliph, and the Imam^{asws} from after him^{saww}. Thus, it is due to that, he^{saww} said: 'I^{saww} and Ali^{asws} are the two fathers of this community'.

And the Prophet^{saww} ascended the Pulpit and said: 'The one who leaves debts or losses, so it (responsibility) is upon me^{saww} and to me^{saww}, and the one who leaves wealth, so it is for his inheritors'. Thus, by that he^{saww} became closer to them than their own (biological) fathers and mothers, and became closer to them than their own selves. And like that is Amir Al-Momineen^{asws} after him^{saww}. That flowed for him^{asws} like what flowed for Rasool-Allah^{saww}, 24

Abu Al Husayn Muhammad Bin Ali Bin Al Shah narrated to us, from Abu Bakr Muhammad Bin Ja'far Bin Ahmad Al Baghdady, from his father, from Ahmad Bin Al Sakht, from Muhammad Bin al Aswad Al Waraq, from Ayoub Bin Suleyman, from Hafs Bin Al Bakhtary, from Muhammad Bin Hameed, from Muhammad Bin Am Mankadar, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'I^{saww} am the one who resembles Adam^{as} the most from the people, and Ibrahim^{as} resembles me^{saww} the most from the people, in his^{as} creation and his^{as} manners, and Allah^{azwj} has Named me^{as} from above His^{azwj} Throne with ten names and Described me^{saww}, and Gave my^{saww} glad tidings upon the tongues of every Rasool^{saww} that Allah^{azwj} Sent to his^{as} people, and Named me^{saww}, and Publicised my^{saww} name in the Torah, and Broadcast my^{saww} remembrance among the people of the Torah, and the Evangel, and Taught me^{saww} His^{azwj} Book, and Raised me^{saww} to His^{azwj} sky.

And He^{azwj} Endowed for me^{saww} a Name from His^{azwj} Names, so He^{azwj} Named me^{saww} as 'Muhammad', and He^{azwj} is the Praised One, and Raised me^{saww} among the best generation of my^{saww} communities. And He^{azwj} Made my^{saww} name to be in the Torah as 'Aheed'. So, it was due to the Oneness that He^{azwj} Forbade the bodies of my^{saww} community upon the Fire. And He^{azwj} Named me^{saww} in the Evangel as 'Ahmad'. Thus, I^{saww} am the praised one among the inhabitants of the sky, and He^{azwj} Made my^{saww} community to be the praising ones. And He^{azwj} Made my^{saww} name in the Psalms to be 'Mahiya', so Allah^{azwj} Mighty and Majestic would Obliterate (Mahou) the worshipping of the idols from the earth. And He^{azwj} Made my^{saww} name in the Quran to be 'Muhammad', so I^{saww} am the praised one among the gathered ones on the Day of Judgement with regards to the Decision and the Judgement. No one would intercede apart from me^{saww}.

And He^{azwj} Named me^{saww} for the Day of Judgement as 'Haashira', the people being crammed to be in front of me^{saww}. And He^{saww} Named me^{saww} as 'Al-Mowqaf', for I^{saww} would be pausing the people in front of Allah^{azwj} Mighty and Majestic. And He^{azwj} Named me^{saww} as 'Al-Aaqib', (because) I^{saww} am the end result of the Prophets, there not being any Rasool^{as} to

come after me^{saww}. And He^{azwj} Made me^{saww} to be the Rasool^{saww} of the Mercy, and a Rasool^{saww} of the epic (after a long series of Prophets^{as}), and 'Al-Muqtafi', being similar to the group of the Prophets^{as}. And I^{saww} am 'Al-Mugeem', and I^{saww} am a fully inclusive resident.

And my^{saww} Lord^{azwj} Favoured upon me^{saww} and Said to me^{saww}: "O Muhammad^{saww}! May Blessings be upon you^{saww}, I^{azwj} have Sent every Rasool^{as} to his^{as} community with its language, and Sent you^{saww} to every red one, and black one from My^{azwj} creatures, and Helped you^{saww} with the awe (wonder) which I^{azwj} did not Help anyone (else) with, and Made Permissible for you^{saww}, the war booty, and have not Made it Permissible to anyone before you^{saww} and Given you^{saww}, for you^{saww} and for your^{saww} community, a treasure from the treasures of My^{azwj} Throne - the Opening of the Book (Surah Al-Fatiha) and the end part of the Surah Al-Baqarah. And I^{azwj} have Made the earth, to be for you^{saww} and for your^{saww} community, all of it, as a Masjid (a place of Prostration), and its dust to be a means of purification. And I^{azwj} Gave to you^{saww} and to your^{saww} community, the Exclamation of Greatness (Takbeer), and Paired your^{saww} mention and My^{azwj} Mention, to the extent that no one from your^{saww} community would mention Me^{azwj}, except that he would (have to) mention you^{saww} along with My^{azwj} Mention. So Good News be to you^{saww}, O Muhammad^{saww}, and to your^{saww} community'.²⁵

23 Al Illal Al Sharaie - V 1 Ch 106 H 1

24 Al Illal Al Sharaie - V 1 Ch 106 H 2

25 Al Illal Al Sharaie - V 1 Ch 106 H 3

Chapter 11

The reason due to which Allah(azwj) Mighty and Majestic Said to His(azwj) Prophet(saww) [10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you

Al Muzaffar Bin Ja'far Al Alawy narrated to us, from Ja'far Bin Muhammad Ibn Masoud, from his father, from Ali Bin Abdullah, from Bakr Bin Salih, from Abu Al Khayr, from Muhammad Bin Hisan, from Muhammad Bin Isa, from Muhammad Bin Ismail Al Dary,

(It has been narrated) from Muhammad Bin Saeed Al-Azkhary - and he was from the ones who were the companions of Musa Bin Muhammad Bin Ali Al-Reza^{asws} - that Musa informed him that Yahya Bin Aksam wrote to him asking him about a problem, and in it was, 'And inform me about the Words of Allah^{azwj} Mighty and Majestic **[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you**, who is being Addressed by this Verse? For, if it was the Prophet^{saww} who was being Addressed, did he^{saww} have doubt in what Allah^{azwj} Mighty and Majestic had Revealed unto him^{saww}? And if it was someone else, so is it upon someone else that the Quran had been Revealed?'

Musa said, 'So I asked my brother^{asws}, Ali^{asws} Bin Muhammad^{asws} about that, so he^{asws} said: 'As for His^{azwj} Words **[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you**, so the one Addressed by that is Rasool-Allah^{saww}, and it was not the doubt about what Allah^{azwj} Mighty and Majestic had

Revealed unto him^{saww}, but the ignoramuses said, 'How come there has not been Sent to us a Prophet^{as} from the Angels?' They could not differentiate between him^{saww} and others with regards to being self-sufficient from the eating, and the drinking, and the walking in the markets.

So, Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} **ask those who read the Book before you** in the presence of the ignorance, 'Has Allah^{azwj} ever Sent a Rasool^{as} except that he^{as} ate the food, and walked in the markets? And for you^{saww} they^{as} were examples. But rather, He^{azwj} Said **[10:94] But if you are in doubt**, and did not Say, 'But in order to do justice to them', just as He^{azwj} Said to him^{saww} **[3:61] then say: Come let us call our sons and your sons and our women and your women and ourselves and your selves, then imprecate, so let the Curse of Allah be upon the liars**. And He^{azwj} could have Said: "Come, let us imprecate, so let the Curse of Allah^{azwj} be upon the liars".

They (the Christians of Najran) would not have been able to answer to the imprecation and would have recognised that he^{saww} is indeed Allah^{azwj} Prophet^{saww}, a performer in accordance with His^{azwj} Message, and he^{saww} is not from the liars, and thus recognise the Prophet^{saww} that he^{saww} is a truthful with regards to what he^{saww} is saying, but I^{azwj} Loved it that he^{saww} should do justice from himself'.²⁶

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar,

It was asked from the one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww} **[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you**. He^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} do not doubt, nor do I^{saww} Question'.²⁷

26 Al Illal Al Sharaie - V 1 Ch 107 H 1

27 Al Illal Al Sharaie - V 1 Ch 107 H 2

Chapter 12

Reason for the Prophet(saww) greeting the children

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Abu Al Nasar Muhammad Bin Masoud Al Ayyashi, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from Muhammad Bin Al Waleed, from Al Abbas Ibn Hilal,

(It has been narrated) from 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^{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}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'There are five (characteristics) that I^{saww} shall not leave till the death - Eating upon the low ground along with the slaves, and riding the donkey with the saddle, and milking the goat with my^{saww} own hands, and wearing wool, and the greeting to the children, in order for that to be a Sunnah from after me^{saww}, 28

28 Al Illal Al Sharaie - V 1 Ch 108 H 1

Chapter 13

The reason due to which Allah(azwj) Mighty and Majestic Made His(azwj) Prophet(saww) to be an orphan

Hamza Bin Muhammad Al Alawy narrated to us, from Abu Al Abbas Ahmad Ibn Muhammad Al Kufy, from Ali Bin Al Hassan Bin Fazaal, from his brother, from Ahmad Bin Muhammad Ibn Abdullah Bin Marwan, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Made His^{azwj} Prophet^{saww} to be an orphan that there would not happen to be anyone he^{saww} had to be obedient to'.²⁹

29 Al Illal Al Sharaie - V 1 Ch 110 H 1

Chapter 14

The reason due to which a son did not remain for Rasool-Allah(saww)

Ali Bin Haatim Al Qazwiny informed us with regards to what was written to him, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Abdullah Bin Hamaad, from Abdullah Ibn Sinan,

(The narrator says) 'I said to Abu Abdullah^{asws}, 'Why did there not remain a son for Rasool-Allah^{saww}?' He^{asws} said: 'Because Allah^{azwj} Mighty and Majestic Created Muhammad^{saww} as our Prophet^{saww}, and Ali^{asws} as a successor^{asws}. So if there was a son for Rasool-Allah^{saww} from after him^{saww}, he would have been closer with Rasool-Allah^{saww} than Amir Al-Momineen^{asws}, so the successorship of Amir Al-Momineen^{asws} would not have been affirmed'.³⁰

30 Al Illal Al Sharaie - V 1 Ch 111 H 1

Chapter 15

Reason for the Ascension (Mi'raaj)

Muhammad Bin Ahmad Al-Sanany narrated to us, from Ali Bin Ahmad Bin Muhammad Daqaq, and Al-Husayn Bin Ibrahim Bin Hisham Al-Mowdab, and Ali Bin Abdullah Al-Waraq, from Muhammad Bin Abu Abdullah Al-Kufy Al-Asady, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Sabit Ibn Dinar who said,

'I asked Zayn Al-Abideen^{asws} Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} about Allah^{azwj} Majestic is His^{azwj} Majesty, can He^{azwj} be described with a place?' So he^{asws} said: 'Allah^{azwj} is Higher than that'.

I said, 'Why did He^{azwj} Make His^{azwj} Prophet^{saww} to ascend to the sky?' He^{asws} said: 'To Make him^{saww} see the Kingdoms of the skies and whatever is in these from the wonders of His^{azwj} Making and His^{azwj} creatures'. I said, 'So (what about) the Words of Allah^{azwj} Mighty and Majestic **[53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer?**' He^{asws} said: 'That is Rasool-Al-lah^{saww}, approaching the Veils of the Light. So he^{saww} saw the Kingdoms of the skies, then he^{asws} bowed, so he^{saww} looked underneath him^{saww} to the kingdoms of the earth until he^{saww} thought he^{saww} was near to the earth **[53:9] the measure of two bows or even closer**'.³¹

Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Mo'dab, and Ali Bin Abdullah Al Waraaq and Ahmad Bin Ziyad Bin Ja'far al Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Yahya Bin Abu Umran and Salih Bin Al Sandy, from Yunus Bin Abdul Rahman who said,

‘I said to Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws}, ‘What was the reason for Allah^{azwj} to Ascend His^{azwj} Prophet^{saww} to the sky, and from it to the Lote Tree, and from it to Veils of Light. And He^{azwj} Addressed him^{saww} and he^{saww} whispered to Him^{azwj} over there, and Allah^{azwj} cannot be described by a place?’

So he^{asws} said: ‘Surely, Allah^{azwj} cannot be described to be in a place, nor does the time flow for Him^{azwj}, but the Mighty and Majestic Intended that He^{azwj} should Grant the Nobility to His^{azwj} Angels and the inhabitants of the skies, and Honour them by looking at him^{saww}. And He^{azwj} Showed him^{saww} from the great wonders what he^{saww} informed of after his^{saww} descent. And that is not as per what the resemblers (who make resembles of Allah^{azwj}) are saying. Glorious is He^{azwj} from what they are describing Him^{azwj} to be’.³²

31 Al Illal Al Sharaie - V 1 Ch 112 H 1

32 Al Illal Al Sharaie - V 1 Ch 112 H 2

Chapter 16

The reason due to which the Prophet(saww) did not ask his(saww) Lord(azwj) Mighty and Majestic for the lessening from his(saww) community, from fifty Prayers, until Musa(as) asked him(saww) to do so; and the reason due to which he(as) did not ask for the lessening them from the five Prayers

Muhammad Bin Muhammad Aasim narrated to us, from Muhammad Bin Yaqoub, from Ali Bin Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja'far Bin Muhammad Al Tameemi, from Al Husayn Bin Alwaan, from Amro Bin Khalid,

(It has been narrated) from Zayd son of Ali^{asws} who said, 'I asked my father^{asws}, the Chief of the Worshippers, so I said, 'O father^{asws}! Inform me about our grandfather Rasool-Allah^{saww}, when he^{saww} was ascended with to the sky, and his^{saww} Lord^{azwj} Mighty and Majestic Commanded him^{saww} with fifty Prayers, why did he^{saww} not ask for the lessening from his^{saww} community until Musa^{as} Bin Imran^{as} said to him^{saww}: 'Return to your^{saww} Lord^{azwj}, and ask Him^{azwj} for the lessening, for your^{saww} community would not be able to bear that'.

So he^{asws} said: 'O my^{asws} son! Rasool-Allah^{saww} never used to suggest (anything) to his^{saww} Lord^{azwj} Mighty and Majestic, nor did he^{saww} ever had it reviewed anything that he^{saww} had been Commanded with. So when Musa^{as} asked that, he^{as} was an interceder for his^{saww} community to him^{saww}. It was not permissible for him^{saww} to turn down the intercession of his^{saww} brother^{as} Musa^{as}. Therefore, he^{saww} returned to his^{saww} Lord and asked for the lessening up to he^{saww} got it down to five Prayers.

I said to him ^{asws}, 'Why did he^{saww} not return to his^{saww} Lord^{azwj} Mighty and Majestic and ask Him^{azwj} for the lessening from five Prayers, although Musa^{as} had asked him^{saww} to return to his^{saww} Lord^{azwj} and ask Him^{azwj} for the lessening?' So he^{asws} said: 'O my^{asws} son! He^{saww} wanted to achieve for his^{saww} community, the Recompense of fifty Prayers with the five Prayers. Allah^{azwj} Mighty and Majestic is Saying **[6:160] Whoever comes with a good deed, he shall have ten like it.** Do you not see that when he^{saww} descended to the earth, Jibraeelas descended unto him^{saww}, so he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww}, and is Saying: "It is five for the fifty. My^{azwj} Words have not Changed, and I^{azwj} am not the least unjust to the servants".

So I said to him^{asws}, 'O father^{asws}! Is it not that Allah^{azwj} cannot to be Described with a place?' He^{asws} said: 'Allah^{azwj} is Higher than that, Exalted, Great'. I said, 'So what is the Meaning of the words of Musa^{as}: 'Return to your^{saww} Lord^{azwj}?' So he^{asws} said: 'The meaning of it is the meaning of the words of Ibrahim^{as} **[37:99] And he said: Surely I am going to my Lord; He will Guide me;** and the meaning of the words of Musa^{as} **[20:84] and I hastened on to You, Lord, so that You would be Pleased;** and the Meaning of the Words of the Mighty and Majestic **[51:50] Therefore flee to Allah** - Meaning go to Hajj of the House of Allah^{azwj} (Kabah).

O my^{asws} son! The Kabah is the House of Allah^{azwj}, so the one who does the Hajj of the House of Allah^{azwj}, so he has headed towards Allah^{azwj}. And the Masajids are the Houses of Allah^{azwj}, so the one who runs towards these, so he has run to Allah^{azwj} and headed towards Him^{azwj}. And the Praying one, for as long as he is in the Prayer, so he has paused in front of Allah^{azwj}, Mighty is His^{azwj} Majesty. And the people paused at Arafat, they have paused in front of Allah^{azwj} Mighty and Majestic. And Allah^{azwj} the High has Locations in the skies, so the one who ascends to a location from it, so he has ascended to Him^{azwj}. Have you not hear Allah^{azwj} Mighty and Majestic Saying **[70:4] To Him ascend the Angels and the Spirit;** and He^{azwj} is Saying regarding the story of Isa^{as} **[4:158] But! Allah Raised him up to Himself;** and is Saying **[35:10] To**

Him do ascend the good words; and the good deeds lift them up'.³³

33 Al Illal Al Sharaie - V 1 Ch 113 H 1

Chapter 17

Reason for the love of the Prophet(saww) for Aqeel Bin Abu Talib(as) with two loves

Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Bin Al Hassan Bin Ja'far Bin Ubeydullah Ibn Al Husayn Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib ^{asws} narrated to us saygin, 'My grandfather Yahya Ibn Al Hassan narrated to me, from Ibrahim Bin Muhammad Bin Yusuf Al Faryabi Al Mqadasy, from Ali Bin Al Hassan, from Ibrahim Bin Rustam, from Abu Hamaza Al As-kary, from Jabir Bin Yazeed Al Ju'fy, from Abdul Rahman Bin Sabat who said,

'The Prophet^{saww} was saying to Aqeel: 'I^{saww} love you, O Aqeel, with two loves - a love for you and a love for the love for Abu Talib^{as} for you'.³⁴

34 Al Illal Al Sharaie - V 1 Ch 114 H 1

Chapter 18

The reason due to which Rasool-Allah(saww) used to love (eating) the arm (of the sheep) much more than the rest of the parts of the sheep

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ali Bin Al Rayan Ubeydullah Bin Abdullah Al Wasy, from Wasil Bin Suleyman, or from Darast,

(It has been narrated) raising it to Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Why was it that Rasool-Allah^{azwj} loved (eating) the arm (of the sheep) much more than he^{saww} loved the rest of the parts of the sheep?' So he^{asws} said: 'Because Adam^{as} offered an offering (sacrifice) on behalf of the Prophets^{as} from his^{as} offspring, so he^{as} named a part for every Prophetas, and named the arm for Rasool-Allah^{azwj}. Thus, from then on, he^{saww} used to love (eating) the arm. He^{saww} coveted (desired) it, and loved it, and preferred it'.³⁵

And in another Hadeeth -

'Rasool-Allah^{saww} used to love (eating) the arm (of the sheep) due to its proximity from the pastures and its remoteness from the private parts'.³⁶

Abu Nasr Ahmad Bin Al Husayn Bin Ahmad Bin Ubeyd Al Neysabouri Al Marwany narrated to us at Naysabour, and focussed at what was received from him, from Muhammad Bin Is'haq Bin Ibrahim Bin Mahran Al Siraj, from Al Hassan Bin Arfat Al Abady, from Waki'e Bin Al Jarah, from Muhammad Ibn Israil, from Abu Salih,

(It has been narrated) from Abu Zarr^{as} having said, 'I^{as} heard Rasool-Allah^{saww} and he^{saww} was saying: 'I^{saww} and Ali^{asws} Bin Abu Talib^{asws} were Created from One Light. We^{asws} were

Glorifying Allah^{azwj} on the right of the Throne before He^{azwj} Created Adam^{as} by two thousand years.

So when Allah^{azwj} Created Adam^{as}, He^{azwj} Made that Light to be in his^{as}. And he^{as} had settled in the Paradise, and we^{asws} were in his^{as}, and he^{as} was with the error and we^{asws} were in his^{as}, and Noah^{as} had embarked in the ship and we^{asws} were in his^{as}, and Ibrahim^{as} had been thrown in the fire and we^{asws} were in his^{as}. Thus, Allah^{azwj} Mighty and Majestic did not cease to Transfer us^{asws} from a pure to a pure mothers until it ended up with us^{asws} to Abdul Muttalib^{as}. So He^{azwj} Divided us into two parts, and Made me^{saww} to be in the of Abdullah^{asws} and Made Ali^{asws} to be in the of Abu Talib^{asws}, and Made the Prophet-hood and the Blessings to be in me^{saww}, and Made the eloquence and the horsemanship to be in Ali^{asws}. And He^{azwj} Chose two names for us from His^{azwj} Names. Thus, the One with the Throne is '*Mahmood*' (The Most Praised One), and I^{saww} am '*Muhammad*' (The praised one), and Allah^{azwj} is '*A'ala*' (The most Exalted One), and this is Ali^{asws} (The exalted one)'.³⁷

Al Hassan Bin Muhammad Bin Saeed Al Hashimy Al Kufy narrated to us, from Furat Bin Ibrahim Al Kufy, from Al Hassan Bin Ali Bin Al Husayn Bin Muhammad, from Ibrahim Ibn Al Fazal Bin Ja'far Bin Ali Bin Ibrahim Bin suleyman Bin Abdullah Bin Al Abbas, from Al Hassan Bin Ali Bin Za'frany Al Basry, from Sahl Bin Yasaar, from Abu Ja'far Muhammad Bin Ali Al Taify, from Muhammad Bin Abdullah, a slave of the Clan of Hashim as, from Muhammad Ibn Is'haq, from Al Waqidy, from Al Hazeyl, from Makhoul, from Tawoos, from Ibn Abbas who said,

'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'When Allah^{azwj}, Elevated is His^{azwj} Mention, Created Adam^{as}, and Blew into him^{as} from His^{azwj} Spirit, and the Angels Prostrated to him^{as}, and Settled him^{as} in His^{azwj} Paradise, and Married His^{azwj} Maid Hawwa^{as} to him^{as}, he^{as} was near to the Throne and there were five Inscribed lines of writing.

Adam^{as} said: 'O Lord^{azwj}! What are these?' The High Said: "They are the ones, when My^{azwj} creatures seek intercession by them^{asws}, I^{azwj} shall Intercede". So Adam^{as} said: 'O Lord^{azwj}! By their^{asws} value in Your^{azwj} Presence, what are their^{asws} names?' He^{azwj} Said: "As for the first, so I^{azwj} am the

Praised One (Al-Mahmoud) and he^{saww} is Muhammad^{saww}; and the second – so I^{azwj} am the High and this is Ali^{asws}; and as for the third, so I^{azwj} am the Originator (Faatir), and this is Fatima^{asws}; and the fourth, so I^{azwj} am the Bountiful (Al-Mohsin) and this is Al-Hassan^{asws}; and the fifth, so I^{azwj} am with the Favours (Zul-hsaan) and this is Al-Husayn^{asws}. All of them^{asws} are Glorifying Allah^{azwj} the High”.³⁸

Muhammad Bin Ibrahim Bin Is’haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja’a Bin Salma, from Amro Bin Shimr,

(It has been narrated) from Jabir Al Ju’fy in a lengthy Hadeeth (from the 6th Imam^{asws}) mentioning the names of Amir Al-Momineen^{asws} in the Torah, and the Evangel, and the Psalms, and among the Indians, and among the Romans, and among the Persians, and among the Turks, among the people of Al-Zanj (East Africa), and among the sooth-sayers, and among the Ethiopians, and with his^{asws} father^{as}, and with his^{asws} mother^{as}, and among his^{asws} adherents, and among the Arabs.

Then he^{asws} explained every name along with its meaning, and was saying at the end of it: ‘There is a differing among the people of the understanding, why Ali^{asws} was named as ‘Ali’. So a group said, ‘No one from the Children of Adam^{as} had been named before him^{asws} with this name, neither among the Arabs nor among the non-Arabs, except that the man from the Arabs was saying, ‘This son of mine is ‘Ali’, intending by it the highness, not that it was his name. But rather, the people named by it after him^{asws}, and during his^{asws} time.

And a group said, ‘He^{asws} was named as ‘Ali’ due to his^{asws} highness over every one who duelled (against) him^{asws}. And a group said, ‘He^{asws} was named as Ali^{asws} because of his^{asws} house in the Paradise being so high that it would be parallel to the houses of the Prophets^{as}. And a group said, ‘He^{asws} was named as ‘Ali’ because he^{asws} was high above the shoulders of Rasool-Allah^{saww} by his^{asws} feet, in obedience to Allah^{azwj} the High, and no one was elevated upon the shoulders of His^{azwj} Prophet^{saww} apart from him^{asws}, during the felling of the idols from the middle of the Kabah. And a group said, ‘But rather, he^{asws} was named as Ali^{asws} because he^{asws} was married in the high skies, and no one from the creatures of Allah^{azwj} was

ever married in that place apart from him^{asws}. And a group said, 'But rather, he^{asws} was the highest of the people in knowledge after Rasool-Allah^{saww},³⁹

Ahmad Bin Al Hassan Al Qatan narrated to us, from Abu Saeed Al Hassan Bin Ali Bin Al Husayn Al Sakary, from Abu Abdullah Muhammad Bin Zakariyya Bin dinar Al Ghalaby, from Ali Bin Hakee,, from Al Rabie Bin Abdullah, from Abdullah Bin Al Hassan, from Muhammad Bin Ali^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah Al Ansary, from Al Ghalaby and Shuayb Bin Waqad, from Is'haq Bin Ja'far Bin Muhammad, from Al Husayn Bin Isa Bin Zayd son of Ali^{asws}, from his father^{asws}, from Jabir Bin Abdullah, from Al Abbas Bin Bakaar, from Harn Bin Maymoun, from Abu Hamza Al Sumaly, from Zayd son of Ali^{asws},

(It has been narrated) from his father^{asws} having said: 'When Fatima^{asws} was blessed with Al-Hassan^{asws}, she^{asws} said to Ali^{asws}: 'Name him^{asws}'. So he^{asws} said: 'It was never for me^{asws} to precede Rasool-Allah^{saww} with naming him^{asws}'.

So when Rasool-Allah^{saww} came over, he^{asws} brought him^{asws} out (wrapped up) in a yellow cloth. So he^{saww} said: 'Have I^{saww} not forbidden you^{asws} to wrap him^{asws} in a yellow cloth?' Then he^{saww} threw away and grabbed a white cloth and wrapped him^{asws} up in it. Then he^{saww} said to Ali^{asws}: 'Have you^{asws} named him^{asws} yet?' So he^{asws} said: 'It was never for me^{asws} to precede you^{saww} with naming him^{asws}'. So he^{saww} said: 'And it was never for me^{saww} to precede my^{saww} Lord^{azwj} Mighty and Majestic with naming him^{asws}'.

So Allah^{azwj} Blessed and High Revealed unto Jibraeelas that there has been a gift for Muhammad^{saww}, so go down and Convey the Greetings to him^{saww}, and congratulate him^{saww} and say to him: "Ali^{asws} from you^{saww} is of the status of Haroun^{as} from Musa^{as}, therefore name him with the name of the son of Haroun^{as}". So Jibraeel^{as} descended and congratulated him^{saww} from Allah^{azwj} the High, then said: 'Allah^{azwj}, Majestic is His^{azwj} Majesty Commands you^{saww} that you^{saww} should name him^{as} with the name of a son of Haroun^{as}'. He^{saww} said: 'And what was his name?' He^{as} said: 'Shabbar'. He^{saww}: 'My^{saww} language is Arabic'. He^{as} said: 'Name him^{asws} as 'Al-Hassan'. So he^{saww} named him^{asws} as 'Al-Hassan'.

So when Al-Husayn^{asws} came (to the holy family^{asws}), Allah^{azwj} Revealed unto Jibrael^{as}: "There has been a son^{asws} for Muhammad^{saww}, so descend unto him^{saww}, and congratulate him^{saww}, and say to him^{saww} that Ali^{asws} from you^{saww} is at the status of Haroun^{as} from Musa^{as}, therefore name him^{asws} with the name of the son of Haroun^{as}". So Jibrael^{as} descended, and congratulated him^{saww} from Allah^{azwj} the High, then said: 'Allah^{azwj} Mighty and Majestic Commands you^{saww} that you^{saww} should name him^{asws} with the name of a son of Haroun^{as}'. So he^{saww} said: 'And what was his name?' He^{as} said: 'Shabeer'. He^{saww} said: 'My^{saww} language is Arabic'. He^{as} said: 'Name him^{asws} as 'Al-Husayn'.⁴⁰

And by this chain, from Al Abbas Bin Bakaar, from Abaad Bin Kaseer and Abu Bakr Al Hazaly, from Ibn Al Zubeyr, from Jabir who said,

'When Fatima^{asws} was blessed with Al-Hassan^{asws}, and the Prophet^{saww} had ordered them^{asws} that they^{asws} should wrap him^{asws} in a white wrapping, but they wrapped him^{asws} in yellow, and Fatima^{asws} said: 'O Ali^{asws}! Name him^{as}'. So he^{asws} said: 'It was not for me^{asws} that I^{asws} should precede Rasool-Allah^{saww} with naming him^{asws}'. So the Prophet^{as} came over and took him^{asws}, and kissed him^{asws}, and entered his^{saww} tongue into his^{asws} mouth. So Al-Hassan^{asws} went on to touch him^{saww}.

Then Rasool-Allah^{saww} said to them^{asws}: 'Did I^{saww} not send (my^{saww} instructions) forward to you^{asws} not to wrap him^{asws} in a yellow wrapping?' So he^{saww} called for a white wrapping, and wrapped him^{asws} in it, and threw away the yellow, and recited 'Azaan' (Call for the Prayer) in his^{asws} right ear, and 'Iqamah' (Call for the establishment of the Prayer) in his^{asws} left'. Then he^{saww} said to Ali^{asws}: 'What have you^{asws} named him^{asws} as?' He^{asws} said: 'It was never for me^{asws} that I^{asws} should precede you^{saww} with naming him^{asws}'.

So Allah^{azwj}, Elevated is His^{azwj} Mention, Revealed unto Jibrael^{as}: "There has been a son for Muhammad^{saww}, therefore go down to him^{saww}, and Convey the Greetings and congratulation from Me^{azwj} and from you^{as}, and say to him^{saww}: 'Ali^{asws} is from you^{asws} at the status of Haroun^{as} from Musa^{as}, so name him^{asws} with the name of a son of Haroun^{as}'. So Jibrael^{as} descended and congratulated him^{saww} from Allah^{azwj}

the High, then said: 'Allah^{azwj}, Majestic is His^{azwj} Majesty, Commands you^{saww} that you^{saww} should name him^{asws} the name of a son of Haroun^{sa}. He^{saww} said: 'What was his name?' He^{as} said: 'Shabar'. He^{saww} said: 'My^{saww} language is Arabic'. He^{as} said: 'Name him^{asws} as 'Al-Hassan'. So he^{saww} named him^{asws} as 'Al-Hassan'.

So when Al-Husayn^{asws} was blessed, the Prophet^{saww} came over to them^{asws}, so he^{saww} did with him^{asws} as he^{saww} had done with Al-Hassan^{asws}, and Jibraeel^{as} descended unto the Prophet^{saww} and said: 'Allah^{azwj} the High Conveys the Greetings to you^{saww} and is Saying to you^{saww} that Ali^{asws} is from you^{saww} of the status of Haroun^{as} from Musa^{as}, therefore name him^{asws} with the name of a son of Haroun^{as}. He^{saww} said: 'And what was his name?' He^{as} said: 'Shabeera'. He^{saww} said: 'My^{saww} language is Arabic'. He^{as} said: 'So name him^{asws} as 'Al-Husayn'. So he^{saww} named him as 'Al-Husayn'.⁴¹

And by this chain, from Al Ghalaby, from Al Hakam Bin Aslam, from Wakie, from Al Amsh, from Salim who said,

'Rasool-Allah^{saww} said: 'I^{saww} named my^{saww} two sons^{asws} with the names of the two sons of Haroun^{as}, Shabra, and Shabeera'.⁴²

Al Hassan Bin Muhammad Bin Yahya Al Alawy narrated to us, from his grandfather, from Ahmad Bin Salih Al Tameemi, from Abdullah Bin Isa,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Jibraeel^{as} gifted to Rasool-Allah^{saww} the name of Al-Hassan Bin Ali^{asws}, and a silk cloth from the clothing of the Paradise, and the name of Al-Husayn^{asws} was derived from the name of Al-Hassan^{asws}'.⁴³

35 Al Illal Al Sharaie - V 1 Ch 115 H 1

36 Al Illal Al Sharaie - V 1 Ch 115 H 2

37 Al Illal Al Sharaie - V 1 Ch 116 H 1

38 Al Illal Al Sharaie - V 1 Ch 116 H 2

39 Al Illal Al Sharaie - V 1 Ch 116 H 4

40 Al Illal Al Sharaie - V 1 Ch 116 H 5

41 Al Illal Al Sharaie - V 1 Ch 116 H 7

42 Al Illal Al Sharaie - V 1 Ch 116 H 8

43 Al Illal Al Sharaie - V 1 Ch 116 H 9

Chapter 19

The reason due to which the love of Allah(azwj) Blessed and High, and the love for His(azwj) Rasool(saww) , and the People(asws) of his(saww) Household is Obligated upon the servants

Abu Saeed Muhammad Bin Al Fazal Bin Muhammad Bin Is'haq Al Mazkar Al Naysabouri narrated to us, from Ahmad Bin Al Abbas Bin Hamza, from Ahmad Bin Yahya Al Sowfy Al Kufy, from Yahya Bin Maeen, from Hisham Bin Yusuf, from Abdullah Bin Suleyman Al Nowfaly, from Muhammad Bin Ali Bin Abdullah Bin Abbas, from his father, from his grandfather who said,

'Rasool-Allah^{saww} said: 'Love Allah^{azwj} when you come to be with His^{azwj} Bounties, and love me^{saww} for the love of Allah^{azwj}, and love the People^{asws} of my^{saww} Household for my^{asws} love'.⁴⁴

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Ahmad Al qasim Bin Bandar well known as Abu Salih Al Haza'a, from Abu Hatim Muhammad Bin Idrees Al Hanzaly, from Muhammad Bin Abdullah Bin Al Masny Bin Abdullah Bin Ana Bin Malik Al Ansary, from Hameed Al Taweel, from Anas Malik who said,

'A man from the people of Badiya (a Bedouin) came over, we found it to be strange that a man from the people of Al-Badiya (a Bedouin) would come to ask the Prophet^{saww}. So he said, 'O Rasool-Allah^{saww}! When will the Hour be Established?' So the time for the Prayer came up. So when he^{saww} had fulfilled his^{saww} Prayer, said, 'Where is the questioner who asked about the Hour?' He said, 'I did, O Rasool-Allah^{saww}!' Rasool

Allah^{saww} said: 'So what have you prepared for it?' He said, 'By Allah^{azwj}! I have not prepared for it from the frequency of the good deeds, nor Prayers, nor Fasts, except that I love Allah^{azwj} and His^{azwj} Rasool^{saww}'. So the Prophet^{saww} said to him: 'The person is with the one whom he loves'.

Anas said, 'So the Muslim were never seen to be more happy after Al-Islam with anything, more intensely happy than their happiness with this'.⁴⁵

Abdullah Bin Muhammad Bin Abdul Wahab Al Qarshy narrated to us, from Abu Nasr Mansour Bin Abdullah Bin Ibrahim Al Isbahany, from Ali Bin Abdullah, from Usman Bin Kharzaz, from Muhammad Bin Imran, from Saeed Bin Amro, from Abdul Rahman Bin Abu Layli, from his father Abu Layli who said,

'Rasool-Allah^{saww} said: 'A servant has not believed until he happens to love me^{saww} more than himself, and my^{saww} family happens to be more dear to him than his own relatives, my^{saww} self happens to be more beloved to him than his own self'.⁴⁶

44 Al Illal Al Sharaie - V 1 Ch 117 H 1

45 Al Illal Al Sharaie - V 1 Ch 117 H 2

46 Al Illal Al Sharaie - V 1 Ch 117 H 3

Chapter 20

The Reason why falsehood is adored

Muhammad Bin Ali Majalawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} was asked about the adoration, so he^{asws} said: 'The hearts which are empty from the Remembrance of Allah^{azwj}, so Allah^{azwj} Makes them to taste the love of other than Him^{azwj}'.⁴⁷

47 Al Illal Al Sharaie - V 1 Ch 118 H 1

Chapter 21

Reason for the love for the Sake of Allah(azwj) , and the hatred with regards to it, and the friendship to be Made to be Obligatory

Muhammad Bin Al Qasim Al Astarabady narrated to us, from Yusuf Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Yasaar, from their two fathers,

(It has been narrated) from Al-Hassan Bin Ali Bin Muhammad Bin Musa^{asws} Bin Ja'far^{asws} Ibn 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} having said:

'One day Rasool-Allah^{saww} said to one of his^{saww} companions: 'O servant of Allah^{azwj}! Love for the Sake of Allah^{azwj} and hate for the Sake of Allah^{azwj}, and befriend for the Sake of Allah^{azwj} and be inimical for the Sake of Allah^{azwj}, for the Wilayah of Allah^{azwj} cannot be achieved except by that.

And a man cannot find (taste) the food of the man (faith) even if he is frequent in his Prayers, and his Fasting, until he becomes like that. Most of the brotherhood that takes place among the people today is for the sake of the world. They are being cordial for the sake of it and being hateful for its sake, and that they would not benefit anything from Allah^{azwj}.

So he said to him^{saww}, 'And how can I know that I have befriended and been inimical for the Sake of Allah^{azwj} Mighty and Majestic, and who is a friend of Allah^{azwj} the High until I go and befriend him, and who is His^{azwj} enemy so that I can go and be inimical to him?' So, Rasool-Allah^{saww} indicated towards Ali^{asws} and said, 'Do you see this one?' So he said, 'Yes'. So he^{saww} said: 'A friend of his^{asws} is a friend of Allah^{azwj}, so

befriend him^{asws}. And an enemy of his^{asws} is an enemy of Allah^{azwj}, so be inimical to him’.

Then he^{saww} said: ‘Befriend the friend of his^{asws} even though he may have killed your father and your son, and be inimical to an enemy of his^{asws} even though he may be your father and your son’.⁴⁸

48 Al Illal Al Sharaie - V 1 Ch 119 H 1

Chapter 22

The reason that the love for the People(asws) of the Household is due to the goodness of the birth, and that the reason for hatred for them(asws) is due to the evilness of the birth

My father and Muhammad Bin Al Hassan both said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid, from Abu Al Qasim Abdul Rahman Al Kufy, and Abu Yusuf Yaqoub Bin Yazeed Al Anbary, from Abu Muhammd Abdullah Bin Muhammad Al Ghafary, from Al Husayn Bin Zayd,

(It has been narrated) from Al-Sadiq Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who loves us^{asws}, the People^{asws} of the Household, so let him Praise Allah^{azwj} over the first Bounty'. It was said, 'And what is the first Bounty?' He^{saww} said: 'The good birth; and there would not love us^{asws} (anyone) except a Believer of good birth'.⁴⁹

Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy narrated to us, from his father, from Ahmad Bin Abu Abdullah, from Muhamamd Bin Isa, from Abu Muhammad Al Ansary, from someone else,

(Imam) Ibn Ja'far^{asws} having said: 'The one who finds the coolness of our^{asws} love upon his heart in the morning, so let him Praise Allah^{azwj} over the initial Bounty'. It was said, 'And what is the initial Bounty?' He^{asws} said: 'The good birth'.⁵⁰

Al Husayn Bin Ibrahim Bin Natanah narrated to us, from Ali Bin Ibrahim, from his father Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Abu Ziyad Al Hindi, from Ubeydullah Bin Salih,

(It has been narrated) from Zayd son of Ali^{asws}, from his father, Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! The one who loves me^{saww}, and loves you^{asws}, and loves the Imams^{asws} from your^{asws} sons^{asws}, so let him Praise Allah^{azwj} over the goodness of his birth, for (no one) would love us except a Believer whose birth has been made to be good, nor would anyone hate us^{asws} except for the one whose birth is evil'.⁵¹

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy Al Qarshy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

Abu Abdullah^{asws} has said: 'The one who finds the coolness of our^{asws} love upon his heart, so he should frequent in supplicating for his mother, for she has not betrayed his father'.⁵²

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Al Husayn Bin Saeed, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir Al Ju'fy, from Ibrahim Al Qarshy who said,

'I was in the presence of Umm Salma^{as}, so she^{as} said: 'Ias heard Rasool-Allah^{saww} saying to Ali^{asws}: 'None would hate you^{asws} except for three - One born of adultery (bastard), a hypocrite, and one who mother became pregnant with him whilst she was menstruating'.⁵³

Al Hassan Bin Muhammad Bin saeed Al Hashimy narrated to us, from Furat Bin Ibrahim Ibn Furat Al Kufy, from Muhammad Bin Ali Bin Moamar, from Abdullah Ahmad Ibn Ali Bin Muhammad Al Ramly, from Ahmad Bin Musa, from Yaqoub Bin Is'haq Al Mrouzy, from Amro Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al abady,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'I was at Mina with Rasool-Allah^{saww} when we saw a man Prostrating, and Bowing, and beseeching (in Prayer). So we said, 'O Rasool-Allah^{saww}! How good his Prayer is.' So he^{saww} said: 'He is the one who got your father (Adam^{as}) exited from the Paradise'.

So Ali^{asws} went over to him without paying any attention to it, so he^{asws} shook him with such a shaking that his right ribs entered into his left, and the left into his right. Then he^{asws} said: 'I^{asws} shall kill you^{asws}, if Allah^{azwj} so Desires it'. So he said, 'You^{asws} will never be able to do that until the known term from my Lord^{azwj}. What is the matter with you^{asws} that you^{asws} intend to kill me? By Allah^{azwj}, no one hates you^{asws} except that I have preceded my seed into the womb of his mother before the seed of his father and I have participated with the one who hates you^{asws} in the wealth, and the children of his. And these are the Words of Allah^{azwj} Mighty and Majestic in the Decisive of His^{azwj} Book **[17:64] and share with them in wealth and the children**'.

The Prophet^{saww} said: 'It is true, O Ali^{asws}! None shall hate you^{asws} from the Qureysh except for the one born of adultery, nor from the Helpers except for a Jew, nor from the Arabs except for one referred to someone other than his biological father, nor from the rest of the people except for a wretch, nor from the women except for a 'Salaqiya' - and she is one who menstruates from her behind.

Then Rasool Allah^{saww} remained silent for a while, then raised his^{saww} head, so he^{saww} said: 'O group of the Helpers! Present the love for Ali^{asws} to your children. So the one who loves Ali^{asws}, then know that he is from your children, and the one who hates Ali^{asws}, be exiled from him'.⁵⁴

Abu Abdullah Al Husayn Bin Muhammad Bin Ali Bin Abdullah son of Ja'far Bin Muhammad Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} narrated to us, from Abu Al Hassan Ali Bin Ahmad Bin Musa, from Ahmad Bin Ali, from Abu Ali Al Hassan Bin Ibrahim Bin Ali Al Abbasy, from Abu Saeed Umer Bin Mardaas Al Dawanaqy, from Ja'far Bin Baheer Al Makky, from Wakie, from Al Masoudy,

(It has been narrated) raising to Salman Al-Farsy^{as} having said, 'Iblees^{la} the Accurse passed by a number of people who were jibing Amir Al-Momineen^{asws}. So he^{la} paused in front of them. So the people said, 'Who is this one pausing in front of us?' So he^{la} said: 'I^{la} am Abu Mara'.

So they said, 'Abu Mara! What makes you to listen to our speech?' So he^{la} said: 'Evil be upon you for insulting your Mawla (Master) Ali^{asws} Bin Abu Talib^{asws}!' So they said to

him^{la}, 'From where did you know that he^{asws} is our *Mawla*? Hela said, 'From the words of your Prophet^{saww}: 'The one whom I^{saww} am the Master of, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be inimical to the one who is his^{asws} enemy, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}.'

So they said to him^{la}, 'So, are you from his^{asws} friends and his^{asws} Shiah?' So he^{la} said: 'I^{la} am neither from his^{asws} friends nor from his^{asws} Shiah, but I^{la} love him^{asws}, and there is no one who would hate him^{asws} except that I^{la} participate in the wealth and the children'.

So they said to him^{la}, 'O Abu Mara! So are you (going to) say anything regarding Ali^{asws}?' So he^{la} said to them, 'Listen from me^{la}, O group of breakers (of the allegiance), and the deceitful, and the renegades! I^{la} worshipped Allah^{azwj} Mighty and Majestic among the Jinn for twelve thousand years. So when the Jinn perished, I^{la} complained to Allah^{azwj} Mighty and Majestic of the loneliness. So He^{azwj} Made me^{la} to ascend to the sky of the world. So I^{la} worshipped in the sky of the world for another twelve thousand years among the totality of the Angels.

So whilst we were like that, we were Glorifying Allah^{azwj} the High and Extolling His^{azwj} Holiness, when a beam of Light passed by us. So the Angels fell down in Prostration to that Light, and said: 'Glorious! Holy! This Light is a light of an Angel of Proximity or a Mursil Prophet^{saww}!' So, immediately a Call came from Allah^{azwj}: 'This is not a Light of an Angel of Proximity, nor a Mursil Prophet^{saww}. This is a Light of the clay of Ali^{asws} Bin Abu Talib^{asws}.' 55

Muhammad Bin Ali Bin Mahrawiya, from Abu Al Hassan Ali Bin Hasaan Ibn Maidaan Al Isfahany, from Abu Haatim, from Ahmad Bin Abdat, from Abu Al Rabie Al Araj, from Abdullah Bin Imran, from Ali Bin Zayd Bin Jad'an, from Saeed Bin Al Musayyab, from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'The one who loves Ali^{asws} during my^{saww} lifetime, and after my^{saww} passing away, Allah^{azwj} would Write for him the security (from the Fire), and the faith, (of those upon whom) the sun emerges or sets; and the one who hates him^{asws} during my^{saww} lifetime and after my^{saww}

passing away, would die the death of the Pre-Islamic period, and would be Reckoned with what he has done'.⁵⁶

Ali Bin Muhammad Bin Al Hassan Al Qazwiny well known as Ibn Maqbara narrated to us, from Muhammad Bin Abdullah Bin Aamir, from Asaam Bin Yusuf, from Muhammad Ibn Ayoub Al Kalaby, from Amro Bin Suleyman, from Abdullah Bin Imran, from Ali Bin Zayd, from Saeed Bin Al Musayyab, from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'The one who loves Ali^{asws} during his^{saww} lifetime, and after his^{saww} death, Allah^{azwj} Mighty and Majestic would Write for him the security (from the Fire), and the faith (of those upon whom) the sun emerges and sets'.⁵⁷

Muhammad Bin Al Muzaffar Bin Mafeys Al Masry narrated to me, from Abu Is'haq Ibrahim Bin Muhammad Bin Ahmad Bin Akhay Sayaab Al Ataar Al Kufy, at Al Kufa, from Ahmad Bin Al Hazeyl Abu Al Abbas Al Hamdany, from Abu nasr Al Fatah Bin Qarda Al Samarqandy, from Muhammad Bin Khalaf Al Marouzy, from Yusuf Bin Ibrahim, from IBn Lahiya, from Abu Al Zubeyr, from Jabir who said,

'Abu Ayoub Al-Ansary said, 'Present the love for Ali^{asws} to your children. So the one who loves him^{asws}, so he is from you, and the one who does not love him^{asws}, so ask his mother, from where did she bring him, from I have heard Rasool-Allah^{saww} saying to Ali^{asws} Bin Abu Talib^{asws}: 'None would love you^{asws} except for a Believer, and not would hate you^{asws} except for a hypocrite, or a son of adultery, or his mother became pregnant with him whilst she was menstruating'.⁵⁸

49 Al Illal Al Sharaie - V 1 Ch 120 H 1

50 Al Illal Al Sharaie - V 1 Ch 120 H 2

51 Al Illal Al Sharaie - V 1 Ch 120 H 3

52 Al Illal Al Sharaie - V 1 Ch 120 H 5

53 Al Illal Al Sharaie - V 1 Ch 120 H 6

54 Al Illal Al Sharaie - V 1 Ch 120 H 7

55 Al Illal Al Sharaie - V 1 Ch 120 H 9

56 Al Illal Al Sharaie - V 1 Ch 120 H 10

57 Al Illal Al Sharaie - V 1 Ch 120 H 11

58 Al Illal Al Sharaie - V 1 Ch 120 H 12

Chapter 23

The reason due to which the people neglected Ali(asws) and turned away from him(asws) to someone else, despite of their recognition of his(asws) merits

Abu Ahmad Al Hassan Bin Abdullah Bin Saeed Bin Al Hassan Bin Ismail Ibn Hakeem Al Askary, from Abu Is'haq Ibrahim Ra'al Ak Abshamy, from Sabeyt Ibn Muhammad, from Abu Al Ahows, from the one who narrated it, from his forefathers,

(It has been narrated) from Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws} having said: 'While Amir Al-Momineen^{asws} was in the middle of a difficult phase of (the battle of) Siffeen, a man from the Clan of Dowdaan came over, so he said to him^{asws}, 'Why are the people driving you away from this command, and you are the best of the people in knowledge of the Book (the Quran) and the Sunnah?'

So he^{asws} said: 'O brother of the Clan of Dowdaan! And for you is the right to question, and the brother-in-law (of the Prophet^{saww}) reins. So the worries are two - you have been sent in a time period in which the hearts have been dried up, and another group's hearts have hardened. And the best of the Judges is Allah^{azwj}, and the leader Muhammad^{saww}.

And leave around you, the sins in its lap, and the speeches of the son of Abu Sufyan. So the time would laugh along with me^{asws} after its weeping. And there is no deserving for me^{asws}, or a neighbour that I^{asws} can ask him what you have asked. Such is the case that evil are the people who have cut-off from me^{asws}, and sweetness was attempted in the Religion of Allah^{azwj}. So if the afflictions are Raised from us, I^{asws} would carry them purely upon the truth. And if it happens to be otherwise, so there should not be despair upon the mischievous

people, from you to me^{asws}, O brother of the Clan of Dowdan'.⁵⁹

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from his father,

(The narrator says) 'I asked Abu Al Hassan^{asws} about Amir Al-Momineen^{asws}, how did the people come to be inclined away from him^{asws} towards someone else, and they had know his^{asws} merits, and his^{asws} precedent, and his^{asws} status from Rasool-Allah^{saww}? So he^{asws} said: 'But rather, they inclined away from him^{asws} to others because he^{asws} had killed their fathers, and their grandfathers, and their paternal uncles, and their maternal uncles, and their relatives, in battles for the Sake of Allah^{azwj} and for His^{azwj} Rasool^{saww}, in huge numbers. Thus, it was due to their grudge in their hearts with regards to that. So they did not like it that he^{asws} should rule over them, and there did not happen in their hearts for someone else, similar to that. This is because no one did Jihaad in front of Rasool-Allah^{saww} similar to what he^{asws} did. Therefore, they turned away from him and inclined towards others'.⁶⁰

59 Al Illal Al Sharaie - V 1 Ch 121 H 2

60 Al Illal Al Sharaie - V 1 Ch 121 H 3

Chapter 24

The reason due to which Amir Al-Momineen(asws) did not fight against his(asws) adversaries

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zarara who said,

'I heard Abu Ja'far^{asws} saying: 'But rather, Ali^{asws} restrained his^{asws} hand from his^{asws} enemies for the protection of our^{asws} Shiah, because he^{asws} knew what would be appearing against them (evil rulers) after him^{asws}. So he^{asws} loved it that the ones who would come after him^{asws} should follow it. Thus he^{asws} dealt among them (the general population) by his^{asws} way, so that (the evil rulers) would follow the restraining of the hand from them (Shiah), after him^{asws}'.⁶¹

Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ibn Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

(The narrator says) 'I said to Abu Abdullah^{asws}, 'What is the matter that Amir Al-Momineen^{asws} did not fight against so and so, and so and so, and so and so?' He^{asws} said: 'Due to a Verse in the Book of Allah^{azwj} Mighty and Majestic **[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment**'. I said, 'What is the meaning of being separated from them?' He^{asws} said: 'Deposits of the Believers in the backs of the disbelieving people. And such is the case that Al-Qaim^{asws} would never appear, ever, until Allah^{azwj} the High Extracts the deposits. So when these come

out, there would appear the ones who would appear, from the enemies of Allah^{azwj}, so he^{asws} would kill them'.⁶²

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibrahim Al Karkhy who said,

'I said to Abu Abdullah^{asws}, or a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Did Ali^{asws} not happen to be stronger in the Religion of Allah^{azwj} Mighty and Majestic?' He^{asws} said: 'Yes'. He said, 'So how come the people overcame him^{asws}, and how come he^{asws} did not repulse them, and what is the meaning from that?'

He^{asws} said: 'A Verse in the Book of Allah^{azwj} Mighty and Majestic prevented him^{as}'. He said, 'I said, 'And which Verse?' He^{asws} said: 'The Words of the High **[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment**'. For the Sake of Allah^{azwj} Mighty and Majestic, and the deposits of the Believers in the backs of the disbelieving people and the hypocrites. So Ali^{asws} did not kill the fathers until the deposits come out. So when the deposits came out, Ali^{asws} appeared upon the one who appeared, so he^{asws} killed him. And similar to that, Al-Qaim^{asws} of the People^{asws} of the Household would never appear, ever, until Allah^{azwj} Mighty and Majestic Manifests the deposits. So when they appear, he^{asws} would appear to the one who appears, so he^{asws} would kill him'.⁶³

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Jibraeel Bin Ahmad, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Mansour Bin Haazim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment**'. He^{asws} said: 'If Allah^{azwj} Brings out whatever is in the backs of the believers from the Infidels, and whatever is in the backs of the Infidels, from the Believers, the ones who disbelieved would be Punished'.⁶⁴

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Saeed Al Hassan Bin Ali Al Adawy, from Al Haysam Bin Abdullah Al Ramany who said,

'I asked Ali^{asws} Bin Musa Al-Reza^{asws}, so I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about Ali^{asws} Bin Abu Talib^{asws}, why did he^{asws} not fight against his^{asws} enemies for twenty five years after Rasool-Allah^{saww}, then fought during the days of his^{asws} rule?' So he^{asws} said: 'Because he^{asws} had followed Rasool-Allah^{saww} regarding his^{saww} neglecting of the Jihad against the Polytheists of Makkah for thirteen years after the Prophet-hood, and at Al-Medina for nineteen months, and that was due to the scarcity of his^{saww} supporters against them, and similar to that, Ali^{asws} left the fighting against his^{asws} enemies due to the scarcity of his^{asws} supporters against them.

So when the Prophet-hood of Rasool-Allah^{saww} did not get invalidated with the staying away of the Jihad for thirteen years, and nineteen months, similar to that the Imamate of Ali^{asws} did not get invalidated with his^{asws} staying away of the Jihad for twenty five years, when the reason for the reason for the prevention from the Jihad was one and the same'.⁶⁵

Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

Abu Abdullah^{asws} was asked 'What was the matter that Amir Al-Momineen^{asws} did not fight against them?' He^{asws} said: 'That which preceded in the Knowledge of Allah^{azwj} that it would be so that it was not for him^{asws} that he should be fighting against them, and there were not with him^{asws} except for three persons from the Believers'.⁶⁶

Hamza Bin Muhammad Al Alawy narrated to us, from Ahmad Bin Muhammad Bin Saeed, from Al Fazal Bin Khabab Al Jamhy, from Muhammad Bin Ibrahim Al Hamsy, from Muhammad Bin Ahmad Bin Musa Al Ta'aiy, from his father, from Ibn Masoud who said,

'There was an argument in the Masjid of Al-Kufa, so they said, 'What was the matter that Amir Al-Momineen^{asws} did not contest (fight) against the three (Abu Bakr, Umar, and Usman) just as he^{asws} did against Talha, and Al-Zubeyr, and Ayesha, and Muawiya?' So that reached Ali^{asws}, and he^{asws} ordered a

caller to call for the congregational Prayer. So when they gathered, he^{asws} ascended the Pulpit. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'Group of the people! It has reached me^{asws} from you, such and such'. They said, 'Amir Al-Momineen^{asws} speaks the truth. We have spoken that'.

He^{asws} said: 'For me^{asws} there is the Sunnah of the Prophets^{saww} as an example with regards to what I^{asws} do. Allah^{azwj} Mighty and Majestic Says in His^{azwj} Book **[33:21] Certainly you have in the Rasool-Allah an excellent exemplar**'. They said, 'And who are they (Prophets^{as}), O Amir Al-Momineen^{asws}?' He^{asws} said: 'Ibrahim^{saww} when he^{as} said to his^{as} people **[19:48] And I will withdraw from you and what you call on besides Allah**. So if you all are saying that Ibrahim^{as} withdrew from his^{as} people without anything abhorrent hitting him^{as} from them so you would have blasphemed, and if you were to say that he^{as} withdrew from them due to the abhorrence of what he^{as} saw from them, then the successor^{asws} (of the Prophet^{saww}) has more of an excuse for it.

And for me^{asws} is an example in his^{as} maternal cousin Lut^{as} when he^{as} said to his^{as} people **[11:80] Or I shall have recourse to a strong support**. So if you were to say that Lot^{as} had strength over them, you would have blasphemed, and if you were to say that there was not strength for him^{as}, so the successor^{asws} (of Muhammad^{saww}) has more of a justification for it'.

And for me^{asws} is an example with Yusuf^{as}, when he^{as} said **[12:33] He said: Lord! The prison is dearer to me than that to which they are calling me to**. So if you are saying that Yusuf^{as} supplicated to his^{as} Lord^{azwj} and asked Him^{azwj} for the imprisonment for Anger His^{azwj} Lord^{azwj}, you would have blasphemed, and if you were to say that what he^{as} intended by that was perhaps his^{as} Lord^{azwj} would be Angered against him^{as}, so he^{as} chose the prison, then the successor^{asws} (of Muhammad^{saww}) has more of a justification for it'.

And for me^{asws} is an example with Musa^{as} when he^{as} said **[26:21] So I fled from you when I feared you**. So if you were to say that Musa^{as} fled from his^{as} people without fear for him^{as}, from them, so you would have blasphemed, and if you were to say that Musa^{as} feared from them, so the

successor^{asws} (of Muhammad^{saww}) has more of an excuse for it'.

And for me^{asws} is an example with Haroun^{as} when he^{as} said to his^{as} brother^{as} **[7:150] He said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me.** So if you were to say that they had not weakened him^{as} and did not resolve upon killing him^{as}, so you would have blasphemed, and if you were to say that they did weaken him^{as}, and did resolve upon killing him^{as}, and so it was due to that, that he^{as} was silent from them, so the successor^{as} (of Muhammad^{saww}) has more of a justification for it'.

And for me is an example of Muhammad^{saww} when he^{saww} fled from his^{saww} people, and went to the cave out of fear from them, and made me^{asws} to sleep upon his^{saww} bed. So if you were to say that he^{saww} fled from his^{saww} people without any fear from them, so you would have blasphemed, and if you were to say that he^{saww} did fear them, and made me^{asws} to sleep upon his^{saww} bed, and went to the cave out of fear from them, so the successor^{asws} (of Muhammad^{saww}) has more of a justification for it'.⁶⁷

Ali Bin Hatim informed me, from Ahmad Bin Muhammad Bin Musa Al Nowfaly, from Muhammad Bin Hamaad Al Shashy, from Al Husayn Bin Rashid, from Ali Bin Ismail Al Maysami, from Rabi'e, from Zarara who said,

'I said to Abu Abdullah^{asws}, 'What prevented Amir Al-Momin-
een^{asws} from calling the people to himself^{asws}?' He^{asws} said:
'Fear that they (all who refused) would become apostates'.

Ali Bin Hatim (the narrator) said, 'And I reckon that, in the Hadeeth was, 'And they would not testify that Muhammad^{saww} is Rasool-Allah^{saww}'.⁶⁸

And from him who said, 'Abu Al Abbas Muhammad Bin Ja'far Al Raazy narrated to us, from Muhammad Ibn Al Husayn Bin Abu Al Khataab, from Muhammad Bin Ismail Bin Bazi'e, from Yunus Bin Abdul Rahman, from Bakarban Abu Bakr Al Hazramy who said,

'I heard Abu Abdullah^{asws} saying: 'The way of Ali^{asws} Bin Abu Talib^{asws} with regards to the people of Al-Basra was better for his^{asws} Shiah from what the sun emerges upon.

For the people were a government, and had he^{asws} insulted them, they would have insulted his^{asws} Shiah'.

(The narrator) said, 'I said, 'So inform me about Al-Qaim^{asws}. Would he^{asws} be walking upon his^{asws} way?' He^{asws} said: 'No. Ali^{asws} dealt with them with the favours for he^{asws} knew that they would be in government. Al-Qaim^{asws} would deal with them opposite to that way, because there would not be any government for them (Power to harm the Shiah)'.⁶⁹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Al Abbas Bin marouf, from Hamaad Bin Isa, from Hareyz, from Bureyd Bin Muawiya,

Abu Ja'far^{asws} has said: 'Nothing prevented Ali^{asws} from calling the people to himself^{asws} except that they would have ended up straying from Al-Islam and not returning. It was more beloved to him^{asws} than calling them, so they would refuse him^{asws}, thus they would have become Infidels, all of them'.

Hareyz said, 'And Zarara narrated to me,

Abu Ja'far^{asws} has said: 'If Ali^{asws} had not dealt with the people of his^{asws} battles with the restraint from the captivating them, and the war booty, his^{asws} Shiah would have faced a grievous affliction from the people'.

Then he^{asws} said: 'By Allah^{azwj}! His^{asws} way was better for them (Shiah) than what the sun emerges upon'.⁷⁰

Ahmad Bin Al Husayn narrated to us, from his father, from Muhammad Bin Abu Al Sahban, from Muhammad Ibn Abu Umeyr, from one of our companions who said,

'I said to Abu Abdullah^{asws}, 'Why did Ali^{asws} restrain himself^{asws} from the people?' He^{asws} said: 'Out of fear that they would be turning to be Infidels'.⁷¹

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Ibn Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Ibn Taghlab, from Akrama, from Ibn Abbas who said,

'The Caliphate was mentioned in the presence of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} said: 'But, by Allah^{azwj}! The son of Abu Qohafa (Abu Bakr) brother of Taym, wore it like a shirt, and he knew full well of my^{asws} place from it being like what the pole is from the millstone.

The torrent (of knowledge and wisdom) would have flowed down from me^{asws}, and the birds could not have ascended up to me^{asws} (to the levels I would have taken it). So I^{asws}

dropped a garment over it and folded away from it, and considered whether I^{asws} should work with hands cut-off, or observe patience upon the blinding darkness, in which the young would be grey-haired, and the older ones would be feeble, and in which a Believer would toil until he meets his Lord^{azwj}.

So I^{asws} viewed that the patience over here would be better. So I^{asws} was patient, and in the eye was a speck, and in the throat was a bone (stuck). I^{asws} saw my^{asws} inheritance being looted, until he (Abu Bakr) went on his way, so he turned it to a brother of (the Clan of) Udayy (Umar) after him. How strange was his (Abu Bakr's) wishing to be released from it during his lifetime, when he ended up contracting it to another one after his own death.

So it (Caliphate) came to be seized in such a way that it was painful to touch it and tough to speak of it. And he (Umar) frequently kept making excuses from it. So its owner was like the one riding the stubborn camel, that if you are strict with it, it would split its nostril, and if you let it loose, it strays into the darkness. Thus, the people became indulged in objections over immaterial matters.

So I^{asws} observed patience over a lengthy period and the severity of the ordeal until when his (Umar's) way passed, so he made it to be in a group, claiming that I was from them. So it is for Allah^{azwj} (to Deal with) and the consultative council. Where was the doubt with regards to me^{asws} with the first from them, until I^{asws} came to be paired to these ones. So a man inclined towards being venomous, and the other inclined to his brother in law, and a third stood up having his breasts in between his dung and the fodder. So the sons of his father (Umayya) arose swallowing up Allah^{azwj}'s wealth like the swallowing of a camel of the spring vegetation, to the extent that it (devouring) finished him off, and his gluttony felled him down.

So what appalled me^{asws} was that the people rushing to me^{asws} like a pack of hyenas, and they had flocked to me from every side, to the extent that Al-Hassanaan^{asws} (Al-Hassan^{asws} and Al-Husayn^{asws}) were trampled, and (the garment) on my^{asws} two shoulders was torn. Until I^{asws} took the command, so a group reneged, and another was disobedient, and another became such that as if they had never heard Allah^{azwj} Blessed and High Saying **[28:83] That House of the Hereafter, We**

Assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for the pious. Yes, by Allah^{azwj}! They had heard it, and understood it, but the world became sweet in their eyes, and its embellishments seduced them.

But, by the One^{azwj} Who Split the seed and Began the life! Had the gatherers not gathered and established the argument of finding of the supporters, and had Allah^{azwj} not Taken a Pledge upon the knowledgeable ones^{asws} that they^{asws} would neither acquiesce to the gluttony of the unjust, nor the starvation of the oppressed, I^{asws} would have thrown its (Caliphate's) rope upon its own shoulders and would have made the last of them drink the cup of its first one, and you would have seen that this world is more renounced in my^{asws} presence than the sneeze of a goat'.

He (Ibn Abbas) said, 'And a man from the black people grabbed a paper, so he^{asws} cut-off his^{asws} speech and seized the paper. So I said, 'O Amir Al-Momineen^{asws}! If only you^{asws} would return to your^{asws} speech to where it has reached'. So he^{asws} said: 'Far be it! Far be it! O Ibn Abbas, that was the foam (from the mouth) of a camel which flowed down, then it subsided'.

Ibn Abbas said, 'So I had never regretted upon a speech at all like I regretted upon this speech of Amir Al-Momineen^{asws}, when he^{asws} did not preach with it where he^{asws} had intended to'.⁷²

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al saffar, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Rabie, from Fazeyl Bin Yasaar who said,

'I said to Abu Ja'far^{asws} or to Abu Abdullah^{asws}, 'When Rasool-Allah^{saww} passed away, for who was the command after him^{saww}?' So he^{asws} said: 'For us^{asws}, the People^{asws} of the Household'. I said, 'So how did it come to be in the others?' He^{asws} said: 'You have asked, so understand the answer. When Allah^{azwj} Knew that there would be a mischief in the earth, and the forbidden marriages would take place, and there would be judgements with other than what Allah^{azwj} Blessed and High has Revealed, He^{azwj} Intended that others should be doing that'.⁷³

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