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Illal Al Sharaie

REASONS FOR THE LAWS

Volume 1 - Part 7

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Chapter 1

The reason due to which it was said with the pausing over Musa Bin Ja'far(asws)

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

And by this chain, from Muhammad Bin Jamhour, from Ahmad Bin Hamaad who said,

'One of the people, was Usman Bin Isa, and he was situated at Egypt, and with him was a lot of wealth and six maids (which belonged to the 7th Imam^{asws}). So Abu Al-Hassan Al-Reza^{asws} sent a message to him regarding them and the wealth. So he wrote back, 'You^{asws} father^{asws} has not died'. So he^{asws} wrote back: 'My^{asws} father^{asws} has indeed passed away, and we have distributed his^{asws} inheritance, and the news of his^{asws} passing away is correct', and argued against him with regards to it.

He (the narrator) said, 'So he wrote back to him^{asws} that, 'If your^{asws} father^{asws} had not died, so there is nothing for you^{asws} from that, and if he^{asws} had indeed died, as you^{asws} are telling me, so he^{asws} did not order me to hand over anything to you^{asws}, and I have freed the maids and got them married already'.¹

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Chapter 2

The reason due to which Ali Bin Musa Al-Reza was named as 'Al-Reza' (The Satisfaction)

named as 'Al-Reza' (The Satisfaction)

Ahmad Bin Ali Bin Ibrahim narrated to us, from his father, from his grandfather Ibrahim Bin Hashim, from Ahmad Bin Abu Nasr Al Bazanty who said,

'I said to Abu Ja'far Muhammad^{asws} Ibn Ali^{asws}, the Second (9th Imam^{asws}), that, 'A group of adversaries are alleging that your^{asws} father^{asws} was named by Al-Mamoun as 'Al-Reza' when he^{asws} was satisfied with the mandate of his reign'. So he^{asws} said: 'They are lying, By Allah^{azwj}, and slandering! But, it was Allah^{azwj} the High Who Named him^{asws} as 'Al-Reza' because he^{asws} was satisfied with Allah^{azwj}, Elevated is His^{azwj} Mention, with regards to Him^{azwj} Naming him^{asws}, and was satisfied with His^{azwj} Rasool^{saww}, and with the Imams^{asws} from after him^{saww}, with His^{azwj} satisfaction'.

He (the narrator) said, 'I said to him^{asws}, 'Were not each one^{asws} of your^{asws} past fathers^{asws} satisfied with Allah^{azwj} the High and His^{azwj} Rasool^{saww}, and the Imams^{asws} from after him^{saww}?' So he^{asws} said: 'Yes'. So I said, 'So why was your^{asws} father^{asws} (in particular) named as 'Al-Reza', from in between them^{asws} all?' He^{asws} said: 'Because even the adversaries from his^{asws} enemies were satisfied just as the conformists from his^{asws} friends were, and that had never happened for anyone from his^{asws} forefathers^{asws}. Thus, it is due to that, he^{asws} was named, from in between them, as 'Al-Reza'.²

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Chapter 3

The reason due to which Al-Reza(asws) accepted the mandate of the reign from Al-Mamoun

Al Husayn Bin Ibrahim Bin Natana narrated to us, from Ali Bin Ibrahim, from his father Ibrahim Bin Hashim, from Abu Al Salt Al Harawy who said,

'Al-Mamoun said to Al-Reza Ali^{asws} Bin Musa^{asws}, 'O son of Rasool-Allah^{saww}! I do recognise your^{asws} merits, and your^{asws} Knowledge, and your^{asws} asceticism (abstaining from world desires), and your^{asws} piety, and your^{asws} worship, and I see you^{asws} as being more rightful for the Caliphate than I am'. So Al-Reza^{asws} said: 'And as for the worship for the Sake of Allah^{azwj} Mighty and Majestic, I^{asws} take pride in it; and with the asceticism in the world, I^{asws} hope to be saved from the evil of the world; and with the (observance of) piety from the Prohibitions I^{asws} hope for the success; and with the modesty in the world I^{asws} hope for the elevation in the Presence of Allah^{azwj} the High'.

So Al-Mamoun said to him^{asws}, 'It is my view that I cherish you^{asws} myself about the Caliphate and make it to be for you^{asws} and pledge the allegiance to you!' So Al-Reza^{asws} said: 'If this Caliphate was for you, and Allah^{azwj} had Made it to be for you, so then there is no permission for you that you should take off its clothes which Allah^{azwj} has Clothed you with, and make it to be for someone else. However, if this Caliphate was not for you, then there is no permission for you that you should make it to be for me^{asws} what was not for you (in the first place)'. So Al-Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! It is inevitable for you^{asws} to accept this command'. So he^{asws} said: 'I^{asws} will not be doing that willingly, ever'.

So he^{asws} did not cease to argue against it for days, until he despaired from his^{asws} acceptance of it. He said, 'So if you^{asws} do not accept the Caliphate, and do not like the pledging of my allegiance to you^{asws}, so let the mandate of my reign of the Caliphate come to be for you^{asws}, after me'. So Al-Reza^{asws} said: 'By Allah^{azwj}! My^{asws} father^{asws} has narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws}, from Rasool-Allah^{saww}, that I^{asws} would be exiting from the world before you, having been murdered by the poison, as an oppressed one. The Angels of the sky and the Angels of the earth would sweep over me^{asws}, and I^{asws} would be buried in a foreign land, by the side of Haroun Al-Rashid'.

So Al-Mamoun wept, then said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! And who is the one who would be killing you, or be able to do some evil to you^{asws} and I am still alive?' Al-Reza^{asws} said: 'But, if I^{asws} so desire, I^{asws} would tell who it is who would be killing me, and I^{asws} would say it'. So Al-Mamoun said, 'O son^{asws} of Rasool-Allah^{saww}! But rather, you^{asws} are intending by this speech of yours^{asws}, the lightening from yourself^{asws} and the handing over this command away from you, so that the people would be saying that you^{asws} an ascetic in the world'. So Al-Reza^{asws} said: 'By Allah^{azwj}! I^{asws} have never lied since my^{asws} Lord^{azwj} the High Created me^{asws}, and I^{asws} am not an ascetic in the world for the sake of the world, and I^{asws} am well away from what you are intending'.

Al-Mamoun said, 'And what do I intend?' He^{asws} said: '(would there be) the safety (for me^{asws}) upon the (speaking of) the truth?' He said, 'For you^{asws} is the safety'. He^{asws} said: 'You are intending by that, that the people would be saying that Ali^{asws} Bin Musa Al-Reza^{asws} was not an ascetic in the world, but he^{asws} was an ascetic for the sake of the world contained in it. Are you all not seeing how he^{asws} accepted the reign, out of greed with regards to the Caliphate?' So Al-Mamoun got angered.

Then he said, 'You^{asws} always make me face what I dislike and have believed in my reign. So it is by Allah^{azwj} that I swear, if you^{asws} were to accept the mandate for the reign, then I shall inform you^{asws} of it upon that, so if you were to do it (fine), or else I shall strike off your^{asws} neck'. So Al-Reza^{asws}

said: 'Allah^{azwj} Mighty and Majestic has Forbidden me^{asws} to go towards the destruction by my^{asws} own hands, therefore if the matter was upon this (striking off of my^{asws} neck), so do whatever comes to you, and I^{asws} shall accept that upon (the stipulations) that I^{asws} shall neither bring anyone closer (appoint anyone for a post), nor disarm anyone (remove anyone from a post), nor break any tradition or any Sunnah, and that I^{asws} shall be a remote advisor with regards to the matters (of the state). So, he was pleased from it by that and made him^{asws} to be mandated for the reign upon abhorrence from him^{asws}, for that'.³

Al Muzaffar Bin Ja'far Al Muzaffar narrated to us, from Ja'far Bin Muhammad Ibn Masoud, from his father, from Muhammad Bin Naseyr, from Al Hassan Bin Musa who said,

'Our companions reported from Al-Reza^{asws}, that a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! How did you^{asws} come to what Al-Mamoun wanted you^{asws} to come to, and you^{asws} kept on denying that to him?' So Abu Al-Hassan^{asws} said to him: 'O you! But rather, is a Pophet^{as} higher or a successor^{as}?' So he said, 'No, but the Prophet^{as} is'. He^{asws} said: 'So which one is higher, a Muslim or a Polytheist?' He said, 'No, but, a Muslim is'. He^{asws} said: 'Al-Aziz the ruler of Egypt was a Polytheist, and Yusuf^{as} was a Prophet^{as}, and Al-Mamoun is a Muslim and I^{asws} am a successor^{asws}, and Yusuf^{asws} asked Al-Aziz to mandate him^{as} for the reign where he^{as} said **[12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well**, and Al-Mamoun informed me^{asws} of what I^{asws} was to be'.

And he^{asws} said with regards to the Words of the High **12:55] Place me (in authority) over the treasures of the land, I am a good keeper, knowing well**: 'A keeper of whatever is in my^{as} hands (under my^{as} control), and a knower of every language'.⁴

Ahmad Bin Ziyad Al Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Rayan Bin Al Salt who said,

'I came to Ali^{asws} Bin Musa Al-Reza^{asws}, so I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! The people are saying that you^{asws} accepted the rule (to be the heir apparent) along with your display of asceticism of the world'.

He^{asws} said: 'Allah^{azwj} the High Knows of my^{asws} abhorrence to that. So when I^{asws} chose between the acceptance of that and the killing, I^{asws} chose to accept rather than be killed. Woe be unto them all! Yusuf^{as} was a Prophet^{as} and a Rasool^{as}, and when it became necessary to rule over the treasury of the king, heas said to him **[12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well**, and it led me^{asws} to the acceptance of that over my^{asws} abhorrence and compulsion. After having overlooked the destruction, I^{asws} did not enter into this matter except for the entering from the peripheries of it. So, it is to Allah^{azwj} that I^{asws} complain, and He^{azwj} is the Support'.⁵

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5 Al Illal Al Sharaie - V 1 Ch 173 H 3

Chapter 4

Reason for Al-Mamoun murdering Al-Reza(asws) by the poison

Al Husayn Bin Ibrahim Bin Hisham Al Mowdab narrated to us, and Ali Bin Abdulla Al Waraq, and Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Sinan who said,

'I was in the presence of my Master^{asws} Al-Reza^{asws} at Khurasaan, and Al-Mamoun had him^{asws} seated on his right, whenever he used to have a gathering for the people on Mondays and Thursdays. A matter was raised to Al-Mamoun in the case of a man from the Sufis who had committed theft. So he ordered for him to be presented. So when he looked at him, he found austerity in between his eyes, the effects of the Prostrations.

So he said, 'Besides all these beautiful effects, this is an ugly deed been attached to you, of the theft, along with what I see from the entirety of your effects and your apparent appearance'.

He said, 'That is from the restlessness, not by choice, when you prevented me from *Al-Khums* and *Al-Fey*'. Al-Mamoun said, 'And which right is there for your from *Al-Khums* and *Al-Fey*?' He said, 'Allah^{azwj} the High as Divided *Al-Khums* into six divisions, so He^{azwj} Said **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We Revealed to Our servant, on the Day of Distinction, the day on which the two parties met.** And He^{azwj} Divided *Al-Fey* over six portions, so He^{azwj} Said **[59:7] Whatever Allah has restored to His Rasool from the**

people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way, so that it may not be a thing taken by turns among the rich ones of you.

Thus, you have prevented from me, my rightful (allocation), and I am a wayfarer, cut off from my dwelling, a poor one, not having anything to return to, and I am from the bearers (Memorisers) of the Quran'. So Al-Mamoun said, '(You wish me to) withhold a Limit from the Limits of Allah^{azwj}, and a Judgement from His^{azwj} Judgements with regards to the theft, from such stories as these?' So the Sufi said, 'Begin with your own self, so purify it, then purify others and establish a Limit of Allah^{azwj} over it'. So Al-Mamoun turned towards Abu Al-Hassan^{asws}, so he said, 'What is he saying?' So he^{asws} said: 'He is saying that you are a thief and he is a thief'.

So Al-Mamoun got angry with an intense anger, then said to the Sufi, 'By Allah^{azwj}! I shall cut (your hands) off!' So the Sufi said, 'You will cut (my hands) off, and you are a slave of mine?' So Al-Mamoun said, 'Woe be unto you! And from where did I become a slave for your?' He said, 'Because your mother was bought from the wealth of the Muslims, therefore you are a slave of the ones in the east and the west until they free you, and I will never set you free.

Then you swallowed up *Al-Khums* after that, so you did not give the Progeny^{asws} of the Rasool^{saww} their^{asws} right, nor did you give it to me, nor my peers their right. And another thing, the evil one does not purify the evil one, but rather it is the pure one who purifies him, and the one in whose side is the Limit cannot establish the Limit upon others until he begins with himself. But, have you not heard Allah^{azwj} the High Saying **[2:44] Are you ordering the people to be good and neglecting your own souls while you read the Book; have you then no sense?'**

So Al-Mamoun turned towards Abu Al-Hassan^{asws}, so he said, 'What is your^{asws} view regarding his matter?' So he^{asws} said: **'[6:149] Say: Then Allah's is the conclusive Argument** - and it is which the ignorant one delivers it, so he learns it by his ignorance, just as the knowledgeable one learns it by his knowledge, and the world and the Hereafter are both standing by the Proofs, and the man has argued by the Quran'.

So, during that, Al-Mamoun ordered for the Sufi to be set free, and veiled himself from the people, and kept himself occupied with Abu Al-Hassan^{asws} to the extent that he poisoned him^{asws}, and killed Al-Fazal Bin Sahl, and a group from the Shi-ah'.⁶

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Chapter 5

Reason for the occultation

Muhammad Bin Ali Majaylawiya narrated to us, from his father, from his father Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Abu Umeyr, from Aban and others,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} said: 'The occultation is inevitable for the boy^{asws}'. So it was said, 'And why, O Rasool-Allah^{saww}? He^{saww} said: 'He^{asws} would fear the murder'.⁷

Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from his father, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Al Husayn Bin Umar Bin Muhammad Bin Abdullah, from Marwan Al Anbary who said,

'It came out from Abu Ja'far^{asws} having said: 'Whenever Allah^{azwj} Dislikes for us^{asws} to be in the vicinity of a people, (Allah^{azwj}) Removes us^{asws} from in between their sight'.⁸

My father said, 'Abdullah Bin Ja'far narrated to us, from Ahmad Bin Hilal, from Abdul Rahman Bin Abu Najran, from Fazalat Bin Ayoub, from Sudeyr who said,

'I heard Abu Abdullah^{asws} saying: 'In Al-Qaim^{asws} there is a Sunnah from Yusuf^{asws}'. I said, 'It looks like you^{asws} are about to mention his^{asws} news or his^{asws} occultation'. He^{asws} said to me: 'And what are they denying, the ones from this community who resemble the pigs? The brothers of Yusuf^{asws} were tribes, children of the Prophets^{as}. They traded with Yusuf^{as} and sold him^{as}, and addressed him^{as}, and they were his^{as} brothers, and he^{as} was their brother. But, they did not recognise him^{as} until Yusuf^{as} said to them: 'I^{as} am Yusuf^{as}'.

So what is this Accursed community denying that Allah^{azwj} Mighty and Majestic would Intend to Veil His^{azwj} Proof^{asws}, during a time period, from the time period. Yusuf^{as} was more

Beloved to Him^{azwj} than the king of Egypt, and there was between him^{as} and his^{as} father a journey of eighteen days. So, had Allah^{azwj} Mighty and Majestic Intended him^{as} Yaqoub^{as} to know his^{as} place, He^{azwj} had the Power over that, and Allah^{azwj} had Given the Good News to Yaqoub^{as} and his^{as} sons and Made them travel (that journey) in nine days (instead), from the beginning of their journey to Egypt.

So what is this community denying, that Allah^{azwj} would be Dealing with His^{azwj} Proof^{asws} how He^{azwj} had Dealt with Yusuf^{as}? And that he^{asws} would be travelling in their markets and treading (walking) upon their carpets and they would not be recognising him^{asws} until Allah^{azwj} Mighty and Majestic so Permits him^{asws} to introduce himself^{asws} just as He^{azwj} had previously Permitted Yusuf^{as} where **[12:89] He said: Do you know how you treated Yusuf and his brother when you were ignorant? [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother'**.⁹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja'far, from his grandfather Muhammad Bin Ali,

(It has been narrated from) the son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws} having said: 'When the (the people) lose the fifth one^{asws} from the son^{asws} of the seventh^{asws}, so Allah^{azwj}! Allah^{azwj}! With regards to your Religions. No one of you should go away from it. O my^{asws} son! Occultation is inevitable for the Master of this Command, to the extent that the one who would be speaking by it would return from it. But rather it is a Trial from Allah^{azwj} Mighty and Majestic Testing His^{azwj} creatures by it. And had your forefathers^{asws} found a Religion more correct than this, they^{asws} would have followed it'.

So I said, 'O my Master^{asws}! Who is the fifth one from the son of the seventh?' He^{asws} said: 'O my^{asws} son! Your intellects are too small about this, and your dreams are constricted from bearing this, but if you were to live (long enough), so very soon you will see him^{asws}'.¹⁰

'I heard Abu Al-Hassan Al-Askary^{asws} (9th Imam^{asws}) saying: 'The Caliph from after me^{asws} is my^{asws} son^{asws} Al-Hassan^{asws}. So how would it be for you all with the Caliph from after the Caliph?' I said, 'And why? May Allah^{azwj} Make me to be

sacrificed for you^{asws}. So he^{asws} said: 'Because you all would not be seeing this^{asws} person, nor would it be Permissible for you all to mention him^{asws} by his^{asws} name'. I said, 'So how would we mention him^{asws}? So he^{asws} said: 'You should be saying, 'The Proof^{asws} from the Progeny^{asws} of Muhammad^{saww},¹¹

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

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

Abu Al-Hassan Ali^{asws} Ibn Musa Al-Reza^{asws} has said: 'It is as if I^{asws} am with the Shiah during their losing the third from my^{asws} sons^{asws}, seeking the pasture, but they are not finding it'. I said to him^{asws}, 'And why would that be, O son^{asws} of Rasool-Allah^{saww}? He^{asws} said: 'Because their Imam^{asws} would be hidden from them'. So, I said, 'And why?' He^{asws} said: 'So that there should not remain any argument for anyone upon his^{asws} neck, when he^{asws} rises by the sword'.¹²

Al Muzaffar Bin Ja'far Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Masoud and Haydar Bin Muhammad Al Samarqandy together, from Muhammad Bin Msoud, from Jibraeel Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Al Hassan Bin Muhammad Al Sayrafi, from Hanan Bin Sudeyr, from his father, from his brother,

Abu Abdullah^{asws} has said: 'For our^{asws} Al-Qaim^{asws} there would be an occultation of a lengthy period'. So I said to him^{asws}, 'And why would that be, O son^{asws} of Rasool-Allah^{saww}? He^{asws} said: 'Allah^{azwj} Mighty and Majestic Refused except that He^{azwj} Make to flow in him^{asws} the Sunnah of the Prophets^{as} with regards to their occultation(s), and it is inevitable for him^{asws}, O Sudeyr, to satisfy (be equal to) the terms of (all) their^{as} occultation(s). Allah^{azwj} Mighty and Majestic Said **[84:19] That you shall most certainly enter one state after another**, i.e., a Sunnah from the Sunnahs for the ones who were before you'.¹³

Abdul Wahid Bin Muhammad Bin Abdous Al Neysabouri Al Ataar narrated to us, from Ali Bin Muhammad Bin Quteyba Al Neysabouri, from Hamdan Bin Suleyman Al Neysabouri, from

Ahmad Bin Abfullah Bin Ja'far Al Hamdany, from Abdullah Bin Al Fazal Al Hashimy who said,

'I heard Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} saying: 'For the Master of this Command, occultation is inevitable. During it, every false one would doubt'. So I said to him^{asws}, 'And why, may I be sacrificed for you^{asws}?'. He^{asws} said: 'The matter, it is not Permitted for us^{asws} in uncovering it from you all'. I said, 'So what is the aspect of the wisdom regarding his^{asws} occultation?' He^{asws}: 'The aspect of Wisdom regarding his^{asws} occultation, is the (same) aspect of Wisdom regarding the occultation's of the ones^{as} who preceded him^{asws}, from the Proofs^{as} of Allah^{azwj}, Elevated is His^{azwj} Mention, that the aspect of Wisdom regarding his^{asws} cannot be uncovered except after its manifestation, just as the aspect of Wisdom was not uncovered when Al-Khizr^{as} came and made a hole in the ship, and killed the boy, and straightened the wall, in front of Musa^{as}, until the time of their^{as} separation.

O Ibn Fazal! This matter, is a matter from the Matters of Allah^{azwj}, and a secret from the Secrets of Allah^{azwj}, and a hidden from the Hidden of Allah^{azwj}. And when we know that He^{azwj} is the Mighty and Majestic, Wise, we ratify that He^{azwj} is Wise in all of His^{azwj} Deeds, and that its aspects are not Uncovered for us (at the moment)'.¹⁴

Abdul Wahid Bin Muhammad Bin Abdous Al Neysabouri Al Ataar narrated to us, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ali Bin Rayaab, from Zarara who said,

'I heard Abu Ja'far^{asws} saying: 'For Al-Qaim^{asws} there is an occultation before his^{asws} appearance'. I said, 'And why?' He^{asws} said: 'He^{asws} would fear' - and he^{asws} gestured by his^{asws} hand to his^{asws} chest'. Zurara said, 'It means, the murder'.¹⁵

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8 Al Illal Al Sharaie - V 1 Ch 179 H 2

9 Al Illal Al Sharaie - V 1 Ch 179 H 3

10 Al Illal Al Sharaie - V 1 Ch 179 H 4

11 Al Illal Al Sharaie - V 1 Ch 179 H 5

12 Al Illal Al Sharaie - V 1 Ch 179 H 6

13 Al Illal Al Sharaie - V 1 Ch 179 H 7

14 Al Illal Al Sharaie - V 1 Ch 179 H 8

15 Al Illal Al Sharaie - V 1 Ch 179 H 9

Chapter 6

Reason for Allah(azwj) Mighty and Majestic Repelling (the Punishment) from the people of the disobedience

Ahmad Bin Haroun Al Famy narrated to us, from Muhammad Bin Abdullah Ibn Ja'far Al Humeiry, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} that Rasool-Allah^{saww} said: 'Whenever Allah^{azwj} Mighty and Majestic Sees the people of a town to have been excessive in their disobedience, and therein are three persons from the Believers, He^{azwj} Majestic is His^{azwj} Majesty, Calls out to them and Sanctifies their names: "O people who are disobedient to Me^{azwj}! Had there not been among you the Believers who are admirers of My^{azwj} Majesty, utilising My^{azwj} earth and My^{azwj} Masjids for their Prayers, and seeking Forgiveness with the wakefulness in fear from Me^{azwj}, I^{azwj} would have Sent down My^{azwj} Punishment, then I^{azwj} would not Care!"¹⁶

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Chapter 7

Reason for the Laws and the Principles of Al Islam

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother Ali, from Hamaad Bin Isa, from Ibrahim Bin Umar, by his chain,

(It has been narrated) raising it to Ali^{asws} Bin Abu Talib^{asws}, that he^{asws} was saying: 'The best of what the beseeching ones beseech with is the Eman (belief) in Allah^{azwj} and His^{azwj} Rasool^{saww}, and the Jihaad in the Way of Allah^{azwj}, and the sincere word, for these are the nature; and the complete Prayers for these are the faith, and giving the Zakat, for these are from the Obligations of Allah^{azwj}; and Fasting of (Month) of Ramazan, for it is a shield from His^{azwj} Punishment; and Hajj of the House (Kabah), for these are beneficial for the poverty and the cancellation of the sins;

And the maintenance of relationships, for it increases the wealth and is a repellent of the accidents; and charity, for it extinguishes the errors (sins) and extinguishes the Anger of the Lord^{azwj}; and the doing of the good, so it repels the evil death and saves from the humiliation.

Indeed! Speak the truth, for Allah^{azwj} is with the one who speaks the truth, and keep aside from the lies, for the lie keeps aside the faith. Indeed! The truthful is upon verge of salvation and prestige (notability). Indeed! The liars are on the verge of disgrace and destruction. Indeed! And speak goodly to be recognised by it, and known by it in order to become from its people. And fulfill the entrustment to the one who has entrusted it to you, and maintain the relationship with the one who has cut it off from you, and repeat the grace over the one who asks you (beggar)'.¹⁷

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abdullah Al Barqy, from Ismail Bin Mahran, from Ahmad Bin Muhammad Bin Jabir,

(It has been narrated) from Syeda Zaynab^{asws} daughter of Ali^{asws} having said: 'Syeda Fatima^{asws} said in a speech of hers^{asws}: 'Allah^{azwj} has Oathed regarding you all and Sent if forward to you all, and it would remain behind over you all - Book of Allah^{azwj}. Get acquainted with its insights and its secrets are about to be unveiled. Its proofs are bright and clear, it is sharpening for the one who hears it, and following it Guides to the Pleasure (of Allah^{azwj}), and accompanying it leads to the salvation. In it are explanations of the radiant Arguments of Allah^{azwj}, and its Prohibitions are Prohibited (forever), and its Merits are the code (of practice), and its sentences are sufficient, and its Permissions are a gift, and its Laws are Written, and its Proofs are obvious.

Thus, it is obligatory to purify from the Polytheism, and the Prayer removes one from the arrogance, and the Zakat increases the sustenance, and the Fasts are an affirmation of the sincerity, and the Hajj is an establishment for the Religion, and the justice is tranquility for the hearts, and the obedience (to Allah^{azwj}) is a system for the nation, and the Imamate saves from the sectarianism, and the Jihad is an honour for Al-Islam, and the patience is an aid over the Recompense to be Obligated, and the enjoining of the good is a corrector for the general public, and righteousness with the patents is a protection from the Anger (of Allah^{azwj}), and maintenance of the relationships is beneficial for the (increasing of the) numbers;

And the punishment saves from the blood-shed, and the fulfilling of the vows makes one prone to Forgiveness, and loyalty with the measurement and the weighing changes the losses (into profits), and keeping away from throwing accusations as the chaste women is a veil from the Curse, and avoidance of the theft is positive for the chastity, and devouring the wealth of the orphans flows from the injustice, and the justice in the judgements brings cordiality among the citizens.

And Allah^{azwj} Mighty and Majestic has Forbidden the Polytheism, purely for the Lordship. Therefore **[3:102] Fear Allah with the piety which is due to Him** with regards to what

He^{azwj} has Commanded you all with, and stay away from what He^{azwj} has Forbidden from'.¹⁸

Ali Bin Hatim informed me, from Muhammad Bin Aslam, from Abdul Jaleel Al Balaqany, from Al Hasan Bin Musa Al Khashab who said, 'Abdullah Bin Muhammad Al Alawy, from a man of his family,

Also (It has been narrated) from Syeda Zaynab^{asws} daughter of Ali^{asws}, from Syeda Fatima^{asws}, similar to it.¹⁹

And Ali Bin Hatim has informed me as well, from Muhammad Bin Abu Umeyr, from Muhammad Bin Amara, from Muhammad Bin Ibrahim Al Misry, from Haroun Bin Yahya Al Nashab, from Ubeydullah Bin Musa Al Absy, from Ubeydullah Bin Musa Al Amiry, from Hafs Al Ahmar,

Also (It has been narrated) from Zayd son Ali^{asws}, from his aunt Syeda Zaynab^{asws} daughter of Ali^{asws}, from Fatima^{asws}, similar to it. And some of them have increased the wordings over the others'.²⁰

Ali Bin Ahmad narrated to us, from Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Is'haq Bin Ismail Al Neysabouri who said,

'The Knowledgeable one^{asws} wrote to him, meaning Al-Hasan^{asws} Bin Ali^{asws} that, 'Allah^{azwj} the High, it was by His^{azwj} Favour and His^{azwj} Mercy that He^{azwj} Necessitated the Obligations upon you. He^{azwj} did not Obligate that upon you due to a need of His^{azwj} from it, but it was a Mercy from it to you, there being no god except for Him^{azwj}, in order to Differentiate the bad from the good, and in order to Test what is in your chests and in order to Examine what is in your hearts, and that you would be preceding each other to His^{azwj} Mercy, and to make your houses in the Paradise to be more preferential.

Thus, He^{azwj} Authorised the Hajj and the Umrah upon you, and the establishment of the Salat (Prayer), and giving of the Zakat, and the Soam (Fasting), and the Wilayah, and Made doors for you in order to open the doors of the Obligations for you, and the keys to His^{azwj} Way. And had it not been for Muhammad^{saww} and the successors^{asws} from his^{saww} sons^{asws}, you all would have been confused like the animals are, not recognising a single Obligation from the Obligations. And is a town entered into except by its gate?'

So when Allah^{azwj} Favoured upon you by the establishment of the Guardians^{asws} after your Prophet^{saww}, Allah^{azwj} Mighty and Majestic Said **[5:3] This day I have Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion.** And He^{azwj} Necessitated upon you certain rights for His^{azwj} Guardians^{asws}, so He^{azwj} Commanded you all to fulfill these to them^{asws} in order to Make Permissible for you what was behind your backs from your wives, and your wealth, and your eating, and your drinking, and Made you recognise by that, the Blessings, and the development, and the resources, and He^{azwj} would Know the ones among you who are obedient to Him^{azwj} with the hidden.

And Allah^{azwj} Blessed and High Said **[42:23] Say: I do not ask of you any reward for it but love for my near relatives.** Therefore, know that the one who is niggardly, so he has been niggardly against himself, and that Allah^{azwj} is the Self-sufficient, and you all are poor to Him^{azwj}, there being no god except for Him^{azwj}. So do whatever you like afterwards, **[9:105] so Allah will See your work and (so will) His Rasool and the Believers; and you shall be brought back to the Knower of the unseen and the scene, then He will inform you of what (you) were doing** and the end result is for the pious. And the Praise of for Allah^{azwj} the Lord^{azwj} of the Worlds'.²¹

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Yahya Bin Ali Al Kufy, from Muhammad Bin Sinan, from Sabah Al Madainy,

(It has been narrated) from Al-Mufazzal Bin Umar that Abu Abdullah^{asws} wrote a letter to him, in which was: 'Allah^{azwj} the High never Sent a Prophet^{as} at all but to call to the recognition of Allah^{azwj} and there was no obedience to him^{as} with regards to neither enjoining nor forbidding. But rather, Allah^{azwj} Accepts the deeds from the servants with the Obligations which Allah^{azwj} has Obligated upon its Limits along with the recognition of the one^{as} who calls to Him^{azwj} and obeys him^{as}, prohibits himself from the Prohibitions, its apparent as well as its hidden, and Prays, and Fasts, and performs Hajj, and Umrah, and magnifies the Sanctities of Allah^{azwj}, all of them, and does not leave anything from these, and works with righteousness, all of it, and displays noble manners, all of them, and avoids its evil.

And the one who alleges that he allows for himself the Permissible, and prohibits from himself the Prohibitions without having the recognition of the Prophet^{saww}, Allah^{azwj} will not Permit for him his Permissible, and will not Prohibit for him his Prohibitions, and that the one who Prays, and gives Zakat, and performs Hajj and Umra, and does all of these without recognition of the one^{asws} the obedience to whom Allah^{azwj} has Necessitated to him, so he has not done anything from that.

He has not Prayed, and not Fasted, and not given Zakat, and did not perform Hajj, and did not perform Umrah, and did not wash from the impurity (Janaabat), and did not purify himself, and did not Prohibit himself for the Sake of Allah^{azwj}, and there is no Prayer for him, even if he bowed and prostrated, nor is there Zakat for him, nor Hajj. But rather, all of these come to be with the recognition of a man^{asws} whom Allah^{azwj}, over His^{azwj} creatures with being obedient to him^{asws}, and Commanded to take from him^{asws}.

So the one who recognised him^{asws} and took from him^{asws}, obeyed Allah^{azwj}, and the one who claims of that, but rather it is only the recognition, and that if he were to recognise it would suffice without being obedient, so he has belief and associated. But rather, it is said that, 'recognise and do whatever you so like to, from the good deeds'. Thus, that is not Acceptable from you without recognition, so when you have recognise, then act for yourself whatever you so like to, from the obedience, little or more, for it would be Acceptable from you'.²²

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

(It has been narrated) from his grandfather^{asws} Al-Hasan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'A number of Jews came to Rasool-Allah^{saww}. So their knowledgeable one asked him^{saww}, 'Inform me about the interpretation of

'Glory be to Alah^{azwj} and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest'.

So the Prophet^{saww} said: 'Allah^{azwj} Mighty and Majestic Knew that the son of Adam^{as} would be belying to Allah^{azwj}

Might and Majestic, so He^{azwj} Said: “Glory be to Allah^{azwj} to disavow from what they are saying.

And as for His^{azwj} Words: “The Praise is for Allah^{azwj}” so He^{azwj} Knew that the servants would not be paying their gratitude for His^{azwj} Bounties, so He^{azwj} Praised Himself^{azwj} before the servants Praised Him^{azwj}, and it is the first Speech. Had it not been for that, Allah^{azwj} would not have Endowed anyone with His^{azwj} Bounties’.

And His^{azwj} Words: “There is no god except for Allah^{azwj}” – Meaning the Oneness – He^{azwj} does not Accept the deeds except by it, and it is the Pious Word by which Allah^{azwj} would be Increase the weight of the Scales on the Day of Judgement.

And as for His^{azwj} Words: “Allah^{azwj} is the Greatest” so it is the Elevated Speech and to most Beloved to Allah^{azwj} Mighty and Majestic, Meaning that there is nothing Greater than Him^{azwj}, and the Prayer is not correct except by it, due to its Prestige to Allah^{azwj} Mighty and Majestic, and it is the most Revered and Prestigious of the Names’.

The Jew said, ‘You^{saww} have spoken the truth, O Muhammad^{saww}! So what is the Recompense of its sayer?’ He^{saww} said: ‘When the servant’ **Glory to You O Allah!**, everything which is underneath the Throne Glorifies with him, and its speaker is Given ten of its like.

And when he says, ‘The Praise is for Allah^{azwj} Allah^{azwj} Favours upon him the bounties of the world attaching these with the Bounties of the Hereafter, and it is the Word which would be spoken by the people of the Paradise when they enter it. And the speech is cut-off in the world except for ‘The Praise is for Allah^{azwj}, and these are the Words of the High **[10:10] Their call in it shall be: Glory to You O Allah! And their greeting in it shall be: Peace; and the last of their calls shall be: The Praise is for Allah, the Lord of the Worlds.**

And as for his words, ‘There is no god except for Allah^{azwj}’, so its value is the Paradise, and these are the Words of Allah^{azwj} the High **[55:60] Is the Recompense of goodness except for the goodness?’**

He^{saww} said: ‘Is the Recompense of the one who says, ‘There is no god except for Allah^{azwj}, anything but the Paradise?’ So the Jew said, ‘You^{saww} have spoken the truth, O Muhammad^{saww}, 23

17 Al Illal Al Sharaie - V 1 Ch 182 H 1
18 Al Illal Al Sharaie - V 1 Ch 182 H 2
19 Al Illal Al Sharaie - V 1 Ch 182 H 3
20 Al Illal Al Sharaie - V 1 Ch 182 H 4
21 Al Illal Al Sharaie - V 1 Ch 182 H 6
22 Al Illal Al Sharaie - V 1 Ch 182 H 7
23 Al Illal Al Sharaie - V 1 Ch 182 H 8

Chapter 8

Reason for the faeces and its stinking

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

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, said, 'I asked him^{asws} about the faeces, so he^{asws} said: 'It is for belittling the son of Adam^{as}, perhaps he would be arrogant, and he is carrying his faeces along with him'.²⁴

24 Al Illal Al Sharaie - V 1 Ch 183 H 1

Chapter 9

Reason for the human being looking below him at the time of defecation

Muhammad Bin Al Hassan narrated to us, from Ahmad Bin Idrees, from Muhammad Ibn Ahmad Bin Yahya, from Ibrahim Bin Hashim, from Abu Ja'far, from Dawood Al Jamal, from Al Ays Ibn Abu Muhayna who said,

'I witnessed Abu Abdullah^{asws}, and Amro Bin Umeyd asked him^{asws}, so he said, 'What is the matter that when the man want to fulfill a need, so he looks below him (to see) what is coming out from him?' So he^{asws} said: 'There is no one who wants to do that except that Allah^{azwj} Mighty and Majestic Allocates an Angel with him who seizes him by his neck to make him see what is coming out from him, is it (from) Permissible or Prohibited (means)?'²⁵

My father said, 'Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Muhammad Bin Abu Umeyr, from someone else,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} wonder at the son of Adam^{as}, his beginning is a seed, and his end is a carcass, and he is standing in between these two, and he is a container of faeces, then he is being arrogant'.²⁶

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

Abu Abdullah^{asws} has said: 'A heated discussion occurred in between Salman^{as} and a man. So he said, 'Who are you^{as}, and what are you^{as}?' So Salman^{as} said: 'As for my^{as} beginning and your beginning, so it is a seed, and as for my^{as} ending and your ending, so it is a stinking carcass. So when it will be the Day of

Judgement and the Scales are set up, so the one whose Scale is light, so he would ignoble (dishonourable), and the one whose Scale is heavy, so he would be benevolent'.²⁷

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Salih Ibn Al Sindy, from Ja'far Bin Basheer, from Salih Al Haza'a, from Abu Asama who said,

'I was in the presence of Abu Abdullah^{asws}, so a man from Al-Mugheira asked him^{asws} about something from the Sunnahs. So he^{asws} said: 'There is none from the things (without a Sunnah). The one who recognises it (does so) and the one who denies it, denies it'. He said, 'So what is the Sunnah with regards to entering the toilet?' He^{asws} said: 'Mention Allah^{azwj} and seek Refuge from the Satan^{la}. And when you are free, say, 'The Praise is for Alla^{hazwj} over what has come out from me, from the harmful, with such ease and good health'.

The man said, 'So the human being who tends to be in that situation is not patient until he looks at what is coming out from him'. So he^{asws} said: 'There is no human in the earth except that with him are two Angels Allocated with him. So when he was in that situation, they turn his neck, then they both said, 'O son of Adam^{as}! Look at what you were toiling for in the world and what it has become'.²⁸

25 Al Illal Al Sharaie - V 1 Ch 184 H 1

26 Al Illal Al Sharaie - V 1 Ch 184 H 2

27 Al Illal Al Sharaie - V 1 Ch 184 H 3

28 Al Illal Al Sharaie - V 1 Ch 184 H 4

Chapter 10

The reason due to which it is dislike to prolong the sitting upon the defecation

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Fazal Bin Aamir, from Musa Bin Al Qasim Al Balkhy, from the one who mentioned it, from Muhammad Bin Muslim who said, 'I heard Abu Ja'far^{asws} saying: 'Prolonged sitting upon the defecation inherits the haemorrhoids'.²⁹

Al Illal Al Sharaie - V 1 Ch 187 H 1

Chapter 11

The reason due to which it is disliked for the water to be poured (by another) for the ablution

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Abu Is'haq Ibrahim Bin Is'hhaq, from Abdullah Bin Hamaad, from Ibrahim Bin Abdul Hameed, from Shahaab Bin Abd Rabih,

Abu Abdullah^{asws} has said: 'Whenever Amir Al-Momineen^{asws} performed ablution, never called anyone to pour the water for him^{asws}. He^{asws} said: 'I^{asws} do not like anyone to associate in my^{asws} Prayer'.³⁰

30 Al Illal Al Sharaie - V 1 Ch 188 H 1

Chapter 12

The reason due to which the ablution was Made (to be performed)

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad Ibn Isa, from Hareyz Bin Abdullah, from Zarara and Muhammad Bin Muslim,

Abu Ja'far^{asws} has said: 'But rather, the ablution is a Limit from the Limits of Allah^{azwj}, in order to Allah^{azwj} to Determine who obeys Him^{azwj} and who disobeys Him^{azwj}, and that the Believer, nothing defiles him. But rather, (a little water) is sufficient for him, like the oil'.³¹

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Al Nowfaly, from Al Sakuny,

Abu Abdullah^{asws} has said: 'The one who exceeds in the ablution is like the one who was deficient in it'.³²

31 Al Illal Al Sharaie - V 1 Ch 189 H 1

32 Al Illal Al Sharaie - V 1 Ch 189 H 2

Chapter 13

The reason due to which the wiping (Masa'h) came to be for part of the head and part of the two feet

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad, from Hareyz, from Zarara who said,

'I said to Abu Abdullah^{asws}, 'Will you^{asws} inform me, from where you^{asws} know and said that the wiping (Al-Masaah) is for part of the head and part of the two feet?' So he^{asws} smiled and said: 'O Zarara! Rasool-Allah^{saww} said it, and the Book came down from Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying: "[5:6] **wash your faces**, and so we understand that the face, the whole of it is to be washed.

Then He^{azwj} Said **and your hands as far as the elbows**. Then He^{azwj} Detailed between the two Speeches, so He^{azwj} Said , **and wipe your heads**, so we understand where He^{azwj} Said **your heads**, that the wiping is for part of the head, due to the placing of the (letter) 'Ba'. Then He^{azwj} Linked the two feet with the head just as He^{azwj} Linked the two hands with the face, so He^{azwj} Said **and your feet to the ankles**, so we understand where He^{azwj} Linked it with the wiping upon parts of it.

Then Rasool-Allah^{saww} interpreted that to the people, so they wasted it. Then He^{saww} Said **and you cannot find water, betake yourselves to pure earth and wipe your faces**. So when He^{azwj} Replaced from the one who could not find the water, and Affirmed in the place of washing, with the wiping, because He^{azwj} Said **wipe your faces**. Then He^{azwj} Linked by it **and your hands**'.

Then he^{asws} said from it: 'What it Means by that is the *Tayammum* - because it is known that, that would not flow upon the face, because the earth would attach itself to parts of the palm and not attach to (other) parts of it'. Then He^{azwj} Said ***Allah does not desire to put on you any difficulty*** in the Religion. And the difficulty, it is the hardship'.³³

33 Al Illal Al Sharaie - V 1 Ch 190 H 1

Chapter 14

The reason due to which ablution is on four parts besides others

Muhammad Bin Musa Bin Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah asws, from his father, from Fazalat, from Al Hassan Bin Abu A'la,

Abu Abdullah^{asws} has said: 'A number of Jews came over to Rasool-Allah^{saww}, so they asked him^{saww} certain questions. So among what they asked was, 'Inform us, O Muhammad^{saww}! For which reason are these four parts to be washed during ablution, and these are the cleanest of the places in the body?' So the Prophet^{saww} said: 'When Satan^{la} suggested to Adam^{as}, he^{as} approached the tree and looked towards it, the water of his^{as} face went. Then he^{as} stood to walk towards it, and it was the first step taken to the error. Then he^{as} took it by his^{as} hands from what was upon it, so he^{as} ate it and the ornaments and the robes flew away from his^{as} body. So Adam^{as} placed his^{as} hands upon his^{as} head and wept.

So when Allah^{azwj} Turned to himas (with Mercy), He^{azwj} Obligated upon him^{as} and his^{as} offspring, washing of these four parts. And He^{azwj} Commanded him^{as} with the washing of his^{as} face for having looked at the tree, and Commanded him^{as} to wash the two hands up to the two elbows for having taken from it, and Commanded him^{as} with the wiping of the head for having placed his^{as} hands upon the top of his^{as} head, and Commanded him^{as} with the wiping of the two feet for having walked by these two towards the error'.³⁴

Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan who said,

'Abu Al-Hassan Al-Reza^{asws} wrote to him in a reply to his letter that: 'The reason due to which ablution came to be the washing of the face, and the two arms, and the wiping of the head and the two feet, for he stands in front of Allah^{azwj} the High, and faces towards Him^{azwj} with his apparent body parts and meets by these the two Honourable Recorders (Angels). So he washes the face for the Prostration and the submission; and the washing of the two hands for turning these two (away from the world), and wishing by these (to Allah^{azwj}, and beseeching; and the wiping of the head and the two feet is because these two are apparent uncovered facing by these two in all situations, and there isn't the submission and beseeching what is in the face and the two hands'.³⁵

34 Al Illal Al Sharaie - V 1 Ch 191 H 1

35 Al Illal Al Sharaie - V 1 Ch 191 H 2

Chapter 15

The reason due to which it is abhorrent to utilize the water which the sun has warmed up

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Darast, from Ibrahim Bin Abdul Hameed,

Abu Al-Hassan^{asws} has said: 'Rasool-Allah^{saww} came over to Ayesha and she had placed it to be warmed up in the sun. So he^{saww} said: 'O Humeyra! What is this?' She said, 'I washed my head and my body'. He^{saww} said: 'Do not repeat it, for it inherits the vitiligo'.³⁶

Muhammad Bin Al Hassan Bin Ahmad Bin Al-Waleed narrated to us, from Muhammad Bin Al Hassan Al-Saffar, from Ibrahim Bin Hashim, from Al-Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws} Ibn Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The water which has been warmed up by the sun, do not perform ablution with it, neither bathe with it, nor knead (dough) with it, for it inherits the vitiligo'.³⁷

36 Al Illal Al Sharaie - V 1 Ch 194 H 1

37 Al Illal Al Sharaie - V 1 Ch 194 H 2

Chapter 16

The reason due to which it is Obligatory to bathe from the (sexual) impurity, and it is not Obligatory (to bathe) from the urination and defecation’.

Muhammad Bin Majaylawiya narrated to us, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Ibn Sinan that,

‘Al-Reza^{asws} wrote to him with regards to what he had written to him^{asws}, in answer to his question, ‘The reason for the bathing (major ablution) for the cleanliness, and the human being purifies himself from what has hit him upon his body part, to clean the rest of the body is because the sexual impurity comes out from the whole of his body. Therefore, it is due to that it is Obligatory upon him.

And the reasoning for the lightening with regards to the urine and the fasces is because it is more frequent and persistent (in its occurrence) than the sexual impurity. Thus (Allah^{azwj}) is Pleased with regards to it by the ablution, due to its frequency, and it would be difficult, and it comes without intention from him nor any desire for it, while the sexual impurity does not happen except by the (seeking of the) pleasures and the compelling upon their own selves’.³⁸

Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Hassan Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar Bin Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{asws} Al-Hasan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: ‘A number of Jews came to Rasool-Allah^{saww}, so their scholar asked him^{saww} certain questions. So among what he asked was that he said,

'For which reason did Allah^{azwj} Command with the washing from the sexual impurities, and did not Commanded it, from the defecation and the urine?' So Rsaool-Allah^{saww} said: 'When Adam^{as} ate from the tree, that was borne on his^{as} veins, and his^{as} hair, and his^{as} skin. So when the man copulates with his wife, the water comes out from every vein and hair in his body. Therefore, Allah^{azwj} Mighty and Majestic Obligated upon his^{as} offspring, the washing from the sexual impurities up to the Day of Judgement. And the urine comes out from the remnants of the drinks which the human being drinks, and the fasces comes out from the remnants of the food which the human being eats, thus He^{azwj} Obligated the ablution with regards to that'. The Jew said, 'You^{saww} have spoken the truth, O Muhammad^{saww!}'³⁹

38 Al Illal Al Sharaie - V 1 Ch 195 H 1

39 Al Illal Al Sharaie - V 1 Ch 195 H 2

Chapter 17

The reason due to which the ablution is Obligatory from what comes out (from the body) and is not Obligatory from what enters (the body i.e. food & drink)

My father and Muhammad Bin Al Hammas Bin Ahmad Bin Al Waleed both narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awrama, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty and Abdul Rahman Bin Abu Najran, from Masny Al Hanaat, from Mansour Bin Hazim, from Saeed Bin Ahmad, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘Perform ablution due to what comes out (from your bodies, and do not perform ablution from what enters (food and drink), for the good enters and the bad comes out’.⁴⁰

40 Al Illal Al Sharaie - V 1 Ch 197 H 1

Chapter 18

Reason for the ablution before the food and after it

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Al Qasim Bin Muhammad and others, from Safwan Bin Mahran Al Jamaal, from Abu Numeyra who said,

'Abu Abdullah^{asws} said: 'The (performing of) the ablution before the food and after it both do away the poverty'. I said, 'They both (ablutions) do away with the poverty?' He^{asws} said: 'They both (ablutions) do away with the poverty'.⁴¹

41 Al Illal Al Sharaie - V 1 Ch 198 H 1

Chapter 19

The reason due to which the washing from the immersion is for the outside of the mouth besides the inside of it

My father narrated to us, from Ali Bin Musa Bin Ja'far Ibn Abu Ja'far Al Kameydani, from Ahmad Bin Muhammad Bin Isa, from Abdul Aziz,

Al-Reza^{asws} has said: 'But rather, washing by the immersion is for outside of the mouth. As for the inside of the mouth, so the immersion would not be accepted'.⁴²

42 Al Illal Al Sharaie - V 1 Ch 199 H 1

Chapter 20

The reason for the Prohibition of urinating in the clean water

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby,

Abu Abdullah^{asws} has said: 'Neither drink whilst you are standing, nor walk around a grave, nor urinate in clean water. So the one who does that, and is hit by something, so he should not blame anyone except for himself, and the one who does something from that, would not (be able to) separate (cured) from it except what Allah^{azwj} so Desires'.⁴³

43 Al Illal Al Sharaie - V 1 Ch 200 H 1

Chapter 21

The reason due to which it is not allowed to speak upon defecation

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Do not speak whilst being upon the defecation, for the one who speaks whilst being upon the defecation, the need would not be fulfilled for him'.⁴⁴

Al Husayn Bin Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Ibrahim Bin Hashim and someone else, from Safwan Ibn Yahya,

Abu Al-Hassan Al-Reza^{asws} has said: 'Rasool-Allah^{saww} forbade the man to answer anyone or speak to him whilst he was upon the defecation, until he was free from it'.⁴⁵

44 Al Illal Al Sharaie - V 1 Ch 201 H 1

45 Al Illal Al Sharaie - V 1 Ch 201 H 2

Chapter 22

The reason due to which it is allowed for the defecator to be saying just as what the Muezzin is saying, and mention Allah(azwj) Mighty and Majestic, whilst being on defecation

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘When you hear the Azan (Call to Prayer) and you are upon the defecation, so say the like of what the Muezzin (Caller to Prayer) is saying, and do not leave the mention of Allah^{azwj} Mighty and Majestic during that situation, because the mention of Allah^{azwj} is good upon every situation’.

The he^{asws} said: ‘When Musa^{as} Bin Imran^{as} whispered to Allah^{azwj}, Musa^{as} said: ‘O Lord^{azwj}! Are You^{azwj} remote from me^{as} so that I^{as} call upon You^{azwj}, or are You^{azwj} nearby so that I^{as} should whisper to You^{azwj}?’ So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Musa^{as}! I^{azwj} am a ‘Jalyes’ (one who is with someone) of the one who mentioned Me^{azwj}”. So Musa^{as} said: ‘O Lord^{azwj}! Shall I^{as} mention You^{azwj} in every situation of mine^{as}?’ So He^{azwj} Said: “O Musa^{as}! Mention Me^{azwj} upon every situation”.⁴⁶

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim who said,

'He^{asws} said to me: 'O Ibn Muslim! Do not leave the mention of Allah^{azwj} Mighty and Majestic upon every situation. So, even if you were to hear the caller calling out with the *Azan*, and you are upon the defecation, so mention Allah^{azwj} Mighty and Majestic and say just like what he is saying'.⁴⁷

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Ibn Abu Umeyr, from Umeyr Bin Azina, from Zarara who said,

'I said to Abu Ja'far^{asws}, 'What should I be saying when I hear the *Azan*?' He^{asws} said: 'Mention Allah^{azwj} along with each mention of the mentioner'.⁴⁸

Muhammad Bin Ahmad Al Sanany narrated to us, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Malik Al Kufy, from Ja'far Bin Suleyman Al Marouzy, from Suleyman Bin Maqbal Al Madainy who said,

'I said to Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, 'For which reason is it recommended for the human being, when he hears the *Azan* that he should be saying just as what the *Muezzin* is saying, even if he was upon the urination and the defecation?' He^{asws} said: 'That increases the sustenance'.⁴⁹

46 Al Illal Al Sharaie - V 1 Ch 202 H 1

47 Al Illal Al Sharaie - V 1 Ch 202 H 2

48 Al Illal Al Sharaie - V 1 Ch 202 H 3

49 Al Illal Al Sharaie - V 1 Ch 202 H 4

Chapter 23

Reason for the Obligation of the washing on the day of Friday

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid Al Sayrafi who said,

'I asked Abu Al Hassan^{asws} the First, 'How did the washing on the day of Friday become Obligatory?' So he^{asws} said: 'Allah^{azwj} Blessed and High Completed the Obligatory Prayer with the Optional Prayer, and Completed the Obligatory Fast with the Optional Fast, and Completed the Obligatory ablution with the washing on the day of the Friday, in what was from that, from mistakes, or deficiencies, or forgetfulness'.⁵⁰

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad Al Ansary, from Sabah Al Mazny, from Al Haris, from Al Asbagh Bin Nabata who said,

'Whenever Ali^{asws} intended to embrace the man, he^{asws} would be saying to him: 'Are you frustrated from leaving the washing on the day of Friday, for it does not cease to purify until the next Friday'.⁵¹

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Ibn Sinan that,

'Al-Reza^{asws} wrote to him in answer to what he had written asking him^{asws} about the reason for the washing for the two Eids, and the Friday, and other than that from the washings. (He^{asws} wrote): 'So that (it would be known from it) the reverence placed by the servant to his Lord^{azwj}, and is facing the Benevolent, the Majestic, and is seeking the Forgiveness for his sins; and the day of Eid would become well known for them,

in which they would be gathering for the Mentioning of Allah^{azwj}. Therefore, He^{azwj} Made the washing in it as a reverence for that day, and Gave it the preference over the rest of the days, and that they would be (Praying the) optional Prayers and worshipping more; and that would become a purification for a person, from a Friday to a Friday'.⁵²

50 Al Illal Al Sharaie - V 1 Ch 203 H 1

51 Al Illal Al Sharaie - V 1 Ch 203 H 2

52 Al Illal Al Sharaie - V 1 Ch 203 H 4

Chapter 24

The reason due to which an allowance has been given for the women, during travel, for leaving of the washing on the day of Friday

My father said, Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad Bin Yahya, raising it, said,

'He^{asws} said: 'The washing on the day of Friday is Obligatory upon the men and the women, (even) during the travel and the hazards, except that it has been allowed for the women (not to wash) during the travel, due to (if there is) the scarcity of the water'.⁵³

53 Al Illal Al Sharaie - V 1 Ch 204 H 1

Chapter 25

The reason due to which the people used to clean themselves (after defecation) with three stones, and the reason due to which they came to be cleaning themselves with the water

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Abdullah Al Husayn, from Abdul Rahman Bin Hashim Al Bajaly, from Abu Khadeeja,

Abu Abdullah^{asws} has said: 'The people used to clean themselves (after defecation) by three stones, because they were eating dates, and they used to defecate like the camels. So a man from the Helpers ate the locust, so his excretion was soft, and he cleaned himself with the water. So the Prophet^{saww} sent for him'.

He^{asws} said: 'So the man came over, and he was fearing, thinking that a Revelation might have come down regarding him which was bad for him, with regards to cleaning with the water. So he^{saww} said: 'Do you know of anything in this day of yours?' So he said, 'Yes, O Rasool-Allah^{saww}! By Allah^{azwj}! I would not have washed myself with the water except that I ate such food, so my inside was soft. Thus nothing from the stones was appropriate for me, therefore I washed myself with the water'. So Rasool-Allah^{saww} said: 'Congratulations to you, for Allah^{azwj} the High has Revealed a Verse with regards to you, so receive good news that **[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves**'. He was first one who did this (cleaning with the water), and the first of the repentants, and the purifiers (with the water)'.⁵⁴

My father said, 'Abdullah Bin Ja'far Al Humeiry, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} said to one of his^{saww} wives: 'Pass by the wives of the Believers and tell them to clean themselves with the water, for it is a purifier for the surrounding areas, and it does away with the haemorrhoids'.⁵⁵

54 Al Illal Al Sharaie - V 1 Ch 205 H 1

55 Al Illal Al Sharaie - V 1 Ch 205 H 2

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

Imam Ali (as)