

علل الشرائع

REASONS FOR THE LAWS

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

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

الجزء الاول

VOLUME ONE – PART SEVEN

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

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

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

(باب 171 - العلة التي من أجلها قيل بالوقف على موسى بن جعفر "ع")

Chapter 171 – The reason due to which it was said with the pausing over Musa Bin Ja'far^{asws}

وبهذا الإسناد عن محمد بن جمهور عن أحمد بن حماد قال: أحد القوم عثمان بن عيسى وكان يكون بمصر وكان عنده مال كثير وستة جوارى قال: فبعث إليه أبو الحسن الرضا عليه السلام فيهن وفي المال، قال: فكتب إليه أن أباك لم يمت قال فكتب إليه أن أبى قد مات وقد اقتسمنا ميراثه وقد صحت الأخبار بموته واحتج عليه فيه

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.

قال فكتب إليه ان لم يكن ابوك مات فليس لك من ذلك شيء وان كان قد مات على ما تحكي فلم يأمرنى بدفع شيء اليك وقد اعتقت الجوارى وتزوجتهن.

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

(باب 172 العلة التي من أجلها سمى على بن موسى الرضا "ع")

Chapter 172 – The reason due to which Ali Bin Musa Al-Reza was named as 'Al-Reza' (The Satisfaction)

حدثنا أحمد بن علي بن إبراهيم رضى الله عنه قال: حدثني أبى، عن جدى إبراهيم بن هاشم عن أحمد بن أبى نصر البزنطى قال: قلت لأبى جعفر محمد ابن علي الثاني عليهما السلام ان قوما من مخالفكم يزعمون ان أباك صلوات الله عليه إنما سماه المأمون الرضا لما رضى له لولاية عهده، فقال، كذبوا والله وفجروا بل الله تعالى سماه الرضا لانه كان "ع رضى الله تعالى ذكره في سمائه ورضى لرسوله والائمة بعده عليهم السلام في أرضه

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

¹ Al Illal Al Sharaie – V 1 Ch 171 H 2

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'.

قال: فقلت له ألم يكن كل واحد من آبائك الماضين عليهم السلام رضى الله تعالى ولرسوله والائمة بعده؟ فقال بلى، فقلت له فلم سمى اباك "ع" من بينهم الرضا؟ قال لانه رضى به المخالفون من اعدائه، كما رضى الله الموافقون من اوليائه ولم يكن ذلك لاحد من آباءه عليهم السلام، فلذلك سمى من بينهم الرضا عليه السلام.

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

(باب 173 - العلة التي من أجلها قبل الرضا "ع" من المأمون ولاية عهده)

Chapter 173 – The reason due to which Al-Reza^{asws} accepted the mandate of the reign from Al-Mamoun

حدثنا الحسين بن ابراهيم بن ناتانة قال: حدثنا علي بن ابراهيم، عن ابيه ابراهيم بن هاشم، عن ابي الصلت الهروي قال: ان المأمون قال للرضا علي بن موسى "ع" يابن رسول الله قد عرفت فضلك وعلمك وزهدك وورعك وعبادتك وأراك أحق بالخلافة منى، فقال الرضا "ع" بالعبودية لله عز وجل أفخر، وبالزهد في الدنيا أرجو النجاة من شر الدنيا، وبالورع عن المحارم أرجو الفوز بالمغانم وبالتواضع في الدنيا أرجو الرفعة عند الله تعالى،

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'.

فقال له المأمون: انى قد رأيت أن أعزك نفسي عن الخلافة واجعلها لك وأبايعك! فقال له الرضا ان كانت هذه الخلافة لك وجعلها الله لك فلا يجوز لك أن تخلع لباسا ألبسكه الله وتجعله لغيرك وان كانت الخلافة ليست لك فلا يجوز لك تجعل لي ما ليس لك فقال له المأمون يابن رسول الله لا بد لك من قبول هذا الامر فقال لست أفعل ذلك طايعا ابدا

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-

² Al Illal Al Sharaie – V 1 Ch 171 H 1

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'.

فما زال يجهد به اياما حتى يئس من قبوله له فان لم تقبل الخلافة ولم تحب مبايعتي لك فكن ولى عهدي لتكون لك الخلافة بعدى فقال الرضا " ع " والله لقد حدثني ابي عن ابيه عن أمير المؤمنين عن رسول الله صلى الله عليه وآله انى اخرج من الدنيا قبلك مقتولا بالسهم مظلوما تبكى على ملائكة السماء وملائكة الارض وادفن في أرض غربة إلى جنب هارون الرشيد

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 weep over me^{asws}, and I^{asws} would be buried in a foreign land, by the side of Haroun Al-Rashid'.

فبكى المأمون ثم قال له يابن رسول الله ومن الذي يقتلك أو يقدر على الاساءة اليك وانا حى قال الرضا " ع " اما انى لو اشاء ان أقول من الذي يقتلى لقلت فقال المأمون يابن رسول الله انما تريد بقولك هذا التخفيف عن نفسك ودفع هذا الامر عنك ليقول الناس انك زاهد في الدنيا فقال الرضا " ع " والله ما كذبت منذ خلقتني ربى تعالى وما زهدت في الدنيا للدنيا وانى لا علم ما تريد

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'.

قال المأمون وما أريد قال الامان على الصدق قال لك الامان قال تريد بذلك ان يقول الناس ان علي بن موسى الرضا لم يزهد في الدنيا بل زهدت الدنيا فيه الا ترون كيف قبل ولاية العهد طمعا في الخلافة فغضب المأمون

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.

ثم قال انك تتلقاني ابدا بما اكرهه وقد آمنت سطوتي فبالله أقسم لئن قبلت ولاية العهد وإلا أجبرتكَ على ذلك فان فعلت وإلا ضربت عنقك فقال الرضا " ع " قد نهاني الله عزوجل ان القى بيدي إلى التهلكة فان كان الامر على هذا فافعل ما بدا لك وانا أقبل ذلك على ان لا أولى احدا ولا أعزل احدا ولا انقض رسما ولا سنة واكون في الامر بعيدا مشيررا فرضى منه بذلك وجعله ولى عهده على كراهة منه " ع " لذلك.

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

حدثنا المظفر بن جعفر بن المظفر رضى الله عنه قال حدثنا جعفر بن محمد ابن مسعود، عن ابيه قال حدثنا محمد بن نصير، عن الحسن بن موسى قال روى اصحابنا عن الرضا " ع " انه قال له رجل اصلحك الله كيف صرت إلى ما صرت إليه من المأمون فكان انكر ذلك عليه فقال له أبو الحسن " ع " يا هذا انما افضل النبي أو الوصي؟ فقال لا بل النبي قال فايما أفضل مسلم أو مشرك؟ قال لا بل مسلم قال فان العزيز عزيز مصر كان مشركا وكان يوسف " ع " نبيا وان المأمون مسلم وانا وصى ويوسف سأل العزيز ان يوليه حين قال اجعلني على خزائن الارض انى حفيظ عليم والمأمون اجبرني ما أنا فيه

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'.

وقال " ع " في قوله تعالى (اجعلني على خزائن الارض انى حفيظ عليم) قال حافظ لما في يدى عالم بكل لسان.

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

³ Al Illal Al Sharaie – V 1 Ch 173 H 1

⁴ Al Illal Al Sharaie – V 1 Ch 173 H 2

حدثنا احمد بن زياد الهمداني رحمه الله قال حدثنا علي بن ابراهيم بن هاشم عن ابيه عن الريان بن الصلت قال دخلت على علي بن موسى بن الرضا "ع" فقلت له يابن رسول الله ان الناس يقولون انك قبلت ولاية العهد مع اظهارك الزهد في الدنيا

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 - ولاية العهد) along with your display of asceticism of the world'.

فقال "ع" قد علم الله كراحتي لذلك فلما خيرت بين قبول ذلك وبين القتل اخترت القبول على القتل ويحهم أما علموا ان يوسف "ع" كان نبيا رسولا فلما دفعته الضرورة إلى تولى خزائن العزيز قال له اجعلني على خزائن الارض اني حفيظ عليهم ودفعتنى الضرورة إلى قبول ذلك على اكراه واجبار بعد الاشراف على الهلاك على انى ما دخلت في هذا الامر إلا دخول خارج منه فالى الله المشتكى وهو المستعان.

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, he^{as} 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

(باب 174 - علة قتل المأمون للرضا "ع" بالسم)

Chapter 174 – Reason for Al-Mamoun murdering Al-Reza^{asws} by the poison

حدثنا الحسين بن ابراهيم بن هشام المؤدب وعلي بن عبد الله الوراق واحمد بن زياد بن جعفر الهمداني رضى الله عنهم قالوا: حدثنا علي بن ابراهيم بن هاشم، عن ابيه عن محمد بن سنان قال: كنت عند مولاي الرضا "ع" بخراسان وكان المأمون يقعه على يمينه إذا قعد للناس يوم الاثنين ويوم الخميس فرفع إلى المأمون ان رجلا من الصوفية سرق فامر باحضاره فلما نظر إليه وجده متقشفا بين عينيه اثر السجود

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.

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

فقال سواة لهذه الآثار الجميلة وهذا الفعل القبيح تنسب إلى السرقة مع ما أرى من جميع آثارك وظاهره قال: فقال ذلك اضطرارا لا إختيارا حين منعتني حتى من الخمس والفئ قال المأمون: وأي حق لك في الخمس والفئ؟ قال إن الله تعالى قسم الخمس ستة أقسام فقال: (واعلموا إنما غنمتم من شئ فإن الله خمسة وللرسول ولذي القربى واليتامى والمساكين وابن السبيل ان كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان) وقسم الفئ على ستة اسهم فقال الله تعالى: (ما أفاء الله على رسوله من أهل القرى فله وللرسول ولذي القربى واليتامى والمساكين وابن السبيل كيلا يكون دولة بين الاغنياء منكم)

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.**

فمنعتني حتى وانا ابن السبيل منقطع بي ومساكين لا ارجع إلى شئ ومن حملة القرآن فقال المأمون: أعطل حدا من حدود الله وحكما من احكامه في السارق من أجل اساطير هذه؟ فقال الصوفي إبدأ بنفسك فطهرها ثم طهر غيرك واقم حد الله عليها، فالتفت المأمون إلى أبي الحسن "ع" فقال: ما يقول؟ فقال انه يقول سرقت فسرق،

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'.

فغضب المأمون غضبا شديدا ثم قال للصوفي والله لاقطعنك فقال الصوفي أتقطعني وأنت عبد لى فقال: المأمون ويلك ومن أين صرت عبدا؟ لك قال لان أمك اشتريت من مال المسلمين فانت عبد لمن في المشرق والمغرب حتى يعتقوك وأنا لم اعتقك ثم بلعت الخمس بعد ذلك فلا أعطيت آل الرسول حقا ولا اعطيتني ونظرائي حقا، واخرى ان الخبيث لا يطهر خبيثا انما يطهره طاهر، ومن في جنبه الحد فلا يقيم الحدود على غيره حتى يبدأ بنفسه أما سمعت الله تعالى يقول: (أتأمرون الناس بالبر وتنسون انفسكم وانتم تتلون الكتاب أفلا تعقلون)

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?**

فالتفت المأمون إلى ابي الحسن " ع " فقال ما ترى في أمره؟ فقال " ع ": قل فله الحجة البالغة وهي التي تبلغ الجاهل فيعلمها بجهله كما يعلمها العالم بعلمه والدنيا والآخرة قائمتان بالحجة وقد احتج الرجل بالقرآن

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'.

فأمر المأمون عند ذلك باطلاق الصوفي واحتجب عن الناس واشتغل بابي الحسن " ع " حتى سمه فقتله وقتل الفضل بن سهل وجماعة من الشيعة.

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 Shiah'.⁶

(باب 179 - علة الغيبة)

Chapter 179 – Reason for the occultation

حدثنا محمد بن علي ماجيلويه رضى الله عنه، عن ابيه، عن ابيه احمد بن ابي عبد الله البرقي عن محمد بن ابي عمير عن ابان وغيره عن ابي عبد الله " ع " قال: قال رسول الله صلى الله عليه وآله لا بد للغلام من غيبة فقيل له ولم يارسول الله قال: يخاف القتل.

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

حدثنا احمد بن محمد بن يحيى العطار عن ابيه عن محمد بن احمد بن يحيى عن احمد بن الحسين بن عمر بن محمد بن عبد الله عن مروان الانباري قال: خرج من ابي جعفر " ع " ان الله إذا كره لنا جوار قوم نزعنا من بين اظهمهم.

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,

⁶ Al Illal Al Sharaie – V 1 Ch 174 H 2

⁷ Al Illal Al Sharaie – V 1 Ch 179 H 1

'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

أبي رحمه الله قال: حدثنا عبد الله بن جعفر، عن أحمد بن هلال، عن عبد الرحمن بن أبي نجران عن فضالة بن أيوب عن سدير قال: سمعت أبا عبد الله "ع" يقول: إن في القائم سنة من يوسف قلت كأنك تذكر خبره أو غيبته قال لي وما تتكلم من هذه الأمة أشباه الخنازير إن أخوة يوسف كانوا أسباطاً أولاد أنبياء تاجروا بيوسف وباعوه وخاطبوه وهم أخوته وهو أخوهم فلم يعرفوه حتى قال لهم يوسف: أنا يوسف

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}'.

فما تنكر هذه الأمة الملعونة إن يكون الله عز وجل في وقت من الاوقات يريد أن يستتر حجته لقد كان يوسف احب إليه من ملك مصر وكان بينه وبين والده مسيرة ثمانية عشر يوماً فلو اراد الله عز وجل ان يعرف مكانه لقد علم ذلك والله لقد سار يعقوب وولده عند البشارة تسعة أيام من بدوهم إلى مصر

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.

فما تنكر هذه الأمة إن يكون الله ان يفعل بحجته ما فعل بيوسف وان يكون يسير في أسواقهم ويطأ بسطهم وهم لا يعرفونه حتى يأذن الله عز وجل ان يعرفهم نفسه كما أذن ليوسف حين قال: هل علمتم ما فعلتم بيوسف وأخيه إذ أنتم جاهلون قالوا: إنك لانت يوسف، قال: أنا يوسف وهذا أخي.

So what is this community denying, that Allah^{azwj} would be Dealing with His^{azwj} Proof^{asws} how He^{azwj} had Dealt with Yusuf^{asws}? 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

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن الحسن بن عيسى بن محمد بن علي بن جعفر، عن جده محمد بن علي بن جعفر، عن أخيه موسى بن جعفر "ع" قال: إذا فقد الخامس من ولد السابع فأنه الله في أديانكم لا يزيلكم أحد عنها، يا بني

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

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

انه لايد لصاحب هذا الامر من غيبته حتى يرجع عن هذا الامر من كان يقول به إنما هي محنة من الله عز وجل امتحن بها خلقه ولو علم آباءكم واجدادكم ديننا أصح من هذا لاتبعوه،

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'.

فقلت يا سيدي من الخامس من ولد السابع؟ قال يا بني عقولكم تصغر عن هذا، واحلامكم تضيق عن حمله، ولكن ان تعيشوا فسوف تدركوه.

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

أبى رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن احمد العلوي، عن ابي هاشم الجعفري قال: سمعت أبا الحسن العسكري "ع" يقول: الخلف بن بعدي الحسن ابني فكيف لكم بالخلف من بعد الخلف قلت: ولم؟ جعلني الله فداك فقال لانكم لاترون شخصه ولا يحل لكم ذكره باسمه، قلت فكيف تذكره فقال: قولوا الحجة من آل محمد صلوات الله وسلامه عليه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Ahmad Al Alawy, from Abu Hashim Al Ja'fary who said,

'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} (الحجة) from the Progeny^{asws} of Muhammad^{saww},¹¹

حدثنا محمد بن ابراهيم بن إسحاق رضى الله عنه قال: حدثنا احمد بن محمد الهمداني قال: حدثنا علي بن الحسن بن علي بن فضال، عن ابيه عن ابي الحسن علي ابن موسى الرضا "ع" انه قال كأنى بالشيعة عند فقدهم الثالث من ولدي يطلبون المرعى فلا يجدونه، قلت له: ولم ذلك يا بن رسول الله؟ قال: لان إمامهم يغيب عنهم فقلت ولم؟ قال: لئلا يكون في عنقه لاحد حجة إذا قام بالسيف.

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,

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

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

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

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن مسعود وحيدر بن محمد السمرقندي جميعا قالوا: حدثنا محمد بن مسعود قال: حدثنا جبرئيل بن احمد عن موسى بن جعفر البغدادي قال: حدثني الحسن بن محمد الصيرفي، عن حنان بن سدير، عن ابيه عن اخيه عبد الله "ع" قال: قال: ان للقايم مناغيبية يطول أمدها فقلت له ولم ذاك يا بن رسول الله؟ قال: ان الله عز وجل أبى إلا ان يجرى فيه سنن الانبياء عليهم السلام في غيباتهم وانه لا بد له ياسدير من استيفاء مدد غيباتهم قال الله عز وجل (لتركن طبقا عن طبق) أي سننا على سنن من كان قبلكم.

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

حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار رحمه الله قال: حدثنا علي بن محمد بن قتيبة النيسابوري قال: حدثنا حمدان بن سليمان النيسابوري قال: حدثنا احمد بن عبد الله بن جعفر المدائني، عن عبد الله بن الفضل الهاشمي قال: سمعت الصادق جعفر بن محمد "ع" يقول: ان لصاحب هذا الامر غيبة لا بد منها يرتاب فيها كل مبطل فقلت له ولم جعلت فداك؟ قال لا امر لم يؤذن لنا في كشفه لكم قلت فما وجه الحكمة في غيبته؟ قال وجه الحكمة في غيبته، وجه الحكمة في غيبات من تقدمه من حجج الله تعالى ذكره ان وجه الحكمة في ذلك لا ينكشف إلا بعد ظهوره، كما لا ينكشف وجه الحكمة لما اتاه الخضر "ع" من خرق السفينة، وقتل الغلام، وإقامة الجدار لموسى "ع" إلا وقت إفتراقهما

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 occultations 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.

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

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

يابن الفضل: ان هذا الامر أمر من أمر الله وسر من سر الله وغيب من غيب الله ومتمى علمنا انه عز وجل حكيم صدقنا بان افعاله كلها حكمة وان كان وجهها غير منكشف لنا.

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

حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار رحمه الله قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان عن محمد بن الحسين عن ابن محبوب عن علي بن رباب عن زرارة قال سمعت أبا جعفر "ع" يقول ان للقايم غيبة قبل ظهوره قلت ولم؟ قال يخاف وأومى بيده إلى بطنه قال زرارة يعني القتل.

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

(باب 180 - علة دفاع الله عز وجل عن أهل المعاصي)

Chapter 180 – Reason for Allah^{azwj} Mighty and Majestic Repelling (the Punishment) from the people of the disobedience

حدثنا احمد بن هارون الفامي رضى الله عنه قال: حدثنا محمد بن عبد الله ابن جعفر الحميرى قال: حدثنى ابى عن هارون بن مسلم عن مسعدة بن صدقة، عن الصادق جعفر بن محمد، عن ابيه عن آبائه عليهم السلام ان رسول الله صلى الله عليه وآله قال: ان الله عز وجل إذا رأى اهل قرية قد اسرفوا في المعاصي وفيها ثلاث نفر من المؤمنين ناداهم جل جلاله وتقدست اسمائه يا أهل معصيتي لولا فيكم من المؤمنين المتحابين بجلالي العامرين بصلاتهم ارضى ومساجدي والمستغفرين بالاسحار خوفا منى لانزلت بكم عذابي ثم لا ابالي.

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

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

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

¹⁶ Al Illal Al Sharaie – V 1 Ch 180 H 1

(باب 182 - علل الشرايع واصول الاسلام)**Chapter 182 – Reason for the Laws and the Principles of Al Islam**

ابى رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا ابراهيم بن مهزيار، عن اخيه علي عن حماد بن عيسى عن ابراهيم بن عمر باسناده يرفعه إلى علي بن ابى طالب " ع " انه كان يقول: ان افضل ما توسل به المتوسلون الايمان بالله ورسوله والجهاد في سبيل الله وكلمة الاخلاص فانها الفطرة وتمام الصلاة فانها الملة وايتاء الزكاة فانها من فريض الله وصوم رمضان فانها جنة من عذابه وحج البيت فانه منفاة للفقير ومدحضة للذنب

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;

وصلة الرحم فانه مثرة للمال ومنساة للاجل وصدقة السر فانها تطفى الخطيئة وتطفى غضب الرب وصنایع المعروف فانها تدفع ميته السوء وتقى مصارع الهوان

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.

ألا فتصدقوا فان الله مع من تصدق وجانبوا الكذب فان الكذب مجانب الايمان ألا ان الصادق على شفا منجاة وكرامة ألا وان الكاذبين على شفا مخزاة وهلكة ألا وقولوا خيرا تعرفوا به واعلموا به تكونوا من أهله وادوا الامانة إلى من إنتمنكم عليها وصلوا أرحام من قطعكم وعودوا بالفضل على من سألکم.

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 fulfil 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

حدثنا محمد بن موسى بن المتوكل رضى الله عنه قال: حدثنا علي بن الحسين السعد آبادى عن احمد بن عبد الله البرقى عن اسماعيل بن مهران، عن احمد بن محمد بن جابر عن زينب بنت علي قالت: قالت فاطمة عليها السلام في خطبتها: (لله فيكم عهد قدمه اليكم، وبقيه استخلفها عليكم كتاب الله بينة بصائرته وأي منكشفة سرايره، وبرهان متجلية ظواهره، مديم للبرية استماعه، وقايد إلى الرضوان اتباعه، ومؤد إلى النجاة اشباعه فيه تبيان حجج الله المنيرة ومحارمه المحرمة، وفضائله المدونة، وجمله الكافية، ورخصه الموهوبة وشرايعه المكتوبة وبيناته الجليلة،

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,

¹⁷ Al Illal Al Sharaie – V 1 Ch 182 H 1

(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.

ففرض الايمان تطهيراً من الشرك، والصلاة تنزيهاً عن الكبر والزركاة زيادة في الرزق والصيام تثبيتاً للاخلاص، والحج تسنية للدين، والعدل تسكيناً للقلوب والطاعة نظاماً للملة، والامامة لما من الفرقة، والجهاد عزا للاسلام والصبر معونة على الاستيجاب، والامر بالمعروف مصلحة للعامة، وبر الوالدين وقاية عن السخط وصلة الارحام منماة للعدد

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 tranquillity 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;

والقصاص حقنا للدماء والوفاء للنذر تعرضاً للمغفرة، وتوفيه المكائيل والموازين تغييراً للبخسة، واجتناب قذف المحصنات حجباً عن اللعنة، ومجانبة السرقة إيجاباً للعفة واكل أموال اليتامى إجارة من الظلم، والعدل في الاحكام ايناساً للرعية.

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.

وحرّم الله عز وجل الشرك إخلاصاً للربوبية فاتقوا الله حق تقاته فيما أمركم به وانتهوا عما نهاكم عنه).

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

أخبرني علي بن حاتم قال: حدثنا محمد بن اسلم قال: حدثني عبد الجليل الباقلاني قال: حدثني الحسن بن موسى الخشاب قال حدثني عبد الله بن محمد العلوي عن رجال من أهل بيته عن زينب بنت علي، عن فاطمة عليها السلام بمثله.

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,

¹⁸ Al Illal Al Sharaie – V 1 Ch 182 H 2

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

واخبرني علي بن حاتم أيضا قال حدثني محمد بن ابي عمير قال: حدثني محمد بن عمارة قال: حدثني محمد بن ابراهيم المصري قال: حدثني هارون بن يحيى الناشب قال: حدثنا عبيدالله بن موسى العيسى عن عبيدالله بن موسى العمري عن حفص الأحمر، عن زيد بن علي عن عمته زينب بنت علي، عن فاطمة عليها السلام بمثله، وزاد بعضهم على بعض في اللفظ.

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

حدثنا علي بن احمد رحمه الله: قال حدثنا محمد بن يعقوب عن علي بن محمد عن اسحاق بن اسماعيل النيسابوري ان العالم كتب إليه يعنى الحسن بن علي " ع " ان الله تعالى بمنه ورحمته لما فرض عليكم الفرائض لم يفرض ذلك عليكم لحاجة منه إليه بل رحمة منه اليكم لا إله إلا هو ليميز الخبيث من الطيب وليبتلى ما في صدوركم وليحص ما في قلوبكم ولتتسابقوا إلى رحمته، ولتتفاضل منازلكم في جنته

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-Hassan^{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.

ففوض عليكم الحج والعمرة وإيقام الصلاة وإيتاء الزكاة والصوم والولاية وجعل لكم بابا لتفتحوا به أبواب الفرائض، ومفتاحا إلى سبيله، ولولا محمد صلى الله عليه وآله والاولياء من ولده كنتم حيارى كالبهائم لا تعرفون فرضا من الفرائض وهل تدخل قرية إلا من بابها،

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?'

فلما من الله عليكم باقامة الاولياء بعد نبيكم صلى الله عليه وآله قال الله عز وجل (اليوم اكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاءسلام ديناً) وفرض عليكم لاوليائه حقوقاً فامرهم بادائها إليهم ليحل لكم ما وراء ظهوركم من أزواجكم وأموالكم ومأكلكم ومشربكم ويعرفكم بذلك البركة والنماء والثروة وليعلم من يطيعه منكم بالغيب

¹⁹ Al Illal Al Sharaie – V 1 Ch 182 H 3

²⁰ Al Illal Al Sharaie – V 1 Ch 182 H 4

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.

وقال الله تبارك وتعالى (قل لاسئلكم عليه اجرا إلا المودة في القربى) فاعلموا ان من يبخل فإنما يبخل على نفسه ان الله هو الغني وأنتم الفقراء إليه لا إله إلا هو فاعملوا من بعد ما شئتم فسيرى الله عملكم ورسوله والمؤمنون ثم تردون إلى عالم الغيب والشهادة فينبئكم بما كنتم تعملون والعاقبة للمتقين والحمد لله رب العالمين.

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 seen, 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

حدثنا محمد بن علي ماجيلويه رحمه الله عن عمه محمد بن أبي القاسم عن يحيى بن علي الكوفي عن محمد بن سنان عن صباح المدائني عن المفضل بن عمر أن أبا عبد الله " ع " كتب إليه كتابا فيه ان الله تعالى لم يثبت نبيا قط يدعو الى معرفة الله ليس معها طاعة في أمر ولانتهى وانما يقبل الله من العباد العمل بالفرايض التي فرضها الله على حدودها مع معرفة من دعا إليه ومن اطاع حرم الحرام ظاهره وباطنه وصلى وصام وحج واعتمر وعظم حرمان الله كلها ولم يدع منها شيئا وعمل بالبر كله ومكارم الاخلاق كلها وتجنب سيئها،

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.

ومن زعم انه يحل الحلال ويحرم الحرام بغير معرفة النبي صلى الله عليه وآله لم يحل الله حلالا ولم يحرم له حراما وان من صلى وزكى وحج واعتمر وفعل كله بغير معرفة من افترض الله عليه طاعته فلم يفعل شيئا من ذلك لم يصل ولم يصم ولم يركع ولم يحج ولم يعتمر ولم يغتسل من الجنابة ولم يتطهر ولم يحرم الله وليس له صلاة وان ركع وان سجد ولاله زكاة ولا حج وانما ذلك كله يكون بمعرفة رجل من الله تعالى على خلقته بطاعته وأمر بالاخذ عنه

²¹ Al Illal Al Sharaie – V 1 Ch 182 H 6

And the one who alleges that he allows for himself the Permissibles, and prohibits from himself the Prohibitions without having the recognition of the Prophet^{saww}, Allah^{azwj} will not Permit for him his Permissibles, 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}.

فمن عرفه واخذ عنه اطاع الله ومن زعم ان ذلك انما هي المعرفة وانه اذا عرف اکتفى بغير طاعة فقد كذب واشرك وانما قيل اعرف واعمل ما شئت من الخير فانه لا يقبل منك ذلك بغير معرفة فاذا عرفت فاعمل لنفسك ما شئت من الطاعة قل أو كثر فانه مقبول منك.

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,

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن احمد بن أبي عبد الله عن أبي الحسن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية ابن عمار عن الحسن بن عبد الله عن أبائه عن جده الحسن بن علي بن أبي طالب صلى الله عليه وآله قال جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم فقال له اخبرني عن تفسير سبحان الله والحمد لله ولا إله إلا الله والله اكبر

(It has been narrated) from his grandfather^{asws} Al-Hassan^{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

‘سبحان الله والحمد لله ولا إله إلا الله والله اكبر’

‘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’.

فقال النبي صلى الله عليه وآله علم الله عز وجل ان بنى آدم يكذبون على الله عز وجل فقال سبحان الله براءة مما يقولون،

²² Al Illal Al Sharaie – V 1 Ch 182 H 7

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} (سبحان الله) to disavow from what they are saying.

وأما قوله الحمد لله فانه علم ان العباد لا يؤدون شكر نعمته فحمد نفسه قبل ان يحمد العباد وهو أول كلام لولا ذلك لما انعم الله تعالى على احد بنعمته

And as for His^{azwj} Words: “The Praise is for Allah^{azwj}” (الحمد لله), 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’.

وقوله لا إله إلا الله - يعني وحدانيته - لا يقبل الاعمال إلا بها وهي كلمة التقوى يثقل الله بها الموازين يوم القيامة

And His^{azwj} Words: “There is no god except for Allah^{azwj}” (لا إله إلا الله) – 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.

وأما قوله الله اكبر فهي كلمة اعلى الكلمات وأحبها إلى الله عز وجل يعنى انه ليس شئ اكبر منه ولا تصح الصلاة إلا بها لكرامته على الله عز وجل وهو الاسم الاعز الاكرم،

And as for His^{azwj} Words: “Allah^{azwj} is the Greatest” (الله اكبر), 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’.

قال اليهودي صدقت يا محمد فما جزاء قائلها قال: إذا قال العبد سبحان الله سبح معه ما دون العرش فيعطى قائلها عشر أمثالها

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 says ‘سبحان الله’ **Glory to You O Allah!**, everything which is underneath the Throne Glorifies with him, and its speaker is Given ten of its like.

وإذا قال الحمد لله انعم الله عليه بنعم الدنيا موصولاً بنعم الآخرة وهي الكلمة التي يقولها أهل الجنة إذا دخلوها وينقطع الكلام الذي يقولونه في الدنيا ما خلا الحمد لله وذلك قوله تعالى (دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعواهم ان الحمد لله رب العالمين)

And when he says, ‘The Praise is for Allah^{azwj} (الحمد لله) 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.**

وأما قوله لا إله إلا الله فثمنها الجنة وذلك قول الله تعالى هل جزاء الاحسان إلا الاحسان

And as for his words, 'There is no god except for Allah^{azwj} (لا إله إلا الله)', 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?***

قال هل جزاء من قال لا إله إلا الله إلا الجنة، فقال اليهودي صدقت يا محمد.

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

(باب 183 - علة الغائط ونتاجه)

Chapter 183 – Reason for the faeces and its stinking

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن إبراهيم بن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عليهما السلام قال سألته عن الغائط فقال تصغيرا لابن آدم لكيلا يتكبر وهو يحمل غائطه معه.

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

(باب 184 - علة نظر الانسان إلى سفله وقت التغوط)

Chapter 184 – Reason for the human being looking below him at the time of defecation

حدثنا محمد بن الحسن رحمه قال: حدثنا احمد بن ادريس، عن محمد ابن احمد بن يحيى، عن ابراهيم بن هاشم عن أبي جعفر عن داود الجمال عن العيص ابن أبي مهيبة قال: شهدت أبا عبد الله "ع" وسأله عمرو بن عبيد فقال ما بال الرجل إذا أراد ان يقضى حاجة إنما ينظر إلى سفله وما يخرج منه ثم فقال انه ليس احد يريد ذلك إلا وكل الله عز وجل به ملكا يأخذ بعنقه ليأخذه منه أحلال أو حرام.

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 fulfil 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

²³ Al Illal Al Sharaie – V 1 Ch 182 H 8

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

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن إيبوب بن نوح عن محمد بن أبي عمير عن غير واحد عن أبي عبد الله " ع " عن أبيه عن جده عليهم السلام قال أمير المؤمنين " ع " عجبت لابن آدم أوله نطفة وآخره جيفة وهو قائم بينهما وعاء للغائط، ثم يتكبر

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

حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي عن محمد بن عن المفضل بن عمر عن أبي عبد الله " ع " قال وقع بين سلمان وبين رجل كلام فقال له من أنت وما أنت؟ فقال سلمان: أما أولي وأوليك فنطفة قدره وأما آخرى وأخراك فجيفة منتنة فإذا كان يوم القيامة ونصبت الموازين فمن خف ميزانه فهو اللئيم ومن ثقل ميزانه فهو الكريم.

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن صالح ابن السندي عن جعفر بن بشير عن صالح الحذاء عن أبي اسامة قال كنت عند أبي عبد الله " ع " فسأله رجل من المغيرية عن شيء من السنن فقال ما من شيء من عرفها وانكرها من انكرها، قال: فما السنة في دخول الخلاء؟ قال تذكر الله وتتعوذ من الشيطان وإذا فرغت قلت الحمد لله على ما أخرج مني من الأذى في يسر وعافية،

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 Allah^{azwj} over what has come out from me, from the harmful, with such ease and good health'.

قال الرجل: فالانسان يكون على تلك الحال ولا يصبر حتى ينظر إلى ما يخرج منه، فقال انه ليس في الارض آدمي إلا ومعه ملكان موكلان به فإذا كان على تلك الحال ثنيا رقبته ثم قالوا يابن آدم انظر إلى ما كنت تكدر له في الدنيا إلى ما هو صاير.

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

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

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

(باب 187 - العلة التي من أجلها يكره طول الجلوس على الخلاء)

Chapter 187 – The reason due to which it is dislike to prolong the sitting upon the defecation

ابى رحمه الله قال: حدثنا سعد بن عبد الله، عن الفضل بن عامر، عن موسى بن القاسم البلخي، عن ذكره، عن محمد بن مسلم قال: سمعت أبا جعفر "ع" يقول طول الجلوس على الخلاء يورث البواسير.

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

(باب 188 - العلة التي من أجلها يكره صب الماء على المتوضي)

Chapter 188 – The reason due to which it is disliked for the water to be poured (by another) for the ablution

ابى رحمه الله قال: حدثنا محمد بن يحيى العطار قال حدثنا محمد بن احمد قال حدثنا أبو اسحاق ابراهيم بن اسحاق عن عبد الله بن حماد عن ابراهيم بن عبد الحميد عن شهاب بن عبد ربه عن ابى عبد الله قال: كان أمير المؤمنين إذا توضأ لم يدع احدا يصب عليه الماء، قال: لا أحب أشرك في صلاتي أحدا.

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

(باب 189 - العلة التي من أجلها جعل الوضوء)

Chapter 189 – The reason due to which the ablution was Made (to be performed)

ابى رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد ابن عيسى عن حريز بن عبد الله عن زراره ومحمد بن مسلم عن ابى جعفر "ع" قال: إنما الوضوء حد من حدود الله ليعلم الله من يطيعه ومن يعصيه، وان المؤمن لا ينجسه شئ وإنما يكفيه مثل الدهن.

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

²⁹ Al Illal Al Sharaie – V 1 Ch 187 H 1

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

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

ابى رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه عن النوفلي عن السكوني عن ابي عبد الله " ع " قال: من تعدى في الوضوء كان كناقصه.

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

(باب 190 - العلة التي من أجلها صار المسح ببعض الرأس وبعض الرجلين)

Chapter 190 – The reason due to which the wiping (Masa'h) came to be for part of the head and part of the two feet

ابى رحمه الله قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد عن حماد، عن حريز، عن زرارة قال: قلت لابي جعفر " ع " إلا تخبرني من أين علمت وقلت ان المسح ببعض الرأس وبعض الرجلين؟ فضحك ثم قال: يا زرارة قاله رسول الله " ص " ونزل به الكتاب من الله لان الله عز وجل يقول: فاعسلوا وجوهكم فعرفنا ان الوجه كله بينغى له ان يغسل

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.

ثم قال وايديكم إلى المرافق ثم فصل بين الكلامين فقال وامسحوا برؤوسكم فعرفنا حين قال برؤوسكم ان المسح ببعض الرأس لمكان الباء ثم وصل الرجلين بالرأس كما وصل اليدين بالوجه فقال وأرجلكم إلى الكعبين فعرفنا حين وصلها بالرأس ان المسح على بعضها

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' (الباء). 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.

ثم فسر ذلك رسول صلى الله عليه وآله للناس فضيعوه ثم قال: فلم تجدوا ماء فتميموا صعيدا طيبا فامسحوا بوجوهكم فلما وضع عنم لم يجد الماء اثبت مكان الغسل مسحا لانه قال بوجوهكم، ثم وصل بها وأيديكم

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

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

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**.

ثم قال منه - أي من ذلك التيمم - لانه علم ان ذلك اجمع لم يجر على الوجه لانه يعلق من ذلك الصعيد ببعض الكف ولا يعلق ببعضها ثم قال ما يريد الله ليجعل عليكم في الدين من حرج، والحرج الضيق.

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

(باب 191 - العلة التي من أجلها توضع الجوارح الاربع دون غيرها)

Chapter 191 – The reason due to which ablution is on four parts besides others

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي، عن احمد بن ابي عبد الله، عن أبيه عن فضالة عن الحسن بن ابي العلاء عن ابي عبد الله "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسألوه عن مسائل فكان فيما سأله اخبرنا يا محمد لاي علة توضع هذه الجوارح الاربع وهي انظف المواضع في الجسد، فقال النبي صلى الله عليه وآله لما ان وسوس الشيطان إلى آدم دنا من الشجرة ونظر إليها ذهب ماء وجهه ثم قام ومشى إليها وهي اول قدم مشيت إلى الخطيئة ثم تناول بيده منها مما عليها فاكل فطار الحلى والحلل عن جسده فوضع آدم يده على رأسه وبكى

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.

فلما تاب الله عليه فرض عليه وعلى ذريته غسل هذه الجوارح الاربع وأمره بغسل الوجه لما نظرالى الشجرة وأمره بغسل اليدين إلى الموقفين لما تناول منها وأمره بمسح الرأس لما وضع يده على أم رأسه وأمره بمسح القدمين لما مشى بهما إلى الخطيئة.

So when Allah^{azwj} Turned to him^{as} (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}

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

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

حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن ابي القاسم عن محمد بن علي الكوفي، عن محمد بن سنان ان ابا الحسن الرضا " ع " كتب إليه في جواب كتابه ان علة الوضوء التي من أجلها صار غسل الوجه والذراعين ومسح الرأس والرجلين فليقيامه بين يدي الله تعالى واستقباله اياه بجوارحه الظاهرة وملاقاته بها الكرام الكاتبين فغسل الوجه للوجود والخضوع وغسل اليدين ليقبلهما ويرغب بهما ويرهب ويتبتل ومسح الرأس والقدمين لانهما ظاهران مكشوفان مستقبل بهما في كل حالاته وليس فيها من الخضوع والتبتل ما في الوجه والذراعين.

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

(باب 194 - العلة التي من أجلها يكره استعمال الماء الذي تسخنه الشمس)

Chapter 194 – The reason due to which it is abhorrent to utilise the water which the sun has warmed up

ابي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى عن درست عن ابراهيم بن عبد الحميد عن ابي الحسن عليه السلام قال: دخل رسول الله صلى الله عليه وآله على عائشة وقد وضعت قمقمها في الشمس فقال: يا حميراء ماهذا؟ قالت اغسل رأسي وجسدي قال لا تعود فانه يورث البرص.

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

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن النوفلي عن السكوني عن جعفر ابن محمد عن ابيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله الماء الذي تسخنه الشمس لا تتوضؤا به ولا تغسلوا به ولا تعجنوا به فانه يورث البرص.

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,

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

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

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

(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

(باب 195 - العلة التي من أجلها وجب الغسل من الجنابة) (ولم يجب من البول والغائط)

Chapter 195 - 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'.

حدثنا محمد بن علي ماجيلويه، عن عمه، عن محمد بن علي الكوفي عن محمد ابن سنان: ان الرضا " ع " كتب إليه فيما كتبه من جواب مسأله علة غسل الجنابة للنظافة وتطهير الانسان نفسه مما أصابه من اذاه وتطهير سائر جسده لان الجنابة خارجة من كل جسده فلذلك وجب عليه تطهير جسده كله

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.

وعلة التخفيف في البول والغائط لانه اكثر وأدوم من الجنابة فرضى فيه بالوضوء لكثرة ومشقته ومجيئه بغير إرادة منه ولا شهوة والجنابة لا تكون إلا بالاستلذاذ منهم والاكراه لانفسهم

And the reasoning for the lightening with regards to the urine and the faeces 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

حدثنا محمد بن علي ماجيلويه، عن عمه عن احمد بن ابي عبد الله عن ابي الحسن علي بن الحسن البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار عن الحسن بن عبد الله، عن آبائه عن جده الحسن بن علي بن ابي طالب عليه السلام قال: جاء نفر من اليهودي إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن مسائل فكان فيما سأله أن قال: لاي شئ أمر الله بالاعتسال من الجنابة ولم يأمر من الغائط والبول؟ فقال رسول الله صلى الله عليه وآله ان آدم لما اكل من الشجرة دب ذلك في عروقه وشعره وبشره فإذا جامع الرجل اهله خرج الماء من كل عرق وشعرة في جسده فأوجب الله عز وجل على ذريته الاعتسال من الجنابة إلى يوم القيامة والبول يخرج من فضلة الشراب الذي يشربه الانسان والغائط يخرج من فضلة الطعام الذي يأكله الانسان فأوجب عليهم في ذلك الوضوء، قال اليهودي: صدقت يا محمد.

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,

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

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

(It has been narrated) from his grandfather^{asws} Al-Hassan^{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 faeces 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

(باب 197 - العلة التي من أجلها يجب الوضوء مما يخرج ولا يجب مما يدخل)

Chapter 197 – 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)

حدثنا ابي ومحمد بن الحسن بن احمد بن الوليد رضى الله عنهما قالوا: حدثنا محمد بن يحيى العطار عن الحسين بن الحسن بن أبان عن محمد بن أورمة عن احمد بن محمد بن محمد بن أبي نصر البزنطي وعبد الرحمن بن ابي نجران عن مثنى الحناط عن منصور بن حازم عن سعيد بن احمد عن ابن عباس قال: قال رسول الله صلى الله عليه وآله توضؤا بما يخرج ولا تتوضؤا مما يدخل فانه يدخل طيبا ويخرج خبيثا.

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

(باب 198 - علة الوضوء قبل الطعام وبعده)

Chapter 198 – Reason for the ablution before the food and after it

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال حدثنا محمد بن الحسن الصفار عن احمد بن ابي عبد الله البرقي عن ابيه، عن القاسم بن محمد وغيره عن صفوان بن مهران الجمال عن ابي نميرة قال: قال أبو عبد الله عليه السلام الوضوء قبل الطعام وبعده يذهب الفجر قال: قلت يذهب الفجر؟ قال يذهب الفجر.

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,

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

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

'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

(باب 199 - العلة التي من أجلها يغسل بالاشنان من الغمر) (خارج الفم دون داخله)

Chapter 199 – The reason due to which the washing from the immersion is for the outside of the mouth besides the inside of it

حدثنا أبي رضى الله عنه قال: حدثنا علي بن موسى بن جعفر ابن ابى جعفر الكميديانى، عن احمد بن محمد بن عيسى، عن عبد العزيز، عن الرضا " ع " قال: إنما يغسل بالاشنان خارج الفم فاما داخل الفم فلا يقبل الغمر.

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

(باب 200 - علة النهى عن البول فى الماء النقيع)

Chapter 200 – The reason for the Prohibition of urinating in the clean water

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله عن احمد بن محمد بن عيسى عن محمد بن ابى عمير، عن حماد عن الحلبي، عن ابى عبد الله عليه السلام قال: لا تشرب وأنت قائم ولا تطف بقبر ولا تبل في ماء نقيع فانه من فعل ذلك فأصابه شئ فلا يلومن إلا نفسه ومن فعل شيئاً من ذلك لم يكن يفارقه إلا ما شاء الله.

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

(باب 201 - العلة التي من أجلها لا يجوز الكلام على الخلاء)

Chapter 201 – The reason due to which it is not allowed to speak upon defecation

حدثنا علي بن احمد بن محمد رضى الله عنه قال حدثنا محمد بن ابى عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن ابيه عن ابى بصير قال: قال أبو عبد الله عليه السلام لا تتكلم على الخلاء، فان من تكلم على الخلاء لم تقض له حاجة.

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

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

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

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

حدثنا الحسين بن احمد بن ادريس رضى الله عنه، عن ابيه، عن محمد ابن احمد بن يحيى بن عمران الاشعري، عن ابراهيم بن هاشم وغيره، عن صفوان ابن يحيى عن ابي الحسن الرضا عليه السلام انه قال: نهى رسول الله ان يجيب الرجل أحدا وهو على الغائط ويكلمه حتى يفرغ.

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

(باب 202 - العلة التي من أجلها يجوز أن يقول المتغوط وهو) (على الخلاء كما يقول المؤذن، ويذكر الله عز وجل)

Chapter 202 – 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

حدثنا علي بن احمد بن محمد رضى الله عنه قال: حدثنا محمد بن ابي عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن ابيه عن ابي بصير قال: قال أبو عبد الله " ع " ان سمعت الاذان وأنت على الخلاء فقل مثل ما يقول المؤذن ولا تدع ذكر الله عز وجل في تلك الحال لان ذكر الله حسن على كل حال.

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: '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'.

ثم قال عليه السلام لما ناجى الله تعالى موسى بن عمران " ع " قال موسى: يا رب ابعيد أنت منى فاناديك ام قريب فاناديك؟ فأوحى الله عز وجل إليه يا موسى انا جليس من ذكرني، فقال موسى يا رب اني اكون في حال اجلك ان اذكرك فيها، فقال: يا موسى اذكرني على كل حال.

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

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

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

every situation of mine^{as?} So He^{azwj} Said: “O Musa^{as!} Mention Me^{azwj} upon every situation”.⁴⁶

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد عن حماد بن عيسى عن حريز بن عبد الله عن محمد بن مسلم قال: قال لي يابن مسلم لا تدعن ذكر الله عز وجل على كل حال فلو سمعت المنادي ينادي بالأذان وأنت على الخلاء فاذكر الله عز وجل وقل كما يقول.

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

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار، عن احمد بن محمد بن عيسى، عن الحسين بن سعيد عن محمد ابن ابي عمير عن عمير بن اذينة عن زرارة قال: قلت لابي جعفر "ع" ما أقول إذا سمعت الاذان؟ قال: اذكر الله مع كل مع ذاكر.

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

حدثنا محمد بن احمد السناني رضى الله عنه قال: حدثنا حمزة بن القاسم العلوي قال: حدثنا جعفر بن مالك الكوفي قال: حدثنا جعفر بن سليمان المروزي عن سليمان بن مقليل المدائني قال: قلت لابي الحسن موسى بن جعفر عليه السلام لاي علة يستحب للانسان إذا سمع الأذان أن يقول كما يقول المؤمن وان كان على البول والغائط؟ قال ان ذلك يزيد في الرزق.

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

(باب 203 - علة وجوب غسل يوم الجمعة)

Chapter 203 – Reason for the Obligation of the washing on the day of Friday

أبى رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا إبراهيم بن هاشم عن علي بن معبد عن الحسين بن خالد الصيرفي قال: سألت ابا الحسن الاول عليه السلام كيف صار غسل الجمعة واجبا؟ قال: فقال ان الله تبارك وتعالى أتم صلاة

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

الفريضة بصلاة النافلة واتم صيام الفريضة بصيام النافلة واتم وضوء الفريضة بغسل يوم الجمعة فيما كان من ذلك من سهواو تقصيراو نسيان.

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

حدثنا محمد بن الحسن رضى الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد، عن ابراهيم بن اسحاق، عن عبد الله بن حماد الانصاري، عن صباح المزني عن الحارث عن الاصبع بن نباتة قال: كان علي " ع " إذا أراد ان يوبخ الرجل يقول له أنت أعجز من تارك الغسل يوم الجمعة، فانه لا يزال في طهر إلى الجمعة الاخرى.

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

حدثنا محمد بن علي ماجيلويه عن عمه عن محمد بن علي الكوفي عن محمد ابن سنان ان الرضا عليه السلام كتب إليه فيما كتب من جواب مسائله علة غسل العيدين والجمعة وغير ذلك من الاغسال لما فيه من تعظيم العبد ربه واستقباله الكريم الجليل وطلبه المغفرة لذنوبه وليكون لهم يوم عيد معروف يجتمعون فيه على ذكر الله فجعل فيه الغسل تعظيما لذلك اليوم وتقضيلا له على سائر الايام وزيادة في النوافل والعبادة، وليكون ذلك طهارة له من الجمعة إلى الجمعة.

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

(باب 204 - العلة التي من أجلها رخص للنساء في السفر في ترك غسل الجمعة)**Chapter 204 – 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**

أبى رحمه الله قال حدثنا محمد بن يحيى العطار عن محمد بن احمد بن يحيى رفعه قال: غسل الجمعة واجب على الرجال والنساء في السفر والحضر إلا انه رخص للنساء في السفر لقلة الماء.

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

(باب 205 - العلة التي من أجلها كان الناس يستنجون بثلاثة أحجار، والعلة التي من أجلها صاروا يستنجون بالماء)**Chapter 205 – 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**

أبى رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا محمد بن عبد الله الحسين عن عبد الرحمان بن هاشم البجلي عن أبى خديجة عن أبى عبد الله "ع" قال: كان الناس يستنجون بثلاثة أحجار لانهم كانوا يأكلون البسر فكانوا يبعرون بعرا فأكل رجل من الانصار الدبا فلان بطنه واستنجى بالماء بعث إليه النبي صلى الله عليه وآله

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'.

قال: فجاء الرجل وهو خائف يظن ان يكون قد نزل فيه أمر يسوؤه في استنجائه بالماء فقال له هل عملت في يومك هذا شيئاً؟ فقال: نعم يارسول الله انى والله ما حملني على الاستنجاء بالماء إلا انى أكلت طعاماً، فلان بطني فلم تغن عنى الحجارة شيئاً فاستنجيت بالماء فقال رسول الله صلى الله عليه وآله هنيئاً لك فان الله تعالى قد انزل فيك آية فابشر ان الله يحب التوابين المتطهرين فكنت أول من صنع هذا أول التوابين وأول المتطهرين.

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

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

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

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري، عن هارون بن مسلم عن مسعدة بن زياد، عن أبي عبد الله عليه السلام ان رسول الله صلى الله عليه وآله قال لبعض نسائه: مرى نساء المؤمنين ان يستنجين بالماء ويبالغن فانه مطهرة للحواشي ومذهبة للباسير.

My father said, 'Abdullah Bin Ja'far Al Humeysi, 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