

علل الشرائع

**REASONS FOR THE LAWS**

الشيخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابويه القمي ره المتوفى سنة 381 هـ

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

الجزء الثاني

**VOLUME TWO – PART FIVE**

**Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People<sup>asws</sup> of the Household.**

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

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

### (باب 178 - علة الاضحية)

## Chapter 178 – Reason for the sacrifice

أبي رحمه الله قال حدثنا سعد بن عبد الله عن الحسين بن يزيد النوفلي عن اسماعيل بن مسلم السكوني، عن جعفر بن محمد عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله إنما جعل الله هذا الاضحى لتتسع مساكنكم من اللحم فاطعموهم.

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

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'But rather, Allah<sup>azwj</sup> Made this sacrifice to make it easy for your poor ones to get hold of the meat, therefore feed them'.<sup>1</sup>

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي الاسدي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفلي عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال قلت له ما علة الاضحية فقال: انه يغفر لصاحبها عند أول قطرة تقطر من دمها إلى الارض وليعلم الله تعالى من يتقيه بالغيب قال الله تعالى: (لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم)، ثم قال: انظر كيف قبل الله قربان هابيل، ورد قربان قابيل.

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy Al Asady, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

(The narrator says), 'I said to Abu Abdullah<sup>asws</sup>, 'What is the reason of the sacrifice?' So he<sup>asws</sup> said: 'It is a (means) of Forgiveness for its doer during the first drop of blood which drops from it to the ground, and for Allah<sup>azwj</sup> to Know who fears Him<sup>azwj</sup> being unseen. Allah<sup>azwj</sup> the High Says [22:37] **There does not reach Allah their flesh nor their blood, but to Him reaches the piety from you**'. Then he<sup>asws</sup> said: 'Look at how Allah<sup>azwj</sup> Accepted the offering of Habeel<sup>as</sup>, and Turned down the offering of Qabeel<sup>la</sup>'.<sup>2</sup>

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

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

(The narrator says), 'I asked Abu Abdullah<sup>asws</sup> about flesh of the sacrifice, so he<sup>asws</sup> said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, used to give it in

<sup>1</sup> ILLAL AL SHARAIE – V 2 CH 178 H 1

<sup>2</sup> ILLAL AL SHARAIE – V 2 CH 178 H 2

charity – a third to their<sup>asws</sup> neighbours, and a third to the poor, and a third for their<sup>asws</sup> own families'.<sup>3</sup>

**(باب 179 - العلة التي من أجلها يستحب استفراده الضحايا)**

## Chapter 179 – The reason due to which it is recommended to look after the sacrificial animal

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن يحيى بن عمران الأشعري عن موسى بن جعفر البغدادي عن عبيد الله بن عبد الله عن موسى بن إبراهيم عن أبي الحسن موسى (ع) قال: قال رسول الله صلى الله عليه وآله: استقرهوا ضحاياكم فانها مطاياكم على الصراط.

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

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Look after your sacrificial animals, for these are your mounts upon the Way (Al-Siraat), (to the Paradise)'.<sup>4</sup>

**(باب 180 - العلة التي من أجلها لا يجوز اطعام المساكين) (في كفارة اليمين من لحوم الاضاحي)**

## Chapter 180 – The reason due to which it is allowed to feed the poor with regards to the expiation of the oath, from flesh of the sacrificed animal

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي عن سهل بن زياد عن الحسين بن يزيد عن اسماعيل بن أبي زياد عن جعفر بن محمد عن أبيه (ع) ان عليا سئل هل يطعم المساكين في كفارة اليمين من لحوم الاضاحي؟ قال لا لانه قربان لله تعالى.

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

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

**(باب 181 - العلة التي من أجلها نهى عن حبس لحوم الاضاحي) (فوق ثلاثة ايام ثم اطلق في ذلك)**

<sup>3</sup> ILLAL AL SHARAIE – V 2 CH 178 H 3

<sup>4</sup> ILLAL AL SHARAIE – V 2 CH 179 H 1

<sup>5</sup> ILLAL AL SHARAIE – V 2 CH 180 H 1

## Chapter 181 – The reason due to which it is forbidden to withhold the flesh of the sacrificial animal more than three days, then released during that

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

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

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

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال حدثنا أبي عن محمد بن الحسين بن أبي الخطاب عن محمد بن اسماعيل بن بزيع عن يونس عن جميل ابن دراج قال سألت أبا عبد الله (ع) عن حبس لحوم الاضاحي فوق ثلاثة أيام بمنى قال لا بأس بذلك اليوم ان رسول الله صلى الله عليه وآله إنما نهى عن ذلك أولاً لان الناس كانوا يومئذ مجهودين فأما اليوم فلا بأس،

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

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

وقال أبو عبد الله (ع) كنا ننهي الناس عن اخراج لحوم الاضاحي بعد ثلاثة أيام لقلة اللحم وكثرة الناس فأما اليوم فقد كثر اللحم وقل الناس فلا بأس باخراجه.

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

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا عبد الله بن العباس العلوي قال حدثنا محمد بن عبد الله بن موسى بن عبد الله عن أبيه عن خاله زيد بن علي عن أبيه عن جده عن علي (ع) قال: قال رسول الله صلى الله عليه وآله نهيتكم عن ثلاث نهيتكم عن زيارة القبور ألا فزوروا ونهيتكم عن اخراج لحوم الاضاحي من منى بعد ثلاث ألا فكلوا وادخروا، ونهيتكم عن النبيذ الا فانبذوا وكل مسكر حرام - يعني الذي ينبذ بالغداة ويشرب بالعشى وينبذ بالعشى ويشرب بالغداة فإذا غلى فهو حرام.

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

<sup>6</sup> ILLAL AL SHARAIE – V 2 CH 181 H 1

<sup>7</sup> ILLAL AL SHARAIE – V 2 CH 181 H 2

(It has been narrated) from his grandfather<sup>asws</sup> Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> had forbidden you from three – I<sup>saww</sup> had forbidden you from visiting the graves, but (now) you can visit these; and I<sup>saww</sup> had forbidden you from taking out the flesh of the sacrificed animal from Mina after three (days), but (now), you can eat it and hoard it; and I<sup>saww</sup> had forbidden you from Al-Nabeez (grape juice) but (now), you can drinking it, but every intoxicant is Prohibited – meaning that juice which is made during the day and drunk in the evening, and made during the evening and drunk by the day. So, when it simmer (froth/ferments), so it is prohibited’.<sup>8</sup>

**(باب 182 - العلة التي من أجلها يجوز أن يعطى الاضحية) (من يسلمها بجلدها)**

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

أبي رحمه الله ومحمد بن الحسن بن أحمد بن الوليد رحمهما الله قالوا: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن يحيى بن عمران الأشعري عن علي ابن اسماعيل عن صفوان بن يحيى الأزرق قال قلت لابي ابراهيم (ع): الرجل يعطي الضحية من يسلمها بجلدها؟ قال لا بأس به إنما قال عزوجل: (فكلوا منها واطعموا) والجلد لا يؤكل ولا يطعم.

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

‘I said to Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), ‘Can the man give the skin of the sacrificed animal to the one who skins it?’ He<sup>asws</sup> said: ‘There is no problem with it. But rather, the Mighty and Majestic Says [22:36] **eat from these and feed** – and skin is neither eaten nor fed’.<sup>9</sup>

**(باب 183 - العلة التي من أجلها يجب على من لا يجد) (ثمن الاضحية أن يتسقرض)**

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

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن موسى بن جعفر البغدادي عن عبيد الله بن عبد الله، عن موسى بن ابراهيم، عن أبي الحسن موسى (ع) قال: قال رسول الله صلى الله عليه وآله لام سلمة وقد قالت له يا رسول الله نحضر الاضحية وليس عندي ما اضحي به فاستقرض واضحي؟ قال فاستقرضه فانه دين مقضى.

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

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said to Umm Salma<sup>as</sup>, and she<sup>as</sup> had said to him<sup>saww</sup>, ‘O Rasool-Allah<sup>saww</sup>! The (time for) sacrifice has presented itself, and there is nothing with me<sup>as</sup> that I<sup>as</sup> can offer it

<sup>8</sup> ILLAL AL SHARAIE – V 2 CH 181 H 3

<sup>9</sup> ILLAL AL SHARAIE – V 2 CH 182 H 1



with. So, shall I<sup>as</sup> borrow and make a sacrifice?' He<sup>saww</sup> said: 'Borrow, for it would get paid back'.<sup>10</sup>

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

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

(It has been narrated) from Ali<sup>asws</sup> having said: 'Had the people known what is in the sacrifice, they would borrow and sacrifice, for it is a Forgiveness for its doer at the first drop which drops from its blood'.<sup>11</sup>

**(باب 184 - العلة التي من أجلها تجزى البدنة عن نفس) (واحدة وتجزى البقرة عن خمسة أنفس)**

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

حدثنا بذلك محمد بن الحسن بن احمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسين بن أبي الخطاب عن وهيب بن حفص عن أبي بصير عن أبي عبد الله (ع) قال: البقرة والبدنة تجريان عن سبعة إذا اجتمعوا من أهل بيت ومن غيرهم.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The cow and the sacrificial camel both flow for seven, if they are gathering together from one family, and from others'.<sup>12</sup>

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

My father narrated to us, from Sa'ad Bin Abdullah, from Banan Bin Muhammad, from Muhammad Bin Al-Hassan, from Yunus Bin Yaqoub who said, 'I asked Abu Abdullah<sup>asws</sup> about the cow sacrificed by it?' So he<sup>asws</sup> said: 'It suffices for seven separate ones'.<sup>13</sup>

**(باب 185 - العلة التي من أجلها يجزى في الهدى الجذع) (من الضأن ولا يجزى الجذع من المعز)**

<sup>10</sup> ILLAL AL SHARAIE – V 2 CH 183 H 1

<sup>11</sup> ILLAL AL SHARAIE – V 2 CH 183 H 2

<sup>12</sup> ILLAL AL SHARAIE – V 2 CH 184 H 1a

<sup>13</sup> ILLAL AL SHARAIE – V 2 CH 184 H 1b

## Chapter 185 – The reason due to which the two year old lamb suffices regarding the sacrifice and the two year old goat does not suffice

حدثنا محمد بن موسى المتوكل رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن العباس بن معروف عن علي بن مهزيار عن محمد بن يحيى الخزاز عن حماد بن عثمان قال قلت لابي عبد الله (ع) ادنى ما يجزى في الهدى من اسنان الغنم قال فقال الجذع من الضأن قال: قلت الجذع من الماعز قال فقال: لا يجزى قال فقلت له جعلت فداك ما العلة فيه قال فقال لان الجذع من الضأن يلحق والجذع من العز لا يلحق.

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

'I said to Abu Abdullah<sup>asws</sup>, 'The lowest of what suffices regarding the sacrifice from the years of the sheep?' So he<sup>asws</sup> said: 'The two year old lamb'. I said, '(What about) the two year old from the goat?' So he<sup>asws</sup> said: 'It does not suffice'. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What is the reason for it?' So he<sup>asws</sup> said: 'Because the two year old lamb impregnates, and the two year old goat does not impregnate'.<sup>14</sup>

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

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

حدثنا أبي رضي الله عنه قال حدثنا أحمد بن ادريس قال حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري عن محمد بن الحسين بن أبي الخطاب عن محمد ابن اسماعيل بن بزيع بن صالح بن عقبة عن الحارث بن المغيرة عن أبي عبد الله (ع) قال: سألته عن رجل تمتع عن امه وأهل بحجه عن أبيه قال ان ذبح فهو خير له وان لم يذبح فليس عليه شيء لانه تمتع عن أمه وأهل بحجه عن أبيه.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, I asked him<sup>asws</sup> about a man who is performing (Umrah) Tamatto on behalf of his mother, and puts on *Ihraam* for performing Hajj on behalf of his father. He<sup>asws</sup> said: 'If he slaughters, it would be better for him, and if he does not slaughter, so there is nothing upon him, because he is performing (Umrah) Tamatto on behalf of his mother, and puts on *Ihraam* for performing Hajj on behalf of his father'.<sup>15</sup>

**(باب 188 - العلة التي من أجلها سمي الحج الاكبر)**

<sup>14</sup> ILLAL AL SHARAIE – V 2 CH 185 H 1

<sup>15</sup> ILLAL AL SHARAIE – V 2 CH 186 H 1

## Chapter 188 – The reason due to which the Hajj was named as The Greatest (الأكبر)

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن علي بن محمد القاشاني عن القاسم بن محمد الاصبهاني عن سليمان بن داود المنقري عن حفص بن غياث النخعي القاضي قال سألت أبا عبد الله (ع) عن قول الله تعالى: (واذان من الله ورسوله إلى الناس يوم الحج الأكبر) فقال: قال أمير المؤمنين (ع) كنت أنا الاذان في الناس، قلت: فما معنى هذه اللفظة الحج الأكبر؟ قال: إنما سمي الأكبر لأنها كانت سنة حج فيها المسلمون والمشركون ولم يحج المشركون بعد تلك السنة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Al Qashany, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Gayas Al Nakhaie Al Qazy who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [9:3] **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Pilgrimage**, so he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> was the Proclamation (Azaan) among the people'. I said, 'So what is the meaning of these words, 'The Greatest Pilgrimage?'' He<sup>asws</sup> said: 'But rather, it has been named as 'the greatest', because it was a year in which the Muslims and the Polytheists performed Hajj, and the Polytheists did not perform Hajj after that year'.<sup>16</sup>

**(باب 189 - العلة التي من أجلها سمي الطائف طائفا)**

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

أبي رحمه الله قال حدثنا سعد بن عبد الله عن ابراهيم بن مهزيار عن أخيه علي باسناده قال قال أبو الحسن (ع) في الطائف أتدري لم سمي الطائف؟ قلت لا فقال إن ابراهيم (ع) دعا ربه أن يرزق أهله من كل الثمرات فقطع لهم قطعة من الاردن فأقبلت حتى طافت بالبيت سبعا ثم أقرها الله في موضعها فانما سميت الطائف لطوافه بالبيت.

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

'Abu Al-Hassan<sup>asws</sup> said with regards to Al-Taif: 'Do you know why it is named as Al-Taif?' I said, 'No'. So he<sup>asws</sup> said : 'Ibrahim<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> should Sustain his<sup>as</sup> family from every (type of) fruit. So a piece of land from Jordan was cut-off for him<sup>as</sup>, until it circumambulated by the House (Kabah) seven (circuits). Then Allah<sup>azwj</sup> Settled it in its place. So it was named as Al-Taif due to it circumambulating of the House (Kabah)'.<sup>17</sup>

أخبرني علي بن حاتم قال: حدثنا محمد بن جعفر وعلي بن سليمان قالوا حدثنا أحمد بن محمد قال قال الرضا (ع) أتدري لم سميت الطائف طائفا؟ قلت: لا قال: لأن الله تعالى لما ادعاه ابراهيم (ع) أن يرزق أهله من كل الثمرات أمر بقطعة من الاردن فسارت بثمارها حتى طافت بالبيت ثم أمرها ان تتصرف إلى هذا الموضع الذي سمي الطائف فلذلك سمي الطائف.

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

<sup>16</sup> ILLAL AL SHARAIE – V 2 CH 188 H 1

<sup>17</sup> ILLAL AL SHARAIE – V 2 CH 189 H 1

'Al-Reza<sup>asws</sup> said: 'Do you know why Al-Taif was named as Taif?' I said, 'No'. He<sup>asws</sup> said: 'Because when Allah<sup>azwj</sup> the High was supplicated to by Ibrahim<sup>as</sup> that He<sup>azwj</sup> should Sustain his<sup>as</sup> family from every fruit, Commanded a piece of land from Jordan, so it came with its fruits and circumambulated the House (Kabah). Then He<sup>azwj</sup> Commanded it that it should leave to be at this place which is called Al-Taif. Thus, it was due to that ( *Tawaaf*), it was named as Taif'.<sup>18</sup>

**(باب 190 - العلة التي من أجلها صير الموقف) (بالمشعر ولم يصير بالحرم)**

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

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

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

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

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

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

قال فقلت فلم كره الصيام في أيام التشريق فقال لان القوم زوار الله وهم (أضيافه) وفي ضيافته ولا ينبغي للضيف أن يصوم عند من زاره وأضافه

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

قلت فالرجل يتعلق بأستار الكعبة ما يعني بذلك قال مثل ذلك مثل الرجل يكون بينه وبين الرجل جنابة فيتعلق بثوبه يستخذي له رجاء أن يهب له جرمه.

<sup>18</sup> ILLAL AL SHARAIE – V 2 CH 189 H 2

I said, 'So the men who hand by the curtains of the Kabah, what do they mean by that?' He<sup>asws</sup> said: 'The example of that is an example of the man who happens to be in between him and the men (as an arbitrator) for a crime, so he tends to hang on to his clothes, beseeching him in hope for his crime to be gifted (forgiven)'.<sup>19</sup>

**(باب 191 - العلة التي من أجلها لا يكتب على الحاج) (ذنب أربعة أشهر)**

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

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن أبيه عن الحسين بن خالد قال قلت لابي عبد الله عليه السلام لاي شيء صار الحاج لا يكتب لهم ذنب أربعة اشهر؟ قال: لان الله تبارك وتعالى أباح للمشركين أشهر الحرم أربعة أشهر إذ يقول فسيحوا في الارض أربعة اشهر فمن ثم وهب لم حج من المؤمنين البيت الذنوب أربعة أشهر.

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

'I said to Abu Abdullah<sup>asws</sup>, 'For which thing did the Pilgrim came to be such that no sin is Written for him for four months (after the performance of Hajj)?' He<sup>asws</sup> said: 'Because Allah<sup>azwj</sup> Blessed and High Permitted for the Polytheists sacred months, four months when He<sup>azwj</sup> Said **[9:2] So go about in the land for four months.** So from then onwards He<sup>azwj</sup> Gifted (Forgave) the Believers who perform the Hajj of the House (Kabah), sins for four months'.<sup>20</sup>

**(باب 192 - العلة التي من أجلها افاض رسول الله صلى الله عليه وآله) (من المشعر خلاف أهل الجاهلية)**

## Chapter 192 – The reason due to which Rasool-Allah<sup>saww</sup> proceeded from Al Mash'ar, in opposition to the people of the Pre-Islamic period

حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله عن أحمد بن محمد ابن عيسى عن الحسين بن سعيد عن صفوان بن يحيى وابن أبي عمير وفضالة عن معاوية بن عمار عن أبي عبد الله عليه السلام قال كان أهل الجاهلية يقولون أشرق ثبير يعنون الشمس كيما نغير وإنما افاض رسول الله صلى الله عليه وآله من المشعر لانهم كانوا يفيضون بايجاف الخيل وإيضاع الابل فأفاض رسول الله صلى الله عليه وآله السكينة والوقار والدعة وأفاض بذكر الله تعالى والاستغفار وحركة لسانه.

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

Abu Abdullah<sup>asws</sup> has said: 'The people in the Pre-Islamic period were saying, 'Shine, Subeyr!' – meaning the sun – 'So we can go (for Hajj)'. But rather, Rasool-Allah<sup>saww</sup> proceeded from Al-Mash'ar because they used to be proceeding with the horses and the camels. So Rasool-Allah<sup>saww</sup> proceeded with the tranquillity, and the dignity, and

<sup>19</sup> ILLAL AL SHARAIE – V 2 CH 190 H 1

<sup>20</sup> ILLAL AL SHARAIE – V 2 CH 191 H 1

the tenderness, and proceeded by the Mentioning of Allah<sup>azwj</sup> the High and the Forgiveness and moved his<sup>saww</sup> tongue'.<sup>21</sup>

**(باب 193 - العلة التي من أجلها يقام الحد على الجاني في الحرم) (ولا يقام على الجاني في غير الحرم إذا فر إلى الحرم)**

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

أبي رحمه الله قال حدثنا سعد بن عبد الله عن إبراهيم بن مهزيار عن أخيه علي عن ابن أبي عمير عن حفص بن البختري قال: سألت أبا عبد الله عليه السلام عن الرجل يجني الجنابة في غير الحرم ثم يلجأ إلى الحرم يقام عليه الحد؟ قال: لا ولا يطعم ولا يسقى ولا يكلم ولا يبائع فانه إذا فعل ذلك به يوشك ان يخرج فيقام عليه الحد، وإذا جنى في الحرم جنابة أقيم عليه الحد في الحرم لانه لم ير للحرم حرمة.

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

**(باب 194 - العلة التي من أجلها سمي الابطح أبطح)**

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

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن خالد عن أبيه عن محمد بن سنان عن اسماعيل بن جابر وعبد الكريم بن عمرو عن عبد الحميد بن أبي الديلم عن أبي عبد الله عليه السلام قال سمي الابطح أبطح لان آدم امر أن ينبطح في بطحاء جمع فانبطح حتى انفجر الصبح ثم امر ان يصعد جبل جمع وأمر إذا طلعت الشمس ان يعترف بذنبه ففعل ذلك آدم فأرسل الله تعالى ناراً من السماء فقبضت قربان آدم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

Abu Abdullah<sup>asws</sup> has said: 'Al-Abtah was named as Abtah (valley basin) because Adam<sup>as</sup> because Adam<sup>as</sup> was Commanded that he<sup>as</sup> should be flat (prostrate) at Bat'ha Jam'a. So he<sup>as</sup> remained like that until the break of dawn. Then he<sup>as</sup> was Commanded that he<sup>as</sup> ascend a mountain of Jam'a, and was Commanded that when

<sup>21</sup> ILLAL AL SHARAIE – V 2 CH 192 H 1

<sup>22</sup> ILLAL AL SHARAIE – V 2 CH 193 H 1

the sun emerges, he<sup>as</sup> should acknowledge his<sup>as</sup> sins. So Adam<sup>as</sup> did that. So, Allah<sup>azwj</sup> the High Sent a Flame from the sky, so it seized the offering of Adam<sup>as</sup>.<sup>23</sup>

**(باب 195 - العلة التي من أجلها يأكل المحرم الصيد إذا اضطر إليه) (وعلة من روى انه يأكل الميتة)**

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

أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن العمري عن علي بن جعفر عن أخيه موسى بن جعفر عليه السلام قال: سألته عن المحرم إذا اضطر إلى أكل صيد وميتة وقلت ان الله تعالى حرم الصيد وأحل الميتة قال يأكل ويفديه فانما يأكل من ماله.

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

(It has been narrated) from Ali<sup>asws</sup> son of Ja'far<sup>asws</sup>, from his brother Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the one in *Ihraam* when he is desperate to eat game (hunted animal/fish), and dead. And I said, that Allah<sup>azwj</sup> the High has Forbidden the hunting and allowed the dead'. He<sup>asws</sup> said: 'He can eat, and pay the redemption of it. But rather, he would be eating from his own wealth'.<sup>24</sup>

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن فضالة عن أبان عن أبي أيوب قال: سألت أبا عبد الله (ع) عن رجل اضطر وهو محرم إلى صيد وميتة من أيهما يأكل؟ قال يأكل من الصيد قلت فان الله قد حرمه عليه وأحل له الميتة قال يأكل ويفدي فانما يأكل من ماله.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazalat, from Aban, from Abu Ayoub who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who is desperate to the hunt and the dead, and he is in *Ihraam*, which of these two should he eat?' He<sup>asws</sup> said: 'He can eat from the hunt'. I said, 'But Allah<sup>azwj</sup> had Forbidden it upon him, and Permitted the dead for him?' He<sup>asws</sup> said: 'He should eat, and pay the redemption. But rather, he would be eating from his own wealth'.<sup>25</sup>

أبي رحمه الله قال حدثنا سعد بن عبد الله قال حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن منصور بن حازم قال قلت لأبي عبد الله (ع) محرم قد اضطر إلى صيد وإلى ميتة فمن أيهما يأكل؟ قال: يأكل من الصيد قلت أليس قد أحل الله الميتة لمن اضطر إليها قال بلى ولكن يفدي، أأل ترى انه إنما يأكل من ماله ويأكل الصيد وعليه فداؤه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from Mansour Bin Hazim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'One in *Ihraam* is desperate to hunt or to (eat from) a dead, so from which of these two should he eat?' He<sup>asws</sup> said: 'He should eat from the hunt'. I said, 'Has Allah<sup>azwj</sup> not Permitted the dead to the one who is desperate to it?' He<sup>asws</sup> said: 'Yes, but he should pay the redemption. Can you not see that he would be eating from his own wealth, and he eats the hunt and upon his is its redemption'.

<sup>23</sup> ILLAL AL SHARAIE – V 2 CH 194 H 1

<sup>24</sup> ILLAL AL SHARAIE – V 2 CH 195 H 1

<sup>25</sup> ILLAL AL SHARAIE – V 2 CH 195 H 3

وروى انه يأكل الميتة لانها احلت له ولم يحل له الصيد.

And it has been reported that he can eat the dead because it is Permissible for him, and the game (hunt) is not Permissible for him'.<sup>26</sup>

(باب 196 - علة كراهة المقام بمكة)

## Chapter 196 – Reason for the disliking the staying at Makkah

أبي رحمه الله قال حدثنا احمد بن أدريس قال حدثنا أحمد بن محمد بن عيسى عن الحسين بن سعيد عن محمد بن الفضل عن أبي الصباح الكناني قال سألت أبا عبد الله (ع) عن قول الله تعالى (ومن يرد فيه بالحاد بظلم نذقه من عذاب أليم) فقال: كل ظلم يظلم به الرجل نفسه بمكة من سرقة أو ظلم أحد أو شئ من الظلم فاني أراه إلحادا ولذلك كان ينهي أن يسكن الحرم.

My father said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazal, from Abu Al Sabah Al Kanany who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [22:25] and **whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment.** So he<sup>asws</sup> said: 'Every injustice that the man does himself at Makkah, from theft, or being unjust to anyone, or something from the injustices, for I<sup>asws</sup> see it as the Atheism, and it is due to that it has been forbidden to settle in the Sanctuary'.<sup>27</sup>

حدثنا جعفر بن محمد بن مسرور رحمه الله قال حدثنا الحسين بن محمد ابن عامر قال حدثنا أحمد بن محمد السيارى قال روي جماعة من أصحابنا رفعوه إلى أبي عبد الله (ع) انه كره المقام بمكة وذلك ان رسول الله صلى الله عليه وآله أخرج عنها والمقيم بها يقسو قلبه حتى يأتي في غيرها.

Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ibn Aamir, from Ahmad Bin Muhammad Al Sayyari, from a group of his companions,

(It has been) raising it to Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> disliked the staying at Makkah, and that is that Rasool-Allah<sup>saww</sup> came out from it, and the one staying in it, his heart would be hardened until he goes elsewhere'.<sup>28</sup>

وعنه قال حدثنا الحسين بن محمد عن أحمد بن محمد السيارى عن محمد ابن جمهور رفعه إلى أبي عبد الله عليه السلام قال إذا قضي أحدكم نسكه فليركب راحته ويلحق بأهله فان المقام بمكة يقسي القلب.

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

(It has been) raising it to Abu Abdullah<sup>asws</sup> having said: 'When one of you has fulfilled his rituals, so let him ride upon his animal, and meet up with his family, for the staying at Makkah tends to harden the heart'.<sup>29</sup>

<sup>26</sup> ILLAL AL SHARAIE – V 2 CH 195 H 3

<sup>27</sup> ILLAL AL SHARAIE – V 2 CH 196 H 1

<sup>28</sup> ILLAL AL SHARAIE – V 2 CH 196 H 2

<sup>29</sup> ILLAL AL SHARAIE – V 2 CH 196 H 3



أبي رحمه الله قال حدثنا علي بن سليمان الرازي قال حدثنا محمد بن خالد الخزاز عن العلاء عن محمد بن مسلم عن أبي جعفر عليه السلام قال: لا ينبغي للرجل أن يقيم بمكة سنة قلت فكيف يصنع قال يتحول عنها إلى غيرها، ولا ينبغي لأحد أن يرفع بناءه فوق الكعبة.

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

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

### (باب 197 - العلة التي من أجلها يكره الاحتباء في المسجد الحرام)

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

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

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

'I saw Abu Abdullah<sup>asws</sup> disliking *Al-Ihtiba'a* (sitting with knees tied up) for the one in *Ihraam*. And he<sup>asws</sup> disliked *Al-Ihtibaa* in the Sacred Masjid for the reverence to the Kabah'.<sup>31</sup>

### (باب 198 - العلة التي من أجلها صار الركوب في الحج أفضل من المشى)

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

أبي رحمه الله قال: حدثنا علي بن إبراهيم عن أبيه عن ابن أبي عمير عن رفاعة بن موسى النخاس عن أبي عبد الله عليه السلام انه سئل عن الحج ماشياً أفضل أم ركباً؟ قال: بل ركباً فان رسول الله عليه السلام حج ركباً.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the Hajj, is walking (to it) better or riding?' He<sup>asws</sup> said: 'But, riding, for Rasool-Allah<sup>saww</sup> went for Hajj riding'.<sup>32</sup>

وأخبرني علي بن حاتم قال أخبرني الحسن بن علي بن مهزيار عن أبيه عن ابن أبي عمير عن رفاعة وعبد الله بن بكير عن أبي عبد الله عليه السلام مثله.

And Ali Bin Hatim informed me, from Al Hassan Bin Ali Bin Mahziyar, from his father, from Ibn Abu Umeyr, from Rafa'at, and Abdullah Bin Bakeyr,

<sup>30</sup> ILLAL AL SHARAIE – V 2 CH 196 H 4

<sup>31</sup> ILLAL AL SHARAIE – V 2 CH 197 H 1

<sup>32</sup> ILLAL AL SHARAIE – V 2 CH 198 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup>, similar to it (the above Hadeeth)' .<sup>33</sup>

وعنه قال حدثنا محمد بن حمدان قال حدثنا عبد الله بن أحمد عن ابن أبي عمير وعن رفاعة بن موسى النخاس مثله.

And from him, said, 'Muhammad Bin Hamdan narrated to us, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, and from Rifa'at Bin Musa Al Nakhas – similar to it'.<sup>34</sup>

وعنه قال حدثنا محمد بن حمدان الكوفي قال حدثنا الحسن بن محمد بن سماعة عن صفوان بن يحيى عن سيف التمار قال قلت لأبي عبد الله (ع) إنا كنا نحن مشاة فبلغنا عنك شيء فما ترى؟ قال إن الناس يحجون مشاة ويركبون قلت ليس ذلك أسألك فقال عن أي شيء تسألني؟ قلت أيما أحب إليك إن نضع قال تركبون أحب إلي فإن ذلك أقوى لكم على العبادة والدعاء.

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

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

حدثنا علي بن أحمد رحمه الله قال حدثنا أحمد بن أبي عبد الله الكوفي قال حدثنا سهل بن زياد عن أحمد بن محمد بن أبي نصر عن علي بن أبي حمزة عن أبي بصير قال سألت أبا عبد الله (ع) عن المشي أفضل أو الركوب؟ فقال إذا كان الرجل موسرا فمشى ليكون أقل لنفقتة فالركوب أفضل.

Ali Bin Ahmad narrated to us, from Ahmad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer said,

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

وعنه عن محمد بن أبي عبد الله قال حدثنا موسى بن عمران عن الحسين بن سعيد عن الفضل بن يحيى عن سليمان قال قلت لأبي عبد الله عليه السلام أنا نريد أن نخرج إلى مكة مشاة فقال لا تمشوا اخرجوا ركبانا فقلنا أصلحك الله إنا بلغنا عن الحسن بن علي صلوات الله عليه أنه حج عشرين حجة ماشيا فقال إن الحسن بن علي (ع) كان يحج وتساوق معه الرجال.

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

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

<sup>33</sup> ILLAL AL SHARAIE – V 2 CH 198 H 2

<sup>34</sup> ILLAL AL SHARAIE – V 2 CH 198 H 3

<sup>35</sup> ILLAL AL SHARAIE – V 2 CH 198 H 4

<sup>36</sup> ILLAL AL SHARAIE – V 2 CH 198 H 5

<sup>37</sup> ILLAL AL SHARAIE – V 2 CH 198 H 6

**(باب 199 - العلة التي من أجلها صار التكبير أيام التشريق) (بمنى في دبر خمس عشرة صلاة وبالامصار) (في دبر عشر صلوات)**

**Chapter 199 – The reason due to which the exclamation of the Greatness of Allah<sup>azwj</sup> (Takbeer) came to be after fifteen Prayers during the days of Al-Tashreek at Mina, and at the cities at the end of ten Prayers**

أبي رحمه الله قال حدثنا سعد بن عبد الله عن يعقوب بن يزيد ومحمد ابن الحسين وعلي بن اسماعيل عن حماد بن عيسى عن حريز عن زرارة قال: قلت لابي جعفر (ع) التكبير ايام التشريق في دبر الصلاة قال: التكبير بمنى في دبر خمس عشر صلاة من صلاة الظهر يوم النحر إلى صلاة الغداة فقال: تقول فيه (الله اكبر الله اكبر لا إله إلا الله والله اكبر الله اكبر على ما هدانا والله اكبر على ما رزقنا من بهيمة الانعام والحمد لله على ما أبلانا) وإنما جعل في ساير الامصار في دبر عشر صلوات التكبير لانه إذا نفر الناس في النفر الاول امسك أهل الامصار عن التكبير وكبر أهل منى ماداموا بمنى إلى النفر الاخير.

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

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

(الله اكبر الله اكبر لا إله إلا الله والله اكبر الله اكبر على ما هدانا والله اكبر على ما رزقنا من بهيمة الانعام والحمد لله على ما أبلانا.)

But rather, the *Takbeer* has been Made to be in the rest of the cities, at the end of ten Prayers, because when a number of the people among the first of the persons to proceed, then the people of the cities would refrain from the *Takbeer*, and the people of Mina would exclaim *Takbeer* for as long as they are at Mina, up to the last of the persons'.<sup>38</sup>

**(باب 200 - العلة التي من أجلها صار الركن الشامي متحركا) (في الشتاء والصيف)**

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

أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن الحسين بن اسحاق التاجر وعن علي بن مهزيار عن الحسن بن الحسين عن محمد بن فضيل عن العزرمي قال كنت مع أبي عبد الله (ع) جالسا في الحجر تحت الميزاب ورجل يخاصم رجلا وأحدهما يقول لصاحبه والله ما ندرى من أين تهب الريح فلما أكثر عليه قال له أبو عبد الله (ع) هل تدري من أي تهب الريح؟ فقال لا ولكني اسمع الناس يقولون فقلت: انا لابي عبد الله (ع) من أين تهب الريح؟ فقال ان الريح مسجونة تحت هذا الركن الشامي فإذا أراد الله تعالى أن يرسل منها شيئا أخرجه أما جنوبا فجنوب وأما شمالا فشمال وأما صباء فصباء وأما دبوراً فدبور

<sup>38</sup> ILLAL AL SHARAIE – V 2 CH 199 H 1

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Al Husayn Bin Is'haq Al Tajir, and from Ali Bin Mahziyar, from Al Hassan Bin Al Haseyn, from Muhammad Bin Fazeyl, from Al Azramy who said,

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

ثم قال وآية ذلك إنك لا تزال ترى هذا الركن متحركاً ابداً في الشتاء والصيف والليل والنهار.

Then he<sup>asws</sup> said: 'And the sign of that is you will not cease to see this corner moving ever, in the winter, and the summer, and the night, and the day'.<sup>39</sup>

**(باب 201 - العلة التي من أجلها صار البيت مرتفعاً يصعد إليه بالدرج)**

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

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن ابن أبي عمير عن أبي علي صاحب الانماط عن أبان بن تغلب قال: لما هدم الحجاج الكعبة فرق الناس ترابها فلما صاروا إلى بنائها وادوا ان بينوها خرجت عليهم حية فمنعت الناس البناء حتى انهزموا فأتوا الحجاج فأخبروه فخاف أن يكون قد منع بناءها فصعد المنبر، ثم انشد الناس وقال انشد الله عبداً عنده مما ابتلينا به علم لما أخبرنا به قال فقام إليه شيخ فقال ان يكن عند أحد علم فعند رجل رأيتاه جاء إلى الكعبة فأخذ مقدارها ثم مضى فقال الحجاج من هو؟ فقال علي بن الحسين (ع) فقال: معدن ذلك

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al Anmaat,

(It has been narrated) from Aban Bin Tablugh who said, 'When Al-Hajjaj demolished the Kabah, the people dispersed with its sand. When the people came to re-build it, and intended that its building work should start, a snake came out to them. So the people were prevented from the building until they were defeated. So they came to Al-Hajjaj and informed him of it. So he feared that it may so happen that its building would be prevented. So he ascended the pulpit, then adjured the people and said, 'I adjure with Allah<sup>azwj</sup>, if there is a servant who has knowledge with him of how to get out from our trial, so he should inform us of it'. So an old man stood up and said, ' If there happens to be knowledge with anyone, so it would be with a man whom I saw come to the Kabah, so he<sup>asws</sup> took its measurements, then went away'. So Al-Hajjaj said, 'Who is he?' So he said, 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>'. So he said, 'Bring that one near'.

فبعث إلى علي بن الحسين (ع) فأتاه فأخبره بما كان من منع الله إياه البناء، فقال له علي بن الحسين: يا حجاج عمدت إلى بناء إبراهيم وإسماعيل فالقيته في الطريق وانتبهته كأنك ترى انه تراث لك، اصعد المنبر فانشد الناس أن لا يبقى أحد منهم أخذ منه شيئاً إلا رده،

<sup>39</sup> ILLAL AL SHARAIE – V 2 CH 200 H 1

So he sent message to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. So he<sup>asws</sup> came to him. So he informed him<sup>asws</sup> with what Allah<sup>azwj</sup> had Prevented him from the construction. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'O Hajjaj! You proceeded to start the building of Ibrahim<sup>as</sup> and Ismail<sup>as</sup>, so you cast it in the middle of the road (left it unfinished), and dealt with it as if you viewed it as being an inheritance for you. Ascend the pulpit, so adjure the people that there should not remain anyone from among them who has taken anything from it, so he should return it'.

قال: ففعل فانشد الناس أن لا يبقى أحد منهم أخذ منه شيئاً إلا رده، قال: فردوه فلما رأي جميع التراب أتى علي بن الحسين فوضع الأساس وأمرهم أن يحفروا،

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

قال: فتغيبت الحية عنهم وحفروا حتى انتهوا إلى موضع القواعد، فقال لهم علي بن الحسين: تنحوا، ففتحوا فدنا منها فغطاها بثوبه، ثم بكى، ثم غطاها بالتراب بيد نفسه ثم دعا الفعلة، فقال: ضعوا بناءكم، فوضعوا البناء، فلما ارتفعت حيطانه أمر بالتراب فالقى في جوفه، فلذلك صار البيت مرتفعاً يصعد إليه بالدرج.

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

**(باب 204 - العلة التي من أجلها جعلت أيام منى ثلاثة)**

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

حدثنا أبي ومحمد بن الحسن بن أحمد بن الوليد قالاً: حدثنا سعد بن عبد الله قال: حدثنا ابراهيم بن هاشم قال: حدثنا محمد بن أبي عمير عن بعض اصحابه عن أبي عبد الله (ع) قال: قال لي أتدري لم جعلت أيام منى ثلاثاً؟ قال قلت لاي شيء جعلت فداك، ولماذا؟ قال لي من ادرك شيئاً منها أدرك الحج.

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

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

<sup>40</sup> ILLAL AL SHARAIE – V 2 CH 201 H 1

<sup>41</sup> ILLAL AL SHARAIE – V 2 CH 204 H 1

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed who said, 'Muhammad Bin Al Hassan Al Saffar narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Jameel Bin Daraaj,

from Abu Abdullah<sup>asws</sup> having said: 'The one who comprehends the Sacred signs on the day of the sacrifice before the declining of the sun, so he has comprehended the Hajj. And the one who comprehends it on the day of Arafat before the declining of the sun, so he has comprehended the Mata'ato (Umrah)'.<sup>42</sup>

**(باب 205 - العلة التي من أجلها لا يجوز للرجل أن يدهن) (حين يريد الاحرام بدهن فيه مسك أو عنبر)**

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

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن محمد بن أبي عمير عن حماد بن عثمان الناب عن عبيد الله بن علي الحلبي عن أبي عبد الله عليه السلام قال: لا تدهن حين تريد أن تحرم بدهن فيه مسك ولا عنبر من أجل أن ريحه تبقى في رأسك من بعد ما تحرم وادهن بما شئت من الدهن حين تريد أن تحرم، فإذا أحرمت فقد حرم عليك الدهن حتى تحل.

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hamaad Bin Usman Al Naab, from Ubeydullah Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should not apply oil when you intend that you would be wearing *Ihraam*, with the oil (in your hair) in which is musk or amber, due to the reason that the aroma would remain in your head from after you wear the *Ihraam*, and you can apply with whatever you so like from the oil when you intend to wear the *Ihraam*. So when you have put on the *Ihraam*, so the application of oil would become prohibited unto you until you are free from it (*Ihraam*)'.<sup>43</sup>

**(باب 206 - العلة التي من أجلها لا يؤخذ الطير الاهلي إذا دخل الحرم)**

## Chapter 206 – The reason due to which it is not allowed to seize the domesticated bird if it enters the Sanctuary

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أيوب بن نوح عن صفوان بن يحيى عن معاوية بن عمار عن أبي عبد الله عليه السلام انه سئل عن طير أهلي اقبل فدخل الحرم، قال: لا يمس لان الله تعالى يقول: " ومن دخل كان آمناً "

My father narrated to us, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawiyah Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about a domesticated bird comes, so it enters the Sanctuary. He<sup>asws</sup> said: 'Do not touch (it)

<sup>42</sup> ILLAL AL SHARAIE – V 2 CH 204 H 1a

<sup>43</sup> ILLAL AL SHARAIE – V 2 CH 205 H 1

because Allah<sup>azwj</sup> the High is Saying [3:97] **and whoever enters it shall be secure**.<sup>44</sup>

**(باب 207 - العلة التي من أجلها أذن رسول الله للعباس) (ان يلبث بمكة ليالي منى)**

## **Chapter 207 – The reason due to which Rasool-Allah<sup>saww</sup> allowed for Al-Abbas that he may remain at Makkah on the nights of Mina**

أبي ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالوا: حدثنا سعد بن عبد الله عن الهيثم بن أبي مسروق النهدي عن الحسن بن محبوب عن علي بن رئاب عن مالك بن أعين عن أبي جعفر عليه السلام ان العباس استأذن رسول الله صلى الله عليه وآله ان يلبث بمكة ليالي منى فاذن له رسول الله صلى الله عليه وآله من اجل سقاية الحاج.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> that Al-Abbas sought permission from Rasool-Allah<sup>saww</sup> that he could remain at Makkah on the nights of Mina, so Rasool-Allah<sup>saww</sup> permitted for him due to him being the provider of the water to the pilgrims'.<sup>45</sup>

**(باب 208 - العلة التي من أجلها لم يبيت أمير المؤمنين (ع) (بمكة بعد إذ هاجر منها حتى قبض)**

## **Chapter 208 – The reason due to which Amir Al-Momineen<sup>asws</sup> did not sleep at Makkah after having emigrated from it, until he<sup>asws</sup> passed away**

حدثنا أبي رضي الله عنه قال حدثنا أحمد بن ادريس عن محمد بن أحمد ابن يحيى بن عمران الأشعري عن محمد بن معروف عن أخيه عمر عن جعفر بن عقبة عن أبي الحسن عليه السلام قال: ان عليا عليه السلام لم يبيت بمكة بعد إذ هاجر منها حتى قبضه الله عزوجل إليه، قال: قلت له ولم ذاك؟ قال: يكره ان يبيت بارض قد هاجر منها رسول الله صلى الله عليه وآله فكان يصلي العصر ويخرج منها ويبيت بغيرها.

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

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Ali<sup>asws</sup> did not sleep at Makkah after having emigrated from it until Allah<sup>azwj</sup> Mighty and Majestic Caused him<sup>asws</sup> to pass away'. I said, 'And why is that?' He<sup>asws</sup> said: 'He<sup>asws</sup> disliked that he should sleep in the land from which Rasool-Allah<sup>saww</sup> had to emigrate from. So he<sup>asws</sup> used to Pray Al-Asr (Prayer) and go out from it, and spend the night elsewhere'.<sup>46</sup>

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

<sup>44</sup> ILLAL AL SHARAIE – V 2 CH 206 H 1

<sup>45</sup> ILLAL AL SHARAIE – V 2 CH 207 H 1

<sup>46</sup> ILLAL AL SHARAIE – V 2 CH 208 H 1

## Chapter 209 – The reason due to which it is not allowed for the one in *Ihraam* that he shades himself without a reason

حدثنا محمد بن الحسن رحمه الله قال: حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن حماد عن عبد الله بن المغيرة، قال: قلت لأبي الحسن الأول عليه السلام أظلل وأنا محرم؟ قال: لا، قلت: فاظلل واكفر؟ قال: لا، قلت: فان مرضت، قال: ظلل وكفر، ثم قال: أما علمت ان رسول الله صلى الله عليه وآله قال: ما من حج يضحي مليبا حتى تغيب الشمس إلا غابت ذنوبه معها.

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

'I said to Abu Al-Hassan<sup>asws</sup> the First, 'Can I shade (myself) and I am in *Ihraam*?' He<sup>asws</sup> said: 'No'. I said, 'So, can I shade (myself) and pay the redemption?' He<sup>asws</sup> said: 'No'. I said, 'So if I am sick?' He<sup>asws</sup> said: 'Shade (yourself) and pay the redemption'. Then he<sup>asws</sup> said: 'But, do you know that Rasool-Allah<sup>saww</sup> said: 'There is none from a pilgrim who remains in the open until the setting of the sun, except that his sins disappear along with it (sunset)'.<sup>47</sup>

(باب 210 - نواذر علل الحج)

## Chapter 210 – Miscellaneous reasons for the Hajj

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

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

'I said to Abu Abdullah<sup>asws</sup>, 'The people from the story tellers are saying that when a man performs Hajj once, then gives in charity, and maintains relationships, it would be better for him'. So he<sup>asws</sup> said: 'They are lying! If the people were to do this, it would counteract this House (Kabah). Allah<sup>azwj</sup> the High has Made this House (Kabah) to Stand for the people'.<sup>48</sup>

وبهذا الاسناد عن الحسين بن سعيد عن ابن عمير عن عمر بن اذينة قال: سألت أبا عبد الله (ع) عن قول الله تعالى " والله على الناس حج البيت من استطاع إليه سبيلا " يعنى به الحج دون العمرة، فقال: لا ولكنه يعنى الحج والعمرة جميعا لانهما مفروضان.

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

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [3:97] and ***Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) everyone who is able to undertake the journey to it*** – Meaning by it the Hajj besides the Umrah'. So he<sup>asws</sup> said: 'No. But it Means the Hajj and the Umrah both together, because they are both Obligatory'.<sup>49</sup>

<sup>47</sup> ILLAL AL SHARAIE – V 2 CH 209 H 1

<sup>48</sup> ILLAL AL SHARAIE – V 2 CH 210 H 1

<sup>49</sup> ILLAL AL SHARAIE – V 2 CH 210 H 2



حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا أحمد بن محمد عن الحسن بن محبوب عن خالد بن جرير عن أبي الربيع الشامي قال: سئل أبو عبد الله (ع) عن قول الله عزوجل: " والله على الناس حج البيت من استطاع إليه سبيلا " قال: فما يقول الناس؟ قال: فقيل له الزاد والراحلة، فقال: هلك الناس إذن لئن كان من له زاد وراحلة قدر ما يقوت على عياله ويسغني به عن الناس ينطلق إليه فيسألهم إياه، لقد هلكوا إذن

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Khalid Bin Jareyr, from Abu Al Rabie Al Shamy who said,

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

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

So it was said to him<sup>asws</sup>, 'So what is the 'way' (ability to undertake the journey?)' So he<sup>asws</sup> said: 'The extensiveness in the wealth, if he were to go for Hajj with some of it, and some of it were to remain to provide for his family. Has Allah<sup>azwj</sup> not Obligated the Zakat, so He<sup>azwj</sup> did not Make it except upon the one who possesses two hundred Dirhams?'<sup>50</sup>

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار قال: حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن ابن أبي عمير عن حماد بن عثمان ومعاوية بن حفص عن منصور جميعا عن أبي عبد الله (ع) قال: كان أبو عبد الله عليه السلام في المسجد الحرام، فقيل له: ان سبعا من سباع الطير على الكعبة ليس يمر به شيء من حمام الحرم إلا ضربته، فقال: انصبوا له واقتلوه فإنه قد الحد في الحرم.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'Abu Abdullah<sup>asws</sup> was in the Sacred Masjid, so it was said to him<sup>asws</sup>, 'A wild one from the predatory bird comes upon the Kabah, and there does not pass by it anything from the doves except that it strikes it'. So he<sup>asws</sup> said: 'Capture it and kill it, for it's the Limit in the Sanctuary'.<sup>51</sup>

وبهذا الاسناد عن الحسين بن سعيد عن محمد بن أبي عمير وفضالة قال قلت لابي عبد الله عليه السلام: شجرة أصلها في الحرم وفرعها في الحل، فقال: حرم فرعها لمكان أصلها.

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

<sup>50</sup> ILLAL AL SHARAIE – V 2 CH 210 H 3

<sup>51</sup> ILLAL AL SHARAIE – V 2 CH 210 H 4

'I said to Abu Abdullah<sup>asws</sup>, 'A tree whose roots are in the Sanctuary and its branches are in the loose'. So he<sup>asws</sup> said: 'Its branches are sanctimonious due to the place of its roots'.<sup>52</sup>

وبهذا الاسناد عن الحسين بن سعيد عن صفوان بن يحيى عن ابن مسكان عن ابراهيم بن ميمون قال: قلت لابي عبد الله (ع): رجل نتف ريش حمامة من حمام الحرم، قال: يتصدق بصدقة على مسكين ويعطى باليد التي نتف بها فانه قد اوجعه بها.

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

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

وبهذا الاسناد عن الحسين بن سعيد عن فضالة وحماد عن معاوية، قال سألت ابا عبد الله عليه السلام عن طير اهلي اقبل فدخل الحرم، فقال: لا يمس ان الله تعالى يقول " ومن دخله كان آمنا " .

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

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

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن علي بن مهزيار عن الحسين بن سعيد عن صفوان عن عبد الرحمن ابن الحجاج قال: سألت أبا عبد الله (ع) عن رجل رمى صيدا في الحل وهو يؤم الحرم فيما بين البريد والمسجد فأصابه في الحل فمضى يرميه حتى دخل الحرم، فمات من رميه، هل عليه جزاء؟ فقال: ليس عليه جزاء وإنما مثل ذلك مثل رجل نصب شركا في الحل إلى جانب الحرم، فوقع فيه صيد فاضطرب حتى دخل الحرم، فمات فليس عليه جزاء لأنه نصب وهو حلال، ورمى حيث رمى وهو حلال فليس عليه فيما كان بعد ذلك شيء، فقلت: هذا عند الناس القياس، فقال: انها شبيهت لك شيئا بشئ لتعرفه.

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

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

<sup>52</sup> ILLAL AL SHARAIE – V 2 CH 210 H 5

<sup>53</sup> ILLAL AL SHARAIE – V 2 CH 210 H 6

<sup>54</sup> ILLAL AL SHARAIE – V 2 CH 210 H 7

the people, this is an analogy'. So he<sup>asws</sup> said: 'I<sup>asws</sup> compared a thing for you with a thing, so that you would understand it'.<sup>55</sup>

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن ابن أبي عمير عن خالد عن أبي عبد الله (ع) في رجل ذبح حمامة من حمام الحرم، قال: عليه الفداء قال: فيأكله، قال: لا، قال: فيطرحه، قال: اذن يكون عليه فداء آخر، قال: فما يصنع به، قال: يدفنه.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who slaughtered a dove from the doves of the Sanctuary, he<sup>asws</sup> said: 'Upon him is the redemption to pay'. He said, 'So can he eat it (after having paid)?' He<sup>asws</sup> said: 'No'. So should discard it?' He<sup>asws</sup> said: 'Then, there would be another redemption upon him to pay'. He said, 'So what should he do with it?' He<sup>asws</sup> said: 'He should bury it'.<sup>56</sup>

حدثنا محمد بن الحسن قال حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن حماد بن عيسى عن معاوية بن وهب قال: قلت لابي عبد الله عليه السلام مكة والمدينة كسائر البلدان؟ قال: نعم، قلت قد روى عنك بعض اصحابنا إنك قلت لهم اتموا بالمدينة بخمس، فقال: ان اصحابكم هؤلاء كانوا يقدمون فيخرجون من المسجد عند الصلاة فكرهت ذلك لهم فلذلك قلته.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Muawiya Bin Wahab who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Are Makkah and Al-Medina like the rest of the cities?' He<sup>asws</sup> said: 'Yes'. I said, 'It has been reported from you<sup>asws</sup> by some of our companions that you<sup>asws</sup> said to them: 'Accomplish five (Prayers) at Al-Medina'. So he<sup>asws</sup> said: 'These companions of your used to come, but they used to go out from the Masjid during Prayer (time). So I<sup>asws</sup> disliked that for them, therefore it was due to that, I<sup>asws</sup> said it'.<sup>57</sup>

وبهذا الاسناد عن حماد بن عيسى وفضالة عن معاوية قال: قلت لابي عبد الله (ع): ان معي والدتي وهي وجعة، فقال: قل لها فلتحرم من آخر الوقت فان رسول الله صلى الله عليه وآله وقت لاهل المدينة ذا الحليفة ولاهل المغرب الجحفة، قال: فاحرمت من الجحفة.

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

'I said to Abu Abdullah<sup>asws</sup>, 'With me is my mother and she is restless (in pain)'. So he<sup>asws</sup> said: 'Say to her to put on her *Ihraam* at the last juncture, for Rasool-Allah<sup>saww</sup> (made) Zul-Haleyfa to be a juncture for the people of Al Medina, and Al Juhfa for the people of Al-Magrib (West Africa)'. He said, 'So she put on her *Ihraam* from Al-Juhfa'.<sup>58</sup>

حدثنا محمد بن موسى بن المتوكل قال: حدثنا محمد بن جعفر الحميري عن أحمد بن محمد عن الحسن بن محبوب قال: قال ابراهيم الكرخي: سألت أبا عبد الله عليه السلام عن رجل احرم بحجة في غير اشهر الحج من دون الوقت الذي وقت رسول الله صلى الله عليه وآله فقال: ليس احرامه بشئ ان احب أن يرجع إلى منزله فليرجع ولا أرى عليه شيئاً وان احب يمضى فليمض، فإذا انتهى إلى الوقت فليحرم منه ويجعلها عمرة، فان ذلك افضل من رجوعه لانه اعلن الاحرام بالحج.

<sup>55</sup> ILLAL AL SHARAIE – V 2 CH 210 H 8

<sup>56</sup> ILLAL AL SHARAIE – V 2 CH 210 H 9

<sup>57</sup> ILLAL AL SHARAIE – V 2 CH 210 H 10

<sup>58</sup> ILLAL AL SHARAIE – V 2 CH 210 H 11

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibrahim Al Karkhy who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who put on his *Ihraam* for Hajj in other than the month of Al-Hajj at a place which was besides the juncture of Rasool-Allah<sup>saww</sup>. So he<sup>asws</sup> said : 'His *Ihraam* is not with anything. If he likes, to return back to his house, so let him return and I<sup>asws</sup> do not see anything (penalty) upon him. And if he likes to go (for Hajj), so let him go. So when he ends up to the juncture, so let him put on the *Ihraam* at it, and make it to be an Umra, for that is better than returning back, because he had already announced the *Ihraam* for the Hajj'.<sup>59</sup>

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسين بن سعيد عن النضر بن عاصم عن أبي بصير، قال: سألت أبا عبد الله (ع) عن المحرم يشد على بطنه المنطقة التي فيها نفقته، قال: يستوثق منها، فأنها تمام الحجة.

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

'I asked Abu Abdullah<sup>asws</sup> about the one in *Ihraam* who tightens the belt upon his waist in which is (money) for his expenses. He<sup>asws</sup> said: 'He should ensure it, for it is a completion of the Hajj'.<sup>60</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن حريز عن زرارة عن أبي جعفر (ع) في المحرم يأتي أهله ناسيا قال: لا شيء عليه إنما هو بمنزلة من أكل في شهر رمضان وهو ناس.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the one in *Ihraam* who comes to his wife out of forgetfulness. He<sup>asws</sup> said: 'There is nothing upon him. But rather, he is as the status of the one who eats in the Month of Ramazan and he forgets (that he was Fasting)'.<sup>61</sup>

**(باب 211 - العلة التي من أجلها يجب الدنو من الهضبات بعرفات)**

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

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن أحمد وعبد الله ابني محمد بن عيسى عن محمد بن أبي عمير عن حماد بن عثمان عن عبيدالله بن علي الحلبي قال: قال أبو عبد الله (ع): إذا وقفت بعرفات فادن من الهضبات وهي الجبال فإن رسول الله صلى الله عليه وآله قال: أصحاب الأراك لا حج لهم - يعني الذين يقفون عند الأراك.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hamaad Bin Usman, from Ubeydullah Bin Ali Al Halby who said,

<sup>59</sup> ILLAL AL SHARAIE – V 2 CH 210 H 12

<sup>60</sup> ILLAL AL SHARAIE – V 2 CH 210 H 13

<sup>61</sup> ILLAL AL SHARAIE – V 2 CH 210 H 14

'Abu Abdullah<sup>asws</sup> said: 'When you pause at Arafat, so be near Al-Hazbaat, and it is the mountain, for Rasool-Allah<sup>saww</sup> said: 'The companions of Al-Araak, there is no Hajj for them' – meaning those who are pausing at Al-Araak'.<sup>62</sup>

(باب 212 - علة منع الصيد)

## Chapter 212 – Reason for the prohibition for the hunting

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن محمد بن أبي عمير عن حماد عن الحلبي قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى " يا ايها الذين آمنوا ليلبسونكم الله بشئ من الصيد تناله ايديكم ورماحكم " قال: حشر عليهم الصيد من كل مكان حتى دنا منهم ليلبوه الله

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

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [5:94] **O you who believe! Allah will certainly Try you in respect of some game which your hands and your lances can reach.** He<sup>asws</sup> said: 'The game used to come to them from every place until it was near them, for Allah<sup>azwj</sup> to Test them'.<sup>63</sup>

(باب 213 - علة كراهية الكحل للمرأة المحرمة)

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد وعبد الله ابني محمد بن عيسى عن محمد بن أبي عمير عن حماد عن الحلبي قال: سألت أبا عبد الله (ع) عن المرأة تكتحل وهي محرمة، قال: لا تكتحل، قلت: بسواد ليس فيه طيب، قال: فكرهه من أجل انه زينة، وقال: إذا أضطرت إليه فلتكتحل.

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

'I asked Abu Abdullah<sup>asws</sup> about the woman who applies Kohl (in her eyes) as she is in *Ihraam*. He<sup>asws</sup> said: 'She should not apply Kohl'. I said, 'It is with blackness, and there is no perfume in it'. He<sup>asws</sup> said: 'It is disliked due to the reason of it being an adornment'. And he<sup>asws</sup> said: 'When she is desperate for it, so let her apply Kohl'.<sup>64</sup>

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The woman should not apply Kohl with the blackness. The blackness is from the adornment'.<sup>65</sup>

<sup>62</sup> ILLAL AL SHARAIE – V 2 CH 211 H 1

<sup>63</sup> ILLAL AL SHARAIE – V 2 CH 212 H 1

<sup>64</sup> ILLAL AL SHARAIE – V 2 CH 213 H 1

<sup>65</sup> ILLAL AL SHARAIE – V 2 CH 213 H 2

**(باب 214 - علة وجوب البدنة على الحرم ينظر إلى ساق) (امرأة أو إلى فرجها فيمنى)****Chapter 214 – Reason for the Obligation of the camel (as a penalty) upon the one in *Ihraam* who looks at the leg of the woman or at her private part, so his semen comes out**

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الكوفي عن خالد بن اسماعيل عن ذكره عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن محرم نظر إلى ساق امرأة أو إلى فرجها حتى امنى، قال: إن كان موسرا فعليه بدنة وإن كان متوسطا فعليه بقرة، وإن كان فقيرا فشاة، ثم قال: أما انى لم اجعلها عليه لمنيه إلا لنظره إلى ما لا يحل له النظر إليه.

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

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

**(باب 215 - العلة التي من أجلها صار الحج أفضل من الصلاة والصيام)****Chapter 215 – The reason due to which the Hajj came to be superior than the Prayer and the Fast**

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن صفوان عن سيف التمار عن أبي عبد الله (ع) قال: كان أبي يقول: الحج أفضل من الصلاة والصيام، إنما المصلي يشتغل عن أهله ساعة وإن الصائم يشتغل عن أهله بياض يوم، وإن الحاج يتعب بدنه ويضجر نفسه وينفق ماله ويطيل الغيبة عن أهله، لا في مال يبرجوه، ولا إلى تجارة، وكان أبي يقول: وما أفضل من رجل يجئ يقود باهله والناس وقوف بعرفات يمينا وشمالا يأتي بهم الحج فيسأل بهم الله تعالى.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Safwan, from Sayf Al Tamaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> was saying: 'The Hajj is superior than the Prayer and the Fasts. But rather, the praying one is pre-occupied (in it) from his family, for a while' and the fasting one is pre-occupied (in it) from his family for a day; and the pilgrim exhausts his body, and angers his own self, and spends his wealth, and prolongs the absence from his family. There is no hope for him in the wealth, nor for any business. And my<sup>asws</sup> father<sup>asws</sup> was saying: 'And what is superior to a man who comes leading his family, and the people are pausing at Arafaat, to the right and the left, he comes with them for the Hajj, so he asked Allah<sup>azwj</sup> the High with them'.<sup>67</sup>

<sup>66</sup> ILLAL AL SHARAIE – V 2 CH 214 H 1

<sup>67</sup> ILLAL AL SHARAIE – V 2 CH 215 H 1

وبهذا الاسناد عن صفوان وفضالة عن القاسم بن محمد عن الكاهلي قال: سمعت أبا عبد الله عليه السلام يذكر الحج، فقال: قال رسول الله صلى الله عليه وآله: هو أحد الجهادين هو جهاد الضعفاء ونحن الضعفاء، أما انه ليس شئ أفضل من الحج إلا الصلاة في الحج، هاهنا صلاة وليس في الصلاة حج، لا تدع الحج وانت تقدر عليه، أما ترى انه يشعث فيه رأسك ويقشف فيه جلدك وتمتع فيه من النظر إلى النساء وإنما نحن هاهنا، ونحن قريب ولنا مياه متصلة ما نبليج الحج حتى يشق علينا فكيف أنت في بعد البلاد وما من ملك ولا سوقه يصل إلى الحج إلا بمشقة في تغير مطعم ومشرب أو ريح أو شمس لا يستطيع ردها وذلك لقوله تعالى: (وتحمل أثقالكم إلى بلد لم تكونوا بالغيه إلا بشق الانفس ان ربكم لرؤف رحيم).

And by this chain, from Safwan and Fazalat, from Al Qasim Bin Muhammad, from Al Kahily who said,

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

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

**(باب 216 - العلة التي من أجلها أطلق للمحرم أن يطرح عنه) (القراد، والحلم)**

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

أبي رحمه الله قال حدثنا علي بن ابراهيم عن أبيه عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله (ع) قال: سأله رجل فقال: أ رأيت ان كان علي قراد أو حلمة اطرحهما عني؟ قال: نعم وصغارا لهما لانهما رقيا في غير مرقاهما.

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

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

**(باب 217 - العلة التي من أجلها لا يكون جدالا في بعض الاحيان)**

<sup>68</sup> ILLAL AL SHARAIE – V 2 CH 215 H 2

<sup>69</sup> ILLAL AL SHARAIE – V 2 CH 216 H 1

## Chapter 217 – The reason due to which there does not happen any quarrelling in some of the cases

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

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

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

قال: وسأله عن محرم رمى طيبا فاصاب يده فخرج منها، قال: ان كان الطيب مشى عليها ورعى فليس عليه شيء وان كان ذهب علي وجهه فلم يدر ما يصنع فعليه الفداء لانه لا يدري لعله هلك.

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

**(باب 218 - العلة التي من أجلها لا يجوز للمحرم أن ينظر في المرأة)**

## Chapter 218 – The reason due to which it is not allowed for the one in *Ihraam* that he should look in the mirror

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> who said, 'Do not look at the mirror and you are in *Ihraam*, because it is from the adornment'.<sup>71</sup>

**(باب 220 - العلة التي أجلها سمي مسجد الفضيح مسجد الفضيح)**

<sup>70</sup> ILLAL AL SHARAIE – V 2 CH 217 H 1

<sup>71</sup> ILLAL AL SHARAIE – V 2 CH 218 H 1



## Chapter 220 – The reason due to which Masjid Al Fazeeh was named as Masjid Al Fazeeh

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن الحسن بن علي بن فضال عن المفضل بن صالح عن أبي بصير ليث المرادي قال: قلت لأبي عبد الله عليه السلام: لم سمي مسجد الفضيح مسجد الفضيح؟ قال: النخل سمي الفضيح فلذلك سمي.

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

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

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

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

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

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

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

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن الحسين بن أبي الخطاب عن محمد بن سنان عن عمار بن مروان عن جابر عن أبي جعفر عليه السلام قال: تمام الحج لقاء الامام.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Hajj is completed by meeting the Imam<sup>asws</sup>'.<sup>74</sup>

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن الحسن بن علي الوشاء قال: سمعت أبا الحسن الرضا عليه السلام يقول: ان لكل إمام عهدا في عتق أوليائه وشيعته وان من تمام الوفاء بالعهد وحسن الاداء زيارة قبورهم، فمن زارهم رغبة في زيارتهم وتصديقا بما رغبوا فيه كانوا أئمتهم شفعا لهم يوم القيامة.

<sup>72</sup> ILLAL AL SHARAIE – V 2 CH 220 H 1

<sup>73</sup> ILLAL AL SHARAIE – V 2 CH 221 H 1

<sup>74</sup> ILLAL AL SHARAIE – V 2 CH 221 H 2

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa who said,

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

حدثني أبي رضي الله عنه قال: حدثنا علي بن ابراهيم بن هاشم عن ابيه عن محمد بن أبي عمير عن عمر بن أذينة عن زرارة عن أبي جعفر (ع) قال: انما أمر الناس ان يأتوا هذا الاحجار فيطوفوا بها، ثم يأتوا فيخبرونا بولايتهم ويعرضوا علينا نصرتهم.

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

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

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي عن عثمان بن عيسى عن المعلى ابن شهاب عن أبي عبد الله (ع) قال: قال الحسن بن علي (ع) لرسول الله صلى الله عليه وآله يا ابتاه ما جزاء من زارك؟ فقال رسول الله صلى الله عليه وآله: يا بني من زارني حيا وميتا أو زار أباك أو زار أخاك أو زارك كان حقا علي ان ازوره يوم القيامة فأخلصه من ذنوبه.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Usman Bin Isa, from Al Moala Ibn Shahaab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said to Rasool-Allah<sup>saww</sup>: 'O (Grand) father<sup>saww</sup>! What is the Recompense of the one who visits you<sup>saww</sup>?' So Rasool-Allah<sup>saww</sup> said: 'O my<sup>saww</sup> (Grand) son<sup>asws</sup>! The one who visits me<sup>saww</sup>, Whether I<sup>saww</sup> am alive or having passed away, or visits your<sup>asws</sup> father<sup>asws</sup>, or visits your<sup>asws</sup> brother<sup>asws</sup>, or visits you<sup>asws</sup>, would have a right upon me<sup>saww</sup> that I<sup>saww</sup> visit him on the Day of Judgement, so that I<sup>saww</sup> would erase his sins for him'.<sup>77</sup>

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسين بن أبي الخطاب عن محمد بن اسماعيل بن بزيع عن صالح بن عقبة عن زيد الشحام قال: قلت لابي عبد الله (ع) ما لمن زار واحدا منكم؟ قال: كمن زار رسول الله صلى الله عليه وآله.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Zayd Al Shahaam who said,

<sup>75</sup> ILLAL AL SHARAIE – V 2 CH 221 H 3

<sup>76</sup> ILLAL AL SHARAIE – V 2 CH 221 H 4

<sup>77</sup> ILLAL AL SHARAIE – V 2 CH 221 H 5

'I said to Abu Abdullah<sup>asws</sup>, 'What is there for the one who visits anyone from you<sup>asws</sup> all?' He<sup>asws</sup> said: 'Like the one who visits Rasool-Allah<sup>saww</sup>,<sup>78</sup>

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن عباد بن سليمان عن محمد بن سليمان الديلمي عن إبراهيم بن أبي حجر الأسلمي عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله من أتى مكة حاجاً ولم يزرني إلى المدينة جفاني، ومن جفاني جفوته يوم القيامة، ومن جاءني زائراً وجبت له شفاعتي ومن وجبت له شفاعتي وجبت له الجنة.

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

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

(باب 222 - النوادر)

## Chapter 222 – The Miscellaneous

حدثنا جعفر بن محمد بن مسرور رحمه الله قال: حدثنا الحسين بن محمد بن عامر عن المعلى بن محمد البصري عن بسطام بن مرة عن اسحاق بن حسان عن الهيثم ابن واقد عن علي بن الحسن العبدي عن أبي سعيد الخدري انه سئل، ما قولك في هذا السمك الذي يزعم اخواننا من أهل الكوفة انه حرام؟ فقال أبو سعيد: سمعت رسول الله صلى الله عليه وآله يقول: الكوفة جمجمة العرب ورمح الله تبارك وتعالى وكنز الإيمان

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

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

فخذ عنهم أخبرك رسول الله صلى الله عليه وآله انه مكث بمكة يوماً وليلة بذبي طوى، ثم خرج وخرجت معه فمرنا برفقة جلوس يتغدون، فقالوا: يا رسول الله الغداء، فقال لهم: افرجوا لنبيكم فجلس بين رجلين وجلست وتناول رغيفا فصعد نصفه، ثم نظر إلى ادمهم، فقال: ما ادمكم؟ قالوا الجري يا رسول الله فرمى بالكسرة من يده وقام.

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

<sup>78</sup> ILLAL AL SHARAIE – V 2 CH 221 H 6

<sup>79</sup> ILLAL AL SHARAIE – V 2 CH 221 H 7

قال أبو سعيد: وتخلفت بعده لانظر ما رأي الناس فاختلف فيما بينهم، فقالت طائفة حرم رسول الله صلى الله عليه وآله الجرى وقالت طائفة لم يحرمه ولكن عافه ولو كان حرمه نهانا عن اكله،

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

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

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

قال أبو سعيد: فتخلفت بعده فإذا بالناس فرقان قالت فرقة حرم رسول الله الضب فمن هناك لم يأكله وقالت فرقة اخرى: انما عافه ولو حرمه لنهانا عنه،

Abu Saeed said, 'So I stayed behind after it, and there were two divisions among the people. One division said, 'Rasool-Allah<sup>saww</sup> has forbidden the lizard (Common Basilisk), thus from here on one should not eat it', and another division said, 'But rather, he<sup>saww</sup> excused himself<sup>saww</sup>, and had he<sup>saww</sup> forbidden it, he<sup>saww</sup> would have prevented us from it'.

ثم قال تبعث رسول الله صلى الله عليه وآله حتى لحقته، فمررنا باصل الصفا وفيها قدور تغلي، فقالوا: يا رسول الله لو تكرمت علينا حتى تدرك قدورنا، قال لهم: ما في قدورك؟ قالوا حمر لنا نركبها فقامت فذبناها، فدنا رسول الله صلى الله عليه وآله من القدور فاكفها برجله ثم انطلق جوادا وتخلفت بعده، فقال بعضهم: حرم رسول الله صلى الله عليه وآله لحم الحمير وقال بعضهم: كلام انما افرغ قدورك حتى لا تعودوه فتذبحوا دوابكم،

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

قال أبو سعيد: فتبعث رسول الله صلى الله عليه وآله فقال يا أبا سعيد داع بلالا، فلما جاءه بلال قال: يا بلال اعصد أبا قبيس فناد عليه أن رسول الله صلى الله عليه وآله حرم الجري والضب والحمير الاهلية ألا فاتقوا الله ولا تأكلوا من السمك إلا ما كان له قشر ومع القشر فلوس ان الله تبارك وتعالى مسخ سبعمائة امة عصوا الاوصياء بعد الرسل، فاخذ أربعمائة امة منهم برا وثلاثمائة امة منهم بحرا، ثم تلا هذه الآية: (وجعلناهم أحاديث ومزقناهم كل ممزق).

Abu Saeed said, 'So I followed Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> said: 'O Abu Saeed! Call Bilal'. So when Bilal came over, he<sup>saww</sup> said: 'O Bilal! Ascend (mount) Abu Qubays and call out upon it that Rasool-Allah<sup>saww</sup> has forbidden Al-Jareeh fish, and the lizard (Common Basilisk), and the domesticated donkey, and therefore fear Allah<sup>azwj</sup> and do not eat from the fish except that it has peel for it, and with it is the peel. Allah<sup>azwj</sup> Blessed and High Metamorphosed seven hundred communities which disobeyed the successor<sup>as</sup> after the Rasool<sup>as</sup>, so He<sup>azwj</sup>. So He<sup>azwj</sup> Seized four hundred communities among them (to be on the) land, and three hundred communities among them (to be in the sea)'. Then he<sup>saww</sup> recited this Verse [34:19] **so We made them as folklore and scattered them with a disintegration**.<sup>80</sup>

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن الحسن بن محبوب عن علي بن رباب قال: سمعت أبا الحسن موسى (ع) يقول: إذا مات المؤمن بكت عليه الملائكة ويقاع الأرض التي كانت يعبد الله عليها، وأبواب السماء التي كانت تصعد بأعماله فيها وتلم في الإسلام تلمة لا يسدها شيء لأن المؤمنين حصون الإسلام كحصن سور المدينة لها.

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

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

وبهذا الاسناد عن العباس بن معروف عن ابن أبي عمير عن عبد الرحمن ابن الحجاج عن أبي عبد الله عليه السلام قال: ما مر بالنبي صلى الله عليه وآله يوم كان أشد عليه من يوم خيبر، وذلك ان العرب تباغت عليه.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is no day which passed by the Prophet<sup>saww</sup> more difficult upon him<sup>saww</sup> than the day of (battle of) Khyber, and that is that the Arabs startled him<sup>saww</sup>'.<sup>82</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أبو الجوزاء المنبه بن عبد الله عن الحسين بن علوان عن عمر بن خالد عن زيد بن علي عن آبائه عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا التقى المسلمان بسيفيهما على غير سنة فالقاتل والمقتول في النار، فقل يا رسول الله هذا القاتل فما بال المقتول؟ قال: لأنه أراد قتله.

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

(It has been narrated) from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When two Muslims meet (in battle) with their two swords are upon other than the Sunnah, so the killer and the killed, both would be in the Fire'. So it was said, 'O Rasool-Allah<sup>saww</sup>! This is a killer, so what is the matter with the killed one?' He<sup>saww</sup>: 'Because he intended to kill him (his opponent)'.<sup>83</sup>

<sup>80</sup> ILLAL AL SHARAIE – V 2 CH 222 H 1

<sup>81</sup> ILLAL AL SHARAIE – V 2 CH 222 H 2

<sup>82</sup> ILLAL AL SHARAIE – V 2 CH 222 H 3

<sup>83</sup> ILLAL AL SHARAIE – V 2 CH 222 H 4

حدثنا محمد بن الحسن رحمه الله قال: حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن محمد بن الفضيل عن أبي الصباح الكناني عن أبي عبد الله عليه السلام قال كان صبيان في زمن علي عليه السلام يلعبون باخطار لهم فرمى أحدهم بخطرته فدق رباعية صاحبه فرفع ذلك إلى علي (ع) فاقام الرامى البينة بانه قد قال: حذار فدرئ علي (ع) عنه القصاص، وقال: قد اعذر من حذر.

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

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

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أيوب بن نوح عن صفوان بن يحيى عن معاوية بن عمار قال: قال أبو عبد الله (ع): الصاعقة لا تصيب المؤمن فقال له رجل: فانا قد رأينا فلانا يصلي في المسجد الحرام فاصابته فقال أبو عبد الله عليه السلام: انه كان يرمى حمام الحرم.

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

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

وبهذا الاسناد قال: الصاعقة تصيب المؤمن والكافر ولا تصيب ذاكرا.

And by this chain,

he<sup>asws</sup> said, 'The thunderbolt strikes the Believer and the Infidel, and does not strike the mentioner (Zaakir of Allah<sup>azwj</sup>)'.<sup>86</sup>

أبي رحمه الله قال حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عن أبيه عليهم السلام قال: كان علي عليه السلام يقوم في المطر أول مطر يمطر حتى يبئل رأسه ولحيته وثيابه فيقال له: يا أمير المؤمنين الكن الكن، قال: ان هذا ماء قريب العهد بالعرش،

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

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

<sup>84</sup> ILLAL AL SHARAIE – V 2 CH 222 H 5

<sup>85</sup> ILLAL AL SHARAIE – V 2 CH 222 H 6

<sup>86</sup> ILLAL AL SHARAIE – V 2 CH 222 H 7

ثم أنشأ يحدث فقال: ان تحت العرش بحرا فيه ماء ينبت به ارزاق الحيوان، وإذا أراد الله أن ينبت ما يشاء لهم رحمة منه اوحى الله تعالى فمطر منه ما شاء من سماء إلى سماء حتى يصير إلى سماء الدنيا، فيلقيه السحاب، والسحاب بمنزلة الغريال،

Then he<sup>asws</sup> elaborated, narrating, so he<sup>asws</sup> said: 'Underneath the Throne is an ocean in which is water by which springs the sustenance of the animals, and whenever Allah<sup>azwj</sup> Intends to Provided whatever He<sup>azwj</sup> so Desires to for them, as a Mercy from Himself<sup>azwj</sup>, Allah<sup>azwj</sup> the High Reveals to it, so it rains from it whatever He<sup>azwj</sup> so Desires, from the sky to the sky, until it comes to the sky of the world, so it attaches itself to the clouds. And the clouds are at the status of the sieve.

ثم يوحى الله عزوجل إلى السحاب اطحنيه واذيبه ذوبان الملح في الماء، ثم انطلقى به إلى موضع كذا وكذا عباب أو غير عباب فتقطر عليهم على النحو الذي يأمرها به، فليس من قطرة تقطر إلا ومعها ملك يضعها موضعها، ولم ينزل من السماء قطرة من مطر إلا بقدر معدود، ووزن معلوم إلا ما كان يوم الطوفان على عهد نوح فانه نزل منها منهمر بلا عدد ولا وزن.

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

أبي رحمه الله قال حدثنا أحمد بن ادريس قال حدثنا محمد بن أحمد عن علي بن الريان عن الحسين بن محمد عن عبد الرحمن بن أبي نجران عن عبد الرحمن بن حماد عن ذريح المحاربي عن أبي عبد الله (ع) قال: جاء رجل إلى النبي صلى الله عليه وآله فقال يا رسول الله يسأل الله عما سوى الفريضة، فقال: لا، قال: فو الذي بعثك بالحق لا تقربت إلى الله بشئ سواها، قال: ولم؟ قال: لان الله قبح خلقي،

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Ali Bin Al rayan, from Al Husayn Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdul Rahman Bin Hamaad, from Zareeh Al Mahary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man came over to the Prophet<sup>saww</sup>, so he said, 'O Rasool-Allah<sup>saww</sup>! Does Allah<sup>azwj</sup> Ask for what is besides the Obligations?' So he<sup>asws</sup> said: 'No'. He said, 'By the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the Truth, I will not get closer to Allah<sup>azwj</sup> with something besides it'. He<sup>saww</sup> said: 'And why (not)?' He said, 'Because Allah<sup>azwj</sup> Created me as ugly'.

قال: فامسك النبي صلى الله عليه وآله ونزل جبرئيل (ع) فقال: يا محمد ربك يقرئك السلام ويقول: اقرأ عبيدي فلانا السلام، وقل له: أما ترضى ان ابعثك غدا في الأمنين، فقال: يا رسول الله وقد ذكرني الله عنده! قال: نعم، قال: فو الذي بعثك بالحق لا بقي شئ يتقرب به إلى الله عنده إلا تقربت به.

He<sup>asws</sup> said: 'So the Prophet<sup>saww</sup> remained silent, and Jibraeel<sup>as</sup> descended, so he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Coveys the Greetings to you<sup>saww</sup>, and is Saying: "Relate the Greetings to My<sup>azwj</sup> so and so servant and say to him: 'But are you not pleased that I<sup>azwj</sup> would be Resurrecting you tomorrow among the secured ones?"' So he said, 'O Rasool-Allah<sup>saww</sup>! And Allah<sup>azwj</sup> has Mentioned me in His<sup>azwj</sup>

<sup>87</sup> ILLAL AL SHARAIE – V 2 CH 222 H 8

Presence!'. He<sup>saww</sup> said: 'Yes'. He said, 'By the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the Truth, there will not remain anything by which one can get closer to Allah<sup>azwj</sup> in His<sup>azwj</sup> Presence, except that I will get closer (to Allah<sup>azwj</sup>) with it'.<sup>88</sup>

حدثنا حمزة بن محمد العلوي قال أخبرنا أحمد بن محمد الهمداني قال: حدثنا المنذر بن محمد قال حدثنا الحسين بن محمد قال: حدثنا سليمان بن جعفر عن الرضا (ع) قال: أخبرني أبي عن أبيه عن جده، ان أمير المؤمنين صلوات الله عليه أخذ بطيخة ليأكلها، فوجدها مرة فرمى بها، فقال: بعدا وسحقا، فقيل له: يا أمير المؤمنين وما هذه البطيخة؟ فقال: قال رسول الله صلى الله عليه وآله ان الله تبارك وتعالى أخذ عقد مودتنا على كل حيوان ونبت فما قبل الميثاق كان عذبا طيبا، وما لم يقبل الميثاق كان ملحا زعاقا.

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

(It has been narrated) from Al-Reza<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> informed me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, that Amir Al-Momineen<sup>asws</sup> took a watermelon in order to eat it, but he<sup>asws</sup> found it to be bitter, so he<sup>asws</sup> threw it'. So he<sup>asws</sup> said: 'Be away and crushed'. So it was said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>, and what is this watermelon?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and High Took a Contract for our<sup>asws</sup> cordiality upon every animal and vegetation. So whatever accepted the Covenant was sweet, good, and whatever did not accept the Covenant was bitter, venomous'.<sup>89</sup>

حدثنا محمد بن علي ما جيلويه رحمه الله قال: حدثنا محمد بن يحيى العطار عن الحسين بن الحسن بن أبان عن محمد بن اورمة عن الحسن بن سعيد عن محمد بن اسحاق عن محمد بن الفيض قال: قلت جعلت فداك بمرض منا المريض فيأمره المعالجون بالحمية قال: لا ولكننا أهل البيت لا نحتمي إلا من التمر وندداوى بالتفاح والماء البارد، قال: قلت ولم تحتمون من التمر؟ قال: لان نبي الله صلى الله عليه وآله حمى عليا عليه السلام منه في مرضه.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Akaar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awrama, from Al Hassan Bin Saeed, from Muhammad Bin Is'haq, from Muhammad Bin Al Fazeyl who said,

'I said, May I be sacrificed for you<sup>asws</sup>! One of us got sick with the fever, so the healer ordered him for the dieting'. He<sup>asws</sup> said: 'No, but we<sup>asws</sup>, the People<sup>asws</sup> of the Household do not diet (refrain) except from the dates, and we<sup>asws</sup> heal by the apples and the cold water (for the fever)'. I said, 'And why not from the dates?' He<sup>asws</sup> said: 'Because the Prophet<sup>saww</sup> got Ali<sup>asws</sup> to diet (refrain) from it during his<sup>asws</sup> illness'.<sup>90</sup>

أبي رحمه الله قال حدثنا سعد بن عبد الله عن محمد بن عيسى بن عبيد عن القاسم بن يحيى عن جده الحسن بن راشد عن أبي بصير عن أبي عبد الله (ع) قال: حدثني أبي عن جدي عن آبائه عليهم السلام قال أمير المؤمنين (ع) قال: احسنوا صحبة النعم قبل فراقها، فانها تزول وتشهد على صاحبها بما عمل فيها.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from my<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> said: 'Be good in your dealings with the Bounties before their

<sup>88</sup> ILLAL AL SHARAIE – V 2 CH 222 H 9

<sup>89</sup> ILLAL AL SHARAIE – V 2 CH 222 H 10

<sup>90</sup> ILLAL AL SHARAIE – V 2 CH 222 H 11



separation (from you), for these are declining (things), and would testify upon its owner with what he did with them'.<sup>91</sup>

وبهذا الاسناد قال أمير المؤمنين (ع) يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في الفئ ما أمر الله عزوجل فانه إن مات في ذلك المكان كان معينا لعدونا في حبس حقنا والاشاطة بدمائنا وميته ميته جاهلية.

And by this chain, said,

'Amir Al-Momineen said: 'The Muslim who goes out regarding the Jihad with one who does not believe upon the Judgement of Allah<sup>azwj</sup>, and does not implement with regards to Al-Fey (war booty) what Allah<sup>azwj</sup> Mighty and Majestic has Commanded for, and if he were to die in that place, he would have been a supporter of our<sup>asws</sup> enemies in withholding our<sup>asws</sup> rights, and burning our<sup>asws</sup> blood, and his death would be the death of the Pre-Islamic period'.<sup>92</sup>

وبهذا الاسناد قال: قال أمير المؤمنين (ع) سموا اولادكم قبل أن يولدوا فان لم تدروا أذكر أو انثى فسموهم بالاسماء التي تكون للذكر والانثى، فان اسقاطكم إذا لقوكم في القيامة ولم تسموهم يقول السقط لابيه ألا سميتني وقد سمي رسول الله صلى الله عليه وآله محسنا قبل أن يولد

And by this chain, said,

'Amir Al-Momineen<sup>asws</sup> said: 'Name your children before they are born, so if you are not knowing whether they would be male or a female, so name them with the name which happens to be for the male and the female, for if they are miscarried, when they meet you during the (Day of) Judgement and you have not named them, the miscarried one will say to its father, 'You did not name me', and Rasool-Allah<sup>saww</sup> named Mohsin<sup>as</sup> before his<sup>as</sup> coming to the world'.

وقال: وإياكم وشرب الماء قيلما على أرجلكم فانه يورث الذي لا دواء له إلا أن يعافي الله عزوجل.

And he<sup>asws</sup> said: 'Beware of drinking the water standing upon your feet (at night) for it inherits that which there is no cure for it, except if Allah<sup>azwj</sup> Mighty and Majestic Excuses'.

قال مؤلف هذا الكتاب رحمه الله: يعني بالليل، أما النهار فان شرب الماء من قيام ادر للعروق وأقوى للبدن كما قال الصادق (ع) وقال علي (ع) إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الايمن فانه لا يدري أينه من رقدته أم لا

The author of this books says, 'It means at night. As for the daytime, so if water is drunk standing, it spins (blood) for the veins and is strengthening for the body, just as Al Sadiq<sup>asws</sup> said. And Ali<sup>asws</sup> said: 'Whenever one of you intends for the sleep, so let him place his right hand beneath his right cheek, for he does not know whether he would open his eyes (wake up) from his slumber or not'.<sup>93</sup>

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله عن علي بن محمد القاشاني عن ابراهيم بن محمد الثقفي عن علي بن المعلى عن ابراهيم بن الخطاب بن الفراء رفعه إلى أبي عبد الله عليه السلام قال: شكت اسافل الحيطان إلى الله تعالى من ثقل أعاليها، فأوحى الله عزوجل إليها يحمل بعضها وقال أبو عبد الله عليه السلام: إذا أفلتت من أحدكم كلمة حمقاء يخاف منها على نفسه فليتبعتها بكلمة تعجب منها تحفظ وتنسى تلك.

<sup>91</sup> ILLAL AL SHARAIE – V 2 CH 222 H 12

<sup>92</sup> ILLAL AL SHARAIE – V 2 CH 222 H 13

<sup>93</sup> ILLAL AL SHARAIE – V 2 CH 222 H 14

Muhammad Bin Al Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qashany, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moala, from Ibrahim Bin Al Khatab Bin Al Fara'a,

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

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن الحسن بن محبوب عن علي بن رئاب عن محمد بن قيس قال، سمعت أبا جعفر (ع) يقول: ملكان هبط من السماء فالتقيا في الهواء، فقال أحدهما لصاحبه فيما هبطت، قال: بعثني الله عزوجل إلى بحر أيل احشر سمكة إلى جبار من الجبابرة اشتهى عليه سمكة في ذلك البحر، فأمرني ان احشر إلى الصياد سمكة البحر حتى يأخذها له ليبلغ الله عزوجل الكافر غاية مناه في كفره.

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

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

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

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

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد عن بكر بن صالح الجعفري قال: سمعت موسى بن جعفر (ع) وهو يقول: ادفعوا معالجة الاطباء ما اندفع الداء عنكم فان بمنزلة قليله يجر إلى كثيرة.

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

<sup>94</sup> ILLAL AL SHARAIE – V 2 CH 222 H 15

<sup>95</sup> ILLAL AL SHARAIE – V 2 CH 222 H 16

'I heard Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> and he<sup>asws</sup> was saying: 'Pay the healing doctors for what diseases they repel from you, for it is at the status, that a little of it can lead to a lot'.<sup>96</sup>

حدثنا أحمد بن محمد عن أبيه عن العمركي عن علي بن جعفر عن أخيه موسى بن جعفر عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله يؤمر برجل إلى النار فيقول الله عزوجل جلاله لمالك قل للنار لا تحرقي لهم اقداما فقد كانوا يمشون إلى المساجد ولا تحرقي لهم أوجها فقد كانوا يسبغون الوضوء ولا تحرقي لهم أيديا فقد كانوا يرفعوها بالدعاء ولا تحرقي لهم ألسنا فقد كانوا يكثرون تلاوة القرآن،

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

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

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

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

LLAL AL SHARAIE – V 2 CH 222 H 21

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

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

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

فقيل له: نادهم يا روح الله، قال: فقال يا أهل القرية، فاجابه مجيب منهم لبيك يا روح الله، قال ما حالكم وما قصتكم قال: أصبحنا في عافية وبتنا في الهاوية، قال: فقال وما الهاوية؟ قال: بحار من نار فيها جبال من نار،

So it was said to him<sup>as</sup>, 'Call out to them, O Spirit of Allah<sup>azwj</sup>!' So he<sup>as</sup> said: 'O people of the town!' So an answerer from among them responded, 'Here I am, O Spirit of Allah<sup>azwj</sup>! He<sup>as</sup> said: 'What is the state of you all and what is your story?' He said, 'We

<sup>96</sup> ILLAL AL SHARAIE – V 2 CH 222 H 17

<sup>97</sup> ILLAL AL SHARAIE – V 2 CH 222 H 18

were healthy in the morning and we slept in the abyss'. So he<sup>as</sup> said: 'And what is the abyss?' He said, 'A sea of Fire in which are mountains of fire'.

قال: وما بلغ بكم ما أرى؟ قال: حب الدنيا وعبادة الطاغوت، قال: وما بلغ من حيكم للدنيا، قال: حب الصبي لأمه إذا أقبلت فرح وإذا أدبرت حزن، قال: وما بلغ من عبادتكم الطاغوت، قال: كانوا إذا امروا أطعناهم، قال: فكيف أجبتني أنت من بينهم، قال: لأنهم ملجمون بلجم من نار عليهم ملائكة غلاظ شداد، واني كنت فيهم ولم أكن منهم فلما أصابهم العذاب أصابني معهم، فانا معلق بشجرة أخاف اكيبك في النار،

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

قال: فقال عيسى عليه السلام لاصحابه النوم على المزابل واكل خبز الشعير كثير من سلامة الدين.

He<sup>asws</sup> said: 'So Isa<sup>as</sup> said to his<sup>as</sup> companions: 'The sleeping upon a garbage dump, and eating the barley bread is a lot from the safety of the Religion'.<sup>98</sup>

حدثنا احمد بن الحسن القطان قال: حدثنا الحسن بن علي السكوني قال حدثنا محمد بن زكريا الجوهري عن جعفر بن محمد بن محمد بن عمارة عن أبيه قال سمعت الصادق جعفر بن محمد عليهما السلام يقول: المؤمن علوي لأنه علا في المعرفة، والمؤمن هاشمي لأنه هشم الضلالة، والمؤمن قرشي لأنه أقر بالشئ المأخوذ عنا، والمؤمن عجمي لأنه استعجم عليه ابواب الشر، والمؤمن عربي لأن نبيه صلى الله عليه وآله عربي وكتابه المنزل بلسان عربي مبين، والمؤمن نبطي لأنه استنبت العلم، والمؤمن مهاجري لأنه هجر السيئات، والمؤمن أنصاري لأنه نصر رسوله وأهل بيت رسول الله، والمؤمن مجاهد لأنه يجاهد أعداء الله تعالى في دولة الباطل بالتقية وفي دولة الحق بالسيف.

Ahmad Bin Al Hassan Al Qataan narrated to us, from Al Hassan Bin Ali Al Sakuny, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Muhammad Bin Amara, from his father who said,

'I heard Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> saying: 'The Believer is an Alawite because he is high (A'la) in the understanding; and the Believer is a Hashimite because he shatters (Hasham) the straying; and the Believer is a Qureishite because he accepts (Aqar) with the thing which has been taken from us<sup>asws</sup>; and the Believer is an Ajamy (non-Arab) because the doors of evil are opened up against him; and the Believer is an Arab because his Prophet<sup>azwj</sup> is an Arab, and his Revealed Book is in the clear Arabic language; and the Believer is Nabatean because he educes the knowledge; and the Believer is an Emigrant because he flees from the evil deeds; and the Believer is a Helper because he helps Rasool-Allah<sup>saww</sup> and the People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>; and the Believer is a Holy warrior (Mujahid) because he struggles against the enemies of Allah<sup>azwj</sup> in

<sup>98</sup> ILLAL AL SHARAIE – V 2 CH 222 H 21

the government of the falsehood by the dissimulation, and in the government of the truth, by the sword'.<sup>99</sup>

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

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

'Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'The temporal wishes of the people in the world are four – The riches, and the relaxation, and less worries, and the honour. So, as for the riches, so it exists in the contentment, so the one who seeks it in the abundance of the wealth would not find it; and as for the relaxation, so it exists in the lightness of the load (burden), so the one who seeks in a heavy, would not find it; and as for the less worries, so it exists in the less occupations, so the one who seeks it with abundant (occupations), would not find it; and as for the honour, so it exists in serving the Creator, so the one who seeks it in serving the people would not find it'.<sup>100</sup>

حدثنا عبد الله بن محمد بن عبد الوهاب قال: حدثنا منصور بن عبد الله ابن إبراهيم الاصبهاني قال حدثنا علي بن عبد الله الاسكندراني قال حدثنا سعد بن عثمان قال حدثنا محمد بن أبي القاسم قال حدثنا عباد بن يعقوب قال أخبرنا علي بن هاشم عن ناصح بن عبد الله عن سماك بن حرب عن أبي سعيد الخدري قال: قال سلمان يا نبي الله ان لكل نبي وصيا، فمن وصيك؟ قال: فسكت عني،

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

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

فلما كان بعد غد رأني من بعيد، فقال: يا سلمان قلت لبيك واسرعت إليه فقال تعلم من كان وصي موسى قلت يوشع بن نون، ثم قال ذلك لانه يومئذ خيرهم واعلمهم ثم قال واني واشهد اليوم ان عليا خيرهم وافضلهم وهو وليي ووصيي ووارثي.

So when it was after the next morning, he<sup>saww</sup> saw me<sup>as</sup> from afar, so he<sup>saww</sup> said: 'O Salman<sup>as</sup>! I<sup>as</sup> said, 'Here I<sup>as</sup> am!', and I<sup>as</sup> hastened towards him<sup>saww</sup>. So he<sup>saww</sup> said:

<sup>99</sup> ILLAL AL SHARAIE – V 2 CH 222 H 22

<sup>100</sup> ILLAL AL SHARAIE – V 2 CH 222 H 29

'Do you know who was the successor of Musa <sup>as</sup>?' I <sup>as</sup> said, 'Yoshua Bin Noon <sup>as</sup>'. He <sup>saww</sup> said: 'That was because in those days he <sup>as</sup> was the best of them and the most knowledgeable of them'. Then he <sup>saww</sup> said: 'And I <sup>saww</sup> testify that today, Ali <sup>asws</sup> is the best of them, and their most meritorious, and he <sup>asws</sup> is my <sup>saww</sup> guardian, and my <sup>saww</sup> successor <sup>as</sup>, and my <sup>saww</sup> inheritor'.<sup>101</sup>

حدثنا الحسن بن محمد بن يحيى العلوي رحمه الله قال حدثني جدي قال حدثني بكر بن عبد الوهاب قال حدثني عيسى بن عبد الله عن أبيه عن جده ان رسول الله صلى الله عليه وآله دفن فاطمة بنت أسد بن هاشم وكانت مهاجرة مبايعة بالروحاء مقابل حمام أبي قطيعة قال وكفنها رسول الله صلى الله عليه وآله في قميصه ونزل في قبرها وتمرغ في لحدها فقيل له في ذلك فقال: اني ابي هلك وانا صغير فاخذتني هي وزوجها فكانا يوسعان على ويؤثراني على أولادهما فاحببت ان يوسع الله عليها قبرها.

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

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

حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال حدثني جدي عن يعقوب قال: حدثني ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: ان فاطمة بنت أسد بن هاشم أوصت رسول الله صلى الله عليه وآله فقيل وصيتها فقالت: يا رسول الله اني أردت اعتق جاريتي هذه، فقال رسول الله صلى الله عليه وآله: ما قدمت من خير فستجدينه،

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

Abu Abdullah <sup>asws</sup> has said: 'Fatima <sup>as</sup> Bint Asad <sup>as</sup> Bin Hashim <sup>as</sup>, bequeathed to Rasool-Allah <sup>saww</sup>, so he <sup>as</sup> accepted her <sup>as</sup> bequest. So she <sup>as</sup> said: 'O Rasool-Allah <sup>saww</sup>! I <sup>as</sup> intend to free this maid of mine <sup>as</sup>'. So Rasool-Allah <sup>saww</sup> said: 'Whatever good you <sup>as</sup> send forward, so you <sup>as</sup> would be finding it (in the Hereafter)'.<sup>102</sup>

فلما ماتت رضوان الله عليها نزع رسول الله صلى الله عليه وآله قميصه، قال: كفنوها فيه واضطجع في لحدها فقال: أما قميصي فامان لها يوم القيامة، وأما اضطجاعي في قبرها فليوسع الله عليها.

So when she <sup>as</sup> passed away, Rasool-Allah <sup>saww</sup> removed his <sup>saww</sup> shirt and said: 'Shroud her <sup>as</sup> in it', and he <sup>saww</sup> lied down inside her <sup>as</sup> grave. So he <sup>saww</sup> said : 'As for

<sup>101</sup> ILLAL AL SHARAIE – V 2 CH 222 H 30

<sup>102</sup> ILLAL AL SHARAIE – V 2 CH 222 H 31

my<sup>saww</sup> shirt, so it is a security for her<sup>as</sup> on the Day of Judgement; and as for my<sup>saww</sup> lying down in her<sup>as</sup> grave, so Allah<sup>azwj</sup> would Expand it upon her<sup>as</sup>.<sup>103</sup>

حدثنا الحسين بن يحيى بن ضريس الجلي قال: حدثنا أبو جعفر عمارة السكوني السرياني قال حدثنا ابراهيم بن عاصم بقزوين قال: حدثنا عبد الله ابن هارون الكرخي قال حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبد الله مولى رسول الله قال حدثني أبي عبد الله بن يزيد قال: حدثني يزيد بن سلام انه سأل رسول الله صلى الله عليه وآله فقال له: لم سمي الفرقان فرقانا: قال لانه متفرق الآيات والسور أنزلت في غير الألواح وغيره من الصحف والتوراة والانجيل والزبور نزلت كلها جملة في الألواح والورق

Al Husayn Bin Yahya Bin Zarees Al Bajaly narrated to us, from Abu Ja'far Amarat Al Sakuny Al siryani, from Ibrahim Bin Aasim at Qazwin, from Abdullah Ibn Haroun Al Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Abdullah,

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

قال: فما بال الشمس والقمر لا يستويان في الضوء والنور قال: لما خلقهما الله عزوجل اطاعا ولم يعصيا شيئا فامر الله تعالى جبرئيل عليه السلام أن يمحو ضوء القمر فمحاه فأثر المحو في القمر خطوطا سوداء ولو أن القمر ترك على حاله بمنزلة الشمس ولم يمح لا عرف الليل من النهار ولا النهار من الليل ولا علم الصائم كم يصوم ولا عرف الناس عدد السنين، وذلك قول الله عزوجل: " وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة لتبتغوا فضلا من ربكم ولتعلموا عدد السنين والحساب "

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

قال: صدقت يا محمد، فاخبرني لم سمي الليل ليلا؟ قال: لانه يلايل الرجال من النساء جعله الله عزوجل الفه ولباسا وذلك قول الله تعالى: " وجعلنا الليل لباسا وجعلنا النهار معاشا "

He said, 'You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>'. So, inform me, why was the night named as night (Layl)?' He<sup>saww</sup> said: 'Because the man goes near the woman. Allah<sup>azwj</sup> Mighty and Majestic has Made it an intimacy and a covering. And these are the Words of Allah<sup>azwj</sup> the High **[78:10] And We made the night to be a covering, [78:11] And We made the day for seeking livelihood**'.

<sup>103</sup> ILLAL AL SHARAIE – V 2 CH 222 H 32

قال: صدقت يا محمد، فما بال النجوم تستبين صغارا وكبارا ومقدارها سواء؟ قال: لان بينها وبين السماء الدنيا بحرا يضرب الريح امواجها فلذلك تستبين صغارا وكبارا ومقدار النجوم كلها سواء

He said, 'You<sup>saww</sup> speak the Truth, O Muhammad<sup>saww</sup>! So what is the matter with the stars which appear small and big, and is their measurement the same?' He<sup>saww</sup> said: 'Because in between it and the sky of the world is an ocean which is struck by the wind forming waves. Therefore, it is due to that they appear to be small and big, and the measurement of the stars, all of them, is the same'.

قال: فأخبرني عن الدنيا لم سميت الدنيا؟ قال: الدنيا دنية خلقت من دون الآخرة ولو خلقت مع الآخرة لم يفن أهلها كما لا يفنى أهل الآخرة

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

قال: فأخبرني عن القيامة لم سميت القيامة؟ قال: لان فيها قيام الخلق للحساب

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

قال فأخبرني لم سميت الآخرة آخرة قال لانها متأخرة تجئ من بعد الدنيا لا توصف سنيتها ولا تحصى ايامها ولا يموت سكانها،

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

قال: صدقت يا محمد أخبرني عن اول يوم خلق الله عزوجل؟ قال: يوم الاحد، قال: ولم سمي يوم الاحد قال: لانه واحد محدود قال: فالثنين، قال: هو اليوم الثاني من الدنيا، قال: والثلاثاء، قال: الثالث من الدنيا، قال: فالاربعاء، قال: اليوم الرابع من الدنيا قال: فالخميس، قال هو يوم خامس من الدنيا وهو يوم انيس لعن فيه ابليس ورفع فيه ادريس،

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

قال: فالجمعة وهو يوم مجموع له الناس وذلك يوم مشهود وهو شاهد ومشهود، قال: فالسبت، قال: يوم مسبوت وذلك قوله عزوجل في القرآن: " ولقد خلقنا السموات والارض وما بينهما في ستة أيام " فمن الاحد إلى يوم الجمعة ستة أيام، والسبت معطل،

He<sup>saww</sup> said: 'So the Friday, and is it is the day, the people were gathered for it, and that is a day which is witnessed, and it is a witness and (as well as) a witnessed'. He said, 'So the Saturday?' He<sup>saww</sup> said: 'An inactive day, and that is (in) the Words of



the Mighty and Majestic in the Quran [50:38] **And We have Created the skies and the earth and what is between them in six days**'. So, from the Sunday to the day of Friday are six days, and the Saturday is deactivated'.

قال: صدقت يا رسول الله، فأخبرني عن آدم لم سمي آدم؟ قال: لانه خلق من طين الارض وأديمها، قال: فأدم خلق من طين كله أو طين واحد، قال: بل من الطين كله، ولو خلق من طين واحد لما عرف الناس بعضهم بعضا وكانوا على صورة واحدة، قال: فلهم في الدنيا مثل؟ قال: التراب فيه ابيض وفيه أخضر وفيه أشقر وفيه أغير وفيه أحمر وفيه أزرق وفيه عذب وفيه ملح وفيه خشن وفيه لين وفيه أصهب فلذلك صار الناس فيهم لين وفيهم خشن وفيهم أبيض وفيهم أصفر وأحمر وأصهب وأسود على ألوان التراب،

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

قال: صدقت يا محمد فأخبرني عن الوادي المقدس، لم سمي القدس؟ قال: لانه قدست فيه الارواح وأصطفيت فيه الملائكة وكلم الله عزوجل موسى تكليما،

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

قال: فلم سميت الجنة جنة؟ قال: لانها جنية خيرة نقيه وعند الله تعالى ذكره مرضية.

He said, 'So why was the Paradise named as 'Jannat' (Garden)?' He<sup>saww</sup> said: 'Because it is the finest, purest Garden, and in the Presence of Allah<sup>azwj</sup>, Elevated is His<sup>azwj</sup> Mention, Satisfactory'.<sup>104</sup>

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن فضالة بن أيوب عن أبان بن عثمان عن محمد بن مسلم عن أبي جعفر الباقر عليه السلام قال: بعث رسول الله صلى الله عليه وآله خالد بن الوليد إلى حي يقال لهم بنو المصطلق من بني خزيمة وكان بينهم وبين بني مخزوم احنة في الجاهلية، وكانوا قد أطاعوا رسول الله وأخذوا منه كتابا لسيرته عليهم، فلما ورد عليهم خالد أمر مناديه ينادي بالصلاة فصلى وصلوا، ثم أمر الخيل فشنوا عليهم الغارة فقتل فاصاب فطلبوا كتابهم فوجده فاتوا به النبي صلى الله عليه وآله وحدثوه بما صنع خالد بن الوليد فاستقبل رسول الله صلى الله عليه وآله القبله، ثم قال اللهم اني أبرء اليك مما صنع خالد بن الوليد،

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

<sup>104</sup> ILLAL AL SHARAIE – V 2 CH 222 H 33 (Extract)

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

قال: ثم قدم على رسول الله صلى الله عليه وآله بتبر ومتاع، فقال لعلي عليه السلام يا علي أيت بني خزيمة من بني المصطلق فارضهم مما صنع خالد بن الوليد، ثم رفع صلى الله عليه وآله قدميه فقال يا علي أجعل قضاء أهل الجاهلية تحت قدميك،

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

فأتاهم علي (ع) فلما انتهى اليكم حكم فيهم بحكم الله عزوجل، فلما رجع إلى النبي صلى الله عليه وآله قال: يا علي أخبرني بما صنعت فقال: يا رسول الله عمدت فاعطيت لكل دم رية، ولكل جنين غرة ولكل مال مالا وفضلت معي فضلة فاعطيتهم لمباغة كلابهم وحبلة رعاهم وفضلت معي فضلة فاعطيتهم لروعة نسائهم وفزع صبيانهم وفضلت معي فضلة فاعطيتهم لما يعلمون ولما لا يعلمون وفضلت معي فضلة فاعطيتهم ليرضوا عنك يا رسول الله،

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

فقال صلى الله عليه وآله: أعطيتهم ليرضوا عني رضي الله عنك. يا علي أنت مني بمنزلة هارون من موسى إلا انه لا نبي بعدي.

So he<sup>saww</sup> said: 'You<sup>asws</sup> gave them for them to be pleased with me<sup>saww</sup>, Allah<sup>saww</sup> is Pleased with you<sup>asws</sup>. O Ali<sup>asws</sup>! You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except that there is no Prophet<sup>as</sup> after me<sup>saww</sup>, 105