

1-5

Illal Al Sharaie

REASONS FOR THE LAWS

Volume 1 - Part 5

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Chapter 1

The reason due to which Amir Al-Momineen(asws) fought the people of Al-Basra but left their wealth alone

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

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Abdullah Ibn Suleyman who said,

‘I said to Abu Abdullah, ‘The people are reporting that Ali^{asws} fought the people of Al-Basra but left alone their wealth’. So he^{asws} said: ‘In the house of the Polytheism (Mushriqeen), whatever is therein, is Permissible, and the house of Al-Islam, whatever is therein, is not Permissible’.

He^{asws} said: ‘But rather, Ali^{asws} did a favour upon them, just as Rasool-Allah^{saww} had done upon the people of Makkah. So, Ali^{asws} left alone their wealth because he^{asws} knew that there would be Shiah for him^{asws} (in the future) and that the government of the Falsehood would be overcoming them. Therefore, he^{asws} intended that this (policy) should be followed with regards to his^{asws} Shiah. And you have seen the effects of that that this policy of Ali^{asws} flowed among the people. And, had Ali^{asws} killed the people of Al-Basra altogether, and seized their wealth, and that was Permissible unto him^{asws}, but he^{asws} favoured upon them, so that his^{asws} Shiah would be favoured upon from (the rulers to come) after him^{asws},¹

And it has been reported that the people gathered to Amir Al Momineen asws on the day of Al Basra, so they said,

(The narrator says it was asked, 'O Amir Al-Momineen^{asws}! Would you^{asws} be dividing their wealth as war booty in between us?' He^{asws} said: 'Which ones of you would take 'The mother of the Believers' (Ayesha) in his share?'²

1 Al Illal Al Sharaie - V 1 Ch 123 H 1

2 Al Illal Al Sharaie - V 1 Ch 123 H 2

Chapter 2

The reason due to which Amir Al-Momineen(asws) left Fidak when he(asws) ruled the people

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

(The narrator) says 'I said to Abu Abdullah^{asws}, 'Why did Amir Al-Momineen^{asws} not seize Fadak when he^{asws} ruled the people, and what is the reason for leaving it?' So he^{asws} said: 'Because the oppressor and the oppressed would be preceding to Allah^{azwj} Might and Majestic, and Allah^{azwj} would Reward the oppressed, and Punish the oppressor. Therefore, he^{asws} disliked that he^{asws} should retrieve something and Allah^{azwj} would be Punishing its usurper over it, and Rewarding the usurper over it'.³

Ahmad Bin Ali Bin Ibrahim Bin Hashim narrated to us, from his father, from his father Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Ibrahim Al Karkhy who said,

'I asked Abu Abdullah^{asws}, so I said to him^{asws}, 'For which reason did Ali^{asws} Bin Abu Talibasws leave Fadak when he^{asws} ruled the people?' He^{asws} said: 'For (the sake of) following Rasool-Allah^{saww}, when he^{saww} conquered Makkah, and Aqeel son of Abu Talib^{as} had sold his^{saww} house. So it was said to him^{saww}, 'O Rasool-Allah^{saww}! Will you^{saww} not go to your^{saww} house?' So he^{saww} said: 'And has Aqeel left a house for us^{saww}? We^{asws}, the People^{asws} of the Household, do not retrieve anything which has been seized from us^{asws} unjustly'. Thus, it was due to that, he (Ali^{asws}) did not retrieve Fadak when he^{asws} ruled'.⁴

Ahmad Bin Al Hassan Al Qatan narrated to us, from Ahmad Bin Saeed Al hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father,

(The narrator says) 'I asked Abu Al-Hassan^{asws} about Amir Al-Momineen^{asws}. Why did he^{asws} not retrieve Fadak when he^{asws} ruled the people?' So he^{asws} said: 'Because we^{asws}, the People^{asws} of the Household, do not seize our^{asws} rights from the ones who oppress us^{asws}, as he (Amir Al-Momineen^{asws}) and us^{asws} are the Guardians of the Believers. But rather, we^{asws} pass judgement for them and we^{asws} take their right from the ones who oppress them, but we do not take for ourselves^{asws, 5}.

3 Al Illal Al Sharaie - V 1 Ch 124 H 1

4 Al Illal Al Sharaie - V 1 Ch 124 H 2

5 Al Illal Al Sharaie - V 1 Ch 124 H 3

Chapter 3

The reason due to which Rasool-Allah(azwj) teknonymed Amir Al-Momineen Ali(asws) Bin Abu Talib(asws) as 'Abu Turaab' (Father of the earth)

But, what is reliable with regards to that, is what was narrated to me by - Ahmad Bin Al-Hassan Al-Qataan, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran, from Abaya Bin Rabi'e who said:

'I said to Abdullah Bin Ibn Abbas, 'Why did Rasool-Allah^{saww} teknonym Ali^{asws} as 'Abu Turaab'?' He said, 'Because he^{asws} is the Master of the earth, and Proof of Allah^{azwj} over its people after him^{saww}, and its tranquility is due to him^{asws}. And I heard the Rasool-Allah^{saww} saying: 'When it will be the Day of Judgment, and the Infidel would see what Allah^{azwj} has Prepared for the Shiah of Ali^{asws}, from the Rewards and the Nearness, and the Prestige, he would say ***O! I wish I were dust!*** i.e., from the Shiah of Ali^{asws} and that is in the Words of Allah^{azwj} Mighty and Majestic ***[78:40] and the unbeliever shall say: O! I wish I were dust!***'⁶

Al Husayn Bin Yahya Bin Zareys narrated to me, from Muawiyah Bin Salih Bin Zareys Al Bajaly, from Abu Awana, from Muhammad Bin Yazeed and Hashim Al Zarai'e, from Abdullah Bin Maymoun Al Tahouwi, from Lays, from Mujahid, from Ibn Umar who said,

'While I was with the Prophet^{saww} among the palm trees of Al-Medina, and he^{asws} was looking for Ali^{asws}, when he^{saww} ended up to a garden. So he^{saww} noticed Ali^{asws} therein working on the ground, and he^{asws} was covered in dust. So he^{saww}

said: 'What blame would people place upon me^{saww} if I^{saww} were to teknonym you^{asws} as 'Abu Turaab''.

So the Prophet^{saww} said: 'Shall I^{asws} please you^{asws}, O Ali^{asws}?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}'. So he^{saww} grabbed him^{asws} by his^{asws} hand and said: 'You^{asws} are my^{saww} brother, and my^{saww} Vizier, and my^{saww} Caliph among my^{saww} family. You^{asws} will fulfill my^{saww} debts, and my^{saww} responsibilities. The one who loves you^{asws} during my^{saww} lifetime, I^{saww} shall judge the Paradise for him, and the one who loves you^{asws} after my^{saww} lifetime, Allah^{azwj} would Seal the security, and the faith for him. And the one who loves you^{asws} after you^{asws}, and he^{asws} has not seen you^{asws}, Allah^{azwj} would Seal the security and the faith for him, and Give him security on the Day of the great terror. And the one who dies and he has hated you^{asws}, O Ali^{asws}, died the death of the Pre-Islamic period. Allah^{azwj} Mighty and Majestic would only Reckon the one with what he had done during Al-Islam'.⁷

6 Al Illal Al Sharaie - V 1 Ch 125 H 3

7 Al Illal Al Sharaie - V 1 Ch 125 H 4 (Extract)

Chapter 4

The reason due to which Amir Al-Momin- een(asws) used to wear four rings

Abu Saeed Muhammad Bin Al Fazal Bin Muhammad Bin Is'haq Al Mazkar well known as Abu Saeed Al Ma'lam Al Ney-sabouri narrated to us at Neysabour, from Abu Ja'far Muhammad Bin Ahmad Bin Saeed, from Abu Abdullah Muhammad Bin Muslim Bin Zarara Al Razy, from Muhammad Bin Yusuf Al Faryabi, from Sufyan Al Sowry, from Ismail Al Sindy, from Abd Khayr who said,

'Ali^{asws} had four rings which he^{asws} used to wear - Sapphire for his^{asws} nobility, and Turquoise for his^{asws} victory, and the Chinese Iron for his^{asws} strength, and Garnet for his^{asws} protection. And it was engraved upon the Sapphire: 'There is no god except for Allah^{azwj}, the King, the Evident Truth'; and it was engraved upon the Turquoise: 'Allah^{azwj}, the King, the Evident Truth'; and it was engraved upon the Chinese Iron: 'All Honour is for Allah^{azwj}'; and three lines were engraved upon the Garnet: 'Whatever Allah^{azwj} so Desires, There is no Strength except by Allah^{azwj}, I seek Forgiveness of Allah^{azwj}'.⁸

8 Al Illal Al Sharaie - V 1 Ch 126 H 1

Chapter 5

Reason for Amir Al-Momineen(asws) wearing his(asws) ring in his(asws) right hand

Abdul Wahid Bin Muhammad Bin Abdous Al Ataar Al neysabouri narrated to us, from Ali Bin Muhammad Bin Quteyba Al Neysabouri, from Al Fazal Bin Shazaan, from Muhammad Bin Abu Umeyr who said,

‘I said to Abu Al-Hassan Musa^{asws}, ‘Inform me about the rings of Amir Al-Momineen^{asws} being in his^{asws} right hand, for which reason was it?’ So he^{asws} said: ‘But rather he^{asws} wore the rings in his^{asws} right hand, because he^{asws} is the Imam^{asws} of the Companions of the right hand, after Rasool-Allah^{saww}, and Allah^{azwj} has Praised the Companions of the right hand, and has Condemned the companions of the left hand. And Rasool-Allah^{saww} used to wear rings in his^{saww} right hand, and it is a sign for our^{asws} Shiah to be recognised by, and by the preservation of the timings of the Prayer, and the giving of the Zakat, and equalization with the brethren, and the enjoining of the good, and the forbidding of the evil’.⁹

Abdullah Bin Muhammad Bin Abdul Wahab Al Qarshy narrated to us, from Muhammad Bin Ibrahim Al Qainy, from Abu Qureysh, from Abdul Jabbar and Muhammad Bin Mansour Al Khazaz, from Abdullah Bin Maymoun Al Qadah,

(It has been narrated) from Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah having said, ‘The Prophet^{saww} used to wear rings in his^{saww} right hand’.¹⁰

Abdullah Bin Muhammad Bin Abdul Wahab Al Qarshy, from Mansour Bin Abdullah Bin Ibrahim Al Isfahany, from Ali Bin Abdullah Al Askandarany, from Abbas Bin Al Abbas Al Qani’e, from Saeed Al Kindy, from Abdullah Bin Hazim Al Khazai’e, from Ibrahim Bin Musa Al Jahny,

(It has been narrated) from Salman Al-Farsy^{as} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Wear the rings in your^{asws} right hand to become one of the

Proximity ones'. He^{asws} said: 'O Rasool-Allah^{saww}! And who are the Proximity ones?' He^{saww} said: 'Jibrael^{as} and Mikaeel^{as}'. He^{asws} said: 'With what (type of ring) shall I^{asws} wear, O Rasool-Allah^{saww}?' He^{saww} said: 'With the red Sapphire, for it accepted for Allah^{azwj} Mighty and Majestic, with the Oneness, and (accepted) me^{saww} with the Prophet-hood, and for you^{asws}, O Ali^{asws}, with the successorship, and for your^{asws} sons^{asws} with the Imamate, and for those that love you^{asws} with the Paradise, and for the Shiah of your^{asws} sons^{asws} with the *Firdows*'.¹¹

9 Al Illal Al Sharaie - V 1 Ch 127 H 1

10 Al Illal Al Sharaie - V 1 Ch 127 H 2

11 Al Illal Al Sharaie - V 1 Ch 127 H 3

Chapter 6

Reason for the Higher Hairline of Amir Al-Momineen(asws), and the reason due to which he(asws) was called 'Al-Anza'a Al Bateen'

My father and Muhammad Bin Al Hassan narrated to us, from Ahmad Bin Idrees and Muhammad Bin Yahya Al Ataar together, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ash'ary, by an unbroken chain which I did not memorise,

(It has been narrated) from Amir Al-Momineen^{asws} having said: 'If Allah^{azwj} Intends good with a servant, Casts him with the higher headline in openings of the hair from his head, and see, I^{asws} am like that'.¹²

Ahmad Al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abaya Bin Rabie who said,

'A man went to Ibn Abbad, so he said to him, 'Inform me about the 'Al Anza'a Al Bateen' Ali^{asws} Bin Abu Talib^{asws}, for the people are differing with regards to it?' So Ibn Abbas said to him, 'O you man! By Allah^{azwj}, you have asked me about a man, none has trodden the gravel after Rasool-Allah^{saww} more meritorious than him^{asws}, for he^{asws} is a brother of Rasool-Allah^{saww}, and a son of his^{asws} uncle^{as}, and his^{saww} successor^{asws}, and his^{saww} Caliph over his^{saww} community, and he^{asws} is removed from the Polytheism, full up from the knowledge. And I have heard Rasool-Allah^{saww} saying: 'Whoever wants the salvation tomorrow, so let him hold on to a part of this 'Al Anza'a', meaning Ali^{asws}'.¹³

12 Al Illal Al Sharaie - V 1 Ch 128 H 1

13 Al Illal Al Sharaie - V 1 Ch 128 H 3

Chapter 7

The reason due to which Ali (asws) Bin Abu Talib(asws) was named as ‘Amir Al-Momineen’, and the reason due to which his(asws) sword was named as ‘Zulfiqar’, and the reason due to which Al-Qaim(asws) has been named as ‘Qaim’, and Al-Mahdi(asws) as ‘Mahdi’

Ali Bin Ahmad Bin Muhammad Al Daqaq and Muhammad Bin Muhammad Bin Asaam both narrated to us, from Muhammad Bin Yaqoub Al Kulayni, from Al Qasim Bin Al A’ala, from Ismail Al Fazary, from Muhammad Bin Jamhour Al A’ama, from Ibn Abu Najran, from the one who mentioned, from Abu Hamza Sabit Bin Dinaar Al Sumaly who said,

‘O son^{asws} of Rasool-Allah^{saww}! Why was Ali^{asws} named as ‘Amir Al-Momineen’, and it is a name which no one has been named before him^{asws}, and it is not permissible for anyone to be named as such after him^{asws}?’ He^{asws} said: ‘Because he^{asws} is a ‘Meerat’ (Treasure trove) of the knowledge which is being supplied from him^{asws}, and it is not supplied from anyone apart from him^{asws}.’

He (Abu Hamza) said, ‘O son^{asws} of Rasool-Allah^{saww}! So why was his^{asws} sword named as ‘Zulfiqaar’?’ So he^{asws} said: ‘Because he^{asws} did not strike any one from the creatures of Allah^{azwj} with it, except that he was deprived (*Afqar*) of this world, from his family, and his children, and deprived in the Hereafter from the Paradise’.

He (Abu Hamza) said, ‘So I said, ‘O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} all not standing with the Truth?’ He^{asws} said: ‘Yes’. I said, ‘So why has Al-Qaim^{asws} been named as

‘Qaim’ (The one making a stand)?’ He^{asws} said: ‘When my^{asws} grandfather^{asws} Al-Husayn^{asws} was killed, the Angels were in uproar to Allah^{azwj} the High with the crying and the wailing, and they said, ‘Our God^{azwj}, and our Master^{asws}! Are You^{azwj} Oblivious from the one who killed Your^{azwj} elite, and son^{asws} of Your^{azwj} elite, and Your^{azwj} Chosen one from Your^{azwj} creatures?’ So Allah^{azwj} Mighty and Majestic Revealed until them: “Calm down My^{azwj} Angels, for I^{azwj} Swear by My^{azwj} Mighty and My^{azwj} Majesty that I^{azwj} shall be Exacting revenge from them, even though it may be after a while”.

Then Allah^{azwj} Mighty and Majestic Uncovered (the veil) from the Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} for the Angels (to see). So the Angels were in cheerfulness due to that. So there was one of them (Imams^{asws}) standing, Praying. So Allah^{azwj} Mighty and Majestic Said: “It is by that standing one^{asws}, I^{azwj} shall be Exacting Revenge from them”.¹⁴

Muhammad Bin Muhammad Bin Asaam Al Kulayni, from Muhammad Bin Yaqoub, from Alaan Al Kulayni,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘But rather, the sword of Amir Al-Momineen^{asws} was named as ‘Zulfiqar’, be there was in the middle of it, a line written along its length, so it resembles with the backbone, thus it was named as Zulfiqar due to that. And it was a sword which Jibraeel^{as} descended with from the sky, and its enclosure was of silver, and it is that which a Caller Called out with from the sky: ‘There is no sword except for *Zulfiqar*, and there is no youth (Believer) except for Ali^{asws}’,¹⁵

My father narrated to us, from Sa’ad Bin Abdullah, from Al Hassan Bin Ali AL Kufy, from Abdullah Bin Al Mugheira, from Sufyan Bin Abdul Momin Al Ansary, from Amro Ibn Shimr, from Jabir who said,

‘A man came over to Abu Ja’far^{asws}, and I was present, so he said, ‘May Allah^{azwj} have Mercy on you^{asws}! Capture these five hundred Dirham, and place this in its (appropriate) place, for this is Zakat of my wealth’. So Abu Ja’far^{asws} said to him: ‘But, you take it, and place it (give it out) among your neighbours, and the orphans, and the poor, and among your brethren from the Muslims. But rather, this would become (for us^{asws}), when our^{asws} Qaim^{asws} makes a stand, he^{asws} would distribute with the equality and justice among the creatures of the Beneficent,

the righteous from them as well as the immoral. So the one who obeys him^{asws} has obeyed Allah^{azwj}, and the one who disobeys him^{asws}, so he has disobeyed Allah^{azwj}.

But rather, he^{asws} has been named as 'Al-Mahdi' because would be Guided to the hidden matters. He^{asws} would bring out the Torah and the rest of the Books of Allah^{azwj} from a cave at Antioch. Thus he^{asws} would Judge between the people of the Torah by the Torah, and between the people of the Evangel by the Evangel, and between the people of the Psalms by the Psalms, and between the people of the

Quran by the Quran. And all of the wealth of the world would be gathered to him^{asws}, whatever is in the belly of the earth and upon its back.

So he^{asws} would be saying to the people: 'Come to what with regards to which you cut off the relationships, and shed blood with regards to it, and for which you rode upon the Prohibitions of Allah^{azwj}. So he^{asws} would give something which no one had given before him^{asws}'.

He^{asws} said: 'And Rasool-Allah^{saww} said: 'And he^{asws} is a man^{asws} from me^{saww}, his^{asws} name is like my^{saww} name. May Allah^{azwj} Save me^{saww} with regards to it. And he^{asws} would be acting in accordance with my^{saww} Sunnah. He^{asws} would fill the earth with equity, and justice, and Light, after it having being filled with injustice, and tyranny, and darkness'.¹⁶

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Ibn Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Al Hassan Bin Kharzad, from Muhammad Bin Musa Bin Al Furat, from Yaqoub Bin Suweyd,

(The narrator says), 'I said to (Imam) Ja'far^{asws}, 'May I be sacrificed for you^{asws}: 'Why was Amir Al-Momineen^{asws} named as 'Amir Al-Momineen'?' He^{asws} said: 'Because he^{asws} supplied them (brought them) the knowledge. But have you not heard the Book of Allah^{azwj} Mighty and Majestic **[12:65] and we will bring grain for our family**'.¹⁷

14 Al Illal Al Sharaie - V 1 Ch 129 H 1

15 Al Illal Al Sharaie - V 1 Ch 129 H 2

16 Al Illal Al Sharaie - V 1 Ch 129 H 3

17 Al Illal Al Sharaie - V 1 Ch 129 H 4

Chapter 8

The reason due to which Ali(asws) Bin Abu Talib(asws) became the Distributor of Allah(azwj) between the Paradise and the Fire

Ahmad Bin Al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Abu Al Abbas Al Qatan, from Muhammad Bin Isamil Al Barmakky, from Abdullah Bin Dahar, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah Ja’far^{asws} Bin Muhammad Al-Sadiq^{asws}, ‘Why did Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} come to be Distributor of the Paradise and the Fire?’ He^{asws} said: ‘Because, love for him^{asws} is faith, and hate for him^{asws} is Disbelief. But rather, the Paradise was Created for the people of the Eman (faith), and the Fire was Created for the people of the disbelief. Therefore, he^{asws} is the Distributor of the Paradise and the Fire, due to this reason. So the Paradise, none shall enter it except for the people who love him^{asws}, and the Fire, none shall enter it except for the people who hate him^{asws}’.

Al-Mufazzal narrates, ‘So I said, ‘O son^{asws} of Rasool-Allah^{saww}! So the Prophets^{as}, and the successors^{as} used to love him^{asws}, and their^{as} enemies used to hate him^{asws}?’ He^{asws} said: ‘Yes’. I said, ‘So how can that be?’ He^{asws} said: ‘But do you not know that the Prophet^{saww} said on the Day of Khyber: ‘I^{saww} shall be giving the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}. He^{asws} would not return Allah^{azwj} Grants him^{asws} victory by his^{asws} hands’? So he^{saww} handed over the flag to Ali^{asws}. Thus Allah^{azwj} Granted victory by his^{asws} hands’. I said, ‘Yes’.

He^{asws} said: 'But, do you know that when Rasool-Allah^{saww} was brought a grilled chicken, he^{saww} said: 'O Allah^{azwj}! Get the one most Beloved to You^{azwj} and to me^{saww} to come and eat with me^{saww}, from this bird' - and he^{saww} meant Ali^{asws} by it?' I said, 'Yes'.

He^{asws} said: 'So is it Permissible that the Prophets^{as} of Allah^{azwj}, and their^{as} successors^{as} did not love a man who is Loved by Allah^{azwj} and His^{azwj} Rasool^{saww}, and he^{asws} loved Allah^{azwj} and His^{azwj} Rasool^{saww}?' So I said to him^{asws}, 'No'. So is it Permissible that the Believers who happened to be in their^{as} communities were not loving the Beloved one of Allah^{azwj}, and a beloved one of His^{azwj} Rasools^{as}, and the His^{azwj} Prophets^{as}?' I said, 'No'.

He^{asws} said: 'It has thus been proved that their^{as} enemies and the adversaries, it would be that for them, and for the entirety of those that loved them^{as}, and the hateful ones'. I said, 'Yes'. He^{asws} said: 'Therefore, none shall enter the Paradise except the one who loves him^{asws}, from the former ones and the later ones; and none shall enter the Fire except the one who hates him^{asws}, from the former ones and the later ones. Thus, then, he^{asws} is the Distributor of the Paradise and the Fire'.

Al-Mufazzal Ibn Umar said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Relieve from me (the understanding of matters), may Allah^{azwj} Relieve you^{asws}'. He^{asws} said: 'Ask, O Mufazzal!' So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So Ali^{asws} would be entering those that love him^{asws} into the Paradise, and those that hate him^{asws} into the Fire? Or would it be Rizwaan and Maalik (the two Keepers)?'

So he^{asws} said: 'O Mufazzal! But, know that Allah^{azwj} Blessed and High Sent Rasool^{saww} to the Prophets^{as}, and he^{saww} was a spirit, and they^{as} were spirits, before the Creation of the creation by two thousand years. But know, that he^{saww} called them^{as} to the Oneness of Allah^{azwj}, and being obedient to Him^{azwj}, and the following of His^{azwj} Commands, and promised them^{as} the Paradise upon that, and promised the ones who opposed and did not respond to them^{as}, and rejected them^{as}, (promised) the Fire'. I said, 'Yes'.

He^{asws} said: 'So, is not the Prophet^{saww} therefore responsible, when he^{saww} promised and promise on behalf of his^{saww} Lord^{azwj} Mighty and Majestic?' I said, 'Yes'. He^{asws} said: 'Or is

not Ali^{asws} Bin Abu Talib^{asws} his^{saww} Caliph and an Imam^{asws} of his^{saww} community?' I said, 'Yes'. He^{asws} said: 'Or are not Rizwan and Maalik (the two Keepers), from the totality of the Angels, and the seekers of Forgiveness for his^{asws} Shiah, the salvaged ones due to his^{asws} love?' I said, 'Yes'. He^{asws} said: 'Therefore Ali^{asws} Bin Abu Talib^{asws} is the Distributor of the Paradise and the Fire, from Rasool-Allah^{saww}, and Rizwan and Maalik (the two Keepers) are the implementers of his^{asws} orders by the Command of Allah^{azwj} Blessed and High.

O Mufazzal! Take this, for it is from the treasured knowledge, and conceal it. Do not bring it out (to anyone) except to the one who is deserving of it'.¹⁸

My father said, 'Sa'ad Bin Abdullah narrated to us, from Abdullah, from Ahmad Bin Muhammad Bin Isa, and Abdullah Bin Aamir Bin Saeed, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} am the Distributor of Allah^{azwj} between the Paradise and the Fire, and I^{asws} am the Great Differentiator, and I^{asws} am the owner of the staff and the branding ('He is a Believer and he is an Infidel')'.¹⁹

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim Al Hazramy, from Sama'at Bin Mahran who said,

'Abu Abdullah^{asws} said: 'When it will be the Day of Judgment, a Pulpit would be placed which the entirety of the creatures would see. A man would stand upon it, and an Angel would stand on the right of it, and an Angel would stand upon its left. So the one upon the right of it would call out: 'O group of creatures! This is Ali^{asws} Bin Abu Talib^{asws}, Owner of the Paradise, and he^{asws} would be entering into the Paradise whoever he^{asws} so desires to!' And the one on the left of it would call out: 'O group of creatures! This is Ali^{asws} Bin Abu Talib^{asws}, Owner of the Fire, and he^{asws} would be entering into the Paradise whoever he^{asws} so desires to!'²⁰

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Ibn Muhammad Al Saqafy, from Muhammad Bin Dawood Al Daynouri, from Manzar Al sha'rany, from Sa'ad Bin Zayd, from Abu Qabeel, from Abu Al Jaroud,

(It has been narrated) raising it to the Prophet^{saww} having said: 'The door of the Paradise has been Created from red rubies upon gold plates. So when its ring (knob) is knocked upon the plates, it rings and says: 'O Ali^{asws!}'²¹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Al Abbas Bin marouf, from Abdullah Bin Al Mugheira Al Khazaz, from Abu Hafs Al Abady, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

'The Prophet^{saww} was saying: 'When you all supplicate to Allah^{azwj} for me^{saww}, so ask Him^{azwj} for the Means'. So we asked the Prophet^{saww} about the Means. So he^{saww} said: 'It is my^{saww} Level in the Paradise, and it is of a thousand stepping stones. In between a stepping stone and a stepping stone would take a racing horse a month to travel. And in between a stepping stone and another stepping stone are links of Aquamarine, to another stepping stone of Sapphire, and to a stepping stone of gold, to a stepping stone of silver.

So I^{saww} would be give it, on the Day of Judgement, until it is established with the Levels of the Prophets^{as}. So it would be among the Levels of the Prophets like the full moon is in between the stars. Thus, not a single Prophet^{saww} would remain on the Day, nor a Truthful, nor a Martyr, except that he would say: 'Congratulations to the one for whom this Level is as a Level'. So a Caller would Call out which the entirety of the Prophets^{as}, and the Truthful, and the Martyrs, and the Believers would hear: 'This is the Level of Muhammad^{saww!}'

Rasool-Allah^{saww} said: 'So I^{saww} would come on that Day, wearing robes of Light and a royal crown upon me^{saww}, and a crown of dignity, flanked with the honourable Angels. And Ali^{asws} Bin Abu Talib^{asws} would be in front of me^{saww}, and my^{saww} flag would be in his^{asws} hand, and it is the flag of Praise upon which would be inscribed: 'There is no god except for Allah^{azwj}. The successful ones are the winners with Allah^{azwj}'.

So the Prophets^{as} would pass by us^{asws}, so they^{as} would say: 'These two are Angels of Proximity. And when the Angels pass by us^{asws}, they would say: 'These are two Angels whom we do not recognise, nor have we seen these two before. And when the Believers pass by us^{asws}, they would say, 'These are two

Prophets^{as}, two Mursils^{as}, until I^{saww} go a Level higher, and Ali^{asws} would follow me^{saww}, and I^{saww} reach the highest Level, and Ali^{asws} being a Level lower than mine^{saww}, and in his^{asws} hand would be my^{saww} flag, so there would not remain on that Day, a single Prophet^{as}, nor a successor^{as}, nor a Believer, except that they would all raise their heads and would be saying: 'Congratulations to these two servants. How prestigious are these two to Allah^{azwj}'. So there would come the Call from the Presence of Allah^{azwj} the High, which the Prophets and all the creatures would hear: "This is My^{azwj} Beloved Muhammad^{saww}, and this is his^{as} Guardian Ali^{asws}! Congratulations to the one who loved him^{asws}, and woe be unto the one who hated him^{asws} and belied against him^{asws}".

The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! So there would not remain on that Day in the spectacle of the Day of Judgement, anyone who loves you^{asws} except that he would be cheerful upon this speech, and his face would be whitened, and his heart would be joyful. And there would not remain anyone from your^{asws} enemies, or one who established a war against you^{asws}, or fought against you^{asws} of your^{asws} rights, except that his face would be blackened, and his legs would tremble'.

Then Rasool-Allah^{saww} said: 'So during that, two Angels would come forward towards me^{saww}. As for one of the two, so it would be Rizwan, the Keeper of the Paradise, and as for the other, so it would be Malik, the Keeper of the Fire. So Rizwan would approach and greet me^{saww}, and he would be saying: 'Peace be upon you^{saww}, O Rasool-Allah^{saww}'. So I^{saww} would greet him in return, and I^{saww} would be saying: 'O you Angel! With such aromatic fragrance and beauty of the face, prestigious to his Lord^{azwj}, who are you?' So he would be saying: 'I am Rizwan, Keeper of the Paradise. My Lord^{azwj} Commands me that I should give you^{saww} the keys of the Paradise, and hand these over to you^{saww}. So take these, O Ahmad^{saww}!' So I^{saww} would say, 'I^{saww} accept that from my^{saww} Lord^{azwj}. For Him^{azwj} is the Praise upon what He^{azwj} has Favoured me^{saww} with. Hand over these over to my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}'. So he would hand these over to Ali^{asws}, and Rizwan would return.

Then Malik would approach, so he would say: 'Peace be upon you^{saww}, O Ahmad^{saww}!' So I^{saww} would say: 'And Peace be

upon you, O Angel! How harsh is your appearance, and how threatening is your face, who are you?' So he would say: 'I am Malik, the Keeper of the Fire. My Lord^{azwj} Commands me that I should come to you^{saww} with the shackles of the Fire'. So I^{saww} would say: 'I have accepted that from my^{saww} Lord^{azwj}. For Him^{azwj} is the Praise upon what He^{azwj} has Graced me^{saww} with. Hand these over to my^{saww} brother Ali^{asws} Ibn Abu Talib^{asws}'. So he would hand these over to him^{asws}. Then Malik would return.

So Ali^{asws} would go across, and with him^{asws} would be the keys of the Paradise and the shackles of the Fire, until he^{asws} pauses upon the brink of Hell. So he^{asws} would grab its reins by his^{asws} hand, and its exhalation would be high, and its heat would be intense, and its flames would be flying out. So Hell would call out: 'Be far from me, for your^{asws} Light is extinguishing my flames'. So Ali^{asws} would be saying to it: 'Calm down, O Hell! Take this one and leave this one. Take this enemy of mine^{asws}, and leave this friend of mine^{asws}'.

So, on that Day, hell would be more obedient to Ali^{asws} than a slave of yours would be to his master. So if he^{asws} so desires, it would make him go rightwards, or if he^{asws} so desires, it would make him go leftwards. And on that Day, Hell would be more obedient to Ali^{asws} with regards to he^{asws} orders it with, than the entirety of the creatures'.²²

18 Al Illal Al Sharaie - V 1 Ch 130 H 1

19 Al Illal Al Sharaie - V 1 Ch 130 H 3

20 Al Illal Al Sharaie - V 1 Ch 130 H 4

21 Al Illal Al Sharaie - V 1 Ch 130 H 5

22 Al Illal Al Sharaie - V 1 Ch 130 H 6

Chapter 9

The reason due to which Rasool-Allah(saww) bequeathed to Ali(asws) besides others

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Sahl Bin Ziyad Al Admy, from Muhammad Bin Al Waleed Al Sayrafi, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'When death approached Rasool-Allah^{saww}, he^{saww} called Al-Abbas Bin Abdul Muttalib and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. So he^{saww} said to Al-Abbas: 'O uncle of Muhammad^{saww}! Will you take the inheritance of Muhammad^{saww}, and fulfil his^{saww} debts and fulfil his^{saww} promises made?' So he responded to him^{saww} and said: 'O Rasool-Allah^{saww}! I am old of age, lot of family, and little wealth. Who can endure you^{saww}, and you^{saww} are even generous to the winds passing by'.

He^{asws} said: 'So he^{saww} patted him and blessed, and said (again): 'O Abbas! Will you take the inheritance of Rasool-Allah^{saww}, and fulfil his^{saww} promises made, and pay off his^{saww} debts?' So he said, 'May my father and my mother be sacrificed for you^{saww}! I am old of age, lot of family, and little wealth. Who can endure you^{saww}, and you^{saww} are even generous to the winds passing by'.

So Rasool-Allah^{saww} said: 'But, I^{saww} will give it to the one who is deserving of it'. Then he^{saww} said: 'O Ali^{asws}! O brother of Muhammad^{saww}! Will you^{asws} fulfill the promises made by Muhammad^{saww}, and pay off his^{saww} debts, and take his^{saww} inheritance?' He^{asws} said: 'Yes, may my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}'.

He^{asws} said: 'So he^{saww} looked at him^{asws} until he^{saww} removed his^{saww} ring from his^{saww} finger, so he^{saww} said: 'Wear this ring during my^{saww} lifetime'. He^{asws} said: 'So he^{saww} looked at the ring when Ali^{asws} put it on his^{asws} right fingers, and cried out: 'O Bilal! Bring to me^{saww} the helmet, and the shield, and the flag, and my^{saww} sword Zulfiqar, and my^{saww} turban 'Al-Sahaab, and the cloak, and the belt, and the walking stick (called Al-Mamshouq), for by Allah^{azwj!} I^{saww} have not seen during my^{saww} time a thing' - meaning the belt - 'which almost snatches the vision away, for it is from the pitchers of the Paradise'. Then he^{saww} said: 'O Ali^{asws}! Jibraeel^{as} came to me^{saww} with it, so he^{as} said: 'O Muhammad^{saww}! Make it to be in a ring of the shield, and wear it around your^{asws} waist'.

Then he^{saww} called for a pair of slippers, one of which was sewn and the other was un-sewn; and the shirt which he^{saww} had worn during the Ascension, and the shirt with which he^{saww} had come out on the Day of Ohad, and the three hoods - a hood for the travel, and a hood for the two Eids, and a hood which he^{saww} used to wear whenever he^{saww} was seated with his^{saww} companions. Then Rasool-Allah^{saww} said: 'O Bilal! Come to me with the two mules - *Al Shahba'a* and *Al Dul Dul*; and the two camels - *Al Azba'a*, and *Al Sahba'a*; and the two horses - *Al Janaaah* which used to be paused at the door of the Masjid of Rasool-Allah^{saww} for the needs of the people, whenever Rasool-Allah^{saww} used to send the man during a need, so he would ride it, and *Heyzoum* to which he^{saww} used to say: 'Com forward *Heyzoum!*'; and the donkey *Al Yafour*'.

Then he^{saww} said: 'O Ali^{asws}! Take control of these during my^{saww} lifetime, and let no one snatch it away from you^{asws} after me^{saww}'.

Then Abu Abdullah^{asws} said: 'The first thing which died from the animals was his^{saww} donkey *Al Yafour* which died at the time Rasool-Allah^{saww} passed away. It cut off its halter, then ran over to the well of Hatma at Quba and smashed itself against it and fell down into it. So that was its grave'.

Then Abu Abdullah^{asws} said: '*Yafour* had spoken to Rasool-Allah^{saww} saying, 'May my father and my mother be sacrificed for you^{saww}! My father used to narrate to me, from his father, from his grandfather that he was with Noah^{as} in the ship. So, one day Noah^{as} looked at him and wiped his^{as} hand upon his

face, then said: 'There will be coming out from the back of this donkey, a donkey upon which the Chief of the Prophets^{as}, and their^{as} Seal'. And the Praise is for Allah^{azwj} who Made me to be that donkey'.²³

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Sa'ad Bin Abdullah, from Ahmad Ibn Muhammad Bin Isa, from Muhammad Bin Khalid, from Ibrahim Bin Is'haq Al Azady, from his father who said,

'I came over to Al-Amsh Suleyman Bin Mahran to ask him about the bequest of Rasool-Allah^{saww}, so he said, 'Go to Muhammad Bin Abdullah and ask him'. So I went over to him, so he narrated to me from Zayd son of Ali^{asws}, so he said, 'When death presented itself to Rasool-Allah^{saww}, and his^{saww} head was in the lap of Ali^{asws}, and the house was full up with the ones who were in it from the Emigrants and the Helpers, and Al-Abbas was seated at his^{saww} feet. Rasool-Allah^{saww} said: 'O Abbas! Do you accept my^{saww} bequest and to pay off my^{saww} debts, and fulfill my^{as} promises made?' So he said, 'I am a person of old age, with a large family with no wealth to me'. So he^{saww} repeated it three times to him, and for each of that, that was his response.

So Rasool-Allah^{saww} said: 'I^{saww} shall give it to a man who would take it rightfully, and would not be saying what you are saying'. Then he^{saww} said: 'O Ali^{asws}! Do you^{asws} accept my^{saww} bequest, and to pay off my^{saww} debts, and fulfill my^{saww} promises made?'

He^{asws} said: 'So the grief choked him^{asws} and he^{asws} could not answer him^{saww}, and he^{asws} saw the head of Rasool-Allah^{saww}, going and coming (falling unconscious and waking up intermittently) in his^{asws} lap. Then he^{saww} repeated to him^{asws}, so Ali^{asws} said to him^{saww}: 'Yes, may my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}, O Rasool-Allah^{saww}!

So he^{saww} said: 'O Bilal! Bring the shield of Rasool-Allah^{saww}! So he came up with. Then he^{saww} said: 'Bring the flag of Rasool-Allah^{saww}'. So he came with it. Then he^{saww} said: 'O Bilal! Bring the mule of Rasool-Allah^{saww} along with its saddle and its bridle'. So he came with it. Then he^{saww} said: 'O Ali^{asws}! Arise, and take (control of) these in the sight of the ones in the house, from the Emigrants and the Helpers, so that

no one should snatch these away from you^{asws} from after me^{saww}'.

He (the narrator) said: 'So Ali^{asws} arose, and carried those until entrusted all of that in his^{asws} house, then returned'.²⁴

Muhammad Bin Ali Al Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Ismail Ibrahim Bin Is'haq Al Azdy, from his father, from Abu Khalid Amro Bin Khalid Al Wasity,

(It has been narrated) from Zayd son of Ali^{asws} who said, 'When death presented itself to Rasool-Allah^{saww}, he^{saww} said to Al-Abbas: 'Do you accept my^{saww} bequest, and pay off my^{saww} debts, and fulfill my^{saww} promises made?' He said, 'I am a person of old age with a family and no wealth for me'. So he^{saww} repeated it three times to him. So Rasool-Allah^{saww} said: 'I^{saww} shall give it to a man who would take these rightfully and would not be saying what you are saying'.

Then he^{saww} said: 'O Ali^{asws}! Do you^{asws} accept my^{saww} bequest, and pay off my^{saww} debts, and fulfill my^{saww} promises made?' He (the narrator) said, 'So the grief choked him^{asws}. Then he^{saww} repeated it to him^{asws}, so Ali^{asws} said: 'Yes, O Rasool-Allah^{saww}!' So he^{saww} said: 'O Bilal! Bring the shield of Rasool-Allah^{saww}!' So he came with it. Then he^{saww} said: 'O Bilal! (Bring) the sword of Rasool-Allah^{saww}!' So he came with it. Then he^{saww} said: 'Bring the flag of Rasool-Allah^{saww}'. So he came with it. He^{saww} even got him to bring the belt which he^{saww} used to wear around his^{saww} waist during the wars, so he came with it.

Then he^{saww} said: 'O Bilal! Bring the mule of Rasool-Allah^{saww} along with its saddle and its bridle'. So he came with it. Then he^{saww} said to Ali^{asws}: 'Arise, and take (control of) these in the sight of the ones who are here, from the Emigrants and the Helpers, so that no one would snatch these from you^{asws} from after me^{saww}'.

He (the narrator) said, 'So Ali^{asws} arose, and carried that until he^{asws} entrusted these in his^{asws} house, then returned'.²⁵

23 Al Illal Al Sharaie - V 1 Ch 131 H 1

24 Al Illal Al Sharaie - V 1 Ch 131 H 2

25 Al Illal Al Sharaie - V 1 Ch 131 H 3

Chapter 10

The reason due to which Ali(asws) inherited from Rasool-Allah(saww) among others

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya Al Jaloudy at Al Basra, from Muhammad Bin Zakariyya, from Abdul Wahid Ibn Gayas, Abu Abaya, from Amro Bin Al Mugheira, from Abu Sadiq, from Rabi'e Ibn Najad that,

'A man said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! By what reason did you^{asws} inherit your^{asws} cousin^{saww}, besides your^{asws} uncle?' So he^{asws} said: 'O group of people! Unblock your ears and listen carefully!' So he^{asws} said: 'Rasool-Allah^{saww} gathered us, the Clan of Abd Al-Muttalib^{as}, in a house of a man from us' - or said: 'An elderly one of us'.

So he^{saww} called for a *Mudd* and a half of food in a bowl of his^{saww} called Al-Ghamr. So we ate and drank, and the food still remained as it was before, and the drink remained just as it was before, and among us were ones who used to eat a whole animal, and drink a pail (bucket) of water. So, Rasool-Allah^{saww} said: 'Have you been seeing this? So which one of you would pledge his allegiance to me^{saww} upon that he would be my^{saww} brother, and my^{saww} inheritor, and my^{saww} successor?' So I^{asws} stood up, and I^{asws} was the smallest (in age) of the people, and I^{asws} said: 'I^{asws} will!' He^{saww} said: 'Be seated!' Then he^{saww} said that three times, and for each of that, I^{asws} stood up, he^{saww} was saying: 'Be seated!', to the extent that during the third (time), he^{saww} struck his^{saww} hand upon my^{asws} hand. Thus, by that, I^{asws} inherited from my^{asws} uncle^{saww} among my uncle (Al Abbas)'.²⁶

And from him who said, 'Abdul Aziz narrated to us, from Al Mugheira Bin Muhammad, from Ibrahim Bin Muhammad Bin

Abdul Rahman Al Azdy, from Qays Bin Al Rabi'e and Shareek Bin Abdullah Bin Al Amsh, from Al Minhal Bin Amro, from Abdullah Bin Al Haris Bin Nowfal,

(It has been narrated) from Ali^{asws} Bin Abu Talib^{asws} having said: 'When the Verse **[26:214] And warn your nearest relations and your group of sincere ones**, was Revealed, Rasool-Allah^{saww} invited the Clan of Abdul Muttalib^{as}, and they were forty men, one more or one less. So he^{saww} said: 'Which one of you would like to become my^{saww} brother, and my^{saww} inheritor, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} Caliph among you all, after me^{saww}?'

So, he^{saww} presented that to man by man. All of them refused that, until it came to me^{asws}, so I^{asws} said: 'Me^{asws}! O Rasool-Allah^{saww}!' So he^{saww} said: 'O Clan of Abdul Muttalib^{as}! This is my^{saww} brother, and my^{saww} inheritor, and my^{saww} Vizier, and my^{saww} Caliph among you all after me^{saww}'.

So the people arose laughing with each other, and they were saying to Abu Talib^{as}, 'He^{saww} has ordered you^{as} that you^{as} should listen and be obedient to this boy (of yours^{as})!'²⁷

26 Al Illal Al Sharaie - V 1 Ch 133 H 1

27 Al Illal Al Sharaie - V 1 Ch 133 H 2

Chapter 11

The reason due to which Amir Al-Momineen(asws) entered into the consultation

My father said, 'Ali Bin Ibrahim Bin Hashim narrated to us, from his father, by his chain raising it to

Abu Abdullah^{asws} having said: 'When Umar wrote the list (of the participants) for the consultation, he began by Usman on the first page, and Ali Amir Al-Momineen^{asws} as the last one. So he made him^{asws} to be the last of the people. So Al-Abbas said, 'O Amir Al Momineen^{asws}! O Abu Al Hassan^{asws}! I indicated to you on the day Rasool-Allah^{saww} passed away, to extend your^{asws} hand, so that we would pledge our allegiances to you^{asws}, for this matter (Caliphate) is for the one who precedes to it, but you^{asws} disobeyed me until allegiances were pledged to Abu Bakr.

And I indicated to you^{asws} on the day that Umar had written your^{asws} name (to be) in the consultation, and made you^{asws} to be at the last of the people, and they were taking you^{asws} out from it. So if only you^{asws} had obeyed me and not entered into the consultation'. But, he^{asws} did not answer him with anything.

So when allegiances were pledge to Usman, Al-Abbas said to him^{asws}, 'Did I not tell you^{asws}?' He^{asws} said to him: 'O uncle! A matter has been hidden from you. Have you not heard his own speech upon the Pulpit, 'Allah^{azwj} would not gather the Prophet-hood and the Caliphate together for the People^{asws} of this Household'? So I^{asws} intended him to belie himself by his own tongue, so that the people would know that his speech yesterday was a lie, false, and that we^{asws} are the correct ones for the Caliphate'. So Al-Abbas was silent'.²⁸

28 Al Illal Al Sharaie - V 1 Ch 134 H 1

Chapter 12

The reason due to which one of the Imams(asws) came out with the sword, and one(asws) of them(asws) necessitated sitting at his(asws) house, and one(asws) of them(asws) manifested his(asws) command, and one(asws) of them(asws) concealed his(asws) command, and one(asws) of them(asws) publicised the knowledges, and one(asws) of them(asws) did not pub

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Abu Al Qasim Al Hashimy, from Ubeyd Bin Qays Al Ansary, from Al Hassan Bin Sama'at,

Abu Abdullah^{asws} has said: 'Jibraeel^{as} descended unto Rasool-Allah^{saww} with a Parchment from the sky. Allah^{azwj} had not Send down a writing before it nor after it, and in it were seals of gold. So he^{as} said to him^{saww}: 'O Muhammad^{saww}! This here is your^{saww} bequest to the most excellent one of your^{saww} family'. So he^{saww} said to him^{as}: 'O Jibraeel^{as}! Who is the most excellent one from my^{saww} family?' He^{as} said: 'Ali^{asws} Bin Abu Talib^{as}. Order him^{asws}, that when you^{saww} pass away, he^{asws} should break its seal and act in accordance with whatever is in it'.

So when Rasool-Allah^{saww} passed away, Ali^{asws} broke its seal, then acted in accordance with what was in it, and did not exceed it. Then he^{asws} handed it over to Al-Hassan^{asws} Bin Ali^{asws}. So he^{asws} broke its seal and acted in accordance with what was in it, and did not exceed it. Then he^{asws} handed it over to Al-Husayn^{asws} Bin Ali^{asws}, so he^{asws} broke its seal, and

found in it (written): 'Go out with a people to the martyrdom for them along with you^{asws}, and sacrifice your^{asws} self for the Sake of Allah^{azwj}'. So he^{asws} acted in accordance with what was in it, and did not exceed it.

Then he^{asws} handed it over to a man from after him^{asws}, so he^{asws} broke its seal, and found (written in it): 'Remain silent, and be quiet, **[15:99] And worship your Lord until there comes to you certainty**'. Then he^{asws} handed it over to a man from after him^{asws}, so he^{asws} broke its seal, and found (written) in it: 'Narrate to the people, and meet with them, and publicise the Knowledge of your^{asws} forefathers^{asws}'. So he^{asws} acted in accordance with what was in it, and did not exceed it.

Then he^{asws} handed it over to a man from after him^{asws}, so he^{asws} broke its seal and found (written) in it: 'Narrate to the people, and meet with them, and ratify your^{asws} forefathers^{asws}, and do not fear except Allah^{azwj}, for you^{asws} are in the Protection of Allah^{azwj} and His^{azwj} Responsibility'. And it would be handed it over to a man from after him^{asws}, and handed over to a man from after him^{asws}, to a man from after him^{asws}, until the Day of Judgement'.²⁹

29 Al Illal Al Sharaie - V 1 Ch 135 H 1

Chapter 13

The reason due to which Rasool-Allah(saww) handed over two portions for Ali(asws) (from the war booty), and he(saww) had left(asws) to look after his(saww) family at Al-Medina

Ahmad Bin Al Hassan Al Qataan narrated to us, from Abdul Rahman Bin Muhammad Al Hasny, from Furat Bin Ibrahim Al Kufy, from Ali Bin Muhammad Bin Al Hassan Al Lu'lu'i, from Ali Bin Nuh, from his father, from Muhammad Bin Marwan, from Abu Dawood, from Ma'az Bin Saalim, from Bishr Bin Ibrahim Al Ansary, from Khalifat Bin Suleyman Al Jahmy, from Abu Salma Bin Abdul Rahman,

from Abu Hureyra who said, 'So when the Prophet^{saww} returned to Al Medina, and Ali^{asws} had been left behind to look after his^{saww} family, he^{saww} divided the war booty and handed over two portion to Ali Bin Abu Talib^{asws}, and he^{asws} was behind Al Medina to look at them, and he^{saww} said: 'Group of people! We adjure you all with Allah^{azwj} and His^{azwj} Rasool^{saww}! did you not see the horse rider who was attacking the Polytheists on the right of the army, so he defeated them and returned to me^{saww}, and said: 'O Muhammad^{saww}! For me, with you^{saww} is one portion (of the war booty), and I have made to be for Ali Bin Abu Talib^{saww}'. And it was Jibraeel^{as}'.

Group of the people! We adjure you all with Allah^{azwj} and with His^{azwj} Rasool^{saww}! Did you see the horse rider who was attacking the Polytheists from the left of the army, then he returned to me^{saww} and spoke to me saying: 'For me, O Muhammad^{saww}, is one portion (of war booty) with you^{saww}, and I have made it to be for Ali^{asws} Bin Abu Talib^{asws}'. So it

was Mikaeel^{as}. By Allah^{azwj}! I^{saww} have not handed over to Ali^{asws} Bin Abu Talib^{asws} except for the portions of Jibraeel^{as} and Mikaeel^{as}. So all of the people exclaimed *Takbeer* (Greatness of Allah^{azwj}).³⁰

And Al Hassan Bin Muhammad Al Hashimy Al Kufy narrated to me, by this chain, from Furat Bin Ibrahim, by a chain similar to it, same (Hadeeth) as this (above).³¹

30 Al Illal Al Sharaie - V 1 Ch 136 H 1

31 Al Illal Al Sharaie - V 1 Ch 136 H 2

Chapter 14

reason due to which Ali(asws) Bin Abu Talib(asws) would become the first one to enter the Paradise

Al Husayn Bin Ali Al Sowfy narrated to us, from Abu Al Abbas Abdullah Ibn Ja'far Al Humeri, from Muhammad Bin Abdullah Al Qarshy, from Ali Bin Ahmad Al Tameemy, from Muhammad Bin Marwaan, from Abdullah Bin Yahya,

(It has been narrated) from Muhammad Ibn Al-Husayn, son of Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Al-Husayn Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said to me^{asws}: 'You^{asws} would be the first one to enter the Paradise'. So I^{asw}s said: 'O Rasool-Allah^{saww}! I^{asws} shall enter before you^{saww}?'. He^{saww} said: 'Yes. You^{asws} would be the flag bearer in the Hereafter just as you^{asws} are the flag bearer in the world, and the flag bearer (always) precedes'.

Then he^{saww} said: 'O Ali^{asws}! (I^{saww} am seeing) as if I^{asws} and with you^{asws}, entering the Paradise, and in your^{asws} hand is my^{saww} flag, and it is the Flag of Praise?, and under it is Adam^{as}, and the ones (Prophets^{as} besides him^{as}).³²

32 Al Illal Al Sharaie - V 1 Ch 137 H 1

Chapter 15

The reason due to which Amir Al-Momineen(asws) did no dye (hair & beard)

Muhammad Bin Ahmad Al Sinany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Abu Bishr, from Al Husayn Bin Al Haysam, from Suleyman Bin Dawood, from Ali Bin Guraab, from Sabit Bin Abu Safiya, from Sa'ad Bin Zareyf, from Al Asbagh Bin Nabata who said,

'I said to Amir Al-Momineen^{asws}, 'What prevents you^{asws} from dyeing (your^{asws} hair and beard) and Rasool-Allah^{saww} had dyed?' He^{asws} said: 'I^{asws} am awaiting the miserable wretch to dye my^{asws} beard from my^{asws} head, after the era which my^{asws} beloved Rasool-Allah^{saww} has informed me^{asws} of'.³³

33 Al Illal Al Sharaie - V 1 Ch 138 H 1

Chapter 16

The reason due to which Amir Al-Momineen(asws) did not carry Rasool-Allah(saww) upon his(asws) shoulders, when he(saww) intended to bring down the idols from the roof of the Kaaba

Abu Ali Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al Waraq, from Bishr Bin Saeed Bin Qalbawayh, the revisionist at Rafaqa, from Abdul Jabbar Bin Kaseer Al Tameemi who said, 'I heard Muhammad Bin Al Hilali, the Emir of Al Medina saying,

'I asked Ja'far^{asws} Bin Muhammad^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I have within myself, a certain question which I want to ask you about'. So he^{asws} said; 'If you like I^{asws} would inform you of your questions before you even ask me^{asws}, and if you so like, then ask'.

I said, 'O son^{asws} of Rasool-Allah^{saww}! And by which thing do you^{asws} recognise what is within myself before I even ask you^{asws}?' He^{asws} said: 'By expectation and insight. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[15:75] Surely in this are signs for those who examine**, and the words of Rasool-Allah^{saww}: 'Fear the insight of a Believer for he looks by the Light of Allah^{azwj}?' I said, 'O son^{asws} of Rasool-Allah^{saww}, so inform me regarding my questions'.

He^{asws} said: 'You intend to ask me about Rasool-Allah^{saww} as to why did he^{saww} carry Ali^{asws} Bin Abu Talib^{asws} to bring down the idols from the surface of the Kabah, when he^{asws} had the strength and the intensity which he^{asws} displayed when he^{asws} ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being

carried by forty men, and Rasool-Allah^{saww} had ridden upon the camel, and the horse, and the mule, and rode upon Al-Bur-aag on the night of the Ascension, and all that was lower than Ali^{asws} in strength and intensity?’ I said, ‘By Allah^{azwj}, this is what I intended to ask you^{asws}, O son^{asws} of Rasool-Allah^{saww}, so inform me’.

So he^{asws} said: ‘Ali^{asw}s had nobility with Rasool-Allah^{saww}, and by it he^{asws} was raised to extinguish the fire of Polytheism, and invalidate every worshipped one besides Allah^{azwj} Mighty and Majestic. And had the Prophet^{saww} been raised for the bringing down of the idols, it would have been by Ali^{asws} that he^{saww} would have been raised, and been ennobled, and arrived to the bringing down of the idols. And that was like that, he^{asws} would have been higher than him^{saww}. Have you not seen that Ali^{asws} said: ‘When I^{asws} was raised upon the shoulders of Rasool-Allah^{saww}, I^{asws} was ennobled and raised to the extent that if I^{asws} had so desire to, I^{asws} would have touched the sky.

But, do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source. And Ali^{asws} said: ‘I^{asws} am from Ahmad^{saww} like the Illumination is from the illumination’.

But, do you know that Muhammad^{saww} and Ali^{asws} were two Lights in front of Allah^{azwj} Mighty and Majestic before the Creation of the creatures, by two thousand years, and that the Angels, when they saw that Light, saw it as original from which was radiating a blinding radiance, so they said: ‘Our Allah^{azwj}, and our Master^{azwj}! What is this Light?’ So Allah^{azwj} Blessed and High Revealed unto them: “This is a Light from My^{azwj} Light. Its root is Prophet-hood and its branch is Imamate. As for the Prophet-hood, so it is for Muhammad^{saww}, My^{azwj} servant, and My^{azwj} Rasool^{saww}. And as for the Imamate, so it is for Ali^{asws}, My^{azwj} Proof, and My^{azwj} Guardian. And had it not been for these two^{asws}, I^{azwj} would not have Created My^{azwj} creation”.

But do you know that Rasool-Allah^{saww} raised the hand of Ali^{asws} at Ghadeer Khumm, to the extent that the people looked at the whiteness of his^{asws} two arms. So he^{asws} was made to be a Master of the Muslims and their Imam^{asws}.

And he^{saww} had carried Al-Hassan^{asws} and Al-Husayn^{asws} on the day of Hazeera of the Clan of Najjar. So when one of his^{saww} companions said, 'Let me carry one^{asws} of them^{asws}, O Rasool-Allah^{saww}', he^{saww} said: 'These two^{asws} are the best of the riders and the father^{asws} of these two^{asws} is better than these two^{asws}'.

And he^{saww} was Praying with his^{as} companions, so he^{saww} prolonged a Prostration from his^{saww} Prostrations. So when he^{saww} greeted (at the end of the Prayers), it was said to him^{as}, 'O Rasool-Allah^{saww}! You^{saww} have prolonged this Prostration'. So he^{saww} said: 'My^{saww} two son^{asws} were riding upon me^{saww}, so I^{saww} disliked that I^{asws} should hasten them^{asws}, until they^{asws} descended (by themselves)'. But rather, what he^{saww} intended by that was to raise them^{asws}, and their^{asws} nobility. So the Prophet^{saww} was an Imam^{asws} and a Prophet^{saww}, and Ali^{asws} was an Imam^{asws} and neither a Prophet^{as} nor a Rasool^{as}.

Muhammad Bin Harb Al-Hilaly said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Increase it for me'. So he^{asws} said: 'You are indeed deserving of the increase'.

Rasool-Allah^{saww} carried Ali^{asws} upon his^{saww} shoulders, intending by that, that he^{asws} was the father^{asws} of his^{saww} (grand) sons, and an Imam^{asws} from the Imams^{asws} from his^{asws} back, just as overturning of his^{saww} cloak during the Prayer of Al-Istiqsa'a (the rain), it is intended by that it be known by his^{saww} companions, that he^{saww} had overturned the famine'.

He (the narrator) said, 'I said to him^{asws}, 'Increase it for me, O son^{asws} of Rasool-Allah^{saww}'.

So he^{asws} said: 'Rasool-Allah^{saww} carried Ali^{asws}, intending by that to let his^{saww} people know that he^{asws} would lighten from the shoulders of Rasool-Allah^{saww}, what is upon him^{saww} from the debts and the fulfillment of the promised made, from after him^{saww}'.

He (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, Increase it for me'.

So he^{asws} said: 'He^{saww} carried him^{asws}, to it would be known by that he^{saww} has carried him^{asws}, and has not carried except that he^{asws} was Infallible (sinless), and he^{saww} has not carried a burden, so that his^{asws} action would become one of

wisdom, and correct. And the Prophet^{saww} had said to Ali^{asws}: 'O Ali^{asws}! Allah^{azwj} Blessed and High Loaded me^{saww} with the sins of your^{asws} Shiah, then Forgave them for me^{saww}, and these are the Words of the High **[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow.**

And when Allah^{azwj} Mighty and Majestic Revealed **[5:105] when you are on the right way**, and Ali^{asws} is my^{saww} own self, and my^{saww} brother. Obey Ali^{asws}, for he^{asws} is Purified, Infallible, does not stray nor has he^{asws} a parallel'. Then he^{saww} recited this Verse **[24:54] Say: Obey Allah and obey the Rasool; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Rasool except for the clear delivery'.**

Muhammad Bin Harb Al-Hilaly said, 'Then Ja'far^{asws} Bin Muhammad^{asws} said: 'O you Emir! If I^{asws} were to inform you with what (all) the intended meanings were with regards to the Prophet^{saww} carrying Ali^{asws} during the bringing down of the idols from the roof of the Kaaba, you would say that Ja'far^{asws} Bin Muhammad^{asws} is insane. Therefore, let it suffice, what you have heard'.

So he stood up and kissed his^{asws} forehead and said, **[6:124] Allah Knows best where He Places His Message'**.³⁴

34 Al Illal Al Sharaie - V 1 Ch 139 H 1

Chapter 17

The reason due to which Rasool-Allah(saww) said: ‘The one who give me(saww) the good news of the going out of ‘Azaar’, for him would be the Paradise’.

Muhammad Bin Ahmad Al Sinany and Ahmad Bin Al Hassan Al Qatan and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Mowdab and Ali Bin Abdullah Al Waraq, and Ali Bin Ahmad Bin Muhammad Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abady, from Suleyman Bin Mahran, from Saeed Bin Jubeyr,

(It has been narrated) from Ibn Abbas who said, ‘One day the Prophet^{saww} was in Masjid Quba, and in his^{saww} presence were a number of his^{saww} companions, so he^{saww} said: ‘The first one to enter here (where) you all are this time would be a man from the inhabitants of the Paradise’. So when they heard that, a number of them got up and went out, and each one from them loved that he would return in order for himself to become the first one to enter, therefore obligating the Paradise for himself.

So the Prophet^{saww} came to know that from them, so he^{saww} said to the remaining ones of his^{saww} companions: ‘There would be entering upon you, a group, in anticipation, so the one who give me the good news of the going out of Azaar, so for him would be the Paradise’.

So the people returned and entered, and with them was Abu Zarr^{as}. So he^{saww} said: ‘In which month are we, from the Roman months?’ So Abu Zarr^{as} said: ‘Azaar had gone, O Rasool-Allah^{saww}!’ So he^{saww} said: ‘I^{saww} knew that, O Abu Zarr^{as}, but I^{saww} loved it that my^{saww} people know that youas are a man

from the inhabitants of the Paradise. And how can it not be like that and youas would be expelled from my^{saww} campuses after me^{saww} due to your^{as} love for the People ^{asws} of my^{saww} Household. So you^{as} would end up living alone, and die alone, and a people would be happy to befriend you^{as}, and Shroud you^{as}, and bury you^{as}. They would be your^{as} friends in the eternal Paradise which the pious have been Promised for'.³⁵

35 Al Illal Al Sharaie - V 1 Ch 140 H 1

Chapter 18

The reason due to which Rasool-Allah(saww) said: ‘Neither has the green (sky) shaded, nor the dust (of the ground) touched anyone with a tone more truthful than that of Abu Zarras’.

Abu Al Hassan Muhammad Bin Amro Bin Ali Al Basry, from Abdul Salaam Ibn Muhammad Bin Haroun Al Hashimy, Muhammad Bin Muhammad Uqba Al Shaybani, from Abu Al Qasim Al Khaza Bin Abaan, from Abu Hudba, from Anas Bin Maalik who said,

‘One day Abu Zarras came over to Masjid of Rasool-Allah^{saww}, so he^{as} said, I^{as} have not seen the like of what I^{as} saw yesterday’. They (people) said, ‘And what did you^{as} see yesterday?’ He^{as} said: ‘I^{as} saw that Rasool-Allah^{saww} was at his^{saww} door. So he^{saww} went out during the night, having grabbed the hand of Ali^{asws} Bin Abu Talib^{asws}, and they^{asws} both went out to Baqie (graveyard). So I^{as} did not cease to be in their^{as} footsteps until they^{asws} came to the graveyard of Makkah.

So he^{saww} turned towards the grave of his^{saww} father^{as} and Prayed two Cycles of Prayer. So the grave burst open and there was Abdullah^a seated, and he^{as} was saying: ‘There is no god except for Allah^{azwj} and Muhammad^{saww} is His^{azwj} Rasool^{saww}’. So he^{saww} said to him^{as}: ‘Who is your^{as} Guardian, O father^{as}?’ So he^{as} said: ‘And who is my^{as} Guardian, O my^{as} son^{saww}?’ He^{saww} said: ‘He^{as} is this one, Ali^{asws}’. He^{as} said: ‘And (I^{as} testify) that Ali^{asws} is my^{as} Guardian’. He^{saww} said: ‘So return to your^{as} Garden’.

Then he^{saww} turned towards the grave of his^{saww} mother^{as}, and did what he^{saww} had done in the presence of the grave of

his^{saww} father^{as}. So the grave burst open, and there she^{as} was, saying: 'I^{as} testify that there is no god except for Allah^{azwj}, and you^{saww} are the Prophet^{saww} of Allah^{azwj} and His^{azwj} Rasool^{saww}'. So he^{saww} said: 'Who is your^{as} Guardian, O mother?' So she^{as} said: 'And who is my^{as} Guardian, O my^{as} son^{saww}?' So she^{as} said: 'He is this one, Ali^{asws} Bin Abu Talib^{asws}'. So she^{azwj} said: 'And (I^{as} testify) that Ali^{asws} is my^{as} Guardian'. So he^{saww} said: 'Return to your^{as} grave and your^{as} Garden'.

So they (people) belied him^{as} and ridiculed him^{as}, and they said: 'O Rasool-Allah^{saww}! Today you^{saww} have been belied against'. So he^{saww} said: 'And it was not from that'. He said, 'Jundab^{as} (Abu Zarr^{as}), told such and such about you^{saww}'. So the Prophet^{saww} said: 'Neither has the green (sky) shaded, nor the dust (of the ground) touched anyone with a tone more truthful than that of Abu Zarr^{as}'.

Abd Al-Salaam Bin Muhammad said, 'So I presented this Hadeeth to Al-Hajny Muhammad Bin Abdul A'ala, so he said, 'But do you not know that the Prophet^{saww} said: 'Jibraeel^{as} came unto me^{saww}, so he^{as} said: 'Allah^{azwj} Mighty and Majestic has Forbidden the Fire unto the loin from which you^{saww} descended, and the lab which bore you^{saww}, and the breasts which fed you^{saww}, and the lap which (took over) your^{saww} responsibility'.³⁶

Ahmad Bin Al Hassan Al Qataan narrated to us, from Al Hassan Bin Ali Bin Al Husayn Al Sakary, from Muhammad Bin Zakariyya Al Jowfary Al Ghalaby Al Basry, from usman Ibn Umr-an, from Abaad Bin Saheyb who said,

'I said to Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, 'Inform me about Abu Zarr^{as}, is he^{as} higher, or you^{asws} the People^{asws} of the Household?' So he^{asws} said: 'O ibn Saheyb! How many months are there in a year?' So I said, 'Twelve months'. So he^{asws} said: 'And how many from these are sacred?' I said, 'Four months'. He^{asws} said: 'So is the Month of Ramazan from these?' I said, 'No'. He^{asws} said: 'So is the Month of Ramazan higher or the sacred months?' So I said, 'But, (it is) the Month of Ramazan'.

He^{asws} said: 'So we^{asws}, the People^{asws} of the Household are like that, and let no one analogise with us^{asws}. And Abu Zarr^{as} was among a people from the companions of Rasool-Allah^{saww},

and they were mentioning the merits of this community, so Abu Zarr^{as} said: 'The highest of this community is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the Distributor of the Paradise and the Fire, and he^{asws} is the Truthful of this community, and its Differentiator, and Proof of Allah^{azwj} over it.

So there did not remain anyone from the people except that he turned his face away from him, and denied his^{as} speech against him^{as}, and belied him. So Abu Amama Al-Bahily went out from among them, to Rasool-Allah^{saww} and informed him^{saww} of the speech of Abu Zarr^{as} and the turning away of the people from him^{as} and their belying him^{as}. So Rasool-Allah^{saww} said: 'Neither has the green (sky) shaded, nor the dust (ground) touched' - meaning from you all, O Abu Amama' - 'than one who is more truthful of tone than Abu Zarr^{as}'.³⁷

36 Al Illal Al Sharaie - V 1 Ch 141 H 1

37 Al Illal Al Sharaie - V 1 Ch 141 H 2

Chapter 19

The reason due to which Fatima(asws) was named as 'Fatima'

My father said, 'Ali Bin Ibrahim narrated to us, from Muhamamd Bin Isa, from Muhammad Bin Ziyad, a slave of the Clan of Hashim as, from a reliable elder of ours called Najeet Bin Is'haq Al Fazary, from Abdullah Bin Al Hassan Bin Al Hassan who said,

'Abu Al-Hassan^{asws} said to me: 'Why was Fatima^{asws} named as 'Fatima'?' I said, 'Is there a difference between it and the (other) names?' He^{asws} said: 'That is a name from the names, but the name which she^{asws} was named with, that Allah^{azwj} Blessed and High Knew what was to be before it transpires, so He^{azwj} knew that Rasool-Allah^{saww} would be getting married during the lifetime, and that they (people) would be coveting with regards to his^{saww} inheritance of this command from beforehand. So when Fatima^{sws} was Gifted (to Rasool Allah^{saww}), Allah^{azwj} Blessed and High Named her as 'Fatima' (Enforced discontinuance), due to what (Inheritance) was to come out from her^{asws} and Made it to be in her^{asws} sons^{asws}, thus cutting off their coveting from them. So, it is due to this, she^{asws} was named as 'Fatima', because she^{asws} cut-off (discontinued) their greed. And the meaning of 'Fatima' - 'Cutting-off'.³⁸

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al has any, from Al Hassan Bin Abdullah Bin Yunus Bin Zibyan who said,

'Abu Abdullah^{asws} said: 'For Fatima^{asws} there are nine names in the Presence of Allah^{azwj} Mighty and Majestic - Fatima, and Al-Siddiqua, and Al-Mubaraka, and Al-Tahira, and

Al-Zakiyya, and Al-Raziyya, and Al-Marziyya, and Al-Muhad-disa, and Al-Zahra’.

Then he^{asws} said: ‘Do you know which thing is the interpretation of (name of) Fatima^{asws}?’ I said, ‘Inform me, O my Master?’ He^{asws} said: ‘She^{asws} is cut-off from the evil’.

He (the narrator) said, ‘Then he^{asws} said: ‘Had she (Fatima^{asws}) been not married to Amir Al-Momineen^{asws}, there would not have been a match for her^{asws} up to the Day of Judgement upon the face of the earth, (including) Adam^{as} and the ones besides him^{as},³⁹

Muhammad Bin Al Hassan narrated to us, from Ahmad Bin Alawiya Al Asbahany, from Ibrahim Bin Muhammad Al Saqafy, from Jandal Bin Walaq, from Muhammad Bin Umar Al Basry,

(It has been narrated) from Ja’far^{asws} Bin Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Al-lah^{saww} said: ‘O Fatima^{asws}! Do you^{asws} know why you^{asws} have been named as ‘Fatima’?’ So Ali^{asws} said: ‘O Rasool-Al-lah^{saww}, why was she^{asws} named as such?’ He^{saww} said: ‘Because she^{asws} and her^{asws} Shiah are cut-off from the Fire’.⁴⁰

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Muhammad Bin Muslim Al Saqafy who said,

‘I heard Abu Ja’far^{asws} saying for Fatima^{asws} that she would be pausing at the Gateway of Hell. So when it will be the Day of Judgement, there would be written in between the two eyes whether the man is a Believer or an Infidel. So they would pass with a loving one to the Fire due to the abundance of his sins. So Fatima^{asws} would read ‘Loving one’, in between his eyes, so she^{asws} would be saying: ‘My^{asws} God^{azwj}, and my^{asws} Master! You^{azwj} Named me^{asws} as ‘Fatima’, and would be Cutting off by me^{asws}, the one who would be with my^{asws} Wilayah and the Wilayah of my^{asws} children, (Cutting-off) from the Fire, and Your^{azwj} Promise is the Truth, and You^{azwj} do not Default on Your^{azwj} Promise’.

So Allah^{azwj} Mighty and Majestic would be Saying: “You^{asws} have spoken the Truth, O Fatima^{asws}! I^{azwj} Named you^{asws} as ‘Fatima’, and I^{azwj} will Cut-off from the Fire, by you^{asws}, the one who loves you^{asws} and be with your^{asws} Wilayah, and loves your^{asws} offspring and is with their^{asws} Wilayah, and My^{azwj}

Promise is the Truth, and I^{azwj} do not Default from My^{azwj} Promise. But rather, I^{azwj} Commanded for this servant of Mine to the Fire so that you^{asws} would intercede to Me^{azwj} with regards to him and I^{azwj} will Intercede for your^{asws} sake, so that it would be manifested to My^{azwj} Angels, and My^{azwj} Prophets^{as}, and My^{azwj} Rasools^{as}, and the people of the status, of your^{asws} status from Me^{azwj}, and your^{asws} position in My^{azwj} Presence”.

Thus, for the one whom she^{asws} reads in between his eyes ‘Believer’, so he would be taken by the hand and made to enter into the Paradise’.⁴¹

38 Al Illal Al Sharaie - V 1 Ch 142 H 2

39 Al Illal Al Sharaie - V 1 Ch 142 H 3

40 Al Illal Al Sharaie - V 1 Ch 142 H 5

41 Al Illal Al Sharaie - V 1 Ch 142 H 6

Chapter 20

The reason due to which Fatima Al-Zahra(asws) was named as 'Al Zahra'

My father said, 'Muhammad Bin Ma'aqal Al Qarmasayni narrated to us, from Muhammad Bin Zayd Al Jazry, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hamaad, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Why was Fatima Al-Zahra^{asws} named as 'Fatima'?' So he^{asws} said: 'Because Allah^{azwj} Mighty and Majestic Created her^{asws} from a Light of His^{azwj} Magnificence. So when she^{asws} shone, the skies and the earth were illuminated by her^{asws} Light, and the visions of the Angels were overwhelmed, and the Angels fell down Prostrating, and they said: 'Our God^{azwj} and our Master! What is this Light due to?'

So Allah^{azwj} Revealed unto them: "This is a Light from My^{azwj} Light. I^{azwj} Settled it in My^{azwj} sky. I^{azwj} Created it from My^{azwj} Magnificence, and will be Extracting from it from the sulb of a Prophet^{saww} from My^{azwj} Prophets (who^{saww} would be) higher than the entirety of the Prophets^{as}, and would be Extracting from that Light, the Imams^{asws} who would be standing with My^{azwj} Commands, Guiding to My^{azwj} Truth, and I^{azwj} would Make them^{asws} to be My^{azwj} Caliphs, in My^{azwj} earth, after the expiration of My^{azwj} Revelation".⁴²

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ja'far Bin Sahl Al Sayqal, from Muhammad Bin Ismail Al Darami, from the one who narrated it, from Muhammad Bin Ja'far Al Harmany, from Aban Bin Taghlab who said,

'I said to Abu Abdullah^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Why was Al-Zahra^{asws} named as 'Al-Zahra'?' So he^{asws} said: 'Because she^{asws} glowed with the Light, for Amir Al

Momineen^{asws}, three times during the day. Her^{asws} face glowed at the time of the Dawn Prayer, and the people would be in their beds, so that whiteness of that Light would enter into their chambers at Al-Medina, and enlighten their walls. So they would be astounded from that, and they would come to the Prophet^{saww} to ask him^{saww} about what they had observed, and he^{asws} would send them to the House of Fatima^{asws}. So they would come to her^{asws} house, and they would see her^{asws} seated in her^{asws} Prayer Niche, Praying, and the Light shining from her^{asws} Prayer Niche, from her^{asws} face. So they would come to know that, that which they saw was from the Light of Fatima^{asws}.

So when it would be the middle of the day, and she^{asws} would make arrangements for the Prayer, her^{asws} face would glow with the yellow (Light). So the yellowness would enter into the chambers of the people, so their clothes and their colours would turn yellow. So they would come to the Prophet^{saww} to ask him^{saww} about what they had observed. So he^{saww} would send them to the house of Fatima^{asws}. So they would see her^{asws} standing in her^{asws} Prayer Niche, and Light glowing from her^{asws} face, with the yellowness. So they would know that, that which they saw was from the Light of her^{asws} face'.

So when it would be the end of the day, and the sun would set, the face of Fatima^{asws} would turn red. So her^{asws} face would shine with the redness in happiness and gratitude for Allah^{azwj} Mighty and Majestic. So the redness from her^{asws} face would enter into the chamber of the people and turn their walls red. So they would be astounded from that, and they would come to the Prophet^{saww} and ask him^{saww} about that. So he^{saww} would send them to the House of Fatima^{asws}, and they would see her^{asws} to be seated, Glorifying Allah^{azwj}, and Extolling Him^{azwj}, and the Light from her^{asws} face glowing with the redness. So they would know that, that which they saw, was from the Light of the face of Fatima^{asws}.

Thus, that Light did not cease to be in her^{asws} face until she^{asws} was Blessed with Al-Husayn^{asws}. So, it has been transferred into our^{asws} faces until the Day of Judgement, in the Imams^{asws} from us^{asws}, the People^{asws} of the Household'.⁴³

Muhammad Bin Ibrahim Bin Is'haq narrated to us, from Abdul Aziz Ibn Yahya Al Jaloudy, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amara, from his father who said,

'I asked Abu Abdullah^{asws} about Syeda Fatima^{asws}, 'Why was she^{asws} named as 'Al-Zahra'?' So he^{asws} said: 'Because whenever she^{asws} stood in her^{asws} Prayer Niche, her^{asws} Light glowed upon the inhabitants of the sky, just as the stars flow upon the inhabitants of the earth'.⁴⁴

42 Al Illal Al Sharaie - V 1 Ch 143 H 1

43 Al Illal Al Sharaie - V 1 Ch 143 H 2

44 Al Illal Al Sharaie - V 1 Ch 143 H 3

Chapter 21

Reason due to which Fatima(asws) was named as 'Al Batoul', and similar to that is Maryam(as)

Ahmad Bin Muhammad Bin Isa, son of Ali Bin Al Husayn Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib^{asws} narrated to us, from Abu Abdullah Muhammad Bin Ibrahim Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Abu Al Tayyib Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Bin Muhammad Bin Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib^{asws}, from his forefathers, from Umar, son of Ali^{asws},

(It has been narrated) from his father Ali^{asws} Bin Abu Talib^{asws} having said: 'The Prophet^{saww} was asked, 'What is 'Al-Batoul', for we have heard you^{saww} O Rasool-Allah^{saww}, saying that Maryam^{as} is 'Batoul', and Fatima^{asws} is 'Batoul'?' So he^{saww} said: '*Al Batoul* is that (woman) who does not see redness at all, i.e., she does go through as women do, which is abhorrent in the daughters of the Prophets^{as}'.⁴⁵

45 Al Illal Al Sharaie - V 1 Ch 144 H 1

Chapter 22

The reason due to which Fatima(asws) used to supplicate for others, and did not supplicate for herself(asws)

Ali Bin Muhammad Bin Al Hassan Al Qazwiny, well known as Ibn Maqbara, from Muhammad Bin Abdullah Al Hazramy, from Jandal Bin Walaq, from Muhammad Bin Umar Al Mazany, from Abadat Al Kalay,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Fatima Al-Sughra^{asws}, from Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} brother^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'I^{as} saw my^{asws} mother^{asws} standing in her^{asws} Prayer Niche on the night of Friday. So she^{asws} did not cease Bowing and Prostrating until the light of the morning. And I^{asws} heard her^{asws} supplicating for the believing men and the believing women, and frequently naming them and supplicating for them, and did not supplicate for her^{asws} own self with anything. So I^{asws} said to her^{asws}: 'Why are you^{asws} not supplicating for yourself^{asws} just like you^{asws} supplicating for the others?' So she^{asws} said: 'O my^{asws} son^{asws}! The neighbour (first) then the house'.⁴⁶

Ahmad Bin Muhammad Bin Abdul Rahman Al Hakim Al Marouzy Al Maqry narrated to us, from Muhammad Bin Ja'far Al Maqry Abu Amro, from Muhammad Bin Al Hassan Al Mowsaly at Baghdad, from Muhammad Bin Aasim, from Abu Zayd Al Kahaal, from his father,

(It has been narrated) Musa^{asws} Ibn Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Whenever Syed Fatima^{asws} used to supplicate, she^{asws} would supplicate for the believing men and the believing women, and would not

supplicate for herself^{asws}. So it was said to her^{asws}, 'O daughter^{asws} of Rasool-Allah^{saww}! You^{asws} are supplicating for the people and are not supplicating for yourself^{asws}?' So Syeda^{asws} said: 'The neighbour (first), then the house'.⁴⁷

46 Al Illal Al Sharaie - V 1 Ch 145 H 1

47 Al Illal Al Sharaie - V 1 Ch 145 H 2

Chapter 23

The reason due to which Syeda Fatima(asws) was named a 'Muhaddisa'.

Ahmad Bin Al Hassan Al Qatan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya Al Jowhary, from Shuayb Bin Waqad, from Is'haq Bin Ja'far Bin Muhammad Bin Isa Bin Zayd son of Ali^{asws} who said,

'I heard Abu Abdullah^{asws} saying: 'But rather, Syeda Fatima^{asws} was named as *Muhaddisa* because the Angels used to descend from the sky, so they would call out to her^{asws} just as they used to call out to Maryam^{as} daughter of Imran^{as}, so they were saying: 'O Fatima^{asws}! **[3:42] Allah has Chosen you and Purified you and Chosen you above the women of the worlds.** O Fatima^{asws}! **[3:43] Be obedient to your Lord and humble yourself, and bow down with those who bow.**

So she^{asws} would discuss with them, and they would discuss with her^{asws}. One night, she^{asws} said to them: 'Am I^{asws} not more meritorious over the (Chieftess) of the women of the worlds, Maryam^{as} daughter of Imran^{as}?' So they said: 'Maryamas was Chieftess of the women of her^{asws} world (era), and Allah^{azwj} Mighty and Majestic has Made you^{asws} the Chieftess of the women of her^{as} era, and Chieftess of the women of the former ones and the later ones'.⁴⁸

48 Al Illal Al Sharaie - V 1 Ch 146 H 1

Chapter 24

The reason due to which Rasool-Allah(saww) frequently used to kiss Syeda Fatima(asws)

Ahmad Bin Al Hassan Al Qataan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amaar Al Kindy, from his father, from Jabir,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from Jabir Bin Abdullah having said: 'It was said, 'O Rasool-Allah^{saww}! You^{saww} tend to kiss Fatima^{asws}, and revere her^{asws}, and be close to her^{asws}, and deal with her^{asws} with what you^{saww} do not deal with any of your^{saww} (other step daughters)?' So he^{saww} said: 'Jibrael^{as} came unto me^{saww} with an apple from the apples of the Paradise. So I^{saww} ate it, and it converted to the water in my^{saww} back. Then I^{saww} went to Khadeeja^{as}, so she^{as} was Blessed with Syeda Fatima^{asws}. So I^{saww} keep smelling the aroma of the Paradise from her^{asws},⁴⁹

And by this chain, from Muhammad Bin Zakariyya, narrated by Umar Bin Umran, from Ubeydullah Bin Musa Al Absy, from Jabalat Al Makky, from Tawoos Al Yamani, from Ibn Abbas who said,

'Ayesha came over to Rasool-Allah^{saww} and he^{saww} was kissing (his daughter Syeda) Fatima^{asws}. So she said to him^{saww}: 'You^{saww} seem to love her^{asws} a lot, O Rasool-Allah^{saww}? He^{saww} said: 'By Allah^{azwj}! If you knew my^{saww} love for her^{asws}, it would increase your love for her^{asws}.

When I^{saww} ascended to the fourth sky, Jibrael^{as} called the call for Prayer (Azan) and Mikaeel^{as} for establishing of it (Iqama), then said to me^{saww}: 'O Muhammad^{saww}, proceed (to lead the Prayer)'. So I^{saww} said: 'I^{saww} proceed, and you^{as} are in my^{saww} presence, O Jibrael^{as}? He^{as} said: 'Yes! Allah^{azwj}

Preferred His^{azwj} Prophets^{as}, the Rasools^{as} over the Angels of Proximity, and Preferred you^{saww} in particular'. So I^{saww} approached, and Prayed with the inhabitants of the fourth sky. Then I^{saww} turned to my^{saww} right, and there I^{saww} was with Ibrahim^{as} in a Garden from the Gardens of the Paradise, and a group of the Angels had surrounded him^{as}.

Then I^{saww} went to the fifth sky, and from it to the sixth. So, there was a Call: 'O Muhammad^{saww}! The best of the fathers is your^{saww} father Ibrahim^{as}, and the best of the brothers is your^{saww} brother Ali^{asws}'.

So when I^{saww} went to the Veils, Jibraeel^{as} grabbed my^{saww} hand and entered me^{saww} into the Paradise. So there I^{saww} was, by a tree whose roots were of Light, two Angels folding garments and ornaments. So I^{saww} said: 'My^{saww} beloved Jibraeel^{as}! For whom is this tree?' So he^{as} said: 'This is for your^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, and these are two Angels folding for him^{asws}, the garments and the ornaments up to the Day of Judgement'.

Then I^{saww} proceeded in front of me^{saww}, so there I^{saww} was by dates softer than the butter, and more aromatic in fragrance than musk, and sweeter than the honey. So I^{saww} took a date and ate it. So the date transformed into a Gift within me^{saww}. So when I^{saww} descended to the earth, Khadeeja^{as} was Blessed with Fatima^{asws}. Thus, Fatima^{asws} is a human Hourie. So when I^{saww} desire for the Paradise, I^{saww} smell the fragrance of Fatima^{asws}.⁵⁰

49 Al Illal Al Sharaie - V 1 Ch 147 H 1

50 Al Illal Al Sharaie - V 1 Ch 147 H 2

Chapter 25

reason due to which Amir Al-Momineen(as- ws) washed Syeda Fatima(asws) when she(asws) was Martyred

My father said, 'Ahmad Bin Idrees narrated to me, from Ahmad Bin Muhammad Ibn Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Al Mufazzal Ibn Umar who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Who washed Fatima^{asws}'. He^{asws} said: 'That was Amir Al-Momineen^{asws}'. He (the narrator) said, 'I was aggrieved by that, from his^{asws} words'. So he^{asws} said: 'It is as if you are constricted from what I^{asws} have informed you with'. I said, 'It was like that, may I be sacrificed for you^{asws}'. He^{asws} said: 'Do not be constricted, for she^{asws} was a Truthful, none could wash her^{asws} except for a Truthful. But, do you know that Maryam^{as}, none washed her^{asws} except for Isa^{as}?⁵¹

51 Al Illal Al Sharaie - V 1 Ch 148 H 1

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IN THE AGE OF INFORMATION

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

Imam Ali (as)