

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 TWO**

**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<sup>asws</sup> 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<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

### (باب 37 - العلة التي من أجلها سمي ذوالقرنين ذا القرنين)

## Chapter 37 – The reason due to which Zulqarnain was named as ‘Zulqarnain’ (one with two horns)

أبي رحمه الله قال: حدثني محمد بن يحيى العطار، عن الحسين بن الحسن ابن أبان عن محمد بن أرومة قال: حدثني القاسم بن عروة، عن بريد العجلي عن الأصبع بن نباتة قال: قام ابن الكواء إلى علي عليه السلام وهو على المنبر فقال: يا أمير المؤمنين أخبرني عن ذي القرنين، أنبأ كان أم ملكاً؟ وأخبرني عن قرنه أمن ذهب كان أم من فضة؟ فقال له: لم يكن نبياً ولا ملكاً، ولم يكن قرناه من ذهب ولا فضة ولكنه كان عبداً أحب الله فأحبه الله ونصح الله فنصحه الله، وإنما سمي ذا القرنين لأنه دعا قومه إلى الله عز وجل فضربوه على قرنه فغاب عنهم حيناً ثم عاد إليهم فضرب على قرنه الآخر، وفيكم مثله.

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

‘Ibn Al-Kawa stood up to Ali<sup>asws</sup> whilst he<sup>asws</sup> was upon the Pulpit, so he said, ‘O Amir Al-Momineen<sup>asws</sup>! Inform me about Zulqarnain, was he as Prophet<sup>as</sup> or a king? And inform me about his horn, was it of gold or was it from silver?’ So Imam<sup>asws</sup> said to him: ‘He was neither a king nor a Prophet<sup>as</sup>, nor was his horn of gold nor of silver, but, he was a righteous servant who loved Allah<sup>azwj</sup> and Allah<sup>azwj</sup> Loved him. So he used to advise (people) for the Sake of Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> Advised him. But rather, he was named as Zulqarnain (One with two horns), because he invited his people to Allah<sup>azwj</sup> Mighty and Majestic. So they struck upon his (head and it became like a) horn and he was absent from them for some time. Then he returned to them, but they struck upon his (head and it became like a) other horn. And among you is his example’.<sup>1</sup>

### (باب 38 - العلة التي من أجلها سمي أصحاب الرس أصحاب الرس) (والعلة التي من أجلها سمت العجم شهورها بأبان ماه) (وأذر ماه وغيرها إلى آخرها)

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

حدثنا احمد بن زياد بن جعفر الهمداني رضى الله عنه قال: حدثنا علي بن ابراهيم بن هاشم، عن أبيه قال: حدثنا أبو الصلت عبد السلام بن صالح الهروي قال حدثنا علي بن موسى الرضا عليه السلام عن أبيه موسى بن جعفر، عن أبيه جعفر ابن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين ابن علي عليهم السلام قال: أتى علي بن أبي طالب قبل مقتله بثلاثة أيام رجل من أشراف بني تميم، يقال له عمرو، فقال يا أمير المؤمنين أخبرني عن أصحاب الرس في أي عصر كانوا؟ وابن كانت منازلهم؟ ومن كان ملكهم؟ وهل بعث الله عز وجل إليهم رسولا أم لا؟ وبماذا أهلکوا فانی لأجد في کتاب الله عزوجل ذکرهم ولا أجد خبرهم؟

<sup>1</sup> Al Illal Al Sharaie – V 1 Ch 37 H 1

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

Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> narrated to us, from his<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'A man called Amro came up to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> three days before his<sup>asws</sup> battle, so he said, 'O Amir-Al-Momineen<sup>asws</sup>! Inform me about **[25:38] the dwellers of Al-Rass**, which era were they in, and where were their dwellings, and from when was their kingdom, and did Allah<sup>azwj</sup> Mighty and Majestic Send a Rasool<sup>as</sup> to them or not, for what were they Destroyed? I have found their Mention in the Book of Allah<sup>azwj</sup> Mighty and Majestic and could not find their news'.

فقال له علي عليه السلام لقد سألت من حديث ما سألتني عنه احد قبلك ولا يحدثك به أحد بعدي، وما في كتاب الله عز وجل آية: إلا وأنا اعرف تفسيرها، وفي أي مكان نزلت من سهل أو جبل، وفي أي وقت نزلت من ليل أو نهار، وان هاهنا لعلمنا جما - وأشار إلى صدره - ولكن طلابه يسيرة وعن قليل يندمون لو (قد) يفقدوني،

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

وكان من قصتهم يا أبا تميم، انهم كانوا قوما يعبدون شجرة صنوبر يقال لها: شاه درخت. وكان يافث بن نوح غرسها على شفير عين يقال لها روشاب. كانت أنبعت لنوح عليه السلام بعد الطوفان، وإنما سموا أصحاب الرس، لانهم رسوا نبيهم في الارض، وذلك بعد سليمان بن داود عليه السلام،

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

وكانت لهم اثنتا عشرة قرية على شاطئ نهر يقال له (الرس) من بلاد المشرق وبهم سمي ذلك النهر، ولم يكن يومئذ في الارض نهر أغزر ولا اعذب منه ولا أقوى، ولا قرى أكثر ولا أعمر، منها تسمى احديهن: ابان: والثانية أنر، والثالثة دي، والرابعة بهمن، والخامسة اسفنديار، والسادسة پروردين، والسابعة أردي بهشت والثامنة أرداد، والتاسعة مرداد، والعاشرة تير، والحادية عشر مهر، والثانية عشر شهر يور.

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

Mardaad, and the tenth one Tayr, and the eleventh one Mahar, and the twelfth one Shareywar.

وكانت أعظم مدينتهم اسفنديار، وهي التي ينزلها ملكهم، وكان يسمى تركوذ بن غابور بن يارش بن سazan بن نمروود بن كنعان - فرعون إبراهيم عليه السلام وبها العين والسنوبر، وقد غرسوا في كل قرية منها حبة من طلع تلك السنوبرة فنبئت الحبة وصارت شجرة عظيمة واجروا إليها نهرا من العين التي عند السنوبرة فنبئت السنوبرة وصارت شجرة عظيمة وحرمو ماء العين والانهار فلا يشربون منها ولا أنعامهم، ومن فعل ذلك قتلوه، ويقولون هو حياة آلهتنا، فلا ينبغي لاحد أن ينقص من حياتها، ويشربون هم وانعامهم من نهر الرس الذي عليه قراهم،

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

وقد جعلوا في كل شهر من السنة في كل قرية عيدا يجتمع إليه أهلها، فيضربون على الشجرة التي بها: كلة من حرير فيها أنواع الصور، ثم يأتون بشاة وبقر فيذبحونها قربانا للشجرة، ويشعلون فيها النيران بالحطب، فإذا سطع دخان تلك الذبايح وقتارها في الهواء وحال بينهم وبين النظر إلى السماء خروا للشجرة سجدا من دون الله عزوجل، ويكون ويتضرعون إليها ان ترضى عنهم فكان الشيطان يجئ ويحرك أعضائها ويصيح من ساقها صياح الصبي، إني قد رضيت عنكم عبادي، فطيبوا نفسا وقرؤا عينا، فيرفعون رؤسهم عند ذلك ويشربون الخمر ويضربون بالمعازف ويأخذون الدستبذ، فيكونون على ذلك يومهم وليلتهم ثم ينصرفون.

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

وإنما سمت العجم شهورها بأبان ماه، وأذر ماه وغيرها، اشتقاقا من اسماء تلك القرى لقول أهلها بعضهم لبعض هذا عيد قرية كذا حتى إذا كان عيد قريتهم العظمى اجتمع إليها صغيرهم وكبيرهم، فضربوا عند السنوبرة والعين سرادقا من ديباج عليه أنواع الصور، وجعلوا له اثني عشر باباكل باب لاهل قرية منهم، فيسجدون للسنوبرة خارجا من السرادق ويقربون لها الذبايح اصناف ما قربوا للشجرة التي في قراهم فيجئ إبليس عند ذلك فيحرك السنوبرة تحريكا شديدا، ويتكلم من جوفها كلاما جهوريا ويعددهم ويمينهم باكثر مما وعدتهم ومنتهم الشياطين في تلك الشجرات الاخر للبقاء فيرفعون رؤسهم من السجود وبهم من الفرح النشاط ما لا يفيقون ولا يتكلمون من الشرب والعزف فيكونون على ذلك اثني عشر يوما، ولياليها بعدد أعيادهم ساير السنة، ثم ينصرفون.

But rather, the Persians (العجم) named their months from these, Aban, Aazar, and two others, derived from the names of these towns. Some of them would say to the

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

فلما طال كفرهم بالله عزوجل وعبادتهم غيره بعث الله عزوجل إليهم نبيا من بني اسرائيل من ولد يهودا بن يعقوب، فلبث فيهم زمنا طويلا يدعوهم إلى عبادة الله عزوجل ومعرفة ربوبيته فلا يتبعونه فلما رأى شدة تماديهم في الغي به والضلال وتركهم قبول ما دعاهم إليه من الرشد والنجاح وحضر عيد قريتهم العظمى، قال: يا رب: ان عبادك أبو إلا تكذبي والكفر بك وغدوا يعبدون شجرة لا تنفع ولا تضر فاييس شجرهم اجمع وأرهم قدرتك وسلطانك

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

فاصبح القوم وقد يبس شجرهم كلها فهاهم ذلك وقطع بهم وصاروا فريقين: فرقة قالت سحر آلهتكم هذا الرجل الذي يزعم انه رسول رب السماء والارض اليكم ليصرف وجوهكم عن آلهتكم إلى إلهه وفرقة قالت: لابل غضبت آلهتكم حين رأت هذا الرجل يعيها ويقع فيها ويدعوكم إلى عبادة غيرها فحجبت حسنها وبهائها لكي تغضبوا لها فتنتصروا منه،

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

فاجتمع رأيهم على قتله، فاتخذوا أنابيب طولا من رصاص واسعة الافواه، ثم أرسلوها في قرار العين إلى أعلا الماء واحدة فوق الأخرى مثل البرانج، ونزحوا ما فيها من الماء، ثم حفروا في قرارها من الارض بئرا عميقة المدخل، وأرسلوا فيها نبيهم والقموهاها صخرة عظيمة، ثم اخرجوا الانابيب من الماء وقالوا نرجوا الآن ان ترضى عنا آلهتنا إذا رأت إنا قد قتلنا من كان يقع فيها ويصد عن عبادتها ودفناه تحت كبيرها ليشتقي منه فيعود لنا نورها ونضرتها كما كان،

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

فبقوا عامة يومهم يسمعون انين نبيهم عليه السلام وهو يقول: سيدي قد ترى ضيق مكاني وشدة كربتي فارحم ضعف ركني وقلة حيلتي، وعجل بقبض روحي ولا تؤخر إجابة دعائي، حتى مات عليه السلام

So they remained for most of the day hearing the groaning of their Prophet<sup>as</sup> and he<sup>as</sup> was saying: 'My Master<sup>azwj</sup>! You<sup>azwj</sup> have seen the narrowness of my<sup>as</sup> place, and the severity of my<sup>as</sup> loneliness. So have Mercy upon the weakness of my<sup>as</sup> position, and my<sup>as</sup> helplessness, and hasten the capture of my<sup>as</sup> soul, and do not delay the Answering of my<sup>as</sup> supplication' – until he<sup>as</sup> died.

فقال الله تبارك وتعالى لجبرئيل: يا جبرئيل أبظن عبادي هؤلاء الذين غرهم حلمي، وأمنوا مكري، وعبدوا غيري، وقتلوا رسلي، ان يقوموا لغضبي أو يخرجوا من سلطاني، كيف وانا المنتقم ممن عصاني، ولم يخش عقابي، وإنى حلفت بعزتي لاجلعتهم عبرة ونكالا للعالمين.

So Allah<sup>azwj</sup> Mighty and Majestic Said to Jibraeel<sup>as</sup>: "O Jibraeel<sup>as</sup>! Do these servants of Mine, who are deceived by My<sup>azwj</sup> Forbearance, think that they are safe from My<sup>azwj</sup> Plan, and they are worshipping other than Me<sup>azwj</sup>, and they killed My<sup>azwj</sup> Rasool<sup>as</sup>, that they would be able to withstand My<sup>azwj</sup> Wrath, or exit from My<sup>azwj</sup> Authority? How? And I<sup>azwj</sup> am the Avenger from the one who disobeys Me<sup>azwj</sup> and does not fear My<sup>azwj</sup> Punishment. And I<sup>azwj</sup> Swear by My<sup>azwj</sup> Might and My<sup>azwj</sup> Majestic that I<sup>azwj</sup> shall Make them an example and a Punishment for the worlds".

فلم يدعهم وفي عيدهم ذلك إلا بريح عاصف شديد الحمرة فتحيروا فيها وذرعوها منها وتضام بعضهم إلى بعض ثم صارت الارض من تحتهم حجر كبير يتوقد واطلتهم سحابة سوداء مظلمة، فانكبت عليهم كالقبة جمره تتلهب فذابت ابدانهم كما يذوب الرصاص في النار،

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

فنعوذ بالله من غضبه ونزول نعمته.

Thus, we<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup>, elevated is His<sup>azwj</sup> Mention, from His<sup>azwj</sup> Wrath, and the Descent of His<sup>azwj</sup> Curse'.<sup>2</sup>

<sup>2</sup> Al Illal Al Sharaie – V 1 Ch 38 H 1



**(باب 39 - العلة التي من أجلها سمي يعقوب، والعلة التي) (من أجلها سمي اسرائيل)****Chapter 39 – The reason due to which Yaqoub<sup>as</sup> has been named as ‘Yaqoub’, and reason for the naming of Israel**

حدثنا احمد بن الحسين القطان قال: حدثنا الحسن بن علي السكري قال حدثنا محمد بن زكريا الجوهري، قال حدثنا جعفر بن محمد بن عمارة، عن أبيه عن أبي عبد الله " ع " قال: كان يعقوب وعيص توأمين، فولد عيص ثم ولد يعقوب فسمي يعقوب لانه خرج بعقب أخيه عيص، ويعقوب هو إسرائيل ومعنى اسرائيل عبد الله، لان اسراهو عبد، وإيل هو الله عزوجل.

Ahmad Bin Al Husayn Al Qatan narrated to us, from Al Hassan Bin Ali Al Sakary, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amara, from his father,

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

وروى في خبر آخر ان اسرا هو القوة، وإيل هو الله عزوجل، فمعنى اسرائيل: قوة الله عزوجل.

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

حدثنا أبو محمد عبد الله بن حامد قال: أخبرنا أبو صالح خلف بن محمد ابن اسماعيل البخاري ببخارا فيما قرأت عليه فأقربه، قال حدثنا أبو عبد الله محمد بن علي بن حمزة الانصاري قال: حدثنا عبد الرحمان بن إبراهيم الدمشقي دحيم قال حدثنا بشر بن بكر النفيسي عن أبي بكر بن أبي مريم، عن سعيد ابن عمرو الانصاري، عن أبيه، عن كعب الاحبار في حديث طويل يقول فيه: إنما سمي إسرائيل إسرائيل الله، لان يعقوب كان يخدم بيت المقدس، وكان أول من يدخل وآخر من يخرج، وكان يسرج القناديل، وكان إذا كان بالغداة رآها مطفأة،

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

In a lengthy Hadeeth in which the Imam<sup>asws</sup> was saying: ‘But rather the name of Israel is Israel Allah<sup>azwj</sup>, because Yaqoub<sup>as</sup> used to serve Bayt Al-Maqdas, and he<sup>as</sup> used to be the first one to enter and the last one to come out, and he<sup>as</sup> used to light up the lanterns, and when it was the morning, used to extinguish these.

قال فيات ليلة في مسجد بيت المقدس فإذا بجني يطفئها فاخذه فأسره إلى سارية في المسجد فلما أصبحوا رأوه أسيرا، وكان إسم الجني (إيل) فسمي اسرائيل لذلك

The Imam<sup>asws</sup> said: ‘So, one day he<sup>as</sup> slept the night in a Masjid of Bayt Al-Maqdas, and there was a Jinn extinguishing these (lanterns). So he<sup>as</sup> seized him, and tied him up in a column in the Masjid. So when it was the morning, he<sup>as</sup> saw him as still being

<sup>3</sup> Al Illal Al Sharaie – V 1 Ch 39 H 1

<sup>4</sup> Al Illal Al Sharaie – V 1 Ch 39 H 2

captivated (Aseer). And the name of the Jinn was 'Ayl'. Thus Israel was name due to that'.

والحديث طويل اخذنا منه موضع الحاجة وقد أخرجه بتمامه بطوله في كتاب النبوة.

And the Hadeeth is lengthy, we have taken from it the needed subject matter, and have taken in its entire full lengthy in 'Kitaab Al Nabuwwat'.<sup>5</sup>

(باب 40 - العلة التي من أجلها يبتلى النبيون والمؤمنون)

## Chapter 40 – The reason due to which the Prophets<sup>as</sup> and the Believers are Indulged in Trials

حدثنا أبي رضى الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن احمد بن أبي عبد الله البرقي، عن الحسن بن محبوب، عن سماعة بن مهران، عن أبي عبد الله "ع" قال: ان في كتاب علي عليه السلام ان اشد الناس بلاء النبيون ثم الوصيون ثم الامثل فالامثل، وإنما يبتلى المؤمن على قدر اعماله الحسنة فمن صح دينه وضح عمله اشتد بلاءه وذلك ان الله عزوجل لم يجعل الدنيا ثوابا لمؤمن ولا عقوبة لكافر، ومن سخط دينه وضعف عمله قل بلاءه، والبلاء اسرع إلى المؤمن المتقى من المطر إلى قرار الارض.

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

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

حدثنا محمد بن موسى بن المتوكل رضى الله عنه قال: حدثنا عبد الله ابن جعفر الحميري، عن أحمد بن محمد بن خالد، عن أبي عبد الله الجاموراني عن الحسن بن أبي حمزة، عن أبيه، عن أبي عبد الله "ع" قال: لو أن مؤمنا كان في قلة جبل لبعث الله عز وجل إليه من يؤذيه ليأجره على ذلك.

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

Abu Abdullah<sup>asws</sup> has said: 'Even if the Believer was on top of a mountain, Allah<sup>azwj</sup> Mighty and Majestic would Send a man to him who would hurt him, in order (for Allah<sup>azwj</sup>) to Recompense him upon that'.<sup>7</sup>

حدثنا حمزة بن محمد بن احمد العلوي رضى الله عنه قال: أخبرنا احمد بن محمد الكوفي قال: حدثنا عبيدالله بن حمدون قال: حدثنا الحسين بن نصير قال حدثنا خالد، عن حصين، عن يحيى بن عبد الله بن الحسن، عن أبيه، عن علي بن

<sup>5</sup> Al Illal Al Sharaie – V 1 Ch 39 H 3

<sup>6</sup> Al Illal Al Sharaie – V 1 Ch 40 H 1

<sup>7</sup> Al Illal Al Sharaie – V 1 Ch 40 H 2

الحسين، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله ما زلت أنا ومن كان قبلي من النبيين والمؤمنين مبتلين بمن يؤذينا، ولو كان المؤمن على رأس جبل لقيض الله عز وجل له من يؤذيه ليأجره على ذلك.

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

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

(وقال) أمير المؤمنين "ع": ما زلت مظلوما منذ ولدتني أمي حتى ان كان عقيل ليصيبه رمد فيقول لا تذروني حتى تذروا عليا، فيذروني وما بي من رمد.

And Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> have never cease to be oppressed since my<sup>asws</sup> mother<sup>as</sup> was blessed with me<sup>asws</sup>, to the extent that if Aqeel had sore eyes so he said, 'Do not sprinkle me (into my eyes) until you sprinkle Ali<sup>asws</sup>, so they would sprinkle (eye powder) into my<sup>asws</sup> (eyes) although I<sup>asws</sup> was not with sore eyes'.<sup>8</sup>

**(باب 41 - العلة التي من أجلها امتحن الله عز وجل يعقوب) (وابتلاه بالرويا التي رآها يوسف حتى جرى من أمره ما جرى)**

## Chapter 41 – The reason due to which Allah<sup>azwj</sup> Mighty and Majestic Tested Yaqoub<sup>as</sup> with the dream in which he<sup>as</sup> saw Yusuf<sup>as</sup> until there flowed from his<sup>as</sup> matters what flowed

حدثنا محمد بن موسى بن المتوكل رضى الله عنه قال: حدثنا عبد الله ابن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن مالك ابن عطية، عن الثمالي قال: صليت مع علي بن الحسين عليه السلام الفجر بالمدينة يوم الجمعة فلما فرغ من صلاته وسبحته نهض إلى منزله وأنا معه،

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

'I Prayed with Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> the Dawn Prayer at Al-Medina on the day of Friday. So when he<sup>asws</sup> was free from his<sup>asws</sup> Prayer, and his<sup>asws</sup> Glorification, he<sup>asws</sup> rose to go to his<sup>asws</sup> house and I was with him<sup>asws</sup>.'

فدعا مولاة له تسمى سكينه فقال لها: لا يعبر على بابي سائل إلا أطعمته، فإن اليوم يوم الجمعة، قلت له: ليس كل من يسأل مستحقا؟ فقال: يا ثابت، أخاف ان يكون بعض من يسئنا محقا فلا نطعمه ونرده فينزل بنا أهل البيت ما نزل ببيعوب وآله، إطعموهم إطعموهم،

So he<sup>asws</sup> called a maid of his<sup>asws</sup> called Sukayna, so he<sup>asws</sup> said to her: 'No beggar should cross my<sup>asws</sup> door except that I<sup>asws</sup> should feed him, for today is the day of Friday'. I said to him<sup>asws</sup>, 'Not everyone who begs is deserving?' So Imam<sup>asws</sup> said: 'O Sabit! I<sup>asws</sup> fear that there would be someone who asks us<sup>asws</sup>, who is deserving, so

<sup>8</sup> Al Illal Al Sharaie – V 1 Ch 40 H 3

we<sup>asws</sup> do not feed him and return him, so there would befall with us<sup>asws</sup> what befall the family of Yaqoub<sup>as</sup> and his<sup>asws</sup> Progeny. Feed them, feed them!

ان يعقوب كان يذبح كل يوم كبشاً، فيتصدق منه ويأكل هو وعياله منه وان سائلا مؤمنا صواما محقا له عند الله منزلة وكان مجتازا غريبا اعتر على باب يعقوب عشية جمعة عند أوان إفطاره يهتف على بابه، اطعموا السائل المجتاز الغريب الجائع من فضل طعامكم، يهتف بذلك على بابه مرارا وهم يسمعونهم وقد جهلوا حقه ولم يصدقوا قوله فلما ينس أن يطعموه، وغشيه الليل استرجع واستعبر وشكا جوعه إلى الله عز وجل، وبات طاويا واصبح صايما جايعا صابرا حامدا لله وبات يعقوب وآل يعقوب شباعا بطانا، واصبحوا وعندهم فضلة من طعامهم

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

قال فأوحى الله عز وجل إلى يعقوب: في صبيحة تلك الليلة: لقد أذلت يا يعقوب عبدي ذلة استجرت بها غضبي، واستوجبت بها ادبي، ونزول عقوبتي، وبلوأي عليك وعلى ولدك،

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

يا يعقوب: ان احب أنبيائي إلى، واکرمهم علي من رحم مساكين عبادي وقربهم إليه واطعمهم، وكان لهم مأوى وملجأ، يا يعقوب: أما رحمت ذميال عبدي المجتهد في عبادتي القانع باليسير من ظاهر الدنيا عشاء أمس لما اعتر ببابك عند أوان إفطاره وهتف بكم اطعموا السائل الغريب المجتاز القانع، فلم تطعموه شيئا، فاسترجع واستعبر وشكا ما به إلي، وبات طاويا حامدا لي، واصبح لي صايما، وأنت يا يعقوب وولدك شباع، واصبحت وعندكم فضلة من طعامكم،

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

أو ما علمت يا يعقوب: ان العقوبة والبلوى إلى أوليائي أسرع منها إلى أعدائي، وذلك حسن النظر منى لأولياي واستدراج منى لأعدائي اما وعزتي لانزل عليك بلواي، ولاجعلتك وولدك عرضا لمصابي، ولاذنيك بعقوبتي فاستعدوا لبلواي، وارضوا بقضائي، واصبروا للمصابي،

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

فقلت لعلي بن الحسين عليه السلام: جعلت فداك متى رأى يوسف الرؤيا؟ فقال في تلك الليلة التي بات فيها يعقوب وآل يعقوب شباعا، وبات فيها ذميال طاويا جايعا. فلما رأى يوسف الرؤيا، واصبح يقصها على أبيه يعقوب، فاغتم يعقوب لما سمع من يوسف مع ما أوحى الله عز وجل إليه ان استعد للبلاء، فقال يعقوب ليوسف: لا تقصص رؤياك هذه على إخوتك، فإني أخاف ان يكيدوا ليك كيدا فلم يكتم يوسف رؤياه وقصها على أخوته.

So I said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! When did Yusuf<sup>as</sup> see the dream?’ So he<sup>asws</sup> said: ‘During that night which Yaqoub<sup>as</sup> and his<sup>as</sup> Progeny became well fed, and Zamyaa came with arms folded, due to hunger. So when Yusuf<sup>as</sup> saw the dream, and in the morning related it to his<sup>as</sup> father<sup>as</sup> Yaqoub<sup>as</sup>, Yaqoub<sup>as</sup> was gloomy when he<sup>as</sup> heard from Yusuf<sup>as</sup> and wept out of grief. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>saww</sup>: “Be prepared for the affliction”. So Yaqoub<sup>as</sup> said to Yusuf<sup>as</sup>: ‘Do not related your<sup>as</sup> dream to your<sup>as</sup> brothers, for I<sup>as</sup> fear that they would plot against you with a plot’. But, Yusuf<sup>as</sup> did not conceal his dream and related it to his<sup>as</sup> brothers’.

قال علي بن الحسين عليه السلام وكانت أول بلوى نزلت بيعقوب وآل يعقوب الحسد ليوسف لما سمعوا منه الرؤيا، قال فاشتدت رقة يعقوب على يوسف وخاف ان يكون ما أوحى الله عز وجل إليه من الاستعداد للبلاء هو في يوسف خاصة

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

فاشتدت رفته عليه من بين ولده فلما رأى أخوة يوسف ما يصنع يعقوب بيوسف وتكرمه إياه وإيثاره إياه عليهم، اشتد ذلك عليهم وبدأ البلاء فيهم فتوأمروا فيما بينهم، وقالوا: (ان يوسف وأخاه أحب إلى أبينا منا ونحن عصبة ان أبانا لفي ضلال مبين، اقتلوا يوسف أو أطرحوه أرضا يخلوا لكم وجه أبيكم وتكونوا من بعده قوما صالحين) أي تتوبون - فعند ذلك قالوا: يا أبانا مالك لا تأمنا على يوسف وإنما له لنا صالحون، ارسله معنا غدا يرتع الآية. فقال يعقوب: إني ليحزنني ان تذهبوا به وأخاف أن يأكله الذئب، فانترعه حذرا عليه من ان تكون البلوى من الله عز وجل على يعقوب في يوسف خاصة لموقعة من قلبه وحب له،

So he<sup>as</sup> was very affectionate towards him<sup>as</sup> from among his<sup>as</sup> sons. So when his<sup>as</sup> brothers saw Yusuf<sup>as</sup>, what Yaqoub<sup>as</sup> was favouring him<sup>as</sup>, and honouring him<sup>as</sup>, and preferring him<sup>as</sup> over them, it was difficult for them and the affliction began from them. So they agreed the matter in between them and said **[12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or**

**cast him out into some land, so that your father's regard may be exclusively for you all, and after that you can become righteous** i.e., repentant.

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

قال فغلبت قدرة الله وقضائه، ونافذ أمره في يعقوب ويوسف وأخوته، فلم يقدر يعقوب على دفع البلاء عن نفسه ولا عن يوسف وولده، فدفعه إليهم وهو لذلك كاره متوقع للبلوى من الله في يوسف، فلما خرجوا من منزلهم لحقهم مسرعاً، فانتزع من أيديهم فضمه إليه واعتنقه وبكى ودفعه إليهم فانطلقوا به مسرعين مخافة أن يأخذهم منهم ولا يدفعه إليهم،

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

فلما أمعنوا به أتوبه غيضة أشجار، فقالوا ندبته ونلقيه تحت هذه الشجرة، فيأكله الذئب الليلة، فقال كبيرهم: (لا تقتلوا يوسف ولكن القوة في غيابت الجب يلتقطه بعض السيارة ان كنتم فاعلين) فانطلقوا به إلى الجب فالتقه فيه وهم يظنون انه يغرق فيه فلما صار في قعر الجب ناداهم: يا ولد رومين أقرؤا يعقوب مني السلام، فلما سمعوا كلامه قال بعضهم لبعض: لا تزالوا من هاهنا حتى تعلموا أنه قد مات،

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

فلم يزالوا بحضرته حتى أمسوا ورجعوا إلى أبيهم عشاء يكون، قالوا: يا أبانا إنا ذهبنا نستيق وتركنا يوسف عند متاعنا فأكله الذئب، فلما سمع مقالتهم استرجع واستعبر وذكر ما أوحى الله عز وجل إليه من الاستعداد للبلاء، فصبر وأدعن للبلاء، وقال لهم: بل سولت لكم أنفسكم أمرا وما كان الله ليطعم لحم يوسف للذئب من قبل ان رأى تأويل رؤياه الصادقة.

So they did not go away from his<sup>as</sup> presence until they despaired [12:16] **And they came to their father at nightfall, weeping** [12:17] **They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him.** So when he<sup>as</sup> heard their speech he<sup>as</sup> remembered what Allah<sup>azwj</sup> Mighty and Majestic had Revealed unto him<sup>as</sup> from the preparation for the affliction. So he<sup>as</sup> was patient

and succumbed to the affliction, and said to them: '**[12:18] But, your souls have induced the matter for you**, and Allah<sup>azwj</sup> was not going to feed the flesh of Yusuf<sup>as</sup> to the wolf before he saw the true interpretation of his<sup>as</sup> dream'.

قال أبو حمزة: ثم انقطع حديث علي بن الحسين عليه السلام عند هذا،

Abu Hamza said, 'Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> cut-off the Hadeeth over here'.

فلما كان من الغد غدوت عليه، فقلت له: جعلت فداك انك حدثتني أمس بحديث يعقوب وولده، ثم قطعته ما كان من قصة أخوة يوسف وقصة يوسف بعد ذلك

'So when it was the next morning I went to him<sup>asws</sup> and said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> narrated to me a Hadeeth yesterday, the Hadeeth of Yaqoub<sup>as</sup> and his<sup>as</sup> sons, then cut it off. So what was the story of the brothers of Yusuf<sup>as</sup> and the story of Yusuf<sup>as</sup> after that?'

فقال انهم لما أصبحوا قالوا انطلقوا بنا حتى ننظر ما حال يوسف أمات أم هو حي؟ فلما انتهوا الى الجب وجدوا بحضرة الجب سيارة، وقد أرسلوا واردهم فادلى دلوه فلما جذب دلوه، إذا هو بسلام متعلق بدلوه، فقال لاصحابه يا بشرى هذا غلام فلما أخرجوه أقبل إليهم أخوة يوسف فقالوا هذا عبدنا سقط منا أمس في هذا الجب، وجئنا اليوم لنخرجه فانتزعوه من ايديهم وتنحوا به ناحية فقالوا: اما ان تقر لنا انك عبد لنا فنبيعك على بعض هذه السيارة، أو نقتلك؟ فقال لهم يوسف لا تقتلونني واصنعوا ما شئتم،

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

فأقبلوا به إلى السيارة، فقالوا: أمنكم من يشتري منا هذا العبد؟ فاشتراه رجل منهم بعشرين درهما، وكان أخوته فيه من الزاهدين، وسار به الذي اشتراه من البدو حتى ادخله مصر فباعه الذي اشتراه من البدو من ملك مصر، وذلك قول الله عز وجل: (وقال الذي اشتراه من مصر لامرأته اكرمي مثواه عسى ان ينفعنا أو نتخذه ولدا).

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

قال أبو حمزة: فقلت لعلي بن الحسين عليه السلام: ابن كم كان يوسف يوم ألقوه في الجب؟ فقال كان ابن تسع سنين، فقلت كم كان بين منزل يعقوب ويومئذ وبين مصر؟ فقال: مسيرة اثني عشر يوما،

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

قال وكان يوسف من أجمل أهل زمانه فلما راهق يوسف راودته امرأة الملك عن نفسه فقال لها: معاذ الله انا من أهل بيت لا يزنون، فغلقت الابواب عليها وعليه، وقالت لا تخف والقت نفسها عليه فافلت منها هاربا إلى الباب ففتحه فلحقته فجدبت قميصه من خلفه، فاخرجته منه فافلت يوسف منها في ثيابه، والفتيا سيدها لدى الباب، قالت: ما جزاء من أراد بأهلك سوء إلا ان يسجن أو عذاب اليم، قال فهم الملك بيوسف ليعذبه

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

فقال له يوسف: وإله يعقوب: ما اردت بأهلك سوء بل هي راودتني عن نفسي فسل هذا الصبي أينا راود صاحبه عن نفسه، قال: وكان عندها من أهلها صبي زايرلها، فانطق الله الصبي لفصل القضاء، فقال: ايها الملك انظر إلى قميص يوسف فان كان مقدودا من قدامه فهو الذي راودها، وان كان مقدودا من خلفه فهي التي راودته،

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

فلما سمع الملك كلام الصبي وما اقتص أفزعه ذلك فزعا شديدا، فجئ بالقميص فنظر إليه فلما رآه مقدودا من خلفه، قال لها: انه من كيدكن، وقال ليوسف اعرض عن هذا ولا يسمعه منك احد واكتمه،

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

قال: فلم يكتمه يوسف واذاعه في المدينة حتى قلن نسوة منهن امرأة العزيز تراود فتاها عن نفسه فبلغها ذلك فارسلت اليهن وهينت لهن طعاما ومجلسا، ثم اتتهن باترج، وأتت كل واحدة منهن سكيناً، ثم قالت ليوسف: أخرج عليهن، فلما رأيته اكبرنه وقطعن ايديهن وقلن ما قلن، فقالت لهن: هذا الذي لمتنني فيه يعني في حبه،

He<sup>asws</sup> said: 'But news regarding Yusuf<sup>as</sup> did not remain hidden, and it was broadcasted in the city until the women from it said **[12:30] The chief's wife seduces her youth (slave) to yield himself.** So that reached her, so she sent for them, and prepared for them food and a gathering. Then she gave them a lemon, and gave each one of them a knife. Then she said to Yusuf<sup>as</sup> **[12:31] Come out to**



**them. So when they saw him, they deemed him great, and cut their hands (in amazement) and they said what they said. So she said to them [12:32] She said: This is he with respect to whom you blamed me** meaning being in his<sup>as</sup> love.

وخرجن النسوة من عندها، فارسلت كل واحدة منهن إلى يوسف سرامن صاحبتها تسأله الزيارة فأبى عليهن، وقال: إلا تصرف عني كيدهن أصب اليهن واكن من الجاهلين، فصرف الله عنه كيدهن،

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

فلما شاع أمر يوسف وأمر امرأة العزيز والنسوة في مصر، بدا للملك بعد ما سمع قول الصبي ليسجن يوسف، فسجنه في السجن ودخل السجن مع يوسف فتيان، وكان مع قصتهما وقصة يوسف ما قصة الله في الكتاب.

So when the matter of Yusuf<sup>as</sup> and the wife of the ruler of Egypt became widespread among the women of Egypt, the king, after having the speech of the child, began the imprisonment of Yusuf<sup>as</sup>. So he imprisoned him<sup>as</sup> in the prison, and included with Yusuf<sup>as</sup> in the prison, two youths. And the story of these two, and the story of Yusuf<sup>as</sup> is what Allah<sup>azwj</sup> has Related in the Book’.

قال أبو حمزة ثم انقطع حديث علي بن الحسين صلوات الله عليه.

Abu Hamza said, ‘Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> cut-off the Hadeeth’.<sup>9</sup>

**(باب 42 - العلة التي من أجلها قال أخوة يوسف ليوسف " ع ") (إن يسرق! فقد سرق أخ له من قبل)**

**Chapter 42 – The reason due to which the brothers of Yusuf<sup>as</sup> said to Yusuf<sup>as</sup> [12:77] If he has stolen, so a brother of his did indeed steal before**

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد مسعود، عن أبيه قال: حدثنا احمد بن عبيدالله العلوي قال: حدثني علي بن محمد العلوي العمري قال: حدثني اسماعيل بن همام قال: قال الرضا عليه السلام في قول الله عز وجل: (قالوا إن يسرق فقد سرق أخ له من قبل، فاسرها يوسف في نفسه ولم يبدها لهم) قال كانت لاسحاق " ع " منقطة يتوارثها الانبياء الاكابر وكانت عند عمه يوسف، وكان يوسف عندها وكانت تحبه، فبعث إليها أبوه إبعثه الي وارده اليك،

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Masoud, from his father, from Ahmad Bin Ubeydullah Al Alawy, from Ali Bin Muhammad Al Alawy Al Amary, from Ismail Bin Hamam who said,

‘Al-Reza<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[12:77] They said: If he has stolen, so a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them.** He<sup>asws</sup> said: ‘Ishaq<sup>as</sup> used to have a belt which was inherited by the great Prophets<sup>as</sup>, and it was in the possession of an aunt of Yusuf<sup>as</sup>, and Yusuf<sup>as</sup> was (living) with her, and she used to

<sup>9</sup> Al Illal Al Sharaie – V 1 Ch 41 H 1

love him<sup>as</sup>. (One day) his<sup>as</sup> father<sup>as</sup> sent a message to her: 'Send him<sup>as</sup> over to me<sup>as</sup>, and I<sup>as</sup> would return him<sup>as</sup> back to you'.

فبعثت إليه دعه عندي الليلة اشمه، ثم أرسله اليك غدوة، قال: فلما اصبحت اخذت المنطقة فربطتها في حقوه وألبسته قميصا وبعثت به إليه وقالت سرقت المنطقة فوجدت عليه، وكان إذا سرق واحد في ذلك الزمان دفع إلى صاحب السرقة فكان عبده.

So she send a message to him<sup>as</sup>, 'Leave him in my presence for the night so that I can smell his<sup>as</sup> aroma, then I shall send him to you<sup>as</sup> in the morning'. So when it was the morning, she took the belt and attached it to him<sup>as</sup> and made him<sup>as</sup> to wear a shirt and send it with him<sup>as</sup> to him<sup>as</sup>, and said, 'The belt was stolen and it was found to be upon him<sup>as</sup>'. And it was so in that era, that if a thief were to steal, he would get handed over to the owner of the property, and he would be his slave'.<sup>10</sup>

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن عبد الله بن محمد بن خالد قال: حدثني الحسن بن علي الوشاء قال: سمعت علي بن موسى الرضا "ع" يقول: كانت الحكومة في بني اسرائيل إذا سرق احد شيئا استرق به، وكان يوسف "ع" عند عمته وهو صغير، وكانت تحبه وكان لاسحاق "ع" منطقة البسها أباه يعقوب "ع" وكانت عند ابنته،

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Abdullah Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Al Washa who said,

'I heard Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> saying: 'It was the law among the Children of Israel, if anyone stole anything, he would get stolen due to it (become a slave to the victim). And Yusuf<sup>as</sup> was (living) with his<sup>as</sup> aunt, and he<sup>as</sup> was small, and she used to love him<sup>as</sup>, and Is'haq<sup>as</sup> had a belt which his<sup>as</sup> father<sup>as</sup> used to wear (sometimes), and it was in the possession of his<sup>as</sup> daughter.

وان يعقوب طلب يوسف بأخذه من عمته فاغتمت لذلك وقالت له دعه حتى أرسله اليك فارسلته واخذت المنطقة فشدتها في وسطه، تحت الثياب فلما أتى يوسف أباه جاءت وقالت سرقت المنطقة، ففتشته فوجدتها في وسطه، فلذلك، قال أخوة يوسف، حيث جعل الصاع في وعاء أخيه ان يسرق فقد سرق أخ له من قبل،

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

فقال لهم يوسف: ما جزاء من وجدنا في رحله، قالوا: هو جزاؤه كما جرت السنة التي تجري فيهم، فبدأ بأوعيتهم قبل وعاء أخيه، ثم استخرجها من وعاء أخيه ولذلك قال أخوة يوسف (ان يسرق فقد سرق أخ له من قبل) يعنون المنطقة فاسرها يوسف في نفسه ولم يبدها لهم.

So Yusuf<sup>as</sup> said to them: 'What is the recompense of the one in whose ride it would be found to be'. They said, 'It would be his recompense' – in accordance to the Sunnah which had flowed to be among them. So he<sup>as</sup> began by their bags before the bag of his<sup>as</sup> brother. Then he<sup>as</sup> took it out from the bag of his<sup>as</sup> brother (Benyamin),

<sup>10</sup> Al Illal Al Sharaie – V 1 Ch 42 H 1

and it is due to that, that the brothers of Yusuf<sup>as</sup> said [12:77] ***If he has stolen, so a brother of his did indeed steal before – meaning the belt, but Yusuf kept it secret in his heart and did not disclose it to them***.<sup>11</sup>

**(باب 43 - العلة التي من أجلها أذن مؤذن العير التي فيها أخوة) (يوسف: أيتها العير انكم لسارقون)**

## **Chapter 43 – The reason due to which the caller called out to the caravan in which were the brothers of Yusuf<sup>as</sup> [12:70] *O caravan! You are stealing***

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه قال: حدثنا ابراهيم بن علي قال: حدثنا ابراهيم ابن اسحاق، عن يونس بن عبد الرحمان، عن علي بن أبي حمزة، عن أبي بصير قال: سمعت أبا جعفر "ع" يقول: لا خير فيمن لا تقية له، ولقد قال: يوسف أيتها العير انكم لسارقون وما سرقوا.

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

'I heard Abu Ja'far<sup>asws</sup> saying: 'There is no goodness for the one who had no dissimulation to him, and Yusuf<sup>as</sup> had said [12:70] ***O caravan! You are stealing!*** And they had not stolen'.<sup>12</sup>

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه قال: حدثنا محمد بن أبي نصر قال: حدثني احمد بن محمد بن عيسى، عن الحسين بن سعيد، عن عثمان بن عيسى، عن سماعة عن أبي بصير، قال أبو عبد الله عليه السلام: التقية دين الله عز وجل، قلت من دين الله؟ قال: فقال أي والله من دين الله. لقد قال يوسف: أيتها العير انكم لسارقون، والله ما كانوا سرقوا شيئاً.

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

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

حدثنا أبي رضى الله عنه قال: حدثنا علي بن ابراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله "ع" في قول يوسف: أيتها العير انكم لسارقون، قال: ما سرقوا وما كذب.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the words of Yusuf<sup>as</sup> [12:70] ***O caravan! You are stealing.*** He<sup>asws</sup> said: 'They had not stolen, and he<sup>as</sup> had not lied'.<sup>14</sup>

<sup>11</sup> Al Illal Al Sharaie – V 1 Ch 42 H 2

<sup>12</sup> Al Illal Al Sharaie – V 1 Ch 43 H 1

<sup>13</sup> Al Illal Al Sharaie – V 1 Ch 43 H 2

<sup>14</sup> Al Illal Al Sharaie – V 1 Ch 43 H 3

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن محمد بن احمد، عن إبراهيم بن اسحاق النهاوندي، عن صالح بن سعيد، عن رجل من أصحابنا، عن أبي عبد الله " ع " قال سألته عن قول الله عز وجل في يوسف (أيتها العير إنكم لسارقون) قال: انهم سرقوا يوسف من أبيه، ألا ترى انه قال لهم حين قالوا: ما ذانفقدون؟ قالوا نفقد صواع الملك، ولم يقولوا سرقتم صواع الملك، إنما عنى انكم سرقتم يوسف من أبيه.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic regarding Yusuf<sup>as</sup> [12:70] **O caravan! You are stealing.** He<sup>asws</sup> said: 'They had stolen Yusuf<sup>as</sup> from his father. Do you not see that he<sup>as</sup> said to them, where they said facing him<sup>as</sup> [12:71] **What is it that you are missing? [12:72] They said: We miss the king's drinking cup,** and they did not say, 'You stole the king's drinking cup'. But rather, it means, 'You stole Yusuf<sup>as</sup> from his<sup>as</sup> father'<sup>15</sup>.

**(باب 44 - العلة التي من أجلها قال يعقوب لبنيه: يا نبي اذهبوا) (فتحسسوا من يوسف وأخيه)**

## Chapter 44 – The reason due to which Yaqoub<sup>as</sup> said to his<sup>as</sup> sons [12:87] **O my sons! Go and inquire respecting Yusuf and his brother**

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود عن أبيه قال: حدثنا محمد بن أبي نصر، عن احمد بن محمد، عن العباس بن معروف، عن علي بن مهزيار، عن محمد بن اسماعيل، عن حنان بن سدير، عن أبيه قال: قلت لابي جعفر عليه السلام: أخبرني عن يعقوب حين قال لولده: اذهبوا فتحسسوا من يوسف وأخيه، أكان علم انه حي وقد فارقه منذ عشرين سنة، وذهبت عيناه من الحزن؟ قال نعم علم انه حي، قلت وكيف علم؟ قال انه دعا في السحر ان يهبط عليه ملك الموت، فهبط عليه تريال فهو ملك الموت فقال له تريال ما حاجتك يا يعقوب؟ قال أخبرني عن الارواح تقبضها مجتمعة أو متفرقة، فقال بل متفرقة روحا روحا، قال: فمر بك روح يوسف، قال لا قال: فعند ذلك علم انه حي، فقال لولده: اذهبوا فتحسسوا من يوسف وأخيه.

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

'I said to Abu Ja'far<sup>asws</sup>, 'Inform me about the words of Yaqoub<sup>as</sup> to his<sup>as</sup> sons: [12:87] **O my sons! Go and inquire respecting Yusuf and his brother,** Did he<sup>as</sup> know that he<sup>as</sup> was alive, and there was a separation of twenty years between them?' The Imam<sup>asws</sup> said: 'Yes'. I said, 'How did he<sup>as</sup> know?' He<sup>asws</sup> said: 'He<sup>as</sup> supplicated before dawn and asked Allah<sup>azwj</sup> Mighty and Majestic that he<sup>azwj</sup> should Send down to him<sup>as</sup> the Angel of Death. So Biryaaal descended unto him<sup>as</sup>, and he is the Angel of Death. So Biryaaal said to him<sup>as</sup>: 'What is your<sup>as</sup> need, O Yaqoub<sup>as</sup>?' He<sup>as</sup> said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He<sup>as</sup> said to him: 'So inform me, Did you come across the soul of Yusuf<sup>as</sup> in what you have passed by?' He said: 'No'. Thus, Yaqoub<sup>as</sup> came to know that he<sup>as</sup> was alive. So, due to that he<sup>as</sup> said "[12:87] **O my sons! Go and inquire respecting Yusuf and his brother**".<sup>16</sup>

<sup>15</sup> Al Illal Al Sharaie – V 1 Ch 43 H 4

<sup>16</sup> Al Illal Al Sharaie – V 1 Ch 44 H 1

**(باب 45 - العلة التي من أجلها وجد يعقوب ريح يوسف) (من مسيرة عشرة أيام)****Chapter 45 – The reason due to which Yaqoub<sup>as</sup> found the aroma of Yusuf<sup>as</sup> from a travel distance of ten days**

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن محمد بن أبي نصر قال: حدثنا احمد بن محمد بن عيسى، عن العباس بن معروف، عن علي بن مهزيار، عن الحسين بن سعيد عن إبراهيم بن أبي البلاد عن ذكره، عن أبي عبد الله عليه السلام قال: كان القميص الذي أنزل به علي إبراهيم من الجنة في قسبة من فصة، وكان إذا لبس كان واسعاً كبيراً فلما فصلوا ويعقوب بالرملة، ويوسف بمصر، قال يعقوب انى لأجد ريح يوسف عنى ريح الجنة حين فصلوا بالقميص لانه كان من الجنة.

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

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

وبهذا الإسناد، عن علي بن مهزيار، عن محمد بن اسماعيل السراج عن بشر بن جعفر، عن مفضل الجعفي، عن أبي عبد الله عليه السلام قال: سمعته يقول أتدري ما كان قميص يوسف؟ قال: قلت لا، قال: ان إبراهيم لما أوقدت له النار اتاه جبرئيل عليه السلام بثوب من ثياب الجنة والبسه إياه، فلم يضره معه ريح ولا يبرد ولا حر، فلما حضر إبراهيم الموت جعله في تميمة وعلقه على إسحاق، وعلقه إسحاق على يعقوب، فلما ولد ليعقوب يوسف علقه عليه فكان في عضده حتى كان من أمره ماكان،

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, (the narrator says), 'I heard Abu Abdullah<sup>asws</sup> saying: 'Do you know what was the shirt of Yusuf<sup>as</sup>? I said, 'No'. When the fire was kindled for Ibrahim<sup>as</sup>, Jibraeel<sup>as</sup> came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him<sup>as</sup> adversely. When death presented itself to Ibrahim<sup>as</sup>, he<sup>as</sup> made an amulet out of it and attached it on Is'haq<sup>as</sup>, and Is'haq<sup>as</sup> attached it on Yaqoub<sup>as</sup>. When Yusuf<sup>as</sup> came to this world, he<sup>as</sup> attached it on him<sup>as</sup>, and it was in his<sup>as</sup> upper arm until the matter transpired what it did.

فلما اخرج يوسف بمصر القميص من التميمية وجد يعقوب ريحه فهو قوله تعالى انى لأجد ريح يوسف لولا ان تفقدون فهو ذلك القميص الذى انزل به من الجنة قلت جعلت فداك فالى من صار ذلك القميص فقال إلى اهله ثم قال كل نبي ورث علمه أو غيره فقد انتهى إلى محمد صلى الله عليه وآله واهل بيته.

When Yusuf<sup>as</sup> was in Egypt, he<sup>as</sup> brought out the shirt from the amulet, Yaqoub<sup>as</sup> found its aroma. These are the Words of Allah<sup>azwj</sup> the High **[12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded**, for that was the shirt which had come down from the Paradise'. I said, 'May I be sacrificed for

<sup>17</sup> Al Illal Al Sharaie – V 1 Ch 45 H 1

you<sup>asws</sup>, to whom has this shirt gone to?' The Imam<sup>asws</sup> said: 'To it's (Ahl) worthy person<sup>as</sup>'. Then said: 'All Prophets<sup>as</sup> inherited his<sup>as</sup> knowledge, and other (things) and it then came to Muhammad<sup>saww</sup> and the People<sup>asws</sup> of his<sup>azwj</sup> Household'.<sup>18</sup>

حدثنا أبي رضى الله عنه قال: حدثنا علي بن ابراهيم بن هاشم، عن أبيه عن محمد بن أبي عمير، عن حفص أخي مرزم، عن أبي عبد الله "ع": في قول الله عز وجل (ولما فصلت العير) قال أبوهم (انى لاجد ريح يوسف لولا أن تفندون) قال وجد يعقوب ريح قميص إبراهيم حين فصلت العير من مصر وهو بفلسطين.

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

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

**باب 46 - العلة التي من أجلها قال يوسف لآخوته: لا تثريب عليكم) (اليوم للوقت. ويعقوب قال لهم: سوف استغفر لكم ربي)**

**Chapter 46 – The reason due to which Yusuf<sup>as</sup> said to his<sup>as</sup> brothers [12:92] He said: (There shall be) no reproach against you this day for the time; and Yaqoub<sup>as</sup> said to them [12:98] He said: Soon I will ask for your Forgiveness from my Lord**

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضى الله عنه قال: حدثنا احمد بن محمد بن سعيد الهمداني مولى بنى هاشم قال: أخبرنا المنذر بن محمد قال: حدثنا اسماعيل بن إبراهيم الخزاز، عن اسماعيل بن الفضل الهاشمي قال: قلت جعفر ابن محمد عليه السلام أخبرني عن يعقوب "ع" لما قال له بنوه: يا أبانا استغفر لنا ذنوبنا إنا كنا خاطئين، قال سوف استغفر لكم ربي، فأخر الاستغفار لهم ويوسف عليه السلام لما قالوا له: تالله لقد أترك الله علينا وان كنا لخاطئين. قال: لا تثريب عليكم اليوم يغفر الله لكم وهو أرحم الراحمين،

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

'I said to Ja'far Ibn Muhammad<sup>asws</sup>, 'Inform me about Yaqoub<sup>as</sup>, when his<sup>as</sup> sons said to him<sup>as</sup>, **[12:97] They said: O our father! Seek Forgiveness for our sins for us, surely we were erroneous [12:98] He said: Soon I will ask for your Forgiveness from my Lord.** So he<sup>as</sup> delayed the seeking of Forgiveness for them. And Yusuf<sup>as</sup>, when they said to him<sup>as</sup>, **[12:91] By Allah! Now has Allah certainly Preferred you over us, and we were erroneous. [12:92] He said: (There shall be) no reproach against you this day; May Allah Forgive you, and He is the most Merciful of the merciful.**

قال: لان قلب الشاب أرق من قلب الشيخ، وكانت جنابة ولد يعقوب على يوسف، وجنابيتهم على يعقوب إنما كانت بجنابيتهم على يوسف، فبادر يوسف إلى العفو عن حقه، واخر يعقوب العفو لان عفوہ إنما كان عن حق غيره، فأخرهم إلى السحر ليلة الجمعة.

<sup>18</sup> Al Illal Al Sharaie – V 1 Ch 45 H 2

<sup>19</sup> Al Illal Al Sharaie – V 1 Ch 45 H 3

The Imam<sup>asws</sup> said: 'Because the heart of the young (person) is softer than a heart of the old, and the crime of the children of Yaqoub<sup>as</sup> was against Yusuf<sup>as</sup>, and rather their crime against Yaqoub<sup>as</sup> was their crime against Yusuf<sup>as</sup>, therefore Yusuf<sup>as</sup> hastened to pardon from his<sup>as</sup> right, and Yaqoub<sup>as</sup> delayed the pardoning because it was the right of someone else. Thus, he<sup>as</sup> delayed them till the night of Friday.<sup>20</sup>

**(باب 47 - العلة التي من أجلها لم يخرج من صلب يوسف نبي)**

## Chapter 47 – The reason due to which a Prophet<sup>as</sup> did not come out from the offspring of Yusuf<sup>as</sup>

أبي رحمه الله قال: حدثنا احمد بن إدريس ومحمد بن يحيى العطار عن محمد بن احمد بن يحيى، عن يعقوب بن يزيد، عن غير واحد، رفعوه إلى أبي عبد الله "ع" قال: لما تلقى يوسف يعقوب ترجل له يعقوب ولم يترجل له يوسف فلم ينفصلا من العناق حتى أتاه جبرئيل فقال له: يا يوسف، ترجل لك الصديق، ولم تترجل له، ابسط يدك، فبسطها فخرج نور من راحته، فقال له يوسف: ما هذا؟ قال: هذا آية لا يخرج من عقبك نبي عقوبة.

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

(The narrator) raising it to Abu Abdullah<sup>asws</sup> having said: 'When Yusuf<sup>as</sup> met up with Yaqoub<sup>as</sup>, Yaqoub<sup>as</sup> walked over to him<sup>as</sup>, and Yusuf<sup>as</sup> did not walk over to him<sup>as</sup> (to welcome). So they<sup>as</sup> had not even separated from hugging each other, when Jibraeel<sup>as</sup> came to him<sup>as</sup> and said to him<sup>as</sup>: 'O Yusuf<sup>as</sup>! The truthful walked over to you<sup>as</sup>, and you<sup>as</sup> did not walk over to him<sup>as</sup>. Extend your<sup>as</sup> hand!' So he<sup>as</sup> extended it, there came out a Light from his<sup>as</sup> palm. So Yusuf<sup>as</sup> said to him<sup>as</sup>: 'What is this?' He<sup>as</sup> said: 'This is a Sign that there will not be coming out from your<sup>as</sup> posterity, a Prophet<sup>as</sup>, as a Punishment'.<sup>21</sup>

حدثنا محمد بن علي ماجيلويه، عن محمد بن يحيى العطار، عن الحسين ابن الحسن بن أبان، عن محمد بن أورمة، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله "ع" قال: لما أقبل يعقوب إلى مصر خرج يوسف "ع" ليستقبله، فلما رآه يوسف هم بان يترجل ليعقوب، ثم نظر إلى ما هو فيه من الملك، فلم يفعل،

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

Abu Abdullah<sup>asws</sup> has said: 'When Yaqoub<sup>as</sup> came over to Egypt, Yusuf<sup>as</sup> came out to welcome him<sup>as</sup>. So when Yusuf<sup>as</sup> saw him<sup>as</sup>, he<sup>as</sup> wanted to dismount and walk over to him<sup>as</sup>. Then he<sup>as</sup> considered to what (state) he<sup>as</sup> was in, from the kingdom, so he<sup>as</sup> did not do it.

فلما سلم على يعقوب نزل عليه جبرئيل فقال له: يا يوسف ان الله تبارك وتعالى يقول لك: ما منعك ان تنزل إلى عبدي الصالح إلا ما أنت فيه ابسط يدك فبسطها فخرج من بين أصابعه نور، فقال له ما هذا يا جبرئيل، فقال هذا آية لا يخرج من صلبك نبي أبدا عقوبة لك بما صنعت بيعقوب إذ لم تنزل إليه.

So when he<sup>as</sup> greeted Yaqoub<sup>as</sup>, Jibraeel<sup>as</sup> descended unto him<sup>as</sup> and said to him<sup>as</sup>: 'O Yusuf<sup>as</sup>! Allah<sup>azwj</sup> Blessed and High is Saying to you<sup>as</sup>: "Nothing prevented you<sup>as</sup> from descending to My<sup>azwj</sup> righteous servant, except for what (state) you<sup>as</sup> were in, therefore extend your<sup>as</sup> hand!" So he<sup>as</sup> extended it, and there came out a Light from

<sup>20</sup> Al Illal Al Sharaie – V 1 Ch 46 H 1

<sup>21</sup> Al Illal Al Sharaie – V 1 Ch 47 H 1

in between his<sup>as</sup> fingers. So he<sup>as</sup> said to him<sup>as</sup>: 'What is this, O Jibraeel<sup>as</sup>?'. So he<sup>as</sup> said: 'This is a Sign that there will not be coming out from your<sup>as</sup> posterity, a Prophet<sup>as</sup>, ever, as a Punishment for you<sup>as</sup> due to what you<sup>as</sup> have done with Yaqoub<sup>as</sup>, when you<sup>as</sup> did not descend to him<sup>as</sup> (out of respect of your<sup>as</sup> father<sup>as</sup>).<sup>22</sup>

#### (باب 48 - العلة التي من أجلها تزوج يوسف زليخا)

### Chapter 48 – The reason due to which Yusuf<sup>as</sup> married Zuleykha

أبي رحمه الله قال، حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم عن عبد الله بن المغيرة، عن ذكره، عن أبي عبد الله "ع" قال: استأذنت زليخا على يوسف، فقيل لها: انا نكره ان تقدم بك عليه لما كان منك إليه، قالت: إني لا أخاف من يخاف الله،

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Zuleykha sought permission to (see) Yusuf<sup>as</sup>, so it was said to her, 'We dislike that we should proceed with you to him<sup>as</sup> because of what was from you to him<sup>as</sup>' - (She had him<sup>as</sup> imprisoned before). She said, 'I do not fear the one who fears Allah<sup>azwj</sup>'.

فلما دخلت قال لها: يا زليخا مالي أراك قد تغير لونك؟ قالت: الحمد لله الذي جعل الملوك بمعصيتهم عبيد، وجعل العبيد بطاعتهم ملوكا قال لها: ما الذي دعاك يا زليخا إلى ما كان منك؟ قالت! حسن وجهك يا يوسف فقال كيف لو رأيت نبيا يقال له محمد يكون في آخر الزمان أحسن مني وجها وأحسن مني خلقا واسمح مني كفا. قالت: صدقت، قال وكيف علمت إني صدقت قالت: لأنك حين ذكرته وقع حبه في قلبي. فأوحى الله عز وجل إلى يوسف إنها قد صدقت واني قد أحببتها لحبها محمدا، فأمره الله تبارك وتعالى ان يتزوجها.

So when she came over, he<sup>as</sup> said to her: 'O Zuleykha! What is the matter that I<sup>as</sup> see your colour to have changed?' She said, 'The Praise is for Allah<sup>azwj</sup> Who Made the kings to be slaves due to their disobedience, and Made the slave to be a king due to his<sup>as</sup> obedience to Him<sup>azwj</sup>'.

He<sup>as</sup> said: 'What invited you to me<sup>as</sup>, O Zuleykha, after what had transpired from you?' She said, 'The beauty of your<sup>as</sup> face, O Yusuf<sup>as</sup>! So he<sup>as</sup> said: 'How would it be if you were to see a Prophet<sup>as</sup> called Muhammad<sup>saww</sup> who would happen to be at the end of the times, more handsome than me<sup>as</sup> of face, and more beautiful than me<sup>as</sup> of manners, and more generous than me<sup>as</sup> of hand (in giving)'. She said, 'You<sup>as</sup> have spoken the truth'. He<sup>as</sup> said: 'And how do you know that I<sup>as</sup> have spoken the truth'. She said, 'Because when you<sup>as</sup> mentioned him<sup>saww</sup>, love for him<sup>saww</sup> occurred in my heart'. Therefore, Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Yusuf<sup>as</sup>: "She is speaking the truth and that I<sup>azwj</sup> have Loved her due to her love for Muhammad<sup>saww</sup>". And so Allah<sup>azwj</sup> Blessed and High Commanded him<sup>as</sup> to marry her'.<sup>23</sup>

<sup>22</sup> Al Illal Al Sharaie – V 1 Ch 47 H 2

<sup>23</sup> Al Illal Al Sharaie – V 1 Ch 48 H 1



**(باب 50 - العلة التي من أجلها اصطفى الله عز وجل موسى) (لكلامه دون خلقه)****Chapter 50 – The reason due to which Allah<sup>azwj</sup> Chose Musa<sup>as</sup> to Speak to besides His<sup>azwj</sup> (other) creatures**

أبي رحمه الله قال: حدثني سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير عن علي بن يقطين، عن رجل، عن أبي جعفر "ع" قال: أوحى الله عز وجل إلى موسى "ع": أتدري لما اصطفتك لكلامي دون خلقي؟ فقال موسى: لا يا رب، فقال: يا موسى اني قلبت عبادي ظهرا لبطن فلم أجد فيهم احدا اذل لي منك نفسا. يا موسى انك إذا صليت وضعت خديك على التراب.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: "Do you<sup>as</sup> know why I<sup>azwj</sup> Chose you<sup>as</sup> to Speak to besides My<sup>azwj</sup> (other) creatures?' So Musa<sup>as</sup> said: 'No, O Lord<sup>azwj</sup>!' So He<sup>azwj</sup> Said: "O Musa<sup>as</sup>! I<sup>azwj</sup> Turned (Considered) the apparent of My<sup>azwj</sup> servants for the hidden, so I<sup>azwj</sup> did not Find among them anyone more humble to Me<sup>azwj</sup> than you<sup>as</sup>. O Musa<sup>as</sup>! You<sup>as</sup>, when you<sup>as</sup> Pray, place your<sup>as</sup> cheeks upon the dust".<sup>24</sup>

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن اسحاق بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: ان موسى عليه السلام: احتبس عنه الوحي أربعين أو ثلاثين صباحا، قال فصعد على جبل بالشام يقال له: أريحا، فقال: يا رب ان كنت حبست عني وحيك وكلامك لذنوب بني اسرائيل، فغفرانك القديم قال فأوحى الله عز وجل إليه يا موسى بن عمران أتدري لم اصطفتك لوحى وكلامي دون خلقي؟ فقال لا أعلم لى يا رب، فقال: يا موسى انى أطلعت إلى خلقي إطلاعة فلم أجد في خلقي أشد تواضعا لي منك، فمن ثم خصصتك بوحيي وكلامي من بين خلقي.

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Revelation was Withheld from Musa<sup>as</sup> for forty to thirty mornings. So he<sup>as</sup> ascended upon a mountain at Syria called Areyha. He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! If You<sup>azwj</sup> have Withheld Your<sup>azwj</sup> Revelation and Your<sup>azwj</sup> Speech from me<sup>as</sup> due to the sins of the Children of Israel, so You<sup>azwj</sup> have always been Forgiving them'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "O Musa Bin Imran<sup>as</sup>! Do you<sup>as</sup> know why I<sup>azwj</sup> Chose you<sup>as</sup> for My<sup>azwj</sup> Revelation and My<sup>azwj</sup> Speech besides My<sup>azwj</sup> (other) creatures?" So he<sup>as</sup> said: 'I<sup>as</sup> do not know, O Lord<sup>azwj</sup>! Considered My<sup>azwj</sup> creatures with a Consideration, but I<sup>azwj</sup> did not Find among My<sup>azwj</sup> creatures anyone who was more humble to Me<sup>azwj</sup> than you<sup>as</sup>, that is why I<sup>azwj</sup> Chose you<sup>as</sup> for My<sup>azwj</sup> Revelation and My<sup>azwj</sup> Speech from between My<sup>azwj</sup> creatures".

قال وكان موسى عليه السلام: إذا صلى لم يفتل حتى يلصق خده الايمن بالارض والايسر.

The Imam<sup>asws</sup> said: 'Whenever Musa<sup>as</sup> used to Pray, never finished until he<sup>as</sup> had placed his<sup>as</sup> right and left cheek upon the ground'.<sup>25</sup>

<sup>24</sup> Al Illal Al Sharaie – V 1 Ch 50 H 1

<sup>25</sup> Al Illal Al Sharaie – V 1 Ch 50 H 2

**(باب 51 العلة التي من أجلها جعل الله عز وجل موسى) (خادما لشعيب عليهما السلام)****Chapter 51 – The reason due to which Allah<sup>azwj</sup> Made Musa<sup>as</sup> be a servant of Shuayb<sup>as</sup>**

حدثنا محمد بن إبراهيم بن اسحاق الطالقاني رضى الله عنه قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان قال: حدثنا القاسم بن إبراهيم الرقي قال حدثنا محمد بن احمد بن مهدي الرقي قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس قال، قال رسول الله صلى الله وآله وسلم: بكى شعيب " ع " من حب الله عز وجل حتى عمى، فرد الله عز وجل عليه بصره، ثم بكى حتى عمى فرد الله عليه بصره، فلما كانت الرابعة أوحى الله إليه: يا شعيب، إلى متى يكون هذا أبدا منك، إن يكن هذا خوفا من النار فقد أجرتك، وإن يكن شوقا إلى الجنة فقد أبحتك،

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

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

قال إلهي وسيدي أنت تعلم اني ما بكيت خوفا من نارك ولا شوقا إلى جنتك، ولكن عقد حبك على قلبي فلست أصبر أو أراك، فأوحى الله جل جلاله إليه: اما إذا كان هذا هكذا فمن أجل هذا سأخدمك كليمي موسى بن عمران.

So he<sup>as</sup> said: 'My<sup>as</sup> God, and my<sup>as</sup> Master! You<sup>azwj</sup> Know that I<sup>as</sup> am not crying out of fear from Your<sup>azwj</sup> Fire, nor out of desire to be in Your<sup>azwj</sup> Paradise, but I<sup>as</sup> contracted Your<sup>azwj</sup> love upon my<sup>as</sup> heart. Thus, I<sup>as</sup> have no patience upon seeing You<sup>azwj</sup>'. So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Revealed unto him<sup>sa</sup>: "But if this is so, for this I<sup>azwj</sup> would Make My<sup>azwj</sup> Speaker Musa<sup>as</sup> Bin Imran<sup>as</sup> to serve you<sup>as</sup>,<sup>26</sup>

**(باب 52 - العلة التي من أجلها لم يقتل فرعون موسى " ع ") (لما قال ذروني أقتل موسى)****Chapter 52 – The reason due to which Pharaoh<sup>la</sup> did not kill Musa<sup>as</sup> when he<sup>la</sup> said [40:26] Leave me alone that I may slay Musa**

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن اسباط، عن اسماعيل بن منصور أبي زياد، عن رجل، عن أبي عبد الله " ع " في قول فرعون! ذروني اقتل موسى من كان يمنعه؟ قال: منعه رشده ولا يقتل الانبياء وأولاد الانبياء إلا أولاد الزنا.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the words of Pharaoh<sup>la</sup> [40:26] **Leave me alone that I may slay Musa**, who was it that prevented him<sup>la</sup>?

<sup>26</sup> Al Illal Al Sharaie – V 1 Ch 51 H 1

He<sup>asws</sup> said: 'His<sup>la</sup> correct birth prevented him<sup>as</sup>. None shall kill the Prophets<sup>as</sup> nor the children of the Prophets<sup>as</sup> except for the children (born of) adultery'.<sup>27</sup>

حدثنا عبد الواحد محمد بن عبدوس النيسابوري العطار رضى الله عنه قال: حدثنا علي بن محمد بن قتيبه، عن حمدان بن سليمان النيسابوري قال: حدثنا إبراهيم بن محمد الهمداني قال: قلت لابي الحسن على بن موسى الرضا "ع": لاي علة أغرق الله عز وجل فرعون وقد آمن به واقرب بتوحيده؟ قال: انه آمن عند رؤية البأس وهو غير مقبول، وذلك حكم الله تعالى ذكره في السلف والخلف قال الله تعالى: (فلما رأوا بأسنا قالوا آمنا بالله وحده وكفرنا بما كنا به مشركين فلم يك ينفعهم إيمانهم لما رأوا بأسنا)

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

'I said to Al-Hassan Al-Reza<sup>asws</sup>, 'For which reason did Allah<sup>azwj</sup> Mighty and Majestic Drown Pharaoh<sup>la</sup>, and he<sup>la</sup> had believed in Him<sup>azwj</sup> and accepted His<sup>azwj</sup> Oneness?' He<sup>asws</sup> said: 'Because he<sup>la</sup> believed when he<sup>la</sup> saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah<sup>azwj</sup> the High regarding the ancestors and the posterities. Allah<sup>azwj</sup> the High Says [40:84] **But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment**.'

وقال الله عز وجل: (يوم ياتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا) وهكذا فرعون لما أدركه الغرق قال: آمنت انه لا إله إلا الذي آمنت به بنو اسرائيل وانا من المسلمين، فقيل له الآن وقد عصيت قبل وكنت من المفسدين، فالיום ننجيك ببدنك لتكون لمن خلفك آية،

And Allah<sup>azwj</sup> Mighty and Majestic Said [6:158] **On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.** And this is what Pharaoh<sup>la</sup> said [10:90] **I believe that there is no god but He in Whom the Children of Israel believe and I am of those who are submitters [10:91] What! Now! And you had disobeyed before and you were of the mischief-makers [10:92] But this day We will Rescue you with your body that you may be a sign to those (who will come) after you.**

وقد كان فرعون من قرنة إلى قدمه في الحديد وقد لبسه على بدنه، فلما اغرق القاه الله على نجوه من الارض ببدنه ليكون لمن بعده علامة فيرونه مع تثقله بالحديد على مرتفع من الارض، وسبيل التثقل ان يرسب ولا يرتفع فكان ذلك آية وعلامة،

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

ولعلة أخرى أغرق الله عز وجل فرعون وهي انه استغاث بموسى لما أدركه الغرق ولم يستغث بالله فأوحى الله عز وجل إليه يا موسى ما أغثت فرعون لانك لم تخلقه ولو استغاث بي لاغثته.

<sup>27</sup> Al Illal Al Sharaie – V 1 Ch 52 H 1

And another reason from Allah<sup>azwj</sup> Mighty and Majestic to Drown Pharaoh<sup>la</sup> that he<sup>la</sup> cried out for help to Musa<sup>as</sup> and did not cry out to Allah<sup>azwj</sup>. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! You<sup>as</sup> did not come to the help of Pharaoh<sup>la</sup> because you<sup>as</sup> did not create him<sup>la</sup>, but had he<sup>la</sup> cried out to Me<sup>azwj</sup>, I<sup>azwj</sup> would have Helped him<sup>la</sup>".<sup>28</sup>

**(باب 54 - العلة التي من أجلها سمي الخضر حضرا، وعلل) (ما أتاه مما يسخطه موسى "ع" من خرق السفينة) (وقتل الغلام، وإقامة الجدار)**

## Chapter 54 – The reason due to which Al-Khizr<sup>as</sup> was named as 'Khizr', and the reasons for what angered Musa<sup>as</sup> from the breaking of the ship, and the killing of the boy, and the straightening of the wall

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال حدثنا محمد بن زكريا الجوهري البصري قال: حدثنا جعفر بن محمد بن عمارة عن أبيه، عن جعفر بن محمد عليه السلام. انه قال ان الخضر كان نبيا مرسلًا بعثه الله تبارك وتعالى إلى قومه: فدعاهم إلى توحيده والاقرار بانبيائه ورسله وكتبه وكانت آيته انه كان لا يجلس على خشبة يابسة، ولا أرض بيضاء إلا أزهرت خضرا وانما سمي خضرا لذلك، وكان اسمه باليا بن ملكان بن عابر بن أرفخشذ ابن سام بن نوح عليه السلام

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

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

وان موسى لما كلمة الله تكليما، وانزل عليه التوراة وكتب له في الالواح من كل شيء موعظة وتفصيلا لكل شيء، وجعل آيته في يده وعصاه، وفي الطوفان والجرذ والقمل والضفادع والدم وفاق البحر، وغرق الله عز وجل فرعون وجنوده وعملت البشرية فيه حتى قال في نفسه: ما أرى ان الله عز وجل خلق خلقا أعلم مني،

And when Allah<sup>azwj</sup> Spoke to Musa<sup>as</sup> with a Speech, and Revealed the Torah unto him<sup>as</sup>, and Prescribed for him<sup>as</sup> in the Tablets with everything, Advice and detail of everything, and Made a miracle to be in his<sup>as</sup> hand and his<sup>as</sup> staff, and in the flood, and the locusts, and the lice, and the frogs, and the blood, and the splitting of the sea. And Allah<sup>azwj</sup> Mighty and Majestic Drowned Pharaoh<sup>la</sup> and his<sup>la</sup> army, and he<sup>as</sup> performed these among the people, until he<sup>as</sup> thought to himself<sup>as</sup>: 'I<sup>as</sup> have not seen a creature whom Allah<sup>azwj</sup> has Created, to be more knowledgeable than me<sup>as</sup>'.

فأوحى الله عز وجل إلى جبرئيل: يا جبرئيل ادرك عبيد موسى قبل ان يهلك، وقل له ان عند ملتقى البحرين رجلا عابدا فاتبعه وتعلم منه، فهبط جبرئيل على موسى بما أمره به ربه عز وجل فعلم موسى ان ذلك لما حدثت به نفسه،

So, Allah<sup>azwj</sup> Revealed unto Jibraeel<sup>as</sup>: "O Jibraeel<sup>as</sup>! Go to My<sup>azwj</sup> servant Musa<sup>as</sup> before he<sup>as</sup> gets destroyed, and say to him<sup>as</sup> that at the meeting of the two seas

<sup>28</sup> Al Illal Al Sharaie – V 1 Ch 53 H 2

there is a worshipping man, so follow him<sup>as</sup> and learn from him<sup>as</sup>". So Jibraeel<sup>as</sup> descended unto Musa<sup>as</sup> with what his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic had been Commanded with. So Musa<sup>as</sup> knew that it was due to what he<sup>as</sup> had thought to himself<sup>as</sup>.

فمضى هو وقتاه يوشع بن نون عليه السلام حتى إنتهيا إلى ملتقى البحرين فوجدا هناك الخضر عليه السلام يعبد الله عز وجل، كما قال عز وجل في كتابه: (فوجدا عبدا من عبادنا آتيناها رحمة من عندنا وعلمناه من لدنا علما) قال موسى: هل اتبعك على ان تعلمني مما علمت رشدا؟ قال له الخضر: انك لن تستطيع معي صبرا لانني وكلت بعلم لا تطيقه ووكلت أنت بعلم لا أطيعه،

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

قال موسى له: بل أستطيع معك صبرا، فقال له الخضر: ان القياس لا مجال له في علم الله وأمره، وكيف تصبر على ما لم تحط به خبرا؟ قال موسى ستجدني ان شاء الله صابرا ولا اعصي لك أمرا، فلما استنتى المشية قبله، قال فإن اتبعنتي فلا تسألني عن شيء حتى احدث لك منه ذكرا، فقال موسى " ع " لك ذلك علي

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

فانطلقا حتى إذا ركبا في السفينة خرقها الخضر " ع " فقال له موسى " ع ": اخرقتها لتغرق أهلها: لقد جئت شيئا أمرا قال: ألم أقل لك انك لن تستطيع معي صبرا، قال موسى: لا تواخذني بما نسيت - أي بما تركت من أمرك، ولا ترهقني من أمري عسرا

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

فانطلقا حتى إذا لقيا غلاما فقتله الخضر عليه السلام فغضب موسى واخذ بتلابيبه وقال له: أقتلت نفسا زكية بغير نفس لقد جئت شيئا نكرا، قال له الخضر ان العقول لا تحكم على أمر الله تعالى ذكره بل أمر الله يحكم عليها، فسلم لما ترى مني واصبر عليه، فقد كنت علمت انك لن تستطيع معي صبرا، قال موسى: ان سألتك عن شيء بعدها فلا تصاحبني قد بلغت من لدني عذرا،

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

فانطلقا حتى إذا أتيا أهل قرية - وهي الناصرة، واليهما تنسب النصارى - واستطعما أهلها فابوا أن يضيفوها، فوجدا فيها جدارا يريد أن ينقض، فوضع الخضر عليه السلام يده عليه فاقامة، فقال له موسى: لو شئت لاتخذت عليه أجرا.

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

قال له الخضر: هذا فراق بيني وبينك، سأنبئتك بتأويل ما لم يستطع عليه صبورا، فقال أما السفينة فكانت لمساكين يعملون في البحر فاردت ان اعيبها، وكان ورائهم ملك يأخذ كل سفينة صالحة غصبا، فاردت بما فعلت ان تبقى لهم ولا يغصبهم الملك عليها، فنسب الانانية في هذا الفعل إلى نفسه لعله ذكر التعيب، لانه أراد أن يعيبها عند الملك إذا شاهدها فلا يغضب المساكين عليها، وأراد الله عز وجل صلاحهم بما أمره به من ذلك،

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

ثم قال: وأما الغلام فكان أبواه مؤمنين، وطلع كافرا، وعلم الله تعالى ذكره ان بقى كفرا أبواه وأفتتنا به وضلا باضلاله إياهما، فأمرني الله تعالى ذكره بقتله وأراد بذلك نقلهم إلى محل كرامته في العاقبة، فاشترك بالانانية بقوله: فخشينا أن يرهقهما طغيانا وكفرا، فاردنا ان يبدلها ربهما خيرا منه زكاة وأقرب رحما

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

وإنما اشترك في الانانية لانه خشى والله لا يخشى لانه لا يفوته شئ ولا يمتنع عليه احد أرادته، وإنما خشى الخضر، من ان يحال بينه وبين ما أمر فيه فلا يدرك ثواب الامضاء فيه، ووقع في نفسه ان الله تعالى ذكره جعله سببا لرحمة أبوي الغلام فعمل فيه وسط الامر من البشريه مثل ما كان عمل في موسى عليه السلام لانه صار في الوقت مخبرا، وكليم الله موسى عليه السلام مخبرا ولم يكن ذلك باستحقاق للخضر عليه السلام للرتبة على موسى عليه السلام وهو أفضل من الخضر بل كان لاستحقاق موسى لتبيين،

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

ثم قال: وأما الجدار فكان لغلاميين يتيمين في المدينة، وكان تحته كنز لهما، وكان أبوهما صالحا، ولم يكن ذلك كنز بذهب ولا فضة، ولكن كان لوحا من ذهب فيه مكتوب: عجب لمن أيقن بالموت كيف يفرح؟! عجب لمن أيقن بالقدر كيف يحزن؟! عجب لمن أيقن ان البعث حق كيف يظلم؟! عجب لمن يرى الدنيا وتصرف أهلها حالا بعد حال كيف يطمئن إليها؟!

**[18:82] And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man.** And that was neither a treasure of gold, nor silver, but it was a Tablet of gold in which was inscribed: 'Strange, how the one who is convinced of the death, how he can be happy? Strange, how the one who is convinced of the Pre-destination how he can grieve? Strange, how the one who is convinced of the resurrection being the Truth, how he can be unjust? Strange, how the one who sees the world and the changing of the conditions of its people from a state, after a state, how he can rely upon these?'

وكان أبوهما صالحا كان بينهما وبين هذا الاب الصالح سبعون أبا فحفظهما الله بصلاحه، ثم قال: فاراد ربك ان يبيلغا اشدهما ويستخرجا كنزهما، فتبرأ من الانانية في آخر القصص ونسب الارادة كلها إلى الله تعالى ذكره في ذلك لانه لم يكن بقى شئ مما فعله فيخبر به بعد ويصير موسى عليه السلام به مخبرا ومصغيا الى كلامه تابعا له فتجرد من الانانية والارادة تجرد العبد المخلص،

**[18:82] and their father was a righteous man** – There was in between the two of them and this righteous father, seventy forefathers, therefore Allah<sup>azwj</sup> had Protected (the treasure) for the two of them due to his righteousness. Then he<sup>as</sup> (Al-Khizr<sup>as</sup>) **so your Lord Intended that they should attain their maturity and take out their treasure.** So he<sup>as</sup> disassociated himself<sup>as</sup> at the end of the story, and linked the whole of the intention to Allah<sup>azwj</sup>, Elevated is His<sup>azwj</sup> Mention, with regards to that, because there did not remain anything from what he<sup>as</sup> had done for him<sup>as</sup> to inform about it afterwards. And Musa<sup>as</sup> came to be informed with it, listening to his<sup>as</sup> subordinate, following him<sup>as</sup>, so that he<sup>as</sup> would empty himself<sup>as</sup> from the selfishness and become a sincere servant.

ثم صار متصلا مما أتاه من نسبه الانانية في أول القصة، ومن ادعاء الاشتراك في ثاني القصة، فقال: رحمة من ربك وما فعلته عن أمري، ذلك تأويل ما لم تستطع عليه صبيرا،

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

ثم قال جعفر بن محمد "ع" ان أمر الله تعالى ذكره لا يحمل على المقاييس ومن حمل أمر الله على المقاييس هلك واهلك ان أول معصية ظهرت للانانية عن إبليس اللعين حين أمر الله تعالى ذكره ملائكته بالسجود لآدم، فسجدوا وأبى إبليس اللعين ان يسجد،

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

فقال عز وجل ما منعك ألا تسجد إذ أمرتك، قال: انا خير منه، خلقتني من نار وخلقته من طين، فكان أول كفره قوله: انا خير منه، ثم قياسه بقوله: خلقتني من نار وخلقته من طين، فطرده الله عز وجل عن جواره، ولعنه وسماه رجيما واقسم بعزته لا يقيس احد في دينه إلا قرنه مع عدوه إبليس في أسفل درك من النار.

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

**(باب 55 - العلة التي من أجلها قال الله تعالى لموسى حين كلمة: فاخلع نعليك، وعلّة قول موسى: وأحلل عقدة من لساني)**

**Chapter 55 – The reason due to which Allah<sup>azwj</sup> the High Said to Musa<sup>as</sup> [20:12] so put off your shoes; and the reason for the words of Musa<sup>as</sup> [20:27] And Loosen the knot from my tongue [20:28] (That) they may understand my speech**

حدثنا أبو جعفر محمد بن علي بن نصر البخاري المقرئ قال: حدثنا أبو عبد الله الكوفي الفقيه بفرغانة، باسناد متصل إلى الصادق جعفر بن محمد "ع" انه قال: في قول الله عز وجل لموسى "ع": (فاخلع نعليك) قال: يعني ارفع خوفيك يعني خوفه من ضياع أهله، وقد خلفها تمخض، وخوفه من فرعون.

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

<sup>29</sup> Al Illal Al Sharaie – V 1 Ch 54 H 1



Al-Sadiq Ja'far Bin Muhammad<sup>asws</sup> having said: 'With regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic to Musa<sup>as</sup> "[20:12] **so put off your shoes**", said: 'It Means, 'Raise your<sup>as</sup> fear', meaning the loss of his<sup>as</sup> family, and he<sup>as</sup> had left them behind as a result, and his<sup>as</sup> fear from Pharaoh<sup>la</sup>,<sup>30</sup>

**(باب 56 - العلة التي من أجلها قال الله عز وجل لموسى وهارون) (إذهب إلى فرعون انه طغى، فقولاً له قولاً لنا لعله يتذكر أو يخشى)**

## Chapter 56 – The reason due to which Allah<sup>azwj</sup> Mighty and Majestic Said to Haroun<sup>as</sup> [20:43] **Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear**

حدثنا الحاكم أبو محمد جعفر بن نعيم بن شاذان النيسابوري رضى الله عنه، عن عمه أبي عبد الله محمد بن شاذان قال: حدثنا الفضل بن شاذان، عن محمد ابن أبي عمير قال: قلت لموسى بن جعفر عليه السلام: اخبرني عن قول الله عز وجل لموسى وهارون: إذهب إلى فرعون انه طغى، فقولاً له قولاً لنا، لعله يتذكر أو يخشى؟ فقال أما قوله: فقولاً له قولاً لنا - أي كنياه وقولاً له يا أبا مصعب وكان أسم فرعون: أبا مصعب الوليد بن مصعب،

Al Haakim Abu Muhammad Ja'far Bin Shazan Al Nayshapouri narrated to us, from his uncle Abu Abdullah Muhammad Bin Shazaan, from Al Fazal Bin Shazaan, from Muhammad Ibn Abu Umeyr who said,

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

وأما قوله: لعله يتذكر أو يخشى فإنما قال ليكون احرص لموسى على الذهاب، وقد علم الله عز وجل ان فرعون لا يتذكر ولا يخشى إلا عند رؤية الباس، ألا تسمع الله عز وجل يقول: (حتى إذا أدركه الغرق قال أمنت انه لا إله إلا الذي أمنت به بنو إسرائيل وأنا من المسلمين) فلم يقبل الله إيمانه، وقال (الآن وقد عصيت قبل وكنت من المفسدين).

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

<sup>30</sup> Al Illal Al Sharaie – V 1 Ch 55 H 2

<sup>31</sup> Al Illal Al Sharaie – V 1 Ch 56 H 1

**(باب 58 - العلة التي من أجلها قال هارون لموسى عليهما السلام) (يا بن أم، لا تأخذ بلحيتي، ولا برأسي، ولم يقل يا بن أبي)**

## Chapter 58 – The reason due to which Haroun<sup>as</sup> said to Musa<sup>as</sup> [20:94] He said: **O son of my mother! Seize me not by my beard nor by my head, and why he<sup>as</sup> did not say: ‘O son of my<sup>as</sup> father<sup>as</sup>’**

حدثنا علي بن احمد بن محمد، ومحمد بن احمد الشيباني، والحسين بن إبراهيم بن احمد بن هشام رضى الله عنه قالوا: حدثنا محمد بن أبي عبد الله الكوفي الاسدي قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن زيد النوفلي، عن علي بن سالم، عن أبيه قال: قلت لابي عبد الله عليه السلام: اخبرني عن هارون، لم قال لموسى عليه السلام يا بن أم لا تأخذ بلحيتي ولا برأسي، ولم يقل يا بن أبي؟

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

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

فقال: ان العداوات بين الاخوة اكثرها تكون إذا كانوا بني علات، ومتى كانوا بنى أم قلت العداوة بينهم، إلا أن ينزغ الشيطان بينهم فيطيعوه، فقال هارون لاخيه موسى: يا أخي الذي ولدته أمي ولم تلدني غير أمه لا تأخذ بلحيتي ولا برأسي، ولم يقل يا بن أبي لان الاب إذا كانت أمهاتهم شتى لم تستبدع العداوة بينهم إلا من عصمه الله منهم، وانما تستبدع العداوة بين بني أم واحدة

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

قال قلت له: فلم أخذ برأسه يجره إليه وبلحيتيه، ولم يكن له في اتخاذهم العجل وعبادتهم له ذنب؟ فقال: إنما فعل ذلك به لانه لم يفارقهم لما فعلوا ذلك ولم يلحق بموسى، وكان إذا فارقهم ينزل بهم العذاب، ألا ترى انه قال له موسى: يا هارون ما منعك إذا رأيتهم ضلوا ألا تتبعن أفعصيت أمري؟ قال هارون: لو فعلت ذلك لتفرقوا وإنى خشيت ان تقول لي فرقت بين بني اسرائيل، ولم ترقب قولي.

(The narrator) said, 'I said to him<sup>asws</sup>, 'So why did he<sup>as</sup> seize him<sup>as</sup> by his<sup>as</sup> head and dragged by his<sup>as</sup> beard, and there was not for him<sup>as</sup> any sin when they (people) took to the worshipping of the calf?' So the Imam<sup>asws</sup> said: 'But rather, he<sup>as</sup> did that with him<sup>as</sup> because he<sup>as</sup> did not separate from them when they did that, and did not attach himself<sup>as</sup> with Musa<sup>as</sup>. And when he<sup>as</sup> did separate from them the Punishment descended upon them. Do you not see that Musa<sup>as</sup> said to him<sup>as</sup> [20:92] (Musa) said: **O Haroun! What prevented you, when you saw them going astray [20:93] So that you did not follow me? So you disobeyed my order?** Haroun<sup>as</sup> said: 'Had I<sup>as</sup> done that, they would have been divided, and **I was afraid lest you should**

**say: You have caused a division among the Children of Israel and did not wait for my word'.<sup>32</sup>**

**(باب 59 - العلة التي من أجلها حرم الصيد على اليهود يوم السبت)**

## **Chapter 59 – The reason due to which the hunting (fishing) was Prohibited upon the Jews on the day of Saturday**

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن عبد الله بن محمد الحجال، عن علي بن عقبة، عن رجل عن أبي عبد الله " ع " قال: ان اليهود أمروا بالامساك يوم الجمعة، فتركوا يوم الجمعة وأمسكوا يوم السبت، فحرم عليهم الصيد يوم السبت.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abdullah Bin Muhammad Al Hajal, from Ali Bin Uqba, from a man,

Abu Abdullah<sup>asws</sup> has said: 'The Jews were Commanded with the fishing on the Day of Friday, so they neglected the day of Friday and fished on the day of Saturday, therefore the fishing was Prohibited to them on the day of Saturday'.<sup>33</sup>

**(باب 60 - العلة التي من أجلها سمي فرعون ذا الاوتاد)**

## **Chapter 60 – The reason due to which Pharaoh<sup>la</sup> was named as [89:10] And (with) Pharaoh, the one with the of hosts**

حدثنا الحسين بن إبراهيم بن احمد بن هشام المؤدب الرازي رضى الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير، عن ابان الاحمر قال سألت أبا عبد الله " ع " عن قول الله عز وجل: وفرعون ذي الاوتاد لاي شئ سمي ذا الاوتاد؟ قال: لانه كان إذا عذب رجلا بسطه على الارض على وجهه ومد يديه ورجليه فاوتدها باربعة أوتاد في الارض، وربما بسطه على خشب منبسط فوترد رجليه ويديه باربعة أوتاد، ثم تركه على حاله حتى يموت، فسماه الله عز وجل: (فرعون ذا الاوتاد) لذلك.

Al Husayn Bin Ibahim Bin Ahmad Bin Hisham Al Mowdab Al Razy narrated to us, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Aban Al Ahmar who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [89:10] **And (with) Firon, the lord of hosts (Al-Awtaad)**, for which thing he<sup>la</sup> is Called 'Zi Al-Awtaad'? He<sup>asws</sup> said: 'Because he<sup>la</sup> has tortured a man rolling him on the ground upon his face, and extended his hands and legs and pegged these with four pegs in the ground, and unrolled him upon a flat piece of wood, pegged his legs and hand with four pegs. Then he<sup>la</sup> left him on his condition until he died. So Allah<sup>azwj</sup> Mighty and Majestic Called Firawn 'Zi Al-Awtaad' (One with pegs), for that'.<sup>34</sup>

<sup>32</sup> Al Illal Al Sharaie – V 1 Ch 58 H 1

<sup>33</sup> Al Illal Al Sharaie – V 1 Ch 59 H 1

<sup>34</sup> Al Illal Al Sharaie – V 1 Ch 60 H 1

**(باب 61 - العلة التي من أجلها تمنى موسى "ع" الموت) (والعلة التي من أجلها لا يعرف قبره)****Chapter 61 – The reason due to which Musa<sup>as</sup> coveted the death, and the reason due to which his<sup>as</sup> grave is not recognised (unknown)**

حدثنا أبي رضى الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله "ع" قال: إن ملك الموت أتى موسى بن عمران "ع" فسلم عليه، فقال: من أنت؟ فقال: أنا ملك الموت، فقال ما حاجتك؟ فقال له: جئت أقبض روحك، فقال له موسى: من أين تقبض روحي؟ قال من فمك فقال له موسى: كيف وقد كلمت ربي عز وجل، فقال من يدريك، فقال له موسى: كيف وقد حملت بهما التوراة، فقال: من رجلك، فقال: وكيف وقد وطئت بهما طور سيناء؟ قال: وعد أشياء غير هذا،

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

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

قال: فقال له ملك الموت فإني امرت إن اتركك حتى تكون أنت الذي تريد ذلك، فمكث موسى "ع" ما شاء الله ثم مر برجل وهو يحفر قبراً فقال له موسى: ألا أعينك على حفر هذا القبر فقال له الرجل: بلى،

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

قال فاعانة حتى حفر القبر ولحد اللحد فاراد الرجل إن يضطجع في اللحد لينظر كيف هو؟ فقال له موسى: أنا اضطجع فيه، فاضطجع موسى فرأى مكانه من الجنة، أو قال: منزله من الجنة، فقال: يا رب أقبضني إليك فقبض ملك الموت روحه ودفنه في القبر وسوى عليه التراب. قال: وكان الذي يحفر القبر ملك الموت في صورة آدمي، فلذلك لا يعرف قبر موسى عليه السلام.

The Imam<sup>asws</sup> said: 'So he<sup>as</sup> assisted until the pit of the grave, and the grave was dug out. So the man intended that he should lie down in the grave to see how it is?' So Musa<sup>as</sup> said to him: 'I<sup>as</sup> shall lie down in it'. So Musa<sup>as</sup> lied down, and he<sup>as</sup> saw his<sup>as</sup> place in the Paradise' – or he<sup>asws</sup> said: 'his<sup>as</sup> house in the Paradise'. So he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! Capture me<sup>as</sup> to You<sup>azwj</sup>!' So the Angel of Death captured his<sup>as</sup> soul, and he<sup>as</sup> was buried in that very grave, and the dust was levelled upon him<sup>as</sup>. He<sup>asws</sup> said: 'And the one who dug out the grave was the Angel of Death in the image of a

human, therefore it is due to that, no one recognises (knows of the whereabouts) of the grave of Musa<sup>as</sup>,<sup>35</sup>

**(باب 62 - العلة التي من أجلها قال سليمان "ع": رب اغفر لي) (وهب لي ملكا لا ينبغي لأحد من بعدي)**

## Chapter 62 – The reason due to which Suleyman<sup>as</sup> said [38:35] Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me

حدثنا احمد بن يحيى المكتب قال: حدثنا احمد بن محمد الوراق أبو الطيب قال: حدثنا علي بن هارون الحميري قال: حدثنا علي بن محمد بن سليمان النوفلي قال: حدثني أبي، عن علي بن يقطين قال: قلت لابي الحسن موسى بن جعفر "ع" أيجوز أن يكون نبي الله عز وجل بخيلا؟ فقال لا، فقلت له: فقول سليمان "ع" رب اغفر لي وهب لي ملكا لا ينبغي لأحد من بعدي، ما وجهه وما معناه؟

Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al waraq Abu Al Tayyab, from Ali Bin Haroun Al Humeiry, from Ali Bin Muhammad Bin Suleyman Al Nowfaly, from his father, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan Al-Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, 'Is it permissible for a Prophet<sup>as</sup> of Allah<sup>azwj</sup> Mighty and Majestic to become stingy?' So he<sup>asws</sup> said: 'No!' So I said to him<sup>asws</sup>, 'So (what about) the words of Suleyman<sup>as</sup> [38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me, what is its perspective, and what is its Meaning?'

فقال: «الملك ملكان: ملك مأخوذ بالغبلة، و الجور، و اختيار الناس، و ملك مأخوذ من قبل الله تبارك و تعالى، كملك إبراهيم، و ملك طالوت، و ملك ذي القرنين. فقال سليمان (عليه السلام): هب لي ملكا لا ينبغي لأحد من بعدي، أن يقول: إنه مأخوذ بالغبلة، و الجور، و اختيار الناس، فسخر الله تبارك و تعالى له الريح تجري بأمره رخاء حيث أصاب، و جعل غدوها شهرا، و رواحها شهرا، و سخر له الشياطين كل بناء و غواص، و علم منطق الطير، و مكن في الأرض، فعلم الناس في وقته و بعده أن ملكه لا يشبه ملك الملوك المختارين من قبل الناس، و المالكين بالغبلة و الجور».

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

قال: فقلت له: فقول رسول الله (صلى الله عليه و آله): «رحم الله أخي سليمان، ما كان أبخله!» فقال (عليه السلام): «لقوله وجهان: أحدهما: ما كان أبخله بعرضه، و سوء القول فيه! و الوجه الآخر: يقول: ما كان أبخله إن كان أراد ما يذهب إليه الجهال!».

<sup>35</sup> Al Illal Al Sharaie – V 1 Ch 61 H 1

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

ثم قال (عليه السلام): «قد- و الله- أوتينا ما أوتي سليمان، و ما لم يؤت سليمان، و ما لم يؤت أحد من العالمين، قال الله عز و جل في قصة سليمان: هذا عطاؤنا فأمئن أو أمسيك بغير حساب، و قال عز و جل في قصة محمد (صلى الله عليه و آله): ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا»

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

(باب 63 - العلة التي من أجلها زيد في حروف اسم سليمان حرف من) (حروف اسم أبيه داود " ع " والعلة التي من أجلها سمي داود داود " ع ") (والعلة التي من أجلها سخرت الريح لسليمان " ع ") (والعلة التي من أجلها تبسم من قول النملة ضاحكا)

**Chapter 63 – The reason due to which there is an additional letter in the letter of the name of Suleyman<sup>as</sup>, than the letter in the name of his<sup>as</sup> father<sup>as</sup> Dawood<sup>as</sup>; and the reason due to which Dawood<sup>as</sup> had been named as 'Dawood'; and the reason due to which the wind was Made to be subservient to Suleyman<sup>as</sup>; and the reason due to which he<sup>as</sup> smiled at the words of the ant, with a laughter**

حدثنا عبد الله بن محمد بن عبد الوهاب القرشي قال: حدثنا منصور بن عبد الله الاصفهاني الصوفي قال: حدثني علي بن مهروية القزويني قال: حدثنا سليمان الغازي قال: سمعت علي بن موسى الرضا " ع " يقول: عن أبيه موسى، عن أبيه جعفر بن محمد عليهما السلام في قوله عزوجل: فتبسم ضاحكا من قولها. قال لما قالت النملة: يا أيها النمل ادخلوا مساكنكم لا يحطنكم سليمان وجنوده حملت الريح صوت النملة إلى سليمان وهو مار في الهواء والريح قد حملته

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

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

فوقف وقال: علي بالنملة فلما أتى بها قال سليمان: يا أيتها النملة أما علمت أني نبي واني لا أظلم أحدا قالت النملة: بلى. قال سليمان: فلم حذرتهم ظلمي وقلت: يا أيها النمل ادخلوا مساكنكم قالت: خشيت ان ينظروا إلى زينتك فيفتتنوا بها فيعبدون غير الله تعالى ذكره،

<sup>36</sup> Al Illal Al Sharaie – V 1 Ch 62 H 1

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

ثم قالت النملة: أنت اكبر أم أبوك؟ قال سليمان: بل أبي داود، قالت النملة: فلم زيد في حروف أسمك حرف على حروف اسم أبيك داود " ع " قال سليمان: مالي بهذا علم قالت النملة: لان أباك داود داوى جرحه (بود) فسمي داود وأنت يا سليمان أرجوا أن تلحق بأبيك،

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

ثم قالت النملة: هل تدري لم سخرت لك الريح من بين ساير المملكة؟ قال سليمان: ما لي بهذا علم. قالت النملة: يعنى عز وجل بذلك - لو سخرت لك جميع المملكة كما سخرت لك هذه الريح لكان زوالها من يدك كزوال الريح، فحينئذ فتبسم ضاحكا من قولها.

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

**(باب 64 - العلة التي من أجلها صار عند الارضة حيث كانت ماء وطين)**

## Chapter 64 – The reason due to which the termites come to be wherever there is water and clay

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه قال: حدثنا محمد بن نصير، عن احمد بن محمد بن العباس بن معروف عن علي بن مهزيار، عن احمد بن محمد بن أبي نصر البزنطي وفضالة، عن أبان، عن أبي بصير، عن أبي جعفر " ع " قال: ان الجن شكروا الارضة ما صنعت بعضا سليمان فما تكاد تراها في مكان إلا وعندها ماء وطين.

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

<sup>37</sup> Al Illal Al Sharaie – V 1 Ch 63 H 1

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

حدثنا احمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن ابراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن علي بن موسى الرضا "ع" عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد عليه السلام قال ان سليمان بن داود "ع" قال ذات يوم لاصحابه ان الله تبارك وتعالى: قد وهب لي ملكا لا ينبغي لاحد من بعدي، سخر لي الريح والانس الجن والطيور والوحوش، وعلمني منطق الطير، وآتاني من كل شيء، ومع جميع ما اوتيت من الملك ما تم سروري يوم الى الليل، وقد أحببت أن ادخل قصري في غد فاصعد أعلاه وأنظر إلى ممالكي فلا تأذنوا لاحد علي لئلا يرد علي ما ينغص علي يومي فقالوا: نعم،

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

(It has been narrated) from Abu Al-Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far Bin Muhammad<sup>asws</sup> having said: 'One day, Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> said to his<sup>as</sup> companions that: 'Allah<sup>azwj</sup> the Blessed and High has Endowed unto me<sup>as</sup> a kingdom that is not befitting for anyone from after me<sup>as</sup>. He<sup>as</sup> Made the wind to be subservient to me, along with the humans, and the Jinn, and the bird, and the wild animals, and Taught me<sup>as</sup> the speech of the birds, and Gave me<sup>as</sup> from everything. And along will all what He<sup>azwj</sup> Gave to me<sup>as</sup> from the kingdom, my<sup>as</sup> joy is not complete, day to the night. And I<sup>as</sup> would love it that I<sup>as</sup> should enter my<sup>as</sup> castle in the morning, and ascend to its high point and look at my<sup>as</sup> kingdom. So, do not allow anyone to (come to see) me<sup>as</sup>, so as not to spoil my happiness of my<sup>as</sup> day'. So they said, 'Yes'.

فلما كان من الغد أخذ عصاه بيده وصعد إلى أعلا موضع من قصره ووقف متكيا على عصاه ينظر إلى مملكه مسرورا بما اوتي، فرحا بما أعطي إذ نظر إلى شاب حسن الوجه واللباس قد خرج عليه من بعض زوايا قصره فلما أبصره سليمان قال له: من أدخلك إلى هذا القصر وقد أردت أن أدخل فيه اليوم: وبأذن من دخلت؟ قال الشاب: ادخلني هذا القصر ربه، وبأذنه دخلت فقال: ربه أحق به مني فمن أنت؟ قال أناملك الموت قال: وفيما جئت؟ قال: جئت لاقبض روحك، قال: أمض لما أمرت به فهذا يوم سروري، وأبى الله عز وجل ان يكون لي سرور دون لقائه.

So when it was the morning, he<sup>as</sup> grabbed his<sup>as</sup> staff by his<sup>as</sup> hand and ascended to a high place from his castle, and paused relying upon his<sup>as</sup> staff looking at his<sup>as</sup> kingdom, joyful at what he<sup>as</sup> had been Given. He<sup>as</sup> was happily looking at what he<sup>as</sup> had been Granted when he saw a young man of a beautiful face and clothes who had come out to him<sup>as</sup> from one of the corners of his<sup>as</sup> castle. So when Suleyman<sup>as</sup> saw him, said to him: 'Who entered you into this castle, and I<sup>as</sup> had intended that I<sup>as</sup> should be alone in it today, and by whose permission have you entered?' The young man said, 'It was the Lord<sup>azwj</sup> of this castle who Entered me into it, and it was by His<sup>azwj</sup> Permission that I entered'. So he<sup>as</sup> said: 'Its Lord<sup>azwj</sup> is more Rightful for it than I<sup>as</sup> am. So who are you?' He said: 'I am the Angel of Death'. He<sup>as</sup> said: 'And with regards to what have you come?' He said: 'I have come to capture your<sup>as</sup> soul'. He<sup>as</sup> said: 'Fulfill what you have been Commanded with, so this is my<sup>as</sup> day of joy, and Allah<sup>azwj</sup> Mighty and Majestic Refused that there should occur for me<sup>as</sup> happiness, apart from meeting with Him<sup>azwj</sup>'.

فقبض ملك الموت روحه وهو متكئ على عصاه، فبقى سليمان متكيا على عصاه وهو ميت ما شاء الله والناس ينظرون إليه وهم يقدرون انه حي فافتتنوا فيه واختلفوا، فمنهم من قال: ان سليمان قد بقي متكيا على عصاه هذه الايام الكثيرة ولم

<sup>38</sup> Al Illal Al Sharaie – V 1 Ch 64 H 1



يتعب ولم ينم ولم يشرب ولم يأكل، انه لرينا الذي يجب علينا ان نعيده، وقال قوم: ان سليمان ساحر وانه يرينا انه واقف متكئ على عصاه يسحر أعيننا وليس كذلك، وقال المؤمنون: ان سليمان هو عبد الله ونبيه يدبر الله أمره بما شاء،

So the Angel of Death captured his<sup>as</sup> soul, and he<sup>as</sup> was reclining upon his<sup>as</sup> staff. Thus, Suleyman<sup>as</sup> remained reclining upon his<sup>as</sup> staff, and he<sup>as</sup> was dead, for as long as Allah<sup>azwj</sup> so Desired it, and the people were looking at him<sup>as</sup> and they were reckoning that he<sup>as</sup> was alive. Thus, they were tried with regards to it and differed. Among them was one who said, 'Suleyman<sup>as</sup> has remained reclining upon his<sup>as</sup> staff for long these days, and he<sup>as</sup> neither gets tired, nor sleeps, nor drinks, nor eats. He<sup>as</sup> is our lord and it is Obligatory upon us to worship him<sup>as</sup>'. And a group said, 'Suleyman<sup>as</sup> is a sorcerer, and he<sup>as</sup> is showing us that he<sup>as</sup> has paused reclining upon his<sup>as</sup> staff, having spell-bound our eyes, and it is not like that'. And the Believers said, 'Suleyman<sup>as</sup> is a servant of Allah<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>as</sup>. Allah<sup>azwj</sup> Manages his<sup>as</sup> affair with whatever He<sup>azwj</sup> so Desires to'.

فلما اختلفوا، بعث الله عز وجل الارضة فدبت في عصاة سليمان فلما أكلت جوفها انكسرت العصاة وخر سليمان من قصره على وجهه، فشكرت الجن للارضة صنيعها، فلاجل ذلك لا توجد الارضة في مكان إلا وعندها ماء وطين، ذلك قول الله عزوجل: (فلما قضينا عليه الموت ما دلهم على موته إلا دابة الارض تأكل منسأته) يعني عصاه – فلما خر تبينت الجن ان لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين،

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

ثم قال الصادق " ع " : والله ما نزلت هذه الآية هكذا وإنما نزلت: فلما خر تبينت الانس ان الجن لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين.

Then Al-Sadiq<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This Verse was not Revealed like this. But rather, it was Revealed as Then Al-Sadiq<sup>asws</sup> said: 'And this Verse was not Revealed like this, but rather it was Revealed as ***"So when he fell, it was evident to the Humans, if the Jinn had known the unseen, they would not have remained in abasing Punishment"***.<sup>39</sup>

حدثنا أبي رضى الله عنه قال حدثنا علي بن إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن ابن أبي عمير، عن أبان، عن أبي نصير، عن أبي جعفر عليه السلام قال: أمر سليمان بن داود الجن فصنعوا له قبة من قوارير، فبينما هو متكئ على عصاه في القبة ينظر الى الجن كيف يعلمون وهم ينظرون إليه إذ حانت منه التفاتة فإذا رجل معه في القبة قال من أنت؟ قال أنا الذي لا أقبل الرشا ولا أهاب الملوك أنا ملك الموت،

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

<sup>39</sup> Al Illal Al Sharaie – V 1 Ch 64 H 2

Abu Ja'far<sup>asws</sup> has said: 'Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> ordered the Jinn, so they made for him<sup>as</sup> a dome from glass. So whilst he<sup>as</sup> was reclining upon his<sup>as</sup> staff in the dome, he<sup>as</sup> looked towards the Jinn how they were working, and they were looking at him, when he<sup>as</sup> felt the arrival of someone. There was a man with him<sup>as</sup> inside the dome. He<sup>as</sup> said: 'Who are you?' He said: 'I am the one who neither accepts a bribe nor the gifts of the kings. I am the Angel of Death'.

فقيضه وهو قائم متكئ على عصاه في القبة والجن ينظرون إليه قال: فمكثوا سنة يدأبون له حتى بعث الله عزوجل الارضة فاكلت منسأته - وهى العصا فلما خر تبينت الجن ان لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين.

So he captured him<sup>as</sup> (his<sup>as</sup> soul), and he<sup>as</sup> stood there reclining upon his<sup>as</sup> staff in the dome, and the Jinn were looking at him<sup>as</sup>. The Imam<sup>asws</sup> said: 'So they remained working hard for him<sup>as</sup> for a year, until Allah<sup>azwj</sup> Mighty and Majestic Sent the termite, so it ate away at his<sup>as</sup> stick – and it is the staff. **[34:14] and when he fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment** .

قال أبو جعفر " ع " ان الجن يشكرون الارضة ما صنعت بعصاة سليمان " ع " فما تكاد تراها في مكان إلا وعندها ماء وطين.

Abu Ja'far<sup>asws</sup> said: 'The Jinn went to thank the termite for what it had done with the staff of Suleyman<sup>as</sup>, but they did not find in that place except that there was water and clay in his<sup>as</sup> presence'.<sup>40</sup>

حدثنا أبى رضى الله عنه قال حدثنا محمد بن يحيى العطار، عن الحسين ابن الحسين بن أبان، عن محمد بن أورمة، عن الحسن بن علي، عن علي بن عقبة، عن بعض أصحابنا، عن أبى عبد الله " ع " قال: لقد شكرت الشياطين الارضة حين أكلت عصاة سليمان " ع " حتى سقط، وقالوا: عليك الخراب وعلينا الماء والطين فلا تكاد تراها في موضع إلا رأيت ماء وطينا.

My father narrate to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Ibn Al Husayn Bin Aban, from Muhammad Bin Awrama, from Al Hassan Bin Ali, from Ali Bin Uqba, from one of our companions,

Abu Abdullah<sup>asws</sup> has said: 'The devils were thankful to the termite when it ate away the staff of Suleyman<sup>as</sup> until he<sup>as</sup> fell, and said, 'Upon you is the destruction, and upon us is the water and the clay', for they did not find in the place except that they say water and the clay'.<sup>41</sup>

(باب 65 - العلة التي من أجلها ابتلى أيوب النبي عليه السلام)

## Chapter 65 – The reason due to which the Prophet Ayoub<sup>as</sup> was Tested

حدثنا محمد بن علي ماجيلويه رضى الله عنه، عن عمه محمد بن أبى القاسم عن احمد بن أبى عبد الله، عن أبيه، عن محمد بن أبى عمير، عن أبى أيوب، عن أبى بصير، عن أبى عبد الله عليه السلام قال: إنما كانت بلية أيوب التي ابتلى بها في الدنيا لنعمة انعم الله بها عليه فادى شكرها، وكان إبليس في ذلك الزمان لا يحجب دون العرش فلما صعد عمل أيوب باداء شكر النعمة حسده إبليس فقال: يا رب ان أيوب لم يؤد شكر هذه النعمة إلا بما أعطيته من الدنيا فلو حلت بينه وبين دنياه ما ادى اليك شكر نعمة فسلطني على دنياه حتى تعلم انه لا يؤدي شكر نعمة فقال قد سلطتك على دنياه فلم يدع له دنيا

<sup>40</sup> Al Illal Al Sharaie – V 1 Ch 64 H 3

<sup>41</sup> Al Illal Al Sharaie – V 1 Ch 64 H 4

ولا ولدا إلا أهلكه كل ذلك وهو يحمد الله تعالى ثم رجع إليه فقال يا رب ان أيوب يعلم انك سترد إليه دنياه التي أخذتها منه فسلطني على بدنه حتى تعلم انه لا يؤدي شكر نعمة، قال عزوجل: قد سلطتك على بدنه ما عدا عينيه وقلبه ولسانه وسمعه. فقال أبو بصير: قال أبو عبد الله " ع " فانقض مبادرا خشية ان تدرکه رحمة الله عزوجل فتحول بينه وبينه فنفخ في منخريه من نار السموم فصار جسده نقطا نقطا.

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

From Abu Abdullah<sup>asws</sup> having said: 'But rather, the affliction of Ayoub which he<sup>as</sup> was afflicted with in the world was for the Bounties which Allah<sup>azwj</sup> had Favoured him<sup>as</sup> with, so he<sup>as</sup> left its appreciation. And Iblees<sup>la</sup> during that era was not veiled, underneath the Throne. So when the deeds of Ayoub<sup>as</sup> ascended due to his<sup>as</sup> appreciation for it, Iblees<sup>la</sup> envied him<sup>as</sup>, so he<sup>la</sup> said, 'O Lord<sup>azwj</sup>! Ayoub<sup>as</sup> did not fulfill appreciating for these Bounties except for You<sup>azwj</sup> having Favoured him<sup>as</sup> with what You<sup>azwj</sup> have Given to him<sup>as</sup> in the world. If You<sup>azwj</sup> were to dissolve between him<sup>as</sup> and his<sup>as</sup> world, he<sup>as</sup> would not show appreciation for the Bounties. So let me<sup>la</sup> overcome his<sup>as</sup> world until You<sup>azwj</sup> Know that he<sup>as</sup> does not show appreciation for Your<sup>azwj</sup> Bounties'.

فقال: قد سلطتك على دنياه. فلم يدع له دنياه، و لا ولدا إلا أهلكه، كل ذلك و هو يحمد الله عز و جل، ثم رجع إليه، فقال: يا رب إن أيوب يعلم أنك سترد عليه دنياه، التي أخذتها منه، فسلطني على بدنه حتى تعلم أنه لا يؤدي شكر نعمة. قال الله عز و جل: قد سلطتك على بدنه ما عدا عينيه، و قلبه، و لسانه، و سمعه».

So Allah<sup>azwj</sup> Said: "You<sup>la</sup> can overcome upon his<sup>as</sup> world". So he<sup>la</sup> did not leave for him<sup>as</sup> his<sup>as</sup> world, nor children except that he<sup>la</sup> destroyed it. All that (was taking place) and he<sup>as</sup> was Praising Allah<sup>azwj</sup> Mighty and Majestic. Then he<sup>la</sup> returned to Him<sup>azwj</sup>, so he<sup>la</sup> said, 'O Lord<sup>azwj</sup>! Surely, Ayoub<sup>as</sup> knows that You<sup>azwj</sup> will be Returning to him<sup>as</sup> his<sup>as</sup> world which I<sup>la</sup> have taken away from him<sup>as</sup>, so let me<sup>la</sup> overcome his<sup>as</sup> body until You<sup>azwj</sup> Know that he<sup>as</sup> would not leave appreciation for the Bounties'. Allah<sup>azwj</sup> Mighty and Majestic Said: "You<sup>la</sup> can overcome over his<sup>as</sup> body, except for his<sup>as</sup> eyes, and his<sup>as</sup> heart, and his<sup>as</sup> tongues, and his<sup>as</sup> hearing".<sup>42</sup>

حدثنا أبي رضى الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن الحسن بن علي الوشاء، عن درست الواسطي قال: قال أبو عبد الله " ع " ان أيوب ابتلي من غير ذنب.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa, from Darast Al Wasity who said,

'Ayoub<sup>as</sup> was afflicted (although) he<sup>as</sup> had not sinned'.<sup>43</sup>

وبهذا الاسناد، عن الحسن بن علي الوشاء، عن فضل الاشعري، عن الحسين بن المختار عن أبي بصير عن أبي عبد الله عليه السلام قال ابتلي أيوب عليه السلام سبع سنين بلا ذنب.

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

Abu Abdullah<sup>asws</sup> has said: 'Ayoub<sup>as</sup> was afflicted for seven years, without having sinned'.<sup>44</sup>

<sup>42</sup> Al Illal Al Sharaie – V 1 Ch 65 H 1

<sup>43</sup> Al Illal Al Sharaie – V 1 Ch 65 H 2

وبهذا الاسناد عن الحسين بن علي الوشاء، عن فضل الاشعري، عن الحسن بن الربيع بن علي الربيعي عن ذكره عن أبي عبد الله "ع" قال: ان الله تبارك وتعالى ابتلى أيوب "ع" بلا ذنب فصبر حتى غير وان الانبياء لا يصبرون على التعيير.

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

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

حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله عن احمد بن أبي عبد الله البرقي عن أبيه عن عبد الله بن يحيى البصري عن عبد الله بن مسكان عن أبي بصير قال سألت ابا الحسن الماضي "ع" عن بلية أيوب التي ابتلى بها في الدنيا لاية علة كانت؟ قال: لنعمة انعم الله عليه بها في الدنيا فادى شكرها وكان في ذلك الزمان لا يحجب إبليس دون العرش فلما سعد اداء شكر نعمة أيوب حسده إبليس فقال: يا رب ان أيوب لم يؤد اليك شكر هذه النعمة إلا بما اعطيته من الدنيا ولو حرمته دنياه ما ادى اليك شكر نعمة ابداء قال: فقيل اني قد سلطتك على ماله وولده

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

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

قال: فانه إبليس فلم يبق له مالا ولا ولدا اعطيه فلما رأى إبليس انه لا يصل إلى شيء من أمره قال: يا رب ان أيوب يعلم انك سترد عليه دنياه التي اخذتها منه فسلطني عل بدنه قال: فقيل له اني قد سلطتك على بدنه ماخلا قلبه ولسانه وعينيه وسمعه

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

قال فانه إبليس مستعجلا مخافة ان تتركه رحمة الرب عزوجل فتحول بينه وبين أيوب فلما اشتد به البلاء وكان في آخر بليته جاء أصحابه فقالوا له: يا أيوب ما نعلم احدا ابتلى بمثل هذه البلية إلا لسريرة سوء فعلك اسررت سوء في الذي تبدي لنا

<sup>44</sup> Al Illal Al Sharaie – V 1 Ch 65 H 3

<sup>45</sup> Al Illal Al Sharaie – V 1 Ch 65 H 4

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

قال: فعند ذلك ناجي أيوب ربه عزوجل، فقال رب ابتليتنى بهذه البلية وأنت تعلم انه لم يعرض لي أمران قط إلا لزمتم أحسنهما على بدنى ولم أكل أكلة قط إلا وعلى خوانى يتيم فلو ان لي منك مقعد الخصم لادليت بحجتي

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

قال فعرضت له سحابة فنطق فيها ناطق فقال: يا أيوب ادل بحجتك قال: فشد عليه منزره وجئا على ركبتيه فقال ابتليتنى بهذه البلية وأنت تعلم انه لم يعرض لي أمران قط إلا لزمتم أحسنهما على بدنى، ولم أكل أكلة من طعام إلا وعلى خوانى يتيم قال: فقيل له يا أيوب من حبيب اليك الطاعة قال فاخذ كفا من تراب فوضعه في فيه ثم قال أنت يا رب.

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

<sup>46</sup> Al Illal Al Sharaie – V 1 Ch 65 H 5