

**'The Day-time *Umrah/Hajj*: Shade from sun or
rain for men in *Ihram*'**

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

‘The Day-time *Umrah/Hajj*: Shade from sun or rain for men in *Ihram*’

Summary:

Ihram (إِحْرَام, Ahram) for men consists of two large unstitched sheets to be worn by a male pilgrim (*Mohram*) when he intends to perform *Umrah* or *Hajj*, at one of the prespecified pilgrimage boundaries known as the *Miqat*.¹ A lady may wear her usual outfits as an *Ihram*.²

In *Ahadith*, we find that men should neither use a shade for sun nor for rain after putting on *Ihram* and when walking/riding toward the Holy Kabah.³ However, women are exempt from this obligation.⁴ When stationary, both men and women may sit under the shade of a wall or inside a tent when wearing *Ihram*.⁵

An elderly or ill man in *Ihram* who comes under the shade from sun or rain would need to give away 0.75 kg grains in charity (similar to those who are unable to fast during the month of *Ramazan*) but if a healthy one (in *Ihram*), takes a shade due to either rain or sun then he would have to sacrifice a goat in *Minnah*.⁶

The *Hadith* says, when Rasool Allah-^{saww} rode, in *Ihram*, upon an animal, he-^{saww} did not shade himself-^{saww} upon it, and the sun bothered him-^{saww}. So, he-^{saww} used to veil part of his-^{saww} body with the other parts. Sometimes, he-^{saww} would veil his face with his-^{saww} hands, and when he-^{saww} encamped, he-^{saww} shaded in the tent, and in the house, and by the wall’ (complete *Hadith* is quoted later).⁷

These days, it is not possible for a man in *Ihram* (*Mohram*) to take those rides which are open-top (no roof), therefore, the question is what one must do and what options are available to meet the Islamic obligations under today’s transport conditions in Saudia Arabia? One easy way out adopted by some is to always travel after sunset while in *Ihram*, so the conditions of shade can be avoided. However, still during night time one is travelling under the shade of the vehicle’s roof, hence would be protected from the rain or cold but that way the day-time

¹ <https://en.wikipedia.org/wiki/Ihram>

² A ‘Muharra’mah’ (lady in *Ihram*) may wear any kind of outfit for *Hajj*, but should be fragrance free, should not wear gloves, it would not matter if she wears striped cloths. But she should not wear pure silk cloths – Al-Kafi, Vol.4 *Kitab-ul-Hajj*, Chp. 84, Tradition 8

³ Al-Kafi, Vol.4 *Kitab-ul-Hajj*, Chp. 89, Tradition 1

⁴ Al-Kafi, Vol.4 *Kitab-ul-Hajj*, Chp. 89, Tradition 4

⁵ Al-Kafi, Vol.4 *Kitab-ul-Hajj*, Chp. 89, Tradition 1

⁶ Al-Kafi, Vol.4 *Kitab-ul-Hajj*, Chp. 89, Tradition 4-9

⁷ Al Kafi – V 4 – The Book of *Hajj* Ch 90 H 1

Hajj/Umrah has been abandoned which is emphasised in the Ahadith, i.e., the best time to put *Ihram* on is just after mid-day (*Zawal* time)⁸.

Therefore, it has now become a norm, men in *Ihram*, mostly opt for the travelling during the evenings (under the shade of night) to avoid the sun-shade obligations (as rain is scarce in Makkah – but some dew still falls). However, when it’s a deliberate and intentional act, wouldn’t it be the same situation as to take the night-shade in order to dodge the sun-shade obligation in the cover of the night? It may draw a parallel to that of the actions of the Jews which Allah^{-azwj} Mentions in the Holy Quran, i.e., Sabbath - catching of the fish not on Saturday but trapping it on Saturday and catching it on Sunday.⁹ Hence, under both day and night times, a male *Mohram* would ride the same vehicle (with roof) but sun is under the shade of night in the second scenario.

Nowadays, do we have any options to comply with the travelling without using a vehicle shade? i.e., travelling in an open-top transport, is not a possibility at all. Therefore, in the absence of open-top transport, both situations of the travel during the day and night remain the same. Under the roof of the vehicle during the night time dew is not falling on a *Mohram*, while during the day the sunrays are blocked! However, during the day, a *Mohram* is exposed to the sunrays after getting-off the vehicle, but during the night time sun is blocked by the night during the performing *Hajj/Umrah* rituals, the only slight difference is a little falling of dew, which may be pleasant rather than abhorrent, as compared with the discomfort to the *Mohram* caused by the radiating sunrays during the day time. In Ahadith, we learn that the best time to put *Ihram* on is just after the midday, but it is permissible to wear *Ihram* any time during the day and night, e.g., see the Hadith in the footnote.¹⁰

The question still remains unanswered; Will Allah^{-azwj} Compel a ‘*Mohram*’ not to use a shade when a *Mohram* cannot find an open-top transport during *Hajj* or *Umarh*?

⁸ Al Kafi – V 4 – The Book of Hajj Ch 77 H 1

⁹ ***And ask them about the town which was by the sea. When they exceeded during the Sabbath when their fish came to them on the day of their Sabbath on the surface (of the water), and the day they were not observing Sabbath, these did not come to them. Like that We Tried them due to what they had been corrupting [7:163]***

¹⁰ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عَمْرٍو جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا انْتَهَيْتَ إِلَى الْعَقِيقِ مِنْ قِبَلِ الْعِرَاقِ أَوْ إِلَى الْوَقْتِ مِنْ هَذِهِ الْمَوَاقِيتِ وَ أَنْتَ تُرِيدُ الْإِحْرَامَ إِنْ شَاءَ اللَّهُ فَانْتِيفِ بِإِطْلَاقِكَ وَ قَلَمِ أَظْفَارِكَ وَ اظْلِ عَانَتَكَ وَ حُذِّ مِنْ شَارِبِكَ وَ لَا تَضْرِبْ بِأَيِّ ذَلِكَ بَدَأْتَ ثُمَّ اسْتَكْ وَ اغْتَسِلْ وَ التَّبَسُّ تُوْبَتِكَ وَ لَيْتَكَ فَرَاغَكَ مِنْ ذَلِكَ إِنْ شَاءَ اللَّهُ عِنْدَ زَوَالِ الشَّمْسِ وَ إِنْ لَمْ يَكُنْ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تَضْرِبْ غَيْرَ أَيِّ أَحَبُّ أَنْ يَكُونَ ذَلِكَ مَعَ الْإِخْتِيَارِ عِنْدَ زَوَالِ الشَّمْسِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, and Ibn Abu Umeyr, altogether from Muawiya Bin Ammar,

Abu Abdullah^{-asws} said: ‘When you end up to Al-Aqeeq from the direction of Al-Iraq, or to a juncture from these junctures, and you are intending (to wear) the *Ihraam*, Allah^{-azwj} Willing, so pluck your armpits, and clip your nails, and clear your pubic hair, and take (off) from your moustache, and it does not harm you by which of that you begin with. Then, brush your teeth, and wash, and wear your clothes, and let yourself be free from doing that, Allah^{-azwj} Willing, by the (start of the) decline of the sun (midday); and if that cannot happen by the decline of the sun, so it would not harm you. I^{-asws} would love it if that happens with the choice by the (start of the) decline of the sun’ - Al Kafi – V 4 – The Book of Hajj Ch 77 H 1.

Allah^{-azwj} does not Compel His^{-azwj} Creatures, as we will only be asked for that which was possible for us to act upon. Those who have barred believers from acting upon the Sunnah of the Holy Prophet^{-saww} will be held responsible for their heinous acts and punished for swaying believers away from the Sunnah of Prophet^{-saww}. See, for example some Ahadith condemning those who replace Sunnah with forcing innovation:

[Sunnah and its replacement by Innovations \(Bid’ah\) | Hubeali](#)

We find the in Holy Quran, Allah^{-azwj} only obligates upon believers what they can withstand:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {286}

(Allah Said): “Allah does not Burden a soul except to its capacity. For it would be what it earned and against it would be what it earned”. (The Rasool said): ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. [2:286]

Ahadith interpreting the Holy Verse 2:286 are included in the Appendix I.

To conclude, Allah^{-azwj} does not Load anyone with something which one cannot withstand, hence Allah^{-azwj} will Accept the excuse (without penalising with an expiation – sacrificing a sheep) when a vehicle without open-top is used to carry a male *Mohram* from Miqad to Kabah. Even if we take the same expiation (Kufara) to that of the weak and unwell persons, who are unable to fast during the month of Ramazan or the weak ones who need to take a shade in *Ihram*, then giving away 0.75 kg grains in charity would suffice for a *Mohram* compelled to use a transport with a roof, regardless of whether he travels during the day or the night. The case of a *Mohram* who deliberately delays his travel to after sunset timeframe, again, remains unanswered, (what will be Kufara for him? 0.75 grains expiation or full one - a sheep or amounts to nothing – seeking Allah^{-azwj}'s Mercy?).¹¹

The exceptions of today (Shade over Masjid is from the Innovations (Bidah)

These days, Majid Al-Haram and Safa and Marwa hills are all under the shade of roofs, which was not the case during the lifetime of Rasool Allah^{-saww}. The shade (roof) over masjids is an innovation in Islam adopted later on. In Ahadith, it is abhorred, but under compulsion, we are allowed to offer Salat in those Masjids as other Muslims do and wait until all innovations are removed, with the governance of the 12th Imam^{-ajfi}, for example:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحُلَيْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ أَيْ يَكْرَهُ الصَّلَاةَ فِيهَا قَالَ نَعَمْ وَ لَكِنْ لَا يَضُرُّكُمْ الْيَوْمَ وَ لَوْ قَدْ كَانَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ

¹¹ Al-Kafi, Vol.4 Kitab-ul-Hajj, Chp. 89, Tradition 4-9

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby who said,

'Abu Abdullah^{-asws} was asked about the masjids with shades, is it disliked to pray *Salāt* therein?' He^{-asws} said: 'Yes, but it would not harm you today, and if there had been justice (Al-Qaim^{-ajfi}) you would see what would be done regarding that'¹². (An extract)¹³

In another Hadith,

الحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمُهَيْرٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ وَ لَوْ قَدْ قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Alawy, from Al Hassan Bin Al Husayn Al Uranny, from Amro Bin Jumi'e who said,

'I asked Abu Ja'far^{-asws} about the *Salāt* in the Masjid with pictures. So he^{-asws} said: 'That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaim^{-ajfi}), you would see what would be done regarding that'.¹⁴

Additional examples of exceptions and changes to Sunnah of Prophet^{-saww} are included in the Appendices II and III.

Allah^{-azwj} does not Waste Recompense of good doers

Allah^{-azwj} Says in Holy Quran,

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {12:56}

And like that We Enabled for Yusuf in the land. He could take control from these wherever he so desired. We Appoint by Our Mercy one We so Desire, and We do not waste a Recompense of the good doers [12:56]

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۗ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۗ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۗ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {12:90}

They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf and this is my brother (Benyamin). Allah has Conferred upon us. Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers' [12:90]

Interpretation of the Holy Verses is included in the Appendix IV, here only one Hadith is presented:

¹² As per many Ahadith, the 12th Imam^{-ajfi} will demolish roofs of all Masajid upon reappearance.

¹³ Al Kafi V 3 – The Book of Salāt CH 48 H 4

¹⁴ Al Kafi V 3 – The Book of Salāt CH 48 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ ذَكَرَ هَؤُلَاءِ عِنْدَهُ وَ سُوءُ خَالِ التَّبِيعَةِ عِنْدَهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hamza, from Humran who said:

'(Imam) Abu Abdullah^{-asws} said, when, those in his^{-asws} presence, mention the bad condition of the Shias in his^{-asws} presence:

فَكُنْ مُتَرَقِّباً وَ اجْتَنِهْ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافٍ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَ كُنْتَ فِيهِمْ عَجَلْتُمْ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أُخِزْتُمْ ابْتَلُوا وَ كُنْتَ قَدْ خَرَجْتَ بِمَا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمْ أَنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

(Imam^{-asws} said) So become expectant and spare no effort, for Allah^{-azwj} to See you in a state other than that which they are upon. If the punishment descends upon them and you are among them, you will hasten to the mercy of Allah^{-azwj}. And if you are delayed, they will be tested, and you have already left what they are in of audacity towards Allah^{-azwj}. **And know, that Allah^{-azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah^{-azwj} is very Near to those who do good**.¹⁵ (An extract from a long Hadith)

Amir Al-Momonineen^{-asws}, in a sermon, has described some of the innovations, which were affected soon after the departure of the Prophet^{-saww}, see Appendix V.

Allah^{-azwj} is the Foremost with Accepting the Excuse:

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ فِي حَدِيثٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ يَكُونُ فِي وَقْتِ الْفَرِيضَةِ لَا تُمْكِنُهُ الْأَرْضُ مِنَ الْقِيَامِ عَلَيْهَا وَ لَا السُّجُودَ عَلَيْهَا مِنْ كَثْرَةِ التَّلَجِّ وَ الْمَاءِ وَ الْمَطَرِ وَ الْوَحْلِ أَمْ يَجُوزُ لَهُ أَنْ يُصَلِّيَ الْفَرِيضَةَ فِي الْمَحْمَلِ قَالَ نَعَمْ هُوَ بِمَنْزِلَةِ السَّفِينَةِ إِنْ أَمَكْنَهُ فَأَيْمًا وَ إِلَّا قَاعِدًا وَ كُلُّ مَا كَانَ مِنْ ذَلِكَ فَاللَّهُ أَوْلَى بِالْعُدْرِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ

From Muhammad bin 'Adhafir - in a hadith - he said: I said to Abu Abdullah (peace be upon him): A man is at the time of the obligatory prayer and the ground does not allow him to stand on it or prostrate on it due to the abundance of snow, water, rain, and mud. Is it permissible for him to pray the obligatory prayer in the litter? He said: Yes, it is like a ship. If he is able standing, otherwise sitting. Whatever is from that, Allah is more worthy of excuse. Allah, the Mighty and Sublime, says: **But! The human being is a witness against himself [75:14]**¹⁶.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع النَّاسُ مَأْمُورُونَ مِنْهُمْ وَ مَنْ كَانَ لَهُ عُذْرٌ عَدَرَهُ اللَّهُ عَزَّ وَ جَلَّ.

Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan alSaffar said, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of his father, on the authority of Safwan ibn Yahya, on the authority of Mansur ibn Hazim that;

¹⁵ Al-Kafi, V 8, H. 14455

¹⁶ وسائل الشيعة، ج4، ص: 325 5285- 2-

Abu `Abd Allah Al-Sadiq^{-asws} said: "The people have been commanded and prohibited. Whoever has an excuse, Allah, the Mighty and High, Forgives him."¹⁷

Also, the excuse regarding the *Hajj*:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحُجُّ عَلَى الْعَبِيِّ وَالْفَقِيرِ فَقَالَ الْحُجُّ عَلَى النَّاسِ جَمِيعاً كِبَارِهِمْ وَ صِغَارِهِمْ فَمَنْ كَانَ لَهُ عُذْرٌ عُذَرَهُ اللَّهُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al *Hajjaj* who said,

'I said to Abu Abdullah^{-asws}, 'The *Hajj* is upon the rich and the poor?' The Imam^{-asws} said: 'The *Hajj* is upon the people altogether, their elders and their young ones. Therefore, the one who has an excuse for himself, Allah^{-azwj} would Excuse him'.¹⁸

Rasool Allah^{-saww} did not use shade when travelling in *Ihram*:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ الْمُثَنَّى الْخَطِيبِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ وَ بِشْرِ بْنِ إِسْمَاعِيلَ قَالَ قَالَ لِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَلَا أُسْرِكَ يَا ابْنَ مُثَنَّى قَالَ قُلْتُ بَلَى وَ مُثِنْتُ إِلَيْهِ قَالَ دَخَلَ هَذَا الْفَاسِقُ آتِيفاً فَجَلَسَ قُبَالَهَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا تَقُولُ فِي الْمُحْرِمِ أَيْسْتَتِظِلُّ عَلَى الْمُحْمِلِ فَقَالَ لَهُ لَا قَالَ فَيَسْتَتِظِلُّ فِي الْحَيَاءِ فَقَالَ لَهُ نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Ja'far Bin Al Musanna Al Khattab, from Muhammad Bin al Fuzayl, and Bishr Bin Ismail who said,

'Muhammad Bin Ismail said to me, 'Shall I cheer you up O son of Musanna?' I said, 'Yes', and I arose to him. This indecent man entered just nowhere, so he sat nearby Abu Al-Hassan^{-asws}. Then he turned facing him^{-asws} and he said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! What are you^{-asws} saying regarding the one in *Ihram*, can he shade himself in the carriage?' So he^{-asws} said to him: 'No'. He said, 'So can he shade in the tent?' So he^{-asws} said to him; 'Yes'.

فَاعَادَ عَلَيْهِ الْقَوْلَ شَبَهَ الْمُسْتَهْزِئِ يَضْحَكُ فَقَالَ يَا أَبَا الْحَسَنِ فَمَا فَرَقُ بَيْنَ هَذَا وَ هَذَا فَقَالَ يَا أَبَا يُوسُفَ إِنَّ الدِّينَ لَيْسَ بِقِيَاسٍ كَقِيَاسِكُمْ أَنْتُمْ تَلْعَبُونَ بِالدِّينِ إِنَّا صَنَعْنَا كَمَا صَنَعَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قُلْنَا كَمَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَرْكَبُ راحِلتهُ فَلَا يَسْتَتِظِلُّ عَلَيْهَا وَ تُؤْذِيهِ الشَّمْسُ فَيَسْتُرُ جَسَدَهُ بَعْضُهُ بِبَعْضٍ وَ رِيحاً سَتَرَ وَجْهَهُ بِيَدِهِ وَ إِذَا نَزَلَ اسْتَتَطَّلَ بِالْحَيَاءِ وَ فِيهِ الْبَيْتِ وَ فِيهِ الْجِدَارِ

He repeated the words to him^{-asws}, like scoffing, laughing, saying, 'O Abu Al-Hassan^{-asws}! So, what is the difference between this and this?' So, he^{-asws} said: 'O Abu Yusuf! The Religion is not by the analogy like your analogies. You all are playing with the Religion. We^{-asws} are doing just as Rasool-Allah^{-saww} did, and we^{-asws} say what Rasool-Allah^{-saww} said. Rasool-Allah^{-saww} used to ride upon his animal, so he^{-saww} did not shade himself^{-saww} upon it, and the sun bothered him^{-saww}. The Prophet^{-saww} used to veil part of his^{-saww} body with the other parts. Sometimes

17 H. 1, التوحيد (للصدوق)، ص: 405

18 Al Kafi – V 4 – The Book of Hajj Ch 29 H 3

he^{-saww} would veil his face with his^{-saww} hands, and when he^{-saww} encamped, he^{-saww} shaded in the tent, and in the house, and by the wall'.¹⁹

Imam^{-asws} does not recommend a *Mohram* to travel after sunset:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الظَّلَالِ لِلْمُحْرِمِ فَقَالَ اضْحَ لِمَنْ أَخْرَجَتْ لَهُ قُلْتُ إِنِّي مَخْرُورٌ وَإِنَّ الْحَرَّ يَشْتَدُّ عَلَيَّ قَالَ أَمَا عَلِمْتَ أَنَّ الشَّمْسَ تَعْرُبُ بِذُنُوبِ الْمُحْرِمِينَ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said,

'I asked Abu Al-Hassan^{-asws} about the shades for the one in *Ihram*. So, he^{-asws} said: 'Brightness is for the One^{-azwj} Whom you are wearing *Ihram* for'. I said, 'I am feverish and the heat is intense upon me'. He^{-asws} said: 'Do you not know that the sun sets along with the sins of the ones in *Ihram*?'²⁰

Slaughtering sheep in Mina:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ كَتَبْتُ إِلَى الرَّضَا (عَلَيْهِ السَّلَامُ) هَلْ يَجُوزُ لِلْمُحْرِمِ أَنْ يَمْشِيَ تَحْتَ ظِلِّ الْمَحْمِلِ فَكَتَبَ نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie who said,

'I wrote to Al-Reza^{-asws}, 'Is it allowed for the one in *Ihram* if he walks under a shade of the carriage?' So, he^{-asws} said: 'Yes'.

قَالَ وَ سَأَلَهُ رَجُلٌ عَنِ الظَّلَالِ لِلْمُحْرِمِ مِنْ أَدَى مَطَرٍ أَوْ شَمْسٍ وَ أَنَا أَسْمَعُ فَأَمَرَهُ أَنْ يَقْدِيَ شَاءَ وَ يَذْبَحَهَا بِحَيْ .

He (the narrator) said, 'And a man asked him^{-asws} about the shade for the one in *Ihram*, from the harm of rain, or sun, and I was listening. So, the Imam^{-asws} ordered him that he should expiate with a sheep, and slaughter it at Mina'.²¹

Shading from the heat or Cold is not allowed for the *Mohram*:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُهُ عَنِ الْمُحْرِمِ أَيْتَعَطَى قَالَ أَمَّا مِنَ الْحَرِّ وَ الْبُرْدِ فَلَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Zurara who said,

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 90 H 1

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 90 H 2

²¹ Al Kafi – V 4 – The Book of Hajj Ch 90 H 5

'I asked him^{-asws} about the one in *Ihram*, can he cover himself?' He^{-asws} said: 'As for, from the heat and the cold, so no'.²²

مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ سَأَلْتُهُ عَنْ مُحْرِمٍ ظَلَّلَ فِي عُمْرَتِهِ قَالَ يَجِبُ عَلَيْهِ دَمٌ قَالَ وَ إِنْ خَرَجَ إِلَى مَكَّةَ وَ ظَلَّلَ وَجِبَ عَلَيْهِ أَيْضاً دَمٌ لِعُمْرَتِهِ وَ دَمٌ لِحَجَّتِهِ .

Muhammad Bin Yahya, from the one who mentioned it, from Abu Ali Bin Rashid who said,

'I asked him^{-asws} about the one in *Ihram* shading himself during his *Umrah*. He^{-asws} said: 'Blood (slaughter of an animal) is Obligated upon him'. He^{-asws} said: 'And if he goes out to Makka and shades, so it Obligates the blood (slaughter of an animal) upon him as well for his *Umrah*, and blood (slaughter of an animal) for his *Hajj*'.²³

Appendix I: Interpretation of the Verse 2:286

و قال: لا يُكَلِّفُ اللهُ نَفْساً إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ مِنْ خَيْرٍ وَ عَلَيْهَا مَا اكْتَسَبَتْ مِنْ شَرِّ .

(Amir Al-Momineen^{-asws} Said): 'And He^{-azwj} Said: **Allah does not Burden a soul except to its capacity. For it would be what it earned** – from good, **and against it would be what it earned** – from evil.

فقال النبي (صلى الله عليه و آله) لما سمع ذلك: أما فعلت ذلك بي و بأمتي فردني. قال: سل. قال: رَبَّنَا لا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا،

The Prophet^{-saww} said when he^{-saww} heard that: 'Since You^{-saww} have Done that with me^{-saww} and my^{-saww} community, therefore Increase it for me^{-saww}'. He^{-azwj} Said: "Ask". He^{-saww} said '**Our Lord! Do not Seize us if we forget or we make a mistake.**

قال الله عز و جل: لست او آخذ أمتك بالنسيان و الخطأ لكرامتك علي، و كانت الأمم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، و قد رفعتلك عن أمتك، و كانت الأمم السالفة إذا أخطأوا أخذوا بالخطأ و عوقبوا عليه، و قد رفعت ذلك عن أمتك لكرامتك علي.

Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} will not Seize your^{-saww} community for the forgetfulness and the errors due to your^{-saww} Prestige with Me^{-azwj}. And the past communities, when they forgot what I^{-azwj} had Reminded them of, I^{-azwj} Opened the Gates of Punishment upon them, and I^{-azwj} have Lifted that from your^{-saww} community. And when the past communities used to sin, I^{-azwj} Seized them due to their sins and Punished them, and I^{-azwj} have Lifted than from your^{-saww} community due to your^{-saww} Prestige with Me^{-azwj}".

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك فردني. فقال الله تعالى له: سل. قال: رَبَّنَا وَ لا تُحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، يعني بالإصر: الشدائد التي كانت علي من كان من قبلنا.

The Prophet^{-saww} said: 'Our Allah^{-azwj}! Since You^{-azwj} have Granted me^{-saww} that, therefore Increase it for me^{-saww}'. So Allah^{-azwj} the High Said to him^{-saww}: "Ask". He^{-saww} said: '**Our Lord!**

²² Al Kafi – V 4 – The Book of Hajj Ch 90 H 13

²³ Al Kafi – V 4 – The Book of Hajj Ch 90 H 14

And do not Load upon us a burden like what You Loaded upon those from before us [2:286]
– meaning by the burden, the difficulties which were upon the ones who were before us’.

فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الأصار التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الأصار التي كانت على الأمم السالفة: كنت لا أقبل صلاتهم إلا في بقاع من الأرض معلومة اخترتها لهم و إن بعدت، و قد جعلت الأرض كلها لامتك مسجدا و تراهما طهورا، فهذه من الأصار التي كانت على الأمم قبلك، فرفعتها عن أمتك كرامة لك.

So Allah^{-azwj} Mighty and Majestic Answered him^{-saww} to that, so Blessed is His^{-azwj} Name Said: “I^{-azwj} have Lifted the burden from your^{-saww} community which was upon the communities of the past. I^{-azwj} did not Accept their *Salat* except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your^{-saww} community, and its sand pure. So this is from the difficulties which was upon the communities before you^{-saww}. I^{-azwj} have thus Lifted it from your^{-saww} community due to your^{-saww} prestige.

و كانت الأمم السالفة إذا أصابهم أذى من نجاسة قرضوه من أجسادهم، و قد جعلت الماء لامتك طهورا، فهذه من الأصار التي كانت عليهم، فرفعتها عن أمتك

And the past communities, whenever they were harmed by the impurities upon their bodies, they had to bite it off, and I^{-azwj} have Made the water for your^{-saww} communities for purification. So, this is from the difficulties which were upon them. I^{-azwj} have Lifted it from your^{-saww} community.

. و كانت الأمم السالفة تحمل قرايينها على أعناقها إلى بيت المقدس، فمن قبلت ذلك منه أرسلت عليه نارا فأكلته فرجع مسرورا، و من لم أقبل ذلك منه رجع مثيرا، و قد جعلت قربان أمتك في بطون فقرائها و مساكينها، فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، و من لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، و قد رفعت ذلك عن أمتك، و هي من الأصار التي كانت على الأمم من قبلك.

And the previous communities had to carry their sacrifices upon their necks to Bayt Al-Maqdas. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I^{-azwj} have Made the sacrificial offerings of your^{-azwj} community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I^{-azwj} shall Multiply for him with a multiplication, and the ones from it who do not accept that, I^{-azwj} shall Lift from him the Punishment of the world, and I^{-azwj} have Lifted that from your^{-saww} community, and it is from the difficulties which was upon the communities from before you^{-saww}.

و كانت الأمم السالفة صلاتها مفروضة [عليها] في ظلم الليل و أنصاف النهار، و هي من الشدائد التي كانت عليهم، فرفعتها عن أمتك و فرضت صلاتهم في أطراف الليل و النهار، و في أوقات نشاطهم.

And the communities before you^{-saww}, its *Salat* were Obligatory upon it in the darkness of the night and midday, and it is from the difficulties which were upon them, so I^{-azwj} Lifted it from your^{-saww} communities, and Obligated their *Salat* to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

و كانت الأمم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتا، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك و جعلتها خمسا في خمسة أوقات، و هي إحدى و خمسون ركعة، و جعلت لهم أجر خمسين صلاة.

And the past communities, fifty *Salat* were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} communities and Made it a five (*Salat*) during five times, and these are fifty-one (51) Cycles (*Rakats*), and Made the Recompense for them to be of fifty *Salat*.

وكانت الأمم السالفة حسنتهم بحسنة، و سيئتهم بسيئة، و هي من الأصار التي كانت عليهم، فرفعتنا عن أمتك، و جعلت الحسنه بعشرة و السيئة بواحدة.

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

وكانت الأمم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له، و إن عملها كتبت له حسنة، و إن أمتك إذا نوى أحدهم حسنة ثم لم يعملها كتبت له حسنة و إن لم يعملها، و إن عملها كتبت له عشرة، و هي من الأصار التي كانت عليهم، فرفعتنا عن أمتك.

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your^{-saww} community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties, which was upon them, so I Lifted it from your^{-saww} community.

وكانت الأمم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه، و إن عملها كتبت عليه سيئة، و إن أمتك إذا هم أحدهم بسيئة ثم لم يعملها كتبت له حسنة، و هذه من الأصار التي كانت عليهم فرفعتنا عن أمتك.

And the past communities, when one of them thought of sinning then did not do it, it was not Written down for him, and if he did do it, one sin was Written down for him. And if one of your^{-saww} community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community.

وكانت الأمم السالفة إذا أذنوا كتبت ذنوبهم على أبوابهم، و جعلت توبتهم من الذنوب: أن حرمت عليهم بعد التوبة أحب الطعام إليهم، و قد رفعت ذلك عن أمتك، و جعلت ذنوبهم فيما بيني و بينهم، و جعلت عليهم ستورا كثيفة، و قبلت توبتهم بلا عقوبة، و لا أعاقبهم بأن احرم عليهم أحب الطعام إليهم.

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I^{-azwj} have Lifted that from your^{-saww} community, and Made their sins to be between Myself^{-azwj} and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

وكانت الأمم السالفة يتوب أحدهم من الذنب الواحد مائة سنة، أو ثمانين سنة أو خمسين سنة، ثم لا أقبل توبتهم دون أن أعاقبه في الدنيا بعقوبة، و هي من الأصار التي كانت عليهم، فرفعت عنها أمتك، و إن الرجل من أمتك ليذنب عشرين سنة، أو ثلاثين سنة، أو أربعين سنة، أو مائة سنة، ثم يتوب و يندم طرفة عين، فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community. And a man from your^{-saww} community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I^{-azwj} Forgive that for him, all of it.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك كله فزدني. قال: سل. قال: رَبَّنَا وَ لَا تُحِبُّنَا مَا لَا طَاقَةَ لَنَا بِهِ، فقال تبارك اسمه: قد فعلت ذلك بأمتك، و قد رفعت عنهم جميع بلايا الأمم، و ذلك حكمي في جميع الأمم: أن لا أكلف خلقا فوق طاقتهم.

So the Prophet^{-saww} said: ‘Our Allah^{-azwj}! Since You^{-azwj} have Given all of that to me^{-saww}, so Increase it for me^{-saww}’. He^{-azwj} Said: “Ask”. He^{-saww} said: **‘Our Lord! And do not Load upon us what we have no strength for us with it’**. So Blessed is His^{-azwj} Name, Said: “I^{-azwj} have Done that with your^{-saww} community, and have Lifted from them all of the afflictions of the (past) communities, and that is My^{-azwj} Judgement in all of the communities, that I^{-azwj} do not Impose upon a creature above its strength (of toleration)’.

قال (صلى الله عليه و آله): وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا، قال الله عز و جل: قد فعلت ذلك بتأيي أمتك. ثم قال (صلى الله عليه و آله): فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

He^{-saww} said: **‘and Pardon (our sins) for us and have Mercy on us. You are our Master’**. Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} have Done that with the penitent ones of your^{-saww} community”. Then he^{-saww} said: **‘therefore Help us against the Kafir people’**.

قال الله عز اسمه: إن أمتك في الأرض كالشامة البيضاء في الثور الأسود، هم القادرون، و هم القاهرون، يستخدمون و لا يستخدمون لكرامتك علي، و حق علي أن اظهر دينك على الأديان حتى لا يبقى في شرق الأرض و غربها دين إلا دينك، و يؤدون إلى أهل دينك الجزية».

Allah^{-azwj}, Mighty is His^{-azwj} Name Said: “Your^{-saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you^{-saww} nor your^{-saww} prestige to Me^{-azwj}, and it is a right upon Me^{-azwj} that I^{-azwj} should Make your^{-saww} Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your^{-saww} Religion, and they would be paying taxation to the people of your^{-saww} Religion”.²⁴

The commencement of the Azān

عن عبد الصمد بن بشير، قال: ذكر عند أبي عبد الله (عليه السلام) بدء الأذان، فقال: إن رجلا من الأنصار رأى في منامه الأذان، فقصه على رسول الله (صلى الله عليه و آله)، و أمره رسول الله (صلى الله عليه و آله) أن يعلمه بلالا.

²⁴ الاحتجاج: 220

From Abdul Samad Bin Bashir who said,

‘He mentioned in the presence of Abu Abdullah^{-asws}, the commencement of the *Azān*, so he said: ‘A man from the Helpers saw the *Azān* in his dream, and he related it upon Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} instructed him that he teaches it to Bilal’.

فقال أبو عبد الله (عليه السلام): «كذبوا، إن رسول الله (صلى الله عليه وآله) كان نائما في ظل الكعبة، فأناه جبرئيل (عليه السلام) و معه طاس فيه ماء من الجنة، فأيقظه و أمره أن يعتسل، ثم وضع في محمل له ألف ألف لون من نور، ثم صعد به حتى انتهى إلى أبواب السماء،

So Abu Abdullah^{-asws} said: ‘They are lying! Rasool-Allah^{-saww} was sleeping in the shade of the Kabah and Jibraeel^{-as} came unto him^{-saww}, and with him^{-as} was a tray wherein was water from the Paradise. So he^{-saww} woke him^{-saww} up and instructed him^{-saww} that he^{-saww} should wash. Then he^{-as} placed him^{-saww} in a carriage having a million colours of light for it. Then he^{-as} ascended with him^{-saww} until he^{-saww} ended up to the gateways of the sky.

فلما رأته الملائكة نفرت عن أبواب السماء، و قالت: إلهين: إله في الأرض، و إله في السماء؟! فأمر الله جبرئيل (عليه السلام)، فقال: الله أكبر، الله أكبر. فتراجعت الملائكة نحو أبواب السماء و علمت أنه مخلوق،

So when the Angels saw him^{-saww}, they were startled away from the gateways of the sky, and they said to them, ‘(Is he^{-saww}) a god in the earth or a god in the sky!’ So Allah^{-azwj} Commanded Jibraeel^{-as}, and he^{-as} said: ‘Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!’ So the Angels returned around the gateways of the sky and knew that he^{-saww} is a created being.

ففتحت الباب، فدخل رسول الله (صلى الله عليه وآله) حتى انتهى إلى السماء الثانية، فنفرت الملائكة عن أبواب السماء، فقالت: إلهين: إله في الأرض، و إله في السماء؟! فقال جبرئيل: أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، فتراجعت الملائكة و علمت أنه مخلوق،

So the gate opened, and Rasool-Allah^{-saww} entered until he^{-saww} ended up to the second sky. The Angels were startled away from the gateways of the sky and said to them, ‘(Is he^{-saww}) a god in the earth or a god in the sky!’ So, Jibraeel said: ‘I^{-as} testify that there is no god except Allah^{-azwj}. I^{-as} testify that there is no god except Allah^{-azwj}!’ So the Angels returned and knew that he^{-saww} was a created being.

ثم فتح الباب، فدخل (صلى الله عليه وآله)، و مر حتى انتهى إلى السماء الثالثة، فنفرت الملائكة عن أبواب السماء، فقال جبرئيل: أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله، فتراجعت الملائكة، و فتح الباب.

Then the gate opened and Rasool-Allah^{-saww} entered and passed by until he^{-saww} ended up to the third sky. The Angels were startled away from the gateways of the sky. Jibraeel^{-as} said: ‘I^{-as} testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. I^{-as} testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!’ The Angels returned, and the gate opened.

و مر النبي (صلى الله عليه وآله) حتى انتهى إلى السماء الرابعة، فإذا هو بملك متكى و هو على سرير، تحت يده ثلاث مائة ألف ملك، تحت كل ملك ثلاث مائة ألف ملك، و ظن أنه هو، فنودي: أن قم- قال- فقام الملك على رجليه- قال- فعلم النبي (صلى الله عليه وآله) أنه عبد مخلوق- قال- فلا يزال قائما إلى يوم القيامة».

And the Prophet^{-saww} passed by until he^{-saww} ended up to the fourth sky, and there he^{-saww} was with an Angel reclining, and he was upon a couch. Beneath his hand were three hundred thousand Angels, under each Angel being three hundred thousand Angels. There came a Call: “Stand!” The Angel stood upon his feet, and the Prophet^{-saww} knew that he was a created servant. He would not cease to be standing up to the Day of Judgment’.

قال: «و فتح الباب، و مر النبي (صلى الله عليه و آله) حتى انتهى إلى السماء السابعة- قال- و انتهى إلى سدرة المنتهى- قال- فقالت السدرة: ما جاوزني مخلوق قبلك ثم مضى فتداني فتدلى فكان قاب قوسين أو أدنى، فأوحى الله إلى عبده ما أوحى .

He^{-asws} said: ‘And the gate opened, and the Prophet^{-saww} passed by until he^{-saww} ended up to the seventh sky, and ended up to Al-Sidrat Al-Muntaha. So Al-Sidrat said, ‘No creature has exceeded me before you^{-saww}’. Then he^{-saww} went: **Then he approached, and he bowed [53:8] So he was at the measure of two bows or even closer [53:9] So He Revealed unto His servant what He Revealed [53:10]**’.

قال- فدفع إليه كتابين: كتاب أصحاب اليمين بيمينه، و [كتاب] أصحاب الشمال بشماله، فأخذ كتاب أصحاب اليمين بيمينه، و فتحه و نظر فيه، فإذا فيه أسماء أهل الجنة، و أسماء آبائهم و قبائلهم-

He^{-asws} said: ‘Allah^{-azwj} Handed over to him^{-saww} two books – a book of the companions of the right hand in his^{-saww} right hand, and a book of the companions of the left hand in his^{-saww} left hand. The Prophet^{-saww} took the book of the companions of the right hand in his^{-saww} right hand and opened it, and looked into it, and therein were the names of the people of the Paradise, and the names of their fathers and their tribes’.

قال- فقال الله: آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ، فقال رسول الله (صلى الله عليه و آله) وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رَسُولِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رَسُولِهِ، فقال الله: وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا، فقال النبي (صلى الله عليه و آله) غُفْرَانُكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ،

He^{-asws} said: ‘So Allah^{-azwj} Said: **“The Rasool believes in what is Revealed unto him from his Lord” [2:285]**. So Rasool-Allah^{-saww} said: **‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools’**. So Allah^{-azwj} Said: **“And they are saying, ‘We hear and we obey”**’. So the Prophet^{-saww} said: **‘Yours is the Forgiveness, our Lord, and to You is the Destination’**. [2:285].

قال الله: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ. قال النبي (صلى الله عليه و آله): رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا،- قال- فقال الله: قد فعلت.

Allah^{-azwj} Said: **“Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned” [2:286]**. The Prophet^{-saww} said: **‘Our Lord! Do not Seize us if we forget or we make a mistake’**. So Allah^{-azwj} Said: **“I-azwj have Done so”**.

فقال النبي (صلى الله عليه و آله): رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، قال: قد فعلت.

The Prophet^{-saww} said: **‘Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us’**. He^{-azwj} Said: **“I-azwj have Done so”**.

فقال النبي (صلى الله عليه و آله): رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ، كل ذلك يقول الله: قد فعلت.

The Prophet^{-saww} said: **‘Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’**. (During) all that Allah^{-azwj} was Saying: “I^{-azwj} have Done so”.

ثم طوى الصحيفة فأمسكها بيمينه، و فتح الاخرى، صحيفة أصحاب الشمال، فإذا فيها أسماء أهل النار، و أسماء آبائهم و قبائلهم، - قال - فقال رسول الله (صلى الله عليه و آله): إن هؤلاء قوم لا يؤمنون. فقال الله: يا محمد، فأصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ».

Then he^{-saww} folded the parchment and withheld it in his^{-saww} right hand, and opened the other one, the parchment of the companions of the left. In it were the names of the people of the Fire and the names of their fathers and their tribes. So Rasool-Allah^{-saww} said: ‘They are a people who are not believing’. So Allah^{-azwj} Said: ‘O Muhammad^{-saww}! **So turn away from them and say, ‘Salam’, for they shall soon come to know [43:89]**’.

قال: «فلما فرغ من مناجاة ربه، رد إلى البيت المعمور، و هو في السماء السابعة بجذء الكعبة- قال - فجمع له النبيين و المرسلين و الملائكة، ثم أمر جبرئيل فأتم الأذان، و أقام الصلاة، و تقدم رسول الله (صلى الله عليه و آله)، فصلى بهم،

He^{-asws} said: ‘So when he^{-saww} was free from whispering to his^{-saww} Lord^{-azwj}, he^{-saww} returned to the Bayt Al-Mamour, and it is in the seventh sky parallel to the Kabah, and there gathered to him^{-saww} the Prophets^{-as}, and the Mursils^{-as}, and the Angels. Then Jibraeel^{-as} was ordered so he^{-as} completed the Azān, and the Salat was established, and Rasool-Allah^{-saww} proceeded and prayed Salat leading them.

فلما فرغ التفت إليهم، فقال الله له: فَسَلِّ الَّذِينَ يَتَرَوْنَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ فسألهم يومئذ النبي (صلى الله عليه و آله)، ثم نزل و معه صحيفتان، فدفعهما إلى أمير المؤمنين (عليه السلام)».

When he^{-saww} was free, he^{-saww} turned towards them, and Allah^{-azwj} Said to him^{-saww}: **so ask those who are reading the Book before you; the Truth has come to you from your Lord, therefore you should not be of the doubters [10:94]**. So, on that day, the Prophet^{-saww} asked them^{-as}. Then he^{-saww} descended and with him^{-saww} were two parchment, and he^{-saww} handed both of these to Amir Al-Momineen^{-asws}’.

فقال أبو عبد الله (عليه السلام): «فهذا كان بدء الأذان».

Abu Abdullah^{-asws} said: **‘So this was the commencement of the Azān’**²⁵.

Appendix II: Examples of Exceptions in Islam

الحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمُهَيْرٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمَصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ وَ لَوْ قَدْ قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

²⁵ تفسير العياشي 1: 530 / 157

Al-Hussain ibn Ali al-'Alaviy has narrated from al-Hassan ibn al-Hussain al'Umniy from 'Amr ibn Jumay' who has said:

'I once asked Abu Jafar^{-asws} if it is permissible to perform Salat in a Masjid with pictures. The Imam^{-asws} said: 'I dislike it, however, today it is not harmful to you (observe Taqueeya). Had justice been established (with our Hujja^{-ajfi}) you would see how it is dealt with'.²⁶

كَشَفُ الْعُمَّةِ، نَفْلًا مِنْ دَلَائِلِ الْحِمَيْرِيِّ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ ع فَقَالَ: إِذَا خَرَجَ الْقَائِمُ أَمَرَ بِتَهْدِمِ الْمَنَارِ وَالْمَقَاصِيرِ الَّتِي فِي الْمَسَاجِدِ

(The book) 'Kashf Al Ghuma', transmitting from 'Dalail' Al Himeyri, from Abu Hashim Al Ja'fari who said,

'I was in the presence of Abu Muhammad^{-asws}. He^{-asws} said: 'When Al-Qaim^{-ajfi} emerges, he^{-ajfi} will order with demolishing the minarets and the internal prayer niches in the Masjid'.

فَقُلْتُ فِي نَفْسِي لِأَيِّ مَعْنَى هَذَا

I said within myself, 'For which meaning is this?'

فَأَقْبَلَ عَلَيَّ وَ قَالَ مَعْنَى هَذَا أَنَّمَا مُحَدَّثَةٌ مُبْتَدَعَةٌ لَمْ يَبْنِهَا نَبِيٌّ وَ لَا حُجَّةٌ.

He^{-asws} faced towards me and said: 'Meaning of this, it is new innovation. The Prophet^{-saww} did not built it, nor any Divine Authority'.²⁷

تبيين المشهور بين الأصحاب كراهة تطويل المنارة أزيد من سطح المسجد لئلا يشرف المؤذنون على الجيران و المنارات الطويلة من بدع عمر و المراد بالمقاصير المحاريب الداخلة كما مر.

Clarification – *The well-known between the companions is abhorrence of lengthening height of the minaret more than the roof of the Masjid, lest the Muezzin overlooks upon the neighbours, and the tall minaret is from the innovations by Umar, and the internal prayer niches, like what has passed.*

وَ رُوِيَ عَنِ ابْنِ أَبِي نَصْرِ عَنْ أَبِي نَصْرِ عَنْ ابْنِ أَبِي عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ الْكَعْبَةِ يَوْمَئِذٍ تِسْعَةَ أَذْرُعٍ وَ لَمْ يَكُنْ لَهَا سَقْفٌ فَسَقَفَهَا قُرَيْشٌ ثَمَانِيَةَ عَشْرٍ ذِرَاعًا فَلَمْ تَزَلْ تُكْسَرُهَا الْحِجَالُ عَلَى ابْنِ الرُّبَيْرِ فَبَنَاهَا وَ جَعَلَهَا سَبْعَةً وَ عِشْرِينَ ذِرَاعًا .

And it is reported from Ibn Abu Nasr, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The height of the Kaaba in those days used to be of nine cubits, and there did not happen to be a roof for it. So the Qureysh

²⁶ Al-Kafi, vol 3, H 5342, Ch. 61, h 20

²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 44

placed a roof on it of eighteen cubits. Then it did not cease to be so, until Al-*Hajjaj* broke it down upon (in his fight against) Ibn Al-Zubeyr, and made it to be of twenty seven cubits’.²⁸

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ رَأَيْتُ ابْنَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي حَيَاةِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يُقَالُ لَهُ عَبْدُ اللَّهِ فَطِيمٌ قَدْ دَرَجَ فُقُلْتُ لَهُ يَا غُلَامُ مَنْ ذَا الَّذِي إِلَى جَنْبِكَ لِمَوْلَى هُمْ فَقَالَ هَذَا مَوْلَايَ فَقَالَ لَهُ الْمَوْلَى يُمَارِضُهُ لَسْتُ لَكَ بِمَوْلَى فَقَالَ ذَلِكَ شَرٌّ لَكَ

Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

‘I saw a son of Abu Abdullah^{-asws} during the lifetime of Abu Ja’far^{-asws} called Abdullah Fateym having had approached, So I said to him, ‘O boy! Who is that one by your side’, to a slave of theirs. So he said, ‘This is my slave’. So the slave said to him, jesting with him, ‘I am not a slave of yours’. So he said, ‘That is worse for you’.

فَقَطَعَنَ فِي جِنَاةِ الْعُلَامِ فَمَاتَ فَأُخْرِجَ فِي سَفَطٍ إِلَى الْبَقِيعِ فَخَرَجَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ جُبَّةٌ خَرَزِيَّةٌ وَ عِمَامَةٌ خَرَزِيَّةٌ وَ صَفْرَاءٌ وَ مِطْرَفٌ خَرَزِيٌّ أَصْفَرٌ فَأَنْطَلَقَ بِمَنْشِي إِلَى الْبَقِيعِ وَ هُوَ مُعْتَمِدٌ عَلَيَّ وَ النَّاسُ يُعْزُونَ عَلَيَّ ابْنَ ابْنِهِ

So, the boy was stabbed in a funeral and he died. So they brought him out in a basket, to Al Baqi’e (a cemetery). So Abu Ja’far^{-asws} came out and upon him^{-asws} was a coat of yellow Khazz (a material), and a turban of yellow Khazz, and a shawl of yellow Khazz. So he^{-asws} went walking to Al Baqi’e and he^{-asws} was leaning upon me and the people were consoling him^{-asws} upon a son of his^{-asws} son^{-asws}.

فَلَمَّا انْتَهَى إِلَى الْبَقِيعِ تَقَدَّمَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَصَلَّى عَلَيْهِ وَ كَبَّرَ عَلَيْهِ أَرْبَعًا ثُمَّ أَمَرَ بِهِ فَدُفِنَ ثُمَّ أَخَذَ بِيَدِي فَتَنَحَّى بِي ثُمَّ قَالَ إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَى الْأَطْفَالِ إِذَا كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَأْمُرُ بِهِمْ فَيُدْفَنُونَ مِنْ وَرَاءِ وَ لَا يُصَلَّى عَلَيْهِمْ وَ إِنَّمَا صَلَّيْتُ عَلَيْهِ مِنْ أَجْلِ أَهْلِ الْمَدِينَةِ كَرَاهِيَةً أَنْ يَقُولُوا لَا يُصَلُّونَ عَلَى أَطْفَالِهِمْ .

When he ended up to Al Baqi’e, Abu Ja’far^{-asws} went forward to pray *Salaat* upon him, and he^{-asws} exclaimed four *Takbeers* upon him, then ordered for him, and he was buried. Then he^{-asws} grabbed my hand and isolated with me, then said: ‘The *Salaat* did not happen to be upon the children, and rather, Amir Al Momineen^{-asws} used to order with them, and they were buried afterwards, and *Salaat* was not prayed upon them. But rather, I^{-asws} prayed *Salaat* upon him due to the people of Al Medina, disliking that they should be saying, ‘They are not praying *Salaat* upon their children’.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ مَاتَ ابْنُ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَأُخْرِجَ بِمَوْلَاهُ فَأَمَرَ بِهِ فَعُتِبَ وَ كُفِّنَ وَ مَنِيَّ مَعَهُ وَ صَلَّى عَلَيْهِ وَ طُرِحَتْ حُمْرَةٌ فَقَامَ عَلَيْهَا ثُمَّ قَامَ عَلَى قَبْرِهِ حَتَّى فَرَغَ مِنْهُ ثُمَّ انْصَرَفَ وَ انْصَرَفْتُ مَعَهُ حَتَّى إِنِّي لَأَمَشِي مَعَهُ

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 7 H 8

²⁹ Al Kafi V 3 – The Book Of Funerals CH 72 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Ibn Muskan, from Zurara who said,

'A son of Abu Ja'far^{-asws} died and he^{-asws} was informed of his death. So he^{-asws} ordered with him to be washed and shrouded, and he^{-asws} walked with him, and prayed *Salaat* upon him, and a prayer mat was placed for him. So he^{-asws} stood upon it then stood at his grave, then was free from him. The he^{-asws} left and I left with him^{-asws} until I walked along with him^{-asws}.

فَقَالَ أَمَا إِنَّهُ لَمْ يَكُنْ يُصَلِّي عَلَى مِثْلِ هَذَا وَكَانَ ابْنُ ثَلَاثِ سِنِينَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَام) يَأْمُرُ بِهِ فَيُدْفَنُ وَ لَا يُصَلِّي عَلَيْهِ وَ لَكِنَّ النَّاسَ صَنَعُوا شَيْئاً
فَنَحْنُ نَصْنَعُ مِثْلَهُ

The Imam^{-asws} said: 'But, the *Salaat* is not performed upon the likes of this one, and he was a boy of three years old. Ali^{-asws} used to order with it, so he would be buried, and there would be no *Salaat* upon him, but the people are doing something, so we^{-asws} are doing similar to it'.

قَالَ قُلْتُ فَتَمَّتْ نَجْبُ الصَّلَاةِ عَلَيْهِ فَقَالَ إِذَا عَقَلَ الصَّلَاةَ وَ كَانَ ابْنُ سِتِّ سِنِينَ قَالَ قُلْتُ فَمَا تَقُولُ فِي الْوَلَدَانِ فَقَالَ سُئِلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ) عَنْهُمْ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ.

He (the narrator) said, 'I said, 'So when is the *Salaat* Obligated upon him?' So he^{-asws} said: 'When he has intellect for the *Salaat*, and was a boy six years of age'. I said, 'So what are you^{-asws} saying regarding the children?'. So he^{-asws} said: 'Rasool-Allah^{-saww} was asked about them, so he^{-saww} said: 'Allah^{-azwj} is more Knowing with what they were doing (during their lifetime)'.³⁰

Appendix III: Deliberate and forcefully Changing the Sunnah of Prophet^{-saww}

An example of the changing of the Sunnah of Prophet^{-saww} by the Muslim rulers is cited below as found in the Ahadith of Ahl Al-Bayt^{-asws}.

Muqam-e-Ibrahim' is not where it should have been:

We are instructed, in Ahadith, to perform Tawaf between the Kabah and Muqam-e-Ibrahim, but Rasool Allah^{-saww} performed Tawaf around both Kabah and Muqam-e-Ibrahim.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ
نَعَمْ أَذْكَرُ وَ أَنَا مَعَهُ فِي الْمَسْجِدِ الْحَرَامِ وَ قَدْ دَخَلَ فِيهِ السَّبِيلُ وَ النَّاسُ يَقُومُونَ عَلَى الْمَقَامِ يُخْرِجُ الْخَارِجُ يَقُولُ قَدْ ذَهَبَ بِهِ السَّبِيلُ وَ يُخْرِجُ مِنْهُ الْخَارِجُ فَيَقُولُ
هُوَ مَكَانُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I said to Abu Ja'far^{-asws}, 'Did you^{-asws} meet Al-Husayn^{-asws}? He^{-asws} said: 'Yes. I^{-asws} remember him^{-asws}, and I^{-asws} was with him^{-asws} in the Sacred Masjid, and the flood had entered into it,

³⁰ Al Kafi V 3 – The Book Of Funerals CH 72 H 4

and the people were standing upon the Standing Place (of Ibrahim^{-as}). Someone coming out was saying, ‘The flood has swept it away’, and someone coming out was saying, ‘It is (still) in its place’.

قَالَ فَقَالَ لِي يَا فُلَانُ مَا صَنَعَ هَؤُلَاءِ فَقُلْتُ أَصْلَحَكَ اللَّهُ يَخَافُونَ أَنْ يَكُونَ السَّبِيلُ قَدْ دَهَبَ بِالْمَقَامِ فَقَالَ نَادِ أَنَّ اللَّهَ تَعَالَى قَدْ جَعَلَهُ عَلَمًا لَمْ يَكُنْ لِيَذْهَبَ بِهِ فَاسْتَقْرُوا

He (the narrator) said, ‘So he^{-asws} said to me: ‘O so and so! What are they making of it?’ I said, ‘May Allah^{-azwj} Keep you^{-asws} well! They are fearing that the torrent may have swept away the Standing Place (of Ibrahim^{-as})’. The Imam^{-asws} said: ‘Announce that Allah^{-azwj} the Exalted has Made it as a flag, it cannot happen that it would be gone away with, therefore, be calm.

وَ كَانَ مَوْضِعُ الْمَقَامِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) عِنْدَ جِدَارِ الْبَيْتِ فَلَمْ يَزَلْ هُنَاكَ حَتَّى حَوَّلَهُ أَهْلُ الْجَاهِلِيَّةِ إِلَى الْمَكَانِ الَّذِي هُوَ فِيهِ الْيَوْمَ فَلَمَّا فَتَحَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَكَّةَ رَدَّهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) فَلَمْ يَزَلْ هُنَاكَ إِلَى أَنْ وَجَّى عُمَرُ بْنُ الْخَطَّابِ فَسَأَلَ النَّاسَ مَنْ مِنْكُمْ يَعْرِفُ الْمَكَانَ الَّذِي كَانَ فِيهِ الْمَقَامُ فَقَالَ رَجُلٌ أَنَا قَدْ كُنْتُ أَخَذْتُ مِقْدَارَهُ بِنَسْعٍ فَهُوَ عِنْدِي فَقَالَ اتَّبِنِي بِهِ فَأَتَاهُ بِهِ فَقَاسَهُ ثُمَّ رَدَّهُ إِلَيَّ ذَلِكَ الْمَكَانِ .

And the place of the Standing Place (of Ibrahim^{-as}) is that which Ibrahim^{-as} had placed it by the wall of the House. So, it did not cease to be over there until the people of the Pre-Islamic period transferred it to the place in which it is in today. When the Prophet^{-saww} conquered Makkah, he^{-saww} returned it to the place where Ibrahim^{-as} had (originally) placed it. So it did not cease to be over there until the rule of Umar Bin Al-Khattab. Therefore, he asked, ‘Who are the ones from you who recognise the place which the Standing Place (of Ibrahim^{-as}) used to be in?’ A man said, ‘I do. I had taken its measurement with a belt, so it is with me’. Upon that he said, ‘Come to me with it’. He went to him with it. Then he (Umar) measured it, then returned it to that place (of the Pre-Islamic period)’.³¹

Appendix IV: Recompense from Allah^{-azwj} when one forced

قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن الريان بن الصلت، قال: دخلت على علي بن موسى الرضا (عليه السلام) فقلت له: يا بن رسول الله، إن الناس يقولون: إنك قبلت ولاية العهد، مع إظهارك الزهد في الدنيا.

He (Al Sadouq) said, ‘Ahmad Bin Ziyad Bin Ja’far Al hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Rayan Bin Al Salt who said,

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

³¹ Al Kafi – V 4 – The Book of Hajj Ch 10 H 2

قال (عليه السلام): «قد علم الله تعالى كراهتي لذلك، فلما خبرت بين قبول ذلك، و بين القتل، اخترت القبول على القتل. ومجهم، أما علموا أن يوسف (عليه السلام) كان نبيا و رسولا، و لما دفعته الضرورة إلى تولي خزائن العزيز، قال له: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ و دفعتني الضرورة إلى قبول ذلك على إكراه و إجبار، و بعد الإشراف على الهلاك، على أني ما دخلت في هذا الأمر إلا دخول خارج منه. فإلى الله المشتكى و هو المستعان».

He^{-asws} said: ‘Allah^{-azwj} the High Knows of my^{-asws} abhorrence to that. So, when I^{-asws} chose between the acceptance of that and the killing, I^{-asws} chose to accept rather than be killed. Woe be unto them all! Yusuf^{-as} was a Prophet^{-as} and a Rasool^{-as}, and when it became necessary to rule over the treasury of the king, he^{-as} said to him **‘Make me (in charge) upon the treasures of the land. I am a Place me (in authority) over the treasures of the land, I am a knowledgeable protector [12:55]**, and it led me^{-asws} to the acceptance of that over my^{-asws} abhorrence and compulsion. After having overlooked the destruction, I^{-asws} did not enter this matter except for the entering from the fringes of it. So, it is to Allah^{-azwj} that I^{-asws} complain, and He^{-azwj} is the Support’.³²

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رضي الله عنه)، قال: حدثني جعفر بن محمد بن مسعود العياشي، عن أبيه، قال: حدثنا محمد بن نصير، عن الحسن بن موسى، قال روى أصحابنا، عن الرضا (عليه السلام) أنه قال له رجل: أصلحك الله، كيف صرت إلى ما صرت إليه من المأمون؟ فكأنه أنكر ذلك عليه،

And from him (Al Sadouq) who said, ‘It was narrated to us by Al Muzaffar Bin Ja’far bin Ja’far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja’far Bin Muhammad Bin Masoud Al Ayyash, from his father, from Muhammad Bin Naseer, from Al Hassan Bin Musa who said,

‘Our companions reported from Al-Reza^{-asws}, a man said to him^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well! How did you^{-asws} come to what you^{-asws} have come to (being heir apparent) of Al-Mamoun?’ So, it was as if that was harsh upon him^{-asws}.

فقال له أبو الحسن الرضا (عليه السلام): «يا هذا أيهما أفضل، النبي أو الوصي؟» فقال: لا، بل النبي. قال: «فأيهما أفضل، مسلم أو مشرك؟» قال: لإبل مسلم

Abu Al-Hassan Al-Reza^{-asws} said to him: ‘O you! Which one of the two is superior, the Prophet^{-as} or the successor^{-as}?’ So he said, ‘But, the Prophet^{-as}’. He^{-asws} said: ‘So which of the two is superior, a Muslim or a Polytheist?’ He said, ‘No, but a Muslim is’.

قال: «فإن عزيز مصر كان مشركا، و كان يوسف (عليه السلام) نبيا، و إن المأمون مسلم، و أنا وصي، و يوسف سأل العزيز أن يوليه، حتى قال: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ و المأمون أجبرني على ما أنا فيه».

He^{-asws} said: ‘So the chief of Egypt was a Polytheists, and Yusuf^{-as} was a Prophet^{-as}, and Al-Mamoun is a Muslim and I^{-asws} am a successor^{-asws}. And Yusuf^{-as} asked the chief to make him^{-as} a governor until he^{-as} said: **‘Make me (in charge) upon the treasures of the land. I am a**

Place me (in authority) over the treasures of the land, I am a knowledgeable protector [12:55], while Al-Mamoun compelled me^{-asws} to be upon what I^{-asws} am in'.³³

The difficult situation of Imam Mahdi^{-asws}

أبي رحمه الله قال: حدثنا عبد الله بن جعفر، عن احمد بن هلال، عن عبدالرحما بن ابي نجران عن فضالة بن ايوب عن سدير قال: سمعت ابا عبد الله " ع " يقول: ان في القائم سنة من يوسف قلت كأنك تذكر خبره أو غيبته قال لي وما تنكرمن هذه الامة اشباه الخنازير ان اخوة يوسف كانوا أسباطا اولاد انبياء تاجروا بيوسف وباعوه وخاطبوه وهم اخوته وهو اخوهم فلم يعرفوه حتى قال لهم يوسف: انا يوسف

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

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

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

So, what is this Accursed community denying that Allah^{-azwj} Mighty and Majestic would Intend to Veil His^{-azwj} Divine Authority, during a time period, from the time period? Yusuf^{-as} was more Beloved to Him^{-azwj} than the king of Egypt, and there was between him^{-as} and his^{-as} father a journey of eighteen days. So, had Allah^{-azwj} Mighty and Majestic Intended him^{-as} Yaqoub^{-as} to know his^{-as} place, He^{-azwj} had the Power over that, and Allah^{-azwj} had Given the glad tidings to Yaqoub^{-as} and his^{-as} sons and Made them travel (that journey) in nine days (instead), from the beginning of their journey to Egypt.

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

So, what is this community denying, that Allah^{-azwj} would be Dealing with His^{-azwj} Divine Authority how He^{-azwj} had Dealt with Yusuf^{-as}? And that he^{-asws} would be travelling in their markets and treading (walking) upon their carpets and they would not be recognising him^{-asws} until Allah^{-azwj} Mighty and Majestic so Permits him^{-asws} to introduce himself^{-asws} just as He^{-azwj} had previously Permitted Yusuf^{-as} where **He said: 'Do you know what you did with Yusuf and his brother when you were ignorant?' [12:89] He said: 'I am Yusuf and this is my brother (Benyamin) [12:90]'**.³⁴

³³ عيون أخبار الرضا (عليه السلام) 2: 1/138.

³⁴ Al Illal Al Sharaie – V 1 Ch 179 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّرِيحِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبْهًا مِنْ يُوسُفَ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ كَأَنَّكَ تُدَكِّرُهُ حَيَاتَهُ أَوْ غَيْبَتَهُ

Ali Bin Ibrahim, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Fazalat Bin Ayoub, from Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah^{-asws} saying: 'In the Master^{-asws} of this command, there is a resemblance from Yusuf^{-as}'. I said to him^{-asws}, 'It is as if you^{-asws} are mentioning his^{-asws} lifetime or his^{-asws} absence (Occultation)'

قَالَ فَقَالَ لِي وَ مَا يُنَكِّرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْمُخْتَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ (عَلَيْهِ السَّلَامُ) كَانُوا أَسْبَاطًا أَوْلَادَ الْأَنْبِيَاءِ تَاجَرُوا بِيُوسُفَ وَ بَايَعُوهُ وَ خَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَحْوَهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي فَمَا تُنَكِّرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ اللَّهُ عَزَّ وَ جَلَّ بِمُحَجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ

He (the narrator) said, 'So he^{-asws} said to me: 'And what can they deny from that, this community resembling the pigs. The brothers of Yusuf^{-as} were a tribe of the children of the Prophets^{-as}. They traded with Yusuf^{-as} and they sold to him^{-as} and they addressed him^{-as}, and they were his^{-as} brothers, and he^{-as} was their brother. But they did not recognise him^{-as} until he^{-as} said: **'I am Yusuf and this is my brother (Benyamin) [12:90]**'. So what can this Accursed community deny if Allah^{-azwj} Mighty and Majestic were to Deal with His^{-azwj} Divine Authority during a time from the times just as He^{-azwj} Dealt with Yusuf^{-as}?

إِنَّ يُوسُفَ (عَلَيْهِ السَّلَامُ) كَانَ إِلَيْهِ مَلِكُ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةٌ ثَمَانِيَةَ عَشَرَ يَوْمًا فَلَوْ أَرَادَ أَنْ يُعَلِّمَهُ لَقَدَرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ (عَلَيْهِ السَّلَامُ) وَ وُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ

Surely, it was so that Yusuf^{-as} had kingship of Egypt, and there was between him^{-as} and his^{-as} father^{-as} a travel distance of eighteen days. So, had he^{-as} wanted to let him^{-as} know, he^{-as} would have been able upon that. Yaquoub^{-as} and his^{-as} children, during the receipt of good news, travelled for nine days from the Bedouin home to Egypt.

فَمَا تُنَكِّرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلَّ وَ عَزَّ بِمُحَجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْشِيَ فِي أَسْوَاقِهِمْ وَ يَطَّأُ بِسُطُحِهِمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا أَدِنَ لِيُوسُفَ قَالُوا أ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ .

So, what can this community deny if Allah^{-azwj} Majestic and Mighty was to Deal with His^{-azwj} Divine Authority just as He^{-azwj} Dealt with Yusuf^{-as}, if he^{-asws} was to walk in their markets and tread upon their carpets until Allah^{-azwj} Permits that for him^{-as} just as He^{-azwj} Permitted for Yusuf^{-as} **They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf [12:90]**'.³⁵

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 4

Allah^{-azwj} does not Waste the Recompense of good doers

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَزْرَةَ عَنْ مُحَمَّدَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَذَكَرَ هَؤُلَاءِ عِنْدَهُ وَسُوءَ حَالِ الشَّيْبَعَةِ عِنْدَهُمْ فَقَالَ فَكُنْ مُرْتَبِياً وَاجْتَهِدْ لِيَرَاكَ اللَّهُ عَزَّ وَجَلَّ فِي خِلَافٍ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَكُنْتَ فِيهِمْ عَجَلْتَ إِلَى رَحْمَةِ اللَّهِ وَإِنْ أُخِّرْتَ ابْتَلَوْا وَكُنْتَ قَدْ خَرَجْتَ مِمَّا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَاعْلَمْ أَنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ وَأَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hamza, from HUmrahn who said:

‘Abu Abdullah^{-asws} said, and those in his^{-asws} presence mention the bad condition of the Shias in his^{-asws} presence – So he^{-asws} said: ‘Become expectant and spare no effort for Allah^{-azwj} Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah^{-azwj}. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah^{-azwj} Mighty and Majestic. And know, that Allah^{-azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah^{-azwj} is very Near to those who do good’.³⁶

Appendix V: Bid’ah enforced by the Evil Rulers

عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: حَظَبَ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا أَلْسِنَتُمُ الْفِتْنَةَ، يَنْشَأُ فِيهَا الْوَلِيدُ، وَ يَهْرَمُ فِيهَا الْكَبِيرُ، وَ تَجْرِي النَّاسُ عَلَيْهَا حَتَّى يَتَّخِذُوهَا سُنَّةً، فَإِذَا غَيَّرَ مِنْهَا شَيْءٌ قِيلَ: أَتَى النَّاسُ بِمَنْكِرٍ غَيَّرَتِ السُّنَّةُ

(The book) ‘Al Ihtijaj’ – From Mas’ada Bin Sadaqa,

‘Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Amir Al-Momineen^{-asws} addressed (the people). He^{-asws} said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘How will you be when the Fitna confuses you? The new-born would grow up during it and the older ones would be enfeebled during it, and the people would flow upon it until they take it as a Sunnah. When something from it is changed, it would be said, ‘The people are committing evil by changing the Sunnah!’

ثُمَّ تَشْتَدُّ الْبَلِيَّةُ، وَ تَنْشَأُ فِيهَا الدُّرَيْتَةُ، وَ تَدْقُهُمُ الْفَيْسُ كَمَا تَدْقُ النَّارُ الْحَطَبَ، وَ كَمَا تَدْقُ الرَّحَى بِنِفَالِهَا. يَتَفَقَّهُ النَّاسُ لِغَيْرِ الدِّينِ، وَ يَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ، وَ يَطْلُبُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ

Then the afflictions would intensify and the off spring would grow up in it, and the Fitna would consume them just as the fire consumes the firewood, and like what the mill would grind them with its sediment. The people would be pondering for other than the religion, and they

³⁶ Al Kafi V 8 – H 14455

would be learning for other than the deeds, and they would be seeking the world by the deeds (supposed to be) for the Hereafter’.

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ مَعَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ خَاصٌّ مِنْ شِيعَتِهِ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ قَالَ:

Then Amir Al-Momineen^{-asws} came back and with him^{-asws} were some people from his^{-asws} family members and special ones from his^{-asws} Shias. He^{-asws} ascended the pulpit, praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww}, the said:

لَقَدْ عَمَلتِ [عَمَلِ «خ»] الْوَلَدَةُ قَبْلِي بِأُمُورٍ عَظِيمَةٍ، خَالَفُوا فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتَعَدَّيْنِ لِذَلِكَ، وَ لَوْ حَمَلتِ النَّاسَ عَلَى تَرْكِهَا وَ حَوْلَتِهَا إِلَى مَوَاضِعِهَا الَّتِي كَانَتْ عَلَيْهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، لَتَفَرَّقَ عَنِّي جُنْدِي! حَتَّى أَتَمِّي وَخُدِي إِلَّا قَلِيلًا مِنْ شِيعَتِي الَّذِينَ عَرَفُوا فَضْلِي وَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

‘The rulers before me^{-asws} had worked grievous matters. They opposed Rasool-Allah^{-saww} in it deliberately for that, and if I^{-asws} had carried the people upon leaving that (Standing place of Ibrahim^{-as}) and transferred it back to its place in which it used to be in the era of Rasool-Allah^{-saww}, my^{-asws} army would separate (and move) away from me^{-asws}, until I^{-asws} would remain along except a few from my^{-asws} Shias who recognise my^{-asws} merits and my^{-asws} Imamate from the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}.

أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَرَدَدْتُهُ إِلَى الْمَكَانِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِ، وَ رَدَدْتُ فَدَكَ إِلَى وَرَثَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ رَدَدْتُ صِنَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَدَّةَ إِلَى مَا كَانَ، وَ أَمْضَيْتُ قَطَائِعَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقْطَعَهَا لِنَاسٍ مُسَمَّيْنَ،

What is your view if I^{-asws} were to order with the standing place of Ibrahim^{-as} to be returned to the place in which Rasool-Allah^{-saww} had placed it to be in; and Fadak to be returned to the inheritors of (Syeda) Fatima^{-asws}; and return the Sa’a (unit of measurement) of Rasool-Allah^{-saww} and his^{-saww} Mudd (unit of measurement) to what they used to be; and continue cutting out the pieces (of land) which Rasool-Allah^{-saww} used to cut these out for the named people;

وَ رَدَدْتُ دَارَ جَعْفَرِ بْنِ أَبِي طَالِبٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا [وَ أَخْرَجْتُهَا] مِنَ الْمَسْجِدِ، وَ رَدَدْتُ الْحُمْسَ إِلَى أَهْلِهِ، وَ رَدَدْتُ قِضَاءَ كُلِّ مَنْ قَضَى بِحُجُورٍ، وَ سَيِّ دَرَارِي بَنِي نَعْلَبٍ، وَ رَدَدْتُ مَا قُسِمَ مِنْ أَرْضِ حَبِيرٍ، وَ نَحَوْتُ دِيْوَانَ الْعَطَاءِ، وَ أَعْطَيْتُ كَمَا كَانَ يُعْطِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ أَجْعَلْهَا دَوْلَةً بَيْنَ الْأَعْيَاءِ!

And return the house of Ja’far^{-asws} Bin Abu Talib^{-asws} to his^{-asws} inheritors, and demolish it (what they have built to extend the Masjid) and expel it from the Masjid; and return the Khums to its rightful ones; and rescind the judgment of every one who had judged with tyranny and the captured offspring of the clan of Taghlib; and return whatever had been distributed from the land of Khyber; and erase the register of awards and (instead) give like what Rasool-Allah^{-saww} used to give and not make these (awards) to be a revenue between the rich?

وَاللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا [لَا يَجْتَمِعُوا «خ»] فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ، فَنَادَى بَعْضُ أَهْلِ عَسْكَرِي مِمَّنْ يُفَاتِلُ دُونِي، وَ سَيَفُهُ مَعِيَ أَتَقِي بِهِ فِي الْإِسْلَامِ وَ أَهْلِهِ: غَيْرَتْ سُنَّةَ عُمَرَ وَ هِيَ أَنْ يُصَلِّيَ فِي شَهْرِ رَمَضَانَ فِي جَمَاعَةٍ، حَتَّى حِفْتُ أَنْ يَتَوَرَّ بِِي نَاحِيَةَ عَسْكَرِي

By Allah^{-azwj!} I^{-asws} had ordered the people that they should not gather during a month of Ramazan except regarding the Obligatory (Salats), but some people of my^{-asws} army, from the ones who fought besides me^{-asws} called out and his^{-saww} sword was with me^{-asws}, by it I^{-asws} save Al-Islam and its people, 'He^{-asws} has changed the sunnah of Umar and is forbidding from praying Salat during the month of Ramazan in a congregation', to the extent that I^{-asws} feared that there might be a revolution with me^{-asws} in part of my^{-asws} army.

مَا لَقَيْتَ هَذِهِ الْأُمَّةَ مِنْ أَيْمَّةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ!

(Oh) what I^{-asws} am facing from the leaders of straying and the callers to the Fire!

وَ أَغْظَمَ مِنْ ذَلِكَ، سَهْمُ دَوِي الْقُرْقَى الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى [فِي حَقِّهِمْ]: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ

And more grievous than that is the portion of the next of kin, the ones Allah^{-azwj} Blessed and Exalted Said in their rights: ***And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, [8:41].***

نَحْنُ وَ اللَّهُ عَنِّي بِدَوِي الْقُرْقَى الَّذِينَ قَرَّهَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ يَجْعَلْ لَنَا فِي الصَّدَقَةِ نَصِيبًا، أَكْرَمَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى نَبِيَّهُ، وَ أَكْرَمَنَا أَنْ يُطْعِمَنَا أَوْ سَاحَ أَيْدِي النَّاسِ.

By Allah^{-azwj!} We^{-asws} are the ones meant by 'near of kin', those Allah^{-azwj} has Paired with Himself^{-azwj} and His^{-azwj} Prophet^{-saww}, and did not Make any share to be for us^{-asws} in the charities. Allah^{-azwj} the Glorious and Exalted has Honoured His^{-azwj} Prophet^{-saww}, and Honoured us^{-asws} from Feeding us^{-asws} the filth of the hands of the people' (an extract).³⁷

³⁷ Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 975