Illal Al Sharaie
REASONS FOR THE LAWS
Volume 1 - Part 2
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Chapter 1

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

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

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

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

1 Al Illal Al Sharaie – V 1 Ch 37 H 1
The reason due to which the [25:38] the dwellers of the Al-Rass have been named as the ‘Dwellers of Al-Rass’; and the reason due to which the non-Arabs (Persians) named their months as ‘Maah e Aban’ and ‘Mah e Azar’, and others up to its end.

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

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

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

So Amir-Al-Momineen asws said to him: ‘You have asked me asws about a Hadeeth which no one before you has asked me asws nor will it ever be narrated by anyone from after me asws, except from me asws. And there is no Verse in the Book of Allah azwj except that I asws understand it, and understand its explanation, and in which place it was Revealed, from a coast,
or a mountain, and in which time from night or day, and over here is the total knowledge’ - and he asws gestured towards his asws own chest - ‘but seekers are walking around (in misguidance), and only a few would regret it if they were to lose me asws.

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

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

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

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

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

So when their disbelief in Allah Mighty and Majestic and their worshipping others was prolonged, Allah Mighty and Majestic Sent a Prophet from the Children of Israel, from the sons of Yahouda Ibn Yaqoub. So he remained with them for
a lengthy period, calling them to the worship of Allah\textsuperscript{azwj} Mighty and Majestic, and recognition of His\textsuperscript{azwj} Lordship, but they did not follow him\textsuperscript{as}. So when he\textsuperscript{as} saw the intensity of their continuation in the delusion and the deviation, and (no response to) the acceptance of what he\textsuperscript{as} was calling them to, the Guidance and the salvation, and when the Eid of their great town presented itself, he\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} servants are adamant of belying me\textsuperscript{as}, and denying You\textsuperscript{azwj}, and they would be leaving early to worship the tree which neither benefits them nor helps. So wither all of their trees and Show them Your\textsuperscript{azwj} Power and Authority!’

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

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

So they remained for most of the day hearing the groaning of their Prophet\textsuperscript{as} and he\textsuperscript{as} was saying: ‘My Master\textsuperscript{azwj}! You\textsuperscript{azwj} have seen the narrowness of my\textsuperscript{as} place, and the severity of my\textsuperscript{as} loneliness. So have Mercy upon the weakness of my\textsuperscript{as} position, and my\textsuperscript{as} helplessness, and hasten the capture of my\textsuperscript{as} soul, and do not delay the Answering of my\textsuperscript{as} supplication’ – until he\textsuperscript{as} died.
So Allah azwj Mighty and Majestic Said to Jibraeel as: “O Jibraeel as! Do these servants of Mine, who are deceived by My azwj Forbearance, think that they are safe from My azwj Plan, and they are worshipping other than Me azwj, and they killed My azwj Rasool as, that they would be able to withstand My azwj Wrath, or exit from My azwj Authority? How? And I azwj am the Avenger from the one who disobeys Me azwj and does not fear My azwj Punishment. And I azwj Swear by My azwj Might and My azwj Majestic that I azwj shall Make them an example and a Punishment for the worlds”.

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

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

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2 Al Illal Al Sharaie – V 1 Ch 38 H 1
The reason due to which Yaqoub(as) has been named as ‘Yaqoub’, and reason for the naming of Israel

Ahmad Bin Al Husayn Al Qatan narrated to us, from Al Has-san Bin Ali Al Sakary, from Muhammad Bin Zakariyya Al Jow-hary, from Ja’far Bin Muhammad Bin Amara, from his father,

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

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

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

In a lengthy Hadeeth in which the Imam asws was saying: ‘But rather the name of Israel is Israel Allah azwj, because Yaqoub as used to serve Bayt Al-Maqdas, and he as used to be the first one to enter and the last one to come out, and he as used to light up the lanterns, and when it was the morning, used to extinguish these.'
The Imam\textsuperscript{asws} said: ‘So, one day he\textsuperscript{as} slept the night in a Masjid of Bayt Al-Maqdas, and there was a Jinn extinguishing these (lanterns). So he\textsuperscript{as} seized him, and tied him up in a column in the Masjid. So when it was the morning, he\textsuperscript{as} saw him as still being captivated (Aseer). And the name of the Jinn was ‘Ayl’. Thus Israel was name due to that’.

And the Hadeeth is lengthy, we have taken from it the needed subject matter, and have taken in its entire full lengthy in ‘\textit{Kitaab Al Nabuwwat}’.\textsuperscript{5}

3 Al Illal Al Sharaie – V 1 Ch 39 H 1
4 Al Illal Al Sharaie – V 1 Ch 39 H 2
5 Al Illal Al Sharaie – V 1 Ch 39 H 3
Chapter 4

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

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

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

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

Abu Abdullah\textsubscript{asws} has said: ‘Even if the Believer was on top of a mountain, Allah\textsubscript{azwj} Mighty and Majestic would Send a man to him who would hurt him, in order (for Allah\textsubscript{azwj}) to Recompense him upon that’.\textsuperscript{7}

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

(It has been narrated) from Ali\textsubscript{asws} Bin Al-Husayn\textsubscript{asws}, from his father\textsubscript{asws} having said: ‘Rasool-Allah\textsubscript{saww} said: ‘Neither
I saw, nor the ones who were before me, from the Prophets and the Believers, have ever ceased to be Tested with the ones who harmed us. Even if the Believer were to be upon the top of a mountain, it is destined that Allah Almighty would Send to him one who would harm him, so that He would Recompense him upon that.

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

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6 Al Illal Al Sharaie – V 1 Ch 40 H 1  
7 Al Illal Al Sharaie – V 1 Ch 40 H 2  
8 Al Illal Al Sharaie – V 1 Ch 40 H 3
Chapter 5

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

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

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

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

Yaqoub(as) used to slaughter a ram every day. So he(as) would give charity from it, and him(as) and his(as) family would eat from it, and that a beggar who was a Believer, a Faster, a deserving one who had a status for himself in the Presence of Allah(azwj), and was a stranger, passed by the door of Yaqoub(as) and knocked upon it during the time of breaking Fast. ‘Feeding a hungry passer-by stranger is from the preferable of your
feedings’, he shouted at his\textasciitilde as door repeatedly, and he\textasciitilde as was hearing him, and had ignored his right and did not ratify his word. So when he despaired from being fed, and when the night came, he fainted. Then he recalled (what had happened), and complained of his hunger to Allah\textasciitilde as Mighty and Majestic, and slept a long while, and woke up in the morning Fasting, hungry, patient, Praising Allah\textasciitilde as whilst Yaqoub\textasciitilde as and his\textasciitilde as family slept having satiated their bellies, and in the morning they had left-over from their food.

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

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

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

So I said to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! When did Yusuf\textsuperscript{as} see the dream?’ So he\textsuperscript{asws} said: ‘During that night which Yaqoub\textsuperscript{as} and his\textsuperscript{as} Progeny became well fed, and Zamyaal came with arms folded, due to hunger. So when Yusuf\textsuperscript{as} saw the dream, and in the morning related it to his\textsuperscript{as} father\textsuperscript{as} Yaqoub\textsuperscript{as}, Yaqoub\textsuperscript{as} was gloomy when he\textsuperscript{as} heard from Yusuf\textsuperscript{as} and wept out of grief. So Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him\textsuperscript{saww}: “Be prepared for the affliction”.

So Yaqoub\textsuperscript{as} said to Yusuf\textsuperscript{as}: ‘Do not related your\textsuperscript{as} dream to your\textsuperscript{as} brothers, for I\textsuperscript{as} fear that they would plot against you with a plot’. But, Yusuf\textsuperscript{as} did not conceal his dream and related it to his\textsuperscript{as} brothers.’

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

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

So, at that, they said [12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless
So he was cautious against them that the affliction from Allah Mighty and Majestic should transpire upon Yaqoub with regards to Yusuf especially, and there occurred love for him in his heart.

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

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

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

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

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

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

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

He\textsuperscript{asws} said: ‘And Yusuf\textsuperscript{as} was the most handsome of the people of his\textsuperscript{as} era. So when the wife of the king tried to seduce Yusuf\textsuperscript{as}, he\textsuperscript{as} said to her: ‘I\textsuperscript{as} seek Refuge with Allah\textsuperscript{azwj}!"
I am from a People of the Household who do not commit adultery’. So she locked the doors on herself and him, and she said, ‘Do not fear’. And she threw herself at him. So he eluded her running towards the door. So he opened it, and she reached out to him and grabbed his shirt from behind him and took it out from him. So Yusuf escaped from her in his clothes [12:25] and they met her Master at the door. She said: What is the recompense of him who intends evil to your wife except for imprisonment or a painful punishment? Thinking that the king would punish Yusuf.

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

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

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

And the women went out from her presence. So she sent for each one of them to go to Yusuf secretly from her companion to ask for a visitation, but he refused them, and said: [12:33]
and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones. Therefore, Allahazwj Turned their plots away from himas.

So when the matter of Yusufas and the wife of the ruler of Egypt became widespread among the women of Egypt, the king, after having the speech of the child, began the imprisonment of Yusufas. So he imprisoned himas in the prison, and included with Yusufas in the prison, two youths. And the story of these two, and the story of Yusufas is what Allahazwj has Related in the Book’.

Abu Hamza said, ‘Then Aliasws Bin Al-Husaynasws cut-off the Hadeeth’.9

9 Al Illal Al Sharaie – V 1 Ch 41 H 1
Chapter 6

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

Al Muzaffar Bin Ja’far Bin Al Muzaffar Al Alawy narrated to us, from Ja’far Bin Muhammad Masoud, from his father, from Ahmad Bin Ubeydullah Al Alawy, from Ali Bin Muhammad Al Alawy Al Amary, from Ismail Bin Hamam who said, ‘Al-Reza^asws said regarding the Words of Allah^azwj Mighty and Majestic [12:77] They said: If he has stolen, so a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He^asws said: ‘Ishaq^as used to have a belt which was inherited by the great Prophets^as, and it was in the possession of an aunt of Yusuf^as, and Yusuf^as was (living) with her, and she used to love him^as. (One day) his^as father^as sent a message to her: ‘Send him^as over to me^as, and I^as would return him^as back to you’. So she send a message to him^as, ‘Leave him in my presence for the night so that I can smell his^as aroma, then I shall send him to you^as in the morning’. So when it was the morning, she took the belt and attached it to him^as and made him^as to wear a shirt and send it with him^as to him^as, and said, ‘The belt was stolen and it was found to be upon him^as’. And it was so in that era, that if a thief were to steal, he would get handed over to the owner of the property, and he would be his slave’. 10

Al Muzaffar Bin Ja’far Bin Al Muzaffar Al Alawy narrated to us, from Ja’far Bin Muhammad Bin Masoud, from his father, from Abdullah Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Al Washa who said,
I heard Aliasws Bin Musa Al-Reza asws saying: ‘It was the law among the Children of Israel, if anyone stole anything, he would get stolen due to it (become a slave to the victim). And Yusuf as was (living) with his as aunt, and he as was small, and she used to love him as, and Is’haq as had a belt which his as father as used to wear (sometimes), and it was in the possession of his as daughter.

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

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

10 Al Illal Al Sharaie – V 1 Ch 42 H 1
11 Al Illal Al Sharaie – V 1 Ch 42 H 2
Chapter 7

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

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

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

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

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

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

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

Al Muzaffar Bin Ja’far Bin Al Alawy narrated to us, from Ja’far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Ahmad, from Ibrahim Bin Is’haq Al
Nahawandy, from Salih Bin Saeed, from a man from our companions,

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

12 Al Illal Al Sharaie – V 1 Ch 43 H 1
13 Al Illal Al Sharaie – V 1 Ch 43 H 2
14 Al Illal Al Sharaie – V 1 Ch 43 H 3
15 Al Illal Al Sharaie – V 1 Ch 43 H 4
Chapter 8

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

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

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

16 Al Illal Al Sharaie – V 1 Ch 44 H 1
The reason due to which Yaqoub(as) found the aroma of Yusuf(as) from a travel distance of ten days

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

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

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

(It has been narrated) from Abu Abdullah asws, (the narrator says), ‘I heard Abu Abdullah asws saying: ‘Do you know what was the shirt of Yusuf as?’ I said, ‘No’. When the fire was kindled for Ibrahim as, Jibraeil as came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him as adversely. When death presented itself to Ibrahim as, he as made an amulet out of it and attached it on Is’haq as, and Is’haq as attached it on Yaqoub as. When Yusuf as came to this world, he as attached it on him as, and it was in his as upper arm until the matter transpired what it did.
When Yusuf\textsuperscript{as} was in Egypt, heas brought out the shirt from the amulet, Yaqoub\textsuperscript{as} found its aroma. These are the Words of Allah\textsuperscript{azwj} the High [12:94] \textit{Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded}, for that was the shirt which had come down from the Paradise’. I said, ‘May I be sacrificed for you\textsuperscript{asws}, to whom has this shirt gone to?’ The Imam\textsuperscript{asws} said: ‘To it’s (Ahl) worthy person\textsuperscript{as’}. Then said: ‘All Prophets\textsuperscript{as} inherited his\textsuperscript{as} knowledge, and other (things) and it then came to Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of hisa\textsuperscript{zwj} Household’.\textsuperscript{18}

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

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

\textsuperscript{17} Al Illal Al Sharaie – V 1 Ch 45 H 1
\textsuperscript{18} Al Illal Al Sharaie – V 1 Ch 45 H 2
\textsuperscript{19} Al Illal Al Sharaie – V 1 Ch 45 H 3
The reason due to which Yusuf(as) said to his(as) brothers [12:92] He said: (There shall be) no reproach against you this day for the time; and Yaqoub(as) said to them [12:98] He said: Soon I will ask for your Forgiveness from my Lord

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

‘I said to Ja’far Ibn Muhammadasws, ‘Inform me about Yaqoubas, when hisas sons said to himas, ‘[12:97] They said: O our father! Seek Forgiveness for our sins for us, surely we were erroneous [12:98] He said: Soon I will ask for your Forgiveness from my Lord. So heas delayed the seeking of Forgiveness for them. And Yusufas, when they said to himas, [12:91] By Allah! Now has Allah certainly Preferred you over us, and we were erroneous. [12:92] He said: (There shall be) no reproach against you this day; May Allah Forgive you, and He is the most Merciful of the merciful’.

The Imamasws said: ‘Because the heart of the young (person) is softer than a heart of the old, and the crime of the children of Yaqoubas was against Yusufas, and rather their crime against Yaqoubas was their crime against Yusufas, therefore Yusufas hastened to pardon from hisas right, and Yaqoubas delayed the pardoning because it was the right of someone else. Thus, heas delayed them till the night of Friday.20

20 Al Illal Al Sharaie – V 1 Ch 46 H 1
Chapter 11

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

My father said, ‘Ahmad Bin Idrees amd Muhammad Bin Yahya Al Ataar narrated to us, from Muhammd Bin Ahmad Bin Yahya, from Yaqoub Bin Yazeed, from someone else,

(The narrator) raising it to Abu Abdullaahas having said: ‘When Yusufas met up with Yaqoubas, Yaqoubas walked over to himas, and Yusufas did not walk over to himas (to welcome). So theyas had not even separated from hugging each other, when Jibraeelas came to himas and said to himas: ‘O Yusufas! The truthful walked over to youas, and youas did not walk over to himas. Extend youras hand!’ So heas extended it, there came out a Light from hisas palm. So Yusufas said to himas: ‘What is this?’ Heas said: ‘This is a Sign that there will not be coming out from youras posterity, a Prophetas, as a Punishment’.21

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

Abu Abdullaahas has said: ‘When Yaqoubas came over to Egypt, Yusufas came out to welcome himas. So when Yusufas saw himas, heas wanted to dismount and walk over to himas. Then heas considered to what (state) heas was in, from the kingdom, so heas did not do it.

So when heas greeted Yaqoubas, Jibraeelas descended unto himas and said to himas: ‘O Yusufas! Allahazwj Blessed and High is Saying to youas: “Nothing prevented youas from descending to Myazwj righteous servant, except for what (state) youas were in, therefore extend youras hand!” So heas extended it, and there came out a Light from in between hisas fingers. So heas
said to him\textsuperscript{as}: ‘What is this, O Jibraeel\textsuperscript{as}?’ So he\textsuperscript{as} said: ‘This is a Sign that there will not be coming out from your\textsuperscript{as} posterity, a Prophet\textsuperscript{as}, ever, as a Punishment for you\textsuperscript{as} due to what you\textsuperscript{as} have done with Yaqoub\textsuperscript{as}, when you\textsuperscript{as} did not descend to him\textsuperscript{as} (out of respect of your\textsuperscript{as} father\textsuperscript{as}).\textsuperscript{22}'}
Chapter 12

The reason due to which Yusuf(as) married Zuleykha

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

(It has been narrated) from Abu Abdullah asw’s having said: ‘Zuleykha sought permission to (see) Yusufas, so it was said to her, ‘We dislike that we should proceed with you to himas because of what was from you to himas’ - (She had himas imprisoned before). She said, ‘I do not fear the one who fears Allahazwj’.

So when she came over, heas said to her: ‘O Zuleykha! What is the matter that Ias see your colour to have changed?’ She said, ‘The Praise is for Allahazwj Who Made the kings to be slaves due to their disobedience, and Made the slave to be a king due to hisas obedience to Himazwj.

Heas said: ‘What invited you to meas, O Zuleykha, after what had transpired from you?’ She said, ‘The beauty of youras face, O Yusufas! So heas said: ‘How would it be if you were to see a Prophetas called Muhammadasww who would happen to be at the end of the times, more handsome than meas of face, and more beautiful than meas of manners, and more generous than meas of hand (in giving)’. She said, ‘Youas have spoken the truth’. Heas said: ‘And how do you know that Ias have spoken the truth’. She said, ‘Because when youas mentioned himasww love for himasww occurred in my heart’. Therefore, Allahazwj Mighty and Majestic Revealed unto Yusufas: “She is speaking the truth and that Iazwj have Loved her due to her love for Muhammadaswww”. And so Allahazwj Blessed and High Commanded himas to marry her’.23
Chapter 13

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

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

(It has been narrated) from Abu Ja’far asws having said: ‘Allahazwj Mighty and Majestic Revealed unto Musaas: “Do you-as know why Iazwj Chose youas to Speak to besides Myazwj (other) creatures?” So Musaas said: ‘No, O Lordazwj!’ So Heazwj Said: “O Musaas! Iazwj Turned (Considered) the apparent of Myazwj servants for the hidden, so Iazwj did not Find among them anyone more humble to Meazwj than youas. O Musaas! Youas, when youas Pray, place youras cheeks upon the dust”. 24

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

‘I heard Abu Abdullah asws saying: ‘The Relevation was Withheld from Musaas for forty to thirty mornings. So heas ascended upon a mountain at Syria called Areyha. Heas ascended: ‘O Lordazwj! If Youazwj have Withheld Yourazwj Revelation and Yourazwj Speech from meas due to the sins of the Children of Israel, so Youazwj have always been Forgiving them’. So Allahazwj Mighty and Majestic Revealed unto himas: “O Musa Bin Imranas! Do youas know why Iazwj Chose youas for Myazwj Revelation and Myazwj Speech besides Myazwj (other) creatures?” So heas said: ‘Ias do not know, O Lordazwj! Con sidered Myazwj creatures not Find among Myazwj creatures anyone who was more
humble to Meazwj than youas, that is why Iazwj Chose youas for Myazwj Revelation and Myazwj Speech from between Myazwj creatures”.

The Imamasws said: ‘Whenever Musaad used to Pray, never finished until heas had placed hisas right and left cheek upon the ground’.25

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24 Al Illal Al Sharaie – V 1 Ch 50 H 1
25 Al Illal Al Sharaie – V 1 Ch 50 H 2
Chapter 14

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

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

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

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

26 Al Illal Al Sharaie – V 1 Ch 51 H 1
The reason due to which Pharaoh(la) did not kill Musa(as) when he(la) said [40:26] Leave me alone that I may slay Musa

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

(It has been narrated) from Abu Abdullahasws regarding the words of Pharaohla [40:26] Leave me alone that I may slay Musa, who was it that prevented himla?

Heasws said: ‘Hisla correct birth prevented himas. None shall kill the Prophetsas nor the children of the Prophetsas except for the children (born of) adultery’.27

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

‘I said to Al-Hassan Al-Rezaasws, ‘For which reason did Allahazwj Mighty and Majestic Drown Pharaohla, and he la had believed in Himazwj and accepted Hisazwj Oneness?’ Heasws said: ‘Because he la believed when he la saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allahazwj the High regarding the ancestors and the posterities. Allahazwj the High Says [40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment’.

And Allahazwj Mighty and Majestic Said [6:158] On the Day when some of the Signs of your Lord shall come, its faith

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shall not profit a soul which did not believe before, or earn good through its faith. And this is what Pharaoh\(^{1a}\) said [10:90] I believe that there is no god but He in Whom the Children of Israel believe and I am of those who are submitters [10:91] What! Now! And you had disobeyed before and you were of the mischief-makers [10:92] But this day We will Rescue you with your body that you may be a sign to those (who will come) after you.

And Pharaoh\(^{1a}\) was clad in iron from head to toe upon his\(^{1a}\) body. So when he\(^{1a}\) drowned, Allah\(^{azwj}\) Cast him\(^{1a}\) upon a high part of the land, with his\(^{1a}\) body, so that it would be a Sign for the ones after him\(^{1a}\) so that they would see him\(^{1a}\) to be upon a high part of the land with the iron, and that the iron is heavy and (with it) he\(^{1a}\) should not have been upon the high ground. So that was a Sign and a pointer.

And another reason from Allah\(^{azwj}\) Mighty and Majestic to Drown Pharaoh\(^{1a}\) that he\(^{1a}\) cried out for help to Musa\(^{as}\) and did not cry out to Allah\(^{azwj}\). So Allah\(^{azwj}\) Mighty and Majestic Revealed unto him\(^{as}\): "O Musa\(^{as}\)! You\(^{as}\) did not come to the help of Pharaoh\(^{1a}\) because you\(^{as}\) did not create him\(^{1a}\) but had he\(^{1a}\) cried out to Me\(^{azwj}\), I\(^{azwj}\) would have Helped him\(^{1a}\)." 28
Chapter 16

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

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

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

And when Allah(azwj) Spoke to Musa(as) with a Speech, and Revealed the Torah unto him(as), and Prescribed for him(as) in the Tablets with everything, Advice and detail of everything, and Made a miracle to be in his(as) hand and his(as) staff, and in the flood, and the locusts, and the lice, and the frogs, and the blood, and the splitting of the sea. And Allah(azwj) Mighty and Majestic Drowned Pharaoh(la) and his(la) army, and he(as) performed these among the people, until he(as) thought to himself(as): ‘I(as) have not seen a creature whom Allah(azwj) has Created, to be more knowledgeable than me(as)."
So, Allah azwj Revealed unto Jibraeel as: “O Jibraeel as! Go to My azwj servant Musa as before he as gets destroyed, and say to him as that at the meeting of the two seas there is a worshipping man, so follow himas and learn from himas”. So Jibraeel as descended unto Musa as with what his as Lord azwj Mighty and Majestic had been Commanded with. So Musa as knew that it was due to what he as had thought to himself as.

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

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

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

37
So they went until when they met a young boy. So Al-Khizr as killed him. So Musa as got angry and grabbed his robe and said to him: [18:74] *Have you slayed an innocent person who has slayed no one? Certainly you have done an evil thing* So Al-Khizr as said: [18:75] *He said: Did I not say to you that you will not be able to have patience with me?* Musa as [18:76] *He said: If I ask you about anything after this, do not keep me in your company; indeed you shall have (then) found an excuse in my case*. 

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

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

Then he as said: *'[18:80] And as for the boy, his parents were Believers, and he was a disbeliever, and Allah azwj, Elevated is His Mention Knew that if he were to remain, he would turn his parents into disbelievers, and stray them both with a straying. Therefore, Allah azwj, Elevated is His Mentioned, Commanded me as to kill him, and I as intended with that to transfer them both to a place of prestige in the Hereafter'. So he as included himself by his words: '[18:80] and we feared lest he should make disobedience and ingratitude*
**to come upon them [18:81]** So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion.

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

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

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

### [18:82] and their father was a righteous man

- There was in between the two of them and this righteous father, seventy forefathers, therefore Allah\textsuperscript{azwj} had Protected (the treasure) for the two of them due to his righteousness. Then he\textsuperscript{as} (Al-Khizr\textsuperscript{as}) so your Lord Intended that they should attain their maturity and take out their treasure. So he\textsuperscript{as} disassociated himself\textsuperscript{as} at the end of the story, and linked the whole of the intention to Allah\textsuperscript{azwj}, Elevated is His\textsuperscript{azwj} Mention, with regards to that, because there did not remain anything from
what he as had done for him as to inform about it afterwards. And Musa as came to be informed with it, listening to his as subordinate, following him as, so that he as would empty himself as from the selfishness and become a sincere servant.

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

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

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

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29 Al Illal Al Sharaie – V 1 Ch 54 H 1
Chapter 17

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

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

Al-Sadiq Ja’far Bin Muhammad asws having said: ‘With regards to the Words of Allahazwj Mighty and Majestic to Musaas “[20:12] so put off your shoes”, said: ‘It Means, ‘Raise youras fear’, meaning the loss of hisas family, and heas had left them behind as a result, and hisas fear from Pharaohla’. 30

30 Al Illal Al Sharaie – V 1 Ch 55 H 2
Chapter 18

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

Al Haakim Abu Muhammed Ja’far Bin Shazan Al Nayshapouri narrated to us, from his uncle Abu Abdulla Muhammed Bin Shazaan, from Al Fazal Bin Shazaan, from Muhammed Ibn Abu Umeyr who said,

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

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

31 Al Illal Al Sharaie – V 1 Ch 56 H 1
Chapter 19

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

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

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

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

(The narrator) said, ‘I said to him asws, ‘So why did he as seize him as by his as head and dragged by his as beard, and there was
not for himas any sin when they (people) took to the worship-
ing of the calf?’ So the Imam asws said: ‘But rather, he as did
that with him as because he as did not separate from them when
they did that, and did not attach himself as with Musa as. And
when he as did separate from them the Punishment descended
upon them. Do you not see that Musa as said to him as [20:92]
(Musa) said: O Haroun! What prevented you, when you
saw them going astray [20:93] So that you did not follow
me? So you disobeyed my order?. Haroun as said: ‘Had I as
done that, they would have been divided, and I was afraid lest
you should say: You have caused a division among the
Children of Israel and did not wait for my word’. 32

32 Al Illal Al Sharaie – V 1 Ch 58 H 1
Chapter 20

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

My father narrated to us, from Sa‘ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abdullah Bin Muhammad Al Hajal, from Ali Bin Uqba, from a man, Abu Abdullah\(^{\text{asws}}\) has said: ‘The Jews were Commanded with the fishing on the Day of Friday, so they neglected the day of Friday and fished on the day of Saturday, therefore the fishing was Prohibited to them on the day of Saturday’.\(^{33}\)

\(^{33}\) Al Illal Al Sharaie - V 1 Ch 59 H 1
Chapter 21

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

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

34 Al Illal Al Sharaie – V 1 Ch 60 H 1
Chapter 22

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

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

Abu Abdullah asws has said: ‘The Angel of death came to Musaas Bin Imranas. So heas greeted him and said: ‘Who are you?’ He said: ‘I am the Angel of Death’. So heas said: ‘What is your need?’ So he said to himas: ‘I have come to capture youras soul’. So Musaas said to him: ‘From where will you be capturing myas soul?’ He said: ‘From youras mouth’. So Musaas said to him: ‘How can you, and Ias have spoken by it to myas Lordazwj Mighty and Majestic’. So he said: ‘From youras hands’. So Musaas said to him: ‘How can you, and Ias have carried the Torah by these two’. So he said: ‘From youras feet’. So heas said: ‘And how can you, and Ias have stepped by these upon the (Mount) Toor of Sinai’. The Imamasws said: ‘And he repeated (for) the things other than these’.

The Imamasws said: ‘So the Angel of Death said to himas: ‘I have thus been Commanded that I should leave youas until (such time as) youas yourself become the one who wants that (death)’. So Musaas remained for as long as Allahazwj so Desired. Then (one day) heas passed by a man and he was digging a grave. So Musaas said to him: ‘Shall Ias assist you on (digging) the put of this grave?’ So the man said to himas, ‘Yes’.

The Imamasws said: ‘So heas assisted until the pit of the grave, and the grave was dug out. So the man intended that he should lied down in the grave to see how it is?’ So Musaas said to him: ‘Ias shall lie down in it’. So Musaas lied down, and heas
saw his place in the Paradise’ – or he \textit{asws} said: ‘his \textit{as} house in the Paradise’. So he \textit{said}: ‘O Lord \textit{azwj}! Capture me \textit{as} to You \textit{azwj}!’ So the Angel of Death captured his \textit{as} soul, and he \textit{as} was buried in that very grave, and the dust was levelled upon him \textit{as}. He \textit{asws} said: ‘And the one who dug out the grave was the Angel of Death in the image of a human, therefore it is due to that, no one recognises (knows of the whereabouts) of the grave of Musa \textit{as}.’

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

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

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

The Imam \textit{asws} said: ‘So he \textit{as} assisted until the pit of the grave, and the grave was dug out. So the man intended that he should lied down in the grave to see how it is?’ So Musa \textit{as} said to him: ‘I \textit{as} shall lie down in it’. So Musa \textit{as} lied down, and he \textit{as} saw his place in the Paradise’ – or he \textit{asws} said: ‘his \textit{as} house in the Paradise’. So he \textit{said}: ‘O Lord \textit{azwj}! Capture me \textit{as} to You \textit{azwj}!’ So the Angel of Death captured his \textit{as} soul, and he \textit{as} was buried in that very grave, and the dust was levelled upon him \textit{as}. He \textit{asws} said: ‘And the one who dug out the grave was
the Angel of Death in the image of a human, therefore it is due to that, no one recognises (knows of the whereabouts) of the grave of Musa as. 35

35 Al Illal Al Sharaie – V 1 Ch 61 H 1
Chapter 23

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

Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al waraq Abu Al Tayyab, from Ali Bin Haroun Al Humeyri, from Ali Bin Muhammad Bin Suleyman Al Nowfaly, from his father, from Ali Bin Yaqteen who said, ‘I said to Abu Al-Hassan Al-Musa asws Bin Ja’far asws, ‘Is it permissible for a Prophet as of Allah azwj Mighty and Majestic to become stingy?’ So he asws said: ‘No!’ So I said to him asws, ‘So (what about) the words of Suleyman as [38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me, what is its perspective, and what is its Meaning?’

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

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

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

36 Al Illal Al Sharaie – V 1 Ch 62 H 1
The reason due to which there is an additional letter in the letter of the name of Suleyman(as), than the letter in the name of his(as) father(as) Dawood(as); and the reason due to which Dawood(as) had been named as ‘Dawood’; and the reason due to which the wind was Made to be subservient to Suleyman(as); and the reason due to which he(as) smile

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

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

So he as paused and said: ‘Bring the ant to me as!’ So when they came with it, Suleyman as said: ‘O you ant! Do you not know that I as a Prophet as, and that I as am not unjust to anyone?’ The ant said, ‘Yes’. Suleyman as said: ‘So why did you caution them of my as injustice (trampling them), and said O you ants! Enter your dwellings?’ It said, ‘I feared that they would look at your as adornments, so they would be Tried by these,
and they would (end up) worshipping other than Allah\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Mention'.

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

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

\textsuperscript{37} Al Illal Al Sharaie - V 1 Ch 63 H 1
Chapter 25

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

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

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

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

(It has been narrated) from Abu Al-Hassan Ali asws Bin Musa Al-Reza asws, from his asws father asws Musa asws Bin Ja’far asws, from his asws father asws Ja’far Bin Muhammad asws having said: ‘One day, Suleyman as Bin Dawood as said to his as companions that: ‘Allah azwj the Blessed and High has Endowed unto me as a kingdom that is not befitting for anyone from after me as. He as Made the wind to be subservient to me, along with the humans, and the Jinn, and the bird, and the wild animals, and Taught me as the speech of the birds, and Gave me as from everything. And along will all what He azwj Gave to me as from the kingdom, my as joy is not complete, day to the night. And I as would love it that I as should enter my as castle in the morning, and ascend to its high point and look at my as kingdom. So, do not allow anyone to (come to see) me as, so as not to spoil my happiness of my as day’. So they said, ‘Yes’.
So when it was the morning, he as grabbed his as staff by his as hand and ascended to a high place from his castle, and paused relying upon his as staff looking at his as kingdom, joyful at what he as had been Given. He as was happily looking at what he as had been Granted when he saw a young man of a beautiful face and clothes who had come out to him as from one of the corners of his as castle. So when Suleyman as saw him, said to him: ‘Who entered you into this castle, and I as had intended that I as should be alone in it today, and by whose permission have you entered?’ The young man said, ‘It was the Lord azwj of this castle who Entered me into it, and it was by His azwj Permission that I entered’. So he as said: ‘Its Lord azwj is more Rightful for it than I as am. So who are you?’ He said: ‘I am the Angel of Death’. He as said: ‘And with regards to what have you come?’ He said: ‘I have come to capture your as soul’. He as said: ‘Fulfill what you have been Commanded with, so this is my as day of joy, and Allah azwj Mighty and Majestic Refused that there should occur for me as happiness, apart from meeting with Him azwj’. So the Angel of Death captured his as soul, and he as was reclining upon his as staff. Thus, Suleyman as remained reclining upon his as staff, and he as was dead, for as long as Allah azwj so Desired it, and the people were looking at him as and they were reckoning that he as was alive. Thus, they were tried with regards to it and differed. Among them was one who said, ‘Suleyman as has remained reclining upon his as staff for long these days, and he as neither gets tired, nor sleeps, nor drinks, nor eats. He as is our lord and it is Obligatory upon us to worship him as’. And a group said, ‘Suleyman as is a sorcerer, and he as is showing us that he as has paused reclining upon his as staff, having spell-bound our eyes, and it is not like that’. And the Believers said, ‘Suleyman as is a servant of Allah azwj and His azwj Prophet as. Allah azwj Manages his as affair with whatever He azwj so Desires to’.

So when they differed, Allah azwj Mighty and Majestic Sent the termite. So it crept up in the staff of Suleyman as. So when it had eaten from inside of it, the staff broke and Suleyman as fell down upon his face from his as castle. So the Jinn went to thank the termite for what it had done, but when they got there they did not find the termite in that place, except that
over there was water and the clay. These are the Words of Al-
lahazwj Mighty and Majestic [34:14] But when We decreed
death for him, nothing showed them his death but a
creature of the earth which ate away his staff - Meaning
hisas stick. and when he fell down, the Jinn came to know
plainly that if they had known the unseen, they would not
have tarried in abasing torment'.

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

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

Abu Ja’farasws has said: ‘Suleymanas Bin Dawoodas ordered
the Jinn, so they made for himas a dome from glass. So whilst
heas was reclining upon hisas staff in the dome, heas looked to-
wards the Jinn how they were working, and they were looking
at him, when heas felt the arrival of someone. There was a man
with himas inside the dome. Heas said: ‘Who are you?’ He said:
‘I am the one who neither accepts a bribe nor the gifts of the
kings. I am the Angel of Death’.

So he captured himas (hisas soul), and heas stood there re-
clining upon hisas staff in the dome, and the Jinn were looking
at himas. The Imamasws said: ‘So they remained working hard
for himas for a year, until Allahazwj Mighty and Majestic Sent
the termite, so it ate away at hisas stick - and it is the staff.
[34:14] and when he fell down, the Jinn came to know
plainly that if they had known the unseen, they would not
have tarried in abasing torment’.

Abu Ja’farasws said: ‘The Jinn went to thank the termite for
what it had done with the staff of Suleymanas, but they did not
find in that place except that there was water and clay in hisas
presence’.40

My father narrate to us, from Muhammad Bin Yahya Al
Ataar, from Al Husayn Ibn Al Husayn Bin Aban, from
Muhammad Bin Awrama, from Al Hassan Bin Ali, from Ali Bin
Uqba, from one of our companions,
Abu Abdullah asws has said: ‘The devils were thankful to the termite when it ate away the staff of Suleyman as until he as fell, and said, ‘Upon you is the destruction, and upon us is the water and the clay’, for they did not find in the place except that they say water and the clay’.41

38 Al Illal Al Sharaie – V 1 Ch 64 H 1
39 Al Illal Al Sharaie – V 1 Ch 64 H 2
40 Al Illal Al Sharaie – V 1 Ch 64 H 3
41 Al Illal Al Sharaie – V 1 Ch 64 H 4
Chapter 26

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

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

From Abu Abdullahas having said: ‘But rather, the affliction of Ayoub which heas was afflicted with in the world was for the Bounties which Allahazwj had Favoured himas with, so heas left its appreciation. And Ibleesla during that era was not veiled, underneath the Throne. So when the deeds of Ayoubas ascended due to hisas appreciation for it, Ibleesla envied himas, so he said, ‘O Lordazwj! Ayoubas did not fulfill appreciating for these Bounties except for Youazwj having Favoured himas with what Youazwj have Given to himas in the world. If Youazwj were to dissolve between himas and hisas world, heas would not show appreciation for the Bounties. So let me1a overcome hisas world until Youazwj Know that heas does not show appreciation for Yourazwj Bounties’.

So Allahazwj Said: “You1a can overcome upon hisas world”. So helas did not leave for himas hisas world, nor children except that he1a destroyed it. All that (was taking place) and heas was Praising Allahazwj Mighty and Majestic. Then helas returned to Himazwj, so helas said, ‘O Lordazwj! Surely, Ayoubas knows that Youazwj will be Returning to himas hisas world which 1a have taken away from himas, so let me1a overcome hisas body until Youazwj Know that heas would not leave appreciation for the Bounties’. Allahazwj Mighty and Majestic Said: “You1a can overcome over hisas body, except for hisas eyes, and hisas heart, and hisas tongues, and hisas hearing”. 42
My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa, from Darast Al Wasity who said, ‘Ayoub as was afflicted (although) he had not sinned’.43

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

Abu Abdullah asws has said: ‘Ayoub as was afflicted for seven years, without having sinned’.44

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

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

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

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

The Imam asws said: ‘So Iblees la caused his as affairs to decline, and there did not remain for him any wealth, nor a child Given to him as. So when Iblees la saw that he as was not rattled in any of his as affairs, he la said, ‘O Lord azwj! Ayoub as knows that You azwj would Return back to him as his as world (Bounties) which I la have taken away from him as. There let me la to
overcome upon his as body’. The Imam asws said: ‘It was Said: “You la are hereby (allowed) to overcome upon his as body, except for his as heart, and his as tongues, and his as eyes, and his as hearing”.

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

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

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

42 Al Illal Al Sharaie – V 1 Ch 65 H 1
43 Al Illal Al Sharaie – V 1 Ch 65 H 2
44 Al Illal Al Sharaie – V 1 Ch 65 H 3
45 Al Illal Al Sharaie – V 1 Ch 65 H 4
46 Al Illal Al Sharaie – V 1 Ch 65 H 5
"Wisdom is the lost property of the Believer, let him claim it wherever he finds it"

*Imam Ali (as)*