

# الكافي

## AL-KAFI

ج 4

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للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْحَجِّ

THE BOOK OF HAJJ (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

### بَابُ بَدْءِ الْحَجْرِ وَالْعَلَّةِ فِي اسْتِلاَمِهِ

## Chapter 1 – The commencement of the (Black) Stone and the reason for kissing it

حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَخَذَ مَوَاقِيقَ الْعِبَادِ أَمَرَ الْحَجَرَ فَالْتَقَمَهَا وَ لِذَلِكَ يُقَالُ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمَوْافَاةِ .

Ali Bin Ibrahim Bin Hashim narrated to me, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘When Allah<sup>azwj</sup> Blessed and High Took the Covenant of the servants, Commanded the (Black) Stone, so it devoured it, and due to that it is said (during Hajj), ‘My entrustment, I have fulfilled it, and my Covenant I promise to you (The Black Stone) so that you would testify for me with the loyalty’.<sup>1</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لِمَ جُعِلَ اسْتِلاَمُ الْحَجْرِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَيْثُ أَخَذَ مِيثَاقَ بَنِي آدَمَ دَعَا الْحَجَرَ مِنَ الْجَنَّةِ فَأَمَرَهُ فَالْتَقَمَ الْمِيثَاقَ فَهُوَ يَشْهَدُ لِمَنْ وَاقَاهُ بِالْمَوْافَاةِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Bukeyr, from Al Halby who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘Why was kissing the (Black) Stone made to be?’ So he<sup>asws</sup> said: ‘When Allah<sup>azwj</sup> Mighty and Majestic Took the Covenant of the Children of Adam<sup>as</sup>, Called the (Black) Stone from the Paradise, so He<sup>azwj</sup> Commanded it and it devoured the Covenant. Thus, it would testify for the ones who were loyal to it with the loyalty (to the Wilayah)’.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ سِنَانَ عَنْ أَبِي سَعِيدِ الْقَمَاطِ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لِأَيِّ عِلَّةٍ وَضَعَ اللَّهُ الْحَجَرَ فِي الرُّكْنِ الَّذِي هُوَ فِيهِ وَ لَمْ يُوضِعْ فِي غَيْرِهِ وَ لِأَيِّ عِلَّةٍ تُقْبَلُ وَ لِأَيِّ عِلَّةٍ أُخْرِجَ مِنَ الْجَنَّةِ وَ لِأَيِّ عِلَّةٍ وَضِعَ مِيثَاقُ الْعِبَادِ وَ الْعَهْدُ فِيهِ وَ لَمْ يُوضِعْ فِي غَيْرِهِ وَ كَيْفَ السَّبَبُ فِي ذَلِكَ تُخْبِرُنِي جَعَلَنِي اللَّهُ فِدَاكَ فَإِنَّ تَفَكَّرِي فِيهِ لَعَجَبٌ

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qammat, from Bukeyr Bin Ayn who said,

‘I asked Abu Abdullah<sup>asws</sup>, ‘For which reason did Allah<sup>azwj</sup> Place the (Black) Stone in the corner in which it is (found to be) in, and did not Place it in other than it, and for which reason does one kiss (it), and for which reason was it brought out from the

<sup>1</sup> Al Kafi – V 4 – The Book of Hajj Ch 1 H 1

<sup>2</sup> Al Kafi – V 4 – The Book of Hajj Ch 1 H 2

Paradise, and for which reason was the Covenant of the servant and the oath Placed in it and was not Placed in other than it, and what is the reason regarding that. You<sup>asws</sup> inform me, may I be sacrificed for you<sup>asws</sup>, for my thinking with regards to it is strange’.

قَالَ فَقَالَ سَأَلْتَ وَ أَعْضَلْتَ فِي الْمَسْأَلَةِ وَ اسْتَفْصَيْتَ فَأَفْهَمَ الْجَوَابَ وَ فَرَّغَ قَلْبَكَ وَ أَصْنَعُ سَمْعَكَ أُخْبِرُكَ إِنْ شَاءَ اللَّهُ إِنْ اللَّهُ تَبَارَكَ وَ تَعَالَى وَضَعَ الْحَجَرَ الْأَسْوَدَ وَ هِيَ جَوْهَرَةٌ أُخْرِجَتْ مِنَ الْجَنَّةِ إِلَى آدَمَ ( عَلَيْهِ السَّلَامُ ) فَوَضَعَتْ فِي ذَلِكَ الرُّكْنِ لِعِلَّةِ الْمِيثَاقِ وَ ذَلِكَ أَنَّهُ لَمَّا أَخَذَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ حِينَ أَخَذَ اللَّهُ عَلَيْهِمُ الْمِيثَاقَ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ تَرَاءَى لَهُمْ وَ مِنْ ذَلِكَ الْمَكَانِ يَهْبِطُ الطَّيْرُ عَلَى الْقَائِمِ ( عَلَيْهِ السَّلَامُ )

He (the narrator) said, ‘So he<sup>asws</sup> said: ‘You asked and complicated yourself in the problem, and you investigated, therefore understand the answer and free your heart and intent your listening. I<sup>asws</sup> shall inform you, Allah<sup>azwj</sup> Willing. Allah<sup>azwj</sup> Blessed and High Placed the Black Stone and it was a jewel from Paradise brought out to Adam<sup>as</sup>. Thus, it was Placed in that corner due to the reason of the Covenant, and that is because when the offspring of the Children of Adam<sup>as</sup> were Taken from the backs, when the Covenant was Taken upon them in that place, and it is in that place it was Shown to them, and it is from that place the bird shall descend upon Al-Qaim<sup>asws</sup>.

قَالَ مَنْ يُبَايِعُهُ ذَلِكَ الطَّيْرُ وَ هُوَ وَ اللَّهُ جَبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) وَ إِلَى ذَلِكَ الْمَقَامِ يُسْبِطُ الْقَائِمُ ظَهْرَهُ وَ هُوَ الْحُجَّةُ وَ الدَّلِيلُ عَلَى الْقَائِمِ وَ هُوَ الشَّاهِدُ لِمَنْ وَ آفَاهُ فِي ذَلِكَ الْمَكَانِ وَ الشَّاهِدُ عَلَى مَنْ آدَى إِلَيْهِ الْمِيثَاقَ وَ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ

So the first one to pledge allegiance would be that bird, and by Allah<sup>azwj</sup>, it is Jibraeel<sup>as</sup>, and it is to that place Al-Qaim<sup>asws</sup> would assign his<sup>asws</sup> appearance, and it is the Proof and the evidence upon Al-Qaim<sup>asws</sup>, it is a witness to the one who are loyal to it in that place, and the witness upon the ones who fulfill the Covenant to it, and the promise which Allah<sup>azwj</sup> Mighty and Majestic Took upon the servants.

وَ أَمَّا الْقُبْلَةُ وَ الْإِسْتِلامُ فَلِعِلَّةِ الْعَهْدِ تَجْدِيداً لِذَلِكَ الْعَهْدِ وَ الْمِيثَاقِ وَ تَجْدِيداً لِلتَّبِيعَةِ لِيُؤَدُّوا إِلَيْهِ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِمْ فِي الْمِيثَاقِ قِيَامَتِهِ فِي كُلِّ سَنَةٍ وَ يُؤَدُّوا إِلَيْهِ ذَلِكَ الْعَهْدَ وَ الْأَمَانَةَ اللَّذِينَ أَخَذَا عَلَيْهِمْ أَلَّا تَرَى أَنَّكَ تَقُولُ أَمَانَتِي أَدْبَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ وَ وَ اللَّهِ مَا يُؤَدِّي ذَلِكَ أَحَدٌ غَيْرُ شَيْعَتِنَا وَ لَا حَفِظَ ذَلِكَ الْعَهْدَ وَ الْمِيثَاقَ أَحَدٌ غَيْرُ شَيْعَتِنَا وَ إِنَّهُمْ لَيَأْتُوهُ فَيَعْرِفُهُمْ وَ يُصَدِّقُهُمْ وَ يَأْتِيهِ غَيْرُهُمْ فَيُنْكِرُهُمْ وَ يَكْذِبُهُمْ وَ ذَلِكَ أَنَّهُ لَمْ يَحْفَظْ ذَلِكَ غَيْرُكُمْ

And as for the kissing and the submitting, so it is due to the reason of the promise and the renewal of that promise and the Covenant, and renewal of the allegiance in order to fulfil the promise to it which Allah<sup>azwj</sup> Took upon them in the Covenant. Therefore, they would be coming to it during every year and would be repeating that promise to it, and the entrustment which was Taken upon them. Do you not see that you are saying, ‘My entrustment I have fulfilled it, and my Covenant I have promised it in order for you to testify for me with the loyalty’?

And, by Allah<sup>azwj</sup>! No one apart from you Shias of ours<sup>asws</sup> are fulfilling that, nor is anyone preserving that promise, and the Covenant, anyone apart from our<sup>asws</sup> Shias, and they are coming to it, so it is recognising them and ratifying them; and when the others are coming to it, so it is denying that and belying them, and that is because it has not been preserved by other than you (Shias).

فَلَكُمْ وَاللَّهُ يَشْهَدُ وَعَلَيْهِمْ وَاللَّهُ يَشْهَدُ بِالْخَفَرِ وَالْجُحُودِ وَالْكَفْرِ وَهُوَ الْحُجَّةُ الْبَالِغَةُ مِنَ اللَّهِ عَلَيْهِمْ يَوْمَ الْقِيَامَةِ يَجِيءُ وَ لَهُ لِسَانٌ نَاطِقٌ وَعَيْنَانِ فِي صُورَتِهِ الْأُولَى يَعْرِفُهُ الْخَلْقُ وَلَا يُنْكِرُهُ يَشْهَدُ لِمَنْ وَاَفَاهُ وَجَدَّدَ الْعَهْدَ وَالْمِيثَاقَ عِنْدَهُ بِحِفْظِ الْعَهْدِ وَالْمِيثَاقِ وَأَدَاءِ الْأَمَانَةِ وَيَشْهَدُ عَلَى كُلِّ مَنْ أَنْكَرَ وَجَدَّدَ وَنَسِيَ الْمِيثَاقَ بِالْكَفْرِ وَالْإِنْكَارِ

By Allah<sup>azwj</sup>, it would testify for you, and by Allah<sup>azwj</sup> it would testify against them with the disregard, and the ingratitude, and the disbelief; and it would be the eloquent Proof from Allah<sup>azwj</sup> against them on the Day of Judgement. It would come, and for it would be a speaking tongue, and two eyes in its former face. The creatures would recognise it and would not deny it. It would testify for the ones who were loyal to it and renewed the promise and the Covenant in its presence.

It preserves the promise and the Covenant and the fulfilment of the entrustment. And it would testify against everyone who denied, and strived against, and forgot the Covenant with the disbelief, and the denial.

فَأَمَّا عَلَّةٌ مَا أَخْرَجَهُ اللَّهُ مِنَ الْجَنَّةِ فَهَلْ تَنْدَرِي مَا كَانَ الْحَجَرُ قُلْتِ لَا قَالَ كَانَ مَلَكًا مِنْ عُظَمَاءِ الْمَلَائِكَةِ عِنْدَ اللَّهِ فَلَمَّا أَخَذَ اللَّهُ مِنَ الْمَلَائِكَةِ الْمِيثَاقَ كَانَ أَوَّلَ مَنْ آمَنَ بِهِ وَأَقْرَبَ ذَلِكَ الْمَلَكُ فَاتَّخَذَهُ اللَّهُ أَمِينًا عَلَى جَمِيعِ خَلْقِهِ فَأَلْقَمَهُ الْمِيثَاقَ وَأَوْدَعَهُ عِنْدَهُ وَ اسْتَعْبَدَ الْخَلْقُ أَنْ يُجَدِّدُوا عِنْدَهُ فِي كُلِّ سَنَةٍ الْإِفْرَارَ بِالْمِيثَاقِ وَالْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ

So, as for the reason why Allah<sup>azwj</sup> had it to be brought out from the Paradise, so do you know what the (Black) stone was? I said, 'No'. He<sup>asws</sup> said: 'It was an Angel from the great Angels in the Presence of Allah<sup>azwj</sup>. So when Allah<sup>azwj</sup> Took the Covenant from the Angels, and the first one to believe in it, and accept was that Angel. So Allah<sup>azwj</sup> Took it as a trustee upon the entirety of His<sup>azwj</sup> creatures. So He<sup>azwj</sup> Caused it to devour the Covenant, and Entrusted it inside it, and Commanded the creatures that they should be renewing it in its presence during every year, accepting with the Covenant and the promise which Allah<sup>azwj</sup> Mighty and Majestic Took upon them.

ثُمَّ جَعَلَهُ اللَّهُ مَعَ آدَمَ فِي الْجَنَّةِ يُذَكِّرُهُ الْمِيثَاقَ وَيُجَدِّدُ عِنْدَهُ الْإِفْرَارَ فِي كُلِّ سَنَةٍ فَلَمَّا عَصَى آدَمَ وَ أَخْرَجَ مِنَ الْجَنَّةِ أَنْسَاهُ اللَّهُ الْعَهْدَ وَالْمِيثَاقَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ وَ عَلَى وُلْدِهِ لِمُحَمَّدٍ (صلى الله عليه وآله) وَ لَوْصِيهِ (عليه السلام) وَ جَعَلَهُ نَائِبًا خَيْرَانَ

Then Allah<sup>azwj</sup> Made it to be with Adam<sup>as</sup> in the Paradise, reminding him<sup>as</sup> of the Covenant, and he<sup>as</sup> used to renew the acceptance in its presence during every year. So when Adam<sup>as</sup> disobeyed and came out from the Paradise, Allah<sup>azwj</sup> Caused him<sup>as</sup> to forget the promise and the Covenant which Allah<sup>azwj</sup> had Taken upon him<sup>as</sup> and upon his<sup>as</sup> children, for Muhammad<sup>saww</sup>, and for his<sup>saww</sup> successor<sup>asws</sup>, and Made him<sup>as</sup> to be wandering, confused.

فَلَمَّا تَابَ اللَّهُ عَلَى آدَمَ حَوْلَ ذَلِكَ الْمَلَكِ فِي صُورَةِ دُرَّةٍ بَيْضَاءَ فَرَمَاهُ مِنَ الْجَنَّةِ إِلَى آدَمَ (عليه السلام) وَ هُوَ بِأَرْضِ الْهِنْدِ فَلَمَّا نَظَرَ إِلَيْهِ أَنْسَى إِلَيْهِ وَ هُوَ لَا يَعْرِفُهُ بِأَكْثَرٍ مِنْ أَنَّهُ جَوْهَرَةٌ وَ أَنْطَقَهُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ لَهُ يَا آدَمَ أَ تَعْرِفُنِي قَالَ لَا قَالَ أَجَلُ اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ فَأَنْسَاكَ ذَكَرَ رَبِّكَ

So when Allah<sup>azwj</sup> Turned to Adam<sup>as</sup> (with Mercy and Forgiveness), Changed that Angel to be in the image of a white pearl, and had is cast from the Paradise to Adam<sup>as</sup>, and it was in the land of India. So when he<sup>as</sup> looked at it, he<sup>as</sup> felt love towards it, and he<sup>as</sup> did not recognise it, mostly because it was a jewel. And Allah<sup>azwj</sup> Mighty and Majestic Caused it to speak, so it said to him<sup>as</sup>: 'O Adam<sup>as</sup>! Do you<sup>as</sup> recognise me?' He<sup>as</sup> said: 'No'. It said, 'The Satan<sup>la</sup> overcame upon you<sup>as</sup>, so he<sup>la</sup> made you<sup>as</sup> forget the remembrance of your<sup>as</sup> Lord<sup>azwj</sup>'.

ثُمَّ تَحَوَّلَ إِلَى صُورَتِهِ الَّتِي كَانَتْ مَعَ آدَمَ فِي الْجَنَّةِ فَقَالَ لِآدَمَ أَيْنَ الْعَهْدِ وَالْمِيثَاقِ فَوَثَبَ إِلَيْهِ آدَمُ وَ ذَكَرَ الْمِيثَاقَ وَ بَكَى وَ خَضَعَ لَهُ وَ قَبَّلَهُ وَ جَدَّدَ الْإِقْرَارَ بِالْعَهْدِ وَالْمِيثَاقِ ثُمَّ حَوَّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى جَوْهَرَةٍ الْحَجَرِ دُرَّةً بَيْضَاءَ صَافِيَةً تُضِيءُ

Then it transformed itself to its image which it had when it was with Adam<sup>as</sup> in the Paradise. So it said to Adam<sup>as</sup>: 'Where is the promise and the Covenant?' So Adam<sup>as</sup> leapt to it and remembered the Covenant, and wept, and he<sup>as</sup> threw himself<sup>as</sup> at it, and kissed it, and renewed the acceptance with the promise and the Covenant. Then Allah<sup>azwj</sup> Mighty and Majestic Changed it to the essence of the stone, being a white pearl, clear, illuminating.

فَحَمَلَهُ آدَمُ ( عليه السلام ) عَلَى عَاتِقِهِ إِجْلَالًا لَهُ وَ تَعْظِيمًا فَكَانَ إِذَا أَعْيَا حَمَلَهُ عَنْهُ جِبْرَائِيلُ ( عليه السلام ) حَتَّى وَافَى بِهِ مَكَّةَ فَمَا زَالَ يَأْتِسُ بِهِ بِمَكَّةَ وَ يُجَدِّدُ الْإِقْرَارَ لَهُ كُلَّ يَوْمٍ وَ لَيْلَةٍ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا بَنَى الْكَعْبَةَ وَضَعَ الْحَجَرَ فِي ذَلِكَ الْمَكَانِ لِأَنَّهُ تَبَارَكَ وَ تَعَالَى حِينَ أَخَذَ الْمِيثَاقَ مِنْ وُلْدِ آدَمَ أَخَذَهُ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ أُلْقِيَ الْمَلَكُ الْمِيثَاقَ وَ لِذَلِكَ وَضَعَ فِي ذَلِكَ الرُّكْنِ

So Adam<sup>as</sup> carried it upon his<sup>as</sup> shoulder due to its majesty for it, and its reverence. So whenever he<sup>as</sup> was exhausted, Jibraeel<sup>as</sup> would carry it on his<sup>as</sup> behalf until he<sup>as</sup> arrived at Makkah with it. So he<sup>as</sup> did not cease to love it in Makkah, and he<sup>as</sup> would renew the acceptance to it every day and night. Then when Allah<sup>azwj</sup> Mighty and Majestic Built the Kaaba, Placed the Stone in that place because, when Allah<sup>azwj</sup> Mighty and Majestic Took the Covenant from the Children of Adam<sup>as</sup>, Took it in that place, and in that place the Angel devoured the Covenant, and due to that it was placed in that corner.

وَ نَحَى آدَمَ مِنْ مَكَانِ النَّبْتِ إِلَى الصَّفَا وَ حَوَّاءَ إِلَى الْمَرْوَةِ وَ وَضَعَ الْحَجَرَ فِي ذَلِكَ الرُّكْنِ فَلَمَّا نَظَرَ آدَمُ مِنَ الصَّفَا وَ قَدْ وَضَعَ الْحَجَرَ فِي الرُّكْنِ كَبَّرَ اللَّهُ وَ هَلَّلَهُ وَ مَجَّدَهُ فَذَلِكَ حَبْرَتِ السُّنَّةِ بِالتَّكْبِيرِ وَ اسْتِقْبَالِ الرُّكْنِ الَّذِي فِيهِ الْحَجَرُ مِنَ الصَّفَا

And Adam<sup>as</sup> moved away from the place of the House (Kaaba) to Al-Safa, and Hawwa<sup>as</sup> to Al-Marwa, and the Stone was place in that corner. So when Adam<sup>as</sup> looked from Al-Safa, and the Stone had illuminated in the corner, he exclaimed the Greatness of Allah<sup>azwj</sup> (*Takbeer*), and extolled Him<sup>azwj</sup>, and Glorified Him<sup>azwj</sup>. Thus, it was due to that the Sunnah flowed with the *Takbeer*, and the welcoming the corner wherein is the (Black) Stone, from Al-Safa.

فَإِنَّ اللَّهَ أَوْدَعَهُ الْمِيثَاقَ وَ الْعَهْدَ دُونَ غَيْرِهِ مِنَ الْمَلَائِكَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخَذَ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ( صلى الله عليه وآله ) بِالنَّبُوءَةِ وَ لِعَلِيِّ ( عليه السلام ) بِالْوَصِيَّةِ اصْطَلَكَتْ فَرَائِضُ الْمَلَائِكَةِ فَأَوَّلُ مَنْ أَسْرَعَ إِلَى الْإِقْرَارِ ذَلِكَ الْمَلَكُ لَمْ يَكُنْ فِيهِمْ أَشَدُّ حُبًّا لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ ( صلى الله عليه وآله ) مِنْهُ وَ لِذَلِكَ اخْتَارَهُ اللَّهُ مِنْ بَيْنِهِمْ وَ أَلْقَمَهُ الْمِيثَاقَ وَ هُوَ يَجِيءُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنٌ نَاطِرَةٌ يَشْهَدُ لِكُلِّ مَنْ وَافَاهُ إِلَى ذَلِكَ الْمَكَانِ وَ حَفِظَ الْمِيثَاقَ .

Therefore, Allah<sup>azwj</sup> Entrusted the Covenant, and the promise with it apart from others from the Angels because when Allah<sup>azwj</sup> Mighty and Majestic Took the Covenant for Himself<sup>azwj</sup> for the Lordship, and for Muhammad<sup>saww</sup> with the Prophethood, and for Ali<sup>asws</sup> with the successorship, the Angels trembled in awe, and the first one from them who hastened to the acceptance was that Angel. There has never happened to be among them anyone more intense for his love of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> than him, and due to that Allah<sup>azwj</sup> Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and

seeing eyes. He would be testifying for every one who had been loyal to it at that place, and preserved the Covenant'.<sup>3</sup>

### بَابُ بَدْءِ الْبَيْتِ وَ الطَّوَافِ

## Chapter 2 – Commencement of the House (Kaaba) and the Circumambulation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عِبَادٍ عَمْرَانَ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَيْنَمَا أَبِي (عليه السلام) وَأَنَا فِي الطَّوَافِ إِذْ أَقْبَلَ رَجُلٌ شَرَجَبٌ مِنَ الرِّجَالِ فَقُلْتُ وَ مَا الشَّرَجَبُ أَصْلَحَكَ اللَّهُ قَالَ الطَّوِيلُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ أَدْخَلَ رَأْسَهُ بَيْنِي وَ بَيْنَ أَبِي

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abbad Imran Bin Atiyya,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whilst my<sup>asws</sup> father<sup>asws</sup> and I<sup>asws</sup> were in the circumambulation we<sup>asws</sup> came across a 'Sharjab' from the men. So I<sup>asws</sup> said: 'And what is the 'Sharjab', may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well?' He<sup>asws</sup> said: 'The (unusually) tall'. So he said, 'The greetings be unto you<sup>asws</sup>!', and he entered his head in between me<sup>asws</sup> and my<sup>asws</sup> father<sup>asws</sup>.

قَالَ فَالْتَفَتَ إِلَيْهِ أَبِي وَ أَنَا فَرَدَدْنَا عَلَيْهِ السَّلَامَ ثُمَّ قَالَ أَسَأَلُكَ رَحِمَكَ اللَّهُ فَقَالَ لَهُ أَبِي نَفْضِي طَوَافَنَا ثُمَّ تَسَأَلُنِي فَلَمَّا فَضَى أَبِي الطَّوَافَ دَخَلْنَا الْحَجَرَ فَصَلَّيْنَا الرُّكْعَتَيْنِ ثُمَّ التَّفَتَ فَقَالَ أَيْنَ الرَّجُلُ يَا بَنِي فَإِذَا هُوَ وَرَاءَهُ قَدْ صَلَّى فَقَالَ مِمَّنِ الرَّجُلُ قَالَ مِنْ أَهْلِ الشَّامِ فَقَالَ وَ مِنْ أَيِّ أَهْلِ الشَّامِ فَقَالَ مِمَّنْ يَسْكُنُ بَيْتَ الْمُقَدَّسِ فَقَالَ قَرَأْتَ الْكِتَابَيْنِ قَالَ نَعَمْ قَالَ سَلْ عَمَّا بَدَأَ لَكَ

He<sup>asws</sup> said: 'So my<sup>asws</sup> father<sup>asws</sup> and I<sup>asws</sup> turned towards him, and we<sup>asws</sup> returned the greeting. Then he said, 'I would like to ask you<sup>asws</sup> (a question), may Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>'. So my<sup>asws</sup> father<sup>asws</sup> said to him: 'We<sup>asws</sup> shall complete our<sup>asws</sup> circumambulation, then you can ask me<sup>asws</sup>'. So when my<sup>asws</sup> father<sup>asws</sup> completed the circumambulation, we<sup>asws</sup> went over to the (Black) Stone, and we<sup>asws</sup> Prayed two Cycles. Then he<sup>asws</sup> turned, so he<sup>asws</sup> said: 'Where is the man, O my<sup>asws</sup> son<sup>asws</sup>? So there he was, behind him<sup>asws</sup>, having had Prayed. So he<sup>asws</sup> said: 'From whom is the man?' He said, 'From the people of Syria'. So he<sup>asws</sup> said: 'And from which people of Syria?' He said, 'From the dwellers of Bayt Al-Maqdis'. He<sup>asws</sup> said: 'You recite the two Books?' He said, 'Yes'. He<sup>asws</sup> said: 'Ask about whatever comes to you'.

فَقَالَ أَسَأَلُكَ عَنْ بَدْءِ هَذَا الْبَيْتِ وَ عَنْ قَوْلِهِ ن وَ الْقَلَمَ وَ مَا يَسْطُرُونَ وَ عَنْ قَوْلِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ فَقَالَ يَا أَحَا أَهْلَ الشَّامِ اسْمِعْ حَدِيثَنَا وَ لَا تَكْذِبْ عَلَيْنَا فَإِنَّهُ مَنْ كَذَبَ عَلَيْنَا فِي شَيْءٍ فَقَدْ كَذَبَ عَلَي رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَنْ كَذَبَ عَلَي رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَدْ كَذَبَ عَلَي اللَّهِ وَ مَنْ كَذَبَ عَلَي اللَّهِ عَذَبَهُ اللَّهُ عَزَّ وَ جَلَّ

So he said, 'I ask you<sup>asws</sup> about the commencement of this House and about His<sup>azwj</sup> Words [68:1] Noon, and I swear by the Pen and what he will be writing, and about His<sup>azwj</sup> Words [70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied'. So he<sup>asws</sup> said: 'O brother of the people of Syria. Hear our Hadeeth and do not belie against us, for the one who belies upon us<sup>asws</sup> with regards to anything, so he has belied upon Rasool-

<sup>3</sup> Al Kafi – V 4 – The Book of Hajj Ch 1 H 3

Allah<sup>saww</sup>, and the one who belies upon Rasool-Allah<sup>saww</sup>, so he has belied upon Allah<sup>azwj</sup>, and the one who belies upon Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Mighty and Majestic would Punish him.

أَمَّا بَدْءُ هَذَا الْبَيْتِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَرَدَّتْ الْمَلَائِكَةُ عَلَى اللَّهِ عِزًّا وَجَلًّا فَقَالَتْ أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ فَأَعْرَضَ عَنْهَا فَرَأَتْ أَنَّ ذَلِكَ مِنْ سَخَطِهِ فَلَادَتْ بَعْرَشِهِ فَأَمَرَ اللَّهُ مَلَكًا مِنَ الْمَلَائِكَةِ أَنْ يَجْعَلَ لَهُ بَيْتًا فِي السَّمَاءِ السَّادِسَةِ يُسَمَّى الضَّرَاحَ بِإِزَاءِ عَرْشِهِ فَصَيَّرَهُ لِأَهْلِ السَّمَاءِ يَطُوفُ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ فِي كُلِّ يَوْمٍ لَا يَعُودُونَ وَيَسْتَغْفِرُونَ

As for the commencement of this House, so Allah<sup>azwj</sup> Blessed and High Said to the Angels [2:30] **And when your Lord said to the Angels, I am going to Make a Caliph in the earth**, so the Angels responded to Allah<sup>azwj</sup> Mighty and Majestic, and **they said: Are You going to Make in it one as shall make mischief therein and shed the blood?** So He<sup>azwj</sup> Turned away from it. Thus, they saw that to be from His<sup>azwj</sup> Anger, so they sought Refuge by His<sup>azwj</sup> Throne. So Allah<sup>azwj</sup> Commanded an Angel from His<sup>azwj</sup> Angels that he should make a House for Him<sup>azwj</sup> in the sixth sky, called Al-Zurrah facing His<sup>azwj</sup> Throne. So He<sup>azwj</sup> Rendered it for the inhabitants of the sky. Seventy thousand Angels circumambulate by it every day, not returning (again), and seeking Forgiveness.

فَلَمَّا أَنْ هَبَطَ آدَمُ إِلَى السَّمَاءِ الدُّنْيَا أَمَرَهُ بِمَرَمَةِ هَذَا الْبَيْتِ وَهُوَ بِإِزَاءِ ذَلِكَ فَصَيَّرَهُ لِأَدَمَ وَذُرِّيَّتِهِ كَمَا صَيَّرَ ذَلِكَ لِأَهْلِ السَّمَاءِ قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ .

So when Adam<sup>as</sup> descended to the sky of the world, He<sup>azwj</sup> Commanded him<sup>as</sup> with the restoration of this House, and it is parallel to that. So He<sup>azwj</sup> Rendered it for Adam<sup>as</sup> and his<sup>as</sup> offspring, just as that was Rendered to the inhabitants of the sky'. He said, 'You<sup>asws</sup> speak the truth, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ وَابْنِ مَحْبُوبٍ جَمِيعًا عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كُنْتُ مَعَ أَبِي فِي الْحَجْرِ فَبَيْنَمَا هُوَ قَائِمٌ يُصَلِّي إِذْ آتَاهُ رَجُلٌ فَجَلَسَ إِلَيْهِ فَلَمَّا انْصَرَفَ سَلَّمَ عَلَيْهِ ثُمَّ قَالَ إِنِّي أَسْأَلُكَ عَنْ ثَلَاثَةِ أَشْيَاءَ لَا يَعْلَمُهَا إِلَّا أَنْتَ وَرَجُلٌ آخَرُ قَالَ مَا هِيَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr and Ibn Mahboub, altogether from Al Mufazzal Bin Salih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> was with my<sup>asws</sup> father<sup>asws</sup> at the (Black) Stone. So whilst he<sup>asws</sup> was standing Praying, a man came over to him<sup>asws</sup>, and he sat (near) him<sup>asws</sup>. So when he<sup>asws</sup> finished, he greeted him<sup>asws</sup>, then said, 'I ask you<sup>asws</sup> about three things, none knows these except you<sup>asws</sup>, and another man'. He<sup>asws</sup> said: 'What are these?'

قَالَ أَخْبَرَنِي أَبِي شَيْءٍ كَانَ سَبَبُ الطَّوَافِ بِهَذَا الْبَيْتِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لِآدَمَ ( عَلَيْهِ السَّلَامُ ) رَدُّوا عَلَيْهِ فَقَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

He said, 'Inform me, which thing was the cause of the circumambulation of the House (Kaaba)?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic, when He<sup>azwj</sup> Commanded the Angels that they should Prostrate to Adam<sup>saww</sup> they responded to

<sup>4</sup> Al Kafi – V 4 – The Book of Hajj Ch 2 H 1



Him<sup>azwj</sup>, so they said **[2:30] Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness?** Allah<sup>azwj</sup> Blessed and High said: **He said: I know what you are not knowing.**

فَعَضِبَ عَلَيْهِمْ ثُمَّ سَأَلُوهُ التَّوْبَةَ فَأَمَرَهُمْ أَنْ يَطُوفُوا بِالضُّرَّاحِ وَ هُوَ الْبَيْتُ الْمَعْمُورُ وَ مَكَّنُوا يَطُوفُونَ بِهِ سَبْعَ سِنِينَ وَ يَسْتَغْفِرُونَ اللَّهَ عَزَّ وَ جَلَّ مِمَّا قَالُوا

Thus, He<sup>azwj</sup> was Angered upon them. Then, they pleaded Him<sup>azwj</sup> for the Forgiveness, so He<sup>azwj</sup> Commanded them that (to attain it) they should be circumambulating by *Al-Zurah*, and it is the *Bayt Al-Mamour* (The Oft-Frequented House). And they remained circumbulating by it for seven years, seeking Forgiveness of Allah<sup>azwj</sup> Mighty and Majestic, due to what they had said.

ثُمَّ تَابَ عَلَيْهِمْ مِنْ بَعْدِ ذَلِكَ وَ رَضِيَ عَنْهُمْ فَهَذَا كَانَ أَوَّلَ الطَّوَّافِ ثُمَّ جَعَلَ اللَّهُ الْبَيْتَ الْحَرَامَ حَذْوِ الضُّرَّاحِ تَوْبَةً لِمَنْ أَذْنَبَ مِنْ بَنِي آدَمَ وَ طَهُورًا لَهُمْ فَقَالَ صَدَقْتُ .

Then He<sup>azwj</sup> Turned towards them (with Mercy) and was Pleased with them. So this was the origin of the circumambulation. Then Allah<sup>azwj</sup> Made the Sacred House facing *Al-Zurah*, as (a means of) repentance for the ones from the Children of Adam<sup>as</sup> who sin, and (as a means of) Purification for them'. So he said, 'You<sup>asws</sup> speak the truth'.<sup>5</sup>

**بَابُ أَنْ أَوَّلَ مَا خَلَقَ اللَّهُ مِنَ الْأَرْضِينَ مَوْضِعَ الْبَيْتِ وَ كَيْفَ كَانَ أَوَّلَ مَا خَلَقَ**

### Chapter 3 – The first of what Allah<sup>azwj</sup> Created from the lands was the place of the House (Kaaba), and how was the first of what He<sup>azwj</sup> Created

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَيُّ شَيْءٍ كَانَ مَوْضِعَ الْبَيْتِ حَيْثُ كَانَ الْمَاءُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ قَالَ كَانَ مَهَاءً بَيْضَاءَ يُعْنِي دُرَّةً .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Muhammad Bin Imran Al Ijaly who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Which thing was the place of the House (Kaaba) where was the water in the Words of Allah<sup>azwj</sup> Mighty and Majestic **[11:7] and His Throne was upon the water?**' He<sup>asws</sup> said: 'It was a white 'Mahaat', meaning a gem'.<sup>6</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ الْحَجَرَ لِأَدَمَ ( عَلَيْهِ السَّلَامُ ) مِنَ الْجَنَّةِ وَ كَانَ الْبَيْتُ دُرَّةً بَيْضَاءَ فَرَفَعَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى السَّمَاءِ وَ بَقِيَ أُسُهُ وَ هُوَ بِحِبَالٍ هَذَا الْبَيْتِ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَرْجِعُونَ إِلَيْهِ أَبَدًا فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ ( عَلَيْهِمَا السَّلَامُ ) بِبِنَائِهِ عَلَى الْقَوَاعِدِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja,

<sup>5</sup> Al Kafi – V 4 – The Book of Hajj Ch 2 H 2

<sup>6</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 1

'He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent down the Stone unto Adam<sup>as</sup> from the Paradise, and (it is now at) the House (Kaaba), (and it used to) be a white gem. So Allah<sup>azwj</sup> Mighty and Majesti Raised it to the sky and there remained its foundation, and it is the site of this House (Kaaba). Every day, seventy thousand Angels enter it, not returning to it, ever. So Allah<sup>azwj</sup> Mighty and Majesti Commanded Ibrahim<sup>as</sup> and Ismail<sup>as</sup> with the construction of the House upon its foundations'.<sup>7</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ صَالِحِ اللَّفَّائِيَّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ دَحَا الْأَرْضَ مِنْ تَحْتِ الْكَعْبَةِ إِلَى مَنَى ثُمَّ دَحَاهَا مِنْ مَنَى إِلَى عَرَفَاتٍ ثُمَّ دَحَاهَا مِنْ عَرَفَاتٍ إِلَى مَنَى فَالْأَرْضُ مِنْ عَرَفَاتٍ وَ عَرَفَاتٍ مِنْ مَنَى وَ مَنَى مِنَ الْكَعْبَةِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Salih Al Faify,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Evened out the land from beneath of the Kaaba to Mina, then Evened it from Mina to Arafat, then Evened it from Arafat to Mina. So the land is from Arafat, and Arafat from Mina, and Mina from the Kaabah'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ مَوْضِعُ الْكَعْبَةِ رِبْوَةً مِنَ الْأَرْضِ بَيْضَاءَ نُضِيءٍ كَضَوْءِ الشَّمْسِ وَالْقَمَرِ حَتَّى قَتَلَ ابْنَا آدَمَ أَحَدُهُمَا صَاحِبَهُ فَاسْوَدَّتْ فَلَمَّا نَزَلَ آدَمُ رَفَعَ اللَّهُ لَهُ الْأَرْضَ كُلَّهَا حَتَّى رَأَاهَا ثُمَّ قَالَ هَذِهِ لَكَ كُلُّهَا قَالَ يَا رَبِّ مَا هَذِهِ الْأَرْضُ الْبَيْضَاءُ الْمُنِيرَةُ قَالَ هِيَ فِي أَرْضِي وَ قَدْ جَعَلْتُ عَلَيْكَ أَنْ تَطُوفَ بِهَا كُلَّ يَوْمٍ سَبْعِمِائَةَ طَوَافٍ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The place of the Kaaba was a mound of white ground, shining like the shine of the sun and the moon, until the two sons of Adam<sup>as</sup>, one of the two killed his companion, so it turned black. So when Adam<sup>as</sup> descended, Allah<sup>azwj</sup> Raised the land for him<sup>as</sup>, all of it, until he<sup>as</sup> saw it, then Said: 'This is for you<sup>as</sup>, all of it'. He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What is this white radiant land?' He<sup>azwj</sup> Said: "It is My<sup>azwj</sup> land, and I<sup>azwj</sup> have Made it upon you<sup>as</sup> that you<sup>as</sup> should go around it, every day, by seven hundred circumambulations'.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مَرْوَانَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي حَمَزَةَ النَّمَالِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي الْمَسْجِدِ الْحَرَامِ لِأَيِّ شَيْءٍ سَمَّاهُ اللَّهُ الْعَتِيقُ فَقَالَ إِنَّهُ لَيْسَ مِنْ بَيْتِ وَضَعَهُ اللَّهُ عَلَيَّ وَجْهَ الْأَرْضِ إِلَّا لَهُ رَبٌّ وَ سَكَّانٌ يَسْكُونُونَهُ غَيْرَ هَذَا الْبَيْتِ فَإِنَّهُ لَا رَبَّ لَهُ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَ هُوَ الْحُرُّ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَهُ قَبْلَ الْأَرْضِ ثُمَّ خَلَقَ الْأَرْضَ مِنْ بَعْدِهِ فَدَحَاهَا مِنْ تَحْتِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Husayn Bin Ali Bin Marwan, from a number of our companions, from Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far<sup>asws</sup>, 'With regards to the Sacred Masjid, for which thing did Allah<sup>azwj</sup> Name it as Al-Ateeq (the free)?' So he<sup>asws</sup> said: 'There is none from a house which Allah<sup>azwj</sup> Placed upon the face of the earth except that there is a lord (owner) for it and dwellers dwelling in it apart from this House (Kaaba), for there is no lord (owner) for it except for Allah<sup>azwj</sup> Mighty and Majestic, and it is free (from ownership)'.<sup>7</sup>

<sup>7</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 2

<sup>8</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 3

<sup>9</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 4

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created it before the earth, then Created the earth from after it, so He<sup>azwj</sup> Spread it (the earth) from beneath it'.<sup>10</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبَانَ بْنِ عُمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ لِمَ سُمِّيَ الْبَيْتُ الْعَتِيقُ قَالَ هُوَ بَيْتٌ حُرٌّ عَتِيقٌ مِنَ النَّاسِ لَمْ يَمْلِكْهُ أَحَدٌ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Aban Bin Usman, informing him,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Why was the House (Kaaba) named as Al-Ateeq (The free)?' He<sup>asws</sup> said: 'It is a free House, freed from the people. No one owns it'.<sup>11</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي زُرَّارَةَ التَّمِيمِيِّ عَنْ أَبِي حَسَّانَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْأَرْضَ أَمَرَ الرِّيَّاحَ فَضَرَبْنَ وَجْهَ الْمَاءِ حَتَّى صَارَ مَوْجًا ثُمَّ أَرَبَدَ فَصَارَ زَبَدًا وَاحِدًا فَجَمَعَهُ فِي مَوْضِعِ الْبَيْتِ ثُمَّ جَعَلَهُ جَبَلًا مِنْ زَبَدٍ ثُمَّ دَحَا الْأَرْضَ مِنْ تَحْتِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي لَبَّيْكَ مُبَارَكًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Zurara Al Tameemi, from Abu Hassan,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Mighty and Majestic Wanted to Created the earth, Commanded the winds, so they struck the surface of the water until waves came to be. Then it swirled, so a foam came into being and gathered in the place of the House (Kaaba). Then He<sup>azwj</sup> Made it to be a mountain from the foam, then Evened out the land from beneath it, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed** .

وَ رَوَاهُ أَيْضًا عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِثْلَهُ .

And it has been reported as well from Sayf Bin Ameyra, from Abu Bakr Al Hazramy, from Abu Abdullah<sup>asws</sup>, similar to it.<sup>12</sup>

**بَابٌ فِي حَجِّ آدَمَ ( عَلَيْهِ السَّلَام )**

## Chapter 4 – Regarding the Hajj of Adam<sup>as</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَصَابَ آدَمَ وَ زَوْجَتَهُ الْجَنَّةَ أَخْرَجَهُمَا مِنَ الْجَنَّةِ وَ أَهْبَطَهُمَا إِلَى الْأَرْضِ فَأَهْبَطَ آدَمَ عَلَى الصَّفَا وَ أَهْبَطَتْ حَوَاءُ عَلَى الْمَرْوَةِ وَ إِنَّمَا سُمِّيَ صَفَاً لِأَنَّهُ شُقَّ لَهُ مِنْ اسْمِ آدَمَ الْمُصْطَفَى وَ ذَلِكَ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ سُمِّيَتْ الْمَرْوَةُ مَرْوَةً لِأَنَّهُ شُقَّ لَهَا مِنْ اسْمِ الْمَرْأَةِ

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>, from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic, when Adam<sup>as</sup> and his<sup>as</sup> wife attained from

<sup>10</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 5

<sup>11</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 6

<sup>12</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 7

the wheat, Exited both of them<sup>as</sup> from the Paradise, and Caused them to descend to the earth. So Adam<sup>as</sup> descended upon Al-Safa<sup>as</sup>, and Hawwa<sup>as</sup> descended upon Al-Marwa, and rather, Al-Safa was named as 'Safa; because it was derived for him<sup>as</sup>, from the name of Adam<sup>as</sup>, the chosen one (Al-Mustafa), and that is due to the Words of Allah<sup>azwj</sup> Mighty and Majestic [3:33] **Surely Allah Chose Adam and Noah**. And Al-Marwa was named 'Marwa' because it was derived for her<sup>as</sup>, from the name 'Al-Mar'a' (The woman).

فَقَالَ آدَمُ مَا فَرَّقَ بَيْنِي وَبَيْنَهَا إِلَّا أَنَّنَا لَا تَحِلُّ لِي وَ لَوْ كَانَتْ تَحِلُّ لِي هَبَطْتُ مَعِيَ عَلَى الصَّفَا وَ لَكِنَّهَا حُرِّمَتْ عَلَيَّ مِنْ أَجْلِ ذَلِكَ وَ فَرَّقَ بَيْنِي وَ بَيْنَهَا

So Adam<sup>as</sup> said: 'There would not have been a separation between me<sup>as</sup> and her<sup>as</sup>, except that she is not Permissible unto me<sup>as</sup>, and had she<sup>as</sup> been Permissible unto me<sup>as</sup>, she<sup>as</sup> would have descended with me<sup>as</sup> upon Al-Safa, but she<sup>as</sup> is Forbidden unto me<sup>as</sup> due to the reason of that, and separation has been effected between me<sup>as</sup> and her<sup>as</sup>'.

فَمَكَثَ آدَمُ مُعْتَزِلًا حَوَاءَ فَكَانَ يَأْتِيهَا نَهَارًا فَيَتَحَدَّثُ عِنْدَهَا عَلَى الْمَرْوَةِ فَإِذَا كَانَ اللَّيْلُ وَ خَافَ أَنْ تَغْلِبَهُ نَفْسُهُ يَرْجِعُ إِلَى الصَّفَا فَيَبِيتُ عَلَيْهِ وَ لَمْ يَكُنْ لِآدَمَ لَادِمٌ غَيْرَهَا وَ لِذَلِكَ سُمِّيَ النِّسَاءَ مِنْ أَجْلِ أَنْ حَوَاءَ كَانَتْ أُنْسًا لِآدَمَ

Thus, Adam<sup>as</sup> remained isolated from Hawwa<sup>as</sup>. So he<sup>as</sup> used to go to her at daytime, discussing with her<sup>as</sup> upon Al-Marwa. So whenever it was the night, and he<sup>as</sup> feared of being overcome by his<sup>as</sup> self (desire), would return to Al-Safa, and he<sup>as</sup> would sleep upon it. And, Adam<sup>as</sup> did not have a comfort apart from her<sup>as</sup>, and due to that, the woman (Al-Nisa) has been named as such, as Hawwa<sup>as</sup> was the 'Ansa' (comfort) for Adam<sup>as</sup>.

لَا يُكَلِّمُهُ اللَّهُ وَ لَا يُرْسِلُ إِلَيْهِ رَسُولًا ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَنَّ عَلَيْهِ بِالتَّوْبَةِ وَ تَلَقَّاهُ بِكَلِمَاتٍ فَلَمَّا تَكَلَّمَ بِهَا تَابَ اللَّهُ عَلَيْهِ وَ بَعَثَ إِلَيْهِ جِبْرَائِيلَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ السَّلَامُ عَلَيْكَ يَا آدَمُ التَّائِبُ مِنْ خَطِيئَتِهِ الصَّابِرُ لِبَلِيئَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرْسَلَنِي إِلَيْكَ لِأَعَلِّمَكَ الْمَنَاسِكَ الَّتِي تُطَهِّرُ بِهَا

Neither did Allah<sup>azwj</sup> Spoke to him<sup>as</sup>, nor did He<sup>azwj</sup> Send a Messenger to him<sup>as</sup>. Then, Allah<sup>azwj</sup> Mighty and Majestic Favoured upon him<sup>as</sup> with the repentance, and Dictated him<sup>as</sup> certain words. So when he<sup>as</sup> spoke by these, Allah<sup>azwj</sup> Turned towards him<sup>as</sup> (with Mercy) and Sent Jibraeel<sup>as</sup> unto him<sup>as</sup>. So he<sup>as</sup> said: 'Greeting be unto you<sup>as</sup>, O Adam<sup>as</sup>, the repentant one from his<sup>as</sup> error, the patient upon his<sup>as</sup> tribulation. Allah<sup>azwj</sup> Mighty and Majestic Sent me<sup>as</sup> to you<sup>as</sup>, to teach you<sup>as</sup> the rituals through which you<sup>as</sup> can be purified.

فَأَخَذَ بِيَدِهِ فَانطَلَقَ بِهِ إِلَى مَكَانِ النَّبِيِّ وَ أَنْزَلَ اللَّهُ عَلَيْهِ غَمَامَةً فَأَظْلَتُ مَكَانَ النَّبِيِّ وَ كَانَتْ الْعَمَامَةُ بِحِيَالِ النَّبِيِّ الْمُعْمُورِ فَقَالَ يَا آدَمُ خُطِّ بِرِجْلِكَ حَيْثُ أَظْلَتُ عَلَيْكَ هَذِهِ الْعَمَامَةُ فَإِنَّهُ سَيُخْرِجُ لَكَ بَيْتًا مِنْ مَهَابَةٍ يَكُونُ قِبْلَتَكَ وَ قِبْلَةَ عَقِبِكَ مِنْ بَعْدِكَ

So he<sup>as</sup> grabbed his<sup>as</sup> hand and went with him<sup>as</sup> to the place of the House (Kaaba), and Allah<sup>azwj</sup> Sent down the cloud upon him<sup>as</sup>. So it shaded the place of the House, and the cloud used to be by the side of the Bayt Al-Ma'mour (The oft-frequented House). So he<sup>as</sup> said: 'O Adam<sup>as</sup>! Mark with your<sup>as</sup> foot where this cloud has shaded upon you<sup>as</sup>, for a house of white gem would be extracted for you, becoming your<sup>as</sup> Qiblah (direction), and a Qiblah of your<sup>as</sup> offspring from after you<sup>as</sup>'.

فَفَعَلَ آدَمُ ( عليه السلام ) وَ أَخْرَجَ اللَّهُ لَهُ تَحْتَ الْعَمَامَةِ بَيْتًا مِنْ مَهَابَةٍ وَ أَنْزَلَ اللَّهُ الْحَجَرَ الْأَسْوَدَ وَ كَانَ أَشَدَّ بَيَاضًا مِنَ اللَّبَنِ وَ أَضْوَأَ مِنَ الشَّمْسِ وَ إِنَّمَا اسْوَدَّ لِأَنَّ الْمُشْرِكِينَ تَمَسَّحُوا بِهِ فَمِنْ نَجَسِ الْمُشْرِكِينَ اسْوَدَّ الْحَجَرُ وَ أَمَرَهُ جِبْرَائِيلُ ( عليه السلام ) أَنْ يَسْتَغْفِرَ اللَّهُ مِنْ ذَنْبِهِ عِنْدَ جَمِيعِ الْمَشَاعِرِ وَ يُخْبِرُهُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ غَفَرَ لَهُ وَ أَمَرَهُ أَنْ يَحْمِلَ حَصِيَّاتِ الْجِمَارِ مِنَ الْمُرْدَلِفَةِ

So Adam<sup>as</sup> did so, and Allah<sup>azwj</sup> Brought out a House of white gem for him<sup>as</sup> beneath the cloud, and Allah<sup>azwj</sup> Sent down the Black Stone, and it used to be intensely whiter than the milk, and more illuminating than the sun. But rather, it turned black because the Polytheists used to wipe with it, thus it is from the filth of the Polytheists, the Stone turned black. And, Jibraeel<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> should seek Forgiveness of Allah<sup>azwj</sup> from his<sup>as</sup> sins at the entirety of the Signs, and informed him<sup>as</sup> that Allah<sup>azwj</sup> Mighty and Majestic had Forgiven him<sup>asws</sup>, and instructed him<sup>as</sup> to carry a number of pebbles of stones from Al-Muzdalifa.

فَلَمَّا بَلَغَ مَوْضِعَ الْجِمَارِ تَعَرَّضَ لَهُ إِبْلِيسُ فَقَالَ لَهُ يَا آدَمُ أَيَّنْ تُرِيدُ فَقَالَ لَهُ جِبْرَائِيلُ ( عليه السلام ) لَا تُكَلِّمُهُ وَ ارْمِهِ بِسَبْعِ حَصِيَّاتٍ وَ كَبَّرَ مَعَ كُلِّ حَصَاةٍ فَقَعَلَ آدَمُ ( عليه السلام ) حَتَّى فَرَعَ مِنْ رَمِي الْجِمَارِ

So when he<sup>as</sup> reached the place of the pebbles, Iblees<sup>la</sup> appeared to him<sup>as</sup>, and he<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>la</sup>! Where are you<sup>asws</sup> intending (to go to)?' So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Do not speak to him<sup>la</sup>, and pelt him<sup>as</sup> with seven pebbles, and exclaim *Takbeer* with each pebble'. So Adam<sup>as</sup> did it, until he<sup>as</sup> was free from pelting the stones.

وَ أَمَرَهُ أَنْ يُقَرِّبَ الْقُرْبَانَ وَ هُوَ الْهُدْيُ قَبْلَ رَمِي الْجِمَارِ وَ أَمَرَهُ أَنْ يَخْلُقَ رَأْسَهُ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ فَفَعَلَ آدَمُ ذَلِكَ

And he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> should offer the sacrifice, and it is the sacrificial animal, before the pelting of the stones. And he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> should shave his<sup>as</sup> head, in reverence to Allah<sup>azwj</sup> Mighty and Majestic. So Adam<sup>as</sup> did that.

ثُمَّ أَمَرَهُ بِزِيَارَةِ الْبَيْتِ وَ أَنْ يَطُوفَ بِهِ سَبْعًا وَ يَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ أُسْبُوعًا بَيِّنًا بِالصَّفَا وَ يَخْتِمُ بِالْمَرْوَةِ

Then he<sup>as</sup> instructed him<sup>as</sup> with the visitation of the House (Kaaba), and that he<sup>as</sup> should circumambulate with it seven (times), and he<sup>as</sup> should walk briskly between Al-Safa and Al-Marwa, seven (times), beginning with Al-Safa and ending at Al-Marwa.

ثُمَّ يَطُوفُ بَعْدَ ذَلِكَ أُسْبُوعًا بِالْبَيْتِ وَ هُوَ طَوَافُ النَّسَاءِ لَا يَجِلُّ لِلْمُحْرِمِ أَنْ يُبَاضِعَ حَتَّى يَطُوفَ طَوَافَ النَّسَاءِ فَفَعَلَ آدَمُ ( عليه السلام )

Then, after that, he<sup>as</sup> circumambulated seven (times) by the House (Kaaba), and it is the circumambulation of the wife (*Tawaaf Al-Nisa*), it not being Permissible for the one in Ihraam that he should approach his wife until he has done the *Tawaaf Al-Nisa*. So Adam<sup>as</sup> did so.

فَقَالَ لَهُ جِبْرَائِيلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ غَفَرَ ذَنْبَكَ وَ قَبِلَ تَوْبَتَكَ وَ أَحَلَّ لَكَ زَوْجَتَكَ فَانْطَلِقْ آدَمُ وَ غُفِرَ لَهُ ذَنْبُهُ وَ قُبِلَتْ مِنْهُ تَوْبَتُهُ وَ حَلَّتْ لَهُ زَوْجَتُهُ .

So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Allah<sup>azwj</sup> Mighty and Majestic has Forgiven your<sup>as</sup> sins, and Accepted your<sup>as</sup> repentance, and Permitted your<sup>as</sup> wife for you<sup>as</sup>'. So Adam<sup>as</sup>

went, and his<sup>as</sup> sins were Forgiven for him<sup>as</sup>, and his<sup>as</sup> repentance having been Accepted from him<sup>as</sup>, and his<sup>as</sup> wife having been Permitted unto him<sup>as</sup>.<sup>13</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْقَلَانِسِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ آدَمَ ( عَلَيْهِ السَّلَامُ ) لَمَّا أَهْبَطَ إِلَى الْأَرْضِ أَهْبَطَ عَلَى الصَّفَا وَ لِذَلِكَ سُمِّيَ الصَّفَا لِأَنَّ الْمُصْطَفَى هَبِطَ عَلَيْهِ فَفُطِعَ لِلْجَبَلِ اسْمٌ مِنْ اسْمِ آدَمَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Al Qalanasy, from Ali Bin Hassan, from his uncle Al Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Adam<sup>as</sup>, when he<sup>as</sup> descended upon the earth, descended upon Al-Safa, and due to that Al-Safa has been named as such, because *Al-Mustafa* (the chosen one) descended upon it. So the name of the hill was derived from a name of Adam<sup>as</sup>. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations.**

وَ أَهْبَطَتْ حَوَاءٌ عَلَى الْمَرْوَةِ وَ إِنَّمَا سُمِّيَتْ الْمَرْوَةُ مَرْوَةً لِأَنَّ الْمَرْأَةَ هَبَطَتْ عَلَيْهَا فَفُطِعَ لِلْجَبَلِ اسْمٌ مِنْ اسْمِ الْمَرْأَةِ وَ هُمَا جَبَلَانِ عَنْ يَمِينِ الْكَعْبَةِ وَ شِمَالِهَا

And Hawwa<sup>as</sup> descended upon Al-Marwa, and rather, Al-Marwa was named as ‘Marwa’ because the woman (Al-Mar’a) descended upon it. Hence, the name of the hill was derived from a name of the woman, and these are both hillocks on the right side of the Kaaba, and to the north of it.

فَقَالَ آدَمُ حِينَ فُرِّقَ بَيْنُهُ وَ بَيْنَ حَوَاءَ مَا فُرِّقَ بَيْنِي وَ بَيْنَ زَوْجَتِي إِلَّا وَ قَدْ حُرِّمْتُ عَلَيْي فَاغْتَرَّلَهَا وَ كَانَ بِأَتْبَاقِهَا بِالنَّهَارِ فَيَتَحَدَّثُ إِلَيْهَا فَإِذَا كَانَ اللَّيْلُ حَشِيَّ أَنْ تَعْلِبَهُ نَفْسُهُ عَلَيْهَا رَجَعَ فَبَاتَ عَلَى الصَّفَا وَ لِذَلِكَ سُمِّيَتْ النِّسَاءُ لِأَنَّهُ لَمْ يَكُنْ لِآدَمَ أَنْسٌ غَيْرَهَا

So Adam<sup>as</sup> said, when there was separation between him<sup>as</sup> and Hawwa<sup>as</sup>, ‘There would not have been a separation between me<sup>as</sup> and my<sup>as</sup> wife except that she<sup>as</sup> has been Prohibited unto me<sup>as</sup>’. So he<sup>as</sup> isolated from her<sup>as</sup>, and he<sup>as</sup> used to go to her<sup>as</sup> at daytime. So he<sup>as</sup> would discuss with her, and whenever it was night, he<sup>as</sup> would fear upon being overcome by his<sup>as</sup> self (desire) over her<sup>as</sup>, he<sup>as</sup> would return and sleep upon Al-Safa. And, it is due to that, the woman (Al-Nisa) has been named as such, there was not comfort (Ans) for Adam<sup>as</sup> apart from her<sup>as</sup>.

فَمَكَثَ آدَمُ بِذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَمُكَّثَ لَا يُكَلِّمُهُ اللَّهُ وَ لَا يُرْسِلُ إِلَيْهِ رَسُولًا وَ الرَّبُّ سُبْحَانَهُ يُبَاهِي بِصَبْرِهِ الْمَلَائِكَةَ فَلَمَّا بَلَغَ الْوَقْتَ الَّذِي يُرِيدُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُتُوبَ عَلَى آدَمَ فِيهِ أُرْسِلَ إِلَيْهِ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) فَقَالَ السَّلَامُ عَلَيْكَ يَا آدَمُ الصَّابِرُ لِإِلِيلَتِهِ التَّائِبُ عَنْ حَطِيئَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَنِي إِلَيْكَ لِأَعْلَمَكَ الْمَنَاسِكَ الَّتِي يُرِيدُ اللَّهُ أَنْ يُتُوبَ عَلَيْكَ بِهَا

So Adam<sup>as</sup> remain with that for as long as Allah<sup>azwj</sup> do Desired that he<sup>as</sup> remains. Allah<sup>azwj</sup> neither Spoke to him<sup>as</sup> nor Sent a Messenger to him<sup>as</sup>. And the Lord<sup>azwj</sup> Praised his<sup>as</sup> patience to the Angels. So when the time arrived, which Allah<sup>azwj</sup> Mighty and Majestic Intended that He<sup>azwj</sup> Turns towards Adam<sup>as</sup> (with Mercy), Sent Jibraeel<sup>as</sup> unto him<sup>as</sup>. So he<sup>as</sup> said: ‘Greeting be unto you<sup>as</sup>, O Adam<sup>as</sup>, the patient upon his<sup>as</sup> tribulations, the repentant from his<sup>as</sup> error! Allah<sup>azwj</sup> Mighty and Majestic

<sup>13</sup> Al Kafi – V 4 – The Book of Hajj Ch 4 H 1

Sent me<sup>as</sup> to you<sup>as</sup>, to teach you<sup>as</sup> the rituals which Allah<sup>azwj</sup> Intends to Turns towards you<sup>as</sup> with’.

فَأَخَذَ جِبْرَائِيلُ ( عليه السلام ) بِيَدِ آدَمَ ( عليه السلام ) حَتَّى أَتَى بِهِ مَكَانَ الْبَيْتِ فَنَزَلَ غَمَامٌ مِنَ السَّمَاءِ فَأَظْلَمَ مَكَانَ الْبَيْتِ فَقَالَ جِبْرَائِيلُ ( عليه السلام ) يَا آدَمُ خُطِّ بِرِجْلِكَ حَيْثُ أَظْلَمَ الْغَمَامُ فَإِنَّهُ قِبْلَةٌ لَكَ وَ لِأَخْرَجِ عَقَبِكَ مِنْ وَوَدِكَ فَخَطَّ آدَمُ بِرِجْلِهِ حَيْثُ أَظْلَمَ الْغَمَامُ

So Jibraeel<sup>as</sup> grabbed the hand of Adam<sup>as</sup> until he<sup>as</sup> came with him<sup>as</sup> to the place of the House (Kaaba). So a cloud descended from the sky and shaded the place of the House. So Jibraeel<sup>as</sup> said: ‘O Adam<sup>as</sup>! Mark with your food where the cloud shades, for it is a Qiblah (direction) for you and for the later ones of your<sup>as</sup> posterity from your<sup>as</sup> children’. So Adam<sup>as</sup> marked by his<sup>as</sup> food where the cloud shaded.

ثُمَّ انْطَلَقَ بِهِ إِلَى مَنَى فَأَرَاهُ مَسْجِدَ مَنَى فَخَطَّ بِرِجْلِهِ وَ مَدَّ خِطَّةَ الْمَسْجِدِ الْحَرَامِ بَعْدَ مَا خَطَّ مَكَانَ الْبَيْتِ

Then he<sup>as</sup> went with him<sup>as</sup> to Mina. So he<sup>as</sup> showed him<sup>as</sup> a Masjid of Mina. So he<sup>as</sup> marked with his<sup>as</sup> leg, and extended his<sup>as</sup> marking of the Sacred Masjid after having marked the place of the House (Kaaba).

ثُمَّ انْطَلَقَ بِهِ مِنْ مَنَى إِلَى عَرَافَاتٍ فَأَقَامَهُ عَلَى الْمَعْرِفِ فَقَالَ إِذَا غَرَبَتِ الشَّمْسُ فَأَعْتَرَفْ بِذَنْبِكَ سَبْعَ مَرَّاتٍ وَ سَلِ اللَّهَ الْمَغْفِرَةَ وَ التَّوْبَةَ سَبْعَ مَرَّاتٍ فَفَعَلَ ذَلِكَ آدَمُ ( عليه السلام ) وَ لِذَلِكَ سُمِّيَ الْمَعْرِفَ لِأَنَّ آدَمَ اعْتَرَفَ فِيهِ بِذَنْبِهِ وَ جُعِلَ سُنَّةٌ لُوَلَدِهِ يَعْتَرِفُونَ بِذُنُوبِهِمْ كَمَا اعْتَرَفَ آدَمُ وَ يَسْأَلُونَ التَّوْبَةَ كَمَا سَأَلَهَا آدَمُ

Then he<sup>as</sup> went with him<sup>as</sup> from Mina to Arafat, so he<sup>as</sup> made him<sup>as</sup> stay at Al-Muarraf. So he<sup>as</sup> said, when the sun set, ‘Acknowledge your<sup>as</sup> sin seven times and ask Allah<sup>azwj</sup> for the Forgiveness and the Turning, seven times’. So Adam<sup>as</sup> did that, and it is due to that Al-Muarraf has been named as ‘Al-Muarraf’ because Adam<sup>as</sup> acknowledged his<sup>as</sup> sins therein, and made it to be a Sunnah for his<sup>as</sup> children to be acknowledging their sins just as Adam<sup>as</sup> did, and they would be asking for Allah<sup>azwj</sup>’s Turning just as Adam<sup>as</sup> has asked for it.

ثُمَّ أَمَرَهُ جِبْرَائِيلُ فَأَقَاضَ مِنْ عَرَافَاتٍ فَمَرَّ عَلَى الْجِبَالِ السَّبْعَةِ فَأَمَرَهُ أَنْ يُكَبِّرَ عِنْدَ كُلِّ جَبَلٍ أَرْبَعَ تَكْبِيرَاتٍ فَفَعَلَ ذَلِكَ آدَمُ حَتَّى انْتَهَى إِلَى جَمْعٍ فَلَمَّا انْتَهَى إِلَى جَمْعٍ تُلَّتِ اللَّيْلُ فَجَمَعَ فِيهَا الْمَغْرِبَ وَ الْعِشَاءَ وَالْأَجْرَةَ تِلْكَ اللَّيْلَةَ تُلَّتِ اللَّيْلُ فِي ذَلِكَ الْمَوْضِعِ

Then Jibraeel<sup>as</sup> instructed him<sup>as</sup>, so he<sup>as</sup> departed from Arafat. So he<sup>as</sup> passed upon seven mountains, and he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> exclaims (*Takbeer*) at each mountain with four exclamations. So Adam<sup>as</sup> did that, until he<sup>as</sup> ended up to Jam’a. So when he<sup>as</sup> ended up to Jam’a, a third of the night (had passed). So he gathered (Jam’a) therein Al-Magrib and Al-Isha the last (Prayers) of that night, during the third of the night (having passed), in that place.

ثُمَّ أَمَرَهُ أَنْ يَنْبِطِحَ فِي بَطْحَاءِ جَمْعٍ فَانْبِطِحَ فِي بَطْحَاءِ جَمْعٍ حَتَّى انْفَجَرَ الصُّبْحُ فَأَمَرَهُ أَنْ يَصْعَدَ عَلَى الْجَبَلِ جَبَلِ جَمْعٍ وَ أَمَرَهُ إِذَا طَلَعَتِ الشَّمْسُ أَنْ يَعْتَرَفَ بِذَنْبِهِ سَبْعَ مَرَّاتٍ وَ يَسْأَلِ اللَّهَ التَّوْبَةَ وَ الْمَغْفِرَةَ سَبْعَ مَرَّاتٍ فَفَعَلَ ذَلِكَ آدَمُ كَمَا أَمَرَهُ جِبْرَائِيلُ ( عليه السلام )

Then he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> lies down (Yanbat’ha) in Bat’ha of Jam’a. So he<sup>as</sup> lied down in Bat’ha of Jam’a until the morning broke. So he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> ascend upon the mountain, a mount of Jam’a, and instructed him<sup>as</sup> that when the sun emerges, he<sup>as</sup> should acknowledge his<sup>as</sup> sins seven times, and ask

Allah<sup>azwj</sup> for the Turning, and the Forgiveness, seven times'. So Adam<sup>as</sup> did that just as he<sup>as</sup> Jibraeel<sup>as</sup> had instructed him<sup>as</sup>.

وَ إِنَّمَا جَعَلَهُ اعْتِرَافَيْنِ لِيُكُونَ سُنَّةً فِي وُلْدِهِ فَمَنْ لَمْ يُدْرِكْ مِنْهُمْ عَرَفَاتٍ وَ أَدْرَكَ جَمْعاً فَقَدْ وَافَى حَجَّهُ إِلَى مِنَى ثُمَّ أَفَاضَ مِنْ جَمْعٍ إِلَى مِنَى قَبْلَ عَمْرَةٍ فَصَلَّى رَكَعَتَيْنِ فِي مَسْجِدِ مِنَى

And rather, he<sup>as</sup> made the two acknowledgements for these to become a Sunnah among his<sup>as</sup> children. So the one from them who does not come across Arafat, and come to Jam'a, so he has fulfilled his Hajj to Mina. Then he<sup>as</sup> departed from Jam'a to Mina. So he<sup>as</sup> reached Mina at noon, and he<sup>as</sup> instructed him<sup>as</sup> to Pray two Cycles in a Masjid of Mina.

ثُمَّ أَمَرَهُ أَنْ يُقَرِّبَ لِلَّهِ قُرْبَانًا لِيُقْبَلَ مِنْهُ وَ يَعْرِفَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ تَابَ عَلَيْهِ وَ يَكُونَ سُنَّةً فِي وُلْدِهِ الْقُرْبَانَ فَقَرَّبَ آدَمُ قُرْبَانًا فَقَبِلَ اللَّهُ مِنْهُ فَأَرْسَلَ نَارًا مِنَ السَّمَاءِ فَقَبِلَتْ قُرْبَانَ آدَمَ فَقَالَ لَهُ جِبْرَائِيلُ يَا آدَمُ إِنَّ اللَّهَ قَدْ أَحْسَنَ إِلَيْكَ إِذْ عَلَّمَكَ الْمَنَاسِكَ الَّتِي يُتَوَبُّ بِهَا عَلَيْكَ وَ قَبِلَ قُرْبَانَكَ فَاحْلِقْ رَأْسَكَ تَوَاضِعًا لِلَّهِ عَزَّ وَ جَلَّ إِذْ قَبِلَ قُرْبَانَكَ فَحَلَقَ آدَمُ رَأْسَهُ تَوَاضِعًا لِلَّهِ عَزَّ وَ جَلَّ

Then he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> offers an offering to Allah<sup>azwj</sup>, for it to be Accepted from him<sup>as</sup>, and he<sup>as</sup> would recognise that Allah<sup>azwj</sup> Mighty and Majestic has Turned towards him<sup>as</sup> (with Mercy), and the sacrifice would become a Sunnah among his<sup>as</sup> children. So Adam<sup>as</sup> offered a sacrifice and Allah<sup>azwj</sup> Accepted it from him<sup>as</sup>, so He<sup>azwj</sup> Sent a flame from the sky, so it devoured the offering of Adam<sup>as</sup>. So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'O Adam<sup>as</sup>! Allah<sup>azwj</sup> has Favoured to you<sup>saww</sup> when He<sup>azwj</sup> Taught you the rituals by which He<sup>azwj</sup> would Turn towards you<sup>as</sup> and Accepted your<sup>azwj</sup> offering. Therefore, shave-off your<sup>as</sup> head in reverence to Allah<sup>azwj</sup> Mighty and Majestic when He<sup>azwj</sup> Accepts your<sup>as</sup> sacrifice'. So Adam<sup>as</sup> shaved-off his<sup>as</sup> head in reverence to Allah<sup>azwj</sup> Mighty and Majestic.

ثُمَّ أَخَذَ جِبْرَائِيلُ بِيَدِ آدَمَ ( عَلَيْهِ السَّلَامُ ) فَأَنْطَلَقَ بِهِ إِلَى الْبَيْتِ فَعَرَضَ لَهُ إِبْلِيسُ عِنْدَ الْجَمْرَةِ فَقَالَ لَهُ إِبْلِيسُ لَعَنَهُ اللَّهُ يَا آدَمُ أَيْنَ تُرِيدُ فَقَالَ لَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) يَا آدَمُ ارْمِهِ بِسَبْعِ حَصَيَاتٍ وَ كَبِّرْ مَعَ كُلِّ حَصَاةٍ تَكْبِيرَةً فَفَعَلَ ذَلِكَ آدَمُ فَذَهَبَ إِبْلِيسُ

Then Jibraeel<sup>as</sup> grabbed the hand of Adam<sup>as</sup> and he<sup>as</sup> went with him<sup>as</sup> to the House (Kaaba). So Iblees<sup>la</sup> appeared to him<sup>as</sup> at the stone. So Iblees<sup>la</sup> may Allah<sup>azwj</sup> Cure him<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>as</sup>! Where are you<sup>as</sup> intending (to go to)?' So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'O Adam<sup>as</sup>! Pelt him<sup>la</sup> with seven pebbles, and exclaim *Takbeer* with each pelting, one *Takbeer*'. So Adam<sup>as</sup> did that, and Iblees<sup>la</sup> went away.

ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ الثَّانِيَةِ فَقَالَ لَهُ يَا آدَمُ أَيْنَ تُرِيدُ فَقَالَ لَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) ارْمِهِ بِسَبْعِ حَصَيَاتٍ وَ كَبِّرْ مَعَ كُلِّ حَصَاةٍ تَكْبِيرَةً فَفَعَلَ ذَلِكَ آدَمُ فَذَهَبَ إِبْلِيسُ ( عَلَيْهِ السَّلَامُ ) ارْمِهِ بِسَبْعِ حَصَيَاتٍ وَ كَبِّرْ مَعَ كُلِّ حَصَاةٍ تَكْبِيرَةً فَفَعَلَ ذَلِكَ آدَمُ فَذَهَبَ إِبْلِيسُ

Then he<sup>la</sup> appeared to him<sup>as</sup> at the second stone, so he<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>as</sup>! Where are you<sup>as</sup> intending (to go to)?' So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Pelt him<sup>la</sup> with seven pebbles, and exclaim *Takbeer* with each pebble, one exclamation'. So Adam<sup>as</sup> did that, and Iblees<sup>la</sup> went away. Then he<sup>la</sup> appeared to him<sup>as</sup> at the third stone, so he<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>as</sup>! Where are you<sup>as</sup> intending (to go to)?' So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Pelt him with seven pebbles, and exclaim *Takbeer* with each pebble, one exclamation'. So Adam<sup>as</sup> did that and Iblees<sup>la</sup> went away.



فَقَالَ لَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) إِنَّكَ لَنْ تَرَاهُ بَعْدَ مَقَامِكَ هَذَا أَبَدًا ثُمَّ انْطَلَقَ بِهِ إِلَى الْبَيْتِ فَأَمَرَهُ أَنْ يَطُوفَ بِالْبَيْتِ سَبْعَ مَرَّاتٍ فَفَعَلَ ذَلِكَ أَدَمُ فَقَالَ لَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذُنُوبَكَ وَ قَبِلَ تَوْبَتَكَ وَ أَحَلَّ لَكَ زَوْجَتَكَ .

So Jibraeel<sup>as</sup> said to him<sup>as</sup>: ‘You<sup>as</sup> will never see him<sup>la</sup> in your<sup>as</sup> place after this, ever!’ Then he<sup>as</sup> went with him<sup>as</sup> to the House (Kaaba) and he<sup>as</sup> instructed him<sup>as</sup> that he<sup>as</sup> circumambulate with the House, seven times. So Adam<sup>as</sup> did that, and Jibraeel<sup>as</sup> said to him<sup>as</sup>: ‘Allah<sup>azwj</sup> has Forgiven you<sup>as</sup> for your<sup>as</sup> sins, and Accepted your<sup>as</sup> repentance, and Permitted for you<sup>as</sup>, your<sup>as</sup> wife<sup>as</sup>’.

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ إِسْمَاعِيلِ بْنِ حَارِمٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِثْلَهُ .

Muhammad Bin Abu Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, and Ismail Bin Hazim, from Abdul Hameed Bin Abu Al Daylam, from Abu Abdullah<sup>asws</sup> – similar to it’.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَمَّا طَافَ أَدَمُ بِالْبَيْتِ وَ انْتَهَى إِلَى الْمُلتَزَمِ قَالَ لَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) يَا أَدَمُ أَقْرَ لِرَبِّكَ بِذُنُوبِكَ فِي هَذَا الْمَكَانِ قَالَ فَوَقَفَ أَدَمُ ( عَلَيْهِ السَّلَامُ ) فَقَالَ يَا رَبِّ إِنَّ لِكُلِّ عَامِلٍ أَجْرًا وَ قَدْ عَمِلْتُ فَمَا أَجْرِي فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا أَدَمُ قَدْ غَفَرْتُ ذُنُوبَكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar and Jameel Bin Salih,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘When Adam<sup>as</sup> circumambulated with the House (Kaaba) and ended up to Al-Multazam, Jibraeel<sup>as</sup> said to him<sup>as</sup>: ‘O Adam<sup>as</sup>! Acknowledge your<sup>as</sup> sins to your<sup>as</sup> Lord<sup>azwj</sup> in this place’. So Adam<sup>as</sup> paused and said: ‘O Lord<sup>azwj</sup>! For every deed is a Recompense, and I<sup>as</sup> have worked, so what is my<sup>as</sup> Recompense?’ So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: “O Adam<sup>as</sup>! I<sup>azwj</sup> have Forgiven your<sup>as</sup> sins”.

قَالَ يَا رَبِّ وَ لَوْلَدِي أَوْ لِذُرِّيَّتِي فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا أَدَمُ مَنْ جَاءَ مِنْ ذُرِّيَّتِكَ إِلَى هَذَا الْمَكَانِ وَ أَقْرَ بِذُنُوبِهِ وَ تَابَ كَمَا تَبَيْتَ ثُمَّ اسْتَغْفَرَ غَفَرْتُ لَهُ .

He<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! And for my<sup>as</sup> children, or for my<sup>as</sup> offspring?’ So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: “O Adam<sup>as</sup>! The ones from your<sup>as</sup> offspring who comes to this place and acknowledges his sins, and repents just as you<sup>as</sup> repented, then seeks Forgiveness, I<sup>azwj</sup> will Forgive him’.<sup>15</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَمَّا أَفَاضَ أَدَمُ مِنْ مَنَى تَلَقَّئَهُ الْمَلَائِكَةُ فَقَالُوا يَا أَدَمُ بُرَّ حَجُّكَ أَمَا إِنَّهُ قَدْ حَجَّجْنَا هَذَا الْبَيْتَ قَبْلَ أَنْ تَحْجَّهُ بِأَلْفِي عَامٍ .

Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘When Adam<sup>as</sup> departed from Mina, the Angels met him<sup>as</sup>, so they said: ‘O Adam<sup>as</sup>! Righteous was your<sup>as</sup> Hajj. But it is such that we have performed Hajj of this House before you<sup>as</sup> performed your<sup>as</sup> Hajj, by two thousand years’.<sup>16</sup>

<sup>14</sup> Al Kafi – V 4 – The Book of Hajj Ch 4 H 2

<sup>15</sup> Al Kafi – V 4 – The Book of Hajj Ch 4 H 3

<sup>16</sup> Al Kafi – V 4 – The Book of Hajj Ch 4 H 4

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ قَالَ حَدَّثَنِي أَبُو بِلَالٍ الْمَكِّيُّ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) طَافَ بِالْبَيْتِ ثُمَّ صَلَّى فِيمَا بَيْنَ الْبَابِ وَالْحَجَرِ الْأَسْوَدِ رُكْعَتَيْنِ فَقُلْتُ لَهُ مَا رَأَيْتُ أَحَدًا مِنْكُمْ صَلَّى فِي هَذَا الْمَوْضِعِ فَقَالَ هَذَا الْمَكَانُ الَّذِي تَبَّ عَلَى آدَمَ فِيهِ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad who said,

‘Abu Bilal Al-Makky narrated to me saying, ‘I saw Abu Abdullah<sup>asws</sup> circumambulate with the House (Kaaba), and then Prayed in what is between the Door and the Black Stone, two Cycles’. So I said to him, ‘I have not seen any of you Praying in this place?’ So he said, ‘That is the place in which Adam<sup>as</sup> was Turned to’.<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْعَلَوِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ آدَمَ حَيْثُ حَجَّ بِمَا حَلَّقَ رَأْسَهُ فَقَالَ نَزَلَ عَلَيْهِ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) بِبِاقُوْتِهِ مِنَ الْجَنَّةِ فَأَمَرَهَا عَلَى رَأْسِهِ فَتَنَاطَرَ شَعْرُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Muhammad Al Alawy who said,

‘I asked Abu Ja’far<sup>asws</sup> about Adam<sup>as</sup> when he<sup>as</sup> performed Hajj, what did he<sup>as</sup> shave off his<sup>as</sup> head with?’ So he<sup>asws</sup> said: ‘Jibraeel<sup>as</sup> descended unto him<sup>as</sup> with a sapphire from the Paradise, so he<sup>as</sup> brushed it upon his<sup>as</sup> head, and his<sup>as</sup> hair scattered off’.<sup>18</sup>

بَابُ عِلَّةِ الْحَرَمِ وَكَيْفَ صَارَ هَذَا الْمِقْدَارَ

## Chapter 5 – Reason for the Sanctuary, and how it came to be of this measurement

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) عَنِ الْحَرَمِ وَأَعْلَامِهِ كَيْفَ صَارَ بَعْضُهَا أَقْرَبَ مِنْ بَعْضٍ وَبَعْضُهَا أَبْعَدَ مِنْ بَعْضٍ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَهْبَطَ آدَمَ مِنَ الْجَنَّةِ هَبَطَ عَلَى أَبِي قُبَيْسٍ فَشَكَا إِلَى رَبِّهِ الْوَحْشَةَ وَ أَنَّهُ لَا يَسْمَعُ مَا كَانَ يَسْمَعُهُ فِي الْجَنَّةِ فَأَهْبَطَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِاقُوْتِهِ حَمْرَاءَ فَوَضَعَهَا فِي مَوْضِعِ الْبَيْتِ فَكَانَ يَطُوفُ بِهَا آدَمُ فَكَانَ ضَوْوُهَا يَبْلُغُ مَوْضِعَ الْأَعْلَامِ فَيَعْلَمُ الْأَعْلَامُ عَلَى ضَوْئِهَا وَ جَعَلَهُ اللَّهُ حَرَمًا .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about the Sanctuary and its boundary, how part of it came to be closer than the other, and part of it is remote than the other. So he<sup>asws</sup> said: ‘When Allah<sup>azwj</sup> Mighty and Majestic Caused Adam<sup>as</sup> to descend from the Paradise, descended upon (Mount) Abu Qubays. So he<sup>as</sup> complained to his<sup>as</sup> Lord<sup>azwj</sup> of the loneliness, and he could neither hear what he<sup>as</sup> used to hear in the Paradise. So Allah<sup>azwj</sup> Mighty and Majestic Caused a red ruby to descend, so he<sup>as</sup> placed it in the place of the House (Kaaba). So Adam<sup>as</sup> used to circumambulate by it, and its illumination reached the places of the boundaries. Thus, he<sup>as</sup> came to know its boundaries based upon its illumination, and Allah<sup>azwj</sup> Made it to be a Sanctuary’.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ الْكِنْدِيِّ عَنِ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) نَحْوُ هَذَا .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammam Al Kindy, from Abu Al-Hassan Al-Reza<sup>asws</sup>, approximate to this’.<sup>19</sup>

<sup>17</sup> Al Kafi – V 4 – The Book of Hajj Ch 4 H 5

<sup>18</sup> Al Kafi – V 4 – The Book of Hajj Ch 4 H 6

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى جِبْرَائِيلَ ( عَلَيْهِ السَّلَامُ ) أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ أَنِّي قَدْ رَحِمْتُ آدَمَ وَ حَوَاءَ لَمَّا شَكِيَا إِلَيَّ مَا شَكِيَا فَاهْبِطْ عَلَيْهِمَا بِخَيْمَةٍ مِنْ خَيْمِ الْجَنَّةِ وَ عَزِّهْمَا عَنِّي بِفِرَاقِ الْجَنَّةِ وَ اجْمَعْ بَيْنَهُمَا فِي الْخَيْمَةِ فَإِنِّي قَدْ رَحِمْتُهُمَا لِيُكَايِهِمَا وَ وَحَشْتُهُمَا فِي وَحْشَتِهِمَا وَ أَنْصِبِ الْخَيْمَةَ عَلَى الثَّرْعَةِ الَّتِي بَيْنَ جِبَالِ مَكَّةَ

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Muhammad Bin Ishaq,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>: 'Allah<sup>azwj</sup> Blessed and High Revealed unto Jibraeel<sup>as</sup>: "I<sup>azwj</sup> am Allah<sup>azwj</sup>! The Beneficent, the Merciful. And, I<sup>azwj</sup> was Merciful to Adam<sup>as</sup> and Hawwa<sup>as</sup> when they complained to Me<sup>azwj</sup> what they complained of. So I<sup>azwj</sup> Sent down to them a tent from the tents of the Paradise, and Strengthened them from Me<sup>azwj</sup> due to the separation from the Paradise, and Gathered both of them<sup>as</sup> in the tent. Thus, I<sup>azwj</sup> was Merciful to them due to their<sup>as</sup> weeping, and their<sup>as</sup> fear in their<sup>as</sup> loneliness", and the tent was pitched upon Al-Tur'a which is between the mountains of Makkah.

قَالَ وَ الثَّرْعَةُ مَكَانُ النَّبْتِ وَ قَوَاعِدُهُ الَّتِي رَفَعْتُهَا الْمَلَائِكَةُ قَبْلَ آدَمَ فَهَبَّطَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) عَلَى آدَمَ بِالْخَيْمَةِ عَلَى مَقْدَارِ أَرْكَانِ النَّبْتِ وَ قَوَاعِدِهِ فَانْصَبَهَا قَالَ وَ أَنْزَلَ جِبْرَائِيلُ آدَمَ مِنَ الصَّفَا وَ أَنْزَلَ حَوَاءَ مِنَ الْمَرْوَةِ وَ جَمَعَ بَيْنَهُمَا فِي الْخَيْمَةِ

He<sup>asws</sup> said: 'And Al-Tur'a is the 'place' of the House (Kaaba), and its foundations are which the Angels built before Adam<sup>as</sup>. So Jibraeel<sup>as</sup> descended unto Adam<sup>as</sup> with the tent, which was of the measurement of the corners of the House (Kaaba) and its base, so he<sup>as</sup> pitched it. He<sup>asws</sup> said: 'And Jibraeel<sup>as</sup> brought down Adam<sup>as</sup> from Al-Safa, and Hawwa<sup>as</sup> from Al-Marwa, and gathered both of them<sup>as</sup> in the tent.

قَالَ وَ كَانَ عَمُودُ الْخَيْمَةِ قَضِيبَ يَأْفُوتِ أَحْمَرَ فَأَضَاءَ نُورُهُ وَ ضَوْؤُهُ جِبَالِ مَكَّةَ وَ مَا حَوْلَهَا قَالَ وَ امْتَدَّ ضَوْؤُ الْعَمُودِ قَالَ فَهُوَ مَوَاضِعُ الْحَرَمِ الْيَوْمَ مِنْ كُلِّ نَاحِيَةٍ مِنْ حَيْثُ بَلَغَ ضَوْؤُ الْعَمُودِ قَالَ فَجَعَلَهُ اللَّهُ حَرَمًا لِحُرْمَةِ الْخَيْمَةِ وَ الْعَمُودِ لِأَنَّهَا مِنَ الْجَنَّةِ

He<sup>asws</sup> said: 'And the pillars of the tent were rods of red rubies, so its light shined and it illuminated the mountains of Makkah and what was around it. And the extent of the light of the pillars, so it is the place of the Sanctuary today, from each side, from wherever the light of he pillars reached. Thus, Allah<sup>azwj</sup> Made it as a Sanctuary due to the sanctity of the tent and the pillars, because both of these were from the Paradise'.

قَالَ وَ لِذَلِكَ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ الْحَسَنَاتِ فِي الْحَرَمِ مُضَاعَفَةً وَ السَّيِّئَاتِ مُضَاعَفَةً قَالَ وَ مُدَّتْ أَطْنَابُ الْخَيْمَةِ حَوْلَهَا فَمُنْتَهَى أَوْتَادُهَا مَا حَوْلَ الْمَسْجِدِ الْحَرَامِ قَالَ وَ كَانَتْ أَوْتَادُهَا مِنْ عِقْيَانِ الْجَنَّةِ وَ أَطْنَابُهَا مِنْ صَفَائِرِ الْأَرْجُونَ

He<sup>asws</sup> said: 'And due to that, Allah<sup>azwj</sup> Mighty and Majestic Made the good deeds performed in the Sanctuary to be multiplied, and the evil deeds to be multiplied. And the ropes of the tent around it, so its pegs ended up to what is around the Sacred Masjid (today), and its pegs were from the pure gold of the Paradise, and its ropes were from purple braids'.

قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى جِبْرَائِيلَ ( عَلَيْهِ السَّلَامُ ) اهْبِطْ عَلَى الْخَيْمَةِ بِسَبْعِينَ أَلْفَ مَلَكٍ يَحْرُسُونَهَا مِنْ مَرَدَةِ الشَّيَاطِينِ وَ يُؤَسُّونَ آدَمَ وَ يَطُوفُونَ حَوْلَ الْخَيْمَةِ تَعْظِيمًا لِلنَّبِيِّ وَ الْخَيْمَةِ قَالَ فَهَبَّطَ بِالْمَلَائِكَةِ فَكَانُوا بِحَضْرَةِ الْخَيْمَةِ يَحْرُسُونَهَا مِنْ

<sup>19</sup> Al Kafi – V 4 – The Book of Hajj Ch 5 H 1

مَرَدَّةَ الشَّيَاطِينِ الْعِنَاةَ وَ يَطُوفُونَ حَوْلَ أَرْكَانِ الْبَيْتِ وَ الْخَيْمَةِ كُلِّ يَوْمٍ وَ لَيْلَةٍ كَمَا كَانُوا يَطُوفُونَ فِي السَّمَاءِ حَوْلَ الْبَيْتِ الْمَعْمُورِ قَالَ وَ أَرْكَانُ الْبَيْتِ الْحَرَامِ فِي الْأَرْضِ حِيَالِ الْبَيْتِ الْمَعْمُورِ الَّذِي فِي السَّمَاءِ

He<sup>asws</sup> said: ‘And Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Jibraeel<sup>as</sup>: “Descend upon the tent with seventy thousand Angels to fortify it from the renegade devils, and comforting Adam<sup>as</sup> and circumambulating the tent in reverence to the House (Kaaba) and the tent”. So he<sup>as</sup> descended with the Angels. So they used to be present at the tent, fortifying it from the ruthless renegade devils, and they were circumambulating around the corners of the House (Kaaba) and the tent every day and night, just as they were circumambulating in the sky around the *Bayt Al-Mamoor* (The oft-frequented House). And the corners of the Sacred House in the earth are parallel/directly underneath to the *Bayt Al-Mamoor* which is in the sky’.

ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَىٰ إِلَىٰ جِبْرَائِيلَ بَعْدَ ذَلِكَ أَنْ اهْبِطْ إِلَىٰ آدَمَ وَ حَوَّاءَ فَنَحِّهُمَا عَنِ مَوَاضِعِ قَوَاعِدِ بَيْتِي وَ ارْفَعْ قَوَاعِدَ بَيْتِي لِمَلَائِكَتِي

Then he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Jibraeel<sup>as</sup> after that: “Descend unto Adam<sup>as</sup> and Hawwa<sup>as</sup> and prevent them from the place of the base of My<sup>azwj</sup> House and raise the foundations of My<sup>azwj</sup> House for My<sup>azwj</sup> Angels, then the children of Adam<sup>as</sup>”.

ثُمَّ وُلِدَ آدَمَ فَهَبَّطَ جِبْرَائِيلُ عَلَىٰ آدَمَ وَ حَوَّاءَ فَأَخْرَجَهُمَا مِنَ الْخَيْمَةِ وَ نَحَّاهُمَا عَنِ تَرْعَةِ الْبَيْتِ وَ نَحَّى الْخَيْمَةَ عَنِ مَوْضِعِ التَّرْعَةِ قَالَ وَ وَضَعَ آدَمَ عَلَى الصَّفَا وَ حَوَّاءَ عَلَى الْمَرْوَةِ فَقَالَ آدَمُ يَا جِبْرَائِيلُ أَسَخَّطِ مِنْ اللَّهِ عَزَّ وَ جَلَّ حَوْلَتَنَا وَ فَرَقْتِ بَيْنَنَا أَمْ بَرِيضاً وَ تَقْدِيرِ عَلَيْنَا

So Jibraeel<sup>as</sup> descended unto Adam<sup>as</sup> and Hawwa<sup>as</sup> and exited them from the tent, and forbade them from the conduit of the House and removed the tent from the place of the conduit, and placed Adam<sup>as</sup> upon Al-Safa and Hawwa<sup>as</sup> upon Al-Marwa. So Adam<sup>as</sup> said: ‘O Jibraeel<sup>as</sup>! Is it due to the Anger from Allah<sup>azwj</sup> Mighty and Majestic that you<sup>as</sup> are transferring us<sup>as</sup> and separating between us<sup>as</sup>, or is it by the Pleasure and Management upon us<sup>as</sup>?’

فَقَالَ لَهُمَا لَمْ يَكُنْ ذَلِكَ بِسَخَطٍ مِنَ اللَّهِ عَلَيْكُمَا وَ لَكِنَّ اللَّهَ لَا يُسْأَلُ عَمَّا يَفْعَلُ يَا آدَمُ إِنَّ السَّبْعِينَ أَلْفَ الْمَلَائِكَةِ الَّذِينَ أَنْزَلَهُمُ اللَّهُ إِلَى الْأَرْضِ لِيُؤْنِسُواكَ وَ يَطُوفُوا حَوْلَ أَرْكَانِ الْبَيْتِ الْمَعْمُورِ وَ الْخَيْمَةِ سَأَلُوا اللَّهَ أَنْ يَبْنِيَ لَهُمْ مَكَانَ الْخَيْمَةِ بَيْتاً عَلَى مَوْضِعِ التَّرْعَةِ الْمُبَارَكَةِ حِيَالِ الْبَيْتِ الْمَعْمُورِ فَيَطُوفُونَ حَوْلَهُ كَمَا كَانُوا يَطُوفُونَ فِي السَّمَاءِ حَوْلَ الْبَيْتِ الْمَعْمُورِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنْ أَنْحِيكَ وَ أَرْفَعِ الْخَيْمَةَ

So he<sup>as</sup> said to them both: ‘That did not happen due to the Anger from Allah<sup>azwj</sup> upon you<sup>as</sup>, but Allah<sup>azwj</sup> will not be questioned about what He<sup>azwj</sup> does. O Adam<sup>as</sup>! The seventy thousand Angels which Allah<sup>azwj</sup> Sent down to the earth in order to comfort you<sup>as</sup> and were circumambulating around the corners of Bayt Al-Mamoor and the tent, asked Allah<sup>azwj</sup> to Build for them a House in place of the tent, upon the place of the Blessed conduit, underneath to Bayt Al-Mamoor. Thus, they would be circumambulating around it just as they were circumambulating in the sky around the Bayt Al-Mamoor. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto me<sup>as</sup> that I<sup>as</sup> forbid you<sup>as</sup> and raise the tent’.

فَقَالَ آدَمُ قَدْ رَضِينَا بِتَقْدِيرِ اللَّهِ وَ نَأْفِذُ أَمْرَهُ فَبِنَا فَرَفَعَ قَوَاعِدَ الْبَيْتِ الْحَرَامِ بِحَجْرِ مِنَ الصَّفَا وَ حَجْرِ مِنَ الْمَرْوَةِ وَ حَجَرَ مِنْ طُورِ سَيْنَاءَ وَ حَجَرَ مِنْ جَبَلِ السَّلَامِ وَ هُوَ ظَهَرَ الْكُوفَةِ

So Adam<sup>as</sup> said: 'We<sup>as</sup> are pleased with the 'بِتَقْدِيرٍ' (Ordainment) of Allah<sup>azwj</sup> and would implement His<sup>azwj</sup> Command with regards to us<sup>as</sup>'. So the foundations of the Sacred House were raised with a rock from Al-Safa, and a rock from Al-Marwa, and a rock from (Mount) Toor of Sinai, and a rock from Mount Al-Salaam, and it is at the back of Al-Kufa.

وَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرَائِيلَ أَنْ ابْنِهِ وَآتَمَّهُ فَاقْتَلَعَ جِبْرَائِيلُ الْأَحْجَارَ الْأَرْبَعَةَ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ مِنْ مَوَاضِعِهَا بِجَنَاحِهِ فَوَضَعَهَا حَيْثُ أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِي أَرْكَانِ الْبَيْتِ عَلَى قَوَاعِدِهَا الَّتِي قَدَّرَهَا الْجِبَارُ وَنَصَبَ أَعْلَامَهَا

And Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Jibraeel<sup>as</sup>: "Build it and complete it". So Jibraeel<sup>as</sup> uprooted the four rocks from their places by the Command of Allah<sup>azwj</sup> Mighty and Majestic by his<sup>as</sup> wings. So he<sup>as</sup> placed them where Allah<sup>azwj</sup> Mighty and Majestic had Commanded, in the corners of the House upon its base which the Compeller has Measured as, and established its markings.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرَائِيلَ ( عَلَيْهِ السَّلَامُ ) أَنْ ابْنِهِ وَآتَمَّهُ بِحِجَارَةٍ مِنْ أَبِي قُبَيْسٍ وَاجْعَلْ لَهُ بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا قَالَ فَآتَمَّهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) فَلَمَّا أَنْ فَرَّغَ طَافَتْ حَوْلَهُ الْمَلَائِكَةُ فَلَمَّا نَظَرَ آدَمُ وَحَوَّاءُ إِلَى الْمَلَائِكَةِ يَطُوفُونَ حَوْلَ الْبَيْتِ انْطَلَقَا فَطَافَا سَبْعَةَ أَشْوَاطٍ ثُمَّ خَرَجَا يَطْلُبَانِ مَا يَأْكُلَانِ .

Then Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Jibraeel<sup>as</sup>: "Build it and complete it by stones from (Mount) Abu Qubays, and Make it to be two doors, and eastern door and a western door". So Jibraeel<sup>as</sup> completed it. So when he<sup>as</sup> was free (from that), the Angels circumambulated around it. So when Adam<sup>as</sup> and Hawwa<sup>as</sup> looked at the Angels circumambulating around the House (Kaaba), they both<sup>as</sup> went and circumambulated seven circuits. Then they both<sup>as</sup> left to seek what they<sup>as</sup> should be eating'.<sup>20</sup>

### بَابُ ابْتِلَاءِ الْخَلْقِ وَ اخْتِبَارِهِمْ بِالْكَعْبَةِ

## Chapter 6 – Trials of the creatures and their Testing by the Kaaba

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي يُسَرَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ مُحَمَّدٍ عَنْ عَيْسَى بْنِ يُونُسَ قَالَ كَانَ ابْنُ أَبِي الْعَوْجَاءِ مِنْ تَلَامِيذَةِ الْحَسَنِ الْبَصْرِيِّ فَانْحَرَفَ عَنِ التَّوْحِيدِ فَقِيلَ لَهُ تَرَكْتَ مَذْهَبَ صَاحِبِكَ وَ دَخَلْتَ فِيْمَا لَا أَصْلَ لَهُ وَ لَا حَقِيقَةَ فَقَالَ إِنَّ صَاحِبِي كَانَ مِخْلَطًا كَانَ يَقُولُ طُورًا بِالْقَدْرِ وَ طُورًا بِالْجِبْرِ وَ مَا أَعْلَمُهُ اعْتَقَدَ مَذْهَبًا دَامَ عَلَيْهِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Abu Yusar, from Dawood Bin Abdullah, from Muhammad Bin Amro Bin Muhammad, from Isa Bin Yunus who said,

'Ibn Abu Al-Awja was from the students of Al-Hassan Al-Basry, so he deviated from the Oneness (Tawheed). So it was said to him, 'You neglected the doctrine of your master, and entered into what there is not origin for it, nor any reality'. So he said, 'My master was muddled up and was speaking sometimes with the pre-destination, and sometimes with the compulsion, and I do not know him believing a doctrine adhering upon it'.

<sup>20</sup> Al Kafi – V 4 – The Book of Hajj Ch 5 H 2

وَقَدِمَ مَكَّةَ مُتَمَرِّدًا وَ إِنكَارًا عَلَى مَنْ يَحُجُّ وَ كَانَ يَكْرَهُ الْعُلَمَاءَ مُجَالَسَتَهُ وَ مُسَاءَلَتَهُ لِحُبِّ لِسَانِهِ وَ فَسَادِ ضَمِيرِهِ فَآتَى أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَجَلَسَ إِلَيْهِ فِي جَمَاعَةٍ مِنْ نَظَرَائِهِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنَّ الْمَجَالِسَ أَمَانَاتٌ وَ لَا بُدَّ لِكُلِّ مَنْ بِهِ سُعَالٌ أَنْ يَسْئَلَ أَوْ فَتَانُذُنْ فِي الْكَلَامِ فَقَالَ تَكَلَّمْ

And he went to Makkah in rebellion and denial upon the ones who performed Hajj, and the scholars used to dislike sitting with him and his questioning due to his bad language and his corrupt conscience. So he came over to Abu Abdullah<sup>asws</sup> and sat with him<sup>asws</sup> among a group of his like minded people. So he said, 'O Abu Abdullah<sup>asws</sup>! The gatherings are a safety, and it is inevitable for the one who needs to cough, so he coughs. Do you<sup>asws</sup> permit me with regards to speaking?' So he<sup>asws</sup> said: 'Speak'.

فَقَالَ إِلَى كَمْ تَدُوسُونَ هَذَا الْبَيْدَرَ وَ تَلُودُونَ بِهَذَا الْحَجَرِ وَ تَعْبُدُونَ هَذَا الْبَيْتَ الْمَعْمُورَ بِالطُّوبِ وَ الْمَدْرَ وَ تُهْرَوُلُونَ حَوْلَهُ هَرَوْلَةَ الْبَعِيرِ إِذَا نَفَرَ إِنْ مِنْ فِكْرٍ فِي هَذَا وَ قَدَّرَ عِلْمٌ أَنَّ هَذَا فِعْلٌ أَسَّسَهُ غَيْرٌ حَكِيمٍ وَ لَا ذِي نَظَرٍ فَقُلْ فَإِنَّكَ رَأْسُ هَذَا الْأَمْرِ وَ سَنَامُهُ وَ أَبُوكَ أَسُّهُ وَ تَمَامُهُ

So he said, 'For how long will you<sup>asws</sup> be trampling this threshing surface, and seeking refuge with this (Black) Stone, and worshipping this House (Kaaba), built with bricks and mud, and running around it with the running of the camels when they flee? The one who thinks regarding this and surveys, would know that this deed is unfounded, without wisdom, nor with consideration. So speak, for you<sup>asws</sup> are a head of this matter and its peak, and your<sup>asws</sup> father<sup>saww</sup> founded it and completed it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنْ مِنْ أَضَلَّهُ اللَّهُ وَ أَعْمَى قَلْبُهُ اسْتَوْخَمَ الْحَقَّ وَ لَمْ يَسْتَعِذْ بِهِ وَ صَارَ الشَّيْطَانُ وَلِيَّهُ وَ رَبَّهُ وَ قَرِينَهُ يُورِدُهُ مَنَاهِلَ الْهَلَكَةِ تَمَّ لَا يُصَدِّقُهُ وَ هَذَا بَيْتٌ اسْتَعْبَدَ اللَّهُ بِهِ خَلْفَهُ لِيُخْتَبِرَ طَاعَتَهُمْ فِي إِيْتَانِهِ فَحَنَّتُهُمْ عَلَى تَعْظِيمِهِ وَ زِيَارَتِهِ وَ جَعَلَهُ مَحَلَّ أَنْبِيَائِهِ وَ قِبْلَةً لِلْمُصَلِّينَ إِلَيْهِ

So Abu Abdullah<sup>asws</sup> said; 'The one whom Allah<sup>azwj</sup> Lets to stray and Blinds his heart is obscured from the Truth and does not seek refuge with it, and the Satan<sup>la</sup> becomes his guardian, and his lord, and his pair, preparing his return to the destruction, then he cannot come out of it.

And this House, Allah<sup>azwj</sup> is worshipped at by His<sup>azwj</sup> creatures in order for their obedience to be Tested in their coming to it. So they are urged upon its reverence, and its visitation, and He<sup>azwj</sup> Made it as a place of His<sup>azwj</sup> Prophets<sup>as</sup> and a Qiblah (direction) for the Praying ones.

فَهُوَ شُعْبَةٌ مِنْ رِضْوَانِهِ وَ طَرِيقٌ يُؤَدِّي إِلَى غُفْرَانِهِ مَنْصُوبٌ عَلَى اسْتِوَاءِ الْكَمَالِ وَ مَجْمَعُ الْعُظْمَةِ وَ الْجَلَالِ خَلَقَهُ اللَّهُ قَبْلَ دَحْوِ الْأَرْضِ بِأَلْفِي عَامٍ فَأَحَقُّ مَنْ أَطِيعَ فِيهَا أَمْرٌ وَ انْتَهَى عَمَّا نَهَى عَنْهُ وَ زَجَرَ اللَّهُ الْمُنْشِئُ لِلْأَرْوَاحِ وَ الصُّورِ .

Thus, it is a branch from attaining His<sup>azwj</sup> Pleasure, and a road to get to His<sup>azwj</sup> Forgiveness. It is established upon the balance of perfection, and is a summary of the Magnificence and the Majesty. Allah<sup>azwj</sup> Created it before the spread of the land, by two thousand years. Thus, He<sup>azwj</sup> is the most rightful of being obeyed regarding whatever He<sup>azwj</sup> Commands, and refrained from whatever He<sup>azwj</sup> Forbids from and Enjoins. Allah<sup>azwj</sup> is the Originator of the souls and the images'.<sup>21</sup>

<sup>21</sup> Al Kafi – V 4 – The Book of Hajj Ch 6 H 1

وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( صلوات الله عليه ) قَالَ فِي خُطْبَةٍ لَهُ وَ لَوْ أَرَادَ اللَّهُ جَلَّ تَنَائُوهُ بِأَنْبِيَائِهِ حَيْثُ بَعَثَهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الذَّهَبِ وَالْمَعَادِنِ وَالْمَعَارِسِ الْجَنَانِ وَ أَنْ يَحْشَرَ طَيْرَ السَّمَاءِ وَ وَحْشَ الْأَرْضِ مَعَهُمْ لَفَعَلَ وَ لَوْ فَعَلَ لَسَقَطَ الْبَلَاءُ وَ بَطَلَ الْجَزَاءُ وَ اضْمَحَلَّتِ الْأَنْبَاءُ وَ لَمَّا وَجِبَ لِلْقَائِلِينَ أَجُورُ الْمُتَبَلِّغِينَ وَ لَا لِحَقِّ الْمُؤْمِنِينَ تَوَابُ الْمُحْسِنِينَ وَ لَا لَزِمَتِ الْأَسْمَاءُ أَهَالِيهَا عَلَى مَعْنَى مُبِينٍ

And it is reported that,

'Amir Al-Momineen<sup>asws</sup> said in a sermon of his<sup>asws</sup>: 'And had Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise, so Intended with His<sup>azwj</sup> Prophets<sup>as</sup>, when He<sup>azwj</sup> Sent them<sup>as</sup>, He<sup>azwj</sup> would have Opened for them treasures of gold, and mines of minerals, and plantations of Gardens, and flocks of birds of the sky and the animals of the land, along with them<sup>as</sup>, would have Done so. And, had He<sup>azwj</sup> Done so, the Trials would have dropped and the Recompense would have been invalidated, and the News (Commandments) would have been eroded, and whatever was Obligated for the speakers would have been for the deniers, nor would there have been a right of the Believers the Rewards of the good deeds, nor would the names have been necessitated for its deserving ones upon the clear meaning.

وَ لِذَلِكَ لَوْ أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ وَ لَوْ فَعَلَ لَسَقَطَ الْبَلْوَى عَنِ النَّاسِ أَجْمَعِينَ وَ لَكِنَّ اللَّهَ جَلَّ تَنَائُوهُ جَعَلَ رُسُلَهُ أُولِي قُوَّةٍ فِي عَزَائِمِ نِيَّاتِهِمْ وَ ضَعَفَةً فِيمَا تَرَى الْأَعْيُنُ مِنْ حَالَاتِهِمْ مِنْ قَنَاعَةٍ تَمَلُّ الْقُلُوبَ وَ الْعُيُونَ عَنَّاوَهُ وَ خِصَاصَةً تَمَلُّ الْأَسْمَاعَ وَ الْأَبْصَارَ أَذَاوَهُ

And due to that, had Allah<sup>azwj</sup> Sent a Sign down from the sky, so it would have humbled their necks to it in submission, and had He<sup>azwj</sup> done so, the afflictions would have been dropped from the people altogether. But, Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise, Made His<sup>azwj</sup> Rasool<sup>saww</sup> of higher strength in their<sup>as</sup> determinations of their<sup>as</sup> intentions, and weak in what the eyes could see from their<sup>as</sup> state, from the contentment filling the hearts and the eyes, its self-sufficiency, and self-denial filling the parts of the hearing and the vision.

وَ لَوْ كَانَتِ الْأَنْبِيَاءُ أَهْلَ قُوَّةٍ لَا تُرَامُ وَ عِزَّةٍ لَا تُضَامُ وَ مُلْكٍ يُمَدُّ نَحْوَهُ أَعْنَاقُ الرَّجَالِ وَ يُشَدُّ إِلَيْهِ عُقَدُ الرَّحَالِ لَكَانَ أَهْوَنَ عَلَى الْخَلْقِ فِي الْإِخْتِبَارِ وَ أْبَعَدَ لَهُمْ فِي الْإِسْتِكْبَارِ وَ لَأَمْنُوا عَنْ رَهْبَةٍ قَاهِرَةٍ لَهُمْ أَوْ رَغْبَةٍ مَائِلَةٍ بِهِمْ فَكَانَتِ النَّبِيَّاتُ مُشْتَرَكَةً وَ الْحَسَنَاتُ مُفْتَسَمَةً

And had the Prophets<sup>as</sup> been the people of strength not seen (among the people), and might not merged, and a kingdom to which the necks of the men could extend to, and the belts of the men tightened to achieve, it would have been easier upon the creatures with regards to the choice and the remoteness of their regarding the arrogance, and to believe out of awe compelling for them, or desires to incline with. Thus, the intentions would be associated, and the good deeds divided.

وَ لَكِنَّ اللَّهَ أَرَادَ أَنْ يَكُونَ الْإِتِّبَاعُ لِرُسُلِهِ وَ التَّصَدِيقُ بِكُتُبِهِ وَ الْخُشُوعُ لَوَجْهِهِ وَ الْإِسْتِكَانَةُ لِأَمْرِهِ وَ الْإِسْتِسْلَامُ لِطَاعَتِهِ أُمُورًا لَهُ خَاصَّةً لَا تَشُوبُهَا مِنْ غَيْرِهَا شَائِبَةٌ

But, Allah<sup>azwj</sup> Intended that there should happen to be a following for His<sup>azwj</sup> Rasools<sup>as</sup>, and the ratifications for His<sup>azwj</sup> Books, and the humbleness to His<sup>azwj</sup> Religion, and the submissiveness to His<sup>azwj</sup> Commands, and the acceptance to His<sup>azwj</sup> obedience, the Commands being for Him<sup>azwj</sup> in particular, not being confused from others with impurity.

وَكُلَّمَا كَانَتْ الْبُلُوبُ وَالْإِخْتِبَارُ أَعْظَمَ كَانَتْ الْمَثُوبَةُ وَالْجَزَاءُ أَجْزَلَ أَلَا تَرَوْنَ أَنَّ اللَّهَ جَلَّ تَنَاوُهُ اخْتَبَرَ الْأُولَى مِنْ لَدُنْ آدَمَ إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ بِأَحْجَارٍ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَا تُبْصِرُ وَلَا تَسْمَعُ فَجَعَلَهَا بَيْتَهُ الْحَرَامَ الَّذِي جَعَلَهُ لِلنَّاسِ قِيَامًا ثُمَّ وَضَعَهُ بِأَوْعَرِ بَقَاعِ الْأَرْضِ حَجْرًا وَأَقْلَّ تَتَائِقِ الدُّنْيَا مَدْرًا وَأَضْيَقَ بَطُونِ الْأُودِيَةِ مَعَاشًا وَأَغْلَظَ مَحَالَّ الْمُسْلِمِينَ مِيَاهًا بَيْنَ جِبَالِ خَشِينَةٍ وَرِمَالِ دَمْتَةٍ وَعُيُونٍ وَسَلَّةٍ وَفَرَى مُنْقَطِعَةٍ وَأَثْرٍ مِنْ مَوَاضِعِ قَطْرِ السَّمَاءِ دَائِرٍ لَيْسَ يَزُكُو بِهِ خُفٌّ وَلَا ظَلْفٌ وَلَا حَافِرٌ

And every time the Trial and Test is greater, its Rewards and Recompens is more. Have you not observed that Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise, has Tested the former ones, since Adam<sup>as</sup> to the last of them from this world, with the stones which can neither harm nor benefit, nor can they see nor hear, so He<sup>azwj</sup> made it to be His<sup>azwj</sup> Sacred House (Kaaba) which has been Made for the people to stand (in Prayer). Then He<sup>azwj</sup> Placed it (Kaaba) at the rocky barren spot of the earth, and the least in generating vegetation, and the narrowest of valleys in livelihoods, and the harshest of the places of the Muslims for the water, between rough mountains, and soft sands, and springs of trickling flows, and cut-off towns, and hardly any traces of the drops from the sky which neither can the shoes be cleaned with nor hooves.

ثُمَّ أَمَرَ آدَمَ وَوَلَدَهُ أَنْ يَبْنُوا أَعْطَافَهُمْ نَحْوَهُ فَصَارَ مَتَابَعَةً لِمُنْتَجِعِ أَسْفَارِهِمْ وَغَايَةً لِمُلْقَى رِحَالِهِمْ تَهْوِي إِلَيْهِ ثَمَارُ الْأَفِيدَةِ مِنْ مَفَاوِزِ قِفَارٍ مُتَّصِلَةٍ وَجَزَائِرِ بَحَارٍ مُنْقَطِعَةٍ وَمَهَاوِي فَجَاجٍ عَمِيقَةٍ حَتَّى يَهْرُوا مَنَاكِبَهُمْ دَلَالًا يَهْلُلُونَ لِلَّهِ حَوْلَهُ وَيَرْمُلُونَ عَلَى أقدامِهِمْ شَعْنًا غَيْرًا لَهُ قَدْ نَبَذُوا الْقَنْعَ وَالسَّرَابِيلَ وَرَاءَ ظُهُورِهِمْ وَحَسَرُوا بِالشُّعُورِ حَقْفًا عَنْ رُءُوسِهِمْ

Then He<sup>azwj</sup> Commanded Adam<sup>as</sup> and his<sup>as</sup> children that they Praise Him<sup>azwj</sup> around it. So it became a resort for their journeys, and a destination for resting their rides. The fruits of their hearts incline towards it from the vast expansive lands, and the islands of the oceans cut-off, and the valleys of the deep glens, until they stoop their shoulders in humbleness, extolling to Allah<sup>azwj</sup> around it, and walking upon their feet, tired, dusty, for Him<sup>azwj</sup>, having cast their head-coverings and their regular trousers behind their backs, and fatigues, with the hair shaven off from their heads.

إِبْتِلَاءٌ عَظِيمًا وَ اخْتِبَارًا كَبِيرًا وَ اِمْتِحَانًا شَدِيدًا وَ تَمْحِيسًا بَلِيغًا وَ قُنُوتًا مُبِينًا جَعَلَهُ اللَّهُ سَبَبًا لِرَحْمَتِهِ وَ وُصْلَةً وَ وَسِيلَةً إِلَى جَنَّتِهِ وَ عِلَّةً لِمَغْفِرَتِهِ وَ اِبْتِلَاءً لِلْخَلْقِ بِرَحْمَتِهِ

A grievous tribulation, and a great trial, and a difficult examination, a critical scrutiny, and clear devoutness. Allah<sup>azwj</sup> Made it a cause for His<sup>azwj</sup> Mercy, and a link and a means to His<sup>azwj</sup> Paradise, and a reason for His<sup>azwj</sup> Forgiveness, and a trial for His<sup>azwj</sup> creatures by His<sup>azwj</sup> Mercy.

وَلَوْ كَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَضَعَ بَيْتَهُ الْحَرَامَ وَ مَشَاعِرَهُ الْعِظَامَ بَيْنَ جَنَاتٍ وَ أَنْهَارٍ وَ سَهْلٍ وَ قَرَارٍ جَمِّ الْأَشْجَارِ دَانِي الثَّمَارِ مُلْتَفِّ النَّبَاتِ مُتَّصِلِ الْفُرَى مِنْ بَرَّةٍ سَمْرَاءَ وَ رَوْضَةٍ خَضْرَاءَ وَ أَرْيَافٍ مُحْدِقَةٍ وَ عِرَاصٍ مُعْدِقَةٍ وَ زُرُوعٍ نَاصِرَةٍ وَ طُرُقٍ عَامِرَةٍ وَ حَدَائِقٍ كَثِيرَةٍ لَكَانَ قَدْ صَغُرَ الْجَزَاءُ عَلَى حَسَبِ ضَعْفِ الْبَلَاءِ

And had Allah<sup>azwj</sup> Blessed and High Placed His<sup>azwj</sup> Sacred House, and Magnificent Signs between gardens and rivers, and ease and tranquility, thickness of the trees, laden with fruits, clad with vegetation, connected towns, brown fields, green meadows, rural houses with attractive courtyards, and scenic plantations, and well-built roads, and plentiful gardens, would have reduced the Recompense upon the accounting of the weakness of the Trial.

ثُمَّ لَوْ كَانَتْ الْأَسَاسُ الْمَحْمُولُ عَلَيْهَا وَ الْأَحْجَارُ الْمَرْفُوعُ بِهَا بَيْنَ زُمُرَدَةٍ خَضْرَاءَ وَ يَاقُوتَةٍ حَمْرَاءَ وَ نُورٍ وَ ضِيَاءٍ لَخَفَفَ ذَلِكَ مُصَارَعَةَ الشُّكِّ فِي الصُّدُورِ وَ لَوْضَعَ مُجَاهِدَةً إِبْلِيسَ عَنِ الْقُلُوبِ وَ لَنَفَى مُعْتَلِجَ الرَّيْبِ مِنَ النَّاسِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ



يَخْتَبِرُ عِبِيدَهُ بِأَنْوَاعِ الشَّدَائِدِ وَ يَتَعَبَّدُهُمْ بِاللَّوَانِ الْمَجَاهِدِ وَ يَبْتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ إِخْرَاجاً لِلتَّكْبَرِ مِنْ وَ إِسْكَاناً لِلذَّنْدَلِ فِي أَنْفُسِهِمْ

Then, had the foundation been carried upon, and the stones raised by, between the green emeralds, and the red rubies, and light, and illuminations, that would have softened the wrestling against the doubts in the chests, and would have weakened the striving against Iblees<sup>la</sup> from 'الْقُلُوبِ' the hearts, and would have negated the weakening of the insecurities from the people. But, Allah<sup>azwj</sup> Mighty and Majestic Tests His<sup>azwj</sup> servants with a variety of difficulties, and they worship Him<sup>azwj</sup> with a variety of struggles, and He<sup>azwj</sup> Tries them with strikes of the difficulties to extract the arrogance from 'قُلُوبِهِمْ' their hearts, and settle the tremors in their own selves.

وَ لِيَجْعَلَ ذَلِكَ أَبْوَاباً فَتْحاً إِلَى فَضْلِهِ وَ أَسْبَاباً ذُلّاً لِعَفْوِهِ وَ فِتْنَةً كَمَا قَالَ الْم. أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ. وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ .

And, He<sup>azwj</sup> Made that as gateways opened to His<sup>azwj</sup> Mercy, and causes for ease to His<sup>azwj</sup> Forgiveness and His<sup>azwj</sup> Trial, just as He<sup>azwj</sup> Said [29:1] **Alif Lam Meem** [29:2] **Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars**.<sup>22</sup>

بَابُ حَجِّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ بِنَائِهِمَا الْبَيْتَ وَ مَنْ وَلِيَ الْبَيْتَ بَعْدَهُمَا ( عَلَيْهِمَا السَّلَام )

## Chapter 7 – Hajj of Ibrahim<sup>as</sup> and Ismail<sup>as</sup>, and their<sup>as</sup> building the House (Kaaba), and the ones who were the guardians of the House (Kaaba) after them<sup>as</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِوَيْهِ بْنِ عَامِرٍ وَ غَيْرِهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا وُلِدَ إِسْمَاعِيلُ حَمَلَهُ إِبْرَاهِيمُ وَ أُمُّهُ عَلَى جِمَارٍ وَ أَقْبَلَ مَعَهُ جَبْرَائِيلُ حَتَّى وَضَعَهُ فِي مَوْضِعِ الْحَجَرِ وَ مَعَهُ شَيْءٌ مِنْ زَادٍ وَ سِقَاءٌ فِيهِ شَيْءٌ مِنْ مَاءٍ وَ الْبَيْتُ يَوْمَئِذٍ رَبْوَةٌ حَمْرَاءُ مِنْ مَدْرٍ فَقَالَ إِبْرَاهِيمُ لِحَبْرَائِيلَ ( عَلَيْهِ السَّلَام ) هَاهُنَا أُمِرْتُ قَالَ نَعَمْ

Ali Bin Ibrahim, from his father, and Al Husayn Bin Muhammad, from Abduwayh Bin Aamir, and someone else, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu nast, from Aban Bin Usman, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Ismail<sup>as</sup> was born, Ibrahim<sup>as</sup> and his<sup>as</sup> mother<sup>as</sup> carried him<sup>as</sup> upon a donkey, and Jibraeel<sup>as</sup> went with him<sup>as</sup>, until he<sup>as</sup> placed him<sup>as</sup> at the (Black) Stone, and with him<sup>as</sup> was something from provisions, and drink wherein was something from the water. And the House in those days, was a hillock of red mud. So Ibrahim<sup>as</sup> said to Jibraeel<sup>as</sup>: 'Is it over here I<sup>as</sup> should build?' He<sup>as</sup> said: 'Yes'.

قَالَ وَ مَكَّةُ يَوْمَئِذٍ سَلْمٌ وَ سَمْرٌ وَ حَوْلَ مَكَّةَ يَوْمَئِذٍ نَاسٌ مِنَ الْعَمَالِيقِ

He<sup>asws</sup> said: 'And in those days, Makkah were (trees of) *Salmun* and *Samrun*, and in those days around Makkah were people from Al-Amaleeq'.

<sup>22</sup> Al Kafi – V 4 – The Book of Hajj Ch 6 H 2

و فِي حَدِيثٍ آخَرَ عَنْهُ أَيضاً قَالَ فَلَمَّا وَلى إِبْرَاهِيمُ قَالَتْ هَاجِرُ يَا إِبْرَاهِيمُ إِلَى مَنْ تَدْعُنَا قَالَ أَدْعُكُمْ إِلَى رَبِّ هَذِهِ النَّبِيَّةِ

And in another Hadeeth from him<sup>asws</sup> as well, he<sup>asws</sup> said: 'When Ibrahim<sup>as</sup> turned (to leave), Hajar<sup>as</sup> said to him<sup>as</sup>: 'To whom are you<sup>as</sup> leaving us<sup>as</sup>? He<sup>as</sup> said: 'To the Lord<sup>azwj</sup> of this Building'.

قَالَ فَلَمَّا نَفَذَ الْمَاءَ وَ عَطِشَ الْغُلَامُ خَرَجَتْ حَتَّى صَعِدَتْ عَلَى الصَّفَا فَنَادَتْ هَلْ بِالْبُؤَادِي مِنْ أَنْبَسٍ ثُمَّ انْحَدَرَتْ حَتَّى أَتَتْ الْمَرْوَةَ فَنَادَتْ مِثْلَ ذَلِكَ ثُمَّ أَقْبَلَتْ رَاجِعَةً إِلَى ابْنِهَا فَإِذَا عَقْبُهُ يَفْحَصُ فِي مَاءٍ فَجَمَعَتْهُ فَسَاحَ وَ لَوْ تَرَكَتُهُ لَسَاحَ .

He<sup>asws</sup> said: 'So when the water ran out and the boy was thirsty, she<sup>as</sup> went out until she<sup>as</sup> ascended Al-Safa. So she<sup>as</sup> called out: 'Is there anyone kind in the valley?' Then she<sup>as</sup> came down until she<sup>as</sup> went to Al-Marwa. So she<sup>as</sup> called out similar to that. Then she<sup>as</sup> turned returning to her<sup>as</sup> son<sup>as</sup>. So there he<sup>as</sup> was kicking his<sup>as</sup> heel in water. So she<sup>as</sup> gathered it. So it accumulated, and had she<sup>as</sup> neglected it, it would have evaporated'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) لَمَّا خَلَفَ إِسْمَاعِيلَ بِمَكَّةَ عَطِشَ الصَّبِيُّ فَكَانَ فِيمَا بَيْنَ الصَّفَا وَ الْمَرْوَةَ شَجَرٌ فَخَرَجَتْ أُمُّهُ حَتَّى قَامَتْ عَلَى الصَّفَا فَقَالَتْ هَلْ بِالْبُؤَادِي مِنْ أَنْبَسٍ فَلَمْ تُجِبْهَا أَحَدٌ فَمَضَتْ حَتَّى انْتَهَتْ إِلَى الْمَرْوَةَ فَقَالَتْ هَلْ بِالْبُؤَادِي مِنْ أَنْبَسٍ فَلَمْ تُجِبْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Ibrahim<sup>as</sup> left Ismail<sup>as</sup> at Makkah, the young child was thirsty. So there was a tree in between Al-Safa and Al-Marwa. So his<sup>as</sup> mother<sup>as</sup> went out until she<sup>as</sup> stood upon Al-Safa, so she<sup>as</sup> said: 'Is there anyone in the valley who is kind?' But no one answered her<sup>as</sup>. So she<sup>as</sup> went until she<sup>as</sup> ended up to Al-Marwa, and she<sup>as</sup> said: 'Is there anyone in the valley who is kind?' But she<sup>as</sup> was not answered.

ثُمَّ رَجَعَتْ إِلَى الصَّفَا وَ قَالَتْ ذَلِكَ حَتَّى صَنَعَتْ ذَلِكَ سَبْعًا فَأَجْرَى اللَّهُ ذَلِكَ سِنَّةً وَ أَتَاهَا جِبْرَائِيلُ فَقَالَ لَهَا مَنْ أَنْتِ فَقَالَتْ أَنَا أُمُّ وَ لِدِ إِبْرَاهِيمَ قَالَ لَهَا إِلَى مَنْ تَرَكَكُمْ فَقَالَتْ أَمَا لَنْ قُلْتُ ذَلِكَ لَقَدْ قُلْتُ لَهُ حَيْثُ أَرَادَ الدَّهَابَ يَا إِبْرَاهِيمُ إِلَى مَنْ تَرَكَتْنَا فَقَالَ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) لَقَدْ وَ كَلَّكُمْ إِلَى كَافٍ

Then she<sup>as</sup> returned to Al-Safa and said that, until she did that seven (times). Thus, Allah<sup>azwj</sup> Made that to flow as a Sunnah, and Jibraeel<sup>as</sup> came to her<sup>as</sup>, so he<sup>as</sup> said to her<sup>as</sup>: 'Who are you<sup>as</sup>? So she<sup>as</sup> said: 'I<sup>as</sup> am a mother of a son<sup>as</sup> of Ibrahim<sup>as</sup>'. He<sup>as</sup> said to her<sup>as</sup>: 'To whom did he<sup>as</sup> leave you<sup>as</sup>? So she<sup>as</sup> said: 'But, you<sup>as</sup> say that. I<sup>as</sup> did say to him<sup>as</sup>, 'Where are you<sup>as</sup> intending to go, O Ibrahim<sup>as</sup>, to whom are you<sup>as</sup> leaving us<sup>as</sup>? So he<sup>as</sup> said: 'To Allah<sup>azwj</sup> Mighty and Majestic'. So Jibraeel<sup>as</sup> said: 'And he<sup>as</sup> has allocated you<sup>as</sup> to (One Who is) Sufficient'.

قَالَ وَ كَانَ النَّاسُ يَجْتَنِبُونَ الْمَمَرَّ إِلَى مَكَّةَ لِمَكَانِ الْمَاءِ فَفَحَصَ الصَّبِيُّ بِرِجْلِهِ فَتَنَبَعَتْ زَمْزَمُ قَالَ فَرَجَعَتْ مِنَ الْمَرْوَةَ إِلَى الصَّبِيِّ وَ قَدْ تَبَعَ الْمَاءُ فَأَقْبَلَتْ تَجْمَعُ التُّرَابَ حَوْلَهُ مَخَافَةَ أَنْ يَسِيحَ الْمَاءُ وَ لَوْ تَرَكَتُهُ لَكَانَ سَيْحًا

He<sup>asws</sup> said: 'And the people used to keep away from passing by Makkah due to the scarcity of the water. So the child kicked with his<sup>as</sup> leg and Zamzam flowed. So she<sup>as</sup> returned from Al-Marwa to the child, and the water had accumulated. So she

<sup>23</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 1

collected the sand to gather around it, fearing that the water would evaporate, and had she<sup>as</sup> neglected it, it would have evaporated.

قَالَ فَلَمَّا رَأَتْ الطَّيْرُ الْمَاءَ حَلَقَتْ عَلَيْهِ فَمَرَّ رَكْبٌ مِنَ الْيَمَنِ يُرِيدُ السَّفَرَ فَلَمَّا رَأُوا الطَّيْرَ قَالُوا مَا حَلَقَتْ الطَّيْرُ إِلَّا عَلَى مَاءٍ فَاتَوْهُمُ فَسَقَوْهُمُ مِنَ الْمَاءِ فَأَطْعَمُوهُمْ الرُّكْبُ مِنَ الطَّعَامِ وَ أَجْرَى اللَّهُ عَزَّ وَ جَلَّ لَهُمْ بِذَلِكَ رِزْقًا وَ كَانَ النَّاسُ يَمْرُونَ بِمَكَّةَ فَيَطْعَمُونَهُمْ مِنَ الطَّعَامِ وَ يَسْقُونَهُمْ مِنَ الْمَاءِ .

He<sup>asws</sup> said; ‘So when the birds saw the water, they encircled over it. So the riders passed by from Al-Yemen intending the journey, and when they saw the birds, they said, ‘The birds would not encircle except upon the water’. So they came over to them<sup>as</sup>, and they<sup>as</sup> quenched them from the water. So the riders (in turn) fed them<sup>as</sup> from the food, and Allah<sup>azwj</sup> Mighty and Majestic Caused that to flow for them<sup>as</sup> as livelihood. And the people used to pass by at Makkah, so they would be feeding them<sup>as</sup> from the food, and they<sup>as</sup> were quenching them from the water’.<sup>24</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عِيسَى بْنِ مُحَمَّدِ بْنِ أَبِي أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ كَلْثُومِ بْنِ عَبْدِ الْمُؤْمِنِ الْحَرَّانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) أَنْ يَحُجَّ وَ يُحِجَّ إِسْمَاعِيلَ مَعَهُ وَ يُسْكِنَهُ الْحَرَمَ فَحَجَّ عَلَى جَمَلٍ أَحْمَرَ وَ مَا مَعَهُمَا إِلَّا جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) فَلَمَّا بَلَغَا الْحَرَمَ قَالَ لَهُ جِبْرَائِيلُ يَا إِبْرَاهِيمُ أَنْزِلَا فَاعْتَسِلَا قَبْلَ أَنْ تَدْخُلَا الْحَرَمَ فَزَلَا فَاعْتَسِلَا وَ أَرَاهُمَا كَيْفَ يَنْهَيَانِ لِلْإِحْرَامِ فَفَعَلَا

Muhammad Bin Yahya and Ahmad Bin Idrees, from Isa Bin Muhammad Bin Abu Ayoub, from Ali Bin Mahziyar, from Al Husayn Bin saeed, from Ali Bin Mansour, from Kulsoum in Abdul Momin Al Harrany,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Commanded Ibrahim<sup>as</sup> that he should perform Hajj and Ismail<sup>as</sup> should perform Hajj along with him<sup>as</sup> and settle him<sup>as</sup> in the sanctuary. So he<sup>as</sup> performed Hajj upon a red camel, and there wasn’t anyone with him<sup>as</sup> except for Jibraeel<sup>as</sup>. So when he<sup>as</sup> reached the Sanctuary, Jibraeel<sup>as</sup> said to him<sup>as</sup>: ‘O Ibrahim<sup>as</sup>! Both of you<sup>as</sup> should descend and bathe before entering the Sanctuary’. So they both<sup>as</sup> descended and bathed, and he<sup>as</sup> showed them<sup>as</sup> how they<sup>as</sup> should be preparing for the Ihraam. So they<sup>as</sup> did.

ثُمَّ أَمَرَهُمَا فَأَهْلَا بِالْحَجِّ وَ أَمَرَهُمَا بِالتَّلْبِيَّاتِ الْأَرْبَعِ الَّتِي لَتَى بِهَا الْمُرْسَلُونَ ثُمَّ صَارَ بِهِمَا إِلَى الصَّفَا فَزَلَا وَ قَامَ جِبْرَائِيلُ بَيْنَهُمَا وَ اسْتَقْبَلَ الْبَيْتَ فَكَبَّرَ اللَّهُ وَ كَبَّرَا وَ هَلَّلَ اللَّهُ وَ هَلَّلَا وَ حَمَدَ اللَّهُ وَ حَمَدَا وَ مَجَّدَ اللَّهُ وَ مَجَّدَا وَ أَنْتَى عَلَيْهِ وَ فَعَلَا مِثْلَ ذَلِكَ

Then he<sup>as</sup> instructed them<sup>as</sup> to welcome with the Hajj and instructed them<sup>as</sup> with the four *Talbiyya* (Here I am O Allah<sup>azwj</sup>!) which the Mursil Prophets<sup>as</sup> had exclaimed beforehand. Then he<sup>as</sup> went with them<sup>as</sup> to Al-Safa, so they encamped, and Jibraeel<sup>as</sup> stood in between them<sup>as</sup>, and faced the House (Kaaba). So he<sup>as</sup> exclaimed *Takbeer*, so they<sup>as</sup> exclaimed *Takbeer*, and he<sup>as</sup> extolled Allah<sup>azwj</sup> and they<sup>as</sup> extolled Allah<sup>azwj</sup>, and he<sup>as</sup> Praised and Glorified Allah<sup>azwj</sup>, so they<sup>as</sup> Praised and Glorified Allah<sup>azwj</sup>, and he<sup>as</sup> commended upon Him<sup>azwj</sup> and they<sup>as</sup> both did similar to that.

وَ تَقَدَّمَ جِبْرَائِيلُ وَ تَقَدَّمَا يُنْبِئَانِ عَلَيَّ اللَّهُ عَزَّ وَ جَلَّ وَ يُمَجِّدَانِي حَتَّى انْتَهَى بِهِمَا إِلَى مَوْضِعِ الْحَجَرِ فَاسْتَلَمَ جِبْرَائِيلُ الْحَجَرَ وَ أَمَرَهُمَا أَنْ يَسْتَلِمَا وَ طَافَ بِهِمَا أَسْبُوعًا ثُمَّ قَامَ بِهِمَا فِي مَوْضِعِ مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) فَصَلَّى رَكَعَتَيْنِ وَ صَلَّى ثُمَّ أَرَاهُمَا الْمَنَاسِكَ وَ مَا يَعْمَلَانِ بِهِ

<sup>24</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 2

And Jibraeel<sup>as</sup> proceeded, and they<sup>as</sup> both went Praising upon Allah<sup>azwj</sup> Mighty and Majestic and Glorifying Him<sup>azwj</sup> until they ended up with them<sup>as</sup> to the place of the (Black) Stone. So Jibraeel<sup>as</sup> kissed the Stone, and instructed them that they should both<sup>as</sup> kiss it and circumambulate it, seven (times). Then he<sup>as</sup> stood with them<sup>as</sup> in the place of Standing Place of Ibrahim<sup>as</sup>, so he<sup>as</sup> Prayed two Cyclces, and they both<sup>as</sup> Prayed. Then he<sup>as</sup> showed them<sup>as</sup> the rituals and what they<sup>as</sup> should be doing with it.

فَلَمَّا قَضَيَا مَنَاسِكَهُمَا أَمَرَ اللَّهُ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) بِالْإِنصِرَافِ وَ أَقَامَ إِسْمَاعِيلُ وَ حَذَهُ مَا مَعَهُ أَحَدٌ غَيْرُ أُمِّهِ فَلَمَّا كَانَ مِنْ قَابِلِ أذِنَ اللَّهُ لِإِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) فِي الْحَجِّ وَ بِنَاءِ الْكَعْبَةِ وَ كَانَتْ الْعَرَبُ تَحُجُّ إِلَيْهِ وَ إِنَّمَا كَانَ رُذْمًا إِلَّا أَنَّ قَوَاعِدَهُ مَعْرُوفَةٌ

So when they<sup>as</sup> had fulfilled their<sup>as</sup> rituals, Allah<sup>azwj</sup> Commanded Ibrahim<sup>as</sup> with the leaving and Ismail<sup>as</sup> to stay alone, not having anyone with him<sup>as</sup> apart from his<sup>as</sup> mother<sup>as</sup>. So when it was the next (year), Allah<sup>azwj</sup> Permitted Ibrahim<sup>as</sup> for the Hajj and building of the Kaaba. And it was such that the Arabs used to perform Pilgrimage to it, and rather is was in ruins except that its foundations were well known.

فَلَمَّا صَدَرَ النَّاسُ جَمَعَ إِسْمَاعِيلُ الْحِجَارَةَ وَ طَرَحَهَا فِي جَوْفِ الْكَعْبَةِ فَلَمَّا أذِنَ اللَّهُ لَهُ فِي الْبِنَاءِ قَدِمَ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) فَقَالَ يَا بُنَيَّ قَدْ أَمَرْنَا اللَّهُ بِبِنَاءِ الْكَعْبَةِ وَ كَشَفْنَا عَنْهَا قَائِدًا هُوَ حَجَرٌ وَاحِدٌ أَحْمَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ ضَعُ بِنَاءَهَا عَلَيْهِ وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَرْبَعَةَ أَمْلَاقٍ يَجْمَعُونَ إِلَيْهِ الْحِجَارَةَ

So when the people departed, Ismail<sup>as</sup> gathered the rocks and placed them in the middle of the Kaaba. So when Allah<sup>azwj</sup> Permitted for him<sup>as</sup> regarding the building, Ibrahim<sup>as</sup> proceeded, so he<sup>as</sup> said: ‘O my<sup>as</sup> son<sup>as</sup>! Allah<sup>azwj</sup> has Commanded us<sup>as</sup> with the building of the Kaaba’, and he<sup>as</sup> uncovered from it, and there it was, one red rock. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: “Build the construction upon it”, and, Allah<sup>azwj</sup> Mighty and Majestic Sent four Angels who were gathering the rock towards it.

فَكَانَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ ( عَلَيْهِمَا السَّلَام ) يَضَعَانِ الْحِجَارَةَ وَ الْمَلَائِكَةُ تُنَالِيهِمَا حَتَّى تَمَّتْ اثْنَا عَشَرَ ذِرَاعًا وَ هَيَّأَ لَهُ بَابَيْنِ بَابًا يَدْخُلُ مِنْهُ وَ بَابًا يُخْرَجُ مِنْهُ وَ وَضَعَا عَلَيْهِ عَتَبًا وَ شَرَجَا مِنْ حَدِيدٍ عَلَى أَبْوَابِهِ وَ كَانَتْ الْكَعْبَةُ عَرِيَانَةً فَصَدَرَ إِبْرَاهِيمُ وَ قَدَّ سَوَى الْبَيْتِ وَ أَقَامَ إِسْمَاعِيلُ

Ibrahim<sup>as</sup> and Ismail<sup>as</sup> used to place the rocks, and the Angels were pulling them, until twelve cubits were completed, and two doors were made for it, one door to enter from, and a door to exit from, and placed steps for it and a canopy of iron upon its doors. And the Kaaba was bare, so Ibrahim<sup>as</sup> departed and he<sup>as</sup> had evened out the House, and Ismail<sup>as</sup> stayed.

فَلَمَّا وَرَدَ عَلَيْهِ النَّاسُ نَظَرَ إِلَى امْرَأَةٍ مِنْ جَمَيْرٍ أَعْجَبَهُ جَمَالُهَا فَسَأَلَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَوِّجَهَا إِيَّاهُ وَ كَانَ لَهَا بَعْلٌ فَقَضَى اللَّهُ عَلَى بَعْلِهَا بِالْمَوْتِ وَ أَقَامَتْ بِمَكَّةَ حَزْنًا عَلَى بَعْلِهَا فَاسْتَلَى اللَّهُ ذَلِكَ عَنْهَا وَ زَوَّجَهَا إِسْمَاعِيلَ

So when the people came over he<sup>as</sup> saw a woman from Himeyr whose beauty astounded them. So he<sup>as</sup> asked Allah<sup>azwj</sup> Mighty and Majestic to get him<sup>as</sup> to be married to her, and she used to have a husband for her. So Allah<sup>azwj</sup> Judge upon her husband with the death, and she stayed at Makkah in grief upon her husband. So Allah<sup>azwj</sup> Eased that from her and Ismail<sup>as</sup> married her.

وَقَدِمَ إِبْرَاهِيمُ الْحَجَّ وَكَانَتْ امْرَأَةٌ مُوقَفَةٌ وَخَرَجَ إِسْمَاعِيلُ إِلَى الطَّائِفِ يَمْتَارُ لِأَهْلِهِ طَعَامًا فَظَنَرَتْ إِلَى شَيْخٍ شَعْبٍ فَسَأَلَهَا عَنْ حَالِهِمْ فَأَخْبَرَتْهُ بِحُسْنِ حَالِ فَسَأَلَهَا عَنْهُ خَاصَّةً فَأَخْبَرَتْهُ بِحُسْنِ الدِّينِ وَ سَأَلَهَا مِمَّنْ أَنْتِ فَقَالَتْ امْرَأَةٌ مِنْ حِمَيْرٍ فَسَارَ إِبْرَاهِيمُ وَ لَمْ يَلْقُ إِسْمَاعِيلَ وَ قَدْ كَتَبَ إِبْرَاهِيمُ كِتَابًا فَقَالَ ادْفَعِي هَذَا إِلَيَّ بَعْلُكَ إِذَا أَتَى إِنْ شَاءَ اللَّهُ

And Ibrahim<sup>as</sup> proceeded to Hajj, and the woman stayed at home and Ismail<sup>as</sup> went out to Al-Taif to acquire some provisions for his<sup>as</sup> family. So she looked at an old disheveled man. So he<sup>as</sup> asked about their state, and she informed him<sup>as</sup> with the goodness of the state. So he<sup>as</sup> asked her about him<sup>as</sup> in particular. So she informed him<sup>as</sup> with the goodness of the Religion, and he<sup>as</sup> asked her: 'Where are you from?' So she said, 'A woman from Himeyr'. So Ibrahim<sup>as</sup> went and did not meet Ismail<sup>as</sup>, and Ibrahim<sup>as</sup> had written a letter, so he<sup>as</sup> said: 'Hand it over to your husband when he<sup>as</sup> comes, Allah<sup>azwj</sup> Willing'.

فَقَدِمَ عَلَيْهَا إِسْمَاعِيلُ فَدَفَعَتْ إِلَيْهِ الْكِتَابَ فَقَرَأَهُ فَقَالَ أَ تَدْرِينَ مَنْ هَذَا الشَّيْخُ فَقَالَتْ لَقَدْ رَأَيْتُهُ جَمِيلًا فِيهِ مُشَابَهَةٌ مِنْكَ قَالَ ذَلِكَ إِبْرَاهِيمُ فَقَالَتْ وَآ سَوَاءٌ مِنْهُ فَقَالَ وَ لِمَ نَظَرَ إِلَى شَيْءٍ مِنْ مَحَاسِنِكَ فَقَالَتْ لَا وَ لَكِنْ خِفْتُ أَنْ أَكُونَ قَدْ قَصُرْتُ وَ قَالَتْ لَهُ الْمَرْأَةُ وَ كَانَتْ عَاقِلَةً فَهَلَّا تَعْلُقُ عَلَى هَذَيْنِ الْبَابَيْنِ سِتْرَيْنِ سِتْرًا مِنْ هَاهُنَا وَ سِتْرًا مِنْ هَاهُنَا فَقَالَ لَهَا نَعَمْ

Ismail<sup>as</sup> came back to her, so she handed over the letter to him<sup>as</sup>. He<sup>as</sup> read it and said: 'Do you know who this old man is?' So she said, 'I had seen him<sup>as</sup> as more handsome than you<sup>as</sup> in his<sup>as</sup> resemblance'. He<sup>as</sup> said: 'That is Ibrahim<sup>as</sup>'. So she said, 'Aah! Evil is what I was with him<sup>as</sup>'. So he<sup>as</sup> said: 'And why is that so? Did he<sup>as</sup> look at anything from your beauty?' She said, 'No, but I fear that I have been deficient'. And the woman said to him<sup>as</sup>, and she was intelligent, 'So why don't we hand curtains upon these two doors, one curtains from over here, and one curtain from over here?' So he<sup>as</sup> said to her: 'Yes'.

فَعَمَلَا لِهَمَّا سِتْرَيْنِ طُولُهُمَا اثْنَا عَشَرَ ذِرَاعًا فَعَلَقَهُمَا عَلَى الْبَابَيْنِ فَأَعْجَبَهُمَا ذَلِكَ فَقَالَتْ فَهَلَّا أَحُوكَ لِلْكَعْبَةِ تِيَابًا فَتَسْتُرُهَا كُلَّهَا فَإِنَّ هَذِهِ الْحِجَارَةَ سَمِجَةٌ فَقَالَ لَهَا إِسْمَاعِيلُ بَلَى فَاسْرَعَتْ فِي ذَلِكَ وَ بَعَثَتْ إِلَى قَوْمِهَا بِصُوفٍ كَثِيرٍ تَسْتَعْرِلُهُمْ

So they made two curtains for these two (doors), the length of which were twelve cubits, to be upon the two doors. That astounded them both, so she said, 'So why don't I weave clothes for the Kaaba, so I could veil all of it, for these stones are dull' So Ismail<sup>as</sup> said to her: 'Yes'. So she hurried with regards to that and sent a message to her people for a lot of wool to be spun by them.

قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) وَ إِنَّمَا وَقَعَ اسْتَعْرَالُ النِّسَاءِ مِنْ ذَلِكَ بَعْضُهُنَّ لِبَعْضٍ لِذَلِكَ قَالَ فَاسْرَعَتْ وَ اسْتَعَانَتْ فِي ذَلِكَ فَكُلَّمَا فَرَعَتْ مِنْ شِقَّةٍ عَلَّقَتْهَا فَجَاءَ الْمُوسِمُ وَ قَدْ بَقِيَ وَجْهٌ مِنْ وَجْهِ الْكَعْبَةِ فَقَالَتْ لِإِسْمَاعِيلَ كَيْفَ نَصْنَعُ بِهِذَا الْوَجْهِ الَّذِي لَمْ نُذَرِكْهُ الْكِسْوَةَ فَكَسَوَهُ خَصْفًا

Abu Abdullah<sup>asws</sup> said: 'And rather, the spinning by the women occurred from that, some of them for the other, due to that. So she was quick and was aided in that, so every time she was free from a strip, so hung it. So the season (for Hajj) came, and there remained one faced from the facets of the Kaaba, so she said to Ismail<sup>as</sup>, 'How shall we deal with this facet which is not covered by the apparel?' So he<sup>as</sup> covered it with fibres.

فَجَاءَ الْمُوسِمُ وَ جَاءَتْهُ الْعَرَبُ عَلَى حَالِ مَا كَانَتْ تَأْتِيهِ فَظَنَرُوا إِلَى أَمْرِ أَعْجَبُهُمْ فَقَالُوا يَنْبَغِي لِعَامِلِ هَذَا النَّبِيِّ أَنْ يُهْدَى إِلَيْهِ فَمِنْ تَمَّ وَقَعَ الْهُدْيُ فَأَتَى كُلُّ فَحِذٍ مِنَ الْعَرَبِ بِشَيْءٍ يَحْمِلُهُ مِنْ وَرَقٍ وَ مِنْ أَشْيَاءٍ غَيْرِ ذَلِكَ حَتَّى اجْتَمَعَ شَيْءٌ كَثِيرٌ فَتَزَعُوا ذَلِكَ الْخَصْفَ وَ اتَّمُوا كِسْوَةَ النَّبِيِّ وَ عَلَّقُوا عَلَيْهَا بَابَيْنِ

So the season (for Hajj) came, and the Arabs came over upon a state which they used to come, so they looked at a matter which amazed them. So they said, 'It is befitting for the worker of this House that one makes an offering to him'. So from then on, the offering occurred, and every tribe from the Arabs came with something, carrying it, from money, and from things other than that, until a lot of things became gathered. So they removed that fibre and completed the apparel of the House (Kaaba), and hung it upon the two doors.

وَ كَانَتْ الْكَعْبَةُ لَيْسَتْ بِمُسَفَّفَةٍ فَوَضَعَ إِسْمَاعِيلُ فِيهَا أَعْمَدَةً مِثْلَ هَذِهِ الْأَعْمَدَةِ الَّتِي تَرَوْنَ مِنْ خَشَبٍ وَ سَقَّفَهَا إِسْمَاعِيلُ بِالْجِرَائِدِ وَ سَوَّاهَا بِالطِّينِ فَجَاءَتْ الْعَرَبُ مِنَ الْحَوْلِ فَدَخَلُوا الْكَعْبَةَ وَ رَأَوْا عِمَارَتَهَا فَقَالُوا يَنْبَغِي لِعَامِلِ هَذَا الْبَيْتِ أَنْ يَزَادَ فَلَمَّا كَانَ مِنْ قَابِلِ جَاءَهُ الْهَدْيُ فَلَمْ يَدْرِ إِسْمَاعِيلُ كَيْفَ يَصْنَعُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ انْحَرَهُ وَ أَطْعَمَهُ الْحَاجَّ

And the Kaaba wasn't with a ceiling, so Ismail<sup>as</sup> placed columns therein similar to these columns which you are seeing (today), from wood. And Ismail<sup>as</sup> roofed it with the boards and evened it with the clay. So the Arabs came from the (next) year and they entered the Kaaba and saw its construction, so they said, 'It is befitting for the worker of this House (Kaaba) that he should be increased'. So when it was the following year they came with the offerings. Ismail<sup>as</sup> did not know how he<sup>as</sup> should be dealing with it, so Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup> he<sup>as</sup> should sacrificed (the animals) and feed it to the Pilgrims'.

قَالَ وَ شَكَأَ إِسْمَاعِيلُ إِلَى إِبْرَاهِيمَ قَلَّةَ الْمَاءِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى إِبْرَاهِيمَ أَنْ اخْتَفِرْ بِنُورٍ يَكُونُ مِنْهَا شَرَابٌ فَتَزَلَّ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) فَاخْتَفَرَ قَلْبَهُمْ يَعْنِي رَمَزَهُ حَتَّى ظَهَرَ مَاؤُهَا ثُمَّ قَالَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) أَنْزِلْ يَا إِبْرَاهِيمُ فَتَزَلَّ بَعْدَ جِبْرَائِيلَ فَقَالَ يَا إِبْرَاهِيمُ اضْرِبْ فِي أَرْبَعِ زَوَايَا الْبَيْتِ وَ قُلْ بِسْمِ اللَّهِ

He<sup>asws</sup> said: 'And Ismail<sup>as</sup> complained to Ibrahim<sup>as</sup> of the scarcity of the water, so Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Ibrahim<sup>as</sup> that he<sup>as</sup> should dig a well from there to occur drinking for the Pilgrims from it. So Jibraeel<sup>as</sup> descended and dug their<sup>as</sup> well, meaning Zamzam, until its water appeared. Then Jibraeel<sup>as</sup> said: 'Descend, O Ibrahim<sup>as</sup>!' So he<sup>as</sup> descended after Jibraeel<sup>as</sup>. So he<sup>as</sup> said; 'O Ibrahim<sup>as</sup>! Strike in the four corners of the well and say: 'In the Name of Allah<sup>azwj</sup>!'

قَالَ فَضْرَبَ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) فِي الزَّوَايَةِ الَّتِي تَلِي الْبَيْتِ وَ قَالَ بِسْمِ اللَّهِ فَانْفَجَرَتْ عَيْنٌ ثُمَّ ضْرَبَ فِي الزَّوَايَةِ الثَّانِيَةِ وَ قَالَ بِسْمِ اللَّهِ فَانْفَجَرَتْ عَيْنٌ ثُمَّ ضْرَبَ فِي الثَّالِثَةِ وَ قَالَ بِسْمِ اللَّهِ فَانْفَجَرَتْ عَيْنٌ ثُمَّ ضْرَبَ فِي الرَّابِعَةِ وَ قَالَ بِسْمِ اللَّهِ فَانْفَجَرَتْ عَيْنٌ

He<sup>asws</sup> said: 'So Ibrahim<sup>as</sup> struck in the corner which faced the House and said: 'In the Name of Allah<sup>azwj</sup>! So a spring sprouted. Then he<sup>as</sup> struck in the second corner and said: 'In the Name of Allah<sup>azwj</sup>! So a spring sprouted. Then he<sup>as</sup> struck in the third, and said: 'In the Name of Allah<sup>azwj</sup>! So a spring sprouted. Then he<sup>as</sup> struck in the fourth, and said: 'In the Name of Allah<sup>azwj</sup>! So a spring sprouted.

وَ قَالَ لَهُ جِبْرَائِيلُ اشْرَبْ يَا إِبْرَاهِيمُ وَ ادْعُ لَوْلَدِكَ فِيهَا بِالْبَرَكَةِ وَ خَرَجَ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَامُ ) وَ جِبْرَائِيلُ جَمِيعاً مِنَ الْبَيْتِ فَقَالَ لَهُ أَفْضَلُ عَلَيْكَ يَا إِبْرَاهِيمُ وَ طَفَّ حَوْلَ الْبَيْتِ فَهَذِهِ سَقِيَا سَقَاهَا اللَّهُ وَدَّ إِسْمَاعِيلَ فَسَارَ إِبْرَاهِيمُ وَ شِيعَتُهُ إِسْمَاعِيلُ حَتَّى خَرَجَ مِنَ الْحَرَمِ فَذَهَبَ إِبْرَاهِيمُ وَ رَجَعَ إِسْمَاعِيلُ إِلَى الْحَرَمِ .

And Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Drink, O Ibrahim<sup>as</sup>, and supplicate for your<sup>as</sup> son in it, for the Blessing'. And Ibrahim<sup>as</sup> and Jibraeel<sup>as</sup> came out from the well together. So he<sup>as</sup> said to him<sup>as</sup>: 'I<sup>as</sup> leave it upon you<sup>as</sup>, O Ibrahim<sup>as</sup>, and circumambulate the House, for this here is a watering place which Allah<sup>azwj</sup> would Quench the children of

Ismail<sup>as</sup>. So Ibrahim<sup>as</sup> went and Ismail<sup>as</sup> accompanied him<sup>as</sup> until he<sup>as</sup> went out from the Sanctuary. Ibrahim<sup>as</sup> went away, and Ismail<sup>as</sup> returned to the Sanctuary'.<sup>25</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِوَيْهِ بْنِ عَامِرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ إِبْرَاهِيمَ بِنَاءِ الْكَعْبَةِ وَ أَنْ يَرْفَعَ قَوَاعِدَهَا وَ يُرِيَ النَّاسَ مَنَاسِكَهُمْ فَبَنَى إِبْرَاهِيمُ وَ إِسْمَاعِيلُ الْبَيْتَ كُلَّ يَوْمٍ سَافِئاً حَتَّى أَنْتَهَى إِلَى مَوْضِعِ الْحَجَرِ الْأَسْوَدِ

Ali Bin Ibrahim, from his father, and Al Husayn Bin Muhammad, from Abduwayh Bin Aamir, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ahmad Bni Muhammad Bin Abu Nasr, from Aban Bin usman, from Uqba Bin Basheer,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'Allah<sup>azwj</sup> Mighty and Majestic Commanded Ibrahim<sup>as</sup> with the building of the House (Kaaba), and that he<sup>as</sup> should raise its foundations, and show the people their rituals (to be performed). Therefore, Ibrahim<sup>as</sup> and Ismail<sup>as</sup> built the House (Kaaba) every day, endeavouring, until they ended up to the place of the (Black) Stone'.

قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَتَادَى أَبُو فُنَيْسٍ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) إِنَّ لَكَ عِنْدِي وَدِيْعَةً فَأَعْطَاهُ الْحَجَرَ فَوَضَعَهُ مَوْضِعَهُ ثُمَّ إِنَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) أَدْنَى فِي النَّاسِ بِالْحَجِّ فَقَالَ أَيُّهَا النَّاسُ إِنِّي إِبْرَاهِيمُ خَلِيلُ اللَّهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَحْجُوا هَذَا الْبَيْتَ فَحُجُّوهُ فَأَجَابَهُ مَنْ يَحُجُّ إِلَى يَوْمِ الْقِيَامَةِ وَ كَانَ أَوَّلُ مَنْ أَجَابَهُ مِنْ أَهْلِ الْيَمَنِ

Abu Ja'far<sup>asws</sup> said: 'So Ibrahim<sup>as</sup> called out on (Mount) Abu Qubays: 'There is an entrustment with me<sup>as</sup> for you!' So he<sup>as</sup> gave it the (Black) Stone, and he<sup>as</sup> placed it in its place. Then Ibrahim<sup>as</sup> called out among the people with the Hajj, so he<sup>as</sup> said: 'O you people! I<sup>as</sup> am Ibrahim<sup>as</sup>, the Friend of Allah<sup>azwj</sup>! Allah<sup>azwj</sup> Commands you all that you should be performing the Hajj of this House (Kaaba)! So perform its Hajj!' So they answered, the ones who would be performing Hajj, up to the Day of Judgement, and the first one who answered him<sup>as</sup> were from the people of Al-Yemen'.

قَالَ وَ حَجَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) هُوَ وَ أَهْلُهُ وَ وَلَدُهُ فَمَنْ زَعَمَ أَنَّ الذَّبِيْحَ هُوَ إِسْحَاقُ فَمَنْ هَاهُنَا كَانَ ذَبَحَهُ .

He<sup>asws</sup> said: 'And Ibrahim<sup>as</sup> performed Hajj, him<sup>as</sup> and his<sup>as</sup> wife and his children. So the one who claims that the slaughtered one, he was Is'haq, so it is from over here he was slaughtered'.

وَ ذَكَرَ عَنْ أَبِي بَصِيرٍ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَزْعُمَانِ أَنَّهُ إِسْحَاقُ فَأَمَّا زُرَّارَةُ فَرَزَعَهُ أَنَّهُ إِسْمَاعِيلُ .

And it is mentioned from Abu Baseer that he heard Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both claiming that it was Is'haq, and as for Zurara, so he claims that it was Ismail<sup>as</sup>.<sup>26</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَعْزِي الرِّضَا لِلْحَسَنِ بْنِ الْجَهْمِ أَيُّ شَيْءِ السَّكْبِيْنَةُ عِنْدَكُمْ فَقَالَ لَا أَدْرِي جُعِلَتْ فِدَاكَ وَ أَيُّ شَيْءٍ هِيَ قَالَ رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ طَيِّبَةً لَهَا صُوْرَةٌ كَصُوْرَةِ وَجْهِ الْإِنْسَانِ فَتَكُونُ مَعَ الْأَنْبِيَاءِ وَ هِيَ الَّتِي نَزَلَتْ عَلَى إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) حَيْثُ بَنَى الْكَعْبَةَ فَجَعَلَتْ تَأْخُذُ كَذَا وَ كَذَا فَبَنَى الْأَسَاسَ عَلَيْهَا .

<sup>25</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 3

<sup>26</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 4

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

'Abu Al-Hassan<sup>asws</sup>, meaning Al-Reza<sup>asws</sup>, said to Al-Hassan Bin Jaham: 'Which thing is the tranquility in your presence?' So he said, 'I do not know, may I be sacrificed for you<sup>asws</sup>, and which thing is it?' He<sup>asws</sup> said: 'A wind coming out from the Paradise, aromatic. For it is an image like the image of the face of a human being. So it happens to be with the Prophets<sup>as</sup>, and it is which descended unto Ibrahim<sup>as</sup>, when he<sup>as</sup> built the Kaaba. So it went on to take such and such, so the foundation was built upon it'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَنِ السَّكِينَةِ فَذَكَرَ مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the tranquility, so he<sup>asws</sup> mentioned similar to it'.<sup>27</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَمَّا أَمَرَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ ( عَلَيْهِمَا السَّلَام ) بِنَاءَ النَّبِيِّ وَ تَمَّ بِنَاؤُهُ فَعَدَّ إِبْرَاهِيمُ عَلَى رُكْنٍ ثُمَّ نَادَى هَلُمَّ الْحَجَّ هَلُمَّ الْحَجَّ فَلَوْ نَادَى هَلُمَّوْا إِلَى الْحَجِّ لَمْ يَحُجَّ إِلَّا مَنْ كَانَ يَوْمَئِذٍ إِنْسِيًّا مَخْلُوقًا وَ لَكِنَّهُ نَادَى هَلُمَّ الْحَجَّ فَلَبَّى النَّاسُ فِي أَصْلَابِ الرِّجَالِ لَبَّيْكَ دَاعِيَ اللَّهِ لَبَّيْكَ دَاعِيَ اللَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Ibrahim<sup>as</sup> and Ismail<sup>as</sup> constructed the building of the House (Kaaba) and completed its building, Ibrahim<sup>as</sup> sat upon a corner, then called out: 'Come for the Hajj! Come for the Hajj!' Had he<sup>as</sup> called out 'Come you all to the Hajj!' none would have performed Hajj except the human beings who were in those days. But, he<sup>as</sup> called out: 'Come for the Hajj!' Thus, the people responded in the backs of the men, 'Here I am, Inviter to Allah<sup>azwj</sup>! Here I am, Incited to Allah<sup>azwj</sup> Mighty and Majestic!'

فَمَنْ لَبَّى عَشْرًا يَحُجُّ عَشْرًا وَ مَنْ لَبَّى خَمْسًا يَحُجُّ خَمْسًا وَ مَنْ لَبَّى أَكْثَرَ مِنْ ذَلِكَ فَيَعْدِدُ ذَلِكَ وَ مَنْ لَبَّى وَاحِدًا حَجَّ وَاحِدًا وَ مَنْ لَمْ يَلْبُ لَمْ يَحُجَّ .

So the one who responded ten (times) would perform Hajj ten (times), and the one who responded five would perform five Hajj, and the one who responded more than that, so it would be by the counting of that, and the one who responded once would perform one Hajj, and the one who did not respond, would not be performing Hajj'.<sup>28</sup>

عَنْهُ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَتْ الْكَعْبَةُ عَلَى عَهْدِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) تِسْعَةَ أَذْرُعٍ وَ كَانَ لَهَا بَابَانِ فَبَنَاهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَرَفَعَهَا ثَمَانِيَةَ عَشْرٍ ذِرَاعًا فَهَدَمَهَا الْحَجَّاجُ فَبَنَاهَا سَبْعَةَ وَ عَشْرِينَ ذِرَاعًا .

From him, from Saeed Bin Janah, from a number of our companions,

<sup>27</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 5

<sup>28</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 6



(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Kaaba, in the era of Ibrahim<sup>as</sup> was of ten cubits, and for it were two doors. Abdullah Bin Al-Zubeyr built it, so he raised it to eighteen cubits. Al-Hajjaj demolished it, and he built it to twenty seven cubits'.<sup>29</sup>

وَرُوِيَ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ طُولُ الْكَعْبَةِ يَوْمَئِذٍ تِسْعَةَ أَذْرُعٍ وَ لَمْ يَكُنْ لَهَا سَقْفٌ فَسَقَّفَهَا فُرَيْشٌ ثَمَانِيَةَ عَشَرَ ذِرَاعًا فَلَمْ تَزَلْ تُنَزَلُ ثُمَّ كَسَرَهَا الْحَجَّاجُ عَلَى ابْنِ الزُّبَيْرِ فَبَنَاهَا وَ جَعَلَهَا سَبْعَةَ وَ عَشْرِينَ ذِرَاعًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> 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 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'.<sup>30</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِوَيْهِ بْنِ غَامِرٍ جَمِيعًا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصير أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَذْكُرَانِ أَنَّهُ لَمَّا كَانَ يَوْمَ التَّرْوِيَةِ قَالَ جَبْرِئِيلُ لِإِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) تَرَوَهُ مِنَ الْمَاءِ فَسُمِّيَتِ التَّرْوِيَةُ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Husayn Bin Muhammad, from Abduwayh Bin Aamir, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman,

(It has been narrated) from Abu Baseer who heard Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both mentioning that when it was the day of Al-Tarwiyya (8<sup>th</sup> Zilhajj), Jibraeel<sup>as</sup> said to Ibrahim<sup>as</sup>: 'Quench from the water'. Thus 'Al-Tarwiyya' was named as such.

ثُمَّ أَتَى مِنَى فَأَبَاتَهُ بِهَا ثُمَّ غَدَا بِهِ إِلَى عَرَفَاتٍ فَضَرَبَ خِبَاءَهُ بِنَمْرَةٍ دُونَ عَرَفَةَ فَبَنَى مَسْجِدًا بِأَحْجَارٍ بَيْضٍ وَ كَانَ يُعْرَفُ أَتْرُ مَسْجِدِ إِبْرَاهِيمَ حَتَّى أُدْخِلَ فِي هَذَا الْمَسْجِدِ الَّذِي بِنَمْرَةٍ حَيْثُ يُصَلِّي الْإِمَامُ يَوْمَ عَرَفَةَ فَصَلَّى بِهَا الظُّهْرَ وَ الْعَصْرَ ثُمَّ عَمَدَ بِهِ إِلَى عَرَفَاتٍ فَقَالَ هَذِهِ عَرَفَاتُ فَاعْرِفْ بِهَا مَنَاسِكَكَ وَ اعْتَرِفْ بِذُنُوبِكَ فَسُمِّيَ عَرَفَاتٍ

Then he<sup>as</sup> went to Mina, so he<sup>as</sup> slept overnight at it. Then he<sup>as</sup> went to Arafat in the morning and he<sup>as</sup> pitched his<sup>as</sup> tent at Namira besides Arafat. He<sup>as</sup> built a Masjid with white stones, and the effects of the Masjid of Ibrahim could be recognised until it was included in this Masjid which is at Namira when the Prayer leader Prays on the day of Arafat. Therefore, Pray Al-Zohr and Al-Asr in it. Then he<sup>as</sup> deliberated to Arafat, so he (Jibraeel<sup>as</sup> said: 'This here is Arafat, therefore recognised (A'raf) your<sup>as</sup> rituals at it, and acknowledge with your<sup>as</sup> sins'. Thus, Arafat was named as such'.

ثُمَّ أَقَاضَ إِلَى الْمُرْدَلِفَةِ فَسُمِّيَتِ الْمُرْدَلِفَةُ لِأَنَّهُ ارْتَدَلَفَ إِلَيْهَا

Then he<sup>as</sup> departed to Al-Muzdalifa. Thus, Al-Muzdalifa has been named as such because he<sup>as</sup> moved (Azdalaf) towards it.

<sup>29</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 7

<sup>30</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 8

ثُمَّ قَامَ عَلَى الْمَشْعَرِ الْحَرَامِ فَأَمَرَهُ اللَّهُ أَنْ يَذْبَحَ ابْنَهُ وَ قَدْ رَأَى فِيهِ شَمَائِلَهُ وَ خَلَائِقَهُ وَ أَيْسَ مَا كَانَ إِلَيْهِ فَلَمَّا أَصْبَحَ أَفَاضَ مِنَ الْمَشْعَرِ إِلَى مَنَى فَقَالَ لِأُمِّهِ زُورِي الْبَيْتَ أَنْتِ وَ احْتَبِسِ الْعُلَامَ فَقَالَ يَا بَنِي هَاتِ الْحِمَارَ وَ السَّكِّينَ حَتَّى أَقْرَبَ الْقُرْبَانَ

Then he<sup>as</sup> stood at the Sacred Monument, so Allah<sup>azwj</sup> Commanded him<sup>as</sup> that he<sup>as</sup> should slaughter his<sup>as</sup> son<sup>as</sup>, and he<sup>as</sup> had seen merits and morals in him<sup>as</sup> and politeness which was with him<sup>as</sup>. So when it was the morning, he<sup>as</sup> departed from the Monument to Mina, so he<sup>as</sup> to his<sup>as</sup> mother: 'Visit the House (Kaaba) and retain the boy'. So he<sup>as</sup> said: 'O my<sup>as</sup> son<sup>as</sup>! Bring a donkey and the knife until I<sup>as</sup> offer the sacrifice'.

فَقَالَ أَبَانُ فَقُلْتُ لِأَبِي بِصِيرٍ مَا أَرَادَ بِالْحِمَارِ وَ السَّكِّينِ قَالَ أَرَادَ أَنْ يَذْبَحَهُ ثُمَّ يَحْمِلَهُ فَيُجَهِّزُهُ وَ يَدْفِنُهُ

Aban (the narrator) said, 'So I said to Abu Baseer, 'What did he<sup>as</sup> intend by the donkey and the knife?' He said, 'He<sup>as</sup> intended to slaughter him<sup>as</sup>, then carry him<sup>as</sup> upon it and bury him<sup>as</sup>'.

قَالَ فَجَاءَ الْعُلَامُ بِالْحِمَارِ وَ السَّكِّينِ فَقَالَ يَا أَبَتِ أَيْنَ الْقُرْبَانُ قَالَ رَبُّكَ يَعْلَمُ أَيْنَ هُوَ يَا بَنِي أَنْتَ وَ اللَّهُ هُوَ إِنَّ اللَّهَ قَدْ أَمَرَنِي بِذَبْحِكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

He<sup>asws</sup> said: 'So the boy<sup>as</sup> came with the donkey and the knife, and he<sup>as</sup> said: 'O father<sup>as</sup>! Where is the sacrifice?' He<sup>as</sup> said: 'Your<sup>as</sup> Lord<sup>azwj</sup> Knows where it is, O my<sup>as</sup> son<sup>as</sup>! By Allah<sup>azwj</sup>, it is such that Allah<sup>azwj</sup> has Commanded me<sup>as</sup> with slaughtering you<sup>as</sup>, therefore consider what is your<sup>as</sup> view'. He<sup>as</sup> said: 'O father<sup>as</sup>! Do what you<sup>as</sup> have been Commanded with, for you<sup>as</sup> will find me<sup>as</sup>, Allah<sup>azwj</sup> Willing, from the patient ones'.

قَالَ فَلَمَّا عَزَمَ عَلَى الذَّبْحِ قَالَ يَا أَبَتِ حَمْرٌ وَ جَهِي وَ شُدُّ وَ ثَاقِي قَالَ يَا بَنِي الْوَثَاقُ مَعَ الذَّبْحِ وَ اللَّهُ لَا أَجْمَعُهُمَا عَلَيْكَ الْيَوْمَ

He<sup>asws</sup> said, 'So when he<sup>as</sup> was determined upon the slaughter, he<sup>as</sup> said: 'O father<sup>as</sup>! Cover my<sup>as</sup> face and tie my<sup>as</sup> legs'. He<sup>as</sup> said: 'O my<sup>as</sup> son<sup>as</sup>! The tying along with the slaughter! By Allah<sup>azwj</sup>, I<sup>as</sup> will not gather these two upon you<sup>as</sup> today'.

قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فَطَرَحَ لَهُ فُرْطَانَ الْحِمَارِ ثُمَّ أَضْجَعَهُ عَلَيْهِ وَ أَخَذَ الْمُدْيَةَ فَوَضَعَهَا عَلَى حَلْقِهِ قَالَ فَأَقْبَلَ شَيْخٌ فَقَالَ مَا تُرِيدُ مِنْ هَذَا الْعُلَامِ قَالَ أُرِيدُ أَنْ أَذْبَحَهُ فَقَالَ سُبْحَانَ اللَّهِ عُلَامٌ لَمْ يَعْصِ اللَّهَ طَرْفَةَ عَيْنٍ تَذْبَحُهُ فَقَالَ نَعَمْ إِنَّ اللَّهَ قَدْ أَمَرَنِي بِذَبْحِهِ فَقَالَ بَلْ رَبُّكَ نَهَاكَ عَنْ ذَبْحِهِ وَ إِنَّمَا أَمْرُكَ بِهَذَا الشَّيْطَانِ فِي مَنَامِكَ قَالَ وَبِئْسَ الْكَلَامُ الَّذِي سَمِعْتُ هُوَ الَّذِي بَلَغَ بِي مَا تَرَى لَا وَ اللَّهُ لَا أَكَلِّمُكَ

Abu Ja'far<sup>asws</sup> said: 'So he<sup>as</sup> threw down for him the saddle of the donkey, then laid him<sup>as</sup> down upon it, and took the knife and placed it upon his<sup>as</sup> throat. So an old man appeared and said, 'What are you<sup>as</sup> intending from this boy?' He<sup>as</sup> said: 'I<sup>as</sup> intend to slaughter him<sup>as</sup>'. So he said, 'Glory be to Allah<sup>azwj</sup>! A boy who has not disobeyed Allah<sup>azwj</sup> even for the blink of an eye, you<sup>as</sup> are slaughtering him<sup>as</sup>?'. So he<sup>as</sup> said: 'Yes. Allah<sup>azwj</sup> has Commanded me<sup>as</sup>'. So he said, 'But, your<sup>as</sup> Lord<sup>azwj</sup> has Forbidden you<sup>as</sup> from slaughtering him<sup>as</sup>, and rather the Satan<sup>la</sup> instructed you<sup>as</sup> with this in your<sup>as</sup> dream'. He<sup>as</sup> said: 'Woe be unto you<sup>as</sup>! The speech which you heard, it is which was Delivered to me<sup>as</sup>, what you are seeing. No, by Allah<sup>azwj</sup>! I<sup>as</sup> shall not speak with you'.

ثُمَّ عَزَمَ عَلَى الذَّبْحِ فَقَالَ الشَّيْخُ يَا إِبْرَاهِيمُ إِنَّكَ إِمَامٌ يُقْتَدَى بِكَ فَإِنْ ذَبَحْتَ وَ لَدَكَ ذَبْحَ النَّاسِ أَوْلَادُهُمْ فَمَهْلًا فَأَبَى أَنْ يُكَلِّمَهُ

Then he<sup>as</sup> was determined upon the slaughtering. So the old man said, 'O Ibrahim<sup>as</sup>! You<sup>as</sup> are an Imam<sup>as</sup> followed with (by the people), so if you<sup>as</sup> were to slaughter your<sup>as</sup> son<sup>as</sup>, the people would be slaughtering their sons. So, stop, don't!' But he<sup>as</sup> refused to speak to him'.

قَالَ أَبُو بَصِيرٍ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ فَأَضْجَعَهُ عِنْدَ الْجُمْرَةِ الْوُسْطَى ثُمَّ أَخَذَ الْمُدْيَةَ فَوَضَعَهَا عَلَى حَلْقِهِ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ انْتَحَى عَلَيْهِ فَقَلَبَهَا جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) عَنْ حَلْقِهِ فَنظَرَ إِبْرَاهِيمُ فَإِذَا هِيَ مَقْلُوبَةٌ فَقَلَبَهَا إِبْرَاهِيمُ عَلَى خَدِّهَا وَقَلَبَهَا جِبْرَائِيلُ عَلَى قَفَاهَا فَفَعَلَ ذَلِكَ مِرَاراً ثُمَّ نُودِيَ مِنْ مَيْسَرَةِ مَسْجِدِ الْخَيْفِ يَا إِبْرَاهِيمُ قَدْ صَدَقْتَ الرُّؤْيَا وَاجْتَرَّ الْعُلَامُ مِنْ تَحِيهِ وَتَنَاوَلَ جِبْرَائِيلُ الْكَبِشَ مِنْ قَلْبِهِ نَبِيرٍ فَوَضَعَهُ تَحْتَهُ

Abu Baseer (the narrator) said, 'I heard Abu Ja'far<sup>asws</sup> saying: 'So he<sup>as</sup> laid him<sup>as</sup> down at the middle rock (the three pelted rocks), then grabbed the knife and placed it upon his<sup>as</sup> throat. Then he<sup>as</sup> raised his<sup>as</sup> head towards the sky, then leaned upon it. So Jibraeel<sup>as</sup> overturned it (the knife) upon his<sup>as</sup> throat. So Ibrahim<sup>as</sup> looked and there it was, overturned. So Ibrahim<sup>as</sup> turned it back upon its sharp edge, and Jibraeel<sup>as</sup> overturned it upon its blunt edge. So he<sup>as</sup> did that time and again, then there was a Call from the left of Masjid Al-Khief: 'O Ibrahim<sup>as</sup>! You<sup>as</sup> have ratified the dream', and he (Jibraeel<sup>as</sup> withdrew the boy<sup>as</sup> from underneath him<sup>as</sup>, and Jibraeel<sup>as</sup> got the ram from the peak of (Mount) Subeyr, and placed it underneath him<sup>as</sup>.

وَ خَرَجَ الشَّيْخُ الْخَبِيثُ حَتَّى لَحِقَ بِالْعُجُوزِ حِينَ نَظَرَتْ إِلَى النَّبِيِّ وَالنَّبِيَّةِ فِي وَسْطِ الْوَادِي فَقَالَ مَا شَيْخٌ رَأَيْتُهُ بِمَنْيَ فَنَعَتَتْ نَعَتَ إِبْرَاهِيمَ قَالَتْ ذَلِكَ بَعْلِي قَالَ فَمَا وَصِيفٌ رَأَيْتُهُ مَعَهُ وَ نَعَتَتْ نَعْتَهُ قَالَتْ ذَلِكَ ابْنِي قَالَ فَأَيْ رَأَيْتُهُ أَضْجَعَهُ وَ أَخَذَ الْمُدْيَةَ لِيَذْبَحَهُ قَالَتْ كَلَّا مَا رَأَيْتُ إِبْرَاهِيمَ إِلَّا أَرْحَمَ النَّاسِ وَ كَيْفَ رَأَيْتُهُ يَذْبَحُ ابْنَهُ قَالَ وَ رَبِّ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ هَذِهِ النَّبِيَّةِ لَقَدْ رَأَيْتُهُ أَضْجَعَهُ وَ أَخَذَ الْمُدْيَةَ لِيَذْبَحَهُ قَالَتْ لِمَ قَالَ زَعَمَ أَنَّ رَبَّهُ بِذَبْحِهِ قَالَتْ فَحَقُّ لَهُ أَنْ يُطِيعَ رَبَّهُ

And the wicked old man went out until he met the old woman when she was looking at the House (Kaaba), and the House (Kaaba) was in the middle of the valley. So he said, 'What an old man I saw in Mina', and he described the description of Ibrahim<sup>as</sup>. She said, 'That is my<sup>as</sup> husband<sup>as</sup>'. He said, 'So who was whom I saw with him upon his<sup>as</sup> description, and his<sup>as</sup> qualities?' She said, 'That is my<sup>as</sup> son<sup>as</sup>'. He said, 'I saw him<sup>as</sup> to have laid him<sup>as</sup> down, and grab the knife in order to slaughter him<sup>as</sup>'. She said, 'Never! I<sup>as</sup> have not seen Ibrahim<sup>as</sup> except as the most merciful of the people. And, how did you see him<sup>as</sup> slaughter his<sup>as</sup> son<sup>as</sup>?' He said, 'By the Lord<sup>azwj</sup> of the sky and the earth, and Lord<sup>azwj</sup> of this House (Kaaba), I have seen him<sup>as</sup> laying him<sup>as</sup> down and grab the knife in order to slaughter him<sup>as</sup>'. She said, 'Why?' He said, 'He<sup>as</sup> claimed that his<sup>as</sup> Lord<sup>azwj</sup> has Commanded him<sup>as</sup> for it'. She said, 'So it is right for him<sup>as</sup> that he<sup>as</sup> obeys his<sup>as</sup> Lord<sup>azwj</sup>'.

قَالَ فَلَمَّا فَضَّتْ مَنَاسِكَهَا فَرِقَتْ أَنْ يَكُونَ قَدْ نَزَلَ فِي ابْنِهَا شَيْءٌ فَكَأَنِّي أَنْظَرُ إِلَيْهَا مُسْرِعَةً فِي الْوَادِي وَاضِعَةً يَدَهَا عَلَى رَأْسِهَا.

He<sup>asws</sup> said: 'So when she<sup>as</sup> completed her<sup>as</sup> rituals, she<sup>as</sup> scared that something may have descended with regards to her<sup>as</sup> son<sup>as</sup>. It is as if I<sup>asws</sup> am looking at her<sup>as</sup> hastening in the valley, placing her<sup>as</sup> hands upon her<sup>as</sup> head.

قَالَ فَلَمَّا جَاءَتْ سَارَهُ فَأُخْبِرَتِ الْخَبَرَ قَامَتْ إِلَى ابْنِهَا تَنْظُرُ فَإِذَا أَتَرُ السَّكِينِ خُدُوشاً فِي حَلْقِهِ فَفَزِعَتْ وَ اسْتَنْكَتْ وَ كَانَ بَدءَ مَرَضِهَا الَّذِي هَلَكَتْ فِيهِ

He<sup>asws</sup> said: 'So when Sarah<sup>as</sup> (Hajar<sup>as</sup>)<sup>31</sup> came over and was informed of the news, she stood by her<sup>as</sup> son<sup>as</sup>, and there were the effects of the knife scratches in his<sup>as</sup> throat. So she<sup>as</sup> panicked, and complained, and that was the beginning of her illness in which she<sup>as</sup> passed away.

وَذَكَرَ أَبَانُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ أَرَادَ أَنْ يَذْبَحَهُ فِي الْمَوْضِعِ الَّذِي حَمَلَتْ أُمُّ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عِنْدَ الْجَمْرَةِ الْوُسْطَى فَلَمْ يَزَلْ مَضْرِبَهُمْ يَتَوَارَثُونَ بِهِ كَابِرٌ عَنْ كَابِرٍ حَتَّى كَانَ آخِرَ مَنْ ارْتَحَلَ مِنْهُ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) فِي شَيْءٍ كَانَ بَيْنَ بَنِي هَاشِمٍ وَبَيْنَ بَنِي أُمَيَّةَ فَارْتَحَلَ فَضْرَبَ بِالْعَرَبِينَ .

And Aban (the narrator) mentioned, from Abu Baseer, from Abu Ja'far<sup>asws</sup> having said: 'He<sup>as</sup> intended to slaughter him<sup>as</sup> in the place in which the mother<sup>as</sup> of Rasool-Allah<sup>saww</sup> was blessed, at the middle rock. So it did not cease to be their striking place, an elder inheriting it from an elder, until it was such that the last one to be departed from it was Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> regarding something which was between the Clan of Hashim<sup>as</sup> and the Clan of Umayya. So he<sup>asws</sup> travelled and was struck in the wilderness'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَيَّنَ أَرَادَ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) أَنْ يَذْبَحَ ابْنَهُ قَالَ عَلَى الْجَمْرَةِ الْوُسْطَى

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, and Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup>, 'Where did Ibrahim<sup>as</sup> intend to slaughter his<sup>as</sup> son<sup>as</sup>?' He<sup>asws</sup> said: 'Upon the middle rock'.

وَ سَأَلْتُهُ عَنْ كَبِشِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) مَا كَانَ لَوْنُهُ وَ أَيْنَ نَزَلَ فَقَالَ أَمْلَحَ وَ كَانَ أَقْرَنَ وَ نَزَلَ مِنَ السَّمَاءِ عَلَى الْجَبَلِ الْأَيْمَنِ مِنْ مَسْجِدِ مِنَى وَ كَانَ يَمْشِي فِي سَوَادٍ وَ يَأْكُلُ فِي سَوَادٍ وَ يَنْظُرُ وَ يَبْعُرُ وَ يَبُولُ فِي سَوَادٍ .

And I asked him<sup>asws</sup> about the ram of Ibrahim<sup>as</sup>, what was it's colour, and from where did it descend. So he<sup>asws</sup> said: 'And it was with horns, and it descended from the sky upon the Mount Al-Yemen from Masjid of Mina, and it was walking in darkness, and eating in darkness, and looking, and excreting, and urinating in darkness'.<sup>33</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُمَانَ عَنِ الْحَسَنِ بْنِ نَعْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَمَّا زَادُوا فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ إِنَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ ( عَلَيْهِمَا السَّلَامُ ) حَدَا الْمَسْجِدَ الْحَرَامَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Al Hassan Bin Nu'man who said,

'I asked Abu Abdullah<sup>asws</sup> about what has been increased regarding the Sacred Masjid (the extension of the Masjid). So he<sup>asws</sup> said: 'Ibrahim<sup>as</sup> and Ismail<sup>as</sup> limited the Sacred Masjid between Al-Safa and Al-Marwa'.<sup>34</sup>

<sup>31</sup> Mistake by the narrator

<sup>32</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 9

<sup>33</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 10

<sup>34</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 11

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ خَطَّ إِبْرَاهِيمُ بِمَكَّةَ مَا بَيْنَ الْحَزْوَرَةِ إِلَى الْمَسْعَى فَذَلِكَ الَّذِي خَطَّ إِبْرَاهِيمُ ( عَلَيْهِ السَّلَام ) يَعْنِي الْمَسْجِدَ .

And in another report,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ibrahim<sup>as</sup> marked in Makkah what is between Al-Hazoura to the place of Sa'ee (Al-Safa and Al-Marwa), so that is it, which Ibrahim<sup>as</sup> marked, meaning the Masjid'.<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ إِسْمَاعِيلَ دَفَنَ أُمَّهُ فِي الْحَجْرِ وَ حَجَرَ عَلَيْهَا لِنَلَا يُوطَأَ قَبْرُ أُمِّ إِسْمَاعِيلَ فِي الْحَجْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ismail<sup>as</sup> buried his<sup>as</sup> mother<sup>as</sup> in Al-Hijr, and built a chamber upon it, lest the grave of the mother<sup>as</sup> of Ismail<sup>as</sup> be trampled upon in Al-Hijr' (by those who circle the Kaaba).<sup>36</sup>

بَعْضُ أَصْحَابِنَا عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْحَجْرُ بَيْتُ إِسْمَاعِيلَ وَ فِيهِ قَبْرُ هَاجِرَ وَ قَبْرُ إِسْمَاعِيلَ .

One of our companions, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Al-Hijr is the house of Ismail<sup>as</sup>, and therein is the grave of Hajar<sup>as</sup>, and grave of Ismail<sup>as</sup>'.<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْحَجْرِ أَمْ مِنَ الْبَيْتِ هُوَ أَوْ فِيهِ شَيْءٌ مِنَ الْبَيْتِ فَقَالَ لَا وَ لَا قَلَامَةٌ ظُفْرٍ وَ لَكِنَّ إِسْمَاعِيلَ دَفَنَ أُمَّهُ فِيهِ فَكَرِهَ أَنْ تُوطَأَ فَحَجَرَ عَلَيْهِ حَجْرًا وَ فِيهِ قُبُورُ أَنْبِيَاءَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> about Al-Hijr, is it from the House (Kaaba), or is there something (else) in it, from the House (Kaaba)?' So he<sup>asws</sup> said: 'No, not even (the size of) a nail clipping. But, Ismail<sup>as</sup> buried his<sup>as</sup> mother in it, and he<sup>as</sup> disliked that it should be trampled upon. So he<sup>as</sup> built a chamber upon it, and therein are the graves of the Prophets<sup>as</sup>'.<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّبْرِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) دُفِنَ فِي الْحَجْرِ مِمَّا يَلِي الرُّكْنَ الثَّلَاثِ عَدَارَى بَنَاتِ إِسْمَاعِيلَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabaab Al Sayrafi, from Muawiya Bin Ammar who said,

<sup>35</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 12

<sup>36</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 13

<sup>37</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 14

<sup>38</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 15

'Abu Abdullah<sup>asws</sup> said: 'Buried in Al-Hijr, from what follows the third corner (of the Kaaba), are the virgin daughters of Ismail<sup>as</sup>'<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِيَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ لَمْ يَزَلْ بَنُو إِسْمَاعِيلَ وَ لَأَةَ النَّبِيِّ وَ يُقِيمُونَ لِلنَّاسِ حَجَّهُمْ وَ أَمْرَ دِينِهِمْ يَتَوَارَثُونَهُ كَابِرٌ عَنْ كَابِرٍ حَتَّى كَانَ زَمَنُ عَدْنَانَ بْنِ أَدَدٍ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَفَسَدَتْ قُلُوبُهُمْ وَ أَفْسَدُوا وَ أَحَدْتُوا فِي دِينِهِمْ وَ أَخْرَجَ بَعْضُهُمْ بَعْضاً فَمِنْهُمْ مَنْ خَرَجَ فِي طَلَبِ الْمَعِيشَةِ وَ مِنْهُمْ مَنْ خَرَجَ كَرَاهِيَةَ الْقِتَالِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The children of Ismail<sup>as</sup> did not cease to be the governors of the House (Kaaba), and they were establishing for the people, their Hajj, and the matters of their Religion, an elder inheriting from an elder, until it was the time of Adnan Bin Adad. So the term prolonged upon them, and their hearts hardened, and they became corrupt, and were innovating in their Religion, and throwing out each other. Thus, from them were ones who went out in seeking the livelihood, and from them were the ones who went out disliking the fighting.

وَ فِي أَيْدِيهِمْ أَشْيَاءٌ كَثِيرَةٌ مِنَ الْحَنِيفِيَّةِ مِنْ تَحْرِيمِ الْأُمَّهَاتِ وَ النَّبَاتِ وَ مَا حَرَّمَ اللَّهُ فِي التَّكَاحِ إِلَّا أَنَّهُمْ كَانُوا يَسْتَحِلُّونَ امْرَأَةَ الْأَبِ وَ ابْنَةَ الْأَخْتِ وَ الْجَمْعَ بَيْنَ الْأَخْتَيْنِ وَ كَانَ فِي أَيْدِيهِمْ الْحُجُّ وَ التَّلْبِيَةُ وَ الْغُسْلُ مِنَ الْجَنَابَةِ إِلَّا مَا أَحَدْتُوا فِي تَلْبِيَّتِهِمْ وَ فِي حَجِّهِمْ مِنَ الشَّرْكِ وَ كَانَ فِيمَا بَيْنَ إِسْمَاعِيلَ وَ عَدْنَانَ بْنِ أَدَدٍ مُوسَى ( عَلَيْهِ السَّلَامُ ) .

And, in their hands were a lot of things from the uprightness (the Religion of Ibrahim<sup>as</sup>), from the Prohibition of the mother and the daughter and whatever Allah<sup>azwj</sup> Prohibited regarding the marriage, except that they were permitting a woman of the father, and a daughter of the sister, and the gathering between two sister. And, in their hands was the Hajj, and the (exclaiming of the) *Talbiyya*, and the bathing from the sexual impurities, except what they innovated in their exclamation of their *Talbiyya* during their Hajj, from the Polytheists. And, in (the period) what was in between Ismail<sup>as</sup> and Adnan Bin Adad, was Musa<sup>as</sup>'<sup>40</sup>

وَ رُوِيَ أَنَّ مَعَدَّ بْنَ عَدْنَانَ خَافَ أَنْ يَدْرُسَ الْحَرَمَ فَوَضَعَ أَنْصَابَهُ وَ كَانَ أَوَّلَ مَنْ وَضَعَهَا ثُمَّ غَلَبَتْ جُرْهُمُ عَلَى وَلايَةِ النَّبِيِّ فَكَانَ يَلِي مِنْهُمْ كَابِرٌ عَنْ كَابِرٍ حَتَّى بَغَتْ جُرْهُمُ بِمَكَّةَ وَ اسْتَحَلُّوا حُرْمَتَهَا وَ أَكَلُوا مَالَ الْكَعْبَةِ وَ ظَلَمُوا مَنْ دَخَلَ مَكَّةَ وَ عَتَوْا وَ بَعَوْا

And it is reported that Ma'ad Bin Adnan feared that the (boundary of the) Sanctuary would be obscured, so he placed his monuments, and he was the first one to place these. Then Jurhum overcame upon the governership of the House (Kaaba), so it was passed on from them, from an elder to an elder, until Jurhum rebelled at Makkah and permitted (the violations of) it's Sanctity, and consumed the wealth of the Kaaba, and oppressed the ones who entered Makkah, and he exceeded, and rebelled.

وَ كَانَتْ مَكَّةُ فِي الْجَاهِلِيَّةِ لَا يَظْلِمُ وَ لَا يَبْغِي فِيهَا وَ لَا يَسْتَحِلُّ حُرْمَتَهَا مَلَكَ إِلَّا هَلَكَ مَكَانَهُ وَ كَانَتْ تُسَمَّى بَكَّةَ لِأَنَّهَا تَبْكُ أَغْنَأَقَ الْبَاغِينَ إِذَا بَعَوْا فِيهَا وَ تُسَمَّى بِسَاسَةَ كَانُوا إِذَا ظَلَمُوا فِيهَا بِسْتَهُمْ وَ أَهْلَكْتُهُمْ وَ تُسَمَّى أُمَّ رُحْمٍ كَانُوا إِذَا لَزِمُوهَا رُحْمُوا

<sup>39</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 16

<sup>40</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 17

And Makkah, during the pre-Islamic period, there was neither any oppression nor any rebellion therein, nor were (the violations) of its Sanctity permitted by any king, except that he was destroyed right there in his place; and it used to be called Bakkah, because it crushed the necks of the rebels when they rebelled in it; and it was called Basa'sa (because) whenever there were injustices committed therein, it crushed them and destroyed them; and it was called Umm Raham (mother of Mercy), whenever someone sought refuge, was shown mercy.

فَلَمَّا بَعَثَ جُرْهُمُ وَاسْتَحَلُّوا فِيهَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمُ الرُّعَافَ وَ النَّمْلَ وَ أَفْنَاهُمُ

So when Jurhum rebelled and permitted (the violations of the Sanctity) therein, Allah<sup>azwj</sup> Mighty and Majestic Sent the nose-bleeds (plague), and the ants upon them and Perished them.

فَعَلَبَتْ خُزَاعَةُ وَ اجْتَمَعَتْ لِيُجْلُوا مَنْ بَقِيَ مِنْ جُرْهُمٍ عَنِ الْحَرَمِ وَ رَئِيسُ خُزَاعَةَ عَمْرُو بْنُ رَبِيعَةَ بْنِ حَارِثَةَ بْنِ عَمْرُو وَ رَئِيسُ جُرْهُمٍ عَمْرُو بْنُ الْحَارِثِ بْنِ مُصَاصِ الْجُرْهُمِيِّ فَهَزَمَتْ خُزَاعَةُ جُرْهُمَ وَ خَرَجَ مَنْ بَقِيَ مِنْ جُرْهُمٍ إِلَى أَرْضٍ مِنْ أَرْضِ جُهَيْنَةَ فَجَاءَهُمْ سَيْلٌ أَتَى فَذَهَبَ بِهِمْ

So Khuza'a overcame, and gathered the remnants of Jurhum to be expelled from the Sanctuary. And the chief of Khuza'a was Amro Bin Rabi'e Bin Harisa Bin Amro, and the chief of Jurhum was Amro Bin Al Haris Bin Musasi Al Jurhumi. So Khuza'a defeated Jurhum and threw out the ones who remained from Jurhum to a lan from the lands of Juhayna. So a flood came and swept them away.

وَ وَلَيْتَ خُزَاعَةُ النَّبِيتَ فَلَمْ يَزَلْ فِي أَيْدِيهِمْ حَتَّى جَاءَ قُصِيُّ بْنُ كِلَابٍ وَ أَخْرَجَ خُزَاعَةَ مِنَ الْحَرَمِ وَ وَلِيَ النَّبِيتَ وَ غَلَبَ عَلَيْهِ.

And Khuza'a governed the House (Kaaba). So it did not cease to be in their hands until Qusayy Bin Kilab came, and threw out Khuza'a from the Sanctuary, and governed the House (Kaaba), and overcame upon it.<sup>41</sup>

(p.s. – This is a report and not a Hadeeth)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْعَرَبَ لَمْ يَزَالُوا عَلَيَّ شَيْءٌ مِنَ الْحَنِيفِيَّةِ يَصِلُونَ الرَّحِمَ وَ يَقْرُونَ الضَّيْفَ وَ يَحْجُونَ النَّبِيتَ وَ يَقُولُونَ أَتَفُوا مَالَ النَّبِيِّمْ فَإِنَّ مَالَ النَّبِيِّمْ عَقْلٌ وَ يَكْفُونَ عَنْ أَشْيَاءٍ مِنَ الْمَحَارِمِ مَخَافَةَ الْعُقُوبَةِ وَ كَانُوا لَا يُمْلَى لَهُمْ إِذَا أَنْتَهَكُوا الْمَحَارِمَ وَ كَانُوا يَأْخُذُونَ مِنْ لِحَاءِ شَجَرِ الْحَرَمِ فَيَعْلِقُونَهُ فِي أَعْنَاقِ الْإِبِلِ فَلَا يَجْتَرِي أَحَدٌ أَنْ يَأْخُذَ مِنْ تِلْكَ الْإِبِلِ حَيْثَمَا ذَهَبَتْ وَ لَا يَجْتَرِي أَحَدٌ أَنْ يُعَلِّقَ مِنْ غَيْرِ لِحَاءِ شَجَرِ الْحَرَمِ أَيْهِمْ فَعَلَّ ذَلِكَ عُوقِبَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Arabs did not cease to be upon something from the uprightness (The Religion of Ibrahim<sup>as</sup>). They were maintaining relationships, and were entertaining the guests, and performing Hajj of the House (Kaaba), and they were saying, 'Fear (of consuming) the wealth of the orphans is a shackle', and they were refraining from certain things of the Prohibitions fearing the consequential Punishment, and would not find any respite if they violated the Prohibitions, and they were taking from the bark of a tree of the Sanctuary, so

<sup>41</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 18

they were hanging it in the neck of the camel (gifted to the Kaaba). So no one had the audacity that he would take it from that camel, wherever it may go to, nor was anyone audacious enough that he would hand something other than the bark of a tree of the Sanctuary. Whoever did that, faced punishment.

وَأَمَّا الْيَوْمَ فَأَمْلِي لَهُمْ وَ لَقَدْ جَاءَ أَهْلُ السَّمَاءِ فَانصَبُوا الْمُنجَبِقَ عَلَى أَبِي قُبَيْسٍ فَبَعَثَ اللَّهُ عَلَيْهِمْ سَحَابَةً كَجَنَاحِ الطَّيْرِ فَأَمْطَرَتْ عَلَيْهِمْ صَاعِقَةً فَأَحْرَقَتْ سَبْعِينَ رَجُلًا حَوْلَ الْمُنجَبِقِ .

And as for today, so it has been respited for them; and the people of Syria had come, so they had set up the catapult upon (Mount) Abu Qubays. So Allah<sup>azwj</sup> Sent a cloud upon them like the wing of a bird, so it rained thunderbolts upon them. Seventeen men were incinerated around the catapult'.<sup>42</sup>

### بَابُ حَجِّ الْأَنْبِيَاءِ ( عَلَيْهِمُ السَّلَامُ )

## Chapter 8 – Hajj of the Prophets<sup>as</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ قَالَ لِي أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) إِنَّ سَفِينَةَ نُوحٍ كَانَتْ مَأْمُورَةً طَافَتْ بِالْبَيْتِ حَيْثُ عَرِقَتْ الْأَرْضُ ثُمَّ أَتَتْ مِنِّي فِي أَيَّامِهَا ثُمَّ رَجَعَتْ السَّفِينَةُ وَ كَانَتْ مَأْمُورَةً وَ طَافَتْ بِالْبَيْتِ طَوَافَ النِّسَاءِ .

Muhammad Bin Yahya, from one of his companions, from Al Washa, from Ali Bin Abu Hamza who said,

'Abu Al-Hassan<sup>asws</sup> said to me: 'The ark of Noah<sup>as</sup> was Commanded to circumambulate the House (Kaaba) when the land was drowned. Then it came to Mina during its days, and then the ark returned. It was Commanded to circumambulate with the House, a circumambulation of the women (*Tawaaf Al-Nisa*)'.<sup>43</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يُحَدِّثُ عَطَاءً قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ أَلْفَ ذِرَاعٍ وَ مِائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِمِائَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ مِائَتَيْنِ ذِرَاعًا وَ طَافَتْ بِالْبَيْتِ وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Al Hassan Bin Salih,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard Abu Ja'far<sup>asws</sup> narrating to Ata'a saying: 'The length of the ark of Noah<sup>as</sup> was of a thousand cubits and two hundred cubits, and its width was of eight cubits, and its height in the sky was of two hundred cubits; and it circumambulated with the House (Kaaba) and Sa'ee between Al-Safa and Al-Marwa, seven circuits. Then it rested upon the Mount Joudy'.<sup>44</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَرَّ مُوسَى بْنُ عِمْرَانَ فِي سَبْعِينَ نَبِيًّا عَلَى فِجَاجِ الرُّوحَاءِ عَلَيْهِمُ الْعَبَاءُ الْقَطَوَانِيَّةُ يَقُولُ لَبَّيْكَ عَبْدُكَ ابْنُ عَبْدِكَ .

Ali, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

<sup>42</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 19

<sup>43</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 1

<sup>44</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 2



'I heard Abu Ja'far<sup>asws</sup> saying: 'Musa<sup>as</sup> Bin Imran<sup>as</sup> passed by among seventy Prophets<sup>as</sup> upon the glens of Al-Rawha. Upon them were the Qatwany cloaks, saying: 'Here I am, Your<sup>azwj</sup> servant son of Your<sup>azwj</sup> servant! (Talbiyya)' .<sup>45</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَرَّ مُوسَى النَّبِيُّ ( عَلَيْهِ السَّلَام ) بِصَفَاحِ الرُّوحَاءِ عَلَى جَمَلٍ أَحْمَرَ خَطَامُهُ مِنْ لَيْفٍ عَلَيْهِ عَبَاءَتَانِ قَطَوَانِيَّتَانِ وَهُوَ يَقُولُ لَبَّيْكَ يَا كَرِيمُ لَبَّيْكَ

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Musa<sup>as</sup>, the Prophet<sup>as</sup>, passed by the glens of Al-Rawha upon a red camel harnessed from fibres. Upon him<sup>as</sup> were two Qatwany cloaks, and he<sup>as</sup> was saying: 'Here I<sup>as</sup> am, O Benevolent! Here I<sup>as</sup> am! (Talbiyya) .

قَالَ وَ مَرَّ يُونُسُ بْنُ مَتَّى بِصَفَاحِ الرُّوحَاءِ وَهُوَ يَقُولُ لَبَّيْكَ كَشَّافَ الْكُرْبِ الْعُظَامِ لَبَّيْكَ

He<sup>asws</sup> said: ' And Yunus Bin Matta<sup>as</sup> passed by the glens of Al-Rawha and he<sup>as</sup> was saying: 'Here I<sup>as</sup> am, O Remover of grievous anguish! Here I<sup>as</sup> am (Talbiyya) .

قَالَ وَ مَرَّ عَيْسَى ابْنُ مَرْيَمَ بِصَفَاحِ الرُّوحَاءِ وَهُوَ يَقُولُ لَبَّيْكَ عِنْدَكَ ابْنُ أُمَّتِكَ لَبَّيْكَ

He<sup>asws</sup> said: 'And Isa<sup>as</sup> Bin Maryam<sup>as</sup> passed by the glens of Al-Rawha, and he<sup>as</sup> was saying: 'Here I<sup>as</sup> am, Your<sup>azwj</sup> servant, son<sup>as</sup> of Your<sup>azwj</sup> Maid<sup>as</sup>! Here I<sup>as</sup> am!'

وَ مَرَّ مُحَمَّدٌ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِصَفَاحِ الرُّوحَاءِ وَهُوَ يَقُولُ لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ .

And Muhammad<sup>saww</sup> passed by the glens of Al-Rawha and he<sup>saww</sup> was saying: 'Here I<sup>saww</sup> am, O One with the Loftiness! Here I<sup>saww</sup> am!'<sup>46</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ أَحْرَمَ مُوسَى ( عَلَيْهِ السَّلَام ) مِنْ رَمْلَةٍ مِصْرَ قَالَ وَ مَرَّ بِصَفَاحِ الرُّوحَاءِ مُحْرِمًا يَقُولُ نَاقَتُهُ بِخَطَامٍ مِنْ لَيْفٍ عَلَيْهِ عَبَاءَتَانِ قَطَوَانِيَّتَانِ يُلْبِي وَ تُجِيبُهُ الْجِبَالُ .

Muhammad Bin Yahya, from Ali Bin Ismail, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Musa<sup>as</sup> adorned the *Ihraam* from Ramla in Egypt, and he<sup>as</sup> passed by the glens of Al-Rawha wearing *Ihraam*, sitting on a she-camel harnessed from fibres. Upon him<sup>as</sup> were two Qatwany cloaks, exclaiming *Talbiyya* , and the mountains responded to him<sup>as</sup> .<sup>47</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ حَجَّ النَّبِيَّتِ فِي الْجَنِّ وَالْإِنْسِ وَالطَّيْرِ وَالرِّيَّاحِ وَكَسَا النَّبِيَّتِ الْقَبَاطِيَّ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba, from his father, from Zurara,

<sup>45</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 3

<sup>46</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 4

<sup>47</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 5

(It has been narrated) from Abu Ja'far<sup>asws</sup> that Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> performed Hajj of the House (Kaaba) among the Jinn and the humans, and the birds, and the winds, and a cloak of the household tapestries'.<sup>48</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنِ الْمُفْضَلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ صَلَّى فِي مَسْجِدِ الْخَيْفِ سَبْعِمِائَةَ نَبِيٍّ وَ إِنَّ مَا بَيْنَ الرُّكْنِ وَالْمَقَامِ لَمَسْحُورٌ مِنْ قُبُورِ الْأَنْبِيَاءِ وَ إِنَّ آدَمَ لَفِي حَرَمِ اللَّهِ عَزَّ وَ جَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Al Mufazzal, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Seven hundred Prophets<sup>as</sup> have Prayed in Masjid Al-Khief, and that what is in between the corner (of the Kaaba) and the Standing Place (of Ibrahim<sup>as</sup>) is fraught with the graves of the Prophets<sup>as</sup>, and that Adam<sup>as</sup> is in the Sanctuary of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>49</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زَيْدِ الشَّحَامِ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ حَجَّ مُوسَى بْنُ عَمْرَانَ ( عَلَيْهِ السَّلَامُ ) وَ مَعَهُ سَبْعُونَ نَبِيًّا مِنْ بَنِي إِسْرَائِيلَ خَطْمُ إِبْلِهِمْ مِنْ لَيْفٍ يُثْبُونَ وَ تُجِيبُهُمُ الْجِبَالُ وَ عَلَى مُوسَى عَبَاءَتَانِ قَطَوَانِيَّتَانِ يَقُولُ لَنَبِيِّكَ عَبْدُكَ ابْنُ عَبْدِكَ .

Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Zayd Al Shahham, from the one who reported it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Musa<sup>as</sup> Bin Imran<sup>as</sup> performed Hajj and with him<sup>as</sup> were seventy Prophets<sup>as</sup> from the Children of Israel. Their<sup>as</sup> camels were harnessed from fibre. They<sup>as</sup> were exclaiming *Talbiyya*, and the mountains were responding to them<sup>as</sup>. And, upon Musa<sup>as</sup>, were two Qatwany cloaks. He<sup>as</sup> was saying: 'Here I<sup>as</sup> am! Your<sup>azwj</sup> servant, son<sup>as</sup> of Your<sup>azwj</sup> servant!'<sup>50</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِي بَلَالٍ الْمَكِّيِّ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) دَخَلَ الْحَجْرَ مِنْ تَاحِيَةِ الْبَابِ فَقَامَ يُصَلِّي عَلَى قَدْرِ ذِرَاعَيْنِ مِنَ النَّبِيِّتِ فَقُلْتُ لَهُ مَا رَأَيْتُ أَحَدًا مِنْ أَهْلِ بَيْتِكَ يُصَلِّي بِحِيَالِ الْمِزَابِ فَقَالَ هَذَا مُصَلَّى شَبْرٍ وَ شَبِيرِ ابْنَيْ هَارُونَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad, from Abu Bilal Al Makky who said,

'I saw Abu Abdullah<sup>asws</sup> enter Al-Hijr from the side of the door. So he<sup>asws</sup> stood Praying upon a measurement of two cubits from the House (Kaaba). So I said to him<sup>asws</sup>, 'I have not seen anyone from your<sup>asws</sup> family Praying by the conduit'. So he<sup>asws</sup> said: 'This is the Praying place of Shabbar and Shabbir, the two sons of (Prophet) Haroun<sup>as</sup>'.<sup>51</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّنِيفِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارِ الدُّهْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ دُفِنَ مَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَالْحَجْرِ الْأَسْوَدِ سَبْعُونَ نَبِيًّا أَمَانَهُمُ اللَّهُ جُوعًا وَ ضُرًّا .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabaab Al Sayrai, from Muawiya Bin Ammar Al Duhnay,

<sup>48</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 6

<sup>49</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 7

<sup>50</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 8

<sup>51</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 9

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Seventy Prophets<sup>as</sup> are buried in what is between the Yamani corner and the Black Stone. Allah<sup>azwj</sup> Caused them<sup>as</sup> to die of hunger and adversities’.<sup>52</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ دَاوُدَ لَمَّا وَقَفَ الْمَوْقِفَ بَعْرِفَةَ نَظَرَ إِلَى النَّاسِ وَكَثُرَتْهُمْ فَصَعِدَ الْجَبَلَ فَأَقْبَلَ يَدْعُو فَلَمَّا قَضَى نُسُكَهُ أَنَّهُ جَبْرَيْلُ ( عَلَيْهِ السَّلَام ) فَقَالَ لَهُ يَا دَاوُدُ يَقُولُ لَكَ رَبُّكَ لِمَ صَعِدْتَ الْجَبَلَ ظَنَنْتَ أَنَّهُ يَخْفَى عَلَيَّ صَوْتُ مَنْ صَوَّتَ

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar, from Usman Bin Isa, from Ibn Muskan, from the one who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘When Dawood<sup>as</sup> paused at the Pausing Station in Arafat, looked at the people and their abundance. So he<sup>as</sup> climbed upon the mountain, and started supplicating. So when he<sup>as</sup> had completed his<sup>as</sup> rituals, Jibraeel<sup>as</sup> came over to him and said to him<sup>as</sup>: ‘O Dawood<sup>as</sup>! Your<sup>as</sup> Lord<sup>azwj</sup> is Saying to you<sup>as</sup>: “Why did you<sup>as</sup> ascend the mountain? Do you<sup>as</sup> think that a voice from the voices would be concealed from Me<sup>azwj</sup>?’”

ثُمَّ مَضَى بِهِ إِلَى الْبَحْرِ إِلَى جُدَّةَ فَرَسَبَ بِهِ فِي الْمَاءِ مَسِيرَةَ أَرْبَعِينَ صَبَاحاً فِي الْبَرِّ فَإِذَا صَخْرَةٌ فَفَلَقَهَا فَإِذَا فِيهَا دُوْدَةٌ فَقَالَ لَهُ يَا دَاوُدُ يَقُولُ لَكَ رَبُّكَ أَنَا أَسْمَعُ صَوْتَ هَذِهِ فِي بَطْنِ هَذِهِ الصَّخْرَةِ فِي قَعْرِ هَذَا الْبَحْرِ فَظَنَنْتَ أَنَّهُ يَخْفَى عَلَيَّ صَوْتُ مَنْ صَوَّتَ .

Then he<sup>as</sup> went with him<sup>as</sup> to the sea to Jeddah. So he<sup>as</sup> swam with him<sup>as</sup> in the sea for a travel distance of forty mornings in the land. So there was a rock, and he (Jibraeel<sup>as</sup> split it and there was an insect in it. So he<sup>as</sup> said to him<sup>as</sup>: ‘O Dawood<sup>as</sup>! Your<sup>as</sup> Lord<sup>azwj</sup> is Saying to you<sup>as</sup>: “I<sup>azwj</sup> can Hear the voice of this one in the inside of this rock at the bottom of this sea, so do you<sup>as</sup> think that a voice from the voices would be concealed from Me<sup>azwj</sup>?’”<sup>53</sup>

بَابُ وُرُودِ تَبِعِ وَأَصْحَابِ الْفِيلِ النَّبِيِّ وَ حَفْرِ عَيْدِ الْمُطَلِّبِ زَمْزَمَ وَ هَدْمِ قَرِيْشِ الْكَعْبَةِ وَ بِنَائِهِمْ إِيَّاهَا وَ هَدْمِ الْحَجَّاجِ لَهَا وَ بِنَائِهِ إِيَّاهَا

## Chapter 9 – The advent of Tubba and the owners of the elephants to the House (Kaaba), and Abdul Muttalib<sup>as</sup>’s digging of (the well of) Zamzam, and the Qureysh demolishing the Kaaba and their building of it, and demolishing of Al-Hajjaj of it and his building it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ جَابِرٍ قَالَ كُنْتُ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ أَنَا وَ صَاحِبٌ لِي فَتَذَاكُرْنَا الْأَنْصَارَ فَقَالَ أَحَدُنَا هُمْ نَزَاعٌ مِنْ قَبَائِلٍ وَ قَالَ أَحَدُنَا هُمْ مِنْ أَهْلِ الْيَمَنِ قَالَ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al husayn Bin Al Mukhtar who said,

‘Ismail Bin Jabir narrated to be saying, ‘We were in what is between Makkah and Al-Medina, myself and some companions of mine, so we mentioned the Helpers (Ansaar), so one of us said, ‘They sprung from the tribes’, and one of us said, ‘They were the people of Al-Yemen’.

<sup>52</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 10

<sup>53</sup> Al Kafi – V 4 – The Book of Hajj Ch 8 H 11

فَأْتَتْهُنَّ إِلَى أَبِي عَبْدِ اللَّهِ ( عليه السلام ) وَهُوَ جَالِسٌ فِي ظِلِّ شَجَرَةٍ فَأَبْتَدَأَ الْحَدِيثَ وَ لَمْ نَسْأَلْهُ فَقَالَ إِنَّ تَبَعًا لَمَّا أَنْ جَاءَ مِنْ قِبَلِ الْعِرَاقِ وَ جَاءَ مَعَهُ الْعُلَمَاءُ وَ أَبْنَاءُ الْأَنْبِيَاءِ فَلَمَّا أَنْتَهَى إِلَى هَذَا الْوَادِي لِهَدْيِ أَتَاهُ أَنَاسٌ مِنْ بَعْضِ الْقَبَائِلِ فَقَالُوا إِنَّكَ تَأْتِي أَهْلَ بَلَدَةٍ قَدْ لَعِبُوا بِالنَّاسِ زَمَانًا طَوِيلًا حَتَّى اتَّخَذُوا بِلَادَهُمْ حَرَمًا وَ بَنَيْنَهُمْ رَبًّا أَوْ رَبَّةً فَقَالَ إِنْ كَانَ كَمَا تَقُولُونَ قَتَلْتُ مُقَاتِلِيهِمْ وَ سَبَيْتُ ذُرِّيَّتَهُمْ وَ هَدَمْتُ بَنِيَّتَهُمْ

So we ended up to Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> was seated in the shade of a tree. So he<sup>asws</sup> began the discussion and we did not ask him<sup>asws</sup>, so he<sup>asws</sup> said: 'When Tubba came from Al-Iraq and there came with him the scholars and the sons of the Prophets<sup>as</sup>. So when he ended up to this valley of Huzeyl, the people came over to him from some of the tribes, so they said, 'You have come to the people of a city who have played with the people for a long time now, to the extent that they have taken their cities as sacred, and their buildings as male lords or female lords'. So he said, 'If it is such as what you are saying it to be, I will kill their fighters and make captives of their offspring, and demolish their buildings.

قَالَ فَسَأَلْتُ عَيْنَاهُ حَتَّى وَقَعْنَا عَلَى خَدَّيْهِ قَالَ فَدَعَا الْعُلَمَاءَ وَ أَبْنَاءَ الْأَنْبِيَاءِ فَقَالَ أَنْظِرُونِي وَ أَخْبِرُونِي لِمَا أَصَابَنِي هَذَا قَالَ فَأَبْرَأَ أَنْ يُخْبِرُوهُ حَتَّى عَزَمَ عَلَيْهِمْ قَالُوا حَدِّثْنَا بِأَيِّ شَيْءٍ حَدَّثْتَ نَفْسَكَ قَالَ حَدَّثْتُ نَفْسِي أَنْ أَقْتُلَ مُقَاتِلِيهِمْ وَ أَسْبِي ذُرِّيَّتَهُمْ وَ أَهْدِمَ بَنِيَّتَهُمْ فَقَالُوا إِنَّا لَا نَرَى الَّذِي أَصَابَكَ إِلَّا لِذَلِكَ

He<sup>asws</sup> said: 'So his eyes came out until they dropped upon his cheeks. So he called the scholars and the sons of the Prophets<sup>as</sup> and he said, 'Look at me and inform me of what is this which has hit me'. But they refused to inform him until he was resolute upon them. They said, 'Narrate to us with which thing you have narrated yourself'. He said, 'I narrated to myself that I would be killing their fighters and imprisoning their offspring, and demolish their buildings'. They said, 'We do not see that which has hit you except it being due to that'.

قَالَ وَ لِمَ هَذَا قَالُوا لِأَنَّ الْبَلَدَ حَرَمَ اللَّهِ وَ الْبَيْتَ بَيْتُ اللَّهِ وَ سَكَاتَهُ ذُرِّيَّةُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فَقَالَ صَدَقْتُمْ فَمَا مَخْرَجِي مِمَّا وَقَعْتُ فِيهِ قَالُوا نُحَدِّثُ نَفْسَكَ بِغَيْرِ ذَلِكَ فَعَسَى اللَّهُ أَنْ يَرُدَّ عَلَيْكَ

He said, 'And why is this so?' They said, 'Because the city is the Sanctuary of Allah<sup>azwj</sup> and the House is the House of Allah<sup>azwj</sup> and therein dwell the offspring of Ibrahim<sup>as</sup> the Friend of the Beneficent'. So he said, 'You speak the truth. So what is my way out from what I have fallen into?' They said, 'You must narrate to yourself with other than that, so perhaps Allah<sup>azwj</sup> would Return upon you (your previous state).

قَالَ فَحَدَّثْتُ نَفْسَهُ بِخَيْرٍ فَرَجَعْتُ حَدَقَاتِهِ حَتَّى تَبَيَّنَا مَكَانَهُمَا قَالَ فَدَعَا بِالْقَوْمِ الَّذِينَ أَشَارُوا عَلَيْهِ بِهِمْهَا فَقَتَلَهُمْ ثُمَّ أَتَى الْبَيْتَ وَ كَسَاهُ وَ أَطْعَمَ الطَّعَامَ ثَلَاثِينَ يَوْمًا كُلَّ يَوْمٍ مِائَةَ جَزُورٍ حَتَّى حُمِلَتِ الْجِفَانُ إِلَى السَّبَاعِ فِي رُغُوسِ الْجِبَالِ وَ نُثِرَتِ الْأَعْلَافُ فِي الْأَوْدِيَةِ لِلْوَحُوشِ ثُمَّ أَنْصَرَفَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَنْزَلَ بِهَا قَوْمًا مِنْ أَهْلِ الْيَمَنِ مِنْ غَسَّانٍ وَ هُمْ الْأَنْصَارُ

He<sup>asws</sup> said: 'So he narrated to himself with the goodness, and his eyes returned to the extent that they were affirmed back in their places. So he called the people who had advised him with its demolishing, and he killed them. Then he went over to the House (Kaaba) and clothed it, and fed the food (to the people) for thirty days, each day one hundred camels to the extent that they carried the cooking to the wild animal in the top of the mountain and scattered it in the valleys for the wild animal. Then he left from Makkah to Al-Medina, so he lodged at it with a people from the inhabitants of Al-Yemen, from the youths, and they are the Helpers (Al-Ansaar)'.

في رواية أخرى كساه النطاع و طيبه .

In another report, 'He (Tubba) clothed it (Kaaba) with fragrances and perfumes'.<sup>54</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَمَّا أَقْبَلَ صَاحِبُ الْحَبَشَةِ بِالْفِيلِ يُرِيدُ هَدْمَ الْكَعْبَةِ مَرُّوا بِإِبِلِ عَبْدِ الْمُطَّلِبِ فَاسْتَأْفَوْهَا فَتَوَجَّهَ عَبْدُ الْمُطَّلِبِ إِلَى صَاحِبِهِمْ يُسْأَلُهُ رَدَّ إِبِلِهِ عَلَيْهِ فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ وَ قِيلَ لَهُ إِنَّ هَذَا شَرِيفٌ فَرِيشٍ أَوْ عَظِيمٌ فَرِيشٍ وَ هُوَ رَجُلٌ لَهُ عَقْلٌ وَ مَرُوءَةٌ فَأَكْرَمَهُ وَ أَدْنَاهُ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Muhammad Bin Humran, and Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the master (king) of Ethiopia came over with the elephants intending to demolish the Kaaba, (he) passed by the camels of Abdul Muttalib<sup>as</sup>, so he took them. So Abdul Muttalib<sup>as</sup> directed himself<sup>as</sup> to his companions to ask him to return his<sup>as</sup> camels back to him<sup>as</sup>, and he<sup>as</sup> sought permission to see him. So they got the permission for him<sup>as</sup> and said to him, 'This is a nobleman of Qureysh, or a great one of Qureysh, and he is a man for whom is intellect and a personality. So he honoured him<sup>as</sup> and let him<sup>as</sup> come near.

ثُمَّ قَالَ لِنَزُجْمَانِهِ سَلُّهُ مَا حَاجَتُكَ فَقَالَ لَهُ إِنَّ أَصْحَابَكَ مَرُّوا بِإِبِلِ لِي فَاسْتَأْفَوْهَا فَأَحْبَبْتُ أَنْ تَرُدَّهَا عَلَيَّ قَالَ فَتَعَجَّبَ مِنْ سُؤَالِهِ إِيَّاهُ رَدَّ الْإِبِلِ وَ قَالَ هَذَا الَّذِي زَعَمْتُمْ أَنَّهُ عَظِيمٌ فَرِيشٍ وَ ذَكَرْتُمْ عَقْلَهُ يَدْعُ أَنْ يُسْأَلَنِي أَنْ أَنْصَرِفَ عَنْ بَيْتِهِ الَّذِي يُعْبُدُهُ أَمَا لَوْ سَأَلَنِي أَنْ أَنْصَرِفَ عَنْ هَذِهِ لَأَنْصَرَفْتُ لَهُ عَنْهُ

The he said to his interpreter, 'Ask him<sup>as</sup>, 'What is your<sup>as</sup> need?' So he<sup>as</sup> said to him: 'Your companions passed by camels of mine, so they took them, therefore I<sup>as</sup> would like you to return these to me<sup>as</sup>'. So he was astounded (surprised) from his<sup>asws</sup> request to him for the return of the camels, and said, 'This is the one who you all are claiming that he<sup>as</sup> is the great one of Qureysh and mentioned his<sup>as</sup> intellect, neglecting asking me that I should leave from his<sup>as</sup> House (Kaaba) which he<sup>as</sup> worships. But, had he<sup>as</sup> asked me that I should leave from demolishing it, I would have left it for him<sup>as</sup>, from it'.

فَأَخْبَرَهُ النَّزُجْمَانُ بِمَقَالَةِ الْمَلِكِ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ إِنَّ لِدَٰلِكَ الْبَيْتِ رَبًّا يَمْنَعُهُ وَ إِنَّمَا سَأَلْتُكَ رَدَّ إِبِلِي لِحَاجَتِي إِلَيْهَا فَأَمَرَ بِرَدِّهَا عَلَيْهِ وَ مَضَى عَبْدُ الْمُطَّلِبِ حَتَّى لَقِيَ الْفِيلَ عَلَى طَرَفِ الْحَرَمِ فَقَالَ لَهُ مَحْمُودٌ فَحَرَكَ رَأْسَهُ فَقَالَ لَهُ أ تَدْرِي لِمَا جِيءَ بِكَ فَقَالَ بِرَأْسِهِ لَا فَقَالَ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتَفْعَلُ فَقَالَ بِرَأْسِهِ لَا

So the interpreter informed him<sup>as</sup> of his speech, so Abdul Muttalib<sup>as</sup> said to him: 'For that House (Kaaba) there is a Lord<sup>azwj</sup> Defending it, and rather I<sup>as</sup> asked you to return my camels to me due to my<sup>as</sup> need to these'. So he ordered with their return to him<sup>as</sup> and Abdul Muttalib<sup>as</sup> went away until he<sup>as</sup> came across the elephant upon the side of the Sanctuary. So he<sup>as</sup> said to it: 'Mahmoud!' So it moved its head, and he<sup>as</sup> said to it: 'Do you know for what they have come with you?' So it said by (shaking) its head, 'No'. So he<sup>as</sup> said: 'They have come with you to demolish the House of your Lord<sup>azwj</sup>. Would you do it?' So it said by (shaking) its head, 'No'.

قَالَ فَأَنْصَرَفَ عَنْهُ عَبْدُ الْمُطَّلِبِ وَ جَاءُوا بِالْفِيلِ لِيَدْخُلَ الْحَرَمَ فَلَمَّا انْتَهَى إِلَى طَرَفِ الْحَرَمِ امْتَنَعَ مِنَ الدُّخُولِ فَضَرَبُوهُ فَأَمْتَنَعَ فَأَدَارُوا بِهِ نَوَاحِي الْحَرَمِ كُلَّهَا كُلَّ ذَلِكَ يَمْتَنِعُ عَلَيْهِمْ فَلَمْ يَدْخُلْ

<sup>54</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 1

He<sup>asws</sup> said: 'So Abdul Muttalib<sup>as</sup> left from it and they came over with the elephants in order to enter the Sanctuary. So when they ended up to the side of the Sanctuary, it obstructed from their entering. So they struck it, but it still obstructed. So they circled with it around the Sanctuary, all of it. During each of that it obstructed against them and it did not enter.

وَبَعَثَ اللَّهُ عَلَيْهِمُ الطَّيْرَ كَالْخَطَّاطِيْفِ فِي مَنَاقِيرِهَا حَجْرٌ كَالْعَدَسَةِ أَوْ نَحْوَهَا فَكَانَتْ تُحَاذِي بِرَأْسِ الرَّجُلِ ثُمَّ تُرْسِلُهَا عَلَى رَأْسِهِ فَتَخْرُجُ مِنْ دُبُرِهِ حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا رَجُلٌ هَرَبَ فَجَعَلَ يُحَدِّثُ النَّاسَ بِمَا رَأَى إِذَا طَلَعَ عَلَيْهِ طَائِرٌ مِنْهَا فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا الطَّيْرُ مِنْهَا وَجَاءَ الطَّيْرُ حَتَّى حَاذَى بِرَأْسِهِ ثُمَّ أَلْقَاهَا عَلَيْهِ فَخَرَجَتْ مِنْ دُبُرِهِ فَمَاتَ .

And, Allah<sup>azwj</sup> Sent the birds upon them like swallows. In the beak (of each bird) was a stone like a bean or so. So it hovered on top of the man, then released it upon his head. So it came out from his behind, to the extent that there did not remain anyone from them except for one man who fled. So he went on to narrate to the people with what he saw, when a bird from them emerged, so he raised his head and said, 'This is the bird from it', and the bird came over until it hovered on top of his head, then cast it upon him. So it came out from his behind, so he died'.<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ فُرَيْشًا فِي الْجَاهِلِيَّةِ هَدَمُوا الْبَيْتَ فَلَمَّا أَرَادُوا بِنَاءَهُ حِيلَ بَيْنَهُمْ وَبَيْنَهُ وَالْقِي فِي رُوعِهِمُ الرُّعْبُ حَتَّى قَالَ قَائِلٌ مِنْهُمْ لِيَأْتِي كُلُّ رَجُلٍ مِنْكُمْ بِأَطْيَبِ مَا لَيْهِ وَ لَا تَأْتُوا بِمَالٍ اكْتَسَبْتُمُوهُ مِنْ قَطِيعَةٍ رَحِمٍ أَوْ حَرَامٍ فَفَعَلُوا فَخَلِيَ بَيْنَهُمْ وَ بَيْنَ بِنَائِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Saeed Bin Abdullah Al A'raj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Qureysh had demolished the House (Kaaba) during the pre-Islamic period. So when they intended to build it, there was an impediment between them and it, and the awe (fear) was prevalent among them to the extent that a speaker from them said, 'Let each man from you come with the best of his wealth, and he should not come with wealth he has earned from cutting-off of relationships or prohibited means'. So they did it, and there was a loosening between them and building it.

فَبَنَوْهُ حَتَّى انْتَهَوْا إِلَى مَوْضِعِ الْحَجَرِ الْأَسْوَدِ فَتَشَاجَرُوا فِيهِ أَيُّهُمْ يَضَعُ الْحَجَرَ الْأَسْوَدَ فِي مَوْضِعِهِ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَهُمْ شَرٌّ فَحَكَّمُوا أَوَّلَ مَنْ يَدْخُلُ مِنْ بَابِ الْمَسْجِدِ فَدَخَلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )

So they built it to the extent that they ended up to the place of the Black Stone. So they quarrelled with regards to it, which of them should be placing the Black Stone in its place, to the extent that evil almost occurred between them. So they decided that it would be the first one to enter from the door of the Masjid. So Rasool-Allah<sup>saww</sup> entered.

فَلَمَّا أَنَّهُمْ أَمَرَ بِتَوْبٍ فَبَسَطَ ثُمَّ وَضَعَ الْحَجَرَ فِي وَسْطِهِ ثُمَّ أَخَذَتِ الْقَبَائِلُ بِجَوَانِبِ التَّوْبِ فَرَفَعُوهُ ثُمَّ تَنَاولَهُ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَوَضَعَهُ فِي مَوْضِعِهِ فَخَصَّهُ اللَّهُ بِهِ .

So when they came to him<sup>saww</sup>, he<sup>as</sup> ordered them with a cloth which he<sup>saww</sup> spread out, then placed the Stone in its middle, then the tribes grabbed with the sides of the

<sup>55</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 2

cloth, so they raised it. Then he<sup>saww</sup> took it, so he<sup>saww</sup> placed it in its place. Thus, Allah<sup>azwj</sup> Specialised him<sup>saww</sup> with it'.<sup>56</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ وَغَيْرُهُ بِأَسَانِيدٍ مُخْتَلَفَةٍ رَفَعُوهُ قَالُوا إِنَّمَا هَدَمْتُمْ فُرَيْشَ الْكَعْبَةِ لِأَنَّ السَّيْلَ كَانَ يَأْتِيهِمْ مِنْ أَعْلَى مَكَّةَ فَيَدْخُلُهَا فَيَأْتِدَعَتْ وَسُرِقَ مِنَ الْكَعْبَةِ عَزَالٌ مِنْ ذَهَبٍ رَجُلَاهُ مِنْ جَوْهَرٍ وَكَانَ حَائِطُهَا قَصِيرًا وَكَانَ ذَلِكَ قَبْلَ مَبْعَثِ النَّبِيِّ (صلى الله عليه وآله) بِثَلَاثِينَ سَنَةً فَأَرَادَتْ فُرَيْشُ أَنْ يَهْدِمُوا الْكَعْبَةَ وَيَبْنُوها وَيَزِيدُوا فِي عَرْضِهَا تَمَّ أَشْفُقُوا مِنْ ذَلِكَ وَخَافُوا أَنْ وَضَعُوا فِيهَا الْمَعَاوِلَ أَنْ تَنْزِلَ عَلَيْهِمْ عُقُوبَةٌ

Ali Bin Ibrahim, and someone else, by different chains, raising it, said,

'But rather, the Qureysh demolished the Kaaba because the torrents used to come to them from the high grounds of Makkah, and it would enter it, so it would crack it; and a gazelle made of gold and its legs of jewels was stolen from the Kaaba, and its walls were short, and that was before the Sending of the Prophet<sup>saww</sup> by thirty years. So the Qureysh intended to demolish the Kaaba and re-build it, and increase in its floor area. Then they refrained from that and feared that if they were to place the digging tools in it, the Punishment might descend upon them.

فَقَالَ الْوَلِيدُ بْنُ الْمُغْبِرَةِ دَعُونِي أَبَدًا فَإِنْ كَانَ لِلَّهِ رِضًا لَمْ يُصِيبَنِي شَيْءٌ وَإِنْ كَانَ غَيْرَ ذَلِكَ كَفَفْنَا فَصَعِدَ عَلَى الْكَعْبَةِ وَحَرَكَ مِنْهُ حَجْرًا فَخَرَجَتْ عَلَيْهِ حَيَّةٌ وَانْكَسَفَتِ الشَّمْسُ فَلَمَّا رَأَوْا ذَلِكَ بَكَوْا وَتَضَرَّعُوا وَقَالُوا اللَّهُمَّ إِنَّا لَا نُرِيدُ إِلَّا الْإِصْلَاحَ فَغَابَتْ عَنْهُمْ الْحَيَّةُ فَهَدَمُوهُ وَنَحُوا حِجَارَتَهُ حَوْلَهُ حَتَّى بَلَّغُوا الْقَوَاعِدَ الَّتِي وَضَعَهَا إِبْرَاهِيمُ (عليه السلام)

So Waleed Bin Al-Mugheira said, 'Leave me to begin, so if there was Pleasure of Allah<sup>azwj</sup>, nothing would hit me, and if it was other than that, we shall refrain'. So he ascended upon the Kaaba and moved a stone from it, and a snake appeared to him, and the sun was eclipsed. So when they saw that, they wailed and supplicated, and said, 'O Allah<sup>azwj</sup> We are not intending except for the repairing!' So the snake disappeared from them, and they demolished it, and placed the stones around it until they reached the foundations which (Prophet) Ibrahim<sup>as</sup> had placed.

فَلَمَّا أَرَادُوا أَنْ يَزِيدُوا فِي عَرْضِهَا وَحَرَكُوا الْقَوَاعِدَ الَّتِي وَضَعَهَا إِبْرَاهِيمُ (عليه السلام) أَصَابَتْهُمْ زَلْزَلَةٌ شَدِيدَةٌ وَظُلْمَةٌ فَكَفُّوا عَنْهُ وَكَانَ بُنْيَانُ إِبْرَاهِيمَ الطُّوْلُ ثَلَاثُونَ ذِرَاعًا وَالْعَرْضُ اثْنَانِ وَعَشْرُونَ ذِرَاعًا وَالسَّمْكُ تِسْعَةٌ أَذْرُعٌ فَقَالَتْ فُرَيْشُ نَزِيدُ فِي سَمَكِهَا فَبَنُوها فَلَمَّا بَلَغَ الْبِنَاءُ إِلَى مَوْضِعِ الْحَجْرِ الْأَسْوَدِ تَشَاجَرَتْ فُرَيْشُ فِي وَضْعِهِ فَقَالَ كُلُّ قَبِيلَةٍ نَحْنُ أَوْلَى بِهِ نَحْنُ نَضَعُهُ

So when they intended that they increase in its floor area and moved the foundation which (Prophet) Ibrahim<sup>as</sup> had placed it, an intense tremor hit them, and there was darkness. So they refrained from it. And the building of Ibrahim<sup>as</sup> was of the length of thirty cubits, and the width was of twenty two cubits, and the ceiling was at nine cubits. So the Qureysh said, 'We should increase in its ceiling'. So they build it. So when the construction reached up to the place of the Black Stone, the Qureysh quarrelled with regards to placing it. So every tribe said, 'We are the highest with it. We should be placing it'.

فَلَمَّا كَثُرَ بَيْنَهُمْ تَرَاضُوا بِقَضَاءٍ مَنْ يَدْخُلُ مِنْ بَابِ بَنِي شَيْبَةَ فَطَلَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالُوا هَذَا الْأَمِينُ قَدْ جَاءَ فَحَكَّمُوهُ فَبَسَطَ رِدَاءَهُ وَقَالَ بَعْضُهُمْ كِسَاءٌ طَارُونِي كَانَ لَهُ وَوَضَعَ الْحَجْرَ فِيهِ ثُمَّ قَالَ يَأْتِي مِنْ كُلِّ رِجْعٍ مِنْ فُرَيْشٍ رَجُلٌ فَكَانُوا عُنْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ وَالْأَسْوَدَ بْنَ الْمُطَّلِبِ مِنْ بَنِي أُسَيْدِ بْنِ عَبْدِ الْعُزَّى وَأَبُو حَنِيفَةَ بْنِ الْمُغْبِرَةِ مِنْ بَنِي مَخْزُومٍ وَقَيْسَ بْنَ عَدِيٍّ مِنْ بَنِي سَهْمٍ فَرَفَعُوهُ وَوَضَعَهُ النَّبِيُّ (صلى الله عليه وآله) فِي مَوْضِعِهِ

<sup>56</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 3

So when (the quarrelling) became a lot among them, they agreed with fulfilling it by the one who entered from the door of the Clan of Shayba (of the Masjid). So Rasool-Allah<sup>saww</sup> emerged, and they said, 'This is the trustworthy one who has come'. So they made him<sup>as</sup> the judge, and he<sup>saww</sup> spread his<sup>saww</sup> cloak', and one of them said, 'This is a Taraouniyuun (a type of clothing) cloak which was his<sup>saww</sup>'. And he<sup>saww</sup> placed the Stone in it, then said: 'There should come a man from every group of Qureysh'. So it was Utba Bin Rabi'e from the Clan of Abd Al-Shams, and Al-Aswad Bin Al Muttalib from the Clan of Asad Bin Abdul Uzza, and Abu Huzeyfa Bin Al-Mugheira from the Clan of Makhzoum, and Qays Bin Adayy from the Clan of Sahm. So they raised it, and the Prophet<sup>saww</sup> placed it in its place'.

وَ قَدْ كَانَ بَعَثَ مَلِكُ الرُّومِ بِسَفِينَةٍ فِيهَا سُوفٌ وَ آلاتٌ وَ خَشَبٌ وَ قَوْمٌ مِنَ الْفَعْلَةِ إِلَى الْحَبَشَةِ لِيُنْبِئِي لَهُ هُنَاكَ بَيْعَةَ فَطَرَحَتْهَا الرِّيحُ إِلَى سَاحِلِ الشَّرِيعَةِ فَبَطِخَتْ فَبَلَغَ قُرَيْشًا خَبْرُهَا فَخَرَجُوا إِلَى السَّاحِلِ فَوَجَدُوا مَا يَصْلُحُ لِلْكَعْبَةِ مِنْ خَشَبٍ وَ زِينَةٍ وَ غَيْرِ ذَلِكَ فَأَبْتَاغُوهُ وَ صَارُوا بِهِ إِلَى مَكَّةَ فَوَافَقَ ذَرْعُ ذَلِكَ الْخَشَبِ الْبِنَاءَ مَا خَلَا الْحَجَرَ فَلَمَّا بَنَوْهَا كَسَوْهَا الْوَصَائِدَ وَ هِيَ الْأَرْدِيَّةُ .

And a king of Roman had sent a ship wherein were tools, and roofing, and wood, and a group of builders, to Ethiopia in order to build a synagogue for him over there. So the wind cast it to the coast grounded. So the news of it reached the Qureysh, and they went out to the coast. So they found what was correct for the Kaaba, from the wood, and decorations, and other than that. So they bought these and went with it to Makkah. So that material was compatible with the construction except for the Stone. So when they built it, they clothed it with *Al-Wasaaid*, and these were the fabrics'.<sup>57</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَاهَمَ قُرَيْشًا فِي بِنَاءِ الْبَيْتِ فَصَارَ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ بَابِ الْكَعْبَةِ إِلَى النَّصْفِ مَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ إِلَى الْحَجْرِ الْأَسْوَدِ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was shared with the Qureysh in building the House (Kaaba). So there came to be for Rasool-Allah<sup>saww</sup>, from the door of the Kaaba up to the middle of what is between the Al-Yamany corner to the Black Stone'.

وَ فِي رِوَايَةٍ أُخْرَى كَانَ لِبَنِي هَاشِمٍ مِنَ الْحَجْرِ الْأَسْوَدِ إِلَى الرُّكْنِ الشَّامِيِّ .

And in another report, 'It was for the Clan of Hashim<sup>as</sup>, from the Black Stone up to the Syrian corner'.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ غَيْرُهُ رَفَعُوهُ قَالَ كَانَ فِي الْكَعْبَةِ عَزَّالَانِ مِنْ ذَهَبٍ وَ خَمْسَةَ أَسْيَافٍ فَلَمَّا غَلَبَتْ خُرَاعُهُ جُرْهُمَ عَلَى الْحَرَمِ أَلْقَتْ جُرْهُمُ الْأَسْيَافَ وَ الْعَزَّالَيْنِ فِي بِنْرِ زَمْزَمَ وَ أَلْفُوا فِيهَا الْحِجَارَةَ وَ طَمَّوْهَا وَ عَمَّوْا أَثَرَهَا فَلَمَّا غَلَبَ قُصْيٌ عَلَى خُرَاعَةَ لَمْ يَعْرِفُوا مَوْضِعَ زَمْزَمَ وَ عَمِي عَلَيْهِمْ مَوْضِعُهَا

Ali Bin Ibrahim, and someone else, raising it,

<sup>57</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 4

<sup>58</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 5



'He<sup>asws</sup> said: 'In the Kaaba there used to be two gazelle of gold and five swords. So when Khuza'a overcame Jurhum at the Sanctuary, Jurhum threw the swords and the two gazelles into the well of Zamzam, and threw the rocks into it, and filled it up and deleted its traces. So when Qusayy overcame upon Khuza'a, he did not know the place of Zamzam, and its place was unknown unto them.

فَلَمَّا غَلَبَ عَبْدُ الْمُطَّلِبِ وَ كَانَ يُفْرَشُ لَهُ فِي فِنَاءِ الْكَعْبَةِ وَ لَمْ يَكُنْ يُفْرَشُ لِأَحَدٍ هُنَاكَ غَيْرَهُ فَبَيْنَمَا هُوَ نَائِمٌ فِي ظِلِّ الْكَعْبَةِ قَرَأَ فِي مَنَامِهِ أَنَّهُ آتٍ فَقَالَ لَهُ أَحْفَرُ بَرَّةَ قَالَ وَ مَا بَرَّةُ ثُمَّ أَنَّهُ فِي الْيَوْمِ الثَّانِي فَقَالَ أَحْفَرُ طَبِيَّةَ ثُمَّ أَنَّهُ فِي الْيَوْمِ الثَّلَاثِ فَقَالَ أَحْفَرُ الْمَصُونَةَ قَالَ وَ مَا الْمَصُونَةُ

So when Abdul Muttalib<sup>as</sup> overcame, and they had furnishing for him<sup>as</sup> in the courtyard of the Kaaba, and that did not happen for anyone over there apart from him<sup>as</sup>. So while he<sup>as</sup> was sleeping in the shade of the Kaaba, he<sup>as</sup> saw in his<sup>as</sup> dream, a comer had come saying to him<sup>as</sup>: 'Dig Barra'. He<sup>as</sup> said: 'And what is Barra?' Then he came to him<sup>as</sup> during the second day, so he said, 'Dig Tayba'. Then he came to him<sup>as</sup> during the third day, so he said, 'Dig Al-Masouna'. He<sup>as</sup> said: 'And what is Al-Masouna?'

ثُمَّ أَنَّهُ فِي الْيَوْمِ الرَّابِعِ فَقَالَ أَحْفَرُ زَمَزَمَ لَا تَنْزَحْ وَ لَا تَنْدَمْ نَسْفِي الْحَبِيحَ الْأَعْظَمَ عِنْدَ الْغُرَابِ الْأَعْصَمِ عِنْدَ فَرِيَةِ النَّمْلِ وَ كَانَ عِنْدَ زَمَزَمَ حَجَرٌ يَخْرُجُ مِنْهُ النَّمْلُ فَيَقَعُ عَلَيْهِ الْغُرَابُ الْأَعْصَمُ فِي كُلِّ يَوْمٍ يَلْتَقِطُ النَّمْلَ فَلَمَّا رَأَى عَبْدُ الْمُطَّلِبِ هَذَا عَرَفَ مَوْضِعَ زَمَزَمَ

Then he came to him<sup>as</sup> during the fourth day, so he said: 'Dig Zamzam, neither drying up nor condemned, quenching the great Pilgrims in the presence of the white-footed crows, by the colony of the ants'. And there used to be a rock by Zamzam, from which the ants used to come out from. So the white-footed crows used to fall upon it every day to catch the ants. So when Abdul Muttalib<sup>as</sup> saw this, he<sup>as</sup> recognised the place of Zamzam.

فَقَالَ لِقُرَيْشٍ إِنِّي أُمِرْتُ فِي أَرْبَعِ لَيَالٍ فِي حَفْرِ زَمَزَمَ وَ هِيَ مَأْتَرُنَّا وَ عِزْنَا فَهَلُمُّوا نَحْفِرْهَا فَلَمْ يُجِيبُوهُ إِلَى ذَلِكَ فَأَقْبَلَ يَحْفِرُهَا هُوَ بِنَفْسِهِ وَ كَانَ لَهُ ابْنٌ وَاحِدٌ وَ هُوَ الْحَارِثُ وَ كَانَ يُعِينُهُ عَلَى الْحَفْرِ

So he<sup>as</sup> said to Qureysh: 'I<sup>as</sup> have been Commanded during four nights regarding digging of Zamzam, and it is our preference and our honour, so come you all, let us dig it'. But they did not answer him<sup>as</sup> to that. So he<sup>as</sup> went to dig it by himself<sup>as</sup>, and he<sup>as</sup> had only one son for him<sup>as</sup>, and he is Al-Haris, and he used to assist him<sup>as</sup> upon the digging.

فَلَمَّا صَعِبَ ذَلِكَ عَلَيْهِ تَقَدَّمَ إِلَى بَابِ الْكَعْبَةِ ثُمَّ رَفَعَ يَدَيْهِ وَ دَعَا اللَّهَ عَزَّ وَ جَلَّ وَ نَدَرَ لَهُ إِنْ رَزَقَهُ عَشْرَ بَنِينَ أَنْ يَنْحَرَ أَحَبَّهُمْ إِلَيْهِ تَقَرُّبًا إِلَى اللَّهِ عَزَّ وَ جَلَّ

So when that was difficult upon him<sup>as</sup>, he<sup>as</sup> went to the door of the Kaaba, then raised his<sup>as</sup> hand, and supplicated to Allah<sup>azwj</sup> Mighty and Majestic and vowed to Him<sup>azwj</sup> that if He<sup>azwj</sup> was to Grace him<sup>as</sup> with ten sons, he<sup>as</sup> would sacrifice the most beloved of them to him<sup>as</sup>, as an offering to Allah<sup>azwj</sup> Mighty and Majestic.

فَلَمَّا حَفَرَ وَ بَلَغَ الطَّوِيَّ طَوِيَّ إِسْمَاعِيلَ وَ عَلِمَ أَنَّهُ قَدْ وَقَعَ عَلَى الْمَاءِ كَبْرٌ وَ كَبَّرَتْ قُرَيْشٌ وَ قَالُوا يَا أَبَا الْحَارِثِ هَذِهِ مَأْتَرُنَّا وَ لَنَا فِيهَا نَصِيبٌ قَالَ لَهُمْ لَمْ تُعِينُونِي عَلَى حَفْرِهَا هِيَ لِي وَ لَوْلَدِي إِلَى آخِرِ الْأَبَدِ .

So when he<sup>as</sup> dug and reached the walls of the well built by Ismail<sup>as</sup> and knew that he<sup>as</sup> had come across the water, exclaimed *Takbeer*, and the Qureysh exclaimed *Takbeer* and they said, 'O Abu Al-Haris! This here is our preference and there is a share for us in it'. He<sup>as</sup> said to them: 'You did not assist me<sup>as</sup> upon digging it. It is for me<sup>as</sup> and for my<sup>as</sup> children up to the end, forever'.<sup>59</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) يَقُولُ لَمَّا احْتَفَرَ عَبْدُ الْمُطَّلِبِ زَمْزَمَ وَانْتَهَى إِلَى قَعْرِهَا خَرَجَتْ عَلَيْهِ مِنْ إِحْدَى جَوَانِبِ الْبَيْتِ رَائِحَةٌ مُنْتِنَةٌ أَفْطَعَتْهُ فَأَبَى أَنْ يَنْتَبِي وَيَخْرَجَ ابْنُهُ الْحَارِثُ عَنْهُ ثُمَّ حَفَرَ حَتَّى أَمَعَنَ فَوَجَدَ فِي قَعْرِهَا عَيْنًا تَخْرُجُ عَلَيْهِ بِرَائِحَةِ الْمِسْكِ

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

'I heard Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) saying: 'When Abudl Muttalib<sup>as</sup> dug Zamzam and ended up to its bottom, there came out to him<sup>as</sup>, from one of the sides of the well, a stinking odour which frightened him<sup>as</sup>, but he<sup>as</sup> refused to give up, and his<sup>as</sup> son Al-Haris came out (from the well). Then he<sup>as</sup> persistently, and he<sup>as</sup> found at the bottom, a spring which came out to him<sup>as</sup> with the aroma of musk.

ثُمَّ احْتَفَرَ فَلَمْ يَحْفِرْ إِلَّا ذِرَاعًا حَتَّى تَجَلَّاهُ النَّوْمُ فَرَأَى رَجُلًا طَوِيلَ الْبَاعِ حَسَنَ الشَّعْرِ جَمِيلَ الْوَجْهِ جَدِيدَ الثَّوْبِ طَيِّبَ الرَّائِحَةِ وَهُوَ يَقُولُ احْفَرْ احْفَرْ تَعْنَمُ وَجِدْ تَسْلَمُ وَلَا تَدْخِرْهَا لِلْمَقْسَمِ الْأَسْيَافِ لِغَيْرِكَ وَالْبَيْتُ لَكَ أَنْتَ أَعْظَمُ الْعَرَبِ قَدْرًا وَمِنْكَ يَخْرُجُ نَبِيُّهَا وَوَلِيِّهَا وَالْأَسْبَاطُ النُّجَبَاءُ الْحُكَمَاءُ الْعُلَمَاءُ الْبُصْرَاءُ وَالسُّيُوفُ لَهُمْ

Then he<sup>as</sup> dug, so he<sup>as</sup> had not dug except for one cubit until sleep overcame him<sup>as</sup>. So he<sup>as</sup> saw (in his<sup>as</sup> dream), a man of long hands, beautiful hair, handsome face, excellent clothes, aromatic perfume, and he was saying: 'Dig, you<sup>as</sup> will achieve, and strive, you<sup>asws</sup> will receive, and do not hoard it for the distribution. The swords are for others and the well is for you<sup>as</sup>. You<sup>as</sup> are the greatest of the Arabs in worthiness, and from you<sup>as</sup> would be coming out, its Prophet<sup>saww</sup>, and its Guardian<sup>asws</sup>, and the excellent clan, the wise ones, the scholars, and visionaries; and the swords are for them.

وَلَيْسُوا الْيَوْمَ مِنْكَ وَلَا لَكَ وَ لَكِنْ فِي الْقَرْنِ الثَّانِي مِنْكَ بِهِمْ يُنِيرُ اللَّهُ الْأَرْضَ وَيُخْرِجُ الشَّيَاطِينَ مِنْ أَقْطَارِهَا وَيُذَلِّهَا فِي عِزِّهَا وَيُهْلِكُهَا بَعْدَ قُوَّتِهَا وَيُذَلُّ الْأَوْثَانَ وَيَقْتُلُ عِبَادَهَا حَيْثُ كَانُوا ثُمَّ يَبْقَى بَعْدَهُ نَسْلٌ مِنْ نَسْلِكَ

And today it is neither from you<sup>as</sup> nor for you<sup>as</sup>, but in the second century from you<sup>as</sup>, by them, Allah<sup>azwj</sup> will Enlighten the land and Exit the devils from its horizons and Humiliate them during their honour, and destroy them after their strength, and Humiliate the idols, and kill their worshippers wherever they may be. Then there would remain after it, a descendant from your<sup>as</sup> descendants.

هُوَ أَخُوهُ وَ زَيْرُهُ وَ دُونَهُ فِي السِّنِّ وَ قَدْ كَانَ الْقَائِدُ عَلَى الْأَوْثَانِ لَا يَعْصِيهِ حَرْفًا وَ لَا يَكْتُمُهُ شَيْئًا وَ يُشَاوِرُهُ فِي كُلِّ أَمْرٍ هَجَمَ عَلَيْهِ

He<sup>asws</sup> would be his<sup>saww</sup> brother, and his<sup>saww</sup> Vizier, and less than him<sup>saww</sup> in age, and he<sup>asws</sup> would be able upon the idols, not disobeying him<sup>saww</sup> by one letter, nor concealing anything, and he<sup>saww</sup> would be consulting him<sup>asws</sup> in every matter which would come up against him<sup>saww</sup>.

<sup>59</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 6

وَ اسْتَعْيَا عَنْهَا عَبْدُ الْمُطَّلِبِ فَوَجَدَ ثَلَاثَةَ عَشَرَ سَيْفًا مُسَنَدَةً إِلَى جَنْبِهِ فَأَخَذَهَا وَ أَرَادَ أَنْ يَبِثَّ فَقَالَ وَ كَيْفَ وَ لَمْ أَبْلُغِ الْمَاءَ ثُمَّ حَفَرَ فَلَمْ يَحْفَرْ شِبْرًا حَتَّى بَدَأَ لَهُ قَرْنُ الْغَزَالِ وَ رَأْسُهُ فَاسْتَخْرَجَهُ وَ فِيهِ طَبِيعٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ فَلَانَ خَلِيفَةَ اللَّهِ

And Abdul Muttalib<sup>as</sup> was exhausted from it, so he<sup>as</sup> found thirteen swords leaning to the side of it. So he<sup>as</sup> took these and intended broadcast it, so he<sup>as</sup> said (to himself<sup>as</sup>: 'And how can I<sup>as</sup>, and I<sup>as</sup> have not reached the water yet?') Then he<sup>as</sup> dug, so he<sup>as</sup> had not dug a palm's width until a horn of a gazelle and its head was see. So he<sup>as</sup> brought it out and in it was inscribed: 'There is no god except for Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, Ali<sup>asws</sup> is a Guardian<sup>asws</sup> from Allah<sup>azwj</sup>, So and so is the Caliph of Allah<sup>azwj</sup>'.

فَسَأَلْتُهُ فَقُلْتُ فَلَانَ مَتَى كَانَ قَبْلَهُ أَوْ بَعْدَهُ قَالَ لَمْ يَجِيءْ بَعْدُ وَ لَا جَاءَ شَيْءٌ مِنْ أَشْرَاطِهِ

So I (the narrator) asked him<sup>asws</sup>, 'So and so, when would he be, before him<sup>asws</sup> or after him<sup>asws</sup>?'. So he<sup>asws</sup> said: 'He<sup>asws</sup> has yet to come after him<sup>asws</sup>, nor has anything from his<sup>asws</sup> conditions come yet'.

فَخَرَجَ عَبْدُ الْمُطَّلِبِ وَ قَدِ اسْتَخْرَجَ الْمَاءَ وَ أَدْرَكَ وَ هُوَ يَصْعَدُ فَإِذَا أَسْوَدَ لَهُ ذَنْبٌ طَوِيلٌ يَسْبِقُهُ بَدَارًا إِلَى فَوْقِ فَضْرَبَهُ فَقَطَعَ أَكْثَرَ ذَنْبِهِ ثُمَّ طَلَبَهُ فَفَاتَهُ وَ فَلَانَ قَاتِلُهُ إِنْ شَاءَ اللَّهُ

So Abdul Muttalib<sup>as</sup> came out, and the water had emerged, and he<sup>as</sup> realized, and he<sup>as</sup> was ascending and there was a black snake which had a long tail for it, preceding him<sup>as</sup> quickly to the top. So he<sup>as</sup> struck it and cut off most of its tail. Then he<sup>as</sup> sought it but it was lost, and so and so would kill it, Allah<sup>azwj</sup> Willing.

وَ مِنْ رَأْيِ عَبْدِ الْمُطَّلِبِ أَنْ يُبْطِلَ الرُّؤْيَا الَّتِي رَأَاهَا فِي الْبَيْتِ وَ يَضْرِبَ السُّيُوفَ صَفَائِحَ النَّبِيتِ فَاتَاهُ اللَّهُ بِالنُّومِ فَعَشِيَهُ وَ هُوَ فِي جِوَارِ الْكَعْبَةِ فَرَأَى ذَلِكَ الرَّجُلَ بَعِيْنِهِ وَ هُوَ يَقُولُ يَا شَيْبَةَ الْحَمْدِ أَحْمَدُ رَبِّكَ فَإِنَّهُ سَيَجْعَلُكَ لِسَانَ الْأَرْضِ وَ يَنْبَعُكَ قُرَيْشٌ خَوْفًا وَ رَهْبَةً وَ طَمَعًا ضَمَّ السُّيُوفَ فِي مَوَاضِعِهَا

And it was from the opinions of Abdul Muttalib<sup>as</sup> invalidating the dream which he<sup>as</sup> saw regarding the well, and he<sup>as</sup> kept the swords in sheets in the Kaaba. So Allah<sup>azwj</sup> Granted him the sleep, and he<sup>as</sup> was in a chamber of the Kaaba, so he<sup>as</sup> saw that very man and he was saying: 'O praise-worthy one of (the Clan of) Shayba! Praise your<sup>saww</sup> Lord<sup>azwj</sup>, for He<sup>azwj</sup> would be Making you<sup>as</sup> to be a speaker of the earth, and the Qureysh would be following you<sup>as</sup> out of fear, and panic, and greed. Place the swords in their places'.

وَ اسْتَيْقَظَ عَبْدُ الْمُطَّلِبِ فَأَجَابَهُ أَنَّهُ يَا بَنِي فِي النَّوْمِ فَإِنْ يَكُنْ مِنْ رَبِّي فَهُوَ أَحَبُّ إِلَيَّ وَ إِنْ يَكُنْ مِنْ شَيْطَانٍ فَأَطْنُهُ مَقْطُوعِ الذَّنْبِ فَلَمْ يَرَ شَيْئًا وَ لَمْ يَسْمَعْ كَلِمًا فَلَمَّا أَنْ كَانَ اللَّيْلُ أَتَاهُ فِي مَنَامِهِ بَعْدَهُ مِنْ رَجَالٍ وَ صَبِيَّانٍ فَقَالُوا لَهُ نَحْنُ أَتْبَاعُكَ وَ لَدَيْكَ وَ نَحْنُ مِنْ سُكَّانِ السَّمَاءِ السَّادِسَةِ السُّيُوفَ لَيْسَتْ لَكَ تَرْوِجُ فِي مَخْرُومٍ تَقْوٍ وَ اضْرِبْ بَعْدُ فِي بَطُونِ الْعَرَبِ

And Abdul Muttalib<sup>as</sup> woke up, so it astounded him<sup>as</sup>: 'He came to me in the sleep. So if he is from my<sup>as</sup> Lord<sup>azwj</sup>, then he<sup>as</sup> is beloved to me<sup>as</sup>; and if he happens to be from Satan<sup>la</sup>, then I<sup>as</sup> think it would be a tail-less one'. But, he<sup>as</sup> neither saw anything, nor did he<sup>as</sup> hear a speech. So when it was the night, he came to him<sup>as</sup> in his<sup>as</sup> dream with a number of men and children. So they said to him<sup>as</sup>: 'We are the followers of your<sup>as</sup> children, and we are from the dwellers of the sixth sky. The swords are not for you. Get married among the (Clan of) Makhzoum, strengthen yourself<sup>as</sup> and trade afterwards among the middle of the Arabs.

فَإِنْ لَمْ يَكُنْ مَعَكَ مَالٌ فَلَاكُ حَسَبٌ فَادْفَعْ هَذِهِ الثَّلَاثَةَ عَشَرَ سَيْفًا إِلَى وَلَدِ الْمَخْزُومِيَّةِ وَ لَا يُبَانَ لَكَ أَكْثَرَ مِنْ هَذَا وَ سَيْفٌ لَكَ مِنْهَا وَاحِدٌ سَيَقَعُ مِنْ يَدِكَ فَلَا تَجِدُ لَهُ أَثْرًا إِلَّا أَنْ يَسْتَجِنَّهُ جَبَلٌ كَذَا وَ كَذَا فَيَكُونُ مِنْ أَشْرَاطِ قَائِمِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ

So, if there does not happen to be wealth for you<sup>as</sup>, then for you<sup>asws</sup> is the nobility. Therefore hand over these thirteen swords to a child of (the Clan of) Makhzoum, and there would not appear to you<sup>as</sup> more than this; and one sword from it is for you<sup>as</sup>, for it would fall from your<sup>as</sup> hand. So you<sup>as</sup> will not find any trace of it except that such and such a mountain would be shielding it. It would therefore become from the condition of Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

فَأَنْتَبَهَ عَبْدُ الْمُطَّلِبِ وَ انْطَلَقَ وَ السُّيُوفُ عَلَى رَقَبَتِهِ فَأَتَى نَاحِيَةً مِنْ نَوَاحِي مَكَّةَ فَفَقَدَ مِنْهَا سَيْفًا كَانَ أَرْقَاهَا عِنْدَهُ فَيَطْهَرُ مِنْ تَمِّ ثُمَّ دَخَلَ مُعْتَمِرًا وَ طَافَ بِهَا عَلَى رَقَبَتِهِ وَ الْغَزَالَيْنِ أَحَدًا وَ عَشْرِينَ طَوَافًا وَ فُرَيْشٌ تَنْظُرُ إِلَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ صَدِّقْ وَ عَدِّقْ فَأَثَبْتَ لِي قَوْلِي وَ أَنْشُرْ ذِكْرِي وَ شُدِّ عَضُدِي

So Abdul Muttalib<sup>as</sup> woke up and went, and the swords were upon his<sup>as</sup> shoulder, and he<sup>as</sup> came to an area around Makkah. So a sword was lost from him<sup>asws</sup>. It was the most finest of these with him<sup>as</sup>. Thus, it would be appearing from there. Then he<sup>as</sup> entered in readiness for Umra and circumambulated with it. Upon his<sup>as</sup> shoulders were the swords and the two gazelles, performing twenty one circumambulations, and the Qureysh were looking on at him<sup>as</sup>, and he<sup>as</sup> was saying: 'O Allah<sup>azwj</sup>! Make Your<sup>azwj</sup> Promise come True, and Affirm my<sup>as</sup> words for me<sup>as</sup>, and Publicise my<sup>as</sup> mention, and Strengthen my<sup>as</sup> arms'.

وَ كَانَ هَذَا تَرْدَادَ كَلَامِهِ وَ مَا طَافَ حَوْلَ الْبَيْتِ بَعْدَ رُؤْيَا فِي الْبَيْتِ بِبَيْتِ شِعْرِ حَتَّى مَاتَ وَ لَكِنْ قَدْ ارْتَجَزَ عَلَى بَنِيهِ يَوْمَ أَرَادَ نَحْرَ عَبْدِ اللَّهِ فَدَفَعَ الْأَسْيَافَ جَمِيعَهَا إِلَى بَنِي الْمَخْزُومِيَّةِ إِلَى الزُّبَيْرِ وَ إِلَى أَبِي طَالِبٍ وَ إِلَى عَبْدِ اللَّهِ فَصَارَ لِأَبِي طَالِبٍ مِنْ ذَلِكَ أَرْبَعَةُ أَسْيَافٍ سَيْفٌ لِأَبِي طَالِبٍ وَ سَيْفٌ لِعَلِيِّ وَ سَيْفٌ لَجَعْفَرٍ وَ سَيْفٌ لِطَالِبٍ وَ كَانَ لِلزُّبَيْرِ سَيْفَانِ وَ كَانَ لِعَبْدِ اللَّهِ سَيْفَانِ

And this was his<sup>as</sup> oft-repeated speech, and he<sup>as</sup> did not circumambulate the House (Kaaba) after his<sup>as</sup> dream regarding the well, with the quatrains of poems until he<sup>as</sup> died. But, he<sup>as</sup> recited a poem upon his<sup>as</sup> son<sup>as</sup> on the day he<sup>as</sup> wanted to sacrifice Abdullah<sup>as</sup>. So he<sup>as</sup> handed over the swords, all of them, to the Clan of Makhzoum – to Al-Zubeyr, and to Abu Talib<sup>as</sup>, and to Abdullah<sup>as</sup>. So there came to be four swords for Abu Talib<sup>as</sup> from that – one sword being for Abu Talib<sup>as</sup>, and a sword for Ali<sup>asws</sup>, and a sword for Ja'far<sup>as</sup> and one sword for Talib. And there were two swords for Al-Zubeyr, and there were two swords for Abdullah<sup>as</sup>.

ثُمَّ عَادَتْ فَصَارَتْ لِعَلِيِّ الْأَرْبَعَةُ الْبَاقِيَةُ اثْنَتَيْنِ مِنْ فَاطِمَةَ وَ اثْنَتَيْنِ مِنْ أَوْلَادِهَا فَطَاحَ سَيْفٌ جَعْفَرٍ يَوْمَ أُصِيبَ فَلَمْ يُدْرَ فِي يَدِ مَنْ وَقَعَ حَتَّى السَّاعَةِ وَ نَحْنُ نَقُولُ لَا يَقَعُ سَيْفٌ مِنْ أَسْيَافِنَا فِي يَدِ غَيْرِنَا إِلَّا رَجُلٌ يُعِينُ بِهِ مَعَنَا إِلَّا صَارَ فُحْمًا

Then he<sup>as</sup> repeated, so there came to be four for Ali<sup>asws</sup>, the remainder being two for Fatima<sup>asws</sup>, and two for her<sup>asws</sup> children<sup>asws</sup>. So the sword of Ja'far<sup>as</sup> fell on the day he<sup>as</sup> was injured, and it is no known in whose hand it felt until today. And we<sup>asws</sup> are saying: 'A sword from our<sup>asws</sup> swords will not fall to be in the hands of others except for a man who would assist us<sup>asws</sup> with it, along with us<sup>asws</sup>, but it would become rock/powder'.

قَالَ وَ إِنَّ مِنْهَا لَوْاحِدًا فِي نَاحِيَةِ يَخْرُجُ كَمَا تَخْرُجُ الْحَيَّةُ فَيَبِينُ مِنْهُ ذِرَاعٌ وَ مَا يُشْبِهُهُ فَتَبْرُقُ لَهُ الْأَرْضُ مَرَارًا ثُمَّ يَغِيْبُ فَإِذَا كَانَ اللَّيْلُ فَعَلَّ مِثْلَ ذَلِكَ فَهَذَا دَأْبُهُ حَتَّى يَجِيءَ صَاحِبُهُ وَ لَوْ شِئْتُ أَنْ أَسْمِيَ مَكَانَهُ لَسَمَّيْتُهُ وَ لَكِنْ أَخَافُ عَلَيْكُمْ مِنْ أَنْ أَسْمِيَهُ فَتَسْمُوهُ فَيُنْسَبَ إِلَيَّ غَيْرَ مَا هُوَ عَلَيْهِ .

He<sup>asws</sup> said: 'From these (swords) is one in a (particular) location. It comes out like the coming out of the snake, so an arm and what resembles it appears from it, so the earth shines for it time and again, then it disappears. So when it is night time, it does similar to that. So these are its etiquettes until its master<sup>asws</sup> revives it. And had I<sup>asws</sup> so desired I<sup>asws</sup> would name its place, I<sup>asws</sup> would name him<sup>asws</sup>, but I<sup>asws</sup> fear upon you all that if I<sup>asws</sup> were to name him<sup>asws</sup>, so you (in turn) would reveal his<sup>asws</sup> name, and it would end up being linked to other than to him<sup>asws</sup>,<sup>60</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الْأَنْمَاطِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ لَمَّا هَدَمَ الْحَجَّاجُ الْكَعْبَةَ فَرَّقَ النَّاسُ تُرَابَهَا فَلَمَّا صَارُوا إِلَى بَنَائِهَا فَأَرَادُوا أَنْ يَبْنَوْهَا خَرَجَتْ عَلَيْهِمْ حَيَّةٌ فَمَنَعَتِ النَّاسَ الْبِنَاءَ حَتَّى هَرَبُوا فَأَتَوْا الْحَجَّاجَ فَأَخْبَرُوهُ فَخَافَ أَنْ يَكُونَ قَدْ مَنَعَ بِنَاءَهَا فَصَعِدَ الْمُنْبَرَ ثُمَّ نَشَدَ النَّاسَ وَ قَالَ أَنْشُدُ اللَّهَ عَبْدًا عِنْدَهُ مِمَّا ابْتُلِينَا بِهِ عِلْمٌ لَمَّا أَخْبَرْنَا بِهِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Ali Sahib Al Anmaat, from Aban Bin Taghlab who said,

'When Al-Hajjaj demolished the Kaaba, the people scattered its soil. So when they came to building it, so they intended to (commence) its building, a snake came out to them, and it prevented the people from the construction until they fled. So they came over to Al-Hajjaj and informed him. So he feared that it was himself who had been prevented from building it. So he ascended the Pulpit, then adjured the people, and said, 'I adjure with Allah<sup>azwj</sup> if any man has knowledge from what we have been afflicted with, that he should inform us with it'.

قَالَ فَقَامَ إِلَيْهِ شَيْخٌ فَقَالَ إِنْ يَكُنْ عِنْدَ أَحَدٍ عِلْمٌ فَعِنْدَ رَجُلٍ رَأَيْتُهُ جَاءَ إِلَى الْكَعْبَةِ فَأَخَذَ مِقْدَارَهَا ثُمَّ مَضَى فَقَالَ الْحَجَّاجُ مَنْ هُوَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ مَعِدُنْ ذَلِكَ قَبِعْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَأَتَاهُ فَأَخْبَرَهُ مَا كَانَ مِنْ مَنَعَ اللَّهِ إِيَّاهُ الْبِنَاءَ

He<sup>asws</sup> said: 'So and old man stood up to him and said, 'If there happens to be knowledge with any one, so it would be with a man whom I saw come to the Kaaba, so he took something of it, then he went away'. So Al-Hajjaj said, 'Who is he?' He said, 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>'. So he said, 'That is a mine'. So he sent for Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and he<sup>asws</sup> came over to him. So he informed him<sup>asws</sup> of what was from the prevention of Allah<sup>azwj</sup> from the construction.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) يَا حَجَّاجُ عَمَدَتِ إِلَى بِنَاءِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ فَأَلْقَيْتَهُ فِي الطَّرِيقِ وَ أَنْتَهَيْتَهُ كَأَنَّكَ تَرَى أَنَّهُ تُرَابٌ لَكَ اصْعَدِ الْمُنْبَرِ وَ أَنْشُدِ النَّاسَ أَنْ لَا يَبْقَى أَحَدٌ مِنْهُمْ أَحَدٌ مِنْهُ شَيْئًا إِلَّا رَدَّهُ

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'O Hajjaj! You deliberated to a construction of Ibrahim<sup>as</sup> and Ismail<sup>as</sup>, so you threw it in the street, and seized it as if you saw it as being an inheritance for you. Ascend the Pulpit and adjure the people that there should not remain anyone from them who had taken anything from it, except that he must return it'.

<sup>60</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 7

قَالَ فَفَعَلَ فَأَنْشَدَ النَّاسَ أَنْ لَا يَبْقَى مِنْهُمْ أَحَدٌ عِنْدَهُ شَيْءٌ إِلَّا رَدَّهُ قَالَ فَرُدُّوهُ فَلَمَّا رَأَى جَمَعَ التُّرَابَ أَتَى عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَوَضَعَ الْأَسَاسَ وَ أَمَرَهُمْ أَنْ يَحْفَرُوا قَالَ فَتَعَيَّبَتْ عَنْهُمْ الْحَيَّةُ وَ حَفَرُوا حَتَّى أَنْتَهَوْا إِلَى مَوْضِعِ الْقَوَاعِدِ قَالَ لَهُمْ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) تَنَحَّوْا فَتَنَحَّوْا

He<sup>asws</sup> said: 'So he did that and adjured the people that there should not remain anyone from them with whom there is something, except that he must return it. So they returned it. So when he<sup>asws</sup> saw the gathering of the soil, Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> came over, and he<sup>asws</sup> placed the base and ordered them that they should be digging. So the snake disappeared from them, and they dig until they ended up to the place of the foundation. Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to them: 'Move aside!' So they moved aside.

فَدَنَا مِنْهَا فَعَطَّاهَا بِنُوبِهِ ثُمَّ بَكَى ثُمَّ غَطَّاهَا بِالتُّرَابِ بِيَدِ نَفْسِهِ ثُمَّ دَعَا الْفَعْلَةَ فَقَالَ ضَعُوا بِنَاءَكُمْ فَوَضَعُوا الْبِنَاءَ فَلَمَّا ارْتَفَعَتْ حِيطَانُهَا أَمَرَ بِالتُّرَابِ فَالْقَبِ فَأَلْقَى فِي جَوْفِهِ فَلِذَلِكَ صَارَ الْبَيْتُ مُرْتَفِعاً يُصْعَدُ إِلَيْهِ بِالذَّرَجِ .

So he<sup>asws</sup> approached it and covered it with his<sup>asws</sup> clothing, then wept. Then he<sup>asws</sup> covered it with the soil by his<sup>asws</sup> hand himself<sup>asws</sup>. Then he<sup>asws</sup> called the builders, so he<sup>asws</sup> said: 'Place your building'. So they placed their building. So when its walls were raised, he<sup>asws</sup> ordered with the soil. So it was transferred and cast into its middle. Thus, it is due to that, the House (Kaaba) is higher, (requiring) the ladder to ascend it'.<sup>61</sup>

<sup>61</sup> Al Kafi – V 4 – The Book of Hajj Ch 9 H 8