عَلَلِ الشَّرَائِعِ

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

الجزء الثاني

VOLUME TWO – PART FIVE

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People asws of the Household.
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In the Name of Allahazwj the Beneficient, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasws and his Purified Progenyasws, and greetings with abundant greetings.

Chapter 178 – Reason for the sacrifice

أبي رحمه الله قال حدثنا سعد بن عبد الله عن الحسين بن يزيد التوفلي عن اسماعيل بن مسلم السكوني، عن جعفر بن محمد عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: "أنا جعلت هذا الاضحى لتساع مساكينكم من اللحم فاعطهم".

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Husayn Bin Yazeed Al Nowfaly, from Ismail Bin Muslim Al Sakuny,

(It has been narrated) from Ja'farasws Bin Muhammadasws, from hisasws forefathersasws having said: 'Rasool-Allahasws said: ‘But rather, Allahazwj Made this sacrifice to make it easy for your poor ones to get hold of the meat, therefore feed them’.1

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن الحسن Bip Al - Waleed رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن أبي جميلة عن أبي عبد الله (ع) قال: سألته عن لحم الاضحى فقال كان علي بن الحسين وابنه محمد رضي الله عنهما يتصدقان بالثلث على جيرانهما وبثلث على المساكين وثلث يمسكانه لاهل البيت.

Ali Bin Ahmad Bin Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Abu Baseer,

(The narrator says), 'I said to Abu Abdullahasws, ‘What is the reason of the sacrifice?’ So heasws said: ‘It is a (means) of Forgiveness for its doer during the first drop of blood which drops from it to the ground, and for Allahazwj to Know who fears Himazwj being unseen. Allahazwj the High Says [22:37] There does not reach Allah their flesh nor their blood, but to Him reaches the piety from you’. Then heasws said: ‘Look at how Allahazwj Accepted the offering of Habeelas, and Turned down the offering of Qabeelas’.2

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن أبي جميلة عن أبي عبد الله (ع) قال: سألته عن لحم الاضحى فقال كان علي بن الحسين وابنه محمد رضي الله عنهما يتصدقان بالثلث على جيرانهما وثلث على المساكين وثلث يمسكانه لاهل البيت.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saaffar, from Al Abbas Bin Marouf, from Abu Jameela,

(The narrator says), 'I asked Abu Abdullahasws about flesh of the sacrifice, so heasws said: ‘Aliasws Bin Al-Husaynasws, and hisasws sonasws Muhammadasws, used to give it in

1 ILLAL AL SHARAIE – V 2 CH 178 H 1
2 ILLAL AL SHARAIE – V 2 CH 178 H 2
charity – a third to their \textit{asws} neighbours, and a third to the poor, and a third for their \textit{asws} own families.\(^3\)

\textbf{Chapter 179 – The reason due to which it is recommended to look after the sacrificial animal}

حُدِّثَنَا مُحَمَّدُ بنُ مُوسَىُّ بنُ المَتَوَكَّلٍ رضي الله عنه قال: حدثنا مُحَمَّدُ بنُ يحيى العطّار عن مُحَمَّدٍ بنُ أَحْمَدٍ بنُ يحيى بن عمران الأشعري عن مُوسَى بن جعفر البغدادي عن عَبْد الله بن عبد الله عن مُوسَى بن إبراهيم عن أبي الحسن موسى (ع) قال: قال رسول الله صلى الله عليه وآله: استفرهوا ضحاياكم فإنها مطاياكم على الصراط.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Yahya Bin Imran Al Ash'ary, from Musa Bin Ja'far Al Baghdady, from Ubeydullah Bin Abdullah, from Musa Bin Ibrahim,

(It has been narrated) from Abu Al-Hassan Musa \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘Look after your sacrificial animals, for these are your mounts upon the Way (Al-Siraat), (to the Paradise)’.

\textbf{Chapter 180 – The reason due to which it is allowed to feed the poor with regards to the expiation of the oath, from flesh of the sacrificial animal}

حُدِّثَنَا عَلِيُّ بنُ أَحْمَدٍ بنُ مُحَمَّدٍ رضي الله عنه قال: حدثنا مُحَمَّدُ بنُ أَبِي عبد الله الكوفي عن سهل بن زياد عن الحسين بن يزيد عن أَسْمَعِيلٍ بن أبي زياد عن جعفر بن محمد بن مُوسَى بن إبراهيم (ع) أن عليا سئل هل يطعم المساكين في كفارة اليمين من لحوم الاضحى؟ قال: لا لأنه قريان لله تعالى.

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Al Husayn Bin Yazeed, from Ismail Bin Abu Ziyad,

(It has been narrated) from Ja'far \textit{asws} Bin Muhammad \textit{asws}, from his \textit{asws} father \textit{asws} that Ali \textit{asws} was asked, ‘Can one feed the poor with regards to an expiation for the vow, from flesh of the sacrificial animal?’ He \textit{asws} said: ‘No, because an offering is for (the Sake of) Allah \textit{azwj} the High’.\(^5\)

\(^3\) ILLAL AL SHARAIE – V 2 CH 178 H 3
\(^4\) ILLAL AL SHARAIE – V 2 CH 179 H 1
\(^5\) ILLAL AL SHARAIE – V 2 CH 180 H 1
Chapter 181 – The reason due to which it is forbidden to withhold the flesh of the sacrificial animal more than three days, then released during that

 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا أحمد بن محمد بن عيسى عن عبد الرحمن بن أبي نجران عن محمد بن حمران عن محمد بن مسلم عن أبي جعفر (ع) قال كان النبي صلى الله عليه وسلم يحبس لحوم الأضحى فوق ثلاثة أيام من أجل الحاجة، فأما اليوم فلا يحبس.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Ibn Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Muhammad Bin Hamran, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far asws having said: ‘The Prophet saww used to forbid that the flesh of the sacrificial animal be withheld for more than three days for the need. As for today, so there is no problem with it’. 6

 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي عن محمد بن الحسن بن أبي الخطاب عن محمد بن اسماعيل بن يزيد عن جمعة بن جريح بن سعد بن أبي عبد الله ﴿ع﴾ عن حسن لحوم الأضحى فوق ثلاثة أيام يبني قال لا يحبس بذلك اليوم إن رسول الله صلى الله عليه وسلم كان يحبس لأنه إنما يحبس لقلة اللحم وكثرة الناس فأما اليوم فلأ يحبس.

Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from his father, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Muhammad Bin Ismail Bin Bazie, from Yunus, from Jameel Ibn Daraj who said,

‘I asked Abu Abdullah asws about withholding the flesh of the sacrificial animal for more than three days at Mina. He asws said: ‘There is no problem with that today. But rather, Rasool-Allah saww forbid from that at first, because the people in those days used to be labourers, but as for today, so there is no problem’.

وقال أبو عبد الله ﴿ع﴾ كنا ننهي الناس عن اخراج لحوم الأضحى بعد ثلاثة أيام على قلة اللحم وكثرة الناس فأما اليوم فقد كثر اللحم وقل الناس فلا يحبس.

And Abu Abdullah asws said: ‘The people were forbidden from taking out the flesh of the sacrificial animal after three days due to the scarcity of the flesh and the abundance of the people, but as for today, to the flesh is abundant and the people are few, so there is no problem with it being taken out’. 7

 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا عبد الله بن العباس العلوي قال: حدثنا أحمد بن عبد الله بن موسى بن عبد الله عن أبيه عن خاله زيد بن علي عن أبيه عن جدته عن علي (ع) قال: قال رسول الله صلى الله عليه وسلم: ‘أنا نهيكم عن ثلاث، نهيكم عن زيارة القبور، وأنا نهيكم عن اخراج لحوم الأضحى، وأنا نهيكم عن كل مسكر حرام’.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Abdullah Bin Al Abbas Al Alawy, from Muhammad Bin Abdullah Bin Musa Bin Abdullah, from his father, from his uncle Zayd Bin Ali, from his father,

6 ILLAL AL SHARAIE – V 2 CH 181 H 1
7 ILLAL AL SHARAIE – V 2 CH 181 H 2
(It has been narrated) from his grandfather \textit{asws} Ali \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘I \textit{saww} had forbidden you from three – \textit{saww} had forbidden you from visiting the graves, but (now) you can visit these; and \textit{saww} had forbidden you from taking out the flesh of the sacrificed animal from Mina after three (days), but (now), you can eat it and hoard it; and \textit{saww} had forbidden you from Al-Nabeez (grape juice) but (now), you can drinking it, but every intoxicant is Prohibited – meaning that juice which is made during the day and drunk in the evening, and made during the evening and drunk by the day. So, when it simmers (froth/ferments), so it is prohibited’.\footnote{ILLAL AL SHARAIE – V 2 CH 181 H 3}

\textbf{Chapter 182 – The reason due to which it is allowed to give the skin of the sacrificial animal to the one who skins it}

أبي رحمه الله محمد بن الحسن بن أحمد بن الوليد رحمهما الله قالا: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن يحيى بن عمران الاتجاري عن علي بن اسماعيل عن صدوق بن يحيى الأزرق قال قلت لابن ابراهيم (ع): الرجل يعطي الضحية من يسلخها بجلدها؟ قال لا بأس به، إما قال عزوجل: (فكلوا منها وأطعموا) والجلد لا يأكل ولا يطعم.

My father and Muhammad Bin Hassan Bin Ahmad Bin Al Waleed both said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Ali Ibn Ismail, from Safwan Bin Yahya Al Azraq who said,

‘I said to Abu Ibrahim \textit{asws} (7th Imam \textit{asws}), ‘Can the man give the skin of the sacrificed animal to the one who skins it?’ He \textit{asws} said: ‘There is no problem with it. But rather, the Mighty and Majestic Says [22:36] \textit{eat from these and feed} – and skin is neither eaten nor fed’\footnote{ILLAL AL SHARAIE – V 2 CH 182 H 1}.

\textbf{Chapter 183 – The reason due to which it is Obligatory upon the one who cannot find the price of the sacrificial animal, that he should borrow}

أبي رحمه الله موسى بن المتوكل رضي الله عنه قال حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاتجاري، عن موسى بن جعفر البغدادي عن عبد الله بن عبد الله عن موسى بن ابراهيم، عن أبي الحسن موسى (ع) قال: قال رسول الله صلى الله عليه وسلم: وقد قالت له يا رسول الله نحضر الاضحى ولكنني لا أجد ما اضحي به فأستقرض واضحي؟ قال فاستقرضي فانه دين مقضي.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Musa Bin Ja’far Al Baghdady, from Ubeydullah Bin Abdullah, from Musa Bin Ibrahim,

(\textit{It has been narrated}) from Abu Al-Hassan Musa \textit{asws} having said: ‘Rasool-Allah \textit{saww} said to Umm Salma \textit{as}, and she \textit{as} had said to him \textit{saww}, ‘O Rasool-Allah \textit{saww}! The (time for) sacrifice has presented itself, and there is nothing with me \textit{as} that \textit{as} can offer it
with. So, shall I borrow and make a sacrifice?’ He saw said: ‘Borrow, for it would get paid back’.

 حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي عن أحمد بن يحيى المقرى عن عبد الله بن موسى عن إسرائيل عن أبي اسحاق عن شريح بن هاني عن علي (ع) أنه قال لو علم الناس ما في الأضحية لاستدانوا وضحوا أنه ليغفر لصاحب الأضحية عند أول قطرة قطرة من دمها.

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Ahmad Bin Yahya Al Maqr, from Abdullah Bin Musa, from Israel, from Abu Is’haq, from Shareeh Bin Hany,

(It has been narrated) from Alasws having said: ‘Had the people known what is in the sacrifice, they would borrow and sacrifice, for it is a Forgiveness for its doer at the first drop which drops from its blood’.

(باب 184 - العلة التي من أجلها تجزى العيدة عن نفس) (واحدة وتجزي البقرة عن خمسة بشر)

Chapter 184 – The reason due to which the sacrificial camel suffices for one, and the cow suffices for five souls

 حدثنا بذلك محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسن الصفار قال: البقرة والبدنة تجريان عن سبعة إذا اجتمعوا من أهل بيت ومن غيرهم.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us with that, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Waheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The cow and the sacrificial camel both flow for seven, if they are gathering together from one family, and from others’.

 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن بنان بن محمد بن محمد بن الحسن عن يونس بن يعقوب قال سألت أبي عبد الله (ع) عن البقرة يضحى بها؟ قال فقال تجزي عن سبعة متفرقين.

My father narrated to us, from Sa’ad Bin Abdullah, from Banan Bin Muhammad, from Muhammad Bin Al-Hassan, from Yunus Bin Yaqoub who said, ‘I asked Abu Abdullahasws about the cow sacrificed by it?’ So he asws said: ‘It suffices for seven separate ones’.

(باب 185 - العلة التي من أجلها يجزى في الهدي الجذع) (من الضان ولا يجزى الجذع من المعز)

10 ILLAL AL SHARAIE – V 2 CH 183 H 1
11 ILLAL AL SHARAIE – V 2 CH 183 H 2
12 ILLAL AL SHARAIE – V 2 CH 184 H 1a
13 ILLAL AL SHARAIE – V 2 CH 184 H 1b
Chapter 185 – The reason due to which the two year old lamb suffices regarding the sacrifice and the two year old goat does not suffice


Muhammad Bin Musa Al Mutawakkal narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Muhammad Bin Yahya Al Khazaz, from Hamaad Bin Usman who said,

’I said to Abu Abdullahasws, ’The lowest of what suffices regarding the sacrifice from the years of the sheep?’ So heasws said: ’The two year old lamb’. I said, ’(What about) the two year old from the goat?’ So heasws said: ’It does not suffice’. So I said to himasws, ’May I be sacrificed for youasws! What is the reason for it?’ So heasws said: ’Because the two year old lamb impregnates, and the two year old goat does not impregnate’.

Chapter 186 – The reason due to which the one who is performing the (Umrah) Tamatto on behalf of his mother and puts on Ihraam for the Hajj on behalf of his father, the slaughter is dropped (he is exempt)

حدثنا أبي رضي الله عنه قال حدثنا أحمد بن ادريس قال حدثنا محمد بن أحمد بن يحيى بن عمران الاعجيري عن محمد بن الحسين بن أبي الخطاب عن محمد بن اسماعيل بن زريع بن صالح بن عقبة بن الجراح بن المغيرة عن أبي عبد الله (ع) قال: سألته عن رجل تمتع عن امه وأهل بحجه عن أبيه قال: أن ذبح فهو خير له وإن لم يذبح فليس عليه شيء لأنه تمتع عن أمه وأهل بحجه عن أبيه.

My father narrated to us, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Ibn Ismail Bin Bazie Bin Salih Bin Uqba, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullahasws, said, I asked himasws about a man who is performing (Umrah) Tamatto on behalf of his mother, and puts on Ihraam for performing Hajj on behalf of his father. Heasws said: ’If he slaughters, it would be better for him, and if he does not slaughter, so there is nothing upon him, because he is performing (Umrah) Tamatto on behalf of his mother, and puts on Ihraam for performing Hajj on behalf of his father’.

(باب 186 - الغلة التي من أجلها سقط الذبح عن تمتع) عن أمه وأهل بحجه عن أبيه

14 ILLAL AL SHARAIE – V 2 CH 185 H 1
15 ILLAL AL SHARAIE – V 2 CH 186 H 1
Chapter 188 – The reason due to which the Hajj was named as The Greatest (الأكبر)

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا محمد بن الحسن الصفار عن علي بن محمد القاشاني عن الفاسم بن محمد الأصبهائي عن سليمان بن داوود المفجري عن حفص بن غياث العامري النخعي قال سألت أيوب بن عبد الله (ع) عن قول الله تعالى: (واذان من الله ورسوله إلى الناس يوم الحج الاكبر) فقال: قال أمير المؤمنين (ع) كنت أنا الاذان في الناس، قلت: فما معنى هذه اللفظة الحج الاكبر؟ قال: إنما سمى الآخر لأنه كانت سنة حج فيها المسلمون والمشروكون ولم يحج المشروكون بعد تلك السنة.

Chapter 189 – The reason due to which Al-Taif was named as Taif

ابن رحمه الله قال حديثنا سعد بن عبد الله عن إبراهيم بن مهزيار عن أخيه علي باسناده قال: أبو الحسن (ع) في الطائف أتدرع لم سمي الطايف؟ قال: إنه إبراهيم (ع) دعا ربي إلى أن يرزق أهله من كل ثمرات قطع لهم قطعة من الأردن فأقبلت ثمارها حتى طافت البيت سبعا ثم أمرها الله أن تلقي إلى هذا الموضع الذع. ثم أمرها أفرها الله في موضعها. فأسميت الطائف لوطافته في البيت.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother Ali, by his chain, said,

‘Abu Al-Hassan asws said with regards to Al-Taif: ‘Do you know why it is named as Al-Taif?’ I said, ‘No’. So he asws said: ‘Ibrahim as supplicated to his as Lord azwj that He azwj should Sustain his family from every (type of) fruit. So a piece of land from Jordan was cut-off for him as, until it circumbambulated by the House (Kabah) seven (circuits). Then Allah azwj Settled it in its place. So it was named as Al-Taif due to it circumbambulating of the House (Kabah)’.

أخبرني علي بن حاتم قال: حدثنا محمد بن جعفر وعلي بن سليمان قالا حدثنا أحمد بن محمد قال قال الرضا (ع) أتدرع لم سمي الطائف طائفا؟ قال: لا قال: لا الله تعالى لما أدعاه إبراهيم (ع) أن يرزق أهله من كل الثمرات أمرا بقطع من الأردن فأقبلت ثمارها حتى طافت البيت ثم أمرها أن تلقي إلى هذا الموضع الذي سمى الطائف فلذلك سمى الطائف.

Ali Bin Hatim informed me, from Muhammad Bin Ja’far and Ali Bin Suleyman who both said it was narrated by Ahmad Bin Muhammad who said,

16 ILLAL AL SHARAIE – V 2 CH 188 H 1
17 ILLAL AL SHARAIE – V 2 CH 189 H 1
'Al-Reza asws said: 'Do you know why Al-Taif was named as Taif?' I said, 'No'. He asws said: 'Because when Allah azwj the High was supplicated to by Ibrahim as that He azwj should Sustain his family from every fruit, Commanded a piece of land from Jordan, so it came with its fruits and circumambulated the House (Kabah). Then He azwj Commanded it that it should leave to be at this place which is called Al-Taif. Thus, it was due to that (Tawaf), it was named as Taif'.

Chapter 190 – The reason due to which one has to come to the Pausing Station by the Mash'ar, and not come by the Sanctuary

(باب 311 – الغلة التي من أجلها صير الموقف) (بالمشعر ولم يصير بالحرم)

 حدثنا الحسين بن علي بن أحمد الصايغ رحمه الله قال حدثنا الحسين بن الحجاج عن سعد بن عبد الله قال حدثني محمد بن الحسن الهمداني قال سألت ذات النون المصري قلت يا أبا الفيض لم صير الموقف بالمشعر ولم يصير بالحرم؟ قال: حدثني من سأل الصادق عليه السلام ذلك فقال: لأن الكعبة بيت الله الحرم حجابه والمشعر بابه فلما أن قصده الزائرون وفقيهم بالباب حتى أذن لهم بالدخول، ثم وفقيهم بالحجاب الثاني وهو مزدلفة

Al Husayn Bin Ali Bin Ahmad Al Sa’ig narrated to us, from Al Husayn Bin Al Hajaal, from Sa’ad Bin Abdullah,

(It has been narrated) from Muhammad Bin Al-Hassan Al-Hamdany who said, ‘I asked Zalnoon the Egyptian. I said, ‘O Abu Al-Fayz! Why does one come to the Pausing Station by the Mash’ar and does not come by the Sanctuary?’ He said, ‘The one who asked that to Al-Sadiq asws narrated to me, so he asws said, ‘Because the Kabah is the House of Allah azwj and the Sanctuary is its Guard, and the Mash’ar is its Gate. So when the visitors intend for it, they are paused at the Gate until permission is granted to them for the entering. Then they are paused at the second guard, and it is Muzdalifa.

فلا نظر إلى طول تضرعهم أمرهم بتقريب قربانهم فلما قربوا قربانهم وقضوا تفثهم وتطهروا من الذنوب التي كانت لهم حجابا دونهم أمرهم بالزيارة على طهارة

So when He azwj Looks at their prolonged supplications, Commands them with the offering of their sacrifices, and purify themselves and be clean from the sins, which were a veil for them from Him azwj, Commands them with the visitation upon the cleanliness’.

قال فقلت فلم كره الصيام في أيام التشعريف فقال لان القوم زوار الله وهم (أضيفاته) وفي ضيافاته ولا ينبغي للضيف أن يصوم عند من زاره وأضافائه

He (the narrator) said, ‘I said, ‘So why is the Fasting disliked during the days of Al-Tashreeq?’ So he asws said: ‘Because the people are visitors of Allah azwj, and they as His azwj guests, and in them being His azwj Guests it is not befitting for the guests that they should be Fasting when they are visiting Him azwj and are being His azwj guests’.

قلت فالفاجر يتعلق بأنوار الكعبة ما يعني ذلك قال مثل ذلك مثل الرجل يكون بينه وبين الرجل جناية فيتعلن بثوبه يستغني للجاه أن يهب له جرمه.

18 ILLAL AL SHARAIE – V 2 CH 189 H 2
I said, ‘So the men who hand by the curtains of the Kabah, what do they mean by that?’ He asws said: ‘The example of that is an example of the man who happens to be in between him and the men (as an arbitrator) for a crime, so he tends to hang on to his clothes, beseeching him in hope for his crime to be gifted (forgiven).’

Chapter 191 – The reason due to which the sins are not Written for the Pilgrim for four months

Hajjatha Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from his father, from Al Husayn Bin Khalid who said,

‘I said to Abu Abdullah asws, ‘For which thing did the Pilgrim came to be such that no sin is Written for him for four months (after the performance of Hajj)?’ He asws said: ‘Because Allahazwj Blessed and High Permitted for the Polytheists sacred months, four months when Heazwj Said [9:2] So go about in the land for four months. So from then onwards Heazwj Gifted (Forgave) the Believers who perform the Hajj of the House (Kabah), sins for four months.’

Chapter 192 – The reason due to which Rasool-Allah saww proceeded from Al Mash’ar, in opposition to the people of the Pre-Islamic period

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Al Husayn Bin Saeed, from Safwan Bin Yahya and Ibn Abu Umeyr and Fazalat, from Muawiya Bin Amaar,

Abu Abdullah asws has said: ‘The people in the Pre-Islamic period were saying, ‘Shine, Subeyr!’ – meaning the sun – ‘So we can go (for Hajj).’ But rather, Rasool-Allah saww proceeded from Al-Mash’ar because they used to be proceeding with the horses and the camels. So Rasool-Allah saww proceeded with the tranquillity, and the dignity, and
the tenderness, and proceeded by the Mentioning of Allah\textsuperscript{azwj} the High and the Forgiveness and moved his\textsuperscript{saww} tongue’.\textsuperscript{21}

Chapter 193 – The reason due to which the Limit (Punishment) is established upon the offender inside the Sanctuary and is not established upon the offender in other than the Sanctuary when he flees to the Sanctuary

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary who said, ‘I asked Abu Abdullah\textsuperscript{asws} about the man who commits an offence outside the Sanctuary, then goes into the Sanctuary, is the Limit to be established upon him?’ He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}, and neither should he be fed, nor watered, nor spoken to, nor sold to. So when this is done with him, he would come out and the Limit would be established upon him. And when he commits the offence inside the Sanctuary, the Limit would be established upon him inside the Sanctuary, because he does not view the Sanctuary as sanctimonious.’\textsuperscript{22}

Chapter 194 – The reason due to which Al-Abtah was named as Abtah

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,\n
Abu Abdullah\textsuperscript{asws} has said: ‘Al-Abtah was named as Abtah (valley basin) because Adam\textsuperscript{as} because Adam\textsuperscript{as} was Commanded that he\textsuperscript{as} should be flat (prostrate) at Bat’h\textsuperscript{a} Jam’a. So he\textsuperscript{as} remained like that until the break of dawn. Then he\textsuperscript{as} was Commanded that he\textsuperscript{as} ascend a mountain of Jam’a, and was Commanded that when

\textsuperscript{21} ILLAL AL SHARAIE – V 2 CH 192 H 1
\textsuperscript{22} ILLAL AL SHARAIE – V 2 CH 193 H 1
Chapter 195 – The reason due to which the one in Ihram can eat the game when he is desperate for it; and reason, from a report, that he can eat the dead (animals/fish etc.)

(Ибн ас-Сарай – V 2 CH 194 H 1)

the sun emerges, he should acknowledge his sins. So Adam, the High Sent a Flame from the sky, so it seized the offering of Adam.

Chapter 195 – The reason due to which the one in Ihram can eat the game when he is desperate for it; and reason, from a report, that he can eat the dead (animals/fish etc.)

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Al Amraky,

(Ибн ас-Сарай – V 2 CH 195 H 1)

My father said, 'Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazalat, from Aban, from Abu Ayoub who said,

(Ибн ас-Сарай – V 2 CH 195 H 3)

My father said, 'Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansur Bin Hazim who said,
And it has been reported that he can eat the dead because it is Permissible for him, and the game (hunt) is not Permissible for him’.  

Chapter 196 – Reason for the disliking the staying at Makkah


My father said, ‘Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazal, from Abú Al Sa'hábah Al Kánnáni who said,

‘I asked Abu Abdullah asws about the Words of Allahazwj the High [22:25] and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment. So heasws said: ‘Every injustice that the man does himself at Makkah, from theft, or being unjust to anyone, or something from the injustices, for asws see it as the Atheism, and it is due to that it has been forbidden to settle in the Sanctuary.’

From him who said, ‘Al Husayn Bin Muhammad narrated to us, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Ibn Jamhour, from Al Husayn Bin Muhammad Al Sayyari, from Muhammad Ibn Jamhour,

(It has been) raising it to Abu Abdullahasws that heasws disliked the staying at Makkah, and that is that Rasool-Allahasws came out from it, and the one staying in it, his heart would be hardened until he goes elsewhere’.  

And from him who said, ‘Al Husayn Bin Muhammad Al Sayyari, from Muhammad Ibn Jamhour,

(It has been) raising it to Abu Abdullahasws having said: ‘When one of you has fulfilled his rituals, so let him ride upon his animal, and meet up with his family, for the staying at Makkah tends to harden the heart’.
أبي رحمه الله قال: حدثنا علي بن سليمان الرازي قال: حدثنا محمد بن خالد الخزاز عن العلا عن محمد بن سلم بن أبي جعفر عليه السلام قال: لا ينبغي للرجل أن يقيم بمكة سنة قلت كيف يصنع قال يتحول عنها إلى غيرها، ولا ينبغي لأحد أن يرفع بناءه فوق الكعبة.

My father said, ‘Ali Bin Suleyman Al-Razy narrated to us, from Muhammad Bin Khalid Al-Khazaz, from Al-A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘It is not befitting for a person that he should stay at Makkah for a year’. I said, ‘So what should he do?’ Heasws said: ‘He should move to somewhere else. And it is not befitting for anyone that one should raise his construction above the (height of the) Kabah’.30

Chapter 197 – The reason due to which Al-Ihtiba’a (sitting with knees tied up) in the Sacred Masjid

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن يحيى عن حماد ابن عثمان قال: رأيت أبا عبد الله عليه السلام يكره الاحتباء للمحرم قال: ويكره الاحتباء في المسجد الحرام إعظاما للكعبة.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Yahya, from Hamaad Ibn Usman who said,

‘I saw Abu Abdullahasws disliking Al-Ihtiba’a (sitting with knees tied up) for the one in Ihraam. And heasws disliked Al-Ihtiba’a in the Sacred Masjid for the reverence to the Kabah’.31

Chapter 198 – The reason due to which the riding with regards to the Hajj is preferable than the walking

أبي رحمه الله قال: حدثنا علي بن إبراهيم عن أبيه عن ابن أبي عمير عن رفاعة بن موسى النخاس عن أبي عبد الله عليه السلام أنه سئل عن الحج ماهى أفضل أم راكباً؟ قال: بل راكباً فإن رسول الله صلى الله عليه السلام حج راكباً.

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Rafa’at Bin Musa Al Nakhaas,

(It has been narrated) from Abu Abdullahasws having been asked about the Hajj, is walking (to it) better or riding?’ Heasws said: ‘But, riding, for Rasool-Allahsaww went for Hajj riding’.32

And Ali Bin Hatim informed me, from Al Hassan Bin Ali Bin Mahziyar, from his father, from Ibn Abu Umeyr, from Rafa’at, and Abdullah Bin Bakeyr,
(It has been narrated) from Abu Abdullah, similar to it (the above Hadeeth)."  33

And from him, said, ‘Muhammad Bin Hamdan narrated to us, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, and from Rafa’at Bin Musa Al Nakhas – similar to it.’  34

And from him who said, ‘Muhammad Bin Hamdan Al Kufy narrated to us, from Al Hassan Bin Muhammad Bin Sama’at, from Safwan Bin Yahya, from Sayf Al Tamaar who said,

‘I said to Abu Abdullah, ‘We used to walk (to Hajj), so something from you reached us. So what is your view?’ He said: ‘The people are going for Hajj walking and riding’. I said, ‘That is not what I asked you’. So he said: ‘About which thing did you ask me?’ I said, ‘Which of these two is more beloved to you that we should do?’ He said: ‘Your riding is more beloved to me, for that is more strengthening for you upon the worshiping and the supplications’.  35

And (narrated) from him, from Muhammad Bin Abdullah, from Musa Bin Imran, from Al Husayn Bin Saeed, from Al Fazal Bin Yahya, from Suleyman who said,

‘I asked Abu Abdullah about the walking (to Hajj), is it better or the riding?’ So he said: ‘If the man was financially straitened so he should walk for it would be less for his expenses, but the riding is preferable’.  36

And (narrated) from him, from Muhammad Bin Abdullah, from Musa Bin Imran, from Al Husayn Bin Saeed, from Al Fazal Bin Yahya, from Suleyman who said,

‘I said to Abu Abdullah, ‘We are intending to go out to Makkah walking’. So he said: ‘Do not walk, go out riding’. So we said, ‘May Allah keep you well!’ It has reached us that Al-Husayn Bin Ali was going to Hajj twenty times, walking’. So he said: ‘Al-Husayn Bin Ali was going to Hajj, and with him were the backpackers (lots of other men)’.  37

33 ILLAL AL SHARAIE – V 2 CH 198 H 2
34 ILLAL AL SHARAIE – V 2 CH 198 H 3
35 ILLAL AL SHARAIE – V 2 CH 198 H 4
36 ILLAL AL SHARAIE – V 2 CH 198 H 5
37 ILLAL AL SHARAIE – V 2 CH 198 H 6
Chapter 199 – The reason due to which the exclamation of the Greatness of Allah (azwj) (Takbeer) came to be after fifteen Prayers during the days of Al-Tashreek at Mina, and at the cities at the end of ten Prayers

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed and Muhammad Ibn Al Husayn and Ali Bin Ismail, from Hammad Bin Isa, from Hareyz, from Zarara who said,

'I said to Abu Ja’far asws, 'What about the Takbeer on the days of Al-Tashreeq and the end of the Prayer?' He asws said: ‘The Takbeer at Mina at the end of the fifteen Prayers, from Al-Zohr Prayer on the day of the sacrifice up to the morning Prayer. So you should be saying in it, ‘Allah (azwj) is the Greatest! Allah (azwj) is the Greatest! There is no god except for Allah (azwj), and Allah (azwj) is the Greatest upon what He (azwj) has Guided us, and Allah (azwj) is the Greatest upon what He (azwj) has Sustained us from beasts, the cattle, and the Praise is for Allah (azwj) upon what He (azwj) has Tested us.

But rather, the Takbeer has been Made to be in the rest of the cities, at the end of ten Prayers, because when a number of the people among the first of the persons to proceed, then the people of the cities would refrain from the Takbeer, and the people of Mina would exclaim Takbeer for as long as they are at Mina, up to the last of the persons’.

But rather, the Takbeer has been Made to be in the rest of the cities, at the end of ten Prayers, because when a number of the people among the first of the persons to proceed, then the people of the cities would refrain from the Takbeer, and the people of Mina would exclaim Takbeer for as long as they are at Mina, up to the last of the persons.

Chapter 200 – The reason due to which Al-Shamy corner moves in the winter and the summer

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed and Muhammad Ibn Al Husayn and Ali Bin Ismail, from Hammad Bin Isa, from Hareyz, from Zarara who said,

But rather, the Takbeer has been Made to be in the rest of the cities, at the end of ten Prayers, because when a number of the people among the first of the persons to proceed, then the people of the cities would refrain from the Takbeer, and the people of Mina would exclaim Takbeer for as long as they are at Mina, up to the last of the persons.

38 ILLAL AL SHARAIE – V 2 CH 199 H 1
My father said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Al Husayn Bin Is’haq Al Tajir, and from Ali Bin Mahziyar, from Al Hassan Bin Al Haseyn, from Muhammad Bin Fazeyl, from Al Azramy who said,

‘I was seated with Abu Abdullah asws near the (Black) Stone under the groove, and a man was disputing with a man, and one of the two was saying to his companion, ‘By Allahazwj! I don’t know where the wind blows’. So when there was a lot (of talk) over it, Abu Abdullah asws said to him: ‘Do you know from where the wind blows?’ So he said, ‘No, but I heard the people saying’. So I said to Abu Abdullah asws, ‘From where does the wind blow?’ So heasws said: ‘The wind is imprisoned beneath this Al-Shamy corner. So, whenever Allahazwj Intends that Heazwj should Send something from it, Brings it out. As for the south (wind), so it is the south, and as for the north (wind) so it is the north, and as for Saba’a for it is Saba’a, and as for Dabour, so it is Dabour’.

Then heasws said: ‘And the sign of that is you will not cease to see this corner moving ever, in the winter, and the summer, and the night, and the day’.39

Chapter 201 – The reason due to which the House (Kabah) became so high that one has to ascend to it with the stairs

(Aby 201 - الغلة التي من أجلها صار البيت مرتفعا يصعد إليه بالدرج)
So he sent message to Ali asws Bin Al-Husayn asws. So he asws came to him. So he informed him asws with what Allah azwj had Prevented him from the construction. So Ali asws Bin Al-Husayn asws said to him: ‘O Hajjaj! You proceeded to start the building of Ibrahim as and Ismail as, so you cast it in the middle of the road (left it unfinished), and dealt with it as if you viewed it as being an inheritance for you. Ascend the pulpit, so adjure the people that there should not remain anyone from among them who has taken anything from it, so he should return it’.

He (the narrator) said, ‘So he did it. He adjured the people that there should not remain anyone from them who had taken anything from it (Kabah) except that he should return it. So when he asws saw all the sand, Ali asws Bin Al Husayn asws came over, so he asws placed the foundation and ordered them that they should dig.

He (the narrator) said, ‘The snake disappeared from them, and they dug until they ended up to the place of the base. So Ali asws Bin Al-Husayn asws said to them: ‘Step aside!’ So they stepped aside. So he asws approached and covered it with his asws clothes, then wept. Then he asws covered it with the sand by his asws own hand, then invited the labourers, so he asws said: ‘Place the building up’. So they place the building. So when its walls were raised, he asws ordered for the sand, and he asws cast it in the middle of it. Thus, it was due to that, the House came to be so high that it has to be climbed up to it with the stairs’. 40

Chapter 204 – The reason due to which the days of Mina came to be three

حثتنا أبي محمد بن الحسن بن أحمد بن الوليد قالا: حثتنا سعد بن عبد الله قال: حثتنا إبراهيم بن هاشم قال: حثتنا محمد بن أبي عمرو عن بعض أصحابه عن أبي عبد الله (ع) قال: قال لي آتري لم جعلت أيام منى ثلاثة؟ قال قلت لي أي شيء جعلت فذاك، ولمذا؟ قال لي من أدرك شيئا من أدرك الحج.

My father and Muhammad Bin Al Hasssan Bin Ahmad Bin Al Waleed both narrated to us, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Muhammad Bin Abu Umer, from one of his companions,

(It has been narrated) from Abu Abdullah asws, said, ‘He asws said to me: ‘Do you know why the day Mina have been Made to be three?” I said, ‘For which thing, may I be sacrificed for you asws and why?” He asws said to me: ‘One who comprehends something from it, has comprehended the Hajj’. 41

40 ILLAL AL SHARAIE – V 2 CH 201 H 1
41 ILLAL AL SHARAIE – V 2 CH 204 H 1
from Abu Abdullah\textsuperscript{asws} having said: ‘The one who comprehends the Sacred signs on the day of the sacrifice before the declining of the sun, so he has comprehended the Hajj. And the one who comprehends it on the day of Arafaat before the declining of the sun, so he has comprehended the Mata’ato (Umrah)’.\footnote{ILLAL AL SHARAI – V 2 CH 204 H 1a}

\textit{Chapter 205 – The reason due to which it is not allowed for the man that he should apply oil (in his hair) when he intends to wear the \textit{Ihraam}, with the oil in which is musk or amber}

\begin{quote}
 حدّدت أبي رضي الله عنه قال: حدّدت سعد بن عبيد الله عن أحمد وعبد الله ابني محمد بن عيسى عن محمد بن أبي عمر عن حماد بن عثمان الناب عن أبي عبد الله عليه السلام قال: لا تدهن حين تريد أن تحرم بدهن فيه مسك ولا عنب من أجل أن ريحه تبقى في رأسك من بعد ما تحرم وادهن بما شئت من الدهن حين تريد أن تحرم، فإذا أحمرت فقد حرم عليك الدهن حتى تحلم.
\end{quote}

\textit{(It has been narrated)} from Abu Abdullah\textsuperscript{asws} having said: ‘You should not apply oil when you intend that you would be wearing \textit{Ihraam}, with the oil (in your hair) in which is musk or amber, due to the reason that the aroma would remain in your head from after you wear the \textit{Ihraam}, and you can apply with whatever you so like from the oil when you intend to wear the \textit{Ihraam}. So when you have put on the \textit{Ihraam}, so the application of oil would become prohibited unto you until you are free from it (\textit{Ihraam})’.\footnote{ILLAL AL SHARAI – V 2 CH 205 H 1}

\textit{Chapter 206 – The reason due to which it is not allowed to seize the domesticated bird if it enters the Sanctuary}

\begin{quote}
 حدّدت أبي رضي الله عنه قال: حدّدت سعد بن عبيد الله عن أبو نوح بن أمية بن قيس بن معاوية بن عمر بن أبي عبد الله عليه السلام قال: يمس لن أن يمس الله تعالى يقول: " ومن دخل كان آمنا ".
\end{quote}

\textit{(It has been narrated)} from Abu Abdullah\textsuperscript{asws} having been asked about a domesticated bird comes, so it enters the Sanctuary. He\textsuperscript{asws} said: ‘Do not touch (it)
because Allahazwj the High is Saying [3:97] and whoever enters it shall be secure.44

(باب 207 - العلة التي من أجلها إذن رسول الله للعباس) (إن بليث بمكة ليالي منى)

Chapter 207 – The reason due to which Rasool-Allahsaww allowed for Al-Abbas that he may remain at Makkah on the nights of Mina

أبي ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالا: حدثنا سعد بن عبد الله عن الهيثم بن أبي مسروق التهدي عن الحسن بن محبوب عن علي بن رناب عن مالك عن أعين عن أبي جعفر عليه السلام أن العباد استأذن رسول الله صلى الله عليه وآله وسلم على الخروج لأداء منى وصلح الله عليه وآله وآله من أجل سقاية الحاج.

My father and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed both said, ‘Sa’ad Bin Abdullah narrated to us, from Al Haysam Bin Abu masrouq Al Nahdy, from Al Hassan Bin Mahboub, from Ali Ibn Ra’ib, from Maalik Bin Ayn,

(It has been narrated) from Abu Ja’farasws that Al-Abbas sought permission from Rasool-Allahsaww that he could remain at Makkah on the nights of Mina, so Rasool-Allahsaww permitted for him due to him being the provider of the water to the pilgrims’.45

(باب 208 - العلة التي من أجلها لم بيت أمير المؤمنين (ع)) (بمكة بعد إذ هاجر منها حتى قضى)

Chapter 208 – The reason due to which Amir Al-Momineenasws did not sleep at Makkah after having emigrated from it, until heasws passed away

حدثنا أبي رضي الله عنه قال حديثنا أحمد بن ادريس عن محمد بن أحمد ابن يحيى بن عمران الاشعري عن محمد بن معروف عن أخيه عمر بن جعفر بن عقبة عن أبي الحسن عليه السلام قال: إن عليا عليه السلام لم بيت بمكة بعد إذ هاجر منها حتى قضى الله عزوجل إليه، قال: قلت له ولم ذاك؟ قال: يكره أن يبيت في خربة فقد هاجر منها رسول الله صلى الله عليه وآله وسلم.46

My father narrated to us, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Ibn Yahya Bin Imran Al Ashary, from Muhammad Bin Marouf, from his brother Umar, from Ja’far Bin Uqba,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Alasws did not sleep at Makkah after having emigrated from it until Allahazwj Mighty and Majestic Caused himasws to pass away’. I said, ‘And why is that?’ Heasws said: ‘Heasws disliked that he should sleep in the land from which Rasool-Allahsaww had to emigrate from. So heasws used to Pray Al-Asr (Prayer) and go out from it, and spend the night elsewhere’.46

(باب 209 - العلة التي من أجلها لا يجوز للمحرم أن يظل) (على نفسه من غير عنة)

44 ILLAL AL SHARAIE – V 2 CH 206 H 1
45 ILLAL AL SHARAIE – V 2 CH 207 H 1
46 ILLAL AL SHARAIE – V 2 CH 208 H 1
Chapter 209 – The reason due to which it is not allowed for the one in *Ihraam* that he shades himself without a reason


Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin saeed, from Hamaad, from Abdullah Bin Al Mugheira who said,

‘I said to Abu Al-Hassan⁴⁷ asws the First, ‘Can I shade (myself) and I am in *Ihraam*?’ He⁴⁷ asws said: ‘No’. I said, ‘So, can I shade (myself) and pay the redemption?’ He⁴⁷ asws said: ‘No’. I said, ‘So if I am sick?’ He⁴⁷ asws said: ‘Shade (yourself) and pay the redemption’. Then he⁴⁷ asws said: ‘But, do you know that Rasool-Allah⁴⁷ saww said: ‘There is none from a pilgrim who remains in the open until the setting of the sun, except that his sins disappear along with it (sunset)’.

(باب 210 - نواير علل الحج)

Chapter 210 – Miscellaneous reasons for the Hajj

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد عن الحسين بن سعيد عن حماد عن ربيعي عن عبد الرحمن بن أبي عبد الله قال: قلت لابي عبد الله (ع) ان ناسا من هؤلاء القصاص يقولون إذا حج رجل حجة ثم تصدق وكان خيرا له، فقال: كذبوا لو فعل هذا الناس لعطل هذا البيت ان الله تعالى جعل هذا البيت قياما للناس.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamaad, from Rabie, from Abdul Rahman Bin Abu Abdullah who said,

‘I said to Abu Abdullah⁴⁸ asws, ‘The people from the story tellers are saying that when a man performs Hajj once, then gives in charity, and maintains relationships, it would be better for him’. So he⁴⁸ asws said: ‘They are lying! If the people were to do this, it would counteract this House (Kabah). Allah⁴⁸ azwj the High has Made this House (Kabah) to Stand for the people’.

وبهذا الأسانيد عن الحسين بن سعد عن عبد الله (ع) قال سألة أبي عبد الله (ع) عن قول الله تعالى: "وilion الناس حج البيت من استطاع إليه سبيلا" يعني به الحج دون العمرة، فقال: لا ولكنه يعني الحج والعمرة جميعا لانهما مفروضان.

And by this chain, from Al Husayn Bin Saeed, from Ibn Umeyr, from Umar Bin Azina who said,

‘I asked Abu Abdullah⁴⁹ asws about the Words of Allah⁴⁹ azwj the High [3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it – Meaning by it the Hajj besides the Umrah’. So he⁴⁹ asws said: ‘No. But it Means the Hajj and the Umrah both together, because they are both Obligatory’.

⁴⁷ ILLAL AL SHARAIE – V 2 CH 209 H 1
⁴⁸ ILLAL AL SHARAIE – V 2 CH 210 H 1
⁴⁹ ILLAL AL SHARAIE – V 2 CH 210 H 2
حدثنا محمد بن موسى بن المتوكل رحمة الله قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا أحمد بن محمد عن الحسن بن محبوب عن خالد بن جرير عن أبي الربيع الشامي قال: حدثنا أبو عبد الله (ع) عن قول الله عزوجل: "ولله على الناس حج البيت من استطاع إليه سبيلا" قال: فما يقول الناس؟ قال: قوله له الزاد والراحلة، قال: فتلك اللاس إذن لئن كان من له زاد وراحلة قدر ما يقوت عليهم بإيائه فليس منهم طلابه، فقد هلكوا إذن

Muhammad Bin Musa Al Sharaie narrated to us, from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Khalid Bin Jareyr, from Abu Al Rabie Al Shamy who said,

"Abu Abdullah asws was asked about the Words of Allah azwj Mighty and Majestic [3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it. He asws said: ‘So what are the people saying?’ So it was said, ‘The provision and the ride’. So he asws said: ‘The people are destroyed then, for it there was one who had provisions for it and a ride, to the measurement of what he provides upon his family, and he then becomes needless of the people by it, so his dependents then would have to go and beg from them (the people). So they have been destroyed then’.

فقيل له: فما السبيل؟ قال: فقال السعة في المال إذا كان يحج ببعض ويبقى ببعض يقوت به عياله اليس قد فرض الله الزكاة فلم يجعلها إلا على من يملك مائتين درهم.

So it was said to him asws, ‘So what is the ‘way’ (ability to undertake the journey?’ So he asws said: ‘The extensiveness in the wealth, if he were to go for Hajj with some of it, and some of it were to remain to provide for his family. Has Allah azwj not Obligated the Zakat, so He azwj did not Make it except upon the one who possesses two hundred Dirhams?’

 حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار قال: حدثنا الحسين بن الحسن بن أبان عن الحسين بن عمرو بن عبد العزيز عن ابن أبي عمرب عن حمدان بن عثمان بن أبي عثمان عن جعفر بن ربيعة بن مسعود بن مسعود عن منصور بن الحسين عن أبي عبد الله (ع) قال: كان أبو عبد الله عليه السلام في المسجد الحرام، فقيل له: ‘أن سبعة من سبعة الطير على الكعبة ليس يمر به شيء من حمام الحرم إلا ضربه، فقال: انصبوا له واقتلوا فإنه حد الحرم’.

Muhammad Bin Al Hassan Al Saffar, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Ibn Abi Umeyr, from Hamaad Bin Usman and Muawiya Bin Hafs, from Mansour both together,

(It has been narrated) from Abu Abdullah asws, said, ‘Abu Abdullah asws was in the Sacred Masjid, so it was said to him asws, ‘A wild one from the predatory bird comes upon the Kabah, and there does not pass by it anything from the doves except that it strikes it’. So he asws said: ‘Capture it and kill it, for it’s the Limit in the Sanctuary’.

و بهذا الأساند عن الحسين بن محبوب عن محمد بن أبي عمرب وفضالة قال قلت لأبي عبد الله عليه السلام: شجرة أصلها في الحرم وفرعها في الحبل، فقال: حرم فرعها لمكان اصلها.

And by this chain, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr and Fazalat who said,

50 ILLAL AL SHARAIE – V 2 CH 210 H 3
51 ILLAL AL SHARAIE – V 2 CH 210 H 4
'I said to Abu Abdullah\textsuperscript{asws}, 'A tree whose roots are in the Sanctuary and its branches are in the loose'. So he\textsuperscript{asws} said: 'Its branches are sanctimonious due to the place of its roots'.\textsuperscript{52}'

And by this chain, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Ibn Muskan, from Ibrahim Bin Maymoun who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'A man plucks the feathers of a dove from the doves of the Sanctuary'. He\textsuperscript{asws} said: 'He should give (something) in charity to the poor, and give it by the very hand with which he plucked it, for it (that very hand) has pained it (the dove)'.\textsuperscript{53}'

And by this chain, from Al Husayn Bin Saeed, from Fazalat and Hamaad, from Muawiyah who said,

'I asked Abu Abdullah\textsuperscript{asws} about a domesticated bird which comes and enters the Sanctuary (Kabah). So he\textsuperscript{asws} said: 'Do not touch (it), for Allah\textsuperscript{azwj} the High is Saying \textsuperscript{[3:97] and whoever enters it shall be secure},\textsuperscript{54}'}

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Safwan, from Abdul Rahman Ibn Al Hajjaj who said,

'I asked Abu Abdullah\textsuperscript{asws} about a man who threw (an arrow) at a hunted creature (e.g. a dove) in Al-Hal, and he was facing the Sanctuary in what is between Al-Bareyd and the Masjid. So it was hit in Al-Hal, so it went by the hit until it entered the Sanctuary, and it died from its strike. Is there a penalty upon him? So he\textsuperscript{asws} said: 'There is no penalty upon him. But rather, his example is like the example of a man who established a trap by the side of the Sanctuary. So a game (e.g., dove) got trapped by it, so it wavered until it entered the Sanctuary and died inside it. So there is no penalty upon him because he had set the trap and it is Permissible; and he (also) threw (the arrow) where he threw and it was Permissible. Therefore, there is nothing upon him with regards to anything after that'. So I said, 'In the presence of

\textsuperscript{52} ILLAL AL SHARAIE – V 2 CH 210 H 5
\textsuperscript{53} ILLAL AL SHARAIE – V 2 CH 210 H 6
\textsuperscript{54} ILLAL AL SHARAIE – V 2 CH 210 H 7
the people, this is an analogy’. So he asws said: ‘I asws compared a thing for you with a thing, so that you would understand it’.  


My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Jalad,

(It has been narrated) from Abu Abdullah asws regarding a man who slaughtered a dove from the doves of the Sanctuary, he asws said: ‘Upon him is the redemption to pay’. He said, ‘Can he eat it (after having paid)?’ He asws said: ‘No’. So should discard it? He asws said: ‘Then, there would be another redemption upon him to pay’. He said, ‘So what should he do with it?’ He asws said: ‘He should bury it’.

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Jalad,

He asws said: ‘I said to Abu Abdullah asws, ‘Are Makkah and Al-Medina like the rest of the cities?’ He asws said: ‘Yes’. I said, ‘It has been reported from you asws by some of our companions that you asws said to them: ‘Accomplish five (Prayers) at Al-Medina’. So he asws said: ‘These companions of your used to come, but they used to go out to the Masjid during Prayer (time). So I asws disliked that for them, therefore it was due to that, I asws said it’.

And by this chain, from Hamaad Bin Isa and Fazalat, from Muawiya who said,

‘I said to Abu Abdullah asws, ‘With me is my mother and she is restless (in pain)’. So he asws said: ‘Say to her to put on her Ikraam at the last juncture, for Rasool-Allah saww (made) Zul-Halefyaa to be a juncture for the people of Al Medina, and Al Juhfa for the people of Al-Magrib (West Africa)’. He said, ‘So she put on her Ikraam from Al-Juhfa’.

And by this chain, from Hamaad Bin Isa and Fazalat, from Muawiya who said,

‘I said to Abu Abdullah asws, ‘With me is my mother and she is restless (in pain)’. So he asws said: ‘Say to her to put on her Ikraam at the last juncture, for Rasool-Allah saww (made) Zul-Halefyaa to be a juncture for the people of Al Medina, and Al Juhfa for the people of Al-Magrib (West Africa)’. He said, ‘So she put on her Ikraam from Al-Juhfa’.

And by this chain, from Hamaad Bin Isa and Fazalat, from Muawiya who said,
‘I asked Abu Abdullah\textsuperscript{asws} about a man who put on his \textit{Ihraam} for Hajj in other than the month of Al-Hajj at a place which was besides the juncture of Rasool-Allah\textsuperscript{asws}. So he\textsuperscript{asws} said: ‘His \textit{Ihraam} is not with anything. If he likes, to return back to his house, so let him return and I\textsuperscript{asws} do not see anything (penalty) upon him. And if he likes to go (for Hajj), so let him go. So when he ends up to the juncture, so let him put on the \textit{Ihraam} at it, and make it to be an Umra, for that is better than returning back, because he had already announced the \textit{Ihraam} for the Hajj’.\textsuperscript{59}

\begin{quotation}
حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسن بن سعيد عن النضر بن عاصم عن أبي بصير، قال: سألت أبي عبد الله (ع) عن المحرم يشعد على بطنه المنطقة التي فيها نفقته، قال: ينفق منها، فلا ترى لها جزاء.
\end{quotation}

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Al Nazar Bin Aasim, from Abu Baseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the one in \textit{Ihraam} who tightens the belt upon his waist in which is (money) for his expenses. He\textsuperscript{asws} said: ‘He should ensure it, for it is a completion of the Hajj’\textsuperscript{60}.

\begin{quotation}
أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن حريز عن زرارة عن أبي جعفر (ع) في المحرم بأتي أهله ناسيا قال: لا شيء عليه إما هو منزلة من كل يأكل في شهر رمضان وهو ناس.
\end{quotation}

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

(It has been narrated) from Abu Ja‘far\textsuperscript{asws} regarding the one in \textit{Ihraam} who comes to his wife out of forgetfulness. He\textsuperscript{asws} said: ‘There is nothing upon him. But rather, he is as the status of the one who eats in the Month of Ramazan and he forgets (that he was Fasting)’.\textsuperscript{61}

\textbf{Chapter 211 – The reason due to which it is Obligatory to be near (Mount) Al-Hazbaat at Arafaat}

egin{quotation}
\end{quotation}

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hamaad Bin Usman, from Ubeydullah Bin Ali Al Halby who said,
‘Abu Abdullahasws said: ‘When you pause at Arafaat, so be near Al-Hazbaat, and it is the mountain, for Rasool-Allahaswsw said: ‘The companions of Al-Araak, there is no Hajj for them’ – meaning those who are pausing at Al-Araak’.  

Chapter 212 – Reason for the prohibition for the hunting

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن محمد بن أبي عمیر عن حماد عن الحلبي قال: سألت أبي عبد الله عليه السلام عن قول الله تعالى " يا أيها الذين آمنوا ليبلونكم الله بشعئ من الصيد تناله ايديكم وربماحلكم " قال: حشر عليهم الصيد من كل مكان حتى دنا منهم ليليهوهم الله. 

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj the High [5:94] O you who believe! Allah will certainly Try you in respect of some game which your hands and your lances can reach. Heasws said: ‘The game used to come to them from every place until it was near them, for Allahazwj to Test them’.  

Chapter 213 – Reason for the abhorrence of the (application of) Kohl for the woman in Ihraam


My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umer, from Hamaad, from Al Halby who said,

‘I asked Abu Abdullahasws about the woman who applies Kohl (in her eyes) as she is in Ihraam. Heasws said: ‘She should not apply Kohl’. I said, ‘It is with blackness, and there is no perfume in it’. Heasws said: 'It is disliked due to the reason of it being an adornment'. And heasws said: ‘When she is desperate for it, so let her apply Kohl’.  

 حدثنا محمد بن الحسن عن الحسين بن الحسن بن أبان عن الحسين بن سعيد عن حماد بن عيسى عن حريز عن أبي عبد الله عليه السلام قال: لا تكتحل المرأة بالسواد، ان السواد من الزينة.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘The woman should not apply Kohl with the blackness. The blackness is from the adornment’.

62 ILLAL AL SHARAIE – V 2 CH 211 H 1
63 ILLAL AL SHARAIE – V 2 CH 212 H 1
64 ILLAL AL SHARAIE – V 2 CH 213 H 1
65 ILLAL AL SHARAIE – V 2 CH 213 H 2
Chapter 214 – Reason for the Obligation of the camel (as a penalty) upon the one in Ihraam who looks at the leg of the woman or at her private part, so his semen comes out

I asked Abu Abdullahasws about the one in Ihraam who looks at a leg of a woman, or to her private part until his semen discharges. Heasws said: ‘If he has financial ease, so upon him is a camel (as a penalty), and if he was moderate (financially), so upon him is a cow, and if he was poor, so a lamb’. Then heasws said: ‘Iasws did not make it upon him due to his semen (discharging), but for him looking at what is not Permissible for him to look at’.66

Chapter 215 – The reason due to which the Hajj came to be superior than the Prayer and the Fast

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘The Hajj is superior than the Prayer and the Fasts. But rather, the praying one is pre-occupied (in it) from his family, for a while’ and the fasting one is pre-occupied (in it) from his family for a day; and the pilgrim exhausts his body, and angers his own self, and spends his wealth, and prolongs the absence from his family. There is no hope for him in the wealth, nor for any business. And myasws fatherasws was saying: ‘And what is superior to a man who comes leading his family, and the people are pausing at Arafaat, to the right and the left, he comes with them for the Hajj, so he asked Allahazwj the High with them’.67
And by this chain, from Sa’afwan and Fazalat, from Al Qasim Bin Muhammad, from Al Kahily who said,

'I heard Abu Abdullah[^4] mention the Hajj, so he[^4] said: ‘Rasool-Allah[^4] said: ‘It (Hajj) is one of the two Jihads. It is the Jihad of the weak’, and we are the weak. But, there is nothing superior than the Hajj except for the Prayer during the Hajj. Over here is Prayer, and there is no Hajj in the Prayer. Do not leave the Hajj and you have the ability over it. But, do you see that during it your head is dishevelled, and during it your skin is peeled, and have been (prevented) from the enjoyment of looking at the women. And we are over here, and we are close by, and there is water for us, uninterrupted.

We do not reach for the Hajj until it is difficult upon us. So how would it be if you were to be in a remote city. And there is none from the kings nor his population who arrive to the Hajj except with difficulties with regards to the change of food and drinks, or wind or sun (weather), not having the ability to repulse it. And these are the Words of Allah[^4] the High [16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful.'^68

[^4]: ASWS

Chapter 216 – The reason due to which it has been relaxation for one in Ihraam that he can get rid of the mite and the bug

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah[^4], said, ‘A man asked, so he said, ‘What is your[^4] view that if there was a mite a bug, can I get rid of these two from myself?’ He[^4] said: ‘Yes, and even smaller than these two, because they both ascend with anything to ascend with (support) for these two.’^69

[^4]: ASWS

[^68]: ILLAL AL SHARAIE – V 2 CH 215 H 2
[^69]: ILLAL AL SHARAIE – V 2 CH 216 H 1
Chapter 217 – The reason due to which there does not happen any quarrelling in some of the cases

 حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الكوفي عن خالد بن اسماعيل عن ذكره
 عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن المحرم يريد أن يعمل العمل يقول له صاحبه: والله لا تعمله، يقول
 والله لإعلمته، فيخالفه مرارا، أيزنما يلزم صاحب الجدل؟ قال: قال لا، لأنه أراد بهذا إكرام أخيه إنما ذلك ما كان لله
 معصية.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Khalid bin Ismail, from the one who mentioned it, from Abu Baseer who said,

‘I asked Abu Abdullah \textsuperscript{asws} about the one in \textit{Ihraam} intending that he does some work, so his companions said to him, ‘By Allah \textsuperscript{azwj}! Do not do it’. So he was saying, ‘By Allah \textsuperscript{azwj}! I will do it!’ So he opposed him repeatedly. Does it necessitate what is necessitated upon the one the disputing one?’ He \textsuperscript{asws} said: ‘No, because he intended by this, as a benevolence for his brother. But rather, that is for what was not for the Sake of Allah \textsuperscript{azwj}, so it would be a disobedience’.

قَالَ: وسأله عن محرم رمى ظبيا فاصاب يده فعرج منها، قال: ان كان الظبي مشعى عليها ورعى فليس عليه شعئ وان كان
ذهب علي وجهه فلم يدر ما يصنع فعليه الفداء لانه لا يدرع لعله هلك.

He (the narrator) said, ‘And he \textsuperscript{asws} was asked about the one in \textit{Ihraam} who threw (an arrow) at an antelope, so it hit its front left, so it limped from it’. He \textsuperscript{asws} said: ‘If the antelope walked towards him and pastured, so there would not be anything upon him (no penalty), and if it went away upon its direction, so he does not know what happened to it, so upon it would be the redemption penalty, because he does not know, perhaps it has perished’.\textsuperscript{70}

Chapter 218 – The reason due to which it is not allowed for the one in \textit{Ihraam} that he should look in the mirror

بي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن حماد عن حريز عن أبي
 عبد الله (ع) قال: لا تنظر في المرآة وأنت محرم لأنه من الزينة.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin saeed, from Hamaad, from Hareyz,

(It has been narrated) from Abu Abdullah \textsuperscript{asws} who said, ‘Do not look at the mirror and you are in \textit{Ihraam}, because it is from the adornment’.\textsuperscript{71}

\textsuperscript{70} ILLAL AL SHARAIE – V 2 CH 217 H 1
\textsuperscript{71} ILLAL AL SHARAIE – V 2 CH 218 H 1
Chapter 220 – The reason due to which Masjid Al Fazeeh was named as Masjid Al Fazeeh


Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal Bin Salih, from Abu Baseer Lays Al Muradi who said,

‘I said to Abu Abdullah asws, ‘Why was Masjid Al-Fazeeh named as Masjid Al-Fazeeh?’ He asws said: ‘The palm tree (in it) was called Al-Fazeeh, so it was due to that it was named as such’.72

باب 221 - العلة التي من أجلها وجبت زيارة النبي صلى الله عليه وآله (والائمة عليهم السلام بعد الحج)

Chapter 221 – The reason due to which the visitation of the Prophet saww and the Imams asws is Obligatory after the Hajj

حدثنا محمد بن أحمد السناني رضي الله عنه قال: حدثنا أحمد بن محمد بن يحيى بن زكريا القطان، قال: حدثنا أبو بكر بن عبدالله بن حبيب قال: حدثنا تميم بن بهلول عن أبيه عن اسماعيل بن مهران عن جعفر بن محمد عليه السلام قال: إذا حج أحدكم فليختار حجة بزيارتنا لأن ذلك من تمام الحج.

Muhammad Bin Ahmad Al Sinany narrated to us, from Ahmad Bin Muhammad Bin Yahya Bin Zakariyya Al qatan, from Abu Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ismail Bin Mahrman,

(It has been narrated) from Ja’far Bin Muhammad asws having said: ‘Whenever one of you performs Hajj, so let him seal his Hajj with our asws visitations, because that is from the completion of the Hajj’.73

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن الحسين بن أبي الخطاب، عن محمد بن أحمد السناني رضي الله عنه، قال: حدثنا أحمد بن محمد بن يحيى بن شرقي الهلقان، قال: حدثنا أبو الحسن الرضا عن أبيه عن جعفر بن محمد بن الحسن بن أبي الخطاب عن محمد بن سنان عن عمر بن مروان عن جابر عن أبي جعفر عليه السلام قال: تمام الحج لقاء الامام.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Jabir,

(It has been narrated) from Abu Ja’far asws having said: ‘The Hajj is completed by meeting the Imam asws’.74


72 ILLAL AL SHARIAE – V 2 CH 220 H 1
73 ILLAL AL SHARIAE – V 2 CH 221 H 1
74 ILLAL AL SHARIAE – V 2 CH 221 H 2
Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa who said,

‘I heard Abu Al-Hassan Al-Reza asws saying: ‘For each Imam asws is a Covenant with regards to the emancipation of his asws friends and his asws Shias, and it is from the completion of the loyalty with the Covenant and the best fulfilment of it is visitation of their asws graves. So the ones who visit them asws yearningly in their visitation of them asws, and in ratification with what they are yearning for, their Imam asws would interceded for them on the Day of Judgement’.75

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 Usman Bin Isa, from Al Moala Ibn Shahaab,

(It has been narrated) from Abu Ja’far asws having said: ‘But rather, the people have been Commanded that they should come to these rocks, so they should circumambulate by these, then they should come to us and inform us of their love for us asws, and present to us asws their allegiance’.76

Muhammad Bin Yahya Al Ataar, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Zayd Al Shahaam who said,

 حدثني أبي رضي الله عنه قال: حدثنا علي بن ابراهيم بن هاشم عن أبيه عن محمد بن أبي عمبر عن عمر بن أدنية عن زرارة عن أبي جعفر (ع) قال: أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.

 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادع عن أحمد بن أبي عبد الرحمن البرقي عن عمران بن عيسى عن المعلي ابن شهاب عن أبي عبد الله (ع) قال: قال الحسن بن علي (ع) لرسول الله صلى الله عليه وسلم: يا رسول الله يا أبا، إنما أمرني أن أتوجه إلى هذه الحجرات فتوجهت إليها واخبرتك بذلك، وأوصل إليك أخبارك.

 حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسين بن أبي الخطاب عن محمد بن يحيى العطار عن أحمد بن علي أبو الوفا عن أبي عبد الله (ع) عن الحسن بن علي (ع) قال: أخبرنا الرسول صلى الله عليه وسلم أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.

 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادع عن أحمد بن أبي عبد الرحمن البرقي عن عمران بن عيسى عن المعلي ابن شهاب عن أبي عبد الله (ع) قال: قال الحسن بن علي (ع) لرسول الله صلى الله عليه وسلم: يا رسول الله يا أبا، إنما أمرني أن أتوجه إلى هذه الحجرات فتوجهت إليها واخبرتك بذلك، وأوصل إليك أخبارك.

 حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسين بن أبي الخطاب عن محمد بن يحيى العطار عن أحمد بن علي أبو الوفا عن أبي عبد الله (ع) عن الحسن بن علي (ع) قال: أخبرنا الرسول صلى الله عليه وسلم أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.

 My father narrated to me, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Zarara,

(It has been narrated) from Abu Ja’far asws having said : ‘But rather, the people have been Commanded that they should come to these rocks, so they should circumambulate by these, then they should come to us and inform us of their love for us asws, and present to us asws their allegiance’.

 حدثني أبي رضي الله عنه قال: حدثنا علي بن ابراهيم بن هاشم عن أبيه عن محمد بن أبي عمبر عن عمر بن أدنية عن زرارة عن أبي جعفر (ع) قال: أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.

 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادع عن أحمد بن أبي عبد الرحمن البرقي عن عمران بن عيسى عن المعلي ابن شهاب عن أبي عبد الله (ع) قال: قال الحسن بن علي (ع) لرسول الله صلى الله عليه وسلم: يا رسول الله يا أبا، إنما أمرني أن أتوجه إلى هذه الحجرات فتوجهت إليها واخبرتك بذلك، وأوصل إليك أخبارك.

 حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسين بن أبي ال الخطاب عن محمد بن يحيى العطار عن أحمد بن علي أبو الوفا عن أبي عبد الله (ع) عن الحسن بن علي (ع) قال: أخبرنا الرسول صلى الله عليه وسلم أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.

 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادع عن أحمد بن أبي عبد الرحمن البرقي عن عمران بن عيسى عن المعلي ابن شهاب عن أبي عبد الله (ع) قال: قال الحسن بن علي (ع) لرسول الله صلى الله عليه وسلم: يا رسول الله يا أبا، إنما أمرني أن أتوجه إلى هذه الحجرات فتوجهت إليها واخبرتك بذلك، وأوصل إليك أخبارك.

 حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسين بن أبي ال الخطاب عن محمد بن يحيى العطار عن أحمد بن علي أبو الوفا عن أبي عبد الله (ع) عن الحسن بن علي (ع) قال: أخبرنا الرسول صلى الله عليه وسلم أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.

 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادع عن أحمد بن أبي عبد الرحمن البرقي عن عمران بن عيسى عن المعلي ابن شهاب عن أبي عبد الله (ع) قال: قال الحسن بن علي (ع) لرسول الله صلى الله عليه وسلم: يا رسول الله يا أبا، إنما أمرني أن أتوجه إلى هذه الحجرات فتوجهت إليها واخبرتك بذلك، وأوصل إليك أخبارك.

 حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسين بن أبي ال الخطاب عن محمد بن يحيى العطار عن أحمد بن علي أبو الوفا عن أبي عبد الله (ع) عن الحسن بن علي (ع) قال: أخبرنا الرسول صلى الله عليه وسلم أنما أمر الناس أن يأتوا هذا الإحجار قطعوا بيد، ثم أتوا فيخبرونا بولايتهم ويعرضوا عليا نصائهم.
‘I said to Abu Abdullah\textsuperscript{asws}, ‘What is there for the one who visits anyone from you\textsuperscript{asws} all?’ He\textsuperscript{asws} said: ‘Like the one who visits Rasool-Allah\textsuperscript{saww}.’\textsuperscript{78}

 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن عباد بن سليمان عن محمد بن سليمان البيلمي عن إبراهيم بن أبي حجر الأسماعى عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله من إلى مكة حاجا ولم يزورني إلى المدينة قطاني، ومن قطاني جفوني يوم القيامة، ومن جاءني زارنا وجبت له شفاعتي ومن وجبت له شفاعتي وجبت له الجنة.

My father narrated to us, from Sa‘ad Bin Abdullah, from Aabaad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from Ibrahim Bin Abu Hajar Al Aslami,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The one who comes to Makkah as a pilgrim and does not visit me\textsuperscript{saww} to Al-Medina has forsaken me\textsuperscript{saww}, and the one who forsakes me\textsuperscript{saww} would forsake him on the Day of Judgement; and the one who comes to me\textsuperscript{saww} as a visitor, my\textsuperscript{saww} intercession would be Obligated upon him, and the one upon whom my\textsuperscript{saww} intercession is Obligated, the Paradise would be Obligated upon him.’\textsuperscript{79}

Chapter 222 – The Miscellaneous

Ja‘far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from Al Moala Bin Muhammad Bin Basry, from Bastaan Bin Mara, from Is‘haq Bin Hasaan, from Al Haysam Ibn Waqad, from Ali Bin Al Hassan Al Abady,

(It has been narrated) from Abu Saeed Al-Khudry having been asked, what is your word with regards to this fish which our brethren from the people of Al-Kufa are alleging that it is Prohibited?’ So Abu Saeed said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Al-Kufa is the skull of the Arabs, and a spear of Allah\textsuperscript{azwj} Blessed and High, and a treasure of the faith’.

فخذ عنهم أخبرك رسول الله صلى الله عليه وآله أنه مكث بمكة يوما وليلة بذع طوى، ثم خرج وخرجت معه فمرنا برفقة جلوس يتغدون، فقالوا: يا رسول الله الغداء، فقال لهم: افرجوا لنبيكم فجلس بين رجلاين وجلس وتناول رغيفا فصدع نصفه، ثم نظر إلى ادمهم، فقال: ما ادمكم؟ قالوا: جرع يا رسول الله، فرمى بالكسرة من يده وقام.

So take it (the Hadith) from them. I am informing you that Rasool-Allah\textsuperscript{azwj} remained at Makka for a day and a night at Zi Tuwwa. Then he\textsuperscript{saww} went out, and I went out with him\textsuperscript{saww}. So we passed by some friends being seated, eating. So they said, ‘O Rasool-Allah\textsuperscript{saww}! The lunch’. So he\textsuperscript{saww} said: ‘Free (space) for your Prophets\textsuperscript{saww}. So he\textsuperscript{saww} sat in between two men, and I sat (as well). He\textsuperscript{saww} took a loaf of bread, and broke it in half. Then he\textsuperscript{saww} looked at their curry, so he\textsuperscript{saww} said: ‘What is your curry?’ They said, ‘Al-Jareeh fish’, O Rasool-Allah\textsuperscript{saww}! So he\textsuperscript{saww} put down the broken loaf from his\textsuperscript{saww} hand, and arose.’

\textsuperscript{78} ILLAL AL SHARAIE – V 2 CH 221 H 6
\textsuperscript{79} ILLAL AL SHARAIE – V 2 CH 221 H 7
قال أبو سعيد: ‘وتخلفت بعده لانظر ما رأي الناس فاختلف فيما بينهم، فقالت طائفة حرم رسول الله صلى الله عليه وآله الجري وقالت طائفة لم يحرمه ولكن عاقه ولو كان حريمه نهانا عن أكله.

Abu Saeed said, ‘And after that I stayed behind to look at what view the people had, but the people were differing in between them. So a group said, ‘Rasool-Allahsaww has forbidden ‘Al-Jareeh’, and a group said, ‘He saww has not forbidden it, but excused himself saww from it, and had he saww forbidden it, he saww would have prevented us from eating it’.

قال: فحفظت مقالة القوم وتبعث رسول الله صلى الله عليه وآله حتى لحقته، ثم غشينا رفقة أخرى يتغدون فقالوا: يا رسول الله الغداء، فقال: نعم افرجوا لنبيكم فجلس بين رجلين وجلست فلما تناول كسرة نظر إلى ادمهم فقال ما ادمكم هذا؟ قالوا: ضب يا رسول الله فرمى الكسرة وقام.

He (Abu Saeed) said, ‘So I memorised the speech of the group, and went to Rasool-Allahsaww until I caught up with himsaww. Then we went on and saw another group of friends eating lunch. So they said, ‘O Rasool-Allahsaww! The lunch’. So hesaww said: ‘Yes, free (space) for your Prophetsaww. So hesaww sat in between two men, and I sat (as well). So when he took a piece (of bread), hesaww looked at their curry, so hesaww said: ‘What is this curry of yours?’ They said, ‘Lizard (Common Basilisk), O Rasool-Allahsaww!’ So hesaww put down the piece (of bread) and arose.

قال أبو سعيد: فتخلفت بعده فإذا بالناس فرقتان فرقة حرم رسول الله الضب ومن هناك لم يأكلها وقالت فرقة أخرى: انا ساقيكم ولو حريمه لنحنا عنه.

Abu Saeed said, ‘So I stayed behind after it, and there were two divisions among the people. One division said, ‘Rasool-Allahsaww has forbidden the lizard (Common Basilisk), thus from here on one should not eat it’, and another division said, ‘But rather, hesaww excused himselfsaww, and had hesaww forbidden it, hesaww would have prevented us from it’.

The he (Abu Saeed) said, ‘I followed Rasool-Allahsaww until I caught up with himsaww. So we passed by (some people) by the base of Al-Safa and therein was a boiling pot. So they said, ‘O Rasool-Allahsaww! Honour upon us until our pot (meal) is ready’. He saww said: ‘What is in your pot?’ They said, ‘A donkey of us we used to ride upon, so it stood still (could not walk), so we slaughtered it’. So Rasool-Allahsaww approached the pot, so hesaww thwacked it by hissaww leg, then went away charging, and I stayed behind after it. So some of them said, ‘Rasool-Allahsaww has forbidden the flesh of the donkey’, and some of them said, ‘Never! But rather hesaww upset your pot so that you would not repeat in slaughtering your rides’.

قال أبو سعيد: فقتعبت رسول الله صلى الله عليه وآله فقال يا أبا سعيد داع بلا، بلما جاءه يلا قال: يا بلال اعد أيها قد قلبه يغفر لقتك لوالقادمون ألا قل ان رسول الله صلى الله عليه وآله حرم الجري والضب والحمير الأهلية إلا أتقنها الله ولا تأكلوا من السمك إلا ما كان له حق وقتك فعلس أن الله تبارك وتعالى سخس سبيحانة أمة عصموا الأوصياء بعد الرسل، فأخذ أربعانة أمة منهم برا وثلاثمائة أمة منهم بحرا، ثم نزل هذه الآية: (وجعلناهم أحاديث ومزقناهم كل ممزق)."
Abu Saeed said, ‘So I followed Rasool-Allah⁴⁸, so he⁴⁸ said: ‘O Abu Saeed! Call Bilal’. So when Bilal came over, he⁴⁸ said: ‘O Bilal! Ascend (mount) Abu Qubay and call out upon it that Rasool-Allah⁴⁸ has forbidden Al-Jareeh fish, and the lizard (Common Basilisk), and the domesticated donkey, and therefore fear Allah⁴⁸ and do not eat from the fish except that it has peel for it, and with it is the peel. Allah⁴⁸ Blessed and High Metamorphosed seven hundred communities which disobeyed the successor⁴⁸ as after the Rasool⁴⁸, so He⁴⁸. So He⁴⁸ Seized four hundred communities among them (to be on the) land, and three hundred communities among them (to be in the sea).’ Then he⁴⁸ recited this Verse [34:19] so We made them as folklore and scattered them with a disintegration’.⁸⁰

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن الحسن بن محبوب عن علي بن رباب قال: سمعت أبا الحسن موسى (ع) يقول: إذا مات المؤمن بكيت عليه الملائكة ورقائق الأرض التي كانت يعبد الله عليها، وأواباب السماء التي كانت تتصعد بأعماله فيها وظلم في الإسلام ثقة لا يسدها شيء لأن المؤمنين حصنون الإسلام كحصن سور المدينة لها.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Al Hassan Bin Mahboub, from Ali Bin Rayab who said,

‘I heard Abu Al-Hassan Musa⁴⁸ saying: ‘When the Believer dies, and Angels weep over him, and there wails over him the land in which he used to worship Allah⁴⁸, and the gateways of the sky though which they used to ascend with his deeds, and such a crack appears in Al-Islam that cannot be closed over with anything, because the Believers are fortresses of Al-Islam like a fortress of the walls of the city for it’.⁸¹

وبهذا الإسناد عن العباس بن معروف عن ابن أبي عمير عن عبد الرحمن ابن الحجاج عن أبي عبد الله عليه السلام قال: ما مر بالنبي صلى الله عليه وآله يوم كان أشد عليه من يوم خيبر، وقيل يا رسول الله هذا القاتل، فقال: لأنهم أرادت قتله.

And by this chain, from Al Abbas Bin marouf, from Ibn Abu Umeyr, from Abdul Rahman Ibn Al Hajaaj,

(It has been narrated) from Abu Abdullah⁴⁸ having said: ‘There is no day which passed by the Prophet⁴⁸ more difficult upon him⁴⁸ than the day of (battle of) Khyber, and that is that the Arabs startled him⁴⁸.⁸²


My father said, ‘Sa’ad Bin Abdullah narrated to us, from Abu Al Jowza Al Manbah Bin Abdullah, from Al Husayn Bin Alwan, from Umar Bin Khalid, from Zayd Bin Ali, from his forefathers,

(It has been narrated) from All⁴⁸ having said: ‘Rasool-Allah⁴⁸ said: ‘When two Muslims meet (in battle) with their two swords are upon other than the Sunnah, so the killer and the killed, both would be in the Fire’. So it was said, ‘O Rasool-Allah⁴⁸! This is a killer, so what is the matter with the killed one?’ He⁴⁸. ‘Because he intended to kill him (his opponent)’.⁸³

⁸⁰ ILLAL AL SHARAIE – V 2 CH 222 H 1
⁸¹ ILLAL AL SHARAIE – V 2 CH 222 H 2
⁸² ILLAL AL SHARAIE – V 2 CH 222 H 3
⁸³ ILLAL AL SHARAIE – V 2 CH 222 H 4
حدثنا محمد بن الحسن رحمه الله قال: حدثنا الحسين بن الحسن بن أبي بكر بن عبد الرحمن بن عبد الله بن أبي بكر بن عبد الرحمن بن عبد الله بن عبد المطلب بن عبد المطلب عن أبيه عبد الله عن النبي صلى الله عليه وسلم، قال: كان صبيان في زمن علي رضي الله عنه يلعبون باخطارهم، فرمى أحدهم به خطره فدق رباعية صاحبه فرفع ذلك إلى علي (ع)، فاقام الرامي البينة بأنه قد قال حذر فدار علي (ع) عليه القصاص، وقال: قد اعتر من حذر.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Muhammad Bin Al fazeyl, from Abu Al Sabah Al Kanany,

(It has been narrated) from Abu Abdullah asws having said: ‘In the era of Ali asws, two children were playing with a pendulum (swinging stick) of theirs. So one of them threw his pendulum at his companions, and broke four (front teeth) of his companions. So the matter was raised to Ali asws. So the hitter established the proof by which he said that it was a precaution. So Ali asws warded off the (Law of) retaliation, and said: ‘he had an excuse from the danger’. 84


My father said, ‘Sa'ad Bin Abdullah narrated to us, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawiya Bin Amaar who said,

‘Abu Abdullah asws said: ‘The thunderbolt does not strike the Believer (who does not get Allah azwj)’. So a man said to him asws, ‘But we saw so and so Praying in the Sacred Masjid, so it struck him’. So Abu Abdullah asws said: ‘He used to pelt doves of the Sanctuary’. 85

وي بهذا الأسانيد قال: الصاعقة تصيب المؤمن والكافر ولا تصيب ذاكرًا.

And by this chain,

he asws said, ‘The thunderbolt strikes the Believer and the Infidel, and does not strike the mentioner (Zaakir of Allah azwj)’. 86


My father said, ‘Abdullah Bin Ja'far Al Humeyri narrated to us, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far asws Bin Muhammad asws, from his asws father, having said: ‘Ali asws stood in the rain, the first rain which rained until his asws head, and his asws beard and his asws clothes were soaked’. So it was said to him asws, ‘O Amir Al Momineen asws! Take shelter, take shelter!’ He asws said: ‘This water initiates from near the Throne’.

84 ILLAL AL SHARAIE – V 2 CH 222 H 5
85 ILLAL AL SHARAIE – V 2 CH 222 H 6
86 ILLAL AL SHARAIE – V 2 CH 222 H 7
Then he elaborated, narrating, so he said: ‘Underneath the Throne is an ocean in which is water by which springs the sustenance of the animals, and whenever Allah, the High Reveals to it, so it rains from it whatever He so Desires, from the sky to the sky, until it comes to the sky of the world, so it attaches itself to the clouds. And the clouds are at the status of the sieve.

Then Allah, Mighty and Majestic Reveals unto the clouds: “Pulverises it and melt it like the melting of the salt in the water. Then go with it to such and such a place as a torrent or not as a torrent.” So it drops upon them upon the area which it had been Commanded with. So there is none from a drop which drops, except that with it is an Angel who places it in its place, and there does not descend from the sky a drop of rain except that it is by a measured number, and of a known weight, except what was on the Day of the flood in the era of Noah, for it descended from it, pouring out with a numbering or weight’.87

My father said, ‘Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Ali Bin Al rayan, from Al Husayn Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdul Rahman Bin Hamaad, from Zareeh Al Mahary, (It has been narrated) from Abu Abdullah having said: ‘A man came over to the Prophet, so he said, ‘O Rasool-Allah! Does Allah Ask for what is besides the Obligations?’ So he said: ‘No’. He said, ‘By the One Who Sent you with the Truth, I will not get closer to Allah with something besides it’. He said: ‘And why (not)?’ He said, ‘Because Allah Created me as ugly’.87

He said: ‘So the Prophet remained silent, and Jibraeel descended, so he said: ‘O Muhammad! Your Lord Coveys the Greetings to you, and is Saying: “Relate the Greetings to My so and so servant and say to him: ‘But are you not pleased that I would be Resurrecting you tomorrow among the secured ones?’” So he said, ‘O Rasool-Allah! And Allah has Mentioned me in His
Presence!’. He said: ‘Yes’. He said, ‘By the One Who Sent you with the Truth, there will not remain anything by which one can get closer to Allah in His Presence, except that I will get closer (to Allah) with it’.

Hamza Bin Muhammad Al Alawy narrated to us, from Ahmad Bin Muhammad Al Hamdany, from Al manzar Bin Muhammad, from Al Husayn Bin Muhammad, from Suleyman Bin Ja'far,

(It has been narrated) from Al-Reza having said: ‘My father informed me, from his father, from his grandfather, that Amir Al-Momineen took a watermelon in order to eat it, but he found it to be bitter, so he threw it. So he said: ‘Be away and crushed’. So it was said to him, ‘O Amir Al-Momineen, and what is this watermelon?’ So he said: ‘Rasool Allah blessed and High Took a Contract for our cordiality upon every animal and vegetation. So whatever accepted the Covenant was sweet, good, and whatever did not accept the Covenant was bitter, venomous.

My father said, ‘Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah having said: ‘My father, from my grandfather, from his forefathers, that Amir Al-Momineen said: ‘Be good in your dealings with the Bounties before their

88 ILLAL AL SHARAIE – V 2 CH 222 H 9
89 ILLAL AL SHARAIE – V 2 CH 222 H 10
90 ILLAL AL SHARAIE – V 2 CH 222 H 11
separation (from you), for these are declining (things), and would testify upon its owner with what he did with them’.  

And this chain, said,

‘Amir Al-Momineen said: ‘The Muslim who goes out regarding the Jihad with one who does not believe upon the Judgement of Allahazwj, and does not implement with regards to Al-Fey (war booty) what Allahazwj Mighty and Majestic has Commanded for, and if he were to die in that place, he would have been a supporter of ourasws enemies in withholding ourasws rights, and burning ourasws blood, and his death would be the death of the Pre-Islamic period’.  

And this chain, said,

‘Amir Al-Momineenasws said: ‘Name your children before they are born, so if you are not knowing whether they would be male or a female, so name them with the name which happens to be for the male and the female, for if they are miscarried, when they meet you during the (Day of) Judgement and you have not named them, the miscarried one will say to its father, ‘You did not name me’, and Rasool-Allahsaww named Mohsinas before hisas coming to the world.

And heasws said: ‘Beware of drinking the water standing upon your feet (at night) for it inherits that which there is no cure for it, except if Allahazwj Mighty and Majestic Excuses’.

The author of this books says, ‘It means at night. As for the daytime, so if water is drunk standing, it spins (blood) for the veins and is strengthening for the body, just as Al Sadiqasws said. And Aliasws said: ‘Whenever one of you intends for the sleep, so let him place his right hand beneath his right cheek, for he does not know whether he would open his eyes (wake up) from his slumber or not’.  

91 ILLAL AL SHARAIE – V 2 CH 222 H 12
92 ILLAL AL SHARAIE – V 2 CH 222 H 13
93 ILLAL AL SHARAIE – V 2 CH 222 H 14
Muhammad Bin Al Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qashany, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moala, from Ibrahim Bin Al Khatab Bin Al Fara’a,

(It has been narrated) raising it to Abu Abdullahtasws having said: ‘The bottom part of the wall complained to Allahazwj of the weight of its higher part. So Allahazwj Mighty and Majestic Revealed unto it that some of it should carry (the weight) of the other parts of it’. And Abu Abdullahtasws said: ‘If a foolish word slips out from one of you, and he fears upon himself from it, so let him follow it with an admirable word, from that he would be preserved from it, and that one would be forgotten’.94

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن الحسن بن محبوب عن علي بن رنب عن محمد بن قيس قال، سمعت آية جفر (ع) يقول: ملكان هبطاً من السماء فدعاها في الهواء، فقال أحدهما لصاحبه فيما هبطت، قال: بعثني الله عزوجل إلى بحر آيل احشعر سمكة إلى جبار من الجبابرة أشعتها عليه سمكة في ذلك البحر، فأمرني أن احشرع إلى الصياد سمكة البحر حتى يأخذها له ليلبج الله عزوجل الكافر غاية مناه في كفره.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar narrated to us, from Al Abbas Bin Marouf, from Al Hassan Bin Mahboub, from Ali Bin Ra’ib, from Muhammad Bin Qays who said,

‘I heard Abu Ja’fartasws saying: ‘Two Angels descended from the sky, so they met up in the atmosphere. One of them said to his companion: ‘Regarding what did you descend?’ He said: ‘Allahazwj Mighty and Majestic Sent me to Ayl sea to that I would cram the fish to a tyrant from the tyrants who is desirous over the fish in that sea. So Heazwj Commanded me that I should cram the fish of the sea towards the net in order for him to seize them in order for Allahazwj Mighty and Majestic to Deliver the fulfilment of his wishes during his infidelity’.

قال الآخر لصاحبه: ففيما بعثت انت: قال: بعثني الله عزوجل في أعجى من الذع بعثك فيه بعثني إلى عبده المؤمن الصائم القائم المعروف دعائه وصومه في السماء لا كفي قدره التي طبخها لفطوره ليبلغ الله في المؤمن من الغاية في أختبار إيمانه.

The other one said to his companion: ‘So, with regards to what have you been Sent?’ He said: ‘Allahazwj Mighty and Majestic Sent me with regards to what is even stranger that which Heazwj Sent you. Heazwj Sent me to Hisazwj believing servant, the Fasting one, and standing one (in Prayer), well known for his supplications and his Fasting in the sky, in order to overturn his pot in which he is cooking his meal, so that Allahazwj would Test the believer with regards for his belief to be known’.95

أبي رحمه الله قال حدثنا محمد بن الحسن الصفار عن الحسن بن محبوب عن علي بن رنب عن محمد بن قيس: سمعت آية جفر (ع) وهو يقول: إدفعوا معالجة الأطباء ما اندفع الداء عكم فإن بحشذل قليله بجر إلى كثيره.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Bakr Bin Salih Al Ja’fary who said,

94 ILLAL AL SHARAIE – V 2 CH 222 H 15
95 ILLAL AL SHARAIE – V 2 CH 222 H 16
‘I heard Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} and he\textsuperscript{asws} was saying: ‘Pay the healing doctors for what diseases they repel from you, for it is at the status, that a little of it can lead to a lot’.\textsuperscript{96}

 حدثنا أحمد بن محمد عن أبيه عن العميري عن علي بن جعفر عن أخيه موسى بن جعفر عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وسلم إلى النار فيقول الله عزوجل جلاله لمالك قال النار لا تحترق لهم أقدامًا فقد كانوا يمشون إلى المساجد ولا تحترق لهم أوجها فقد كانوا يسبغون الوضوء ولا تحترق لهم أيديا فقد كانوا يرفعوها بالدعاء ولا تحترق لهم ألسنا فقد كانوا يكثرون تلاوة القرآن.

Ahmad Bin Muhammad narrated to us, from his father, from Al Amraky,

(It has been narrated) from Ali son of Ja’far\textsuperscript{asws}, from his brother Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{azwj} said: ‘(Some) men would be Commanded to the Fire, So Allah\textsuperscript{azwj} Mighty and Majestic is His\textsuperscript{azwj} Majesty would Say to Maalik (Gatekeeper of Hell): “Say to the Fire that it should not burn their feet for they were walking to the Masjids, and not to burn their faces for they used to perform the ablution, and not to burn their hands for they used to raise these for the supplications, and not to burn their tongues for they used to frequent in the recitation of the Quran”.

قال: فيقول لهم خاززن النار يا أشقياء ما كان حالكم؟ قالوا: كنا نعمل لغير الله تعالى، فقيل لنا خذوا ثوابكم ممن عملتم له.

He\textsuperscript{asws} said: ‘So the Keepers of the Fires would be saying to them: ‘O wretches! What was your state?’ They would say, ‘We used to work for other than Allah\textsuperscript{azwj} the High, so it was said to us: ‘Take your rewards from the ones you had worked for’’.\textsuperscript{97}

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Amro, from Salih Bin Saeed, from his brother Sahl Al Halwany,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Isa Bin Maryam\textsuperscript{as} was on a tour when he\textsuperscript{as} passed by a town, so he\textsuperscript{as} found its inhabitant to have died on the road and in the houses. So he\textsuperscript{as} said: ‘They have died by Wrath (of Allah\textsuperscript{azwj}), and had they died by other (causes), they would have buried (each other)’. So his\textsuperscript{as} companions said, ‘We want to recognise their story’.


Able رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن محمد بن عمرو عن صالح بن سعيد عن أخيه سهل الحلواني عن أبي عبد الله عليه السلام قال: بينا عيسي بن مريم عليه السلام في سياحته إذ مر بقرية فوجد أهلها موتى في الطريق والدور، قال: فقال: ان هؤلاء ماتوا بسخطة، ولو ماتوا بغيرها تدافنوا، قال: فقال أصحابه وددنا أنا عرفنا قصتهم.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Amro, from Salih Bin Saeed, from his brother Sahl Al Halwany,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Isa Bin Maryam\textsuperscript{as} was on a tour when he\textsuperscript{as} passed by a town, so he\textsuperscript{as} found its inhabitant to have died on the road and in the houses. So he\textsuperscript{as} said: ‘They have died by Wrath (of Allah\textsuperscript{azwj}), and had they died by other (causes), they would have buried (each other)’. So his\textsuperscript{as} companions said, ‘We want to recognise their story’.


So it was said to him\textsuperscript{as}: ‘Call out to them, O Spirit of Allah\textsuperscript{azwj}! So he\textsuperscript{as} said: ‘O people of the town!’ So an answerer from among them responded, ‘Here I am, O Spirit of Allah\textsuperscript{azwj}! He\textsuperscript{as} said: ‘What is the state of you all and what is your story?’ He said, ‘We

\textsuperscript{96} ILLAL AL SHARAIE – V 2 CH 222 H 17
\textsuperscript{97} ILLAL AL SHARAIE – V 2 CH 222 H 18
were healthy in the morning and we slept in the abyss’. So he\textsuperscript{as} said: ‘And what is the abyss?’ He said, ‘A sea of Fire in which are mountains of fire’.

And what delivered you all to what I\textsuperscript{as} see?’ He said, ‘Love for the world and worship of the tyrants’. He\textsuperscript{as} said: ‘And what was the extent of your love for the world?’ He said, ‘Love for the child for its mother, when she faces him he is happy, and when she is turned from him, he is in anguish’. And what was the extent of your worshipping of the tyrants?’ He said, ‘Whenever they used to order, we used to obey them’. He\textsuperscript{as} said: ‘So how come you answered me, from in between them (and they did not)?’ He said, ‘Because they are being reined by reins of Fire and upon them are Angels of intense cruelty, and I was among them, and was not from them. So when the Punishment hit them, it hit me along with them. So I attached myself to a tree in fear of being roasted in the fire’.

He\textsuperscript{asws} said: ‘So Isa\textsuperscript{as} said to his\textsuperscript{as} companions: ‘The sleeping upon a garbage dump, and eating the barley bread is a lot from the safety of the Religion’. 

I heard Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ‘The Believer is an Alawite because he is high (A’la) in the understanding; and the Believer is a Hashimitite because he shatters (Hasham) the straying; and the Believer is a Qureishite because he accepts (Aqar) with the thing which has been taken from us\textsuperscript{asws}; and the Believer is an Ajamy (non-Arab) because the doors of evil are opened up against him; and the Believer is an Arab because his Prophet\textsuperscript{aswj} is an Arab, and his Revealed Book is in the clear Arabic language; and the Believer is Nabatean because he educes the knowledge; and the Believer is an Emigrant because he flees from the evil deeds; and the Believer is a Helper because he helps Rasool-Allah\textsuperscript{asww} and the People\textsuperscript{asws} of the Household of Rasool-Allah\textsuperscript{asww}, and the Believer is a Holy warrior (Mujahid) because he struggles against the enemies of Allah\textsuperscript{azwj} in
the government of the falsehood by the dissimulation, and in the government of the truth, by the sword'.

 حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال: حدثنا محمد بن زكريا الجوهري قال: حدثنا جعفر بن محمد بن عمارة عن أبيه قال: قال الصادق جعفر بن محمد عليه السلام: مطلوبات الناس في الدنيا الفانية أربعة: الغنى والدعة وقلة الاهتمام والعز، فأما الغنى فموجود في القناعة، فمن طلبه في كثرة المال لم يجد، وأما الدعة فموجودة في حفة الحمل، فمن طلبه في ثقة لم يجدها، وأما قلة الاهتمام فموجودة في قلة الشغل فمن طلبه مع كثرة لم يجد، وأما العز فموجود في خدمة الخالق، فمن طلبه في خدمة المخلوق لم يجد.

 Ahamd Bin Al Hassan Al qataan narrated to us, from Al Hassan Bin Ali Al Sakary, from Muhammad Bin Zakariyya Al Jowhary, from Ja’far Bin Muhammad Bin Amarat, from his father who said,

 ‘Al-Sadiq Ja’far Bin Muhammad asws said: ‘The temporal wishes of the people in the world are four – The riches, and the relaxation, and less worries, and the honour. So, as for the riches, so it exists in the contentment, so the one who seeks it in the abundance of the wealth would not find it; and as for the relaxation, so it exists in the lightness of the load (burden), so the one who seeks in a heavy, would not find it; and as for the less worries, so it exists in the less occupations, so the one who seeks it with abundant (occupations), would not find it; and as for the honour, so it exists in serving the Creator, so the one who seeks it in serving the people would not find it’.

 Abdullah Bin Muhammad Bin Abdul Wahaab narrated to us, from Mansour Abdullah Ibn Ibrahim Al Asbahany, from Ali Bin Abdullah Al Askandarany, from Sa’ad Bin Usman, from Muhammad Bin Abu Al qasim, from Aabaa Bin Yaqoub, from Ali Bin Hashim, from Nasah Bin Abdullah, from Samaak Bin harb, from Abu Saeed Al Khudry who said,

 ‘Salman as said, ‘O Prophet saww of Allah azwj! For every Prophet as there is a successor as, for who is your as successor asws?’ He (the narrator) said, ‘So he saww was silent from me (Salman as).’

 فلما كان بعد غد رأني من بعيد، فقال: يا سلمان قلت ليبك، واسرعت إليه فقال تعلم من كان وصي موسى قال: يوشع بن نون، ثم قال ذلك لانه يومئذ خيرهم واعظمهم ثم قال وانني وشهد اليوم ان عليا خيرهم وافضلهم وهو ولي ووصي وواثق.

 So when it was after the next morning, he saww saw me as from afar, so he saww said: ‘O Salman as! I as said, ‘Here I as aml’, and I as hastened towards him saww. So he saww said:

 99 ILLAL AL SHARAIE – V 2 CH 222 H 22
 100 ILLAL AL SHARAIE – V 2 CH 222 H 29
‘Do you know who was the successor of Musa as?’ I said, ‘Yoshua Bin Noon as’. He saww said: ‘That was because in those days he as was the best of them and the most knowledgeable of them’. Then he saww said: ‘And I saww testify that today, Ali asws is the best of them, and their most meritorious, and he asws is my saww guardian, and my saww successor as, and my saww inheritor’. 101

حدثنا الحسن بن محمد بن يحيى العلوي رحمه الله قال حدثني جدع قال حدثني بكر بن عبد الوهاب قال حدثني عيسى بن يحيى بن يحيى بن عبد الله بن جرير عن أبيه عن جده أن رسول الله صلى الله عليه وسلم كان يجمع قاتلتهما وليكتمها، فكان يقول: ‘يا حمزة يا خالد، ما كان ضربت梳كما على الناس!’ وقيل: ‘سأقصيما’. فرضي بهاما، فكانا يتناولانهما، وفجأما ماتتا. 102

Al Hassan Bin Muhammad Bin Yahya Al Alawy narrated to us, from his grandfather, from Bakr Bin Abdul Wahab, from Isa Bin Abdullah, from his father, from his grandfather that,

‘Rasool-Allah saww buried Fatima Bint Asad Bin Hashim as, and she as had emigrated, pledged her allegiance at Al Rawha, in front of the baths of Abu Quteyba. And Rasool-Allah saww shrouded her as in his saww own shirt, and descended in her as grave, and lied down inside it. So it was said to him saww with regards to that, so he saww said: ‘My saww father as had passed away, and I saww was small, so she as took me saww her as husband. They as were both lenient upon me saww and preferred me saww over their as own children, therefore I saww loved it that Allah azwj should Expand her as grave upon her as’. 102

Al Hassan Bin Muhammad Bin Yahya Al Alawy narrated to us, from his grandfather, from Yaqoub, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

Abu Abdullah asws has said: ‘Fatima as Bint Asad as Bin Hashim as, bequeathed to Rasool-Allah saww, so he as accepted her as bequest. So she as said: ‘O Rasool-Allah saww! I as intend to free this maid of mine as’. So Rasool-Allah saww said: ‘Whatever good you as send forward, so you as would be finding it (in the Hereafter)’. 101

فلما ماتت رضوان الله عليها نزع رسول الله صلى الله عليه وسلم قميصه، وقال: ‘أبى لي يوم القيامة شرف الله عليها، وأي شرف لله عليها’. 102

So when she as passed away, Rasool-Allah saww removed his saww shirt and said: ‘Shroud her as in it’, and he saww lied down inside her as grave. So he saww said: ‘As for
my s{waw} shirt, so it is a security for her as on the Day of Judgement; and as for my s{waw} lying down in her grave, so Allah saww would Expand it upon her as. 103

A slave of Rasool-Allah saww, from Abu Abdullah Bin Yazeed, from Yazeed Bin Salaam who asked Rasool-Allah saww, so he said to him saww, Why was Al-Furqan named as Furqan? He saww said: ‘Because it (consists of) separate Verses and Chapters, in other than the Tablets and other than the Parchments; and the Torah, and the Evangel, and the Psalms, all of these were Revealed in their entirety in the Tablets and the Leaves’.

He said, ‘So what is the matter that the sun and the moon are not equal in the illumination and the light?’ He saww said: ‘When Allah azwj Mighty and Majestic Created these two, they obeyed and did not disobey anything. So Allah azwj the High Commanded Jibraeel as that he as should erase the illumination of the moon. So he erased it. Thus the effects of the erasure are in the moon (in the form of) black lines, and had the moon been left upon its (original) state at the status of the sun, and had not been erased, neither the night would have been recognised from the day, nor the day from the night, nor would the Fasting one has known how many Fasts he has Fasted, nor would have the people recognised the number of the years. And these are the Words of Allah azwj Mighty and Majestic [17:12] And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, so that you may seek Grace from your Lord, and that you might know the computation of the years and the accounting’.

He said, ‘You saww speak the truth, O Muhammad saww. So, inform me, why was the night named as night (Layl)?’ He saww said: ‘Because the man goes near the woman. Allah azwj Mighty and Majestic has Made it an intimacy and a covering. And these are the Words of Allah azwj the High [78:10] And We made the night to be a covering, [78:11] And We made the day for seeking livelihood’.
He said, 'You sayaww speak the Truth, O Muhammad saww! So what is the matter with the stars which appear small and bid, and is their measurement the same?' He saww said: 'Because in between it and the sky of the world is an ocean which is struck by the wind forming waves. Therefore, it is due to that they appear to be small and big, and the measurement of the stars, all of them, is the same'.

He said, 'So inform me, about the world, why was it named as 'Dunya'?' He saww said: 'The world is a nearer creation from besides the Hereafter (Created after it), and had it been Created along with the Hereafter, its inhabitants would not perish just like the inhabitants of the Hereafter'.

He said, 'So Inform me about the (Day of) Judgement, why was it named as 'Al-Qiyamat'?' He saww said: 'Because therein the people would be standing (قيام) for the Reckoning'.

He said, 'So inform me, why was the Hereafter named as 'Akhirat'?' He saww said: 'Because it is delayed (متأخرة). It would come from after the world. Neither can its years be described nor can its days be numbered, nor would its dwellers die'.

He said, 'You sayaww speak the Truth, O Muhammad saww! Inform me about the first day Created by Allah azwj Mighty and Majestic?' He saww said: 'The day of Sunday'. He said, 'And why was is named as the day of 'Ahad'?' He saww said: 'Because it is one (واحد) restricted (محدود). He said, 'So the Monday?' He saww said: 'It is the second day of the world'. He said, 'And the Tuesday?' He saww said: 'The third one of the world'. He said, 'So the Wednesday?' He saww said: 'The fourth day of the world'. He said, 'So the Thursday?' He saww said: 'He saww said: 'It is the fifth day of the world, and it is a social day. Iblees'la was Cursed in it, and in it Idrees as was Raised'.

He saww said: 'So the Friday, and is it the day, the people were gathered for it, and that is a day which is witnessed, and it is a witness and (as well as) a witnessed'. He said, 'So the Saturday?' He saww said: 'An inactive day, and that is (in) the Words of
the Mighty and Majestic in the Quran [50:38] And We have Created the skies and the earth and what is between them in six days’. So, from the Sunday to the day of Friday are six days, and the Saturday is deactivated’.

He said, ‘You speak the Truth, O Muhammad. So inform me about Adam, why was he named as Adam?’ He said: ‘Because he was Created from clay of the earth, and its crust’. He said, ‘So Adam was Created from all of the clays, or one clay?’ He said: ‘But, from all of the clays. And had he been Created from one clay, the people would not have recognised each other, and they would have been of one image’. He said, ‘Is there an example for them in the world?’ He said: ‘The sand, in it is white, and in it is green, and it is yellow, and in it is dusty, and in it is red, and in it is blue, and in it is sweet, and in it is salty, and in it is coarse, and in it is smooth, and in it is reddish ginger. Thus, it was due to that, the people, there came to be among them harsh, and among them are white, and among them are yellow, and red, and reddish ginger, and black, upon the types of the sand’.

He said, ‘You speak the Truth, O Muhammad! So, inform me about the Holy Valley, why was it named as ‘Al-Quds’?’ He said: ‘Because therein, the spirits were Hallowed, and therein the Angels were Chosen, and Allah Mighty and Majestic Spoke to Musa with a Conversation’.

He said, ‘So why was the Paradise named as ‘Jannat’ (Garden)?’ He said: ‘Because it is the finest, purest Garden, and in the Presence of Allah, Elevated is His Mention, Satisfactory’.

He narrated that Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Aban Bin Usman,

104 ILLAL AL SHARAIE – V 2 CH 222 H 33 (Extract)
(It has been narrated) from Muhammad Bin Muslim, from Abu Ja’far Al-Baqir asws having said: ‘Rasool-Allah saww sent Khalid Bin Al-Waleed to Hayy, who were called the Clan of Al-Mastalaq, from the Clan of Khuzeyma. And there used to be grudges between them and the Clan of Makhzoum in the Pre-Islamic period, and they had obeyed Rasool-Allah saww, and taken from him saww a writing for his ways. So when Khalid Bin Al-Waleed went over to them, ordered a caller to call out for the Prayer. So he Prayed, and they Prayed. Then he ordered the cavalry, so they staged a raid against them, killing and wounding. So they looked for their writing, so they found it, and they brought it to the Prophet saww, and narrated to him saww of what Khalid Bin Al-Waleed had done. So Rasool-Allah saww faced towards the Qiblah, then said: ‘O Allah saww! I saww disavow from what Khalid Bin Al-Waleed has done’.

قال: ثم قدم على رسول الله صلى الله عليه وآله بتبر ومتاع، فقال لعلي عليه السلام يا علي أيت بني خزيم فأتهم علي (ع) فلما انتهى اليكم حكم فيهم بحكم الله عزوجل، فلما رجع إلى النبي صلى الله عليه وآله قال: يا علي أنت مني بمنزلة هارون من موسى إلا أنه نبي بعدي.

Then Ali asws brought forward to Rasool-Allah saww some chattels and provisions, so he saww said to Ali asws: ‘O Ali asws! Go to the Clan of Khuzeyman from the Clan of Al-Mustalaq, and get them to be pleased from what Khalid Bin Al-Waleed has done’. The Rasool-Allah saww raised his asws two feet, and said: ‘O Ali asws! I saww hereby make the judgement of the people of Ignorance to be beneath your asws two feet’.

فأتهم علي (ع) فلما انتهى اليكم حكم فيهم بحكم الله عزوجل، فلما رجع إلى النبي صلى الله عليه وآле

So Ali asws went over to them. So when he asws ended up to them, judged among them with the Judgement of Allah aswz Mighty and Majestic. So when he asws returned to the Prophet saww, he saww said: ‘O Ali asws! Inform me saww of what you asws have done’. So he asws said: ‘O Rasool-Allah saww! I asws deliberated, so asws gave them for every (killed person) its blood money, and for every child and old person; and for every wealth (looted), wealth, and the leftover was with me asws as a remnant. So asws gave them for the water troughs for their dogs and the cords for their sheep, and the leftover was with me asws as a remnant. So asws gave them for the water troughs for their dogs and the cords for their sheep, and the leftover was with me asws as a remnant. So asws gave them for what they do not know, and the leftover is with me asws as a remnant. So asws gave them (more) so that they would be pleased with you saww, O Rasool-Allah saww.

فقال صلى الله عليه وآله: أعطيتهم ليرضوا عنك يا علي أنتم مبني من منزلة هارون من موسى إلا انه لا نبي بعدي.

So he saww said: ‘You asws gave them for them to be pleased with me saww, Allah saww is Pleased with you asws. O Ali asws! You asws are from me aswz at the status of Haroun as from Musa as, except that there is no Prophet as after me aswz.’

105 ILLAL AL SHARAIE – V 2 CH 222 H 35