

علل الشرائع

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REASONS FOR THE LAWS

الشيخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابويه القمي ره المتوفى سنة 381 هـ

**AL SHEYKH AL SADOUQ ABU JA'FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH**

الجزء الثاني

VOLUME TWO – PART NINE

(FINAL PART)

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People^{asws} of the Household.

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

(باب 360 - العلة التي من أجلها كره التصفير)

Chapter 360 – The reason due to which the whistling is disliked

أبي رحمه الله قال حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين عن الحسن بن محبوب عن سالم عن أبي عبد الله (ع) قال: قيل له كيف كان يعلم قوم لوط انه قد جاء لوطا رجلا، قال: كانت امرأته تخرج فتصفر، فإذا سمعوا التصفير جاؤا فلذلك كره التصفير.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, Bin Mahboub, from Saalim,

(The narrator) say: 'It was said to Abu Abdullah^{asws}, 'How did the people used to know that a man had come to Lut^{as?}' He^{asws} said: 'His^{as} wife used to come out and whistle. So whenever they used to hear the whistling, they would come over. Thus, it was due to that, the whistling is disliked'.¹

(باب 361 - العلة التي من أجلها يكره تكليف المخالفين للحوائج)

Chapter 361 – The reason due to which it is disliked to encumber the adversaries for the needs

حدثنا أبي قال: حدثنا أحمد بن ادريس عن حنان قال سمعت أبا جعفر عليه السلام يقول: لا تسألوهم فتكلفونا قضاء حوائجهم يوم القيامة.

My father narrated to us, from Ahmad Bin Idrees, from Hanan who said,

'I heard Abu Ja'far^{asws} saying: 'Do not ask (for favours from) them (the adversaries), for they would be encumbering us^{asws} on the Day of Judgement'.²

وبهذا الاسناد قال: قال أبو جعفر عليه السلام: لا تسألوهم الحوائج فتكونوا لهم الوسيلة إلى رسول الله يوم القيامة.

And by this chain,

Abu Ja'far^{asws} said: 'Do not ask them (adversaries) for the needs, for (if) it would happen (if they help) then it (will be the) means for them to Rasool-Allah^{saww} on the Day of Judgement' (for seeking Rasool-Allah^{saww}'s intercession).³

(باب 362 - العلة التي من أجلها يدعى الناس باسم امهاتهم يوم القيامة)

¹ AL ILLAL AL SHARAIE – V 2 Ch 360 H 1

² AL ILLAL AL SHARAIE – V 2 Ch 361 H 1

³ AL ILLAL AL SHARAIE – V 2 Ch 361 H 2

Chapter 362 – The reason due to which the people would be called by the names of their mothers on the Day of Judgement

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن الحسن ابن محبوب عن أبي ولاد عن أبي عبد الله (ع) قال: ان الله تبارك وتعالى يدعو الناس باسم امهاتهم يوم القيامة اين فلان بن فلانة سترا من الله عليهم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Ibn Mahboub, from Abu Walaad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High would Call the people by the names of their mothers (as surnames), on the Day of Judgement: "Where is so and so, son of so and so mother, as a veil from Allah^{azwj} over them'.⁴

(باب 363 - العلة التي من أجلها لا يدخل ولد الزنى الجنة)

Chapter 363 – The reason due to which the son of adultery (bastard) would not enter the Paradise

حدثنا أحمد بن محمد رحمه الله عن أبيه عن محمد بن أحمد عن ابراهيم بن اسحاق عن محمد بن علي الكوفي عن محمد بن الفضل عن سعد بن عمر الجلاب قال قال لي أبو عبد الله عليه السلام ان الله تعالى خلق الجنة طاهرة مطهرة فلا يدخلها إلا من طابت ولادته،

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Ali Al Kufy, from Muhamamd Bin Al Fazal, from Sa'ad Bin Umat Al Jalaab who said,

'Abu Abdullah^{asws} said to me: 'Allah^{azwj} the High Created the Paradise as Pure, Purified. Thus, there would not be entering it anyone except for the one who is pure of birth'.

وقال أبو عبد الله (ع) طوبى لمن كانت امه عفيفة.

And Abu Abdullah^{asws} said: 'Blessedness is for the one whose mother was chaste'.⁵

وبهذا الاسناد عن محمد بن أحمد عن ابراهيم بن اسحاق عن محمد بن سليمان الديلمي عن أبيه رفع الحديث إلى الصادق (ع) قال: يقول ولد الزنا يا رب ما ذنبي فما كان لي في أمري صنع، قال: فيناديه مناد فيقول: أنت شر الثلاثة أذنب والداك فتبت عليهما وانت رجس ولن يدخل الجنة إلا طاهر.

And by this chain, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father,

(It has been) said in a Hadeeth narrated by Al-Sadiq^{asws}: 'The child of adultery would be saying, 'O Lord^{azwj}! What is my fault? So what was my doing with regards to my matter?' He^{asws} said: 'So a Caller would call out saying: 'You are a third evil. Your

⁴ AL ILLAL AL SHARAIE – V 2 Ch 362 H 1

⁵ AL ILLAL AL SHARAIE – V 2 Ch 363 H 1

parents sinned, so it was decided upon the both of them, and you are an uncleanness, and never will anyone enter the Paradise except for a clean one'.⁶

(باب 364 - علة تحريم النظر إلى شعور النساء المحجوبات)

Chapter 364 – Reason for the Prohibition of looking at the hair of the veiled women

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال، حدثنا القاسم بن الربيع الصحاف عن محمد ابن سنان ان الرضا عليه السلام كتب فيما كتب من جواب مسائله حرم النظر إلى شعور النساء المحجوبات بالازواج وغيرهن من النساء لما فيه من تهيج الرجال وما يدعو التهيج إلى الفساد والدخول فيما لا يحل ولا يحمل، وكذلك ما اشبه الشعور إلا الذي قال الله تعالى (والقواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن جناح) أن يضعن ثيابهن غير الجلباب ولا بأس بالنظر إلى شعور مثلهن.

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him in answer with regards to what he had written asking him^{asws}: 'The looking at the hair of the veiled women is Prohibited, be they married or not, due to what is therein from the excitement for the men, and what the excitement invites to, to the corruption and the entering in to what is not Permissible, and cannot be borne, and similar to that is what resembles the hair. Allah^{azwj} Says [24:60] **And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes (without displaying their ornaments)** – if they put off their clothes other than the robes, and there would be no problem with looking at the hair of the likes of these'.⁷

(باب 365 - العلة التي من أجلها أطلق النظر إلى رؤس أهل) (تهامة والاعراب وأهل السواد من الذمة)

Chapter 365 – The reason due to which it is free (allowed) to look at the heads of the people of Tahama, and the Bedouins, and the black people from the ones under responsibility (Ahl Al Zimma)

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن عباد بن صهيب قال: سمعت أبا عبد الله عليه السلام يقول: لا بأس بالنظر إلى رؤس أهل تهامة والاعراب وأهل السواد من أهله الذمة لأنهن إذا نهين لا ينتهين،

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abaad Bin Saheyb who said,

'I heard Abu Abdullah^{asws} saying: 'There is no problem with the looking at the heads of the people of Tahama, and the Bedouins, and the black people from the ones under responsibility (Ahl Al-Zimma), because if these (women) are prevented, they would still end up doing it'.

قال: المغلوبة لا بأس بالنظر إلى شعرها وجسدها ما لم يتعمد ذلك.

⁶ AL ILLAL AL SHARAIE – V 2 Ch 363 H 2

⁷ AL ILLAL AL SHARAIE – V 2 Ch 364 H 1

The subjugated woman, there is no problem with the looking at her hair and her body, what is not deliberate from that'.⁸

أبي رحمه الله قال: حدثنا أحمد بن ادريس قال: حدثنا محمد بن عبد الجبار عن صفوان بن يحيى عن عبد الرحمن بن الحجاج قال: سألت أبا عبد الله عليه السلام عن الجارية التي لم تدرك متى ينبغي لها أن تغطي رأسها ممن ليس بينه وبينها محرم؟ ومتى يجب عليها أن تقنع رأسها للصلاة؟ قال: لا تغطي رأسها حتى يحرم عليها الصلاة.

My father said, 'Ahmad bin Idrees narrated to us, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaaj who said,

'I asked Abu Abdullah^{asws} about the slave girl who has yet to become aware (attain puberty), 'When is it befitting for her that she cover her hair from the ones who are not between him and an un-marriageable man (Non-Mahram)? And when is it Obligatory upon her that she covers her head in the Prayer?' He^{asws} said: 'She should not cover her head until the Prayer is forbidden unto her'.⁹

(باب 366 - العلة التي من أجلها لا يجوز قتل الاسير لمن أسره إذا عجز عن المشي)

Chapter 366 – The reason due to which it is not allowed to kill the captive who he has captured if he is frustrated from the walking

أبي رحمه الله قال حدثنا سعد بن عبد الله عن القاسم بن محمد الاصبهاني عن سليمان بن داود المنقري عن عيسى بن يونس عن الازاعي عن الزهري عن علي بن الحسين عليه السلام قال ان اخذت الاسير فعجز عن المشي ولم يكن معك محمل فارسله ولا تقتله فانك لا تدري ما حكم الامام فيه

My father said, Sa'ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al manqary, from Isa Bin Yunus, from Al Awzai'e, from Al Zuhry,

Ali^{asws} Bin Al-Husayn^{asws} having said: 'If you seize a captive and he is frustrated from the walking and there is no palanquin with you, so send him away (free) and do not kill him, for you do not know what the ruling of the Imam^{asws} is with regards to him'.

وقال: الاسير إذا أسلم فقد حقن دمه وصار فينا.

And he^{asws} said: 'The captive, if he professes to Al-Islam, so he has saved his blood and becomes a war booty'.¹⁰

(باب 367 - علة طول مدة السلطان وقصر مدته)

Chapter 367 – Reason for the prolongation of the term of the (ruling) authority, and the shortening of his term

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن عثمان بن عيسى عن أبي اسحاق الارجاني عن أبي عبد الله (ع) قال: قال: ان الله تعالى جعل لمن جعل له سلطانا مدة من ليالي وأيام وسنين وشهور فان عدلوا في الناس امر الله تعالى صاحب الفلك ان يبطئ بادارته فطالت ايامهم ولياليهم وسنونهم وشهورهم وان هم جاروا في الناس

⁸ AL ILLAL AL SHARAIE – V 2 Ch 365 H 1

⁹ AL ILLAL AL SHARAIE – V 2 Ch 365 H 2

¹⁰ AL ILLAL AL SHARAIE – V 2 Ch 366 H 1

ولم يعدلوا أمر الله تعالى صاحب الفلك فاسرع إدارته واسرح فناء لياليهم وأيامهم وسنيهم وشهورهم، وقد وفي تبارك وتعالى لهم بعد الليالي والشهور.

My father said, 'Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Abu Is'haq Al Arjany,

Abu Abdullah^{asws} has said: 'Allah^{azwj} the High Made a term for the one whom He^{azwj} Made to be a ruler, from the nights, and the days, and the years, and the months. So if he is just among the people, Allah^{azwj} the High Commands the master of the orbit (Angel) that he should slow down its administration, so their days, and their nights, and their years, and their months get prolonged. And if he is tyrannous among the people and does not do justice, Allah^{azwj} the High Commands the master of the orbit (Angel), so he quickens its administration, and quickens the expiry of their nights, and their days, and their years, and their months, and the Blessed and High Accomplishes for them, after (some) nights and the monts'.¹¹

(باب 368 - العلة التي من أجلها لا يجوز للرجل أن يتخذ (من النبط وليا ولا نصيرا)

Chapter 368 – The reason due to which it is not allowed for the man that he takes a guardian or a helper from the Nabateans

حدثنا أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن الحسين بن ظريف عن هشام عن أبي عبد الله (ع) قال: يا هشام النبط من العرب ولا من العجم فلا تتخذ منهم وليا ولا نصيرا فان لهم أصولا تدعو إلى غير الوفاء.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Al Husayn Bin Zareyf, from Hisham,

Abu Abdullah^{asws} has said: 'O Hisham! (Neither) the Nabateans from the Arabs, nor from the non-Arabs, so neither take from them a guardian nor a helper, for they have for themselves origins which call to other than the loyalty'.¹²

(باب 369 - العلة التي من أجلها صارت الوصية بالثلث)

Chapter 369 – The reason due to which the bequest came to be with the third

أبي رحمه الله قال: حدثنا عبد الله بن الحميري عن هارون بن مسلم عن مسعدة بن صدقة الربيعي عن جعفر بن محمد عن أبيه عليه السلام ان رجلا من الانصار توفي وله صبية صغار وله ستة من الرقيق فاعتقهم عند موته وليس له مال غيرهم فأتى النبي صلى الله عليه وآله فاخبره، فقال: ما صنعتם بصاحبكم؟ قالوا: دفناه، قال: لو علمت ما دفنته من اهل الاسلام ترك ولده ينكفون الناس.

My father said, 'Abdullah Bin Al Humeiry narrated to us, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa Al Rabi'e,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} that a man from the Helpers passed away, and for him were young children, and for him were six from the slaves. So he liberated them during his death, and there was no

¹¹ AL ILLAL AL SHARAIE – V 2 Ch 367 H 1

¹² AL ILLAL AL SHARAIE – V 2 Ch 368 H 1

wealth for him other than them. So they came to the Prophet^{saww} and informed him^{saww}. So he^{saww} said: 'What did you do with your companion?' They said: 'Buried him'. He^{saww} said: 'Had I^{saww} known, I^{saww} would not have let him to be buried (in the graveyard of) the people of Al-Islam. He left his children to be looked after by the (other) people'.¹³

وبهذا الاسناد قال: قال علي (ع): الحيف في الوصية من الكبائر.

And by this chain, said, 'Ali^{asws} said: 'The inequity in the bequest is from the major sins'.¹⁴

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أبي طالب عبد الله بن الصلت القمي عن يونس بن عبد الرحمن رفعه إلى أبي عبد الله عليه السلام في قوله تعالى (فمن خاف من موص حيفا أو أثما فاصلح بينهم فلا اثم عليه) قال: يعني إذا اعتدى في الوصية إذا زاد على الثلث.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Abu Talib Abdullah Bin Al Salt Al Qummy, from Yunus Bin Abdul Rahman,

Abu Abdullah^{asws} (has said) regarding the Words of the High [2:182] ***But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him.*** He^{asws} said: 'Meaning – When he violates the bequest if he increases upon the third'.¹⁵

وبهذا الاسناد عن جعفر بن محمد عن أبيه عليهما السلام قال: من عدل في وصيته كان بمنزلة من تصدق بها ومن حاف في وصيته لقي الله تعالى يوم القيامة وهو عنه معرض.

And by this chain,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The one who is just in his bequest would be at the status of the one who has given charity with it, and the one who is unfair in his bequest would meet Allah^{azwj} on the Day of Jugement, and He^{azwj} would Turn away from him'.¹⁶

وبهذا الاسناد قال: قال علي (ع) لان اوصى بالخمسة احب إلى من ان اوصى بالربع ولان اوصى بالربع احب إلى من اوصى بالثلث ومن اوصى بالثلث لم يترك شيئا.

And by this chain, said, 'Ali^{asws} said: 'The one who bequeaths with the fifth is more beloved to me^{asws} than if he were to bequeath with the fourth. And if he were to bequeath with the fourth is more beloved to me^{asws} than the one who bequeaths with the third. And the one who bequeaths with a third does not leave out anything'.¹⁷

(باب 370 - العلة التي من أجلها لا تعول سهام المواريث)

¹³ AL ILLAL AL SHARAIE – V 2 Ch 369 H 2

¹⁴ AL ILLAL AL SHARAIE – V 2 Ch 369 H 3

¹⁵ AL ILLAL AL SHARAIE – V 2 Ch 369 H 4

¹⁶ AL ILLAL AL SHARAIE – V 2 Ch 369 H 5

¹⁷ AL ILLAL AL SHARAIE – V 2 Ch 369 H 6

Chapter 370 – The reason due to which there would be no reduction in the shares of the inheritors

أبي رحمه الله قال: حدثني محمد بن يحيى العطار عن أحمد بن أبي عبد الله عن أبيه عن ابن أبي عمير عن غير واحد عن أبي عبد الله عليه السلام قال: سهام المواريث من ستة أسهم لا تزيد عليها، فقليل له: يابن رسول الله ولم صارت ستة أسهم؟ قال: لأن الإنسان خلق من ستة أشياء وهو قول الله تعالى (ولقد خلقنا الإنسان من سلالة من طين، ثم جعلناه نطفة في قرار مكين، ثم خلقنا النطفة علقة فخلقنا العلقة مضغة، فخلقنا المضغة عظاما فكسونا العظام لحما).

My father said, 'Muhammad Bin Yahya Al Ataar narrated to me, from Ahmad Bin Abu Abdullah, from his father, from Ibn Abu Umeyr, from someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The shares of the inheritors from six portions, there would not be any increase over it'. So it was said to him^{asws}, 'O Son^{asws} of Rasool-Allah^{saww}! And why did it come to be of six portions?' He^{asws} said: 'Because the human being has been Created from six things, and these are the Words of Allah^{azwj} the High [23:12] **And We Created the human from an extract of clay [23:13] Then We Made him a small seed in a firm resting-place [23:14] Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created bones (in) the lump of flesh, then We Clothed the bones with flesh**'.¹⁸

حدثنا أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى قال: حدثنا عثمان بن عيسى عن سماعة بن مهران عن أبي بصير عن أبي جعفر (ع) قال: ان أمير المؤمنين (ع) كان يقول: أن الذي احصى رمل عالج يعلم ان السهام لا تعول على ستة لو يبصرون وجهها لم تجز ستة.

My father narrated to me, from Sa'ad bin Abdullah, from Ahmad Ibn Muhammad Bin Isa, from Usman Bin Isa, from Sama'at Bin Mahran, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said that: 'Amir Al-Momineen^{asws} was saying: 'Those surveyors who count the grains of sand know that the portions cannot be exceeded above six. Were they to have insight into its reason, they would not exceed six'.¹⁹

(باب 371 - العلة التي من أجلها صار الميراث للذكر مثل حظ الانثيين)

Chapter 371 – The reason due to which the inheritance came to be for the males similar in portion to two females

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان ابا الحسن الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله علة اعطاء النساء نصف ما يعطي الرجال من الميراث لان المرأة إذا تزوجت أخذت والرجل يعطي فلذلك وفر على الرجال،

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza^{asws} wrote to him in answer regarding what he had asked him^{asws}: 'The reason for giving

¹⁸ AL ILLAL AL SHARAIE – V 2 Ch 370 H 1

¹⁹ AL ILLAL AL SHARAIE – V 2 Ch 370 H 2

the women half what is given to the men from the inheritance, is because the woman, when she marries, takes, and the man gives. Thus, it was due to that, it is a provision upon the men.

وعلة اخرى في اعطاء الذكر مثلي ما تعطى الانثى لان الانثى في عيال الذكر إن احتاجت وعليه أن يعولها وعليه نفقتها وليس على المرأة أن تعول الرجل، ولا تؤخذ بنفقتها إن احتاج، فوفر على الرجل لذلك، وذلك قول الله تعالى (الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما انفقوا من أموالهم).

And another reason for the giving to the males two similar (portions) of what is given to the female, is because the female is among the family of the male for the needs, and it is upon him that he is the breadwinner for her, and it is upon him to spend upon her for her expenses, and it is not upon the woman that she should be the bread winner for the man, nor for him to take the expenses if needed. So it is provided for the man, due to that, and these are the Words of Allah^{azwj} the High **[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property**.²⁰

أخبرني علي بن حاتم قال: أخبرني القاسم بن محمد قال: حدثنا حمدان بن الحسين بن الحسين بن الوليد عن ابن بكير عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: قلت لابي علة صار الميراث للذكر مثل حظ الانثيين؟ قال: لما جعل لها من الصداق.

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

(It has been narrated) Abu Abdullah^{asws}, said, 'I said, 'For which reason did the inheritance come to be for the male similar to the portion of two females?' He^{asws} said: 'When he made for her, from the dowry'.²¹

وعنه قال: حدثنا محمد بن أحمد الكوفي قال: حدثنا عبد الله بن أحمد النهيكي عن ابن أبي عمير عن هشام بن سالم ان ابن أبي العوجاء قال للاحول: ما بال المرأة الضعيفة لها سهم واحد وللرجل القوي الموسر سهمان؟ قال: فذكرت ذلك لابي عبد الله عليه السلام فقال: ان ليس لها عاقلة ولا نفقة ولا جهاد، وعد اشياء غير هذا، وهذا على الرجال فلذلك جعل له سهمان ولها سهم.

And from him, from Muhammad Bin Ahmad Al Kufy, from Abdullah Bin Ahmad Al Naheyki, from Ibn Abu Umeyr,

(It has been narrated) from Hisham Bin Saalim that Ibn Abu Al Awja said to Al Howl, 'What is the matter that the weak woman, for her is one portion, and for the strong man with money, are two portions?' He said, 'I mentioned that to Abu Abdullah^{asws}, so he^{asws} said: 'There is no rationale for her, nor any expenses, nor Jihaad, and a number of things other than this, and this is upon the men. Thus, it was due to that, two portions were made to be for him, and one portion for her'.²²

حدثنا أبو الحسن محمد بن عمر بن علي بن عبد الله البصري قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن خالد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عن ابيه عن آبائه عن أمير المؤمنين عليهم السلام انه سأله رجل من أهل الشام عن مسائل فكان فيما سأله ان قال له: لم

²⁰ AL ILLAL AL SHARAIE – V 2 Ch 371 H 1

²¹ AL ILLAL AL SHARAIE – V 2 Ch 371 H 2

²² AL ILLAL AL SHARAIE – V 2 Ch 371 H 3

صار الميراث للذكر مثل حظ الانثيين؟ قال: من قبل السنبله كان عليها ثلاث حبات فبادرت إليها حواء فاكلت منها حبة واطعمت آدم حبتين، فمن أجل ذلك ورث الذكر مثل حظ انثيين.

Abu Al Hassan Muhammad Bin Umar Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Khalid Bin Jabala Al Waiz, from Abu Al Qasim Abdullah Bin Ahmad Bin Amir Al Ta'aiy, from his father,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws} from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} that a man from the people of Syria asked him^{asws} certain questions. So, among what he asked him^{asws} was that he said to him^{asws}, 'Why did the inheritance come to be for the males similar to two portions of the females?' He^{asws} said: 'From before, the ear (of the corn) had three seed. So Hawwa^{as} took the initiative to it, and ate one see from it, and fed Adam^{as} two seeds. So, it is due to what the male inherits similar to the portion of two females'.²³

(باب 372 - العلة التي من أجله لا ترث المرأة مما ترك زوجها) (من العقار شيئا وترك مما سوى ذلك)

Chapter 372 – The reason due to which the woman will not inherit anything from what her husband leaves from the real estate, and (would inherit) from what he leaves besides that

أبي رحمه الله قال: حدثنا محمد بن أبي القاسم ما جيلويه عن محمد بن عيسى عن علي بن الحكم عن أبان عن مسير قال: سألت أبا عبد الله عليه السلام عن النساء ما لهن من الميراث، فقال: لهن قيمة المطلوب والبناء والخشب والقصب، فاما الارض والعقار فلا ميراث لهن فيهما، قلت: الثياب لهن؟ قال: الثياب نصيبهن فيه، قلت: كيف هذا ولهن الثمن والرابع مسمى؟ قال: لان المرأة ليس لها نسب ترث به وانما هي دخلت عليهم وانما صار هذا هكذا لئلا تتزوج المرأة فيجئ زوجها أو ولدها من قوم آخرين فيزاحمون هؤلاء في عقارهم.

My father said, 'Muhammad Bin Abu Al Qasim Majaylawiya narrated to us, from Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Maseyr who said,

'I asked Abu Abdullah^{asws} about the woman, 'What is there for them from the inheritance?' He^{asws} said: 'For them is the value of the requirements, and the construction, and the wood, and the cane. But, as for the land and the property, so there is no inheritance for them in these two'. I said, 'The clothes, are for them?' He^{asws} said: 'The clothes, there is a portion for them in it'. I said, 'How can this be, and for them is the eight, and the quarter of the named?' He^{asws} said: 'Because the woman, there is no lineage for her to inherit by, but rather, she is included upon them. But rather, this came to be like this, perhaps the woman would be married (to another), so her husband would come, or her son, from another people, so they would be crowding out those in their property'.²⁴

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله علة المرأة انها لا ترث من العقار شيئا إلا قيمة الطوب والنقض لان العقار لا يمكن تغييره وقلبه والمرأة قد يجوز أن ينقطع ما بينها وبينه من العصمة ويجوز تغييرها وتبديلها وليس الولد والوالد كذلك لانه لا يمكن التفصي منها والمرأة ويمكن

²³ AL ILLAL AL SHARAIE – V 2 Ch 371 H 5

²⁴ AL ILLAL AL SHARAIE – V 2 Ch 372 H 1

الاستبدال بها فما يحوز أن يجئ ويذهب كان ميراثها فيما يجوز تبديله وتغيره إذا شبهها وكان الثابت المقيم على حاله لمن كان مثله في الثبات والمقام.

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

(It has been narrated) from Muhammad Bin Sinan that Al-Reza^{asws} wrote to him in answer regarding what he wrote asking him^{asws}: 'The reason for the woman that she does not inherit anything from the real estate except for the value of the bricks and the canes, is because the real estate, it is not possible to change it and turn it. And the woman, it is allowed that he cuts off what is between her and him from the bond of marriage, and he is allowed to change her and replace her, while the children and the parents are not like that, because it is not possible to be rid from them, and the woman, it is possible for her to be replaced. Thus, what is not possessed and comes and goes, her inheritance would be in what is allowed to be replaced and changed since it is a resemblance, and the one which is firm and permanent upon its state is for the one who was similar to it in the firmness and the permanency'.²⁵

(باب 373 - العلة التي من أجلها سميت قم)

Chapter 373 – The reason due to which Qum was named

حدثنا علي بن عبد الله الوراق رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن عيسى والفضل بن عامر الأشعري قالا: حدثنا سليمان بن مقبل قال: حدثنا محمد بن زياد الأزدي قال: حدثنا عيسى بن عبد الله الأشعري عن الصادق جعفر بن محمد قال حدثني أبي عن جدي عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه وآله لما أسرى بي إلى السماء حلمني جبرئيل على كتفه الأيمن فنظرت إلى بقعة بارض الجبل حمراء احسن لونا من الزعفران واطيب ريحا من المسك فإذا فيها شيخ على رأسه برنس،

Ali Bin Abdullah Al Waraq narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa and Al Fazal Bin Aamir Al Ash'ary both together, from Suleyman Bin Maqbal, from Muhammad Bin Ziyad Al Azdy, from Isa Bin Abdullah Al Ash'ary,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from my^{asws} grandfather^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'When I^{saww} was ascended with to the sky, Jibraeel^{as} carried me^{saww} upon his^{as} right shoulder, so I^{saww} looked at a spot of land, a red mountain of the best of colours, from the saffron, and more aromatic of smell than the musk. So there was an old man with a hooded cloak upon his head.

فقلت لجبرئيل: ما هذه البقعة الحمراء التي هي أحسن لونا من الزعفران واطيب ريحا من المسك قال: بقعة شعيتك وشيعة وصبك على، فقلت من الشيخ صاحب البرنس؟ قال: ابليس قلت: فما يريد منهم قال: يريد ان يصد هم على ولاية أمير المؤمنين (عليه السلام) ويدعوهم إلى الفسق الفجور،

So I^{saww} said to Jibraeel^{as}: 'What is this red spot which is more beautiful in colour, from saffron, and more aromatic of smell than the musk?' He^{as} said: 'A spot for your^{saww} Shiah, and Shiah of your^{saww} successor^{as} Ali^{asws}'. So I^{saww} said: 'Who is the old man with the hooded cloak?' He^{as} said: 'Iblees^{la}'. I^{saww} said; 'So what does he^{la} want with them (Shiah)?' He^{as} said: 'He^{la} wants to repel them from the Wilayah of Amir Al-Momineen^{asws} and invite them to the mischief and corruption'.

²⁵ AL ILLAL AL SHARAIE – V 2 Ch 372 H 2

فقلت: يا جبرئيل أهو بنا إليهم، فاهوى بنا إليهم أسرع من البرق الخاطف والبصر اللامع، فقلت: قم يا ملعون فشارك اعدائهم في اموالهم وأولادهم ونسائهم، فان شيعتي وشيعة علي ليس لك عليهم سلطان، فسميت قم.

So I^{saww} said: 'O Jibraeel^{as}! Let us^{asws} go to him^{la}'. So he^{as} took me^{saww} there quicker than the bolt of lightning and seeing its light. So I^{saww} said: 'قم' 'Arise, O Accursed! So you can participate with their enemies in their wealth, and their children, and their women, but as for my^{saww} Shiah, and the Shiah of Ali^{asws}, there is no authority for you^{la} over them'. Thus, it was named as 'قم' Qum (Arise).²⁶

(باب 378 - العلة التي من أجلها إذا قطع رأس النخلة لم تنبت)

Chapter 378 – The reason due to which when the top of the palm tree is cut, it does not germinate

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن أبي يحيى الواسطي عن بعض اصحابنا عن أبي عبد الله عليه السلام قال: ان الله تعالى لما خلق آدم من طينة فضلت من تلك الطينة فضلة، فخلق منها النخلة، فمن أجل ذلك إذا قطعت رأسها لم تنبت وهي تحتاج إلى اللقاح.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Allah^{azwj} the High Created Adam^{as} from clay, there was remnant from that clay. So He^{azwj} Created the palm tree from that remnant. Thus, it was due to that, whenever its top is cut off, it does not germinate, and it is needy to the pollen'.²⁷

(باب 379 - العلة التي من أجلها ينبت كل النخل في مستنقع الماء إلا العجوة)

Chapter 379 – The reason due to which every palm tree grows in the swamp except for the Ajwa (date) tree

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن محمد بن يحيى عن طلحة بن زيد عن جعفر عن أبيه عليهما السلام ان رسول الله صلى الله عليه وآله قال: كل النخل ينبت في مستنقع الماء إلا العجوة، فانه انزل بعلها من الجنة.

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} that Rasool-Allah^{saww} said: 'Every palm tree grows in swampy water except for Al-Ajwa, for it descended with its spouse from the Paradise'.²⁸

(باب 380 - العلة التي من أجلها صارت الشمس حارة تحرق) (والقمر بخلافها)

²⁶ AL ILLAL AL SHARAIE – V 2 Ch 373 H 1

²⁷ AL ILLAL AL SHARAIE – V 2 Ch 378 H 1

²⁸ AL ILLAL AL SHARAIE – V 2 Ch 379 H 1

Chapter 380 – The reason due two which the sun came to be scorching hot, and the moon opposite to it

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن يحيى عن محمد ابن أحمد عن عيسى بن محمد عن علي بن مهزيار عن علي بن حسان عن ابن أبي نوار عن محمد بن مسلم قال: قلت لابي جعفر عليه السلام جعلت فداك لاي شئ صارت الشمس أشد حرارة من القمر؟ فقال: ان الله تبارك وتعالى خلق الشمس من نور النار وصفو الماء طبقا من هذا وطبقا من هذا حتى إذا صار سبعة أطباق البسها لباسا من نار فمن ثم صار اشد حرارة من القمر، وخلق القمر من نور النار وصفو الماء طبقا من هذا وطبقا من هذا حتى إذا صارت سبع اطباق البسها لباسا من ماء، فمن ثم صار القمر ابرد من الشمس.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya, from Muhammad Ibn Ahmad, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Ali Bin Hasaan, from Ibn Abu Nwaar, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! For which thing (reason) did the sun come to be intensely hotter than the moon?' So he^{asws} said: 'Allah^{azwj} Blessed and High Created the sun from Light of the Fire and the clear water, a layer from this and a layer from this, until they became seven layers, Clothed it with a clothing of fire. Thus, from then onwards, it became intensely hotter than the moon. And He^{azwj} created the moon from Light of the fire, and the clear water, a layer from this and a layer from this, until they became seven layers, Clothed it with a clothing of the water. Thus, from then onwards, the moon came to be colder than the sun'.²⁹

(باب 382 - العلة التي من أجلها سميت ريح الشمال)

Chapter 382 – The reason due to which the North wind was named (as such)

أبي رحمه الله عن محمد بن يحيى عن محمد بن أحمد عن أحمد بن محمد السيارى رفعه إلى أبي عبد الله عليه السلام قال: قلت له لم سميت ريح الشمال؟ قال: لأنها تأتي من شمال العرش.

My father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al Sayyari,

Abu Abdullah^{asws}, replied, 'I said to him^{asws}, 'Why was the north wind named (as such)?' He^{asws} said: 'Because it comes from the north of the Throne'.³⁰

(باب 383 - العلة التي من أجلها لا يجوز سب الرياح والجبال) (والساعات والايام والليالي)

Chapter 383 – The reason due to which it is not allowed to insult the winds, and the mountains, and the times, and the days, and the nights

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن هاشم عن الحسين بن يزيد النوفلي عن اسماعيل بن مسلم السكوني عن جعفر بن محمد عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله لا تسبوا الرياح فانها مأموره، ولا تسبوا الجبال ولا الساعات ولا الايام ولا الليالي فتأتموا وترجع عليكم.

²⁹ AL ILLAL AL SHARAIE – V 2 Ch 380 H 1

³⁰ AL ILLAL AL SHARAIE – V 2 Ch 382 H 1

My father said, 'Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Husayn Bin Yazeed Al Nowfaly, from Ismail Bin Muslim Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not insult the winds, for these are Commanded; and do not insult the mountains, nor the times, nor the day, nor the nights, for it would be accomplished and returned back to you'.³¹

(باب 384 - العلة التي من أجلها سمي الطارق طارقاً)

Chapter 384 – The reason due to which Al-Tariq (a star) is named as Tariq

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله عن أبيه عن أحمد بن النضر عن محمد بن مروان عن حريز عن الضحاك بن مزاحم قال: سئل علي عليه السلام عن الطارق، قال: هو احسن نجم السماء، وليس تعرفه الناس، وانما سمي الطارق لانه يطرق نوره سماء سماء إلى سبع سموات، ثم يطرق راجعا حتى يرجع إلى مكانه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan, from Hareyz, from Al Zahaak Bin Mazahim who said,

'Ali^{asws} was asked about Al-Tariq. He^{asws} said: 'It is the best star of the sky, and the people do not recognise it. But rather, Al-Tariq is named (as such) because its light hits the sky after sky, up to the seventh sky, then it bounces back until it returns to its place'.³²

(باب 385 - نواير العلل)

Chapter 385 – Miscellaneous reasons

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم عن مسعدة بن صدقة عن رجل عن أبي عبد الله عليه السلام قال: إذا ولد ولي الله صرخ ابلis صرخة يفزع لها شياطينه، قال: فقلت له يا سيدهم مالك صرخت هذه الصرخة؟ قال: فقال ولد ولي الله، قال: فقالوا ما عليك من ذلك، قال: انه ان عاش حتى يبلغ مبلغ الرجال هدى الله به قوما كثيرا، قال: فقالوا له: أولا تأذن لنا فنقتله، قال: لا، فيقولون له ولم وأنت تكرهه، قال لان بقاننا باولياء الله فإذا لم يكن لله في الارض ولي قامت القيامة فصرنا إلى النار فما بالنا نتعجل إلى النار

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

Abu Abdullah^{asws} has said: 'When a Guardian^{asws} of Allah^{azwj} comes (to the earth), Iblees^{la} shrieks out with a shriek terrifying his^{la} devils. So they say to him^{la}, 'O chief! What is the matter with you^{la} shrieking with this shriek?' So he^{la} says, 'A Guardian^{asws} of Allah^{azwj} has been born'. So they say, 'What is upon you^{la} from that?' He^{la} says, 'He^{asws} would live until he reaches the age of the men. Allah^{azwj} would Guide a lot of people by him^{asws}'. So they say to him^{la}, 'Allow us first so that we can kill him^{asws}'. He^{la} said, 'No'. So they are saying, 'And why not, and you^{la} hate him^{asws}?' He^{la} says, 'Because our survival (remaining) is by the Guardian^{asws} of Allah^{azwj}. So if there were not to be a Guardian^{asws} of Allah^{azwj} in the earth, the Day of Judgement would be

³¹ AL ILLAL AL SHARAIE – V 2 Ch 383 H 1

³² AL ILLAL AL SHARAIE – V 2 Ch 384 H 1

Established, so we would end up in the Fire. So what is our concern that we should hasten into the Fire?³³

حدثنا محمد بن علي ماجيلويه رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه عن يحيى بن عمران الهمداني ومحمد بن اسماعيل بن بزيع عن يونس بن عبد الرحمن عن العيص بن القاسم قال: سمعت ابا عبد الله عليه السلام يقول: اتقوا الله وانظروا لانفسكم فان احق من نظر لها انتم لو كان لاحدكم نفسان فقدم احديهما وجرب بها استقبل التوبة بالاخري كان ولكنها نفس واحدة إذا ذهبت فقد ذهبت والله التوبة ان اتاكم منا أت يدعوكم إلى الرضا منا فنحن ننشدكم انا لا نرضى انه لا يطيعنا اليوم وهو وحده فكيف يطيعنا إذا ارتفعت الرايات والاعلام.

Muhammad Bin Al Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Yahya Bin Imran Al Hamdany and Muhammad Bin Ismail Bin Bazie, from Yunus Bin Abdul Rahman, from Ays Bin Qasim who said,

'I heard Abu Abdullah^{asws} saying: 'Fear Allah^{azwj}, and look at your own selves, for the most rightful ones to look at these are yourselves. If one of you had two souls, he would have proceeded with one of these and experimented with it, and accepted the repentance with the other. But, the soul is one; if it goes, by Allah^{azwj}, the repentance would go. If a comer comes to you from us^{asws}, inviting you all to the pleasure from us^{asws}, so we^{asws} hereby adjure you that we are not pleased as he does not obey us^{asws} today, and he is one. So how would he obey us^{asws} when (many) flags and banners are raised?³⁴

حدثنا أحمد بن محمد عن أبيه عن جعفر بن محمد مالك قال: حدثني عباد بن يعقوب عن عمر بن بشير البزاز قال: قال أبو جعفر محمد بن علي الباقر عليه السلام ما يستطيع اهل القدر أن يقولوا والله لقد خلق الله آدم للدنيا واسكنه الجنة ليعصيه فيرده إلى ما خلقه له.

Ahmad Bin Muhammad narrated to us, from his father, from Ja'far Bin Muhammad Malik, from Abad Bin Yaquob, from Umar Bin Basheer Al Bazaz,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}: 'What are the people (believing in) the Pre-determination (Al-Qadiriyya) able to say, and Allah^{azwj} had Created Adam^{as} for the world, and Settled him^{as} in the Paradise in order to disobey Him^{azwj}, so He^{azwj} Returned him^{as} to what He^{azwj} had Created him^{as} for'.³⁵

أبي رحمه الله قال: حدثنا القاسم بن محمد بن علي بن ابراهيم النهاوندي عن صالح بن راهويه عن أبي حيون مولى الرضا عن الرضا (ع) قال: نزل جبرئيل على النبي صلى الله عليه وآله فقال: يا محمد ان ربك يقرئك السلام ويقول: ان الابكار من النساء بمنزلة الثمر على الشجر، فإذا ابيع الثمر فلا دواء له إلا اجتنائه وإلا افسدته الشمس وغيرته الرياح، وان الابكار إذا ادركن ما يدرك النساء فلا دواء لهن إلا البعول، وإلا لم يؤمن عليهن الفتنة،

My father said, 'Al Qasim Bin Muhammad Bin Ali Bin Ibrahim Al Nahavandy narrated to us, from Salih Bin Rahawiya, from Abu Hayoun,

A slave of Al-Reza^{asws} has reported from Al Reza^{asws}: 'Jibraeel^{as} descended unto the Prophet^{saww}, so he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys to you^{as} His^{azwj} Greetings and is Saying: "The virgins from the women are at the status of the fruits upon the trees, so when the fruit ripens, so there is no cure for it except to pick it, or else the sun and other winds would spoil it. And if the virgins realise (reach the

³³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 1

³⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 2

³⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 3

age of) the women, so there is no cure for them except for the husband, or else they would not be secure from the strife’.

فصعد رسول الله صلى الله عليه وآله المنبر فخطب الناس ثم أعلمهم ما أمر الله تعالى به فقالوا: ممن يا رسول الله؟ فقال: من الاكفاء فقالوا: ومن الاكفاء؟ فقال المؤمنون بعضهم اكفاء من بعض ثم لم ينزل حتى زوج ضباعة المقداد بن الاسود الكندي ثم قال: ايها الناس اني زوجت ابنة عمي المقداد ليتضع النكاح.

So, Rasool-Allah^{saww} ascended the Pulpit, addressed the people, then he^{saww} let them know what Allah^{azwj} the High had Commanded with. So they said, ‘Whom (shall we get them married to), O Rasool-Allah^{saww}!’ So he^{saww} said: ‘To the matching ones’. So they said, ‘And who are the matching ones?’ So he^{saww} said: ‘The Believers are a match for each others’. Then he^{saww} did not descend until he^{saww} got Zaba’at married to Al Miqdad Al Aswad Al Kindy, then he^{saww} said: ‘O you people! I^{saww} have hereby married a daughter of my^{saww} uncle to Al-Miqdad in order to place the (foundations of) the marriage’.³⁶

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن عبد الرحمن بن أبي نجران عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: سألته عن القسامة، فقال هي حق ولو لا ذلك لقتل الناس بعضهم بعضا ولم يكن شيء وانما القسامة حوط يحاط به الناس.

My father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan,

(The narrator says), ‘I asked Abu Abdullah^{asws} about the compurgation (sworn endorsements), so he^{asws} said: ‘It is right, and had it not been for that, the people would have killed each other and nothing would have happened. But rather, the compurgation is a safeguard by which the people safeguard themselves’.³⁷

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي عن محمد بن علي عن محمد بن أحمد عن أبان بن عثمان عن اسماعيل الجعفي قال: قلت لابي جعفر عليه السلام ان المغيرة يزعم ان الحائض تقضى الصلاة كما تقضى الصوم، فقال: ما له لا وفقه الله ان امرأة عمران قالت: إني نذرت لك ما في بطني محررا والمحرر للمسجد لا يخرج منه ابداء، فلما وضعت مريم، قالت رب اني وضعتها انثى وليس الذكر كالانثى، فلما وضعتها ادخلها المسجد، فلما بلغت مبلغ النساء أخرجت من المسجد اني كانت تجد اياما تقضيها وهي عليها أن تكون الدهر في المسجد

My father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Ahmad, from Aban Bin Usman, from Ismail Al Ju’fy who said,

‘I said to Abu Ja’far^{asws} that Al-Mugheira is alleging that the menstruating woman fulfills the (missed) Prayers just as she fulfills the (missed) Fasts’. So he^{asws} said: ‘What is the matter with him? May Allah^{azwj} not Incline him (towards the Truth). **[3:35] When a wife of Imran said: My Lord! I vow to You what is in my womb, to be devoted (to Your worship).** And the devotee is for the Masjid and does not come out from it, ever. So when she placed (gave birth to) Maryam^{as}, she said, ‘Lord^{azwj}! **[3:36] she said: My Lord! Surely I have brought it forth a female - and the male is not like the female.** So when she had given birth to her^{as}, entered her^{as} into the Masjid. So when she^{as} the age of the woman, brought her^{as} out from the Masjid if

³⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 4

³⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 5

she^{as} found her^{as} (menstruating) days. And it was upon her^{as} to spend all her^{as} time in the Masjid'.³⁸

أبي رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن علي ابن الحكم عن علي بن اسباط عن رجل من اصحابنا من أهل خراسان رفعه إلى أبي عبد الله عليه السلام قال: علم الله تعالى ان الذنب خير للمؤمن من العجب ولولا ذلك ما ابتلاه بذنوب أبدا.

My father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Ibn Al Hakam, from Ali Bin Asbaat, from a man from our companions from the people of Khurasan,

Abu Abdullah^{asws} has said: 'Allah^{azwj} the High Knows that the sin is better for the Believer than the arrogance, and had it not been for that, would not have Tested him with sins, ever'.³⁹

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله عن أبيه عن محمد بن سليمان عن داود بن النعمان عن عبد الرحيم القصير قال: قال لي أبو جعفر عليه السلام: أما لو قام قائمنا لقد ردت إليه الحميراء حتى يجلدوا الحد وحتى ينتقم لابنة محمد فاطمة عليها السلام منها، قلت: جعلت فداك ولم يجلدوا الحد؟ قال: لفريتها على ام ابراهيم، قلت: فكيف اخره الله للقائم؟ فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه وآله رحمة وبعث القائم عليه السلام نقمة

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Suleyman, from Dawood Bin Al Noman, from Abdul Raheem who said,

'Abu Ja'far^{asws} said to me: 'But, when our^{asws} Qaim^{asws} were to rise, Al-Humeyra (Ayesha) would be referred to him^{asws} until he^{asws} whips her with the Limit, and until he^{asws} exacts revenge for Syeda Fatima^{asws}, the daughter of Muhammad^{saww}'. I said, 'May I be sacrificed for you^{asws}! And why would he^{asws} whip her?' He^{asws} said: 'For having fabricated upon Umm Ibrahim^{as} (Mariah the Coptic, the mother of Ibrahim^{as} the son^{as} of Rasool-Allah^{saww})'. I said, 'So how come Allah^{azwj} would Delay it for Al-Qaim^{asws}? So he^{asws} said: 'Because Allah^{azwj} Blessed and High Sent Muhammad^{saww} as a mercy, and would be Sending Al-Qaim^{asws} as an avenger'.⁴⁰

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن علي بن ابراهيم المنقري أو غيره رفعه قال: قيل للصادق عليه السلام ان من سعادة المرء خفة عارضية، فقال: وما في هذا من السعادة، انما السعادة خفة ماضغية بالتسيح.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Ali Bin Ibrahim Al Munqary, or someone else, raising it, said,

'It was said to Al-Sadiq^{asws}, 'It is from the happiness of the person, lightness of the cheeks'. So he^{asws} said: 'And what is in this, from the happiness?' But rather, the happiness is in the lightness of his jaws from the Glorification (of Allah^{azwj})'.⁴¹

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن صالح بن سعيد عن يونس عن عبد الله بن سنان قال: قلت لابي عبد الله عليه السلام: اقوام اشتركوا في جارية وأتمنوا بعضهم وجعلوا الجارية عنده فوطئها، قال يجلد الحد ويدبر عنه من الحد بقدر ماله فيها وتقوم الجارية ويغرم ثمنها للشركاء، فان كانت القيمة في اليوم الذي وطئ أقل مما اشتريت فانه

³⁸ AL ILLAL AL SHARAIE – V 2 Ch 385 H 6

³⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 8

⁴⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 10

⁴¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 11

يلزم أكثر الثمنين لانه قد افسد على شركاءه وان كانت القيمة في اليوم الذي وطئ أكثر مما اشتريت به الزم الاكثر لاستفسادها.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Salih Bin Saeed, from Yunus, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'A group of people participated in (buying a) slave girl, and entrusted one of them and made the slave girl to be with him, so he copulated with her'. He^{asws} said: 'He would be whipped with the Limit, and there would be subtracted from it from the Limit in accordance with his wealth in her, and the slave girl would be sold and her price would be for the participants. So if the price in the day in which she was copulated with is less than what she was bought for, so it would necessitate for him the higher (original) price, because he had corrupted upon the participants. And if her price on the day in which she was copulated with was more than what she had been bought for, the higher price would be necessitated (upon him) for having spoilt her'.⁴²

حدثنا محمد بن علي ما جيلويه قال: حدثنا محمد بن يحيى عن محمد بن احمد عن محمد بن الحسين عن محمد بن اسلم الجبلي عن عاصم بن حميد عن محمد بن قيس عن أبي جعفر (ع) قال: سألت عن امرأة ذات بعل زنت فحبلت، فلما ولدت قتلت ولدها سرا، قال: تجلد مائة لقتلها ولدها وترجم لانها محصنة.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam Al Jabaly, from Aasim Bin Hameed, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the woman with a husband (married) who committed adultery and became pregnant. So when she gave birth, she killer her child secretly'. He^{asws} said: 'She would be whipped one hundred (lashes) for killing her child, and would be stoned, because she was married'.⁴³

أبي رحمه الله عن سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن الحسن بن محبوب عن محمد الحلبي عن أبي عبد الله عليه السلام قال: سألته عن رجل مسلم قتل رجلا مسلما عمدا ولم يكن للمقتول اولياء من المسلمين إلا وليا من أهل الذمة من قرابته، قال: على الامام أن يعرض على قرابته من أهل الذمة الاسلام، فمن اسلم منهم رفع القاتل إليه فان شاء الله قتل وان شاء عفى وان شاء أخذ الدية فان لم يسلم من قرابته احد كان الامام ولي أمره فان شاء قتل وان شاء أخذ الدية فجعلها في بيت مال المسلمين لان جناية المقتول كانت على الامام، فكذاك تكون ديته للامام.

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a Muslim man who intentionally killed a Muslim man, and there do not happen to be for the victim any guardians from the Muslims except for a guardian from the Ahl Al-Zimman, from his near relatives'. He^{asws} said: 'It is upon the Imam^{asws} that he^{asws} presents Al-Islam to his near relatives from the Ahl Al-Zimma. So the one from them who becomes a Muslim, he^{asws} would raise the killer to him, so if he so wishes, kills him, and if he so wishes, excuses him, and if he so wishes, takes the blood money. But, if no one from his near relatives were to become Muslim, the Imam^{asws} would be the Master of his affairs, so if he^{asws} so desires, kills him, and if he^{asws} so desires,

⁴² AL ILLAL AL SHARAIE – V 2 Ch 385 H 13

⁴³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 14

takes the blood money and makes it to be in the Public Treasury of the Muslims, because the felony of the victim was upon the Imam^{asws}, therefore the blood money come to be for the Imam^{asws}.⁴⁴

أبي رحمه الله عن عبد الله بن جعفر الحميري عن ابان بن الصلت قال: جاء قوم بخراسان إلى الرضا (ع) فقالوا: ان قوما من أهل بيتك يتعاطون امورا قبيحة فلو نهيتهم عنها، فقال: لا افعل فليل لاني سمعت أبي يقول النصيحة خشنة

My father, from Abdullah Bin Ja'far Al Humeiry, from Aban Bin Al Salt who said,

'A group of people came at Khurasan, to Al-Reza^{asws}, so they said, 'There are a people from your^{asws} family who are taking to ugly matters, if only you^{asws} would prevent them'. So he^{asws} said: 'I^{asws} will not do it. So it was said, '(Why)?' (He^{asws} said): 'I^{asws} heard my^{asws} father^{asws} saying: 'The advice is rough'.⁴⁵

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن علي بن مهزيار عن الحسن بن سعيد عن القاسم بن محمد عن علي قال: سألت أبا عبد الله (ع) عن رجل بدأ بالمروة قبل الصفاء، قال: يعيد ألا ترى انه لو بدأ بشماله قبل يمينه في الوضوء أراه أن يعيد الوضوء.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Al Qasim Bin Muhammad, from Ali who said,

'I asked Abu Abdullah^{asws} about a man who began (Sa'ee) with Al-Marwa before Al-Safa. He^{asws} said: 'He should repeat it. Have you not seen that if he had begun with his left hand before the right hand in the ablution, he would have had to repeat his ablution?'⁴⁶

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن هاشم عن عبد الله بن المغيرة عن السكوني عن جعفر بن محمد عن أبيه عليهما السلام، قال: تقطع او داء ابيك فيطفي نورك.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'If you cut off relationships with the friends of your father, so you would extinguish your own light'.⁴⁷

حدثنا محمد بن علي ماجيلويه رحمه الله عن علي بن ابراهيم بن هاشم عن ابيه عن ميمون القداح عن جعفر بن محمد عليه السلام قال: جئت إلى أبي عليه السلام بكتاب أعطانيه انسان فاخرجته من كمي، فقال لي: يا بني لا تحمل في كملك شيئا فان الكم مضياع.

Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Maymoun Al Qadah,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'I^{asws} came to my^{asws} father^{asws} with a letter which someone had given me^{asws}, so I^{asws} took it out

⁴⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 15

⁴⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 17

⁴⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 18

⁴⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 19

from my^{asws} sleeve. So he^{asws} said to me^{asws}: 'O my^{asws} son^{asws}! Do not carry anything in your^{asws} sleeve, for (in) the sleeve, it would be lost'.⁴⁸

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، قال حدثنا محمد بن أحمد عن محمد بن عبد الحميد عن يونس بن يعقوب عن ذكره عن أبي عبد الله (ع) عن أبيه عن جابر بن عبد الله الانصاري قال: قال رسول الله صلى الله عليه وآله أحببوا ابوابكم وخمروا أنيتكم وأوكروا اسقيتكم، فان الشيطان لا يكشف غطاء، ولا يحل وكاء، وأطفؤا سرجكم فان الفويسقة تضرم البيت على أهله وأحبسوا مواشيتكم وأهليكم من حيث تجب الشمس إلى أن تذهب فحمة العشاء.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{saww} said: 'Keep your doors wide open, and keep your utensils covered, and tie up your water jugs, for the Satan^{la} does not uncover the lids, and does not loosen the knots; and extinguish your lamps for the rats would set alight the house upon its inhabitants; and withhold your livestock and your families from when the sun sets until the darkness of *Al-Isha* goes away'.⁴⁹

حدثنا محمد بن علي ماجيلويه رحمه الله عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن الحسن بن محبوب عن عبد الرحمن بن الحجاج عن بكير بن أعين عن أبي جعفر (ع) في رجل سرق فلم يقدر عليه، ثم سرق مرة أخرى فجاءت البيعة فشهدوا عليه بالسرقه الاولى والسرقه الاخيرة، قال: تقطع يده بالسرقه الاولى ولا تقطع رجله بالسرقه الاخيرة، فقيل له: كيف تقطع يده بالسرقه الاولى ولا تقطع رجله بالسرقه الاخيرة؟ فقال: لان الشهود شهدوا عليه بالسرقه الاولى والاخيرة جميعا في مقام واحد ولو ان الشهود شهدوا عليه بالسرقه الاولى، ثم أمسكوا حتى تقطع يده، ثم شهدوا عليه بعد بالسرقه الاخيرة قطعت رجله اليسرى.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajaj, from Bakeyr Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who stole but there was no ability over him (not caught). Then he stole once again, so the proof came, and he testified upon it with the first theft and the second theft'. He^{asws} said: 'His hand would be cut with the first theft and his leg would not be cut with the last theft'. So it was said to him^{asws}, 'How come his hand would be cut with the first theft, and his leg would not be cut with the last theft?' So he^{asws} said: 'Because the witnesses testified against him with the first theft and the last theft together in one place, and had the witnesses testified against him with the first theft, then waited until his hand was cut, then testified against him afterwards with the second theft, his left leg would be cut'.⁵⁰

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن أبي جعفر أحمد بن أبي عبد الله عن رجل عن علي بن اسباط عن عمه يعقوب رفع الحديث إلى علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله في كلام كثير لا تؤوا مندبل اللحم في البيت فانه مريض الشيطان ولا تؤوا التراب خلف الباب فانه مأوى الشياطين، وإذا خلع أحدكم ثيابه فليسم لئلا تلبسها الجن فانه ان لم يسم عليها لبستها الجن حتى يصبح، ولا تتبعوا الصيد فانكم على غرة

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Abu Ja'far Ahmad Bin Abu Abdullah, from a man, from Ali bin Asbaat, from his uncle Yaquob,

⁴⁸ AL ILLAL AL SHARAIE – V 2 Ch 385 H 20

⁴⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 21

⁵⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 22

In a Hadeeth going to Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said in many a speech: 'Do not keep the towel wrapping of the meat in the house, for it is an enclosure of the Satan^{la}; nor keep dust accumulating behind the door, for it is a shelter of the Satans^{la}; and whenever one of you puts off his clothes, to let him say 'Bismillah', perhaps the Jinn might wear it, for if 'Bismillah' is not recited over it, the Jinn would wear it until the morning; and do not chase after the hunt, for you are upon the surprise;

وإذا بلغ احدكم باب حجرته فليسم فانه يفر الشيطان، وإذا دخل احدكم بيته فليسلم فانه ينزله البركة وتونسه الملائكة ولا يرتدف ثلاثة على دابة فان احدهم ملعون وهو المقدم ولا تسموا الطريق السكة فانه لا سكة إلا سكك الجنة ولا تسموا اولادكم الحكم ولا ابا الحكم فان الله هو الحكم ولا تنذكروا الاخرى إلا بخير فان الله هو الاخرى،

and whenever one of you reaches the door of his chamber, so let him say 'Bismillah', for the Satan^{la} would flee and whenever one of you enters his house, so let him say 'Bismillah', for the Blessings would descend and the Angels would love it; and three should not ride upon an animal, for one of them would be an accursed, and he would be the first one; And do not name the road as 'the straight', for there is no straight road except for the straight road to the Paradise; and do not name your children 'Al-Hakam', nor 'Abu Al-Hakam', for Allah^{azwj} is *Al-Hakam* (The All-Wise); and do not mention 'the last one' except with the goodness, for it is Allah^{azwj} Who is the Last One;

ولا تسموا العنب الكرم فان المؤمن هو الكرم وأتقوا الخروج بعد نومة فان الله دوابا يبئها يفعلون ما يؤمرون وإذا سمعتم نباح الكلب ونهيق الحمير فتعودوا بالله من الشيطان الرجيم فانهم يرون ولا ترون فافعلوا ما تؤمرون ونعم اللهم المغزل للمرأة الصالحة.

And do not name the grapes as 'the benevolent', for it is the Believer who is the benevolent; and fear the going out after sleep, for Allah^{azwj} has certain animal who are doing whatever they have been Commanded to; and whenever you hear the barking of the dogs or the braying of the donkeys, so seek Refuge with Allah^{azwj} from the Satan^{la} the Pelted One, for they are seeing what you are not seeing, therefore do what you are being commanded for, and the best of the amusements is the spindle, for the righteous woman'.⁵¹

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن محمد ابن ماجيلويه عن أحمد بن أبي عبد الله البرقي عن أبيه عن حماد بن عثمان عن عبيد ابن زرارة عن أبي عبد الله (ع) قال: كنت عند زياد بن عبيد الله وجماعة من أهل بيتي، فقال: يا بني علي وفاطمة ما فضلكم على الناس؟ فسكتوا، فقلت ان من فضلنا على الناس انا لا نجب ان تأمر احد سوانا وليت احد من الناس لا يجب ان يكون منا إلا الشرك، قال: ثم قال ارووا هذا الحديث.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Muhammad Ibn Majaylawiya, from Ahmad Bin Abdu Abdullah Al Barqy, from his father, from Hamaad Bin Usman, from Ubeyd Ibn Zarara,

Abu Abdullah^{asws} has said: 'I^{asws} was in the presence of Ziyad Bin Ubeydullah along with a group from my^{asws} family members, so he said, 'O children of Ali^{asws} and Fatima^{asws}, what is your preference over the (generality) of the people?' So they were silent. So I^{asws} said: 'From our^{asws} preference over the people is that we^{asws} do not take orders from anyone besides ourselves^{asws}, and if anyone from the people

⁵¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 23

were to order us^{asws}, not being from us, it would not be except for the association (Shirk)'. Then he^{asws} said: 'Report this Hadeeth'.⁵²

حدثنا محمد بن موسى بن المتوكل رحمه الله عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن مالك بن عطية عن سليمان بن خالد عن أبي عبد الله عليه السلام قال: سألته عن رجل مسلم قتل وله اب نصراني لمن تكون ديبته؟ قال: تؤخذ ديبته فتجعل في بيت مال المسلمين لأنها جناية على بيت مال المسلمين.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Maalik Bin Atiya, from Suleyman Bin Khalid,

Abu Abdullah^{asws}, said, 'I asked him^{asws} about a Muslim man who was killed, and for him was a Christian father. For whom would his blood money be?' He^{asws} said: 'His blood money would be taken and placed in the Public treasury, because it is a felony upon the Public treasury of the Muslims'.⁵³

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي، قال: حدثنا أحمد بن محمد بن خالد عن ابن محبوب عن مالك بن عطية عن أبي حمزة عن أبي جعفر عليه السلام قال: وجدنا في كتاب علي عليه السلام قال: قال رسول الله صلى الله عليه وآله إذا ظهر الزنا من بعدي كثر موت الفجأة وإذا طففت المكيال أخذهم الله بالسبين والنقص، وإذا منعوا الزكاة منعت الأرض بركتها من الزرع والثمار والمعادن كلها،

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Maalik Bin Atiya, from Abu Hamza,

Abu Ja'far^{asws} has said: 'We^{asws} found in the Book of Ali^{asws}, having said: 'Rasool-Allah^{saww} said: 'When the adultery is apparent from after me^{saww}, the sudden death would increase; and when deficiencies are given in the measure and weight, Allah^{azwj} would Seize them with the drought and the shortages; and when the Zakat is prevented, the earth would prevent its blessings, and the fruits, and all of its mines;

وإذا جاروا في الاحكام تعاونوا على الظلم والعدوان، وإذا نقضوا العهد سلط الله عليهم عدوهم وإذا قطعت الارحام جعلت الاموال في ايدي الاشرار، وإذا لم يأمروا بالمعروف ولم ينهوا عن المنكر ولم يتبعوا الاخير من أهل بيبي سلط الله عليهم أشرارهم فتدعوا خيارهم فلا يستجاب لهم.

And when the rulings are tyrannous, they (people) would be collaborating upon the injustices and the oppression; and when the Covenant is broken, Allah^{azwj} would Make their enemies to overcome upon them; and when the relationships are cut-off, the wealth would come to be in the hands of the evil ones; and when goodness would not be enjoined, and the evil would not be prevented, and the best ones^{asws} from the People^{asws} of my^{saww} Household are not followed, Allah^{azwj} would make their evil ones to overcome upon them, so their best ones would be supplicating, but they would not be Answered'.⁵⁴

حدثنا جعفر بن محمد بن مسرور رحمه الله قال: حدثنا الحسين بن محمد بن عامر عن معلي بن محمد عن العباس بن العلاء عن مجاهد عن أبيه عن أبي عبد الله (ع) قال الذنوب التي تغير النعم البغي والذنوب التي تورث الندم القتل والتي تنزل النقم الظلم والتي تهتك الستور شرب الخمر والتي تحبس الرزق الزنا والتي تعجل الفناء قطع الرحمة والتي ترد الدعاء وتظلم الهواء عقوق الوالدين.

⁵² AL ILLAL AL SHARAIE – V 2 Ch 385 H 24

⁵³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 25

⁵⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 26

Ja'far Bin Muhamad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Al Abbas Bin Al A'ala, from Mujahid, from his father,

Abu Abdullah^{asws} has said: 'The sins which change the Bounties is the tyrannies; and the sins which inherit the remorse is the murder; and that which causes the curses to descend is the injustice; and that which tear the veils is drinking of the wine; and that which withholds the sustenance is the adultery; and that which hastens the destruction is cutting of the relationships; and that which repels the supplications and darkens the atmosphere is the disobedience to the two parents (Rasool Allah^{saww} and Amir-ul-Momineen^{asws})'.⁵⁵

أخبرني علي بن حاتم رحمه الله قال: حدثنا اسماعيل بن علي بن قدامة ابو السرى قال: حدثنا احمد بن علي بن ناصح، قال: حدثنا جعفر بن محمد الارمني قال: حدثنا الحسن بن عبد الوهاب قال: حدثنا علي بن حديد المدائني عن حدثه عن المفضل بن عمر، قال: سألت جعفر بن محمد عليه السلام عن الطفل يبضحك من غير عجب ويكبي من غير ألم، فقال: يا مفضل ما من طفل إلا وهو يرى الامام ويناجيه فيبكاؤه لغيبه الامام عنه، وضحكه إذا اقبل عليه حتى إذا اطلق لسانه اغلق ذلك الباب عنه وضرب على قلبه بالنسيان.

Ali Bin Hatim informed me, from Ismail Bin Ali Bin Qadama Al Sara, from Ahmad Bin Ali Bin Nasih, from Ja'far Bin Muhammad Al Armany, from Al Hassan Bin Abdul Wahab, from Ali Bin Hadeed Al Madainy, from the one who narrated it, from Al Mufazzal Bin Umar who said,

'I asked Ja'far^{asws} Bin Muhammad^{asws} about the child who laughs without any wonderment, and weeps without being in pain. So he^{asws} said: 'O Mufazzal! There is none from the children except that he sees the Imam^{asws}, and whispers to him^{asws}. So he cries due to the absence of the Imam^{asws} from him, and laughs when he faces him^{asws}, until his tongue is freed (starts talking), that door is closed from him, and forgetfulness is struck upon his heart'.⁵⁶

حدثنا محمد بن علي ماجيلويه رحمه الله قال: حدثنا علي بن ابراهيم عن عثمان بن عيسى عن ابي الجارود رفعه فيما يروى إلى علي صلوات الله عليه قال: ان ابراهيم صلى الله عليه مر ببانقيا فكان يزلزل بها فبات بها فاصبح القوم ولم يزلزل بهم، فقالوا: ما هذا وليس حدث، قالوا: نزل هاهنا شيخ ومعه غلام له قال: فاتوه،

Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from Usman Bin Isa, from Abu Al Jaroud regarding what was reported,

It has been reported from Ali^{asws}: 'Ibrahim^{as} passed by Banaqiya, and there had been a tremor. So he^{as} spent the night there. In the morning the people woke up and there was no tremor with them. So they said, 'What is this, and it (tremor) did not occur?' They said, 'An old man has lodged over here along with him^{as} is a slave of his^{as}'. They said, 'Bring him^{as}'.

فقالوا له: يا هذا انه كان يزلزل بنا كل ليلة ولم يزلزل بنا هذه الليلة فبت عندنا، فبات فلم يزلزل بهم، فقالوا: أقم عندنا ونحن نجري عليك ما احببت قال: لا، ولكن تبعوني هذا الظهر، ولا يزلزل بكم، فقالوا: فهو لك، قال: لا اخذه إلا بالشراء فقالوا: فخذ ما شئت فاشتره بسبع نعاج واربعة احمره فذلك سمي بانقيا لان النعاج بالنبطية نقيا

So they said to him^{as}, 'O you! There has been a tremor with us every single night, and there was no tremor with us this night, so spend the night among us'. So he^{as} spent the night, and there was no tremor with them. Stay with us and we will gift upon you^{as} whatever you^{as} like'. He^{as} said: 'No, but sell this surface (land) to me^{as},

⁵⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 27

⁵⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 28

and there will not be a tremor with you'. So they said, 'So it is for you^{as} (for free)'. He^{as} said: 'I^{as} shall not take it except with buying'. So they said, 'So take it, with whatever (price) you^{as} so like to'. So he^{as} bought it for seven sheep and four donkeys. Thus, it was due to that, it was named as Banaqiya (By Naqiya), because the sheep are called 'Naqiya' in Nabatean (language)'.⁵⁷

قال: فقال له غلامه: يا خليل الرحمن ما تصنع بهذا الظهر ليس فيه زرع ولا ضرع فقال له اسكت فان الله تعالى يحشر من هذا الظهر سبعين الفا يدخلون الجنة بغير حساب يشفع الرجل منهم لكذا وكذا.

He^{asws} said: 'So his^{as} slave said to him^{as}: 'O Friend of the Beneficent! What will you^{as} do with this piece of land? There is no plantation nor any udders therein'. So he^{as} said to him: 'Silence, for Allah^{azwj} will Raise from this land seventy thousand who would be entering the Paradise without Reckoning. The man among them would intercede for such and such'.⁵⁷

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن يعقوب بن يزيد عن محمد بن أبي عمير عن أبي أيوب قال: حدثنا أبو بصير عن أبي عبد الله (ع) قال: لما رأى ابراهيم ملكوت السموات والارض التفت فرأى رجلا يزنى فدعا عليه فمات، ثم رأى آخر فدعا عليه فمات، حتى رأى ثلاثة فدعا عليهم فماتوا،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaquob Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Abu Baseer,

Abu Abdullah^{asws} having said: 'When Ibrahim^{as} saw the Kingdom of the skies and the earth, he^{as} turned and saw a man committing adultery. So he^{as} supplicated against him. He died. Then he^{as} saw another one. He^{as} supplicated against him, so he died as well, to the extent that he^{as} saw a third one, and he^{as} supplicated against him and he died too.

فأوحى الله تعالى أبيه: يا ابراهيم دعوتك مجابة فلا تدع على عبادي فاني لو شئت لم اخلقهم اني خلقت خلقي على ثلاثة اصناف: عبدا يعبدني لا يشرك بي شيئا فائيبه وعبدا يعبد غيري فلن يفوتني وعبدا يعبد غيري فاخرج من صلبه من يعبدني،

So Allah^{azwj} Revealed unto him^{as}: "O Ibrahim^{as}! If you^{as} supplicate, it would be Answered, so do not supplicate against My^{azwj} servants, for if I^{azwj} had so Desired, I^{azwj} would have never Created them. I^{azwj} Created My^{azwj} creation upon three categories. There is a type of servant who worships Me^{azwj} and does not associate anything with Me^{azwj}, so I^{azwj} Reward him; and there is a servant who worships other than Me^{azwj} so he won't escape Me^{azwj}; and a servant who worships other than Me^{azwj}, so I^{azwj} bring out from his descendants the one who would worship Me^{azwj}".

ثم التفت فرأى جيفة على ساحل البحر بعضها في الماء، وبعضها في البر تجئ سباع البحر فتأكل ما في الماء، ثم ترجع فيشتمل بعضها على بعض فيأكل بعضها بعضا وتجئ سباع البر فتأكل منها فيشتمل بعضها على بعض فيأكل بعضها بعضها فعند ذلك تعجب ابراهيم مما رأى وقال: يا رب ارني كيف تحيي الموتى هذه امم يأكل بعضها بعضا، قال: أو لم تؤمن! قال: بلى ولكن ليطمئن قلبي فتحيى حتى ارى هذا كما رأيت الاشياء كلها قال: خذ أربعة من الطير فقطعن واخاطهن كما اختلطت هذه الجيفة في هذه السباع التي اكل بعضها بعضا، فاخاطهن ثم اجعل على كل جبل منهن جزء، ثم ادعهن يأتينك سعيا، فلما دعاهن اجبنه وكانت الجبال عشرة

Then he^{as} turned, so he^{as} saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the

⁵⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 30

water, then returned and he^{as} saw some of them on top of the others eating each other, and the predators of the land came and ate from it. So he^{as} saw some of them on top of each other, eating each other. That surprised Ibrahim^{as} from what he^{as} saw, and said: **[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead.** How do You^{azwj} Bring back that which has consumed each other'. **He said: Or you do not believe? He said: Yes, but to reassure my heart,** meaning, until he^{as} sees this like he sees all the things'. **“Allah said, So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly.** So he^{as} cut them and mixed them up just like this corpse has been mixed up inside the lion which some of them consumed the others **then place on every mountain a part of them, then call them, they will come to you swiftly.** So when he^{as} called them over, they responded. And the mountains were ten in number’.

قال: وكانت الطيور الديك والحمامة والطاووس والغراب.

And he^{asws} said: ‘And the birds were – The rooster, and the dove, and the peacock, and the crow’.⁵⁸

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن الحسن بن محبوب عن عبد الله بن غالب الأسدي عن أبيه عن سعيد بن المسيب قال: سألت علي بن الحسين (ع) عن قول الله تعالى (لو لا أن يكون الناس أمة واحدة) قال: عني بذلك أمة محمد أن يكونوا على دين واحد كفارا كلهم (لجعلنا لمن يكفر بالرحمن لبيوتهم شققا من فضة ومعارج عليها يظهرون) ولو فعل ذلك بأمة محمد صلى الله عليه وآله لحزن المؤمنون وغمهم ذلك ولم يناكحوهم ولم يوارثوهم.

My father said, ‘sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib Al Asady, from his father, from Saeed Bin Al Musayyab who said,

‘I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[43:33] And were it not that all people had been a single nation,** he^{asws} said: ‘It Means by that, the community of Muhammad^{saww} becoming upon one Religion, all of them being Infidels **We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend.** And had that been done with the community of Muhammad^{saww}, the Believers would have grieved and saddened by that, and would neither have married them nor inherited from them’.⁵⁹

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن إبراهيم بن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عليهما السلام قال: قال النبي صلى الله عليه وآله إذا أوى احدكم إلى فراشه فليمسحه بطرف إزاره فإنه لا يدري ما يحدث عليه، ثم ليقل اللهم ان امسكت نفسي في منامي فاغفر لها وان ارسلتها فاحفظها بما تحفظ به عبادك الصالحين.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: ‘The Prophet^{saww} said: ‘Whenever one of you betakes himself to his bed, so let him wipe a corner of his trouser, so he does not know what would occur upon him. The let him say, ‘O Allah^{azwj}! If You^{azwj} were to Withhold my soul during my

⁵⁸ AL ILLAL AL SHARAIE – V 2 Ch 385 H 31

⁵⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 33

sleep, so Forgive it, and if You^{azwj} were to Send it, so Protect it with what You^{azwj} Protect Your^{azwj} righteous servants'.⁶⁰

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن إبراهيم بن مهزيار عن أخيه عن الحسن بن سعيد عن علي بن النعمان عن يحيى الأزرق قال: قلت لابي الحسن (ع) انى طفت اربعة اسباع فعييب فيها فاصلي ركعتها وانا جالس فقال: لا، فقلت: كيف يصلي الرجل صلاة الليل إذا أعيأ أو وجد فترة وهو جالس وهذا لا يصلح، قال: يستقيم ان تطوف وانت جالس؟ قلت: لا، قال: فصلها وأنت قائم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Mahiyar, from his brother, from Ali Hassan Bin Saeed, from Ali Bin Al Noman, from Yahya Al Azraq who said,

'I said to Abu Al-Hassan^{asws}, 'I circumambulated four out of seven circuits, and I was tired in it, so shall I Pray two Cycles whilst seated?' So he^{asws} said: 'No'. So I said, 'How come the man can Pray the night Prayer whilst seated when he is tired, or finds an interval, and this (Prayer) is not correct?' He^{asws} said: 'Would you have been correct when you circumambulated, and you were seated?' I said, 'No'. He^{asws} said: 'So Pray it, and you are standing'.⁶¹

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن معاوية ابن وهب، قال: قلت لابي عبد الله عليه السلام بلغنا ان رجلا من الانصار مات وعليه دين فلم يصل عليه النبي صلى الله عليه وآله وقال: لا تصلون على صاحبكم حق يقضى عنه الدين فقال: ذلك حق،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim, Bin Hashim, from Ismail Bin marar, from Yunus Bin Abdul Rahman, from Muawiya Ibn Wahab who said,

'I said to Abu Abdullah^{asws}, 'It has reached us that a man from the Helpers died, and upon his was a debt, so the Prophet^{saww} did not Pray over him, and said: 'Do not Pray over your companions until his debt is paid off'. So he^{asws} said: 'That is true'.

قال: ثم قال انما فعل رسول الله صلى الله عليه وآله ذلك ليتعاطوا الحق، ويؤدي بعضهم إلى بعض ولئلا يستخفوا بالدين. قد مات رسول الله صلى الله عليه وآله وعليه دين، ومات علي عليه السلام وعليه دين، ومات الحسن عليه السلام وعليه دين، وقتل الحسين عليه السلام وعليه دين

He (the narrator) said, 'Then he^{asws} said: 'But rather, Rasool-Allah^{saww} did that in order for the right to be given, and they were lending to each other, perhaps they would belittle the (paying off of the) debt. Rasool-Allah^{saww} passed away, and upon him^{saww} was debt; and Ali^{asws} passed away and upon him^{asws} was debt; and Al-Hassan^{asws} passed away, and upon him^{asws} was debt; and Al-Husayn^{asws} was killed, and upon him^{asws} was debt'.⁶²

حدثنا محمد بن علي ما جيلويه عن محمد بن يحيى عن أحمد بن محمد عن أبيه عن ابن عمير عن أبان بن عثمان عن حماد، قال: سمعت أبا عبد الله (ع) يقول لا يحل لاحد أن يجمع بين الاثنتين من ولد فاطمة عليها السلام، ان ذلك يبلغها فيشق عليها، قال: قلت: يبلغها؟ قال: أي والله.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from Ibn Umeyr, from Aban Bin Usman, from Hamaad who said,

⁶⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 34

⁶¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 36

⁶² AL ILLAL AL SHARAIE – V 2 Ch 385 H 37

'I heard Abu Abdullah^{asws} saying: 'It is not Permissible for anyone that he gathers between two from the children of Syeda Fatima^{asws} (as wives). If that reaches her^{asws} it would tear her apart'. I said, 'It reaches her^{asws}?'. He^{asws} said: 'Yes, by Allah^{azwj}'⁶³.

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن اسحاق ابن عمار عن أبي بصير عن أبي عبد الله (ع) قال: قلت له محرم نظر إلى ساق امرأة فامنى، قال: إن كان موسرا فعليه بدنة وإن كان بين ذلك فعليه بقرة وإن كان فقيرا فعليه شاة، أما اني لم اجعل عليه من أجل الماء ولكن من أجل انه نظر إلى مالا يحل له.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al saffar, from Ibrahim Bin Hashim, from Ismail Bin marar, from Yunus Bin Abdul Rahman, from Is'haq Ibn Amaar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, 'I said to him^{asws}, 'One in *Ihraam* looks at the leg of a woman, so his semen discharges'. He^{asws} said: 'If he was financially solvent, upon him would be a camel (as penalty); and if he was between that, so upon him would be a cow; and if he was poor, so upon him would be a sheep. But, I^{asws} am not making it upon him due to the water (discharge), but due to him having looked at what is not Permissible for him'⁶⁴.

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن البرقي والحسين بن سعيد جميعا عن النضر بن سويد عن يحيى الحلبي عن بريد بن معاوية عن محمد بن مسلم قال: قلت لأبي عبد الله عليه السلام أصلحك الله بلغنا شكواك فاشفقنا، فلو أعلمتنا أو أعلمنا من بعدك؟ فقال: ان عليا عليه السلام كان عالما والعلم يتوارث ولا يهلك عالم إلا وبقي من بعده من يعلم مثل علمه أو ما شاء الله،

My father said, 'Abdullah Bin Ja'far Al Humeyri narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Barqy and Al Husayn Bin Saeed both together, from Al nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Your^{asws} (health) complaints have reached us, so we felt compassionate. If only you^{asws} would let us^{asws} know, or we had known who is the one (Imam^{asws}) after you^{asws}?'. So he^{asws} said: 'Ali^{asws} was a Knowledgeable one, and the Knowledge is inherited, and a Knowledgeable one does not pass away except there remains from after him^{asws} one who know similar to what he^{asws} does, or whatever Allah^{azwj} so Desires'.

قلت: أفيسع الناس إذا مات العالم أن لا يعرفوا الذي بعده؟ فقال: أما اهل هذه البلدة فلا - يعني المدينة - وأما غيرها من البلدان فيقدر مسيرهم ان شاء الله تعالى يقول: (فلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون)

I said, 'Do the people have the leeway that, when the knowledgeable one^{asws} passes away, that they do not recognise the one^{asws} who is after him^{asws}?'. So he^{asws} said: 'As for the people of this city, so no – meaning Al-Medina – and as for the others from the (various other) cities, so it is in accordance to their travel distances. Allah^{azwj} is Saying [9:122] **And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion,**

⁶³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 38

⁶⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 39

and that they may warn their people when they come back to them that they may be cautious?

قال: قلت أرأيت من مات في طلب ذلك، فقال: بمنزلة من خرج من بيته مهاجرا إلى الله ورسوله ثم يدركه الموت، فقد وقع أجره على الله، قال: قلت فإذا قدموا، بأي شيء يعرفون صاحبهم؟ قال: يعطي السكنية والوقار والهيبة.

He (the narrator) said, 'I said, 'What is your^{asws} view with regards to the one who dies during that (search for the successor^{asws} of the Imam^{asws})?' So he^{asws} said: 'He would be at the status of **[4:100] and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Reward is indeed with Allah**'. I said, 'So when they proceed, by which thing would they recognise their Master^{asws}?' He^{asws}: 'He^{asws} would be with tranquillity, and the dignity, and splendor'.⁶⁵

أبي رحمه الله قال: حدثنا عبد الله بن جعفر عن علي بن اسماعيل وعبد الله بن محمد بن عيسى عن صفوان بن يحيى عن يعقوب بن شعيب عن أبي عبد الله (ع) قال قلت له إذا هلك الإمام فبلغ قوما ليسوا بحضرته قال يخرجون في الطلب فانهم لا يزالون في عذر ماداموا في الطلب، قلت: يخرجون كلهم أو يكفيهم أن يخرج بعضهم قال: ان الله تعالى يقول (فلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون) قال: هؤلاء المقيمون في السنة حتى يرجع إليهم أصحابهم.

My father said, 'Abdullah Bin Ja'far narrated to us, from Ali Bin Ismail and Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'When an Imam^{asws} passes away, so it (news) reaches a people who are not in his^{asws} presence'. He^{asws} said: 'They should be going out in the search, for they would not cease to be in an excuse so long as they are in the search'. I said, 'Should all of them be going out, or would it suffice for them if some of them do so?' He^{asws} said: 'Allah^{azwj} is Saying **[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?** They (the others) should be staying for a while until their companions return to them'.⁶⁶

وعنه عن عبد الله بن جعفر عن محمد بن عبد الله بن جعفر عن محمد ابن عبد الجبار عن ذكره عن يونس بن يعقوب عن عبد الاعلى، قال: قلت لابي عبد الله (ع) ان بلغنا وفاة الامام كيف نصنع؟ قال: عليكم النفي، قلت: النفي جميعا، قال: ان الله يقول (فلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا) الآية، قلت: نفرنا فمات بعضهم في الطريق، قال: فقال ان الله تعالى يقول (ومن يخرج من بيته مهاجرا إلى الله ورسوله ثم يدركه الموت فقد وقع أجره على الله).

And from him, from Abdullah Bin Ja'far, from Muhammad Bin Abdullah Bin Ja'far, from Muhammad Ibn Abdul Jabbar, from the one who mentioned it, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I said to Abu Abdullah^{asws} that, 'It reached us, (news of) the passing away of the Imam^{asws}, how should we react?' He^{asws} said: 'It is upon you (to form) the group'. I said, 'Is it upon the whole group?' He^{asws} said: '**[9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn – the**

⁶⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 40

⁶⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 41

Verse'. I said, 'We form a group, so one of them dies in the way?' So he^{asws} said: 'Allah^{azwj} the High is Saying [4:100] and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Reward is indeed with Allah'.⁶⁷

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا (ع) كتب إليه بما في هذا الكتاب جواب كتابه إليه يسأله عنه: جاءني كتابك نتذكر ان بعض أهل القبلة يزعم ان الله تبارك وتعالى لم يحل شيئاً ولم يحرمه لعله اكثر من التعبد لعباده بذلك قد ضل من قال ذلك ضلالاً بعيداً وخسر خسرانا مبيناً لأنه لو كان ذلك لكان جازياً أن يستعبدهم بتحليل ما حرم وتحريم ما حل حتى يستعبدهم بترك الصلاة والصيام واعمال البر كلها والانكار له ولرسله وكتبه والجحود بالزنى والسرقة وتحريم ذوات المحارم، وما اشبه ذلك من الامور التي فيها فساد التدبير وفناء الخلق إذا العلة في التحليل والتحريم التعبد لا غيره،

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer with regards to what he had asked from him^{asws}: 'Your letter came to me^{asws} mentioning that some of the people of the Qiblah (Muslims) are alleging that Allah^{azwj} Blessed and High neither Permitted anything nor Prohibited it, perhaps it is for having more slaves for His^{azwj} worship by that. The one says that has strayed with a far straying, and is lost with a manifest losing, because, had it been that, it would have been allowed to enslave them by Permitting what Allah^{azwj} has Prohibited, and Prohibiting what Allah^{azwj} has Permitted until they are enslaved, by the neglecting of the Prayer, and the Fasts, and all of the the good deeds, and by rejecting Him^{azwj} and His^{azwj} Rasool^{saww}, and His^{azwj} Books, and the ingratitude by the commission of the adultery, and the theft, and the Prohibition of incest, and what resembles that from the affairs in which is corruption of the management, and the perishing of the people, when the reason for the Permissibles and the Prohibitions is the enslavement, not something else.

فكان كما أبطل الله تعالى به قول من قال ذلك انا وجدنا كلما حل الله تبارك وتعالى ففيه صلاح العباد وبقائهم ولهم إليه الحاجة التي لا يستغنون عنها، ووجدنا المحرم من الأشياء لا حاجة بالعباد إليه ووجدناه مفسدا داعيا للفناء والهلاك،

So it was as if Allah^{azwj} the High has Invalidated by it, the words of the one who said that, we^{asws} found that all of what Allah^{azwj} Blessed and High has Permitted, so therein is the correction of the servants and their survival, and for them is the need for it which they can never be needless of from it. And we^{asws} found that the Prohibitions from the things, there is no need for the servants for it, and we^{asws} found that these are corruptions which call towards the perishing and the destruction.

ثم رأيناه تبارك وتعالى قد حل بعض ما حرم في وقت الحاجة لما فيه من الصلاح في ذلك الوقت، نظير ما حل من الميتة والدم ولحم الخنزير إذا اضطر إليها المضطر لما في ذلك الوقت من الصلاح والعصمة ودفع الموت،

Then we^{asws} see that the Blessed and High has Permitted some of what He^{azwj} has Prohibited in the times of need, due to what is therein from the correction, during that time. The example is what Allah^{azwj} has Permitted from (eating of) the dead, and the blood, and the flesh of the swine, when the restless one is desperate to it, due to

⁶⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 42

what is in that time, from the correctness and the safeguarding, and defending against the death.

فكيف ان الدليل على انه لم يحل إلا لما فيه من المصلحة للابدان، وحرّم ما حرم لما فيه من الفساد ولذلك وصف في كتابه وادت عنه رسله وحججه كما قال أبو عبد الله (ع): لو يعلم العباد كيف كان بدء الخلق ما اختلف اثنان، وقوله عليه السلام: ليس بين الحلال والحرام إلا شيء يسير يحوله من شيء إلى شيء فيصير حلالا وحراما.

So how can there be the evidence upon the fact that He^{azwj} did not Permit except due to what is therein from the correction for the bodies, and Prohibited what He^{azwj} Prohibited due to what is therein from the spoilage? And it was due that, He^{azwj} Described in His^{azwj} Book, and His^{azwj} Rasools^{as} and His^{azwj} Proofs^{asws} led to it, just as Abu Abdullah^{asws} said: 'If the servants knew how was the beginning of the creation (of the people), no two would have differed'. And his^{asws} words: 'There is nothing between the Permissibles and the prohibited except for something easy (small) which changes it from a thing to (another) things, thus the Permissible becomes the Prohibited'.⁶⁸

حدثنا أبو الحسن محمد بن عمر بن علي بن عبد الله البصري، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا علي بن موسى الرضا عليه السلام قال حدثنا أبي موسى بن جعفر قال: حدثنا أبي جعفر بن محمد قال: حدثنا أبي محمد ابن علي، قال: حدثنا أبي علي بن الحسين قال: حدثنا أبي الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب (ع) بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فقال: يا أمير المؤمنين اني أسألك عن أشياء، فقال: سل تفقها ولا تسأل تعنتا، فأحذق الناس بابصارهم،

Abu Al Hassan Muhammad Bin Umar Bin Ali Bin Abdullah Al Basry narrated to us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabala Al Waiz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Ta'iy,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'My^{asws} father^{asws}, Musa^{asws} Bin Ja'far^{asws} narrated to me^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} was at Al-Kufa in the Masjid when a man from the people of Syria stood up and said, 'O Amir Al-Momineen^{asws}! I want to ask you^{asws} about things'. So he^{asws} said: 'Ask to understand, and do not ask for intransigence (causing problems), so the people would gaze at you with their eyes'.

فقال: اخبرني عن اول ما خلق الله تبارك وتعالى فقال: خلق النور، قال: فم خلق السموات؟ قال: من بخار الماء، قال: فم خلق الارض؟ قال: من زبد الماء، قال: فم خلق الجبال؟ قال: من الامواج،

So he said, 'Inform me about the first of what Allah^{azwj} Blessed and High Created'. So he^{asws} said: 'Created the 'Al-Noor' (Light)'. He said, 'So from what were the skies Created?' He^{asws} said: 'From oceans of the water'. He said, 'So from what was the earth Created?' He^{asws} said: 'From the froth of the water'. He said, 'From what were the mountains Created?' He^{asws} said: 'From the waves (ground-swell)'.

قال: فلم سميت مكة ام القرى؟ قال: لان الارض دحيث من تحتها، وسأله عن سماء الدنيا مما هي؟ قال: من موج مكفوف وسأله عن طول الشمس والقمر وعرضهما قال: تسعمائة فرسخ في تسعمائة فرسخ وسأله كم طول الكوكب وعرضه، فقال: اثني عشر فرسخا في اثني عشر فرسخا،

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He said, 'So why was Makkah named as the Mother Town?' He^{asws} said: 'Because the earth was spread from underneath it'. And he asked him^{asws} about the sky of the world, from what is it?' He^{asws} said: 'From a hemmed in wave'. And he asked him^{asws} about the length of the sun, and the moon, and their lands. He^{asws} said: 'Nine hundred Farsakhs by nine hundred Farsakhs'. And he asked him^{asws} how long is the star and its land, so he^{asws} said: 'Twelve Farsakhs by twelve Farsakhs'.

وسأله عن ألوان السموات السبع واسمائها فقال له: اسم السماء الدنيا رفيع وهي من ماء ودخان، واسم السماء الثانية قيوم وهي على لون النحاس، والسماء الثالثة اسمها المادون وهي على لون الشبه، والسماء الرابعة اسمها ارفلون وهي على لون الفضة والسماء الخامسة اسمها هيعون وهي على لون الذهب، والسماء السادسة اسمها عروس وهي ياقوتة خضراء، والسماء السابعة اسمها عجماء وهي درة بيضاء،

And he asked him^{asws} about the colours of the seven skies and their names, so he^{asws} said to him: 'The name of the sky of the world is Rafi'e, and it is from the water and the smoke; and the name of the second sky is Qaydoum, and it is upon the colour of the copper; and the third sky, its name is Al Madoun, and it is upon the colour of the brass; and the fourth sky, its name is Arfaloun, and it is upon the colour of the silver; and the fifth sky,, its name is Hayoun, and it is upon the colour of the gold; and the sixth sky, its name is Arous, and it is a green Sapphire; and the seventh sky, its name is Ajma'a, and it is a white gem.

وسأله عن الثور ما باله غاض طرفه ولا يرفع رأسه إلى السماء؟ قال: حياء من الله تعالى لما عبد قوم موسى العجل نكس رأسه، وسأله عن المد والجزر ماهما، فقال: ملك موكل بالبحار يقال له رومان فإذا وضع قدميه في البحر فاض، وإذا أخرجهما غاض، وسأله عن اسم أبي الجن، فقال: شومان وهو الذي خلق من مارج من نار، وسأله: هل بعث الله نبيا إلى الجن؟ فقال: نعم بعث إليهم نبيا يقال له يوسف فدعاهم إلى الله فقتلوه، وسأله عن اسم ابليس ما كان في السماء، فقال: كان اسمه الحارث،

And he asked him^{asws} about the bull, 'What is the matter that it gazes down and does not raise its head towards the sky?' He^{asws} said: '(Out of) shame from Allah^{azwj} due to the people of Musa^{as} having worshipped the calf, lowers its head'. And he asked him^{asws} about the high and low tides, what these two are, so he^{asws} said: 'An Angel Allocated with the oceans, called Rowman. So when he places his feet in the sea, it erupts, and when he takes them both out, it calms down'. And he asked him^{asws} about the name of the father of the jinn, so he^{asws} said: 'Showman, and he is the one who was Created from **[55:15] smokeless fire**; and he asked him^{asws}, 'Did Allah^{azwj} Sent a Prophet^{as} to the Jinn?' So he^{asws} said: 'Yes. Allah^{azwj} did Send a Prophet^{as} to them, called Yusuf^{as}. So he^{as} called them to Allah^{azwj}, but they killed him^{as}. And he asked him^{asws} about the name of Iblees^{la}, what it was in the sky, so he^{asws} said: 'His^{la} name was Al Haris'.

وسأله لم سمي آدم آدم؟ قال: لانه خلق من أديم الارض، وسأله: لم صار الميراث للذكر مثل حظ الانثيين فقال: من قبل السنبله كان عليها ثلاث حبات فبادرت إليها حواء، فاكلت منها حبة وأطعمت آدم حبتين، فمن اجل ذلك ورث الذكر مثل حظ الانثيين، وسأله: من خلق الله تعالى من الانبياء مختونا، فقال: خلق آدم مختونا، وولد شيث مختونا وادريس، ونوح، وابراهيم، وداود، وسليمان، ولوط، واسماعيل، وعيسى، وموسى، ومحمد صلى الله عليهم أجمعين.

And he asked him^{asws}, 'Why was Adam^{as} named as Adam?' He^{asws} said: 'Because he^{as} was Created from the crust (Adeym) of the earth. And he asked him^{asws}, 'Why did the inheritance for the males come to be similar to the portion of the two females?' So he^{asws} said: 'From before, the ear (of the corn) had three seeds, so Hawwa^{as} took the initiative to it and ate a seed from it, and fed Adam^{as} two seeds.

Thus it was due to that, the inheritance of the male is of a similar portion of the two females. And he asked him^{asws}, 'Whom from the Prophets^{as} did Allah^{azwj} Create circumcised?' So he^{asws} said: 'Allah^{azwj} Created Adam^{as} as circumcised, and Shees^{as} was born circumcised, and Idrees^{as}, and Noah^{as}, and Ibrahim^{as}, and Dawood^{as}, and Suleyman^{as}, and Lot^{as}, and Ismail^{as}, and Isa^{as}, and Musa^{as}, and Muhammad^{as}'.

وسأله: كم كان عمر آدم، فقال: تسعمائة سنة وثلاثين سنة، وسأله عن اول من قال الشعر، فقال: آدم، قال: وما كان شعره؟ قال: لما انزل إلى الارض من السماء، فرأى تربتها وسعتها وهواها، وقتل قابيل هابيل قال آدم عليه السلام. تغيرت البلاد ومن عليها * فوجه الارض مغبر قبيح تغير كل ذي لون وطعم * وقل بشاشة الوجه المليح

And he asked him^{asws}, 'How much was the age of Adam^{as}?' So he^{asws} said: 'Nine hundred years and thirty years, and he asked him^{asws} about the first one who said a poem, so he^{asws} said: 'Adam^{as}'. He said, 'And what was his^{as} poem?' He^{asws} said: 'When he^{as} descended to the earth from the sky, so he^{as} saw its sand and its atmosphere. And Qabeel^{la} killed Habeel^{as}, and Adam^{as} said: 'The country has changed along with its inhabitants; so the face of the earth is dusty, ugly, everything with colour and taste has changed; and the beauty on the face of the stones has lessened'.

فاجابه ابليس: تنح عن البلاد وساكنيها * ففي الفردوس ضاق بك الفسيح وكنت بها وزوجك في قرار * وقلبك من اذى الدنيا مريح فلم تنفك من كيدي ومكري * إلى ان فاتك الثمن الربيح فلو لا رحمة الجبار اضحى * بكفك من جناح الخلد ريح

So Iblees^{la} answered him^{as}, 'Leave the mentioning of the country and its settlers; and in Al Firdows (Paradise), the spacious, was narrow for you^{as}; and you^{as} and your^{as} wife^{as} were at rest therein; and your^{as} heart is hurt by the bitterness of the world, so you^{as} are broken from my^{la} plots and my^{la} craftiness; (leading) you^{as} to losing the valuable price. Had it not been for the Mercy of the Compeller^{azwj}, you^{as} would have been refrained from the eternal aroma'.

وسأله: كم حج آدم من حجة؟ فقال له: ثلاثون حبة ماشيا على قدميه، وأول حجة حجها كان معه الصرد يدلّه على مواضع الماء وخرج معه من الجنة وقد نهى عن اكل الصرد والخطاف،

And he asked him^{asws}, 'How many Hajj did Adam^{as} perform?' So he^{asws} said: 'Thirty Hajj, walking upon his^{as} feet. And the first Hajj that he^{as} performed, a shirke (bird) used to point him^{as} upon the places of the water, and it had come out with him^{as} from the Paradise, and it has been Forbidden to eat the shirke (bird) and the swallow'.

وسأله: ما باله لا يمشى، قال: لانه ناح على بيت المقدس وطاف حوله أربعين عاما يبكي عليه ولم يزل يبكي مع آدم عليه السلام فمن هناك سكن البيوت ومعه تسع آيات من كتاب الله تعالى مما كان آدم يقرئها في الجنة وهي معه إلى يوم القيامة ثلاث آيات من أول الكهف، وثلاث آيات من سبحان، وإذا قرأت القرآن، وثلاث آيات من يسن وجعلنا من بين ايديهم سدا ومن خلفهم سدا، وإذا قرأت القرآن، وثلاث آيات من يسن وجعلنا من بين ايديهم سدا ومن خلفهم سدا،

And he asked him^{asws}, 'What is the matter that it does not walk?' He^{asws} said: 'Because it lamented upon Bayt Al Maqdas, and circumambulated around it for forty years, weeping over it, and it did not cease to weep along with Adam^{as}. Thus, from over there, it settles in the house, and with it are nine Verses from the Book of Allah^{azwj} the High, from what Adam^{as} used to recite to it in the Paradise, and these would be with it up to the Day of Judgement – three Verses from the beginning of (Surah) Kahf, and three Verses from the Glorification **[17:45] And when you recite**

the Quran, and three Verses from (Surah) Yaseen [36:9] And We have made in front of them a barrier and a barrier behind them.

وسأله عن أول من كفر وأنشأ الكفر، فقال: ابليل لعنه الله وسأله عن اسم نوح ما كان؟ فقال: كان اسمه السكن وانما سمي نوحا لانه نوح على قومه الف سنة إلا خمسين عاما، وسأله عن سفينة نوح ما كان عرضها وطولها فقال: كان طولها ثمانمائة ذراع وعرضها خمسمائة ذراع وارتفاعها في السماء ثمانون ذراعا، ثم جلس الرجل.

And he asked him^{asws} about the first one to disbelieve and publicise the disbelief, so he^{asws} said: 'Iblees^{la}, may Allah^{azwj} Curse him^{la}'. And he asked him^{asws} about the name of Noah^{as}, what was it?' So he^{asws} said: 'His^{as} name was Al Sakan. But rather, he^{as} was called Noah^{as} because he^{as} lamented upon his^{as} people for a thousand years, save fifty years (950 years)'. And he asked him^{asws} about the ark of Noah^{as}, what was its width and its length, so he^{asws} said: 'Its length was eight hundred cubits, and its width was of fifty cubits, and its height in the sky was of eighty cubits'. Then the man sat down.

وقام إليه آخر فقال: يا أمير المؤمنين: أخبرنا عن أول شجرة نبتت في الارض، فقال: هي الدبا وهي القرع، وسأله عن أول من حج من أهل السماء، فقال: جبرئيل، وسأله عن أول بقعة بسطت من الارض ايام الطوفان، فقال له: موضع الكعبة، وكانت زير جدة خضراء، وسأله عن اكرم واد على وجه الارض، فقال: واد يقال له سر انديب سقط فيه آدم من السماء.

And another one stood up, so he said, 'O Amir Al Momineen^{asws}! Inform us about the first tree planted in the earth. So he^{asws} said: 'It is Al Daba, and it is the pumpkin'. And he asked him^{asws} about the first one to perform Hajj, from the inhabitants of the sky, so he^{asws} said: 'Jibraeel^{as}'. And he asked him^{asws} about the first spot of the earth extended from the days of the flood (of Noah^{as}). So he said to him^{asws}: 'Place of the Kaaba, and it was the greenery of Jeddah. And he asked him^{asws} about the most prestigious valley upon the face of the earth, so he^{asws} said: 'A valley calle SIRR Andeyb, wherein Adam^{as} dropped down to, from the sky'.

وسأله عن شر واد على وجه الارض، فقال: واد في اليمن يقال له برهوت، وهو من اودية جهنم وسأله عن سجن سار بصاحبه، فقال: الحوت سار بيونس بن متى، وسأله عن سنة لم يركضوا في رحم، فقال: آدم، وحواء، وكبش ابراهيم وعصا موسى، وناقاة صالح، والخفاش الذي عمله عيسى بن مريم وطار باذن الله تعالى،

And he asked him^{asws} about the most evil valley upon the face of the earth, so he^{asws} said: 'A valley in Al Yemen called Barhout, and it is from the valleys of Hell'. And he asked him^{asws} about a prison which travelled with its prisoner, so he^{asws} said: 'The whale which travelled with Yunus Bin Mata^{as}'. and he asked him^{asws} about six which did not stay in the womb, so he^{asws} said: 'Adam^{as}, and Hawwa^{as}, and the ram of Ibrahim^{as}, and staff of Musa^{as}, and the camel of Salih^{as}, and the bat which Isa Bin Maryam^{as} made, and it flew by the Permission of Allah^{azwj} the High'.

وسأله عن شئ مكذوب عليه ليس من الجن ولا من الانس، فقال: الذئب الذي كذب عليه اخوة يوسف، وسأله عن شئ اوحى الله تعالى إليه ليس من الجن ولا من الانس، فقال: اوحى الله تعالى إلى النحل، وسأله عن موضع طلعت عليه الشمس ساعة من النهار، لا تطلع عليه ابداء، قال: ذلك البحر حين فلقه الله تعالى لموسى فاصابت ارضه الشمس واطبقت عليه الماء فلن تصيبه الشمس،

And he asked him^{asws} about something which has been belied against, and is neither from the Jinn nor from the humans, so he^{asws} said: 'The wolf against which the brothers of Yusuf^{as} belied against'. And he asked him^{asws} about something which

Allah^{azwj} the High Revealed unto, which is neither from the Jinn, nor from the humans, so he^{asws} said: 'Allah^{azwj} the High Revealed unto the bee'. And he asked him^{asws} about a place upon which the sun emerges for a time from the day, and did not emerge upon it, ever. He^{asws} said: 'That is the sea where Allah^{azwj} Parted it for Musa^{as}, so its land was hit by the sun, and the water layered upon it, so the sun never shone upon it'.

وسأله عن شئ شرب وهو حي واكل وهو ميت، فقال: تلك عصا موسى، وسأله عن نذير انذر قومه ليس من الحسن ولا من الانس، فقل: هي النملة، وسأله عن أول من امر بالختان، قال: ابراهيم، وسأله عن أول من خفض من النساء، فقال: هي هاجر ام اسماعيل خفضتها سارة لتخرج من يمينها، وسأله عن أول امرأة جرت ذيلها، فقال: هاجر لما هربت من سارة، وسأله عن اول من جر ذيله من الرجال، فقال قارون، وسأله عن اول من لبس النعلين، فقال ابراهيم عليه السلام،

And he asked him^{asws} about something which drank and it was alive, and ate and it was dead, so he^{asws} said: 'Staff of Musa^{as}'. And he asked him^{asws} about the warner who warned his people, who was neither from the Jinn nor from the humans, so he^{asws} said: 'It is the ant'. And he asked him^{asws} about the first one who ordered for the circumcision, so he^{asws} said: 'Ibrahim^{as}'. And he asked him^{asws} about the first one who was lowered, from the women, so he^{asws} said: 'It was Hajar^{as}, mother of Ismail^{as}. Sarah^{as} lowered her^{as}, to exit her^{as} from her vow'. And he asked him^{asws} about the first woman who dragged her clothes, so he^{asws} said: 'Hajar^{as}, when she^{as} fled due to Sarah^{as}. And he asked him^{asws} about the first one who dragged his clothes, so he^{asws} said: Qaroun^{la}'. And he asked him^{asws} about the first one who wore the slippers, so he^{asws} said: 'Ibrahim^{as}'.

وسأله عن اكرم الناس نسبا، فقال: صديق الله يوسف بن يعقوب اسرائيل الله بن اسحاق ذبيح الله بن ابراهيم خليل الله، وسأله عن ستة من الانبياء لهم اسمان، فقال: يوشع بن نون، وهو ذو الكفل، ويعقوب وهو اسرائيل، والخضر وهو ارميا، ويونس وهو ذو النون، وعيسى وهو المسيح ومحمد وهو احمد صلوات الله عليه،

And he asked him^{asws} about the most prestigious of the people from lineage, so he^{asws} said: 'Truthful of Allah^{azwj} Yusuf^{as} Bin Yaqoub^{as}, Israil Allah^{azwj} Bin Is'haq^{as}, slaughtered of Allah^{azwj}, Bin Ibrahim^{as} Friend of Allah^{azwj}'. And he asked him^{asws} about six from the Prophets^{as} for whom are two names, so he^{asws} said: 'Yoshua Bin Noon^{as}, and he^{as} is Zulkifl, and Yaqoub^{as}, and he^{as} is Israil, and Al-Khizr^{as}, and he^{as} is Armiya (Jeremiah), and Yunus^{as}, and he^{as} is Zul Noon, and Isa^{as}, and he^{as} is Al-Maseeh (The Messiah), and Muhammad^{saww}, and he^{saww} is Ahmad'.

وسأله عن شئ تنفس ليس له لحم ولا دم، فقال: ذاك الصبح إذا تنفس، وسأله عن خمسة من الانبياء تكلموا بالعربية، فقال: هود، وشعيب، وصالح، واسماعيل، ومحمد صلى الله عليه وآله، ثم جلس

And he asked him^{asws} about something which breathes and there is not flesh for it nor blood, so he^{asws} said: 'That is **[81:18] And the morning when it breathes**'. And he asked him^{asws} about five from the Prophets^{as} who spoke in Arabic, so he^{asws} said: 'Hood^{as}, and Shuayb^{as}, and Salih^{as}, and Ismail^{as}, and Muhammad^{saww}'. Then he sat down.

وقال رجل آخر فسأله وتعتنه، فقال: يا أمير المؤمنين أخبرنا عن قول الله تعالى: (يوم يفر المرء من اخيه وامه وابيه وصاحبته وبنيه) من هم؟ فقال: قابيل يفر من هابيل والذي يفر من امه موسى، والذي يفر من صاحبه لوط، والذي يفر من ابنه نوح يفر من ابنه كنعان،

And another man stood up, so he asked him^{asws} and harassed him^{asws}, so he said, 'O Amir Al-Momineen^{asws}! Inform us about the Words of Allah^{azwj} the High **[80:34] The Day on which a man shall flee from his brother, [80:35] And from his mother and his father, [80:36] And his spouse and his son**, who are they?' So he^{asws} said: 'Qabeel^{la} would flee from Habel^{as}; and the one will free from his^{as} mother, is Musa^{as}; and the one who will flee from his spouse is Lut^{as}; and the one who will flee from his^{as} son is Noah^{as} who would flee from his^{as} son Kanaan'.

وسأله عن اول من مات فجأة، فقال: داود عليه السلام مات على منبره يوم الاربعاء، وسأله عن أربعة لا يشبعن من اربعة، فقال: ارض من مطر وانثى من ذكر وعين من نظر وعالم من علم، وسأله عن اول من وضع سكك الدنانير والدرهم، فقال: نمرود بن كنعان بعد نوح، وسأله عن اول من عمل قوم لوط، فقال: ابليس فانه امكن نفسه،

And he asked him^{asws} about the first one who died suddenly, so he^{asws} said: 'Dawood^{as} passed away upon his^{as} Pulpit on the day of Wednesday'. And he asked him^{asws} about four who are not satisfied from the four, so he^{asws} said: 'The land from rain, and female from the male, and the eyes from the looking, and a scholar from the knowledge'. And he asked him^{asws} about the first one who placed a market for Dinaars and Dirhams, so he^{asws} said: 'Namrood Bin Kanaan^{la}, after Noah^{as}'. And he asked him^{asws} about the first one who performed the deed of the people of Lot^{as}, so he^{asws} said: 'Iblees^{la}, for he^{la} submitted himself^{la}'.

وسأله عن معنى هدير الحمام الراحية، فقال تدعو أهل المعارف والقينات والمزامير والعيدان، وسأله عن كنية البراق، فقال: يكنى أبا هلال، وسأله: لم سمي تبع تبعاً قال: كان غلاماً كاتباً فكان يكتب الملك كان قبله فكان إذا كتب كتب بسم الله الذي خلق صباحاً وريحا، فقال الملك: اكتب وابدأ باسم ملك الرعد، فقال: لا أبدأ إلا باسم إلهي ثم اعطف على حاجتك فشكر الله تعالى له ذلك وأعطاه ملك ذلك الملك فتابعه الناس على ذلك فسمي تبعاً،

And he asked him^{asws} about the meaning of the thundering rumble of the doves, so he^{asws} said: 'Calling the people of knowledge, and the singing, and the flutes, and the drumsticks'. And he asked him^{asws} about the teknonym of Al Buraaq, so he^{asws} said: 'His teknonym is Abu Hilal'. And he asked him^{asws}, 'Why was Tab'a named as Tab'a', so he^{asws} said: 'There was a slave who was a scribe. He used to write to the king who was before him. So when he used to write, wrote, 'In the Name of Allah^{azwj} Who Created the morning and the winds'. So the king said, 'Write, and being with the name of the king of thunder'. So he said, 'No, never, except by the Name of my God, then your need'. So Allah^{azwj} the High was Grateful to him for that, and Gave him a kingdom of that king. So the people followed him upon that, thus it was named Tab'a'.

وسأله: ما بال الماعز مفرقة الذنب بادية الحياء والعورة، فقال لان الماعز عصت نوحاً لما ادخلها السفينة فدفعها فكسر ذنبها، والنعجة مستورة الحياء والعورة لان النعجة بادرت بالدخول إلى السفينة فمسح نوح يده على حياؤها وذنبها فاستويت الالية، وسأله عن كلام اهل الجنة، فقال: كلام اهل الجنة بالعربية، وسأله عن كلام اهل النار فقال: بالمجوسية

And he asked him^{asws}, 'What is the matter the goats are raising the tail exposing their shame and genitalia?' So he^{asws} said: 'Because the goat disobeyed, when it was made to enter the ship, so it was repelled, and its tail broke, and the sheep veils the shame and the genitalia, because the sheep initiated with the entering to the ship, so Noah^{as} wiped his^{as} hand upon its shame and its tail, so it evened itself upon it'. And he asked him^{asws} about the speech of the inhabitants of the Paradise, so he^{asws} said: 'The speech of the inhabitants of the Paradise is by Arabic'. And he asked him^{asws}

about the speech of the inhabitants of the Fire, so he^{asws} said: 'By the Magian (language)'.

ثم قال أمير المؤمنين عليه السلام: النوم على اربعة اصناف الانبياء تنام على اقفيتها مستلقية واعينها لا تنام متوقعة لوحى ربها والمؤمن ينام على يمينه مستقبل القبلة والملوك وابنائها تنام على شمالها ليستمرؤا ما يأكلون وابليس واخوانه وكل مجنون وذى عاهة ينام على وجهه منبطحا، ثم قام إليه رجل آخر،

Then Amir Al Momineen^{asws} said: 'The sleeping is upon four ways – The Prophets^{as} slept upon their^{as} backs lying down, and their^{as} eyes did not sleep for the unexpected Revelation of their^{as} Lord^{azwj}; and the Believer sleeps upon their right, facing the Qiblah; and the kings and their sons sleep upon their left in order to adhere to what they are eating; and Iblees^{la} and his^{la} brethren, and every insane person, and with disabilities, sleep upon their faces lying down, then another man stands upon him'.

فقال: يا أمير المؤمنين اخبرني عن يوم الاربعاء وتطيرنا منه وثقله، وأي اربعاء هو؟ قال: آخر اربعاء في الشهر وهو المحاق وفيه قتل قابيل هابيل اخاه، ويوم الاربعاء القى ابراهيم من النار، ويوم الاربعاء وضعوه في المنجنيق، ويوم الاربعاء غرق الله تعالى فرعون، ويوم الاربعاء جعل الله عاليها سافلها، ويوم الاربعاء ارسل الله تعالى الريح على قوم عاد، ويوم الاربعاء اصبحت كالصرير

So he said, 'O Amir Al Momineen^{asws}! Inform me about the day of Wednesday and our ill omen from it, and its heaviness, and which Wednesday is it?' He^{asws} said: 'The last Wednesday in the month, and it is the waning (of the moon) – and in it Qabeel^{la} killed his^{la} brother Habeel^{as}; and on the day of Wednesday Ibrahim^{as} was cast into the fire; and on the day of Wednesday he^{as} was placed in the catapult; and on the day of Wednesday Allah^{azwj} Drowned Pharaoh^{la}; and on the day of Wednesday, Allah^{azwj} Made its higher one to be its lower one; and on the day of Wednesday Allah^{azwj} the High Sent the wind to the people of Aad; and on the day of Wednesday they became as if plucked;

ويوم الاربعاء سلط الله على نمرود البقرة، ويوم الاربعاء طلب فروع موسى ليقته، ويوم الاربعاء خر عليهم السقف من فوقهم، ويوم الاربعاء امر فرعون بذبح الغلمان، ويوم الاربعاء خرب بيت المقدس، ويوم الاربعاء احرق مسجد سليمان بن داود بالصطر من كورة فارس،

And on the day of Wednesday Allah^{azwj} Caused the bug to overcome Nimrod^{la}; and on the day of Wednesday Pharaoh^{la} sought Musa^{as} in order to kill him^{as}; and on the day of Wednesday the ceiling fell down upon them; and on the day of Wednesday Pharaoh^{la} ordered for the slaughtering of the boys; and on the day of Wednesday Bayt Al Maqdis was ruined; and on the day of Wednesday the Masjid of Suleyman Bin Dawood^{as} was incinerated at Al Satakh from the land of Persia;

ويوم الاربعاء قتل يحيى بن زكريا، ويوم الاربعاء أظلم قوم فرعون أول العذاب، ويوم الاربعاء خسف الله بقارون، ويوم الاربعاء ابتلى ايوب بذهاب ماله وولده، ويوم الاربعاء ادخل يوسف السجن، ويوم الاربعاء قال الله تعالى (انا دمرناهم وجمعهم اجمعين)

And on the day of Wednesday, Yahya Bin Zakariyya^{as} was killed; and on the day of Wednesday the people of Pharaoh^{la} were overshadowed with the first Punishment; and on the day of Wednesday Allah^{azwj} Caused Qaroon^{la} to be submerged; and on the day of Wednesday Ayoub^{as} was Afflicted by the going away of his^{as} wealth and his^{as} children; and on the day of Wednesday Yusuf^{as} entered the prison; and on the

day of Wednesday Allah^{azwj} Said **[27:51] We Destroyed them and their people altogether;**

ويوم الاربعاء اخذتهم الصيحة، ويوم الاربعاء عقرت الناقة، ويوم الاربعاء مطر عليهم حجارة من سجيل، ويوم الاربعاء شج وجه النبي صلى الله عليه وآله وكسرت ربايعيته، ويوم الاربعاء اخذت العماليق التابوت،

And on the day of Wednesday the Scream seized them; and on the day of Wednesday the she-camel was hamstrung; and on the day of Wednesday the stones of clay rained upon them; and on the day of Wednesday the face of the Prophet^{saww} was injured and his^{saww} four (teeth) broke; and on the day of Wednesday the Amalekites seized the chest (Taboot)'.⁶⁹

وسأله عن الايام وما يجوز فيها من العمل، فقال امير المؤمنين عليه السلام: يوم السبت يوم مكر وخديعة، ويوم الاحد يوم غرس وبناء ويوم الاثنين يوم سفر وطلب، ويوم الثلاثاء يوم حرب ودم، ويوم الاربعاء يوم شؤم فيه يتطير الناس، ويوم الخميس يوم الدخول على الامراء وقضاء الحوائج، ويوم الجمعة يوم خطبة ونكاح.

And he asked him^{asws} about the days, what is allowed therein from the deeds, so Amir Al Momineen^{asws} said: 'The day of Saturday is a day of cunning and deception; and the day of Sunday is a day of planting and building; and the day of Monday is a day of travelling and seeking (livelihood); and the day of Tuesday is a day of war and blood; and the day of Wednesday is a day of misfortune in which is bad omen for the people; and the day of Thursday is a day of going over to the authorities and the fulfilment of the needs; and the day of Friday is a day of addressing and the marriage'.⁶⁹

اخبرني علي بن حاتم قال: حدثنا ابراهيم بن علي قال: حدثنا أحمد ابن محمد الانصاري قال: حدثنا الحسن بن علي العلوي قال: حدثنا أبو حكيم الزاهد بمصر، قال: حدثنا أحمد بن عبد الله بمكة، قال: بينما أمير المؤمنين عليه السلام مار بفناء بيت الله الحرام إذا نظر إلى رجل يصلي فاستحسن صلاته، فقال: يا هذا الرجل تعرف تأويل صلاتك؟ قال الرجل: يا بن عم خير خلق الله وهل للصلاة تأويل غير التعبد، قال علي عليه السلام: اعلم يا هذا الرجل ان الله تبارك وتعالى ما بعث نبيه صلى الله عليه وآله بأمر من الامور إلا وله متشابه وتأويل وتنزيل وكل ذلك على التعبد فمن لم يعرف تأويل صلاته، فصلاته كلها خداع ناقصة غير تامة.

Ali Bin Hatim informed me, from Ibrahim Bin Ali, from Ahmad Ibn Muhammad Al Ansary, from Al Hassan Bin Ali Al Alawy, from Abu Hakeem Al Zahid at Egypt, from Ahmad Bin Abdullah at Makkah who said,

'Whilst Amir Al-Momineen^{asws} was passing by the courtyard of the Sacred House of Allah^{azwj} (Kabah), when he^{asws} looked at a man Praying, and commended his Prayer, so he^{asws} said: 'O man! Do you understand the explanation of your Prayer?' The man said, 'O cousin of the best of the creatures of Allah^{azwj}! And is there for the Prayer an explanation other than the worship?' Ali^{asws} said: 'Know, o man! Allah^{azwj} Blessed and High did not Send His^{saww} Prophet^{saww} with a matter from the matter except that for it is a resemblance and an explanation, and all of that is upon the worship. So the one who does not understand the explanation of his Prayer, so all of his Prayer is a deception, without being complete'.⁷⁰

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن احمد بن أبي عبد الله عن عبد العظيم بن عبد الله الحسيني عن سليمان بن سفيان عن صباح الحذاء عن يعقوب بن شعيب، قال: قال لي أبو عبد الله عليه

⁶⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 44 (Extract)

⁷⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 45

السلام من اشد الناس عليكم فقلت كل الناس فاعادها علي فقلت كل الناس فقال: اتدري لم ذاك؟ قلت: لا ادري، قال: ان ابليس دعاهم فأجابوه وامرهم فاطاعوه ودعاكم فلم تجيبوا وأمركم فلم تطيعوا فاغرابكم الناس.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah, from Abdul Azeem Bin Abdullah Al has any, from Suleyman Bin Sufyan, from Sabah Al Haza'a, from Yaqoub Bin Shuayb who said,

'Abu Abdullah^{asws} said to me: 'Who is the most difficult of the people against you'. So I said, 'All the people'. So he^{asws} repeated it to me, so I said 'All of the people'. So he^{asws} said: 'Do you know why that is so?' I said, 'I don't know'. He^{asws} said: 'Iblees^{la} calls them, so they respond to him^{la}, and orders them, so they obey him^{la}, and he^{la} calls you but you do not respond to him^{la}, and orders you but you do not obey. Therefore, the people alienate (keep away from) you'.⁷¹

حدثنا محمد بن موسى المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي عن عبد العظيم بن عبد الله الحسيني عن محمد بن عمر بن يزيد عن حماد بن عثمان عن عمر بن يزيد قال: قال أبو عبد الله عليه السلام جاءت امرأة من أهل البادية إلى النبي صلى الله عليه وآله ومعها صبيان حامله واحدا وآخر يمشى، فاعطاها النبي صلى الله عليه وآله قرصا ففلقت بينهما، فقال رسول الله صلى الله عليه وآله: الحاملات الرحيمات لو لا كثرة لعبهن لدخلت مصلياتهن الجنة.

Muhammad Bin Musa Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al Hasany, from Muhammad Bin Umar Bin Yazeed, from Hamaad Bin Usman, from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said: 'A woman from the inhabitants of Badiya came over to the Prophet^{saww}, and with her were two children. She was carrying one, and the other was walking. So the Prophet^{saww} gave her a disc (of bread), so she broke it for between the two (children). So Rasool-Allah^{saww} said: 'The mothers (of small children) tend to be merciful. Had it not been the frequency of their vanities, the Praying ones would be entering the Paradise'.⁷²

وبهذا الاسناد عن عبد العظيم بن عبد الله الحسيني عن حرب عن شيخ من بني اسد يقال له عمرو عن ذريح عن أبي عبد الله قال أصاب بغير لنا علة ونحن في ماء لبني سليم فقال الغلام يا مولاي انحره، قال لا تريث فلما سرنا اربعة اميال قال: يا غلام انزل فانحره ولان تأكله السباع احب إلي من ان تأكله الاعراب

And by this chain, from Abdul Azaam Bin Abdullah Al Hasany, from Harb, from a sheikh from the clan of Asad called Amro, from Zareeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A camel of our was hit by sickness, and we were in the waters of the clan of Suleym. So the slave said, 'O my master^{asws}! sacrifice (slaughter) it'. He^{asws} said: 'Be patient'. So when we had travelled for miles, he^{asws} said: 'O slave! Descend, so sacrifice it, and if the wild animals were to eat it, it would be more beloved to me that if the Bedouins eat it'.⁷³

وبهذا الاسناد عن عبد العظيم بن عبد الله عن الحسن بن الحسين عن شيبان عن جابر عن أبي عبد الله عليه السلام قال: جاء رسول الله صلى الله عليه وآله إلى نفر وهم يجرون دلاء زمزم، فقال: نعم العمل الذي انتم عليه لو لا اني اخشى ان تغلبوا عليه لجررت معكم، انزعوا دلوها فتناوله فشرب منه.

⁷¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 46

⁷² AL ILLAL AL SHARAIE – V 2 Ch 385 H 47

⁷³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 48

And by this chain, from Abdul Azeem Bin Abdullah, from Al Hassan Bin Al Husayn, from Shayban, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} came to a group and they were drawing a bucket (of water) from (the well of) Zamzam. So he^{saww} said: 'It is good work which you are upon. If I^{saww} feared that you had been overcome by it (not able), I^{saww} would have drawn along with you. Take the bucket. So he^{saww} took it, and drank from it'.⁷⁴

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن الغفاري عن أبي جعفر بن ابراهيم عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله اياكم وجدال كل مفتون فان كل مفتون ملقن حجته إلى انقضاء مدته فإذا انقضت مدته احرقته فتنته بالنار.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Al Ghafary, from Abu Ja'far Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Beware of disputing with every fanatic one, for if he was challenged, he would stop his argument upon the expiry of its term. So when its term has expired, its fanaticism would incinerate him by the fire'.⁷⁵

حدثنا محمد بن المتوكل قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن محمد بن خالد عن عبد العظيم بن عبد الله الحسيني عن محمد بن أبي عمير عن عبد الله بن الفضل عن شيخ من أهل الكوفة عن جده من قبل امه واسمه سليمان بن عبد الله الهاشمي، قال: سمعت محمد بن علي يقول: قال رسول الله صلى الله عليه وآله للناس وهم مجتمعون عنده أحبوا الله لما يغدوكم به من نعمة، واحبوني الله تعالى وأحبوا قرابتي لي.

Muhammad Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany, from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Fazal, from a Sheykh from the people of Al Kufa, from his grandfather, from his uncle, and his name was Suleyman Bin Abullah Al hashimy who said,

'I heard Muhammad^{asws} Bin Ali^{asws} saying: 'Rasool-Allah^{saww} said to the people, and they had gathered in his^{saww} presence: 'Love Allah^{azwj} due to what He^{azwj} has Provided you from the Bounties, and love me^{saww} (for the Sake of) Allah^{azwj} the High, and love my^{saww} near relatives for me^{saww}'.⁷⁶

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن الهيثم بن أبي مسروق النهدي عن الحسن بن محبوب عن عبد الرحمن بن الحجاج قال: قلت لموسى بن جعفر عليه السلام اني احتجت إلى طبيب نصراني اسلم عليه وادعوه له، قال: نعم انه لا ينفعه دعائك.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al haysam Bin Abu Masrouq Al Nahdy, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajaj who said,

'I said to Musa Bin Ja'far^{asws}, 'I have a Christian physician, shall I greet him (Salaam) and supplicate for him?' He^{asws} said: 'Yes, (but) he would not benefit from your supplication'.⁷⁷

⁷⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 50

⁷⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 51

⁷⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 52

⁷⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 53

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن عثمان عن الحسن بن بشار عن أبي عبد الله عليه السلام قال: سألته عن جنة آدم فقال: جنة من جنات الدنيا تطلع عليه فيها الشمس والقمر ولو كانت من جنات الخلد ما خرج منها أبدا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Usman, form Al Hassan Bin Bashar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Garden of Adam^{as}, so he^{asws} said: 'A Garden from the Gardens of the world. The sun emerged upon it therein, and the moon. And had it been from the Gardens of the eternity, he^{saww} would not have come out from these, ever'.⁷⁸

حدثنا أحمد بن محمد رحمه الله عن أبيه عن محمد بن أحمد عن سهل بن زياد عن محمد بن أحمد عن الحسن بن علي بن يونس عن الحسين بن عمر بن يزيد عن أبيه عن أبي عبد الله عليه السلام قال: ان بني يعقوب لما سألوا أباهم يعقوب ان يأذن ليوسف في الخروج معهم، قال لهم: اني اخاف ان يأكله الذئب، وانتم عنه غافلون،

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Muhammad Bin Ahmad, from Al Hassan Bin Ali, from Yunus, from Al Husayn Bin Umar Bin Yazeed, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the sons of Yaqoub^{as} asked their father^{as} Yaqoub^{as} that he^{as} should permit for Yusuf^{as} to go out along with them, he^{as} said to them: **[12:13] I fear lest the wolf devours him while you are heedless from him**'.

قال: قال أبو عبد الله عليه السلام قرب يعقوب لهم العلة اعتلوا بها في يوسف عليه السلام.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'Yaqoub^{as} brought the reason closer to them to adopt it with regards to Yusuf^{as}'.⁷⁹

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن علي ابن الحكم عن سيف بن عميرة عن داود بن فرق، قال: قلت لابي عبد الله عليه السلام ما تقول في قتل الناصب، قال: حلال الدم لكني اتقي عليك فان قدرت ان تقلب عليه حائطا أو تغرقه في ماء لكيلا يشهد به عليك فافعل، قلت: فما ترى في ماله، قال توه ما قدرت عليه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ali Ibn Al Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying with regards to killing the Hostile one (Nasibi)?' He^{asws} said: 'The blood is Permissible, but I^{asws} fear over you. So if you are able to overturn a wall upon him, or drown him in water, lest it is witnessed against you, that you do it'. I said, 'So what is your^{asws} view regarding his wealth?' He^{asws} said: 'Destroy whatever you are able to over it'.⁸⁰

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن الحسن الصفار ولم يحفظ اسناده قال: قال رسول الله صلى الله عليه وآله لما اسرى بي إلى السماء سقط قطرة من عرقى فنبت منه الورد فوق في البحر فذهب السمك ليأخذها، وذهب الدعوص ليأخذها، فقالت السمكة: هي لي، وقال الدعوص: هي لي، فبعث الله تعالى اليهما ملكا يحكم بينهما فجعل نصفها للسمكة وجعل نصفها للدعوص.

⁷⁸ AL ILLAL AL SHARAIE – V 2 Ch 385 H 55

⁷⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 56

⁸⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 57

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Al Hassan Al Saffar, and he did not preserve his chain, said,

'Rasool-Allah^{saww} said: 'When I^{saww} was ascended with to the sky, a drop from my^{saww} sweat fell, so the rose grew from it in the sea. So the fish went in order to take it, and the sea beetle (also) went to take it. So the fish said, 'It is for me', and the sea beetle said, 'It is for me'. So, Allah^{azwj} Sent an Angel to them to judge between both of them. So he made half of it for the fish, and made half of it for the sea beetle'.⁸¹

أبي رحمه الله قال: حدثنا أحمد بن ادريس قال: حدثنا أحمد بن محمد بن علي بن الحكم عن هشام بن سالم، قال: قلت لابي عبد الله عليه السلام ما ترى في رجل سباب لعلي، قال: هو والله حلال الدم لولا ان يعم به برياء، قلت أي شيء يعم به برياء، قال: يقتل مؤمن بكافر.

My father said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Saalim who said,

'I said to Abu Abdullah^{asws}, 'What is your^{asws} view with regards to a man who insulted Ali^{asws}. He^{asws} said: 'By Allah^{azwj}! His blood would have been Permissible had the killing not become wide-spread'. I said, 'Which thing would make the killing to be wide-spread?' He^{asws} said: 'The Believer would be killed by the Infidel'.⁸²

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن ابراهيم بن اسحاق عن عيد الله بن حماد عن عيد الله بن سنان عن أبي عبد الله عليه السلام قال: ليس الناصب من نصب لنا أهل البيت لأنك لا تجد رجلا يقول: انا ابغض محمدا وآل محمد ولكن الناصب من نصب لكم وهو يعلم انكم تتولوننا وانكم من شيعتنا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Hostile one (Nasibi) is not the one who is hostile to us^{asws}, the People^{asws} of the Household. You will not find a man who would be saying, 'I hate Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. But the Hostile one (Nasibi) is the one who is hostile to you (Shiah), and he knows that you all are in our^{asws} Wilayah, and you are from our^{asws} Shiah'.⁸³

حدثنا الحسين بن أحمد رحمه الله عن أبيه عن محمد بن أحمد قال: حدثنا أبو عبد الله الرازي عن علي بن سليمان بن راشد بأسناده رفعه إلى أمير المؤمنين عليه السلام قال: يحشر المرجئة عميانا أمامهم اعمى فيقول بعض من يراهم من غير امتنا ما تكون أمة محمد إلا عميانا، فأقول لهم ليسوا من أمة محمد لأنهم بدلوا فبدل ما بهم وغيروا فغير ما بهم.

Al Husayn Bin Ahmad narrated to us, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ali Bin Suleyman Bin Rashid, by his chain,

(It has been narrated) from Amir Al-Momineen^{asws}: 'The Marjia's (followers of enemies of Ahl Al-Bayt^{asws}) would be Resurrected blind as their imam is blind. So some (people) from other than our^{asws} community would be saying, 'What is the community of Muhammad^{saww} except for the blind?' So I^{asws} would be saying to them: 'They are not from the community of Muhammad^{saww}, because they switched, so

⁸¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 58

⁸² AL ILLAL AL SHARAIE – V 2 Ch 385 H 59

⁸³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 60

they switched what was with them, and they changed, so they changed what was with them'.⁸⁴

وبهذا الاسناد عن محمد بن أحمد عن محمد بن عيسى عن الفضل بن كثير المدائني عن سعيد بن أبي سعيد البلخي قال: سمعت أبا الحسن عليه السلام يقول: ان الله تعالى في وقت كل صلاة يصلحها هذا الخلق لعنه، قال: قلت جعلت فداك ولم ذاك؟ قال: لجهودهم حقنا وتكذيبهم ايانا.

And by this chain, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Fazal Bin Kaseer Al Madainy, from Saeed Bin Abu Saeed Al Balkhy who said,

'I heard Abu Al-Hassan^{asws} saying: 'Allah^{azwj} the High Curses this people during the time of Prayer, every time they Pray'. I said, 'May I be sacrificed for you^{asws}! And why is that so?' He^{asws} said: 'Due to their denial of our^{asws} rights, and belying against us^{asws}'.⁸⁵

أبي رحمه الله قال حدثنا محمد بن يحيى عن محمد بن أحمد قال: حدثني أبو جعفر أحمد بن أبي عبد الله عن أبي الجوزاء عن الحسين بن علوان عن عمرو بن خالد عن زيد بن علي عن آياته عن علي عليه السلام انه رأى رجلاً به تأنيث في مسجد رسول الله صلى الله عليه وآله فقال له: اخرج من مسجد رسول الله يا من لعنه رسول الله،

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad, from Abu Ja'far Ahmad Bin Abu Abdullah, from Abu Al Jowza, from Al Husayn Bin Alwaan, from Amro Bin Khalid,

(It has been narrated) from Zayd, son of Ali^{asws}, from his forefathers, from Ali^{asws} having seen an effeminate man in the Masjid of Rasool-Allah^{saww}, so he^{asws} said to him: 'Get out from the Masjid of Rasool-Allah^{saww}, O one who has been cursed by Rasool-Allah^{saww}!'

ثم قال علي عليه السلام: سمعت رسول الله صلى الله عليه وآله يقول: لعن الله المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال.

Then Ali^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'May Allah^{azwj} Curse the men who resemble the women, and the women who resemble the men'.⁸⁶

وفي حديث آخر: أخرجوهم من بيوتكم فانهم اقذر شيء.

And in another Hadeeth: 'Throw them out from your houses, for they are the filthiest of things'.⁸⁷

وبهذا الاسناد عن علي عليه السلام قال: كنت مع رسول الله صلى الله عليه وآله جالسا في المسجد حتى اتاه رجل به تأنيث فسلم عليه فرد عليه، ثم اكب رسول الله صلى الله عليه وآله في الارض يسترجع، ثم قال: مثل هؤلاء في امتي انه لم يكن مثل هؤلاء في امة إلا عذبت قبل الساعة.

And by this chain,

(It has been narrated) from Ali^{asws} having said: 'I^{asws} was seated in the Masjid with Rasool-Allah^{saww} until there came a feminine man. So he greeted him^{saww}, so he^{saww} returned the greeting. Then, Rasool-Allah^{saww} went down upon his^{saww} face and

⁸⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 61

⁸⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 62

⁸⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 63

⁸⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 64

recited The Return (We are from Allah^{azwj} and to Him^{azwj} We are returning). Then he^{saww} said: 'The likes of them in my^{saww} community would not be in a community except that they would be Punished before the (Establishment of the) Hour'.⁸⁸

أبي رحمه الله قال: حدثني سعد بن عبد الله عن أحمد بن محمد البرقي عن محمد بن يحيى عن حماد قال: قلت لابي عبد الله (ع) جعلت فداك نرى الخصى من اصحابنا عفيفا له عبادة ولا تكاد نراه إلا فظا غليظا سريع الغضب، فقال: إنما ذلك لانه لم يولد له ولا يزنى.

My father said, 'Sa'ad Bin Abdullah narrated to me, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Yahya, from Hamaad who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! We see a eunuch from our companions as being devout in the worship. We do not see him in any wrong doing except that he is rude and harsh, quick to the anger'. So he^{asws} said: 'But rather, that is because he has neither any children, nor has he committed adultery'.⁸⁹

وبهذا الاسناد عن البرقي باسناده رفع الحديث إلى أبي عبد الله عليه السلام انه سئل عن الخصى، فقال: لم تسأل عن من لم يولد مؤمن ولا يلد مؤمنا.

And by this chain, from Al Barqy, by his chain,

(It has been narrated) from Abu Abdullah^{asws}, a Hadeeth, when being asked about the eunuch. So he^{asws} said: 'Do not ask about the one has neither given birth to a Believer, nor would he be giving birth to a Believer'.⁹⁰

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن عبد الله بن جعفر عن مسعدة بن زياد عن جعفر بن محمد عن آبائه عليهم السلام ان رسول الله صلى الله عليه وآله قال: أتركوا اللص ما ترككم، فان كليهم شديد وسلبهم خسيس.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Abdullah Bin Ja'far, from Mas'ada Bin Ziyad,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} that Rasool-Allah^{saww} said: 'Leave the thief what he leaves you, for their dogs are harsh, and their plundering is villanous'.⁹¹

وبهذا الاسناد عن جعفر بن محمد عن أبيه عليهما السلام قال: قال مروان بن الحكم لما هزمنا علي عليه السلام بالبصرة رد على الناس أموالهم من أقام بينة أعطاه ومن لم يقم بينة حلفه، قال: فقال له قائل يا أمير المؤمنين اقسام الفئ بيننا والسبي قال فلما أكثروا عليه قال ايكم يأخذ أم المؤمنين في سهمه فكفوا.

And by this chain,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'when Ali^{asws} defeated (army of) Marwan Bin Al-Hakam at Al-Basra, Ali^{asws} returned to the people their wealth. The one who established a proof, gave it to him, and the one who could not establish the proof, made him swear an oath. So a sayer said to him^{asws}, 'O Amir Al-Momineen^{asws}! Distribute the war booty between us, along with the captives'. He (the narrator) said, 'So when they persisted frequently

⁸⁸ AL ILLAL AL SHARAIE – V 2 Ch 385 H 65

⁸⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 66

⁹⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 67

⁹¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 68

over it, he^{asws} said: 'Which one of you would take the Mother of the Believers (Ayesha) in his share?' So they withheld (themselves)'.⁹²

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن معاوية بن حكيم عن ابن أبي عمير عن أبان بن عثمان عن يحيى بن أبي العلاء عن أبي عبد الله عليه السلام قال: كان علي (ع) لا يقاتل حتى نزول الشمس ويقول: تفتح ابواب السماء وتقبل التوبة وينزل النصر ويقول هو أقرب إلى الليل واجدر أن يقل القتل ويرجع الطالب ويفلت المهزوم.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muawiya Bin Hakeem, from Ibn Abu Umeyr, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} did not use to fight until the sun descended, and he^{asws} was saying: 'The doors of the sky are open, and the repentance is Accepted, and the victory descends'. And he^{asws} was saying: 'It is near to the night and worthier that less killing would take place, and the seekers return, and the vanquished flee'.⁹³

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن ابن المغيرة عن السكوني عن جعفر بن محمد عن أبيه عليهما السلام، قال: ذكرت الحرورية عند علي بن أبي طالب (ع) فقال: ان خرجوا مع جماعة أو على امام عادل فقاتلوهم، وان خرجوا على امام جائر فلا تقاتلوهم فان لهم في ذلك مقالا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ibn Al Mugheira, from Al Sakuny,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The 'Harouriya' were mentioned in the presence of Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} said: 'If they come out with a group or a just leader, so fight them, and if they come out with a tyrannous leader so do not fight them, because for them, during that, is an exchange of words (leeway for discussion)'.⁹⁴

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى عن يونس بن عبد الرحمن عن أبي الحسن (ع) قال: قلت له جعلت فداك ان رجلا من مواليك بلغه أن رجلا يعطي السيف والفرس في السبيل، فاتاه فاخذهما منه، ثم لقيه أصحابه فاخبروه ان السبيل مع هؤلاء لا يجوز وأمروه بردهما، قال: فليفعل، قال: قد طلب الرجل فلم يجده وقيل له قد شخص الرجل،

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! A man from your^{asws} friends, it (news) reached him that a man is giving the sword and the horse in the Way (of Allah^{azwj} for Jihaad). So he went over to him and took these two from him. Then he met his companion so he informed him that the Jihaad with those ones it not allowed, and ordered him to return these two'. He^{asws} said: 'So let him do it'. He said, 'He sought the man, but could not find him, and it was said to him that the man had gone'.

قال: فليرابط ولا يقاتل قال له ففي قزوين والديلم وعسقلان، وما اشبه هذه الثغور، فقال: نعم، فقال له يجاهد، فقال: لا إلا أن يخاف على ذراري المسلمين، أرأيتك لو ان الروم دخلوا على المسلمين لم ينبغ لهم ان يتابعوهم،

⁹² AL ILLAL AL SHARAIE – V 2 Ch 385 H 69

⁹³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 70

⁹⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 71

He^{asws} said: 'So let him be (with the army) and not fight'. He (the narrator) said, 'So with regards to Qazein, and Al-Daylam, and Asqalaan, and what resembles these gaps?' He^{asws} said: 'Yes'. He said to him^{asws}, 'He should fight?' So he^{asws} said: 'No, except if he fears upon the offspring of the Muslims. Do you not see that if the Romans were to enter upon the Muslims it would not be befitting for them that they should be obeying them?'

قال: قال يرباط ولا يقاتل فان خاف على بيضة الاسلام والمسلمين قاتل فيكون قتاله لنفسه ليس للسلطان. قال: قلت فان جاء العدو إلى الموضع الذي هو فيه مرابط كيف يصنع؟ قال: يقاتل عن بيضة الاسلام لا عن هؤلاء لا في اندراس الاسلام اندراس ذكر محمد صلى الله عليه وآله.

He (the narrator) said, 'He^{asws} said: 'He should be (with the army) but not fight, but if he fears danger upon Al-Islam or the Muslims, he should fight, for his fight would happen to be for himself, not for the authorities'. I said, 'If an enemy were to come to the place in which he is, how should he react?' He^{asws} said: 'He should fight upon the defence of Al-Islam, not for those ones, for in the extinction of Al-Islam is the extinction of the mention of Muhammad^{saww}.'⁹⁵

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين عن ابن محبوب عن ابراهيم الجازي عن أبي بصير قال: ذكرنا عند أبي جعفر (ع) من الاغنياء من الشيعة فكانه كره ما سمع منا فيهم، قال: يا أبا محمد إذا كان المؤمن غنيا رحيمًا وصولاً له معروف إلى أصحابه اعطاه الله أجره ما ينفق في البر واجره مرتين ضعفين لان الله تعالى يقول في كتابه (وما أموالكم ولا أولادكم بالتي تقرّبكم عندنا زلّقى إلا من آمن وعمل صالحاً فاولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون).

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibrahim Al Jazy, from Abu Baseer who said,

'We mentioned in the presence of Abu Ja'far^{asws}, the rich among the Shiah, so it was as if he^{asws} did not like what he^{asws} heard contrary to them. He^{asws} said: 'O Abu Muhammad! If the Believer was rich, merciful, maintaining good relations to his companions, Allah^{azwj} would Give him his Recompense of whatever he spent upon the righteous deeds, and Recompense him twice, double, because Allah^{azwj} the High is Saying in His^{azwj} Book **[34:37] And neither your wealth nor your children, are the things which bring you near Us in status, but whoever believes and do righteous deeds, these it is for whom is a double Recompense for what they do, and they shall be secure in the high places**.'⁹⁶

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن ابن أبي عمير عن منصور بن يونس قال: قال أبو عبد الله (ع) ان الله تعالى يقول لو لا أن يجد عبدي المؤمن في نفسه لعصبت الكافر بعصابة من ذهب.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} the High is Saying: "If My^{azwj} Believing servant would not find (hurtful feeling) in himself, I^{azwj} would have Attached a band of gold upon the Infidel'.⁹⁷

⁹⁵ AL ILLAL AL SHARAIE – V 2 Ch 385 H 72

⁹⁶ AL ILLAL AL SHARAIE – V 2 Ch 385 H 73

⁹⁷ AL ILLAL AL SHARAIE – V 2 Ch 385 H 74

حدثنا أحمد بن محمد عن أبيه عن محمد بن أحمد عن موسى بن عمر عن ابن سنان عن أبي سعيد القمط عن حمران، قال: سمعت أبا جعفر (ع) يقول: إذا كان الرجل على يمينك على رأي ثم تحول إلى يسارك فلا تقل إلا خيرا ولا تبرأ منه حتى تسمع منه ما سمعت وهو على يمينك فان القلوب بين اصبعين من أصابع الله يقلبها كيف يشاء ساعة كذا وساعة كذا وان العبد ربما وفق للخير.

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qamaat, from Hamran who said,

'I heard Abu Ja'far^{asws} saying: 'If there was a man upon your right upon a view (compatible with yours), then he changes to be upon your left (opposes your view), so do not say (anything) except for the goodness, nor disavow from him until you hear from him what you heard when he was upon your right (compatible view), for the hearts are between two Fingers from the Fingers of Allah^{azwj} (between right and wrong), turning wherever He^{azwj} so Desires, sometimes such, and sometimes such, and perhaps the servant may be inclined to the goodness'.⁹⁸

وبهذا الاسناد عن محمد بن أحمد باسناده رفعه إلى أبي عبد الله (ع) قال: لو ان مؤمنا تناول شجرة من الارض، أو كفا من تراب لبعث الله تعالى إليه من ينازعه فيه وذلك ان الله تعالى لم يجعل للمؤمن في دولة الباطل نصيبا.

And by this chain, from Muhammad Bin Ahmad, by his chain,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'If a Believer were to attain a tree from the earth, or a handful of sand, Allah^{azwj} the High Sends to him one who disputes with him with regards to it, and that is because Allah^{azwj} the High did not Make a share for the Believer in the state of the falsehood'.⁹⁹

وبهذا الاسناد عن محمد بن أحمد عن يعقوب بن يزيد عن محمد بن سنان عن ذكره عن أبي عبد الله عليه السلام قال: أخذ الله ميثاق المؤمن على أن لا يقبل قوله ولا يصدق حديثه ولا ينتصف من عدوه ولا يشفى غيظه إلا بفضيحة نفسه لان كل مؤمن ملجم.

And by this chain, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Took the Covenant of the Believer upon the stipulation (condition) that his words would not be accepted, nor would his Hadeeth be ratified, nor would he be able to take revenge from his enemies, nor would his anger subside except by being scandalised himself, because every Believer is reined (strapped)'.¹⁰⁰

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن مهزيار عن أخيه عن أحمد بن محمد عن حماد بن عثمان عن أبي بصير عن أبي عبد الله (ع) قال إذا كان يوم القيامة أتى الشمس والقمر في صورة ثورين عبقريين فيقدمان بهما وبمن يعبدهما في النار وذلك انهما عبدا فرضيا.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother, from Ahmad Bin Muhammad, from Hamaad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, the sun and the moon would come in the image of two beautiful bulls, so

⁹⁸ AL ILLAL AL SHARAIE – V 2 Ch 385 H 75

⁹⁹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 76

¹⁰⁰ AL ILLAL AL SHARAIE – V 2 Ch 385 H 77

they would be proceeded with and with the ones who worshipped these two, into the Fire, and that is because these were hypothetical servants'.¹⁰¹

حدثنا محمد بن الحسن رحمه الله قال: حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن النضر بن سويد عن موسى بن بكر عن زرارة عن أبي جعفر (ع) في قول الله تعالى: (ان الصلاة كانت على المؤمنين كتابا موقوتا) قال: موجبا انما يعنى بذلك وجوبها على المؤمنين ولو كانت كما يقولون لهلك سليمان بن داود حين أخرج الصلاة حتى توارت بالحجاب، لانه لو صلاها قبل أن تغيب كان وقتا ليس صلاة أطول وقتا من العصر.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Musa Bin Bakr, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[4:103] surely the Prayer is a timed Ordinance for the Believers**. He^{asws} said: 'It Means by that, it is Obligatory upon the Believers, and had it been as they (people) are saying, Suleyman Bin Dawood^{as} would perish when he^{as} delayed the Prayer until the sun faded, because, had he^{as} Prayed before the disappearance of the sun, it would have been on time, and the Prayer does not take longer than the time of Al-Asr'.¹⁰²

حدثني محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسن أبادي عن أحمد بن أبي عبد الله البرقي عن عبد العظيم بن عبد الله الحسني قال: حدثني علي بن جعفر عن أخيه موسى بن جعفر عن أبيه عليهما السلام قال: قال علي بن الحسين (ع) ليس لك أن تقعد مع من شئت لأن الله تبارك وتعالى يقول: (إذا رأيت الذين يخوضون في آياتنا فأعرض عنهم حتى يخوضوا في حديث غيره، وأما ينسينك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين) وليس لك أن تتكلم بما شئت لأن الله تعالى، قال: (ولا تقف ما ليس لك به علم) ولأن رسول الله صلى الله عليه وآله قال: رحم الله عبدا قال خيرا فغتم أو صمت فسلم وليس لك أن تسمع ما شئت لأن الله تعالى يقول (ان السمع والبصر والفؤاد كل أولئك كان عنه مسؤولا).

Muhammad Bin Musa Bin Al Mutawakkal narrated to me, from Ali Bin Al Hassan Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al Hasany,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'It is not for you to sit with whosoever you like to because Allah^{azwj} Blessed and High is Saying **[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people**'.

و ليس لك أن تتكلم بما شئت لأن الله عز و جل قال: وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ، و لأن رسول الله (صلى الله عليه و آله) قال: رحم الله عبدا قال خيرا فغتم، أو صمت فسلم. و ليس لك أن تسمع ما شئت، لأن الله عز و جل يقول: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا.

And it is not for you that you should speak whatsoever you like, because Allah^{azwj} Mighty and Majestic Says **[17:36] And do not follow that of which you have no knowledge of**, and because Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy upon a servant who speaks good or silently submits'. And it is not for you that you should listen to whatsoever you like because Allah^{azwj} Mighty and Majestic is Saying **[17:36]**

¹⁰¹ AL ILLAL AL SHARAIE – V 2 Ch 385 H 78

¹⁰² AL ILLAL AL SHARAIE – V 2 Ch 385 H 79

surely the hearing and the sight and the heart, all of these, shall be questioned about.¹⁰³

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن أحمد عن أحمد ابن محمد السيارى قال: حدثنا محمد بن عبد الله بن مهران الكوفي قال: حدثني حنان بن سدير عن أبيه عن أبي اسحاق الليثي قال: قلت لأبي جعفر محمد بن علي الباقر عليه السلام يابن رسول الله اخبرني عن المؤمن المستبصر إذا بلغ في المعرفة وكمل هل يزنى؟ قال: اللهم لا، قلت: فيلوط؟ قال: اللهم لا، قلت: فيسرق؟ قال: لا، قلت: فيشرب الخمر؟ قال: لا، قلت: فيأتي بكبيرة من هذه الكبائر أو فاحشة من هذه الفواحش؟ قال: لا قلت: فيذنب ذنباً؟ قال: نعم هو مؤمن مذنب ملم، قلت ما معنى ملم قال: الملم بالذنب لا يلزمه ولا يصير عليه

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad Al Sayyari, from Muhammad Bin Abdullah Bin Mharan Al Kufy, from Hanan Bin Sudeyr, from his father, from Abu Is'haq Al Laysi who said,

'I said to Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Believer, with the insight, when he reaches the complete understanding, does he commit adultery?' He^{asws} said: 'O Allah^{azwj}! No!' I said, 'So does he commit sodomy?' He^{asws} said: 'O Allah^{azwj}! No!' I said, 'He steals?' He^{asws} said: 'No'. I said, 'He drinks the wine?' He^{asws} said: 'No'. I said, 'So does he go to a major sin from these major sins, or immoralities from these immoralities?' He^{asws} said: 'No'. I said, 'So, does he commit a sin?' He^{asws} said: 'Yes. He is a Believer, sinning familiar sins'. I said, 'What is the meaning of familiar sins?' He^{asws} said: 'The familiarity with the sins which he neither necessitates it not does he (deliberately) indulge in it'.

قال: فقلت سبحان الله ما اعجب هذا لا يزنى ولا يلوط ولا يسرق ولا يشرب الخمر ولا يأتي بكبيرة من الكبائر ولا فاحشة، فقال: لا عجب من امر الله، ان الله تعالى يفعل ما يشاء ولا يسئل عما يفعل وهم يسئلون فم عجب يا ابراهيم؟ سل ولا تستنكف ولا تستحي فان هذا العلم لا يتعلمه مستكبر ولا مستحي،

He (the narrator) said, 'Glory be to Allah^{azwj}! What strangeness it is. He neither commits adultery, nor theft, nor drinks the wine, nor comes with a major sin from the major sins, nor any immorality'. So he^{asws} said: 'Do not be astounded (surprised) from the Command of Allah^{azwj}. Allah^{azwj} Does whatever He^{azwj} so Desires to, and will not be questioned about what He^{azwj} does, and they (people) would be questioned. So what are you astounded from, O Ibrahim? Ask, and neither be averse nor be embarrassed, for in this is the knowledge; neither will the arrogant learn it nor the ashamed one'.

قلت: يابن رسول الله اني اجد من شيعتكم من يشرب الخمر ويقطع الطريق ويخيف السبل ويزنى ويلوط ويأكل الربوا ويرتكب الفواحش ويتهاون بالصلاة والصيام والزكاة ويقطع الرحم ويأتي الكبائر، فكيف هذا ولم ذلك؟ فقال: يا ابراهيم هل يختلج في صدرك شيء غير هذا، قلت: نعم يابن رسول الله اخرى اعظم من ذلك! فقال: وهو ما يا ابا اسحاق؟

I said, 'O son^{asws} of Rasool-Allah^{saww}! I find from your^{asws} Shiah, one who drinks the wine, and cuts off the road (bandit), and scaring the travellers, and committing adultery, and sodomy, and consuming the usury, and indulging in the immoralities, and being careless about the Prayer, and the Fasts, and the Zakat, and cutting-off relationships, and coming to the major sins. So how is this, and why is that so?' So he^{asws} said: 'O Ibrahim! Is there anything other than this in your chest which is

¹⁰³ AL ILLAL AL SHARAIE – V 2 Ch 385 H 80

disturbing you?’ I said, ‘Yes, O son^{asws} of Rasool-Allah^{saww}! Another one which is more grievous than that!’ So he^{asws} said: ‘And what is it, O Abu Is’haq?’

قال: فقلت يا ابن رسول الله وأجد من اعدائكم ومنا صبيكم من يكثر من الصلاة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحرص على الجهاد ويأثر على البر وعلى صلة الارحام ويقضي حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش فمم ذلك؟ ولم ذلك؟ فسر له لي يا ابن رسول الله وبرهنه وبينه، فقد والله كثر فكري وأسهر ليلي وضاق ذرعي،

He (the narrator) said, ‘So I said, ‘O son^{asws} of Rasool-Allah^{saww}! And I find from your^{asws} enemies and from the Hostile ones (Nasibis), one who is frequent in the Prayers, and one who Fasts, and takes out the Zakat, and is obedient between the Hajj and the Umrah, and is greedy for the Jihad, and prefers upon the righteousness, and upon the maintenance of the relationships, and fulfils the rights of his brethren, and consoles them from his wealth, and keeps away from drinking the wine, and the adultery, and the sodomy, and rest of the immoralities. So what is that? And why is that so? Therefore, explain it to me, O son^{asws} of Rasool-Allah^{saww}, and demonstrate it, and prove it. By Allah^{azwj}! My worries are frequent, and I stay awake at nights, and I am fed up’.

قال: فتبسم الباقر صلوات الله عليه، ثم قال: يا ابراهيم خذ اليك بيانا شافيا فيما سألت وعلمنا مكنونا من خزائن علم الله وسره

He (the narrator) said, ‘So, Al-Baqir^{asws} smiled, then said: ‘O Ibrahim! Take for yourself explanations which are a healing with regards to what you have asked, and hidden knowledge from the Treasures of the Knowledge of Allah^{azwj}, and His^{azwj} Secrets.

اخبرني يا ابراهيم كيف تجد اعتقادهما قلت: يا ابن رسول الله اجد محبيكم وشيعتكم على ما هم فيه مما وصفته من افعالهم لو اعطي احدهما ما بين المشرق والمغرب ذهباً وفضة أن يزول عن ولايتكم ومحبتكم إلى موالاة غيركم وإلى محبتهم ما زال ولو ضربت خياشيمه بالسيوف فيكم ولو قتل فيكم ما ارتدع ولا رجع عن محبتكم وولايتكم،

Inform me, O Ibrahim! How do you find the beliefs of these two?’ I said, ‘O son^{asws} of Rasool-Allah^{saww}! I find those that love you^{asws}, and your^{asws} Shiah upon what they are in, from what is described from their deeds such that if one of them is given (all the) gold what is between the East and the West that they should decline from your^{asws} Wilayah and your^{asws} love to go to the wilayah of others and to their love, they will not go, and if one were to strike their body parts with the swords regarding you^{asws}, and even if they are killed regarding you^{asws}, they would not turn, nor return from your^{asws} love and your^{asws} Wilayah.

ورأي الناصب على ما هو عليه مما وصفته من افعالهم لو اعطي احدكم ما بين المشرق والمغرب ذهباً وفضة أن يزول عن محبة الطواغيت وموالاتهم إلى موالاةكم ما فعل ولا زال ولو ضربت خياشيمه بالسيوف فيهم ولو قتل فيهم ما ارتدع ولا رجع وإذا سمع احدهم منقبة لكم وفضلا اسمأز من ذلك وتغير لونه ورأي كراهية ذلك في وجهه بغضا لكم وحباً لهم،

And I see the Hostile one (Nasibi) upon what he is on, from what is described from their deeds, if one of them were given (all) the gold and silver from what is between the East and the West that they should decline from the love of the tyrants and their wilayah to be upon your^{asws} Wilayah, he would not do it, nor would he even if his body parts were to be struck by the swords regarding them, and even if they were killed regarding them, they would not turn, nor return. And when one of them hears a

lauding (Manqabat) for you^{asws}, and virtues, he is straitened from that, and his colour changes, and I can see the abhorrence of that in his face, hatred for you^{asws} and love for them’.

قال فتبسم الباقر عليه السلام، ثم قال: يا ابراهيم هاهنا (هلكت العامة الناصبة تصلى نارا حامية تسقى من عين أنية) ومن اجل ذلك قال تعالى (وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا) ويحك يا ابراهيم، اتدرى ما السبب والقصة في ذلك وما الذي قد خفي على الناس منه، قلت: يابن رسول الله فبينه لي واشرحه وبرهنه،

He (the narrator) said, ‘Al-Baqir^{asws} smiled, then said: ‘O Ibrahim! Over here, the general Muslims are destroyed **[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire [88:5] Made to drink from a boiling spring**, and due to that Allah^{azwj} the High Said **[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust**. Woe be unto you, O Ibrahim! Do you know what is the cause and the story regarding that, and what is that which is hidden upon the people from it?’ I said, ‘O son^{asws} of Rasool-Allah^{saww!} So demonstrate it for me, and expand it, and prove it’.

قال: يا ابراهيم ان الله تبارك وتعالى لم يزل عالما قديما خلق الاشياء لا من شئ ومن زعم ان الله تعالى خلق الاشياء من شئ فقد كفر لانه لو كان ذلك الشئ الذي خلق منه الاشياء قديما معه في ازليته وهويته كان ذلك الشئ ازليا بل خلق الله تعالى الاشياء كلها لا من شئ، فكان مما خلق الله تعالى ارضا طيبة ثم فجر منها ماء عذبا زلالا فعرض عليها ولايتنا أهل البيت فقبلتها فاجرى ذلك الماء عليها سبعة أيام طبقتها وعمها، ثم أنضب ذلك الماء عنها، فاخذ من صفوة ذلك الطين طينا فجعله طين الائمة عليهم السلام، ثم أخذ ثقل ذلك الطين فخلق منه شيعتنا ولو ترك طينتكم يا ابراهيم على حاله كما ترك طينتنا لكنتم ونحن شيئا واحدا،

He^{asws} said: ‘O Ibrahim! Allah^{azwj} Blessed and High never ceased to be Knowledgeable from before, Created the things, not from a thing. And the one who alleges that Allah^{azwj} the High Created the things from something, so he has blasphemed, because had it been like that, the thing which from which the things were Created would be older in their existence. But Allah^{azwj} the High Created the things, all of them from, not from something. So, from what Allah^{azwj} the High Created, was pure earth. Then clear water burst from it, so He^{azwj} Presented our^{asws} Wilayah of the People^{asws} of the Household, upon it. So it accepted it. So the water flowed upon it for seven days, layered upon it. Then that water drained from it. So He^{azwj} Took from the elite of that clay, and Made it to be the clay of the Imam^{asws}. Then He^{azwj} Took the residue for that clay, so He^{azwj} Created our^{asws} Shiah from it. And had your clay been left, O Ibrahim, upon its state, just as our^{asws} clay was, you and us^{asws} would have been one thing’.

قلت: يابن رسول الله فما فعل بطينتنا؟ قال اخبرك يا ابراهيم خلق الله تعالى بعد ذلك ارضا سبخة خبيثة منتنة، ثم فجر منها ماء اجاجا أسنا مالحا فعرض عليها ولايتنا أهل البيت فلم تقبلها فاجرى ذلك الماء عليها سبعة أيام حتى طبقتها وعمها، ثم نضب ذلك الماء عنها، ثم أخذ من ذلك الطين فخلق منه الطغاة وأئمتهم، ثم مزجه بثقل طينتكم ولو ترك طينتهم على حالها ولم يمزج بطينتكم لم يشهدوا الشهادتين ولا صلوا ولا صاموا ولا زكوا ولا حجوا ولا أدوا الامانة ولا اشبهوكم في الصور وليس شئ أكبر على المؤمن من ان يرى صورة عدوه مثل صورته،

I said, ‘O son^{asws} of Rasool-Allah^{saww!} So what was done with our clay?’ He^{asws} said: ‘I^{asws} will inform you, O Ibrahim! Allah^{azwj} the High Created a land after that, swampy, malignant, smelly. Then bitter water burst forth from it, salty. So He^{azwj} Presented our^{asws} Wilayah of the People^{asws} of the Household, upon it, but it did not accept it. So that water flowed upon it for seven days until it layered it. Then that water drained from it. Then He^{azwj} Took from that clay, so He^{azwj} Created from it, the tyrants and

their leaders. Then He^{azwj} Blended with the residue of your clay. And had their clay been left upon its state and not mixed with your clay, they would neither have testified to the two testimonies, nor Prayed, nor Fasted, nor given Zakat, nor performed Hajj, nor paid back the entrustment, now would they have resembled you in the faces. And there is nothing greater (more grievous) upon the Believer than when he sees the face of his enemy to be similar to his face’.

قلت يا بن رسول الله فما صنع بالطينتين، قال: مزج بينهما بالماء الاول والماء الثاني، ثم عركها عرك الاديم، ثم أخذ من ذلك قبيضة، فقال: هذه إلى الجنة ولا ابالي، وأخذ قبيضة اخرى، وقال: هذه إلى النار ولا ابالي ثم خلط بينهما ووقع من سنخ المؤمن وطينته على سنخ الكافر وطينته ووقع من سنخ الكافر وطينته على سنخ المؤمن وطينته،

I said, ‘O son^{asws} of Rasool-Allah^{saww}! So what was done with the two clays?’ He^{asws} said: ‘Blended between the two of them with the second water, then it was scrubbed with a scrubbing. Then He^{azwj} Took a Handful from that, so He^{azwj} Said: “These are to the Paradise and I^{azwj} do not Care”. And He^{azwj} Took another Handful, and Said: “These are to the Fire and I^{azwj} do not Care”. Then He^{azwj} Mixed the two, and from the origin of Believer and his clay fell upon the origin of the Infidel and his clay; and from the origin of the Infidel and his clay fell upon the origin of the Believer and his clay.

فما رأيت من شيعتنا من زنا أو لواط أو ترك صلاة أو صوم أو حج أو جهاد أو خيانة أو كبيرة من هذه الكبائر فهو من طينة الناصب وعنصره الذي قد مزج فيه لأن من سنخ الناصب وعنصره وطينته اكتساب المآثم والفواحش والكبائر.

So what you saw from our^{asws} Shiah, the one who commits adultery, or sodomy, or neglects the Prayer, or Fasts, or Hajj, or Jihad, or betrays the trusts, or indulges in major sins from these major sins, so it is from the clay of the Hostile one (Nasibi) and his elements which had been mixed up, because it is from the origin of the Nasibi and his elements, and his clay, and it is his clay which attains the sins and the immoralities, and the major sins.

وما رأيت من الناصب من مواظبته على الصلاة والصيام والزكاة والحج والجهاد وابواب الير فهو من طينة المؤمن وسنخه الذي قد مزج فيه لأن من سنخ المؤمن وعنصره وطينته أكتساب الحسنات واستعمال الخير واجتناب المآثم

And what you saw from the Nasibis, one who was regular upon the Prayer, and the Fasts, and the Zakat, and the Hajj, and the Jihaad, and the doors of the righteousness, so it is from the clay of the Believer and his elements which have been mixed up from the origins of the Believer and his elements, and it is his clay which attain the good deeds and working the goodness, and keeping away from the sins.

فإذا عرضت هذه الاعمال كلها على الله تعالى قال: انا عدل لا أجور ومنصف لا أظلم وحكم لا احييف ولا اميل ولا اشطط الحقوا الاعمال السيئة التي اجترحها المؤمن بسنخ الناصب وطينته، والحقوا الاعمال الحسنة التي اكتسبها الناصب بسنخ المؤمن وطينته ردوها كلها إلى أصلها، فاني أنا الله لا إله إلا أن عالم السر واخفي، وأنا المطلع على قلوب عبادي لا احييف ولا أظلم ولا ألزم احدا إلا ما عرفته منه قبل ان اخلقه.

So when all these deeds are presented to Allah^{azwj} the High, He^{azwj} will Say: “I^{azwj} am Just not tyrannous, Equitable not unjust, and Wise not prejudicial, nor would I^{azwj} transgress. I^{azwj} shall Attach the evil deeds which the Believer did by the origin of the Nasibi and his clay, and Attach the good deeds which the Nasibi did by the origin of the Believer and his clay, and Return all of these to its origins, so I^{saww} am Allah^{azwj},

there is no god except for Me^{azwj}. I^{azwj} am a Knower of the secrets and the concealed, and I^{azwj} and I^{azwj} am familiar of the hearts of My^{azwj} servants. I^{azwj} am neither prejudicial, not unjust, nor will I^{azwj} Enforce anyone except what I^{azwj} Recognise from him from before I^{azwj} Created him’.

ثم قال الباقر عليه السلام: أقرأ يا ابراهيم هذه الآية قلت: يابن رسول الله أية آية، قال، قوله تعالى (قال معاذ الله أن يأخذ إلا من وجدنا متاعنا عنده إنا إذا لظالمون) هو في الظاهر ما تفهمونه هو والله في الباطن هذا بعينه يا ابراهيم ان للقرآن ظاهرا وباطنا ومحكما ومتشابهها وناسخا ومنسوخا،

Then Al-Baqir^{asws} said: ‘Recite this Verse, O Ibrahim!’ I said, ‘O son^{asws} of Rasool-Allah^{saww}, which Verse?’ He^{asws} said: ‘The Words of the High [12:79] **He said: I seek Refuge with Allah that we should seize other than him with whom we found our property, for then most surely we would be unjust.** It is in the apparent, what you understand it to be. By Allah^{azwj}! In its esoteric, exactly it. O Ibrahim! For the Quran there is an apparent, and an esoteric, and a Decisive, and an Allegorical, and an Abrogating, and an Abrogated’.

ثم قال: أخبرني يا ابراهيم عن الشمس إذا طلعت وبدا شعاعها في البلدان أهو باين من القرص؟ قلت: في حال طلوعه باين، قال: أليس إذا غابت الشمس اتصل ذلك الشعاع بالقرص حتى يعود إليه؟ قلت: نعم، قال: كذلك يعود كل شيء إلى سنخه وجوهره وأصله، فإذا كان يوم القيامة نزع الله تعالى سنخ الناصب وطينته مع ثقاله وأوزاره من المؤمن فيلحقها كلها بالناصب وينزع سنخ المؤمن وطينته مع حسناته وأبواب بره واجتهاده من الناصب فيلحقها كلها بالمؤمن، افتري هاهنا ظلما أو عدوانا؟ قلت: لا يابن رسول الله،

Then he^{asws} said: ‘Inform me, O Ibrahim, about the sun when it emerges, and initiates its rays in the cities, are these dissociated from the disc (of the sun)?’ I said, ‘In the state of its emergence these are dissociated’. He^{asws} said: ‘Is it not, when the sun sets, those rays are with the disc until they return to it?’ I said, ‘Yes’. He^{asws} said: ‘Similar to that, everything will return back to its origin and its essence, and its roots. So when it will be the Day of Judgement, Allah^{azwj} would Strip off the origin of the Nasibi, and his clay along with his weight and his burden from the Believer, so He^{azwj} would Attach all of these with the Nasibi, and Strip off the origin of the Believer, and his clay, along with his good deeds, and the doors of righteousness, and his striving, away from the Nasibi, so He^{azwj} would Attach all of these with the Believer. Do you see any injustice or aggression over here?’ I said, ‘No, O son^{asws} of Rasool-Allah^{saww}!’.

قال: هذا والله القضاء الفاصل والحكم القاطع والعدل البين لا يسئل عما يفعل وهم يسئلون هذا يا ابراهيم الحق من ربك فلا تكلم من الممترين هذا من حكم الملكوت، قلت: يابن رسول الله وما حكم الملكوت؟ قال: حكم الله حكم أنبيائه، وقصة الخضر وموسى عليهما السلام حين استصحبه، فقال: (إنك لن تستطيع معي صبرا وكيف تصبر على ما لم تحط به خبرا)

He^{asws} said: ‘By Allah^{azwj}! This is the Ordained, the Decision, and the Judgement, the cutting-off (of all arguments), the Justice, the Proof, the manifest. He^{azwj} will not be question about what He^{azwj} Does, and they (people) would be questioned. This, O Ibrahim, is the Truth from your Lord^{azwj}. So do not be from the doubters, this is from the Judgements of the Kingdom’. I said, ‘O son^{asws} of Rasool-Allah^{saww}! And what is the Judgement of the Kingdom?’ He^{asws} said: ‘The Judgement of Allah^{azwj}, judgement of His^{azwj} Prophets^{as}, and story of Al Khizr^{as} and Musa^{as} when he^{as} accompanied him^{as}. So he (Al-Khizr^{as}) said [18:67] **He said: Surely you cannot have patience with me [18:68] And how can you have patience upon that of which you have not got any news of?**

افهم يا إبراهيم واعقل انكر موسى على الخضر واستفزع أفعاله، حتى قال له الخضر يا موسى ما فعلته عن امرى إنما فعلته عن امر الله تعالى، من هذا ويحك يا إبراهيم قرآن يتلى وأخبار تؤثر عن الله تعالى من رد منها حرفا فقد كفر واشرك ورد على الله تعالى.

Understand, O Ibrahim, and be wiser! Musa^{as} denied upon Al-Khizr^{as} and disapproved of his^{as} deeds, until Al-Khizr^{as} said to him^{as}: 'I^{as} did not do it of my^{as} own accord, but rather I^{as} did it from the Command of Allah^{azwj} the High'. Woe be unto you, O Ibrahim! From this recitation of the Quran, and the News, are Impacts from Allah^{azwj} the High. The one who repulses one letter from it, so he has blasphemed and associated, and repulsed to Allah^{azwj} the High'.

قال الليثي: فكأنني لم أعقل الآيات وأنا أقرأها أربعين سنة إلا ذلك اليوم فقلت يابن رسول الله ما اعجب هذا تؤخذ حسنات أعدانكم فتزد على شيعتكم، وتؤخذ سيئات محبيكم فتزد على مبغضيتكم؟! قال: أي الله الذي لا إله إلا هو فالق الحبة وبارئ النسمة وفاطر الارض والسماء ما اخبرتك إلا بالحق وما أنبتك إلا الصدق وما ظلمهم الله، وما الله بظلام للعبيد، وان ما اخبرتك لموجود في القرآن كله، قلت: هذا بعينه يوجد في القرآن، قال: نعم يوجد في أكثر من ثلاثين موضعا في القرآن، أتحب ان أقرأ ذلك عليك؟ قلت بلى يابن رسول الله،

Al-Laysi (the narrator) said, 'So, it was as if I had never understood the Verses except on that day, and I had been reciting these for forty years. So I said, 'O son^{as} of Rasool-Allah^{saww}! How strange is this. You^{asws} would be taking the good deeds of your^{asws} enemies and be returning these upon your^{as} Shiah, and you^{as} would take the evil deeds of those that love you^{asws}, so you^{asws} would return them upon those that hate you^{asws}?' He^{asws} said: 'Yes. Allah^{azwj} is He^{azwj}. There is no god except from Him^{azwj}, the Splitter of the seed, and Formulator of the person, and Originator of the earth and the sky. Did I^{asws} not inform you except the truth, and did I^{asws} not give you the news except for the true? And Allah^{azwj} would not be unjust to them **[3:182] and Allah is not in the least unjust to the servants.** And I^{asws} have not (even) informed you of what is to be found in the Quran, all of it'. I said, 'This exactly is to be found in the Quran?' He^{asws} said: 'Yes, it is found in more than thirty places in the Quran. Would you like that I^{asws} recite that to you?' I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}'.

فقال: قال الله تعالى (وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولنحمل خطاياكم وما هم بحاملين من خطاياهم من شيء انهم لكاذبون وليحملن اثقالهم واثقالا مع اثقالهم) الآية، ازيدك يا ابراهيم قلت بلى يابن رسول الله

So he^{asws} said: 'Allah^{azwj} the High Says **[29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; they are lying [29:13] And they shall carry their own burdens, and (other burdens) along with their own burdens** – the Verse. Shall I^{asws} increase for you, O Ibrahim?' I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}!'

قال (ليحملوا أوزارهم كاملة يوم القيامة ومن أوزار الذين يضلونهم بغير علم ألا ساء ما يزرون) أتحب ان أزيدك؟ قلت: بلى يابن رسول الله،

He^{asws} said: '**[16:25] That they may bear their burdens entirely on the Day of Judgement, and (also) of the burdens of those whom they are leading astray without knowledge; Indeed, evil is what they are bearing.** Would you like me^{asws} to increase for you?' I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}!'

قال: (فاولئك يبذل الله سيئاتهم حسنات وكان الله غفورا رحيمًا) يبذل الله سيئات شيعتنا حسنات، ويبذل الله حسنات اعدائنا سيئات، وجلال الله ان هذا لمن عدله وانصافه لاراد لقضائه ولا معقب لحكمه وهو السميع العليم، ألم أبين لك أمر المزاج والطينتين من القرآن؟ قلت: بلى يا بن رسول الله،

He^{asws} said: **[25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful.** Allah^{azwj} will Exchange the evil deeds of our^{asws} Shiah into good deeds, and Allah^{azwj} will Exchange the good deeds of our^{asws} enemies into evil deeds. And the Majesty of Allah^{azwj} is such that this is from His^{azwj} Justice, and His^{azwj} Fairness. There is no repelling His^{azwj} Judgement, nor turning around to His^{azwj} Decision, and He^{azwj} is the Hearing, the Knowing. Shall I^{asws} prove to you the matter of the mixing of the two clays from the Quran? I said, 'Yes, O son^{asws} of Rasool-Allah^{sawwj}'

قال: إقرأ يا ابراهيم: (الذين يجتنبون كبائر الاثم والفواحش إلا اللمم ان ربك واسع المغفرة هو اعلم بكم إذا أنشأكم من الارض) يعنى من الارض الطيبة والارض المنتنة (فلا تزكوا أنفسكم هو اعلم بمن اتقى) يقول لا يفتخر احدكم بكثرة صلاته وصيامه وزكاته ونسكه لان الله تعالى اعلم من اتقى منكم فان ذلك من قبل اللمم - وهو المزاج - ازيدك يا ابراهيم، قلت: بلى يا بن رسول الله

He^{asws} said: 'Recite, O Ibrahim! **[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'; surely your Lord is liberal in Forgiving. He knows you best when He brings you forth from the earth –** Meaning from the earth is the clay, and the earth is clayed - **therefore do not attribute purity to your souls; He knows him who fears.** He^{azwj} is Saying that let not one of you pride with the frequency of his Prayers, and his Fasts, and his Zakat, and his rituals, because Allah^{azwj} the High Knows the one who fears among you. So in that is before the 'Lamam' – and it is the mixing. Shall I^{asws} increase for you, O Ibrahim?' I said, 'Yes, O son^{asws} of Rasool-Allah^{sawwj}'

قال: (كما بدأكم تعودون فريقا هدى وفريقا حق عليهم الضلالة إنهم اتخذوا الشياطين اولياء من دون الله) يعنى أئمة الجور دون أئمة الحق (ويحسبون انهم مهتدون)

He^{asws} said: **[7:29] as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due, surely they took the Satans for guardians besides Allah –** Meaning the unjust imams besides the Imams^{asws} of the Truth **and they reckon that they are rightly Guided'.**

خذاها اليك يا ابا اسحاق فو الله انه لمن غرر أحاديثنا وباطن سرايرنا ومكنون خزانتنا، وانصرف ولا تطلع على سرنا احدا إلا مؤمنا مستبصرا فانك إن أذعت سرنا بليت في نفسك ومالك وأهلك ولدك.

Take it for you, O Abu Is'haq! By Allah^{azwj}, it is from the dangerous of our^{asws} Hadeeth, and the esoteric of our^{asws} secrets, and the hidden of our^{asws} treasures. And leave, and do not notify our^{asws} secrets to anyone except for a Believer with insight, for if you were to broadcast our^{asws} secret, you would be afflicted with yourself, and your wealth, and your family, and your children'.¹⁰⁴

¹⁰⁴ AL ILLAL AL SHARAIE – V 2 Ch 385 H 81

(تم الكتاب)

The book is completed