

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 THREE**

**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 104 - العلة التي من أجلها سقطت الجزية عن النساء) (والمقعد والاعمى والشيخ الفاني والولدان ورفعتم عنهم)**

## Chapter 104 – The reason due to which the tribute (tax) is exempted from the women, and the disabled, and the blind, and the very aged, and the children, and it has been lifted from them

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن عيسى بن يونس، عن الاوزاعي عن الزهري عن علي بن الحسين (ع) قال، سألته عن النساء كيف سقطت الجزية ورفعتم عنهن؟ فقال لان رسول الله صلى الله عليه وآله نهى عن قتل النساء والولدان في دار الحرب الا أن تقاتل وان قاتلت ايضا فامسك عنها ما امكنك ولم تخف خلا فلما نهى عن قتلهم في دار الحرب كان ذلك في دار الاسلام اولى ولو امتنعت ان تؤدي الجزية لم يمكن قتلها، فلما لم يمكن قتلها رفعت الجزية عنها ولو منع الرجال وابوا أن يؤدوا الجزية كانوا ناقضين للعهد وحلت دماؤهم وقتلهم لان قتل الرجال مباح في دار الشرك وكذلك المقعد من أهل الشرك والذمة والاعمى والشيخ الفاني والمرأة والولدان في ارض الحرب فمن اجل ذلك رفعت عنهم الجزية.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Manqary, from Isa Bin Yunus, from Al Awzaie, from Al Zuhry,

(The narrator says) 'I asked Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> about the women, how was the tax exempted from the women and raised from them?' So he<sup>asws</sup> said: 'Because Rasool-Allah<sup>saww</sup> prohibited from killing the women and the children in the house of war (battlefield) except if they are fighting, and even if they are fighting as well. Therefore, restrain your hand from them as far as possible, and do not fear the confusion. So when he<sup>saww</sup> prohibited from killing them in the house of war (battlefield), and that was in the house of Al-Islam first, and if they were to refuse to pay the tax, it was not possible to kill them. So when it was not possible to kill them, the tax was lifted from them. And if the men were to prevent and refuse to pay the tax, they would have been contradicting the covenant, and shedding of their blood and killing them would be Permissible, because killing the men is Permissible in the house of Polytheism. And similar to that are the disabled from the people of Polytheism, and *Al-Zimma* (ones under responsibility), and the blind, and the very aged, and the women and the children, in the land of war. Thus, it was due to that, the tax was lifted from them'.<sup>1</sup>

أبي رحمه الله قال: حدثنا محمد بن يحيى عن محمد بن أحمد عن سهل بن زياد عن علي بن الحكم عن فضيل بن عثمان الاعور قال: سمعت ابا عبد الله (ع) يقول ما من مولود ولد إلا على الفطرة فابواه يهود انه وينصر انه ويمجسانه وانما أعطى رسول الله صلى الله عليه وآله الذمة وقيل الجزية عن رؤس اولئك باعياهم على ان لا يهودوا ولا ينصروا ولا يمجسوا فاما الاولاد واهل الذمة اليوم فلا ذمة لهم.

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Fazeyl Bin Usman al Awr who said,

<sup>1</sup> ILLAL AL SHARAIE – V 2 Ch 104 H 1

'I heard Abu Abdullah<sup>asws</sup> saying: 'There is none from a child born except that it is upon the nature, So it is their parents who make them into Jews, and Christians, and Magians. But rather, Rasool-Allah<sup>saww</sup> gave them the protection and accepted the tribute (tax) from their chiefs by their pledging that they would not be turning them to Judaism, nor Christianity, nor Magianism. So, as for the children of the people of responsibility (اهل الذمة) today, so there is no responsibility for them'.<sup>2</sup>

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري عن احمد بن محمد بن عيسى عن الحسن بن محبوب عن علي بن رباب عن زرارة عن أبي عبد الله عليه السلام قال: ان رسول الله قبل الجزية من أهل الذمة على ان لا يأكلوا الربي ولا يأكلوا لحم الخنزير ولا ينكحوا الاخوات ولا بنات الاخ ولا بنات الاخت فمن فعل ذلك منهم برئت ذمة الله وذمة رسوله وقال ليست اليوم لهم ذمة.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Rayab, from Zarara,

Abu Abdullah<sup>asws</sup> has said that Rasool-Allah<sup>saww</sup> accepted the tax from the people of the responsibility (أهل الذمة) upon (the condition that) they would not consume the interest, nor eat the flesh of the swine, nor marry sisters, not daughters of the brother, nor daughters of the sister. So the one who did that, from among them, would be free from the responsibility of Allah<sup>azwj</sup>, and responsibility of His<sup>azwj</sup> Rasool<sup>saww</sup>. And he<sup>asws</sup> said: 'There is no responsibility today'.<sup>3</sup>

#### (باب 105 - العلة التي من أجلها نهى عن الحصاد والجذاد والبذر بالليل)

### **Chapter 105 – The reason due to which the harvesting, and the ploughing, and the planting is prohibited at night**

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن احمد بن محمد بن عيسى عن الحسن بن محبوب، عن عبد الله بن مسكان عن أبي بصير قال: قال أبو عبد الله (ع) لا تجذ بالليل ولا تحصد بالليل قال وتعطي الحفنة بعد الحفنة والقبضة إذا حصده، وكذلك عن الصرام وكذلك البذر ولا تذر بالليل لانك تعطى في البذر كما تعطي في الحصاد.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Muskan, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'Neither plough at night nor harvest at night'. He<sup>asws</sup> said: 'And you should give (away, i.e., charity) a handful after the handful, and the fistful, when you harvest it. And similar to that is about the reaping of dates, and similar to that is the sowing at night, because you give during the sowing just as you give during the harvesting'.<sup>4</sup>

<sup>2</sup> ILLAL AL SHARAIE – V 2 Ch 104 H 2

<sup>3</sup> ILLAL AL SHARAIE – V 2 Ch 104 H 3

<sup>4</sup> ILLAL AL SHARAIE – V 2 Ch 105 H 1

**(باب 106 - العلة التي من أجلها جعلت الشيعة في حل من الخمس)****Chapter 106 – The reason due to which the Shiah were Made to be Pardoned from Al-Khums**

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر (ع) انه قال: ان أمير المؤمنين (ع) حللهم من الخمس - يعني الشيعة - ليطيب مولدهم.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Hamaad Bin Isa, from Hareyz, from Zarara,

Abu Ja'far<sup>asws</sup> has said: 'Amir Al-Momineen<sup>asws</sup> pardoned them from Al-Khums – meaning the Shiah – in order to purify their births'.<sup>5</sup>

وبهذا الاسناد عن زرارة ومحمد بن مسلم وأبي بصير عن أبي جعفر (ع) قال: قال أمير المؤمنين (ع) هلك الناس في بطونهم وفروجهم لانهم لا يؤدون الينا حقنا، ألا وان شيعتنا من ذلك وابنائهم في حل.

And by this chain, from Zarara and Muhammad Bin Muslim; and Abu Baseer,

Abu Ja'far<sup>asws</sup> has said: 'Amir Al-Momineen<sup>asws</sup> said: 'The people are destroyed with regards to their bellies and their private parts, because they are not paying to us our<sup>asws</sup> rights, except for our<sup>asws</sup> Shiah and their sons, are pardoned from that'.<sup>6</sup>

حدثنا احمد بن محمد رضي الله عنه، عن أبيه عن محمد بن احمد عن الهيثم النهدي، عن السندي بن محمد عن يحيى بن عمران الزيات، عن داود الرقي قال: سمعت أبا عبد الله (ع) يقول: الناس كلهم يعيشون في فضل مظلمتنا إلا انا أهلنا شيعتنا من ذلك.

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Al Haysam Al Nahdy, from Al Sindy Bin Muhammad, from Yahya Bin Imran Al Ziyat, from Dawood Al Raqy who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The people, all of them, are living in the grace of oppressing us<sup>asws</sup>, except that we have pardoned our<sup>asws</sup> Shiah from that'.<sup>7</sup>

**(باب 107 - علة أخذ الخمس)****Chapter 107 – Reason for taking Al-Khums**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى عن الحسن بن علي بن فضال، عن عبد الله بن بكير قال: سمعت أبا عبد الله (ع) يقول، اني لاخذ من أحدكم الدرهم واني لمن أكثر أهل المدينة مالا ما أريد بذلك إلا أن تطهروا.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr who said,

<sup>5</sup> ILLAL AL SHARAIE – V 2 Ch 106 H 1

<sup>6</sup> ILLAL AL SHARAIE – V 2 Ch 106 H 2

<sup>7</sup> ILLAL AL SHARAIE – V 2 Ch 106 H 3

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> take the Dirham from one of you, and I<sup>asws</sup> am one of the most wealthy ones of Al-Medina. I<sup>asws</sup> do not intend by that except that I<sup>asws</sup> purify you'.<sup>8</sup>

**(باب 108 - العلة التي من أجلها جعل الصيام على الناس)**

## Chapter 108 – The reason due to which the Fasts were Made to be upon the people

حدثنا علي بن احمد قال حدثنا محمد بن أبي عبد الله قال حدثنا محمد بن اسماعيل، عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان، ان أبا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسأله علة الصوم لعرفان مس الجوع والعطش ليكون العبد ذليلا مستكينا مأجورا محتسبا صابرا فيكون ذلك دليلا على شدائد الآخرة مع ما فيه من الانكسار له عن الشهوات واعظا له ما في العاجل دليلا على الأجل ليعلم شدة مبلغ ذلك من أهل الفقر والمسكنة في الدنيا والآخرة.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf,

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> wrote to him in answer to his question of the reason for the Fast: 'In order to recognise the touch of hunger and the thirst, so that the servant would become humble, submissive, Recompensed, reckoning (his own deeds), patient. So that would become evidence upon the difficulties of the Hereafter along with what is therein from the breaking from the desires, and an admonition for him what is in the present, evidencing him of the difficulties which reach the poor and the needy in the world and the Hereafter'.<sup>9</sup>

وعنه قال حدثنا محمد بن أبي عبد الله الكوفي عن البرمكي عن علي بن العباس، عن عمر بن عبد العزيز قال: حدثنا هشام بن الحكم قال: سألت أبا عبد الله (ع) عن علة الصيام قال العلة في الصيام ليستوي به الفقير والغني وذلك لان الغني لم يكن ليجد مس الجوع فيرحم الفقير لان الغني كلما أراد شيئا قدر عليه فاراد الله أن يسوى بين خلقه وأن يذيق الغني مس الجوع والا لم ليرق على الضعيف ويرحم الجائع - فأجابني بمثل جواب ابيه -.

And from him who said, 'Muhammad Bin Abu Abdullah Al Kufy narrated to us, from Al Barmakky, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah<sup>asws</sup> about the reason for the Fasts. He<sup>asws</sup> said: 'The reason for the Fasts is for the equalisation by it of the poor and the rich, and that is because the rich do not happen to find the touch of hunger, so they would be merciful to the poor, because every time a rich person wants something, he has the power over it (to get it). Therefore, Allah<sup>azwj</sup> Intended that He<sup>azwj</sup> should equalise between His<sup>azwj</sup> creatures, and that the rich should taste the touch of hunger or else he would not be pitiful upon the weak and merciful to the hungry' – Thus, he replied to me similar to the answer of his<sup>asws</sup> father<sup>asws</sup>.<sup>10</sup>

<sup>8</sup> ILLAL AL SHARAIE – V 2 Ch 107 H 1

<sup>9</sup> ILLAL AL SHARAIE – V 2 Ch 108 H 1

<sup>10</sup> ILLAL AL SHARAIE – V 2 Ch 108 H 2



**(باب 109 - العلة من أجلها فرض الله تعالى الصوم على أمة محمد صلى الله عليه وآله) (ثلاثين يوما وفرض على الامم السالفة أكثر من ذلك)**

## **Chapter 109 – The reason due to which Allah<sup>azwj</sup> Obligated the Fast upon the community of Muhammad<sup>saww</sup> for thirty days, and Obligated upon the previous communities more than that**

حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد ابن أبي عبد الله عن أبي الحسن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية بن عمار عن الحسن بن عبد الله عن أبيه عن جده الحسن بن علي بن أبي طالب (ع) قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن مسائل فكان فيما سأله ان قال له: لاي شئ فرض الله عزوجل الصوم على أمتك بالنهار ثلاثين يوما وفرض على الامم السالفة أكثر من ذلك؟ فقال النبي صلى الله عليه وآله ان آدم لما أكل من الشجرة بقي في بطنه ثلاثين يوما وفرض الله على نريته ثلاثين يوما الجوع والعطش والذي يأكلونه تفضل من الله تعالى عليهم وكذلك كان على آدم ففرض الله ذلك على أمتي ثم تلا رسول الله صلى الله عليه وآله هذه الآية: (كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون اياما معدودات)

Muhammad Bin Ali Al Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Ibn Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah bin Jabala, from Muawiyah Bin Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather<sup>asws</sup> Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'A number of Jews came to Rasool-Allah<sup>saww</sup>. So their scholar asked certain questions, and among what he asked was that he said to him<sup>saww</sup>, 'For which thing did Allah<sup>azwj</sup> Mighty and Majestic Obligated the Fast upon your<sup>saww</sup> community by the day for forty days, and Obligated upon the previous communities more than that?' So the Prophet<sup>saww</sup> said: 'When Adam<sup>as</sup> ate from the tree, it remain in his<sup>as</sup> belly for thirty days, so Allah<sup>azwj</sup> Obligated upon his<sup>as</sup> offspring thirty days of hunger and thirst, and that which they are eating is Grace from Allah<sup>azwj</sup> the High upon them. And such was upon Adam<sup>as</sup>, so Allah<sup>azwj</sup> Obligated that upon my<sup>saww</sup> community'. Then Rasool-Allah<sup>saww</sup> recited this Verse **[2:183] O you who believe! Fasting is Prescribed for you, as it was Prescribed for those before you, so that you may fear [2:184] For a certain number of days**'.

قال اليهودي، صدقت يا محمد فما جزاء من صامها؟ فقال النبي صلى الله عليه وآله ما من مؤمن يصوم شهر رمضان احتسابا إلا أوجب الله سبع خصال أولها يذوب الحرام من جسده، والثانية يقرب من رحمة الله، والثالثة يكون قد كفر خطيئة أبيه آدم (ع)، والرابعة يهون الله عليه سكرات الموت، والخامسة امان من الجوع والعطش يوم القيامة والسادسة يعطيه الله براءة من النار، والسابعة يطعمه الله من طيبات الجنة، قال صدقت يا محمد.

The Jew said, 'You<sup>saww</sup> have spoken the truth, O Muhammad<sup>saww</sup>. So what is the Recompense of the one who Fasts these?' So the Prophet<sup>saww</sup> said: 'There is none from a Believer who Fasts for the Month of Ramazan in anticipation (for the Rewards), except that Allah<sup>azwj</sup> would Obligate upon him seven qualities. The first of these – the Forbidden (consumed) would melt from his body; and the second – he would get closer to the Mercy of Allah<sup>azwj</sup>; and the third – it would become an expiation of the error of his father<sup>as</sup> Adam<sup>as</sup>; and the fourth – Allah<sup>azwj</sup> would Ease for him the pangs of death; and the fifth – he would be secure from the hunger and thirst on the Day of Judgement; and the sixth – Allah<sup>azwj</sup> would Give him freedom from the

Fire; and the seventh – Allah<sup>azwj</sup> would Feed him from the nicest (meals) from the Paradise'. He said, 'You<sup>saww</sup> have spoken the truth, O Muhammad<sup>saww</sup>'.<sup>11</sup>

**(باب 110 - العلة التي من أجلها لا يفطر الاحتلام الصائم والنكاح يفطره)**

**Chapter 110 – The reason due to which the bed wetting of the Fasting ones does not break (his Fast), and the copulation breaks it**

أخبرني علي بن حاتم قال: أخبرني القاسم بن محمد قال حدثنا حمدان ابن الحسن عن الحسين بن الوليد عن عمر بن يزيد قال قلت لابي عبد الله (ع) لاي علة لا يفطر الاحتلام الصائم، والنكاح يفطر الصائم قال: لان النكاح فعله والاحتلام مفعول به.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Ibn Al Hassan, from Al Husayn Bin Al Waleed, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, 'For which reason the bed-wetting of the Fasting one does not break (his Fast), and the copulation breaks (the Fast of) the Fasting one?' He<sup>asws</sup> said: 'Because the copulation is what he does it, and the bed-wetting happens to him (without his intension)'.<sup>12</sup>

**(باب 112 - العلة التي من أجلها سن رسول الله صلى الله عليه وآله في كل) (شهر صوم خميسين بينهما أربعاء)**

**Chapter 112 – The reason due to which it is a Sunnah of Rasool-Allah<sup>saww</sup> to Fast two Thursdays in a month, in between the two, a Wednesday**

حدثنا الحسين بن احمد رحمه الله، عن أبيه، عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن النصر بن سويد بن هاشم بن الحكم عن الاحول عن ابن سنان عن ذكره عن أبي عبد الله عليه السلام ان رسول الله صلى الله عليه وآله سئل عن صوم خميسين بينهما أربعاء فقال أما الخميس فيوم تعرض فيه الاعمال وأما الاربعاء فيوم خلقت فيه النار وأما الصوم فجنة من النار.

Al Husayn Bin Ahmad narrated to us, from his father, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nasr Bin Suweyd Bin Hisham Bin Al Hakam, from Al Ahowl, from Ibn Sinan, from the one who mentioned it,

Abu Abdullah<sup>asws</sup> has said: 'Rasool-Allah<sup>saww</sup> was asked about Fasting the two Thursdays, between these two, a Wednesday, so he<sup>saww</sup> said: 'As for the Thursday, so it is a day in which the deeds are presented, and as for the Wednesdays, so it is a day in which the Fire was Created, and as for the Fast, so it is a shield from the Fire'.<sup>13</sup>

وعنه، عن أبيه، عن أحمد بن محمد، عن عثمان بن عيسى رفعه إلى أبي عبد الله عليه السلام قال: الاربعاء يوم نحس مستمر، لانه أول يوم وآخر يوم من الايام التي قال الله تعالى (سخرها عليهم سبع ليال وثمانية أيام حسوما).

And from him, from his father, from Ahmad Bin Muhammad, from Usman Bin Isa, raising it to,

<sup>11</sup> ILLAL AL SHARAIE – V 2 Ch 109 H 1

<sup>12</sup> ILLAL AL SHARAIE – V 2 Ch 110 H 1

<sup>13</sup> ILLAL AL SHARAIE – V 2 Ch 112 H 1

Abu Abdullah<sup>asws</sup> having said: 'The Wednesday is a day of constant inauspiciousness (not favourable); because Allah<sup>azwj</sup> the High Said regarding the first day and the last days from the days (of a month) [69:7] **Which He made to prevail against them for seven nights and eight days unremittingly**'.<sup>14</sup>

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب عن علي بن اسباط عن عبد الصمد عن عبد الملك عن عنبسة العابد قال: سمعت أبا عبد الله عليه السلام يقول آخر خميس في الشهر ترفع فيه الاعمال.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ali Bin Asbat, from Abdul Samad, from Abdul Malik, from Anbasa Al Aabid who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The last Thursday in the month, the deeds are Raised during it'.<sup>15</sup>

وعنه، عن محمد بن الحسن الصفار، عن ابراهيم بن هاشم، عن اسماعيل ابن مرار عن يونس بن عبد الرحمن عن اسحاق بن عمار عن أبي عبد الله عليه السلام قال انما يصام يوم الاربعاء لانه لم يعذب الله عزوجل أمة فيما مضى من الايام إلا يوم الاربعاء وسط الشهر فيستحب أن يصام ذلك اليوم.

And from him, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Ibn Marar, from Yunus Bin Abdul Rahman, from Is'haq Bin Amaar,

Abu Abdullah<sup>asws</sup> has said: 'But rather, one should Fast on the day of Wednesday because Allah<sup>azwj</sup> Mighty and Majestic did not Punish a community of the past in the days, except for the day of Wednesday in the middle of the month, therefore it is recommended that one Fasts during that day'.<sup>16</sup>

**(باب 113 - العلة التي من أجلها وجب الإفطار على المريض والمسافر)**

## Chapter 113 – The reason due to which the breaking of the Fast is Obligatory upon the sick and the travellers

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه وآله ان الله عزوجل أهدى إلى وإلى أمتي هدية لم يهداها إلى أحد من الامم كرامة من الله لنا قالوا وما ذلك يا رسول الله؟ قال: الإفطار في السفر والتقصير في الصلاة فمن لم يفعل ذلك فقد رد على الله عزوجل هديته.

My father said, 'Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Nowfaly, from Al Sakuny,

(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: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Gifted to me<sup>saww</sup> and to my<sup>saww</sup> community, a Gift which He<sup>azwj</sup> did not Gift to anyone from the communities; a Prestige from Allah<sup>azwj</sup> to us'. They (the people) said, 'And what is that, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'The breaking of the Fast during the journey,

<sup>14</sup> ILLAL AL SHARAIE – V 2 Ch 112 H 2

<sup>15</sup> ILLAL AL SHARAIE – V 2 Ch 112 H 3

<sup>16</sup> ILLAL AL SHARAIE – V 2 Ch 112 H 4

and the shortening in the Prayer. So the one who does not do that, so he has rebuffed (rejected) to Allah<sup>azwj</sup> Mighty and Majestic, His<sup>azwj</sup> Gift'.<sup>17</sup>

حدثنا محمد بن الحسن قال حدثنا الحسين بن الحسن بن أبان عن الحسين ابن سعيد عن سليمان بن عمرو عن أبي عبد الله عليه السلام قال: اشتكت ام سلمة عينا في شهر رمضان فأمرها رسول الله صلى الله عليه وآله ان تفتقر وقال: عشاء الليل لعينك ردى.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Ibn Saeed, from Suleyman Bin Amro,

Abu Abdullah<sup>asws</sup> has said: 'Umm Salma<sup>as</sup> complained about her<sup>as</sup> eye during the Month of Ramazan, so Rasool-Allah<sup>saww</sup> ordered her<sup>as</sup> to break the Fast, and said: 'The dinner tonight would be served to the poor for your<sup>as</sup> eye'.<sup>18</sup>

حدثنا الحسين بن احمد، عن أبيه عن احمد بن محمد بن عيسى، عن علي ابن الحكم، عن عبد الملك بن عتبة، عن اسحاق بن عمار، عن يحيى بن أبي العلاء عن أبي عبد الله (ع) قال: ان رجلا أتى رسول الله صلى الله عليه وآله فقال يا رسول الله أصوم شهر رمضان في السفر؟ فقال لا، قال يا رسول الله انه علي يسير؟ فقال رسول الله صلى الله عليه وآله ان الله عزوجل تصدق على مرضى أمتي ومسافريها بالافطار في شهر رمضان أيعجب أحدكم إذا تصدق بصدقه ان ترد عليه صدقته.

Al Husayn Bin Ahmad narrated to us, from his father, from Ahmad Bin Muhammad Bin Isa, from Ali Ibn Al Hakam, from Abdul Malik Bin Utba, from Is'haq Bin Amaar, from Yahya Bin Abu Al A'ala,

Abu Abdullah<sup>asws</sup> has said: 'A man came over to Rasool-Allah<sup>saww</sup>, so he said, 'O Rasool-Allah<sup>saww</sup>! Shall I Fast the Month of Ramazan during the journey?' So he<sup>saww</sup> said: 'No'. He said, 'O Rasool-Allah<sup>saww</sup>! (Although) it is easy upon me?' So Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic was Charitable upon the sick ones of my<sup>saww</sup> community and its travellers with the breaking of the Fast during the Month of Ramazan. Would it not astound (shock) one of you when he gives something in charity and his charity is returned back to him?'<sup>19</sup>

وبهذا الاسناد عن علي بن الحكم عن محمد بن يحيى عن أبي بصير عن أبي عبد الله (ع) قال: سألته، عن امرأة مرضت في شهر رمضان وماتت في شوال فاوصتني ان أقضى عنها قال هل برئت من مرضها؟ قلت لا ماتت فيه قال فلا يقضى عنها فان الله تعالى لم يجعله عليها، قلت فاني اشتهي ان أقضيه؟ قال فان اشتهيبت ان تصوم لنفسك فصم.

And by this chain, from Ali Bin Al Hakam, from Muhammad Bin Yahya, from Abu Baseer,

(The narrator says) 'I asked Abu Abdullah<sup>asws</sup> about a sick woman in the Month of Ramazan, and she died in (the month of) Shawwal, so she bequeathed to me that I should fulfil (the missed Fasts) for her. He<sup>asws</sup> said: 'Was she free from her illness?' I said, 'No. She died in it'. He<sup>asws</sup> said : 'So there is no fulfilment of these, for Allah<sup>azwj</sup> the High did not Make it to be upon her'. I said, 'So if I desire to I should fulfil it?' He<sup>asws</sup> said: 'So if you so desire to Fast for your own self, so do it'.<sup>20</sup>

حدثنا محمد بن موسى بن المتوكل قال حدثنا علي بن الحسين السعد آبادي عن احمد بن أبي عبد الله البرقي عن محمد بن علي الكوفي عن محمد بن اسلم الجبلي عن صباح الحذاء عن اسحاق بن عمار قال: سألت أبا الحسن موسى بن جعفر (ع) عن قوم خرجوا في سفر لهم فلما انتهوا إلى الموضع الذي يجب عليهم فيه التقصير قصروا فلما صاروا على

<sup>17</sup> ILLAL AL SHARAIE – V 2 Ch 113 H 1

<sup>18</sup> ILLAL AL SHARAIE – V 2 Ch 113 H 2

<sup>19</sup> ILLAL AL SHARAIE – V 2 Ch 113 H 3

<sup>20</sup> ILLAL AL SHARAIE – V 2 Ch 113 H 4

فرسخين أو ثلاثة أو أربعة فراسخ تخلف عنهم رجل لا يستقيم لهم السفر إلا بمجيئه إليهم فاقاموا على ذلك ايما لا يدرون  
يمضون في سفرهم أو ينصرفون هل ينبغي لهم أن يتموا الصلاة أم يقيموا على تقصيرهم؟

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 Muhammad Bin Ali Al Kufy, from Muhammad Bin Aslam Al Jabaly, from Sabah Al Haza'a, from Is'haq Bin Amaar who said,

'I asked Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> about a people who went out on a journey for them. So when they ended up to the place at which the shortening (of the Prayer) was Obligated upon them, they shortened it. Then they moved on. So when they had gone over two *Farsakhs*, or three, or four *Farsakhs*, a man from among them stayed back, and it was not for them to continue the journey except with him coming to them. So they stayed upon that for days, not knowing whether they would be going on in their journey, or they would be dispersing (turning back). Is it befitting for them that they should complete the Prayer, or remain upon their shortening?'

فقال ان كانوا بلغوا مسيرة أربعة فراسخ فليتموا على تقصيرهم أقاموا أم انصرفوا، وان ساروا اقل من أربعة فراسخ فليقيموا الصلاة ما اقاموا فإذا مضوا فليقصروا.

So he<sup>asws</sup> said: 'If their journey had reached four *Farsakhs*, so they should be completing (their stay) upon their shortening, whether they stay on or they go. And if they had travelled less than four *Farsakhs*, so they should establish the Prayer what they (normally) establish, so if they leave they should shorten'.

ثم قال عليه السلام وهل تدري كيف صارت هكذا؟ قلت لا أدري قال لان التقصير في بريدين ولا يكون التقصير في أقل من ذلك فلما كانوا قد ساروا بريدا وأرادوا أن ينصرفوا بريدا كانوا قد ساروا سفر التقصير وان كانوا قد ساروا اقل من ذلك لم يكن لهم إلا تمام الصلاة،

Then he<sup>asws</sup> said: 'And do you know how it came to be like that?' I said, 'I don't know'. He<sup>asws</sup> said: 'Because the shortening is regarding two '*Bareyds*', and the shortening does not take place in less than that. So when they had gone for one *Bareyd*, and they wanted to leave after one *Bareyd*, they had gone on a journey of the shortening (of the Prayer). And if they had gone less than that, it would not be for them except for the complete Prayer'.

قلت أليس قد بلغوا الموضع الذي لا يسمعون فيه إذا مصرهم الذي خرجوا منه؟ قال بلى إنما قصرنا في ذلك الموضع لانهم لم يشكوا في مسيرهم وان السير سيجد بهم في السفر فلما جاءت العلة في مقامهم دون البريد صاروا هكذا.

I said, 'They had not reached the place in which they could not hear in it (the Call for the Prayer) of their city from which they had come out?' He<sup>asws</sup> said: 'Yes. But rather, they shortened in that place, because they did not doubt in their travelling, and that they would be walking in their journey. So when the reason came with regards to their staying besides *Al-Bareyd*, it came to be like this'.<sup>21</sup>

<sup>21</sup> ILLAL AL SHARAIE – V 2 Ch 113 H 5

**(باب 114 - العلة في كراهة شم الرياحين للصائم)****Chapter 114 – The reason for the abhorrence of the smelling of the basil for the Fasting one**

حدثنا محمد بن موسى بن المتوكل رحمه الله قال حدثنا علي بن الحسين السعد آبادي عن احمد بن أبي عبد الله البرقي قال: حدثنا داود بن اسحاق الحذاء عن محمد بن الفيض التيمي عن ابن رثاب قال: سمعت أبا عبد الله (ع) ينهى عن النرجس للصائم فقلت جعلت فداك فلم؟ قال: لأنه ريحان الاعاجم، وذكر محمد ابن يعقوب، عن بعض اصحابنا ان الاعاجم كانت تشمه إذا صاموا ويقولون انه يمस्क من الجوع.

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 Dawood Bin Is'haq Al Haza'a, from Muhammad Bin Al Fazeyl Al Taymi, from Ibn Ra'ib who said,

'I asked Abu Abdullah<sup>asws</sup> had forbidden the (smelling) of the flowers for the Fasting one'. So I said, 'May I be sacrificed for you<sup>asws</sup>, but why?' He<sup>asws</sup> said: 'Because it is an aroma which (helps in overcoming) hunger'.<sup>22</sup>

وبهذا الاسناد عن احمد بن أبي عبد الله عن عبد الله بن الفضل النوفلي الحسن بن راشد قال: كان أبو عبد الله (ع) إذا صام لا يشم الرياحين فسألته ذلك فقال: اكره ان اخلط صومي بلذة.

And by this chain, from Ahmad Bin Abu Abdullah, from Abdullah Bin Al Fazal Al Nowfaly Al Hassan Bin Rashid who said,

'Abu Abdullah<sup>asws</sup>, whenever he<sup>asws</sup> Fasted, did not smell the basil. So I asked him<sup>asws</sup> about that, so he<sup>asws</sup> said: 'I<sup>asws</sup> do not like to mix pleasures with my<sup>asws</sup> Fast'.<sup>23</sup>

أبي رحمه الله قال حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله عن بعض أصحابنا بلغ به حريز قال سألت أبا عبد الله (ع) عن المحرم يشم الرياحين؟ قال لا قلت فالصائم قال لا قلت له يشم الصائم الغالية والدخنة قال نعم، قلت كيف حل له شم الطيب ولا يشم الرياحين؟ قال لان الطيب سنة والريحان بدعة للصائم.

My father said, 'Ali Bin Al Husayn Al Sa'ad Abady narrated to us, from Ahmad Bin Abu Abdullah, from one of our companions, delivered to him by Hareyz who said,

'I asked Abu Abdullah<sup>asws</sup> about the one in Ihraam (to use) the perfumes?' He<sup>asws</sup> said: 'No'. I said, 'So (what about) the Fasting one?' He<sup>asws</sup> said: 'No'. I said to him<sup>asws</sup>, 'Can the Fasting one smell the musk and amber and the sandalwood?' He<sup>asws</sup> said: 'Yes'. I said, 'How come it is Permissible for him to smell the perfumes and not to smell the basil?' He<sup>asws</sup> said: 'Because, the perfume is a Sunnah, and the basil is an innovation for the Fasting one?'.<sup>24</sup>

<sup>22</sup> ILLAL AL SHARAIE – V 2 Ch 114 H 1

<sup>23</sup> ILLAL AL SHARAIE – V 2 Ch 114 H 2

<sup>24</sup> ILLAL AL SHARAIE – V 2 Ch 114 H 3

**(باب 115 - العلة التي من أجلها لا ينبغي للضيف أن يصوم تطوعا إلا (بأذن صاحبه ولا لصاحبه أن يصوم تطوعا إلا بأذن ضيفه)**

## **Chapter 115 – The reason due to which it is not befitting for the guest that he should Fast voluntary (Fast) except by the permission of his host, nor for the host that he should Fast voluntary (Fast) except by the permission of his guest**

حدثنا محمد بن موسى بن المتوكل رحمه الله قال حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي، عن أحمد بن محمد السيارى، عن محمد ابن عبد الله الكوفي عن رجل ذكره قال: سمعت ابا جعفر (ع) يروي عن أبيه عن رسول الله صلى الله عليه وآله قال: إذا دخل الرجل بلدة فهو ضيف على من بها أهل من دينه حتى يرحل عنهم ولا ينبغي للضيف أن يصوم إلا بأذنهم لئلا يعملوا له الشئ فيفسد عليهم ولا ينبغي لهم أن يصوموا إلا بأذن ضيفهم لئلا يحتشمهم فيشتهي الطعام فيتركه لمكانهم.

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 Ahmad Bin Muhammad Al Sayyari, from Muhammad Ibn Abdullah Al Kufy, from a man who mentioned it, said,

'I heard Abu Ja'far<sup>asws</sup> narrating from his<sup>asws</sup> father<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> having said: 'When the man entered a city, so he is a guest of ones who are in it, from the people of his Religion, until he leaves from them, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him so it would spoil upon them, and it is not befitting for them that they should be Fasting except by the permission of their guest, perhaps he would be too embarrassed (to speak) when he is coveting the food, so he would leave their place'.<sup>25</sup>

حدثنا علي بن بندار عن ابراهيم بن اسحاق باسناده عن ذكره عن الفضل ابن يسار عن أبي جعفر (ع) قال: قال رسول الله صلى الله عليه وآله إذا دخل رجل بلدة فهو ضيف على من بها أهل من دينه حتى يرحل عنهم ولا ينبغي للضيف أن يصوم إلا بأذنهم لئلا يعملوا له الشئ فيفسد عليهم ولا ينبغي لهم أن يصوموا إلا بأذن الضيف لئلا يحتشمهم فيشتهي الطعام فيتركه لمكانهم.

Ali Bin Bandar narrated to us, from Ibrahim Bin Is'haq, by his chain from the one who mentioned it, from Al Fazal Ibn Yasar,

Abu Ja'far<sup>asws</sup> has said: 'Rasool-Allah<sup>saww</sup> said: 'When a man enters a city, so he is a guest upon the ones in it from the people of his Religion until he leaves from there, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him, and it would spoil upon them; and it is not befitting for them that they should be Fasting except by the permission of the guest, perhaps he would be too embarrassed (to speak), when he would be coveting the food, so he would leave from their place'.<sup>26</sup>

أخبرنا الحسين بن محمد عن أحمد بن محمد عن محمد بن عبد الله الكوفي عن رجل ذكره قال بلغني ان بعض أهل المدينة يروي حديثا عن أبي جعفر (ع) فأتيته فسألته عنه فزبرني وحلف لي بإيمان غليظة لا يحدث به أحدا فقلت أجل الله هل سمعه معك احد غيرك قال نعم سمعه رجل يقال له الفضل فقصدته حتى إذا صرت إلى منزل استأذنت عليه فسألته عن الحديث فزبرني وفعل بي كما فعل المدايني فأخبرته بسفري وما فعل بي المدايني

<sup>25</sup> ILLAL AL SHARAIE – V 2 Ch 115 H 1

<sup>26</sup> ILLAL AL SHARAIE – V 2 Ch 115 H 2

Al Husayn Bin Muhammad informed us, from Ahmad Bin Muhammad, from Muhammad Bin Abdullah Al Kufy, from a man who mentioned it, said,

'It reached me that one of the people of Al-Medina was reporting a particular Hadeeth from Abu Ja'far<sup>asws</sup>, so I went over to him, and asked him<sup>asws</sup> about it. He was rude to me and swore to me with a grievous oath that he has not narrated by it to anyone. So I said, 'For Allah<sup>azwj</sup>'s Sake! Has anyone else heard it apart from you?' He said, 'Yes, a man called Al-Fazal heard it. So I diverted myself to him until I came to his house. I sought permission to see him, and asked him about the Hadeeth. But he was rude to me and dealt with me just as Al-Madainy has dealt with me. So I informed him about by journey and what Al-Madainy had done to me.

فرق لي وقال: نعم سمعت أبا جعفر محمد ابن علي (ع) يروي، عن أبيه، عن رسول الله صلى الله عليه وآله قال: إذا دخل رجل بلدا فهو ضعيف على من بها من أهل دينه حتى يرحل عنهم، ولا ينبغي للضيف أن يصوم إلا بإذنهم لئلا يعملوا له الشيء فيفسد عليهم ولا ينبغي لهم أن يصوموا إلا بإذنه لئلا يحتشمهم فيترك لمكانهم،

So he was pitiful to me and said, 'Yes, I head Abu Ja'far Muhammad<sup>asws</sup> Ibn Ali<sup>asws</sup> reporting it, from his<sup>asws</sup> father<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> having said: 'When a man enters a city, so he is a guest upon the ones who are in it from the people of his Religion until he leaves from them, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him and it would spoil upon them; and it is not befitting for them that they should be Fasting except by his permission, perhaps he would be too embarrassed (to speak) when he covets the food, so he would leave their place'.

ثم قال لي أين نزلت فاخبرته، فلما كان من الغد إذا هو قد بكر علي ومعه خادم له علي رأسه خوان عليها من ضروب الطعام فقلت له ما هذا رحمك الله؟ فقال: سبحان الله ألم أرو لك الحديث بالامس عن أبي جعفر عليه السلام ثم انصرف.

The he said to me, 'Where are you staying?' So I informed him. So when it was the next day early morning, he came over to me, and with him as an attendant, upon his head was a basket of various types of food. So I said to him, 'May Allah<sup>azwj</sup> Mercy on you, what is this?' So he said, 'Glory be to Allah<sup>azwj</sup>! Did I not report to you the Hadeeth yesterday from Abu Ja'far<sup>asws</sup>? Then he left'.<sup>27</sup>

أبي رحمه الله قال: حدثنا أحمد بن ادريس، عن محمد بن احمد عن أحمد ابن هلاك، عن متروك بن عبيد، عن نشيط بن صالح، عن الحكم بياع الكرابيس عن أبي عبد الله عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله من فقه الضيف أن لا يصوم تطوعا إلا بإذن صاحبه ومن طاعة المرأة لزوجها أن لا تصوم تطوعا إلا بإذنه وأمره ومن صلاح العبد ونصحه لمولاه أن لا يصوم تطوعا إلا بإذن مواليه وأمرهم ومن بر الولد أن لا يصوم تطوعا ولا يحج تطوعا ولا يصلي تطوعا إلا بإذن أبويه وأمرهما وإلا كان الضيف جاهلا، والمرأة عاصية وكان العبد فاسدا عاصيا غاشا، وكان الولد عاقا قاطعا للرحم.

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Ahmad Ibn Halaak, from Matrouk Bin Ubeyd, from Nasheet Bin Salih, from Al Hakam the salesman of Al Karabeys,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From the jurisprudence of the guest is that he should not be Fasting the voluntary (Fast) except by the permission of his companion (host), and from the obedience of the woman to her husband is that she should not Fast

<sup>27</sup> ILLAL AL SHARAIE – V 2 Ch 115 H 3



voluntary (Fast) except by his permission and his order, and from the righteousness of the slave and his correctness to his master is that he should not Fast voluntary (Fast) except by the permission of his master and his order, and from the righteousness of the child is that he should not be Fasting voluntary (Fast), nor perform voluntary Hajj, nor Pray voluntary (Prayer), except by the permission of his parents and their orders except if they are weak, ignorant. Otherwise the woman is disobedient, and the slave would be corrupt, sinner, deceptive, and the child would be disobedient, breaker of the relationship'.<sup>28</sup>

**(باب 116 - العلة التي من أجلها كره الباقر (ع) أن صوم يوم عرفة)**

## Chapter 116 – The reason due to which Al-Baqir<sup>asws</sup> dislike Fasting on the day of Arafaat (9<sup>th</sup> Zihajj)

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين عن ذكره، عن حنان بن سدير، عن أبيه قال: سألته عن صوم يوم عرفة فقلت فذاك أنهم يزعمون انه يعدل صوم سنة قال: كان أبي (ع) لا يصوم، قلت ولم جعلت فذاك؟ قال: يوم عرفه يوم دعاء ومسألة فاتخوف أن يضعفني عن الدعاء وأكره ان أصومه واتخوف أن يكون يوم عرفة يوم الاضحى وليس بيوم صوم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from the one who mentioned it, from Hanan Bin Sudeyr, from his father who said,

'I asked him<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup>) about Fasting on the day of Arafaat (9<sup>th</sup> Zilhajj), so I said, 'May I be sacrificed for you<sup>asws</sup>! They are claiming that it is equal to a year's Fast'. He<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> did not Fast'. I said, 'May I be sacrificed for you<sup>asws</sup>! And why not?' He<sup>asws</sup> said: 'The day of Arafaat is a day of supplications and asking, so I<sup>asws</sup> fear that it would weaken me<sup>asws</sup> from the supplications, and I<sup>asws</sup> dislike it that I<sup>asws</sup> should Fast it, and I<sup>asws</sup> fear that the day of Arafa should be the day of Al-Azha (sacrifice), and it is not a day of Fasting'.<sup>29</sup>

**(باب 117 - العلة التي من أجلها كان لا يصوم الحسن (ع) (يوم عرفة ويصومه الحسين (ع))**

## Chapter 117 – The reason due to which Al-Hassan<sup>asws</sup> was not Fasting on the day of Arafaat (9<sup>th</sup> Zilhajj), and Al-Husayn<sup>asws</sup> was Fasting during it

حدثنا جعفر بن علي عن أبيه، عن جده الحسن بن علي الكوفي، عن جده عبد الله بن المغيرة عن سالم عن أبي عبد الله (ع) قال: أوصى رسول الله صلى الله عليه وآله إلى علي (ع) وحده وأوصى علي إلى الحسن والحسين جميعا وكان الحسن امامه فدخل رجل يوم عرفة على الحسن (ع) وهو يتعدى الحسين (ع) صائم ثم جاء بعد ما قبض الحسن (ع) فدخل على الحسن (ع) يوم عرفة وهو يتعدى وعلي ابن الحسين صائم فقال له الرجل اني دخلت على الحسن وهو يتعدى وانت صائم ثم دخلت عليك وانت مطر! فقال: ان الحسن (ع) كان إماما لئلا يتخذ صومه سنة وليتأسى به الناس فلما ان قبض كنت الامام فاردت أن لا يتخذ صومي سنة فيتأسى الناس بي.

Ja'far Bin Ali, from his father, from his grandfather Al Hassan Bin Ali Al Kufy, from his grandfather Abdullah Bin Al Mugheira, from Salim,

<sup>28</sup> ILLAL AL SHARAIE – V 2 Ch 115 H 4

<sup>29</sup> ILLAL AL SHARAIE – V 2 Ch 116 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> bequeathed to Ali<sup>asws</sup> alone, and Ali<sup>asws</sup> bequeathed to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> both together. Al-Hassan<sup>asws</sup> was the Imam, so a man came over on the day of Arafaat to Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> was eating, and Al-Husayn<sup>asws</sup> was Fasting. Then he came after Al-Hassan<sup>asws</sup> had passed away, so he came over to Al-Husayn<sup>asws</sup> and he<sup>asws</sup> was eating and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was Fasting. So the man said to him<sup>asws</sup>, ‘I went over to Al Hassan<sup>asws</sup> and he<sup>asws</sup> was eating and you<sup>asws</sup> were Fasting. Then I came over to you<sup>asws</sup>, and you<sup>asws</sup> are not (Fasting)?’ So he<sup>asws</sup> said: ‘Al-Hassan<sup>asws</sup> was an Imam (at the time), perhaps his<sup>asws</sup> Fast would be taken as a Sunnah, and the people would abide by it. So when he<sup>asws</sup> passed away, I<sup>asws</sup> was an Imam, so I<sup>asws</sup> intended that my<sup>asws</sup> (fasting) not to be taken as a Sunnah, so the people would abide by it’.<sup>30</sup>

**(باب 119 - العلة التي من أجلها لا يجوز للمسافر الذي يجب) (عليه التقصير أن يجامع بالنهار)**

### **Chapter 119 – The reason due to which it is not allowed for the traveller upon whom the shortening (of the Prayer) is Obligated, that he should copulate during the day**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن عبد الله بن هلال، عن العلاء، عن محمد بن مسلم، عن أبي عبد الله (ع) قال: إذا سافر الرجل في شهر رمضان فلا يقرب النساء بالنهار إن ذلك محرم عليه.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Abdullah Bin Hilal, from Al A’ala, from Muhammad Bin Muslim,

Abu Abdullah<sup>asws</sup> has said: ‘When the man travels during the Month of Ramazan, so he should not go near the women at daytime, that is a Prohibition unto him’.<sup>31</sup>

**(باب 120 - العلة التي من أجلها من دخل على أخيه وهو صائم) تطوعا فافطر كان له أجران)**

### **Chapter 120 – The reason due to which one who comes over to his brother and he is Fasting a voluntary (Fast), so he should break (the Fast), there would be double Recompense for him**

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد، عن محمد ابن الحسن بن علان، عن محمد بن عبد الله، عن عبد الله بن جندب، عن بعض الصادقين عليهم السلام قال: من دخل على أخيه وهو صائم تطوعا فافطر كان له أجران أجر لنيته لصيامه، وأجر لادخال السرور عليه.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Muhammad Ibn Al Hassan Bin Alaan, from Muhammad Bin Abdullah, from Abdullah Bin Jundab,

(It has been narrated) from one of the two truthful ones<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), having said: ‘The one who comes over to his brother, and he is Fasting a voluntary (Fast), so he should break it, and there would be double Recompense for him – one

<sup>30</sup> ILLAL AL SHARAIE – V 2 Ch 117 H 1

<sup>31</sup> ILLAL AL SHARAIE – V 2 Ch 119 H 1

Recompense for his intention for his Fast, and one Recompense for making enter the cheerfulness unto him'.<sup>32</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن محمد بن عيسى عن الحسن بن ابراهيم عن سفيان عن داود الرقي قال: سمعت أبا عبد الله (ع) يقول: لافطارك في منزل أخيك المسلم افضل من صيامك سبعين ضعفا أو تسعين ضعفا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Hassan Bin Ibrahim, from Sufyan, from Dawood Al Raqy who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Your breaking of your Fast in a house of your Muslim brother is better than your own Fast seventy fold, or ninety fold'.<sup>33</sup>

حدثنا احمد بن محمد قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين عن صالح بن عقبة، عن جميل بن دراج قال: قال أبو عبد الله (ع) من دخل على أخيه وهو صائم فافطر عنده ولم يعلمه بصومه فيمن عليه كتب الله له عز وجل صوم سنة.

Ahmad Bin Muhammad narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Salih Bin Uqba, from Jameel Bin Daraaj,

Abu Abdullah<sup>asws</sup> has said: 'The one who goes over to his brother and he is Fasting, so he should break his Fast with him, and not to let him know of his Fast. Thus, he would be from the ones upon who Allah<sup>azwj</sup> Mighty and Majestic would Write for him the Fasts for a year'.<sup>34</sup>

**(باب 121 - العلة التي من أجلها صار على من نذر أن) (يصوم حيناً صوم ستة أشهر)**

**Chapter 121 – The reason due to which it came to be for one who vows that he would Fast for a season, should Fast for six months'.**

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن إبراهيم بن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عليهما السلام ان عليا (ع) قال في رجل نذر أن يصوم زماناً، قال: الزمان خمسة أشهر، والحين ستة أشهر، لان الله تعالى يقول: (تؤتي أكلها كل حين بإذن ربها).

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

(It has been narrated0 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> said regarding a man who vowed that he would Fast for a 'time' (unspecified). He<sup>asws</sup> said: 'The time (unspecified) is for five months, and the season is of six months, because Allah<sup>azwj</sup> the High is Saying **[14:25] Yielding its fruit in every season by the permission of its Lord'**.<sup>35</sup>

<sup>32</sup> ILLAL AL SHARAIE – V 2 Ch 120 H 1

<sup>33</sup> ILLAL AL SHARAIE – V 2 Ch 120 H 2

<sup>34</sup> ILLAL AL SHARAIE – V 2 Ch 120 H 3

<sup>35</sup> ILLAL AL SHARAIE – V 2 Ch 121 H 1

**(باب 122 - العلة التي من أجلها يجوز للرجل الصائم) (أن يستنقع في الماء ولا يجوز للمرأة)**

**Chapter 122 – The reason due to which it is allowed for the Fasting man that he can soak in the water, and it is not allowed for the woman**

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أحمد السيارى، عن محمد بن علي الهمداني، عن حنان بن سدير قال: سألت أبا عبد الله (ع) عن الصائم يستنقع في الماء؟ قال: لا بأس، ولكن لا يغمس، والمرأة لا تستنقع في الماء لأنها تحمل الماء بقلها.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ahmad Al Sayyari, from Muhammad Bin Ali Al Hamdany, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah<sup>asws</sup> about the Fasting one who soaks in the water?' He<sup>asws</sup> said: 'No problem, but he should not immerse (completely), and the woman should not soak in the water because she would take in the water from her front'.<sup>36</sup>

**(باب 123 - العلة التي من أجلها تكون ليلة القدر في كل سنة)**

**Chapter 123 – The reason due to which the Night of Pre-destination (ليلة القدر) came to be in every year**

أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أحمد ابن محمد السيارى، عن بعض اصحابنا عن داود بن فرقد قال: سمعت رجلا سأل أبا عبد الله (ع) عن ليلة القدر فقال اخبرني عن ليلة القدر كانت أو تكون في كل عام؟ فقال له أبو عبد الله (ع): لو رفعت ليلة القدر لرفع القرآن.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad Al Sayyari, from one of our companions, from Dawood Bin Farqad who said,

'I heard a man ask Abu Abdullah<sup>asws</sup> about the Night of Pre-destination (ليلة القدر), so he said, 'Inform me about the Night of Pre-destination, it was, or will it be occurring in every year?' So Abu Abdullah<sup>asws</sup> said to him: 'If the Night of Pre-destination were to be Raised up, the Quran would be Raised up'.<sup>37</sup>

**(باب 124 - العلة التي من أجلها تنزل المغفرة على) (من صام شهر رمضان ليلة العيد)**

**Chapter 124 – The reason due to which the Forgiveness upon the one who Fasts the Month of Ramazan, on the night of Eid**

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد عن أحمد بن محمد السيارى عن القاسم بن يحيى، عن جده الحسن بن راشد قال: قلت جعلت فداك ان الناس يقولون ان المغفرة تنزل على من صام شهر رمضان ليلة القدر فقال: يا حسن ان الفار يجار إنما يعطى أجرته عند فراغه وذلك ليلة العيد

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al Sayyari, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

<sup>36</sup> ILLAL AL SHARAIE – V 2 Ch 122 H 1

<sup>37</sup> ILLAL AL SHARAIE – V 2 Ch 123 H 1

'May I be sacrificed for you<sup>asws</sup>! The people are saying that the Forgiveness descends upon the one who Fasts the Month of Ramazan, on the Night of the Pre-determination'. So he<sup>asws</sup> said: 'O Hassan! The free one is recompensed. But rather, his recompense is given to him during his being free from it (his work), and that is the night of Eid'.

قلت جعلت فداك فما ينبغي لنا أن نعمل فيها؟ فقال إذا غربت الشمس فاغتسل وإذا صليت ثلاث ركعات من المغرب فارفع يديك وقل: يا ذا الطول يا ذا الحول يا ذا الجود يا مصطفى محمد وناصره صل على محمد وعلى أهل بيته واغفر لي كل ذنب احصيته علي ونسيته وهو عندك في كتاب مبين، وتخر ساجدا وتقول مائة مرة اتوب إلى الله وأنت ساجد وسل حوائجك.

May I be sacrificed for you<sup>asws</sup>! So what is befitting for us that we should do in it?' So he<sup>asws</sup> said: 'So he<sup>asws</sup> said: 'When the sun sets, so wash. And when you have Prayed the three Cycles of *Al-Maghrib*, so raise your hands and say, 'O One with the Leniency! O One with the Awe! O One with the Benevolence! O One Who Chose Muhammad<sup>saww</sup> and Assisted him<sup>saww</sup>! Send Blessings upon Muhammad<sup>saww</sup>, and upon the People<sup>asws</sup> of his<sup>saww</sup> Household, and Forgive my every sin that I remember and have forgotten, and it is all with You<sup>azwj</sup> in a Manifest Book'; and fall down Prostrate, and say one hundred times, 'I repent to Allah<sup>azwj</sup>', and you are Prostrating, and ask your need'.<sup>38</sup>

(باب 125 - العلة التي من أجلها لا توفى العامة لفطر ولا أضحي)

## Chapter 125 – The reason due to which the general Muslims would neither reconcile upon (Eid) Al-Fitr, nor upon (Eid) Al-Az'ha

حدثنا محمد بن الحسن قال: حدثنا محمد بن يحيى عن محمد بن أحمد عن السيارى عن محمد بن إسماعيل الرازي، عن أبي جعفر الثاني (ع) قال: قلت جعلت فداك ما تقول في العامة فإنه قد روي أنهم لا يوفقون لصوم! فقال لي: أما إنه قد اجيبت دعوة الملك فيهم، قال: قلت وكيف ذلك جعلت فداك؟ قال: إن الناس لما قتلوا الحسين بن علي صلوات الله عليه أمر الله عز وجل ملكا ينادي أيتها الأمة الظالمة القاتلة عترة نبيها لا وفقكم الله لصوم ولا فطر، وفي حديث آخر لفطر ولا اضحي.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Ismail Al Razy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> the Second, said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! What are you<sup>asws</sup> saying regarding the general Muslims, for it has been reported that they would never be reconciling for Fasting?' So he<sup>asws</sup> said to me: 'But, it is the Answering of the supplication of the Angel with regards to them'. I said, 'May I be sacrificed for you<sup>asws</sup>! And how is that?' He<sup>asws</sup> said : 'When the people killed Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, Allah<sup>azwj</sup> Mighty and Majestic Commanded an Angel who called out: 'O you oppressive community, the ones who have killed the Family<sup>asws</sup> of its Prophet<sup>saww</sup>! May Allah<sup>azwj</sup> never let you to reconcile over the Fast nor (Eid) Al-Fitr!' And in another Hadeeth: 'Nor (Eid) Al-Azha!'<sup>39</sup>

حدثنا علي بن أحمد رحمه الله قال حدثني محمد بن يعقوب عن علي بن محمد عن ذكره عن محمد بن سليمان عن عبد الله بن الجنيد التغلبي عن رزين قال قال أبو عبد الله (ع) لما ضرب الحسين بن علي صلوات الله وسلامه عليه بالسيف

<sup>38</sup> ILLAL AL SHARAIE – V 2 Ch 124 H 1

<sup>39</sup> ILLAL AL SHARAIE – V 2 Ch 125 H 1

فسقط ثم ابتدر ليقطع رأسه نادى مناد من بطنان العرش ألا أيتها الامة المتجربة الضالة بعد نبيها لا وفقكم الله لا ضحى ولا فطر،

Ali Bin Ahmad narrated to us, from Muhammad Bin Yaqoub, from Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Suleyman, from Abdullah Bin Al Juneyd Al Tafleysi, from Razeyyn who said,

'Abu Abdullah<sup>asws</sup> said: 'When Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> was struck by the sword, so he<sup>asws</sup> fell. So they began with cutting off his<sup>asws</sup> head. A Caller Called out from the Middle of the Throne: "O you tyrannous community, the strayed one after its Prophet<sup>saww</sup>! May Allah<sup>azwj</sup> not let you reconcile (Eid) Al-Azha nor (Eid) Al-Fitr!'

قال: ثم قال أبو عبد الله (ع) فلا جرم والله ما وفقوا ولا يوفقون حتى يثور ثائر الحسين عليه السلام.

He (the narrator) said, 'Then Abu Abdullah<sup>asws</sup> said: 'So, by Allah<sup>azwj</sup>! For no (other) guilt, they have neither reconciled, nor would they be reconciling, until the revolution of Al-Husayn<sup>asws</sup> erupts (Rising of Al-Qaim<sup>asws</sup>)'.<sup>40</sup>

**(باب 126 - العلة من أجلها يتجدد لآل محمد صلوات الله) (عليهم في كل عيد حزن جديد)**

## Chapter 126 – The reason due to which it is renewed for the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, in every Eid, a renewed grief

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن احمد بن محمد بن عيسى عن علي بن الحسن، عن عمرو بن عثمان عن حنان بن سدير عن عبد الله بن دينار عن أبي جعفر (ع) قال: يا عبد الله مامن عيد للمسلمين أضحى ولا فطر إلا وهو يتجدد فيه لآل محمد حزن، قلت فلم؟ قال: لانهم يرون حقهم في يد غيرهم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hassan, from Amro Bin Usman, from Hanan Bin Sudeyr, from Abdullah Bin Dinar,

Abu Ja'far<sup>asws</sup> has said: 'O Abdullah! There is none from the Eids of the Muslims, neither Azha nor Fitr, except that the grief of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is renewed in it'. I said, 'So why?' He<sup>asws</sup> said: 'Because they<sup>asws</sup> are seeing their<sup>asws</sup> rights being in the hands of the others'.<sup>41</sup>

**(باب 127 - علة إخراج الفطرة)**

## Chapter 127 – Reason for taking out the Fitra

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن عبد الله عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن اسحاق بن عمار، عن معتب عن أبي عبد الله (ع) قال: اذهب فاعط عن عيالنا الفطرة واعط عن الرقيق باجمعهم ولا تدع منهم احدا فانك ان تركت منهم إنسانا تخوفت عليه الفوت، فقلت وما الفوت؟ قال: الموت.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Abdullah, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Amaar, from Motab,

Abu Abdullah<sup>asws</sup> has said: 'Go and give the Fitra on behalf of our family, and give for the slaves, all of them, and do not leave any one of them, for if you were to leave a

<sup>40</sup> ILLAL AL SHARAIE – V 2 Ch 125 H 2

<sup>41</sup> ILLAL AL SHARAIE – V 2 Ch 126 H 1

human being from them, I<sup>asws</sup> fear the expiry upon him'. So I said, 'And what is the expiry?' He<sup>asws</sup> said: 'The death'.<sup>42</sup>

### **(باب 128 - العلة التي من أجلها صار التمر في الفطرة أفضل من غيره)**

## **Chapter 128 – The reason due to which the dates in the *Fitra* came to be more preferable than something else**

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن ابن هاشم وأيوب بن نوح ومحمد بن عبد الجبار ويعقوب بن يزيد، عن محمد ابن أبي عمير، عن هشام بن الحكم عن أبي عبد الله (ع) قال: التمر في الفطر أفضل من غيره لأنه أسرع منفعة وذلك انه إذا وقع في يد صاحبه اكل منه وقال نزلت الزكاة وليس للناس أموال، وإنما كانت الفطرة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibn Hashim and Ayoub Bin Nuh and Muhammad Bin Abdul Jabbar and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hisahm Bin Al Hakam,

Abu Abdullah<sup>asws</sup> has said: 'The dates in the *Fitra* is preferable than something else, because it is quick to the benefit, and that is when it reaches in the hand of its owner, he would eat from it'. And he<sup>asws</sup> said: 'And the Zakat was Revealed, there was not (much) wealth for the people, but rather, the *Fitra* was there'.<sup>43</sup>

### **(باب 129 - العلة التي من أجلها عدل الناس في الفطرة) (من صاع إلى نصف صاع)**

## **Chapter 129 – The reason due to which the people amended in the *Fitra*, from one Sa'a to half a Sa'a**

حدثنا محمد بن الحسن قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد عن فضالة عن أبي المغراء عن الحسن الحذاء عن أبي عبد الله (ع) انه ذكر صدقة الفطرة انها على كل صغير وكبير من حر أو عبد ذكر أو انثى صاع من زبيب أو صاع من شعير أو صاع من ذرة، قال: فلما كان في زمن معاوية وخصب الناس عدل الناس ذلك إلى نصف صاع من حنطة.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Fazalat, from Abu Al Magra, from Al Hassan Al Haza'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having mentioned charity of Al-Fitra: 'It is upon every small and big, or a male or a female slave, a Sa'a (Unit of measurement) of raisins, or Sa'a of barley, or a Sa'a of corn'. He<sup>asws</sup> said: 'So when it was the era of Muawiya and the people were fertile (lot of harvest), so the people amended that to half a Sa'a of wheat'.<sup>44</sup>

وعنه عن حماد بن عيسى عن معاوية بن وهب قال: سمعت أبا عبد الله (ع) يقول، في الفطرة جرت السنة بصاع من تمر أو صاع من زبيب أو صاع من شعير فلما كان في زمن عثمان وكثرت الحنطة قومه الناس فقال نصف صاع من بر بصاع من شعير.

And from him, from Hamaad Bin Isa, from Muawiya Bin Wahab who said,

<sup>42</sup> ILLAL AL SHARAIE – V 2 Ch 127 H 1

<sup>43</sup> ILLAL AL SHARAIE – V 2 Ch 128 H 1

<sup>44</sup> ILLAL AL SHARAIE – V 2 Ch 129 H 1

'I heard Abu Abdullah<sup>asws</sup> saying regarding the Fitra, the Sunnah flowed by a Sa'a of dates, or a Sa'a of raisins, or a Sa'a of barley. So when it was the era of Usman, and the wheat was plentiful, the people evaluated it, so he said, 'Half a Sa'a of wheat for a Sa'a of barley'.<sup>45</sup>

وعنه عن علي بن الحسن بن فضال، عن عباد بن يعقوب، عن ابراهيم ابن أبي يحيى، عن أبي عبد الله عن أبيه عليهما السلام ان اول من جعل مدين من البر عدل صاع من تمر عثمان.

And from him, from Ali Bin Al Hassan Bin Fazal, from Abad Bin Yaqoub, from Ibrahim Ibn Abu Yahya,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'The first one from the mainland who modified a Sa'a of dates was Usman'.<sup>46</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن يعقوب ابن يزيد، عن ياسر القمي، عن أبي الحسن الرضا (ع) قال: الفطرة صاع من حنطة أو صاع من تمر أو صاع من زبيب وإنما خفف الحنطة معاوية.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Ibn Yazeed, from Yasaar Al qummy,

Abu Al Hassan Al Reza<sup>asws</sup> has said: 'The Fitra is a Sa'a of wheat, or a Sa'a of dates, or a Sa'a of raisins. But rather, Muawiya underestimated the wheat'.<sup>47</sup>

**(باب 130 - العلة التي من أجلها روي أن الجيران أحق بالفطرة من غيرهم)**

## Chapter 130 – The reason due to which it is reported that the neighbour is more deserving of the Fitra than others

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن محمد بن عيسى عن يونس بن عبد الرحمان عن اسحاق بن عمار، عن أبي ابراهيم (ع) قال: سألته، عن صدقة الفطرة اعطيها غير أهل ولايتي من فقراء جيراني؟ قال نعم الجيران احق بها لمكان الشهرة.

My father said, 'Ali Bin Ibrahim narrated to us, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Is'haq Bin Amaar,

(The narrator says), 'I asked Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the charity of Al-Fitra, 'Shall I give it to other than the people of other than my wilayah (non-Shiah), from the poor of my neighbours?' He<sup>asws</sup> said: 'Yes. The neighbour is more deserving of it in the place of publicity'.<sup>48</sup>

**(باب 131 - العلة التي من أجلها حرم الله تعالى الكبائر)**

## Chapter 131 – The reason due to which Allah<sup>azwj</sup> the High has Forbidden the major sins

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي قال حدثنا احمد بن أبي عبد الله، عن عبد العظيم بن عبد الله الحسنی قال حدثني أبو جعفر محمد بن علي الرضا قال: حدثني أبي الرضا علي بن موسى قال

<sup>45</sup> ILLAL AL SHARAIE – V 2 Ch 129 H 2

<sup>46</sup> ILLAL AL SHARAIE – V 2 Ch 129 H 3

<sup>47</sup> ILLAL AL SHARAIE – V 2 Ch 129 H 4

<sup>48</sup> ILLAL AL SHARAIE – V 2 Ch 130 H 1



سمعت أبا الحسن موسى بن جعفر (ع) يقول دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِنَّمِ وَالْفَوَاحِشِ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah, from Abdul Zaeem Bin Abdullah Al Hasany,

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Reza Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, who<sup>asws</sup> said: 'I<sup>asws</sup> heard Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying: 'Amro Bin Ubeyd came up to Abu Abdullah<sup>asws</sup>. So when he had greeted, and was seated, he recited this Verse **[53:32] Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah<sup>asws</sup> said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah<sup>azwj</sup> Mighty and Majestic'.

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he<sup>asws</sup> said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying; "And the one who Associates with Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people.**

ثم الأمن من مكر الله، لأن الله عز و جل يقول: فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ،

Then is the security from the Scheme of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who lose out.**

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جبارا شقيا، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز و جل يقول فَجَزَأُوهُ جَهَنَّمَ خَالِدًا فِيهَا ، إلى آخر الآية،

And from it is the disobedience to the parents, because Allah<sup>azwj</sup>, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah<sup>azwj</sup> has Prohibited to kill except with the right to do so, because Allah<sup>azwj</sup> the Mighty and Majestic is Saying **[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it** – up to the end of the Verse.

و قذف المحصنة، لأن الله عز و جل يقول: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment.**

و أكل مال اليتيم، لأن الله عز و جل يقول: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[4:10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire.**

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَفَدَّ بَاءَ بَعْضِ مِنَ اللَّهِ وَ مَاوَاهُ جَهَنَّمَ وَ بئْسَ الْمَصِيرُ،

And the fleer from the battlefield, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[8:16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!**

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ،

And the consumer of the usury (interest) because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.**

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،

And the sorcery, because Allah<sup>azwj</sup> Mighty and Majestic **[2:102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.**

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَانًا،

And the adultery, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[25:68] and whosoever does this shall pay the penalty [25:69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy.**

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَسْتُرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter.**

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يُعْلَلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement (cheating), because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[3:161] Whosoever embezzles will bring what he embezzled with him on the Day of Judgement.**

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتَكْفَىٰ بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat **[9:35] then their foreheads and their sides and their backs shall be branded with it.**

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful.**

و شرب الخمر، لأن الله عز و جل نهى عنها، كما نهى عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah<sup>azwj</sup> Mighty and Majestic has Prohibited from it just as He<sup>azwj</sup> has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah<sup>azwj</sup> has Obligated, because Rasool-Allah<sup>saww</sup> said: ‘The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah<sup>azwj</sup> and the responsibility of His<sup>azwj</sup> Rasool<sup>saww</sup>’.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[13:25] For them is the Curse and theirs the ill abode’.**

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>asws</sup> merits and the Knowledge’.<sup>49</sup>

حدثنا أحمد بن الحسن قال: حدثنا أحمد بن يحيى قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا محمد بن عبد الله قال: حدثنا علي بن حسان عن عبد الرحمان بن بكير عن أبي عبد الله (ع) قال: ان الكبائر سبع.

Ahmad Bin Al Hassan narrated to me, from Ahmad Bin Yahya, from Bakr Bin Abdullah Bin Habeeb, from Muhammad Bin Abdullah, from Ali Bin Hasaan, from Abdul Rahman Bin Bakeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The major sins are seven’.<sup>50</sup>

## PLEASE NOTE THAT THE FOLLOWING 14 AHADEETH ARE ON A DIFFERENT SUBJECT MATTERS

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عن آبائه عليهم السلام ان رسول الله صلى الله عليه وآله قال: تاركوا الترك ما تركوكم، فان كلبهم شديد، و كلبهم خسيس.

My father said, ‘Abdullah Bin Ja’far Al Humeiry 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> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Leave the Turks as much as you can leave them, for (even) their dogs are harsh, and their dogs are despicable’.<sup>51</sup>

<sup>49</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 1

<sup>50</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 2

<sup>51</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 3

أبي رحمه الله قال: سعد بن عبد الله، عن إبراهيم بن هاشم عن عبد الله ابن حماد، عن شريك عن جابر، عن أبي جعفر (ع) قال: قال رسول الله صلى الله عليه وآله لا تسبوا قريشا، ولا تبغضوا العرب، ولا تذلووا الموالى، ولا تساكنوا الخوز ولا تزوجوا إليهم، فإن لهم عرفا يدعوهم إلى غير الوفاء.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Abdullah Ibn Hamaad, from Shareek, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Neither insult the Qureysh, nor begrudge the Arabs, nor humiliate the slaves, nor cohabit with (people of) Al-Khowz, nor get married to them, for there is a vein for them which calls them to other than loyalty'.<sup>52</sup>

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف، عن محمد بن سنان، عن طلحة بن زيد، عن عبدوس بن أبي عبيدة قال: سمعت الرضا عليه السلام يقول: أول من ركب الخيل اسماعيل وكانت وحشية لا تركب فسخرها الله تعالى على اسماعيل من جبل منى، وإنما سميت الخيل العراب لأن أول من ركبها اسماعيل.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd, from Abdous Bin Abu Ubeyda who said,

'I heard Al-Reza<sup>asws</sup> saying: 'The first one to ride the cavalry horse was Ismail<sup>as</sup>, and it was wild, never been ridden before. So Allah<sup>azwj</sup> Caused it to be submissive to Ismail<sup>as</sup> from a mountain of Mina. But rather, the cavalry horse was named as 'Al-Araab' because the first one to ride it was Ismail<sup>as</sup>'.<sup>53</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن عاصم عن أبي بكر الحضرمي عن أبي عبد الله (ع) قال: سألته عن الرجل يفتري على الرجل من جاهلية العرب، قال: يضرب حدا، قلت: حدا؟ قال نعم، انه يدخل على رسول الله صلى الله عليه وآله

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Aasim, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who slanders upon man as being from the ignorant Arabs'. He<sup>asws</sup> said: 'Strike him a Limit (lashing)'. I said, 'A Limit?' He<sup>asws</sup> said: 'Yes, for he has included Rasool-Allah<sup>saww</sup>'.<sup>54</sup>

حدثنا الحسين بن احمد رحمه الله عن أبيه، عن محمد بن احمد بن محمد عن الأصمغ، عن بعض اصحابنا، عن رواه عن أبي عبد الله عليه السلام قال: سمع أبو عبد الله رجلا من قريش يكلم رجلا من أصحابنا فاستطال عليه القرشي بالقرشية واستخزى الرجل لقرشيته، فقال له أبو عبد الله عليه السلام: أجبه فانك بالولاية اشرف منه نسا.

Al Husayn Bin Ahmad narrated to us, from his father, from Muhammad Bin Ahmad Bin Muhammad, from Al Asbagh, from one of our companions, from the one who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'Abu Abdullah<sup>asws</sup> head a man of Qureysh speaking to a man from our companions. So the Qureyshi was priding over him of being Qureyshi, and the man was ashamed due to his (the other guy) being

<sup>52</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 4

<sup>53</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 5

<sup>54</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 6

Qureyshi. So Abu Abdullah<sup>asws</sup> said to him: 'Answer him, for you are nobler than him in descent due to being in Al-Wilayah'.<sup>55</sup>

وبهذا الاسناد عن محمد بن احمد، عن ابراهيم بن هاشم، عن جعفر بن محمد بن ابراهيم الهمداني عن العباس بن العاص، عن اسماعيل بن دينار يرفعه إلى أبي عبد الله عليه السلام قال: إفتخر رجلان عند أمير المؤمنين عليه السلام فقال: اتفتخران باجساد بالية وأرواح في النار، إن يكن لك عقل فإن لك خلقاً، وإن لم يكن لك تقوى فإن لك كرماً، وإلا فالحمار خير منك، ولست بخير من أحد.

And by this chain, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Ja'far Bin Muhammad Bin Ibrahim Al Hamdany, from Al Abbas Bin Al Aas, from Ismail Bin Dinar,

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'Two men prided in the presence of Amir Al-Momineen, so he<sup>asws</sup> said: 'These two are priding over the worn out bodies and the souls are in the Fire. If there is intellect for you, so there are morals for you, and if there is no strength for you so there would be benevolence for you, otherwise the donkeys are better than you, and you are no better than anyone'.<sup>56</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن ابراهيم ابن هاشم عن اسماعيل بن مرار، عن يونس بن عبد الرحمان يرفعه قال: قال لقمان لابنه يا بني، اختر المجالس على عينيك، فإن رأيت قوما يذكرون الله عزوجل فاجلس معهم فانك ان تك عالماً ينفعك علمك ويزيدونك علماً، وإن كنت جاهلاً علموك، ولعل الله أن يصلهم برحمة فتعمك معهم،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Ibn Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, raising it, said,

'Luqman<sup>as</sup> said to him<sup>as</sup> son: 'Chose the gathering upon (reliance on) your eyes. So if you were to see a people mentioning Allah<sup>azwj</sup> Mighty and Majestic, so sit with them. So if you are knowledgeable, your knowledge would benefit you and they would increase your knowledge, and if you are ignorant, they would teach you. And perhaps Allah<sup>azwj</sup>'s Mercy would arrive upon them, so you would be included with them.

وإذا رأيت قوما لا يذكرون الله فلا تجلس معهم، فانك ان تك عالماً لا ينفعك علمك، وان تك جاهلاً يزيدونك جهلاً، ولعل الله أن يصلهم بعقوبة فتعمك معهم.

And when you see a people who are not mentioning Allah<sup>azwj</sup> Mighty and Majestic, so do not sit with them, for if you are knowledgeable, your knowledge would not benefit you, and if you are ignorant, it would increase your ignorance. And perhaps the Punishment of Allah<sup>azwj</sup> would arrive to then, so you would be included along with them'.<sup>57</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن عيسى عن حريز بن عبد الله عن زرارة ومحمد بن مسلم وبريد العجلي قالوا قال رجل لابي عبد الله عليه السلام: ان لي ابناً قد أحب ان يسألك عن حلال وحرام لا يسألك عما لا يعينه؟ قال: فقال، وهل يسأل الناس عن شئ أفضل من الحلال والحرام.

My father said, 'Sa'ad Bin Abullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz Bin Abdullah, from Zarara and Muhammad Bin Muslim and Bureyd Al Ajaly who both said,

<sup>55</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 7

<sup>56</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 8

<sup>57</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 9

'A man said to Abu Abdullah<sup>asws</sup>, 'I have a son who would love to ask you about the Permissibles and the Prohibitions. He would not ask you that which has no meaning?' So he<sup>asws</sup> said: 'And can the people ask about anything more preferable than the Permissibles and the Prohibitions?'<sup>58</sup>

حدثنا أحمد بن محمد، عن أبيه عن أحمد بن محمد بن عيسى عن يونس ابن عبد الرحمن عن ذكره عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة بعث الله عزوجل العالم والعابد فإذا وقفا بين يدي الله عزوجل قيل للعابد انطلق إلى الجنة وقيل للعالم قف تشفع للناس بحسن تأديبك لهم.

Ahmad Bin Muhammad narrated to us, from his father, from Ahmad Bin Muhammad Bin Isa, from Yunus Ibn Abdul Rahman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When it will be the Day of Judgement, Allah<sup>azwj</sup> would Resurrect the scholar and the worshipper. So when both of them are Paused in front of Allah<sup>azwj</sup> Mighty and Majestic, it will be said to the worshipper: 'Go to the Paradise', and it will be said to the scholar, 'Wait, intercede for the people by the goodness of your education for them'.<sup>59</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن علي بن محمد القاساني عن القاسم بن محمد الاصفهاني، عن سليمان بن داود المنقري عن حفص بن غياث عن أبي عبد الله عليه السلام قال: إذا رأيت العالم محبا للعالم فاتهموه على دينكم فان كل محب يحوط بما أحب،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad Al Isfahany, from Suleyman Bin Dawood Al Manqary, from Hafis Bin Gayas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you see the scholar with love for the world, criticise him upon your Religion, for every lover walks around what he loves'.

وقال أوحى الله عزوجل إلى داود عليه السلام لا تجعل بيني وبينك عالما مفتونا بالدنيا فيصدك عن طريق محبتي فان أولئك قطاع طريق عبادي المريرين، ان ادنى ما انا صانع بهم ان انزع حلاوة مناجاتي من قلوبهم.

And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Dawood<sup>as</sup>: "Do not keep between Me<sup>azwj</sup> and you<sup>as</sup> a scholar infatuated with the world, for he would stop you<sup>as</sup> from the way of My<sup>azwj</sup> Love. They cut-off the way of My<sup>azwj</sup> servants, the devotees. The lowest of what I<sup>azwj</sup> would Do with them is that I<sup>azwj</sup> would Remove the sweetness of My<sup>azwj</sup> Whispering from their hearts'.<sup>60</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله عن محمد بن اسماعيل بن بزيع، عن جعفر بن بشير، عن أبي حصين، عن أبي بصير، عن أحدهما عليهما السلام قالوا: لا تكذبوا بحديث أتاكم به مرجئي ولا قدري ولا خارجي نسبه اليئا، فانكم لا تدرون لعله شئ من الحق فتكذبوا الله عزوجل فوق عرشه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ismail Bin Bazie, from Ja'far Bin Basheer, from Abu Haseyn, from Abu Baseer,

(It has been narrated) from one of the two<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), both having said: 'Do not belie a Hadeeth which comes to you by the way of a Murjiite, nor a Qadirite,

<sup>58</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 10

<sup>59</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 11

<sup>60</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 12

nor a Kharijite, linking it to us<sup>asws</sup>, for you do not know, perhaps it is something from the Truth, so you would belied Allah<sup>azwj</sup> Mighty and Majestic above His<sup>azwj</sup> Throne'.<sup>61</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن الوليد والسندي ابن محمد عن أبان بن عثمان الأحمر عن محمد بن بشير وحريز عن أبي عبد الله عليه السلام قال: قلت له أنه ليس شيء أشد علي من اختلاف اصحابنا قال ذلك من قبلي.

My father said, 'Sa'ad Bin Abdulla narrated to us, from Muhammad Bin Al Waleed, and Al Sindy Ibn Muhammad, from Aban Bin Usman Al Ahmar, from Muhammad Bin Basheer, and Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'There is none from the things which is more difficult upon me than the differing of our companions'. He<sup>asws</sup> said: 'That is by me<sup>asws</sup>'.<sup>62</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن أحمد ابن محمد عن ابن سنان عن أبي أيوب الخزاز عن حدثه عن أبي الحسن عليه السلام قال اختلاف اصحابي لكم رحمة، وقال: إذا كان ذلك جمعتم على أمر واحد،

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad, from Ibn Sinan, from Abu Ayoub Al Khazaz, from the one who narrated it,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Differing of my<sup>asws</sup> companions is a mercy for you'. And he<sup>asws</sup> said: 'When it would be that, I<sup>asws</sup> would gather you all upon one matter'.

وسئل عن اختلاف اصحابنا فقال عليه السلام: انا فعلت ذلك بكم لو اجتمعتم على أمر واحد لاخذ برفابكم.

And he<sup>asws</sup> was asked about differing of our companions, so he<sup>asws</sup> said: 'I<sup>asws</sup> did that with you all. Had you all convened upon one matter, your necks would have been seized'.<sup>63</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عبد الجبار عن الحسن بن علي بن فضال عن ثعلبة بن ميمون عن زرارة، عن أبي جعفر عليه السلام قال: سألته عن مسألة فأجابني قال: ثم جاء رجل فسأله عنها فاجابه بخلاف ما أجابني ثم جاء رجل آخر فاجابه بخلاف ما أجابني واجاب صاحبي، فلما خرج الرجلان قلت يا بن رسول الله رجلان من أهل العراق من شيعتك قد ما يسألان فاجبت كل واحد منها بغير ما أجبت به الآخر!

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazal, from Sa'alba Bin Maymoun, from Zarara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> a question, so he<sup>asws</sup> answered me. Then a man came over, so he asked him<sup>asws</sup> about it, so he<sup>asws</sup> answered him differently to what he<sup>asws</sup> had answered him. Then another man came over, so he<sup>asws</sup> answered him differently to what he<sup>asws</sup> had answered me and answered my companion. So when the two men went out, I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, two men from Al-Iraq from your<sup>asws</sup> Shiah had both asked, so you<sup>asws</sup> answered each one of them with other than what you<sup>asws</sup> answered the other one by!'

<sup>61</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 13

<sup>62</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 14

<sup>63</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 15

قال: فقال يا زرارة ان هذا خير لنا وابقى لنا ولكم ولو اجتمعتم على أمر واحد لقصدكم الناس ولكن اقل ليقاننا وبقائكم، قال: فقلت لابي عبد الله عليه السلام شيعتكم لو حملتموهم على الاسنة أو على النار لمضوا وهم يخرجون من عندكم مختلفين قال: فسكت فاعدت عليه ثلاث مرات فأجابني بمثل أبيه.

He<sup>asws</sup> said: 'O Zarara! This is better for us<sup>asws</sup> and preservation for us<sup>asws</sup> and for you all (Shiah). Had you all convened upon one matter, the people would divert their attention towards you, but I<sup>asws</sup> said it for preservation for us<sup>asws</sup> and preservation for you all'. So I said to Abu Abdullah<sup>asws</sup>, 'Your<sup>asws</sup> Shiah are such that if you<sup>asws</sup> were to charge them upon spike or upon the fire, they would walk, and they are going out from your<sup>asws</sup> presence, differing'. He<sup>asws</sup> was silent. So I repeated to him<sup>asws</sup> three times, and he<sup>asws</sup> answered to me similar with what his<sup>asws</sup> father<sup>asws</sup> had'.<sup>64</sup>

**(باب 132 - العلة التي من أجلها جعل الله الكعبة البيت الحرام قياما للناس)**

## Chapter 132 – The reason due to which the Kabah was Made to be the Sacred House Standing for the people

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن الحسن بن الحسين الوؤلوي، عن الحسين بن علي بن فضال، عن أبي المغراء، عن أبي بصير عن أبي عبد الله عليه السلام قال: لا يزال الدين قائما ما قامت الكعبة.

My father said, 'Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lului, from Al Husayn Bin Ali Bin Fazal, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Religion would not cease to be standing for as long as the Kabah is standing'.<sup>65</sup>

**(باب 133 - العلة التي من أجلها وضع البيت)**

## Chapter 133 – The reason due to which the House (Kabah) was Placed

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا الحسين ابن الحسن بن أبان عن الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان عن أبي عبد الله (ع) قال لو عطل الناس الحج لوجب على الامام أن يجبرهم على الحج ان شأوا وان ابوا، لان هذا البيت انما وضع للحج.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Al Husayn Ibn Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Al Zanar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah having said: 'If the people fail to perform the Hajj, it would be an Obligation upon the Imam<sup>asws</sup> that he<sup>asws</sup> should compel them upon the Hajj, whether they like it or they refuse, because this House (Kabah), but rather it has been Placed for the Hajj'.<sup>66</sup>

<sup>64</sup> ILLAL AL SHARAIE – V 2 Ch 131 H 16

<sup>65</sup> ILLAL AL SHARAIE – V 2 Ch 132 H 1

<sup>66</sup> ILLAL AL SHARAIE – V 2 Ch 133 H 1



**(باب 134 - العلة التي من أجلها وضع البيت وسط الارض)****Chapter 134 – The reason due to which the House (Kabah) was Placed in the middle of the earth**

حدثنا علي بن احمد بن موسى رحمه الله قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان: ان ابا الحسن الرضا (ع) كتب إليه فيما كتب من جواب مسأله علة وضع البيت وسط الارض لانه الموضع الذي من تحته دحيت الارض وكل ريح تهب في الدنيا فانها تخرج من تحت الركن الشامي وهي اول بقعة وضعت في الارض لانها الوسط ليكون الفرض لاهل المشرق والمغرب سواء.

Ali Bin Muhammad Bin Musa narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaaf,

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza<sup>asws</sup> wrote to him in answer to what he had written to ask, the reason for Placing of the House (Kabah) in the middle of the earth: '(This is) because it is the place from underneath which the land was rolled out, and every wind which blows in the world, so it comes out from underneath Al-Shamy corner; and it is the first spot in the earth, because it is in the middle in order to become an equidistant terminal for the people of the east and the west'.<sup>67</sup>

**(باب 135 - العلة التي من أجلها لم يكن ينبغي أن يوضع لدور مكة أبواب)****Chapter 135 – The reason due to which it is not befitting that gates should be placed for the houses of Makkah**

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 ابن علي الحلبي عن أبي عبد الله (ع) قال: سألته عن قول الله تعالى (سواء العاكف فيه والباد) فقال: لم يكن ينبغي أن يصنع على دور مكة ابواب لان الحجاج ان ينزلوا معهم في دورهم في ساحة الدار حتى يقضوا مناسكهم، وان اول من جعل لدور مكة ابوابا معاوية.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [22:25] **We have made equally for the people, (for) the dweller therein and (for) the visitor.** So he<sup>asws</sup> said: 'It was never befitting that gates should be placed around Makkah because the Pilgrims, could encamp with them in the courtyards of the house until they fulfill their rituals, and that the first one who made gates for the houses of Makkah was Muawiya'.<sup>68</sup>

<sup>67</sup> ILLAL AL SHARAIE – V 2 Ch 134 H 1

<sup>68</sup> ILLAL AL SHARAIE – V 2 Ch 135 H 1

**(باب 136 - العلة التي من أجلها سميت مكة مكة)****Chapter 136 – The reason due to which Makkah was named as Makkah**

حدثنا علي بن أحمد بن محمد رضى الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي عن محمد بن اسماعيل البرمكي عن علي بن العباس قال: حدثنا القاسم ابن الربيع الصحاف، عن محمد بن سنان: ان ابا الحسن الرضا عليه السلام كتب إليه في ما كتب من جواب مسأله سميت مكة مكة لان الناس كانوا يمكن فيها وكان يقال لمن قصدتها قد مكا وذلك قول الله عزوجل: (وما كان صلاتهم عند البيت إلا مكاء وتصدية) فالمكاء: التصفير، والتصدية: صفق اليدين.

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Al Qasim Ibn Al Rabie Al Sahaf,

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Al-Reza<sup>asws</sup> wrote to him in answer to what he had written asking him<sup>asws</sup>: 'Makkah was named as Makkah because the people used to whistle therein, and it used to be said to the one who intended to it, 'He has (gone to) whistle', and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:35] And what is their prayer before the House except for whistling and clapping of hands.** So the whistling – (It is) the beeping; and the clapping – it is the clapping of the hands'.<sup>69</sup>

**(باب 137 - العلة التي من أجلها سميت مكة بكه)****Chapter 137 – The reason due to which Makkah was named as Bakkah**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسن، عن جعفر بن بشير عن العزمي، عن أبي عبد الله عليه السلام قال: إنما سميت مكة بكه لان الناس يتباكون فيها.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Hassan, from Ja'far Bin Basheer, from Al Azramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'but rather, Makkah was named as Bakkh because the people used to be weeping (*Buka'a*) therein'.<sup>70</sup>

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي، عن الحسن بن محبوب عن عبد الله ابن سنان قال: سألت أبا عبد الله عليه السلام لم سميت الكعبة بكه؟ فقال: ليكاء الناس حولها وفيها.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abdullah Al Barqy, from Al Hassan Bin Mahboub, from Abdullah Ibn Sinan who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Why was the Kabah named as Bakka?' So he<sup>asws</sup> said: 'Due to the weeping (*Buka'a*) of the people around it and in it'.<sup>71</sup>

أبي رحمه الله قال: حدثنا ادريس قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن علي بن النعمان، عن سعيد بن عبد الله الاعرج عن أبي عبد الله قال: موضع البيت بكه، والقريه مكة.

<sup>69</sup> ILLAL AL SHARAIE – V 2 Ch 136 H 1

<sup>70</sup> ILLAL AL SHARAIE – V 2 Ch 137 H 1

<sup>71</sup> ILLAL AL SHARAIE – V 2 Ch 137 H 2

My father said, 'Idrees narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Noman, from Saeed Bin Abdullah Al Araj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Place of the House (Kabah) is Bakka, and the town is Makkah'.<sup>72</sup>

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن العباس ابن معروف عن علي بن مهزيار عن فضالة عن أبان عن الفضيل عن أبي جعفر (ع) قال: إنما سميت مكة بكة لأنه يبك بها الرجال والنساء والمرأة تصلى بين يديك وعن يمينك وعن شمالك (وعن يسارك) ومعك ولا بأس بذلك إنما يكره في سائر البلدان.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from fazalat, from Aban, from Al Fazeyl,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'But rather, Makka was named as Bakka because the men and the women were weeping at it, Praying in front of it, and on its right, and on its north (and on its left), and with it; and there is no problem with that, but rather, it is dislike in the rest of the cities'.<sup>73</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد وعبد الله ابني محمد ابن عيسى عن محمد بن أبي عمير عن حماد بن عثمان عن عبيد الله بن علي الحلبي قال سألت أبا عبد الله عليه السلام لم سميت مكة بكة؟ لأن الناس يبك بعضهم بعضا فيها بالأيدي.

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 Bin Usman, from Ubeydullah Bin Ali Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Why was Makka named as Bakka?' (He<sup>asws</sup> said): 'Because the people were jostling (Yabak) each other with their hands'.<sup>74</sup>

**(باب 138 - العلة التي من أجلها سميت الكعبة كعبة)**

## Chapter 138 – The reason due to which the Kabah was named as Kabah

حدثنا محمد بن علي ما جيلويه رضي الله عنه عن عمه محمد بن القاسم عن أحمد بن أبي عبد الله عن الحسين البرقي عن عبد الله بن جبلة عن معاوية ابن عمار عن الحسن بن عبد الله عن أبيه عن جده الحسن بن علي بن أبي طالب عليهم السلام قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسألوه عن أشياء فكان فيما سألوه عنه ان قال له اقدم لاي شئ سميت الكعبة كعبة؟ فقال النبي صلى الله عليه وآله لانها وسط الدنيا.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Husayn Al barqy, from Abdullah Bin Jabala, from Muawiya Ibn Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather<sup>asws</sup> Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'A number of Jews came to Rasool-Allah<sup>saww</sup>. So they asked him<sup>asws</sup> about a few things. So, among what they asked him<sup>saww</sup> was that one of them

<sup>72</sup> ILLAL AL SHARAIE – V 2 Ch 137 H 3

<sup>73</sup> ILLAL AL SHARAIE – V 2 Ch 137 H 4

<sup>74</sup> ILLAL AL SHARAIE – V 2 Ch 137 H 5

said, 'For which thing was the Kabah named as Kabah?' So the Prophet<sup>saww</sup> said: 'Because it is in the middle of the world'.<sup>75</sup>

وروى عن الصادق عليه السلام انه سئل لم سميت الكعبة كعبة؟ قال: لانها مربعة فليل له ولم صارت مربعة؟ قال: لانها بحذاء البيت المعمور وهو مربع فليل له ولم صار البيت المعمور مربعاً؟ قال: لانه بحذاء العرش وهو مربع فليل له ولم صار العرش مربعاً؟ قال: لان الكلمات التي بنى عليها الاسلام اربع وهي: سبحان الله والحمد لله ولا إله إلا الله والله اكبر.

And it is reported from Al-Sadiq<sup>asws</sup> that he<sup>asws</sup> was asked why the Kabah was named as Kabah? So he<sup>asws</sup> said: 'Because it is square?' So it was said to him<sup>asws</sup>, 'And why did it come to be a square?' He<sup>asws</sup> said: 'Because by the shoe (Aligned at the bottom) of the Oft-Frequented House (البيت المعمور) and it is square'. So it was said to him<sup>asws</sup>, 'And why did the Oft-Frequented House (البيت المعمور) come to be square?' He<sup>asws</sup> said: 'Because it is by the shoe of the Throne, and it is square'. So it was said to him<sup>asws</sup>, 'And why did the Throne come to be a square?' He<sup>asws</sup> said: 'Because the Words upon which Al-Islam is based, are four, and these are – Glory be to Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, and there is no god except for Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest (سبحان الله والحمد لله ولا إله إلا الله والله اكبر).'<sup>76</sup>

**(باب 139 - العلة التي من أجلها سمي بيت الله الحرام)**

## Chapter 139 – The reason due to which the House of Allah<sup>azwj</sup> (Kabah) was named as Al-Haram (The Sacred)

أخبرني علي بن حاتم قال: أخبرنا القاسم بن محمد عن حمدان بن الحسين بن الحسين بن الوليد، عن حنان قال: قلت لابي عبد الله عليه السلام لم سمي بيت الله الحرام؟ قال: لانه حرم على المشركين ان يدخلوه.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Hanan who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Why was the House of Allah<sup>azwj</sup> (Kabah) named as Al-Haraam (The Sacred)?' He<sup>asws</sup> said: 'Because it is Prohibited (Haraam) upon the Polytheists that they should enter into it'.<sup>77</sup>

**(باب 140 - العلة التي من أجلها سمي البيت العتيق)**

## Chapter 140 – The reason due to which the House (Kabah) was named as Al-Ateeq (The Emancipated)

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد عن الحسن ابن علي الوشاء عن احمد بن عائذ عن أبي خديجة عن أبي عبد الله عليه السلام قال: قلت له لم سمي البيت العتيق؟ قال: ان الله عزوجل انزل الحجر الاسود لآدم من الجنة وكان البيت درة بيضاء فرفعه الله إلى السماء وبقي اسه فهو بحيال هذا البيت يدخله كل يوم سبعون الف ملك لا يرجعون إليه ابدا فامر الله ابراهيم واسماعيل بينان على القواعد، وإنما سمي البيت العتيق لانه اعتق من الغرق.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Ibn Ali Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja,

<sup>75</sup> ILLAL AL SHARAIE – V 2 Ch 138 H 1

<sup>76</sup> ILLAL AL SHARAIE – V 2 Ch 138 H 2

<sup>77</sup> ILLAL AL SHARAIE – V 2 Ch 139 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Why was the House (Kabah) named as Al-Ateeq (The Emancipated)?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent down the Black Stone (الحجر الاسود) to Adam<sup>as</sup> from the Paradise; and the House (Kabah) was a white pearl. So Allah<sup>azwj</sup> Raised it to the sky and its name remained. So it is around this House that seventy thousand Angels enter it, not returning to Him<sup>azwj</sup> ever. So Allah<sup>azwj</sup> Commanded Ibrahim<sup>as</sup> and Ismail<sup>as</sup> to build upon its foundations. But rather, the House (Kabah) was named as Al-Ateeq (The Emancipated) because it was emancipated from the drowning (At the time of Prophet Noah<sup>as</sup>).'<sup>78</sup>

حدثنا محمد بن الحسن بن احمد بن الوليد رحمه الله قال: حدثنا محمد بن يحيى العطار وأحمد بن ادريس جميعا عن محمد بن أحمد عن يحيى بن عمران الأشعري عن الحسن بن علي عن مروان بن مسلم عن أبي حمزة الثمالي قال: قلت لأبي جعفر عليه السلام في المسجد الحرام لاي شيء سماه الله العتيق؟ قال ليس من بيت وضعه الله على وجه الارض إلا له رب وسكان يسكنونه غير هذا البيت فانه لا يسكنه أحد ولا رب له إلا الله وهو الحرام، وقال ان الله خلقه قبل الخلق ثم خلق الله الارض من بعده فدحاها من تحته.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Yahya Al Ataar and Ahmad Bin Idrees both together, from Muhammad Bin Ahmad, from Yahya Bin Imran Al Ashary, from Al Hassan Bin Ali, from Marwan Bin Muslim, from Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far<sup>asws</sup> regarding the Sacred Masjid, for which thing (reason) did Allah<sup>azwj</sup> Name it as Al-Ateeq (The Ancient)?' He<sup>asws</sup> said: 'There is no house which Allah<sup>azwj</sup> Placed upon the earth except that there was a lord for it, and settled who settled in it, apart from this House (Kabah). No one settled in it, nor is there a lord for it except for Allah<sup>azwj</sup>, and it is the Sacred'. And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created it before the creatures (people), then Allah<sup>azwj</sup> Created the land from after it, so He<sup>azwj</sup> Spread it from underneath it'.<sup>79</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن ابراهيم بن مهزيار عن أخيه عن حماد عن أبان بن عثمان عن أخبره، عن أبي جعفر عليه السلام قال: قلت له لم سمي البيت العتيق؟ قال لانه بيت حر عتيق من الناس ولم يملكه احد.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Mahziyar, from his brother, from Hamaad, from Aban Bin Usman, from the one who informed him,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Why was the House (Kabah) named as Al-Ateeq (The Emancipated)?' He<sup>asws</sup> said: 'Because it is a free House, emancipated from the people, and no one would own it, ever'.<sup>80</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن خالد عن (أبيه) عن علي بن النعمان عن سعيد الاعرج عن أبي عبد الله (ع) قال إنما سمي البيت العتيق لانه اعتق من الغرق واعتق الحرم معه، كف عنه الماء.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ali Bin Al Noman, from Saeed Al A'raj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'But rather, the House (Kabah) was named as Al-Ateeq (the Emancipated), because it was emancipated

<sup>78</sup> ILLAL AL SHARAIE – V 2 Ch 140 H 1

<sup>79</sup> ILLAL AL SHARAIE – V 2 Ch 140 H 2

<sup>80</sup> ILLAL AL SHARAIE – V 2 Ch 140 H 3

from the drowning (The flood of Noah<sup>as</sup>), and the Sanctuary was emancipated along with it. The water restrained itself from it'.<sup>81</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن علي بن الحسن الطويل، عن عبد الله بن المغيرة، عن ذريح بن يزيد المحاربي عن أبي عبد الله (ع) قال: ان الله عزوجل اغرق الارض كلها يوم نوح إلا البيت فيومئذ سمي العتيق لانه اعتق يومئذ من الغرق فقلت له: له أصدع إلى السماء؟ فقال لا لم يصل إليه الماء ورفع عنه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ali Bin Al Hassan Al Taweel, from Abdullah Bin Al Mugheira, from Zareeh Bin Yazeed Al Maharaby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Drowned the land, all of it, on the day of (the flood of) Noah<sup>as</sup>, except for the House (Kabah). So, since that day it is called Al-Ateeq (The Emancipated), because it was emancipated in those days from the drowning'. So I said to him<sup>asws</sup>, 'Was it Raised to the sky?' So he<sup>asws</sup> said: 'No, the water did not arrive to it, and was Raised (Kept away) from it'.<sup>82</sup>

**(باب 141 - العلة التي من أجلها سمي الحطيم حطيما)**

## Chaptr 141 – The reason due to which Al-Hateym was named as Al-Hateym

حدثنا أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد ابن عيسى عن الحسن بن علي بن فضال عن ثعلبة بن ميمون، عن معاوية بن عمار قال: سألت أبا عبد الله (ع) عن الحطيم؟ فقال: هو ما بين الحجر الاسود وباب البيت،

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Al-Hassan Bin Ali Bin Fazal, from Sa'alba Bin Maymoun, from Muawiya Bin Amaar who said, 'I asked Abu Abdullah<sup>asws</sup> about Al-Hateym? So he<sup>asws</sup> said: 'It is in between the Black Stone (الحجر الاسود) and Gate of the House (Kabah)'.<sup>83</sup>

قال: وسألته لم سمي الحطيم؟ قال لان الناس يحطم بعضهم بعضا هنا لك.

He (the narrator) said, 'And I asked him about Al-Hateym? He<sup>asws</sup> said: 'Because the people squash (يحطم) each other over there'.<sup>83</sup>

**(باب 142 - علة وجوب الحج والطواف بالبيت وجميع المناسك)**

## Chapter 142 – Reason for the Obligation of the Hajj, and the Circumambulation of the House (Kabah), and the entirety of the rituals

حدثنا أبي رضي الله عنه قال: حدثنا علي بن سليمان الرازي قال: حدثنا محمد بن الحسين بن أبي الخطاب قال: حدثنا محمد بن سنان عن اسماعيل بن جابر وعبد الكريم بن عمر عن عبد الحميد بن أبي الديلم عن أبي عبد الله (ع) قال: ان الله تبارك وتعالى لما أراد أن يتوب على آدم (ع) أرسل إليه جبرئيل فقال له السلام عليك يا آدم الصابر على بليته التائب عن خطيئته ان الله تبارك وتعالى بعثني اليك لاعلمك المناسك التي يريد أن يتوب عليك بها، وأخذ جبرئيل بيده وانطلق به حتى اتى البيت

<sup>81</sup> ILLAL AL SHARAIE – V 2 Ch 140 H 4

<sup>82</sup> ILLAL AL SHARAIE – V 2 Ch 140 H 5

<sup>83</sup> ILLAL AL SHARAIE – V 2 Ch 141 H 1

My father narrated to me, from Ali Bin Suleyman Al Razy, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Umar, from Abd Al Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Blessed and High Intended that He<sup>azwj</sup> Turn to Adam<sup>as</sup> (with Mercy), Sent Jibraeel<sup>as</sup> to him<sup>as</sup>. So he<sup>as</sup> said: 'Peace be upon you<sup>as</sup>, O Adam<sup>as</sup>! O patient one upon his afflictions, O repentant one upon his<sup>as</sup> error! Allah<sup>azwj</sup> Blessed and High Sent me<sup>as</sup> to you<sup>as</sup>, to teach you<sup>as</sup> the rituals which He<sup>azwj</sup> Wants you<sup>as</sup> to turn to Him<sup>azwj</sup> by'. And Jibraeel<sup>as</sup> grabbed by his<sup>as</sup> hand and went with him<sup>as</sup> until he<sup>as</sup> came to the House (Kabah)

فنزلت عليه غمامة من السماء فقال له جبرئيل خط برجلك حيث اظلك هذا الغمام ثم انطلق به حتى اتي به منى فراه موضع مسجد منى فخطه وخط المسجد الحرام بعد ما خط مكان البيت ثم انطلق به إلى عرفات فاقامه على العرفة وقال له: إذا غربت الشمس فاعترف بذنبك سبع مرات ففعل ذلك آدم ولذلك سمي العرفة لان آدم (ع) اعترف عليه بذنبه فجعل ذلك سنة في ولده يعترفون بذنوبهم كما اعترف ابوهم ويسألون الله عزوجل التوبة كما سألها أبوهم آدم

So the clouds descended upon him<sup>as</sup> from the sky. So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Draw a line with your<sup>as</sup> leg where this cloud is shading you<sup>as</sup>'. Then he<sup>as</sup> went with him<sup>as</sup> until he<sup>as</sup> came with him<sup>as</sup> to Mina. So he<sup>as</sup> showed him<sup>as</sup> a place of a Masjid of Mina. So he<sup>as</sup> drew a line, and the line of the Sacred Masjid, after having drawn the line of the place of the House (Kabah). Then he<sup>as</sup> went with him<sup>as</sup> to Arafaat. So he<sup>as</sup> made him<sup>as</sup> stand upon the Arafaat and said: 'When the sun goes down, so acknowledge your sin seven times'. So Adam<sup>as</sup> did that, and it was due to that, Al-Arafaat was named as such, because Adam<sup>as</sup> acknowledged (اعترف) his<sup>as</sup> sin at it. So, that flowed as a Sunnah in his<sup>as</sup> offspring who are acknowledging their sins just as their father<sup>as</sup> acknowledge his<sup>as</sup>, and they are asking Allah<sup>azwj</sup> Mighty and Majestic, the repentance just as their father<sup>as</sup> Adam<sup>as</sup> had asked it.

ثم أمره جبرئيل (ع) فافاض عن عرفات فمر على الجبال السبعة فأمره ان يكبر على كل جبل اربع تكبيرات ففعل ذلك آدم ثم انتهى به إلى جمع ثلاث الليل فجمع فيها بين صلاة المغرب وبين صلاة العشاء الآخرة فلذلك سمي جمعا لان آدم جمع فيها بين صلاتين فوقعت العتمة في تلك الليلة ثلاث الليل في ذلك الموضع

Then Jibraeel<sup>as</sup> ordered him<sup>as</sup>, so they went from Arafaat. So they passed by seven mountain, and he<sup>as</sup> ordered him<sup>as</sup> that he<sup>as</sup> should exclaim four exclamations (of the Greatness of Allah<sup>azwj</sup>) upon each mountain. So Adam<sup>as</sup> did that. Then he<sup>as</sup> ended up with him<sup>as</sup> at Jama'a in the third of the night, wherein they gathered together between Al-Magrib Prayer, and Al-Isha the last Prayer. Thus, it is due to that, Jama'a was named as such, because Adam<sup>as</sup> gathered together therein between two Prayers. So the darkness occurred in that night, a third of the night, in that place.

ثم أمره أن يتبطح في بطحاء جمع، فاتبطح حتى انفجر الصبح ثم أمره أن يصعد على الجبل جبل جمع، وأمره إذا طلعت الشمس أن يعترف بذنبه سبع مرات ويسأل الله تعالى التوبة والمغفرة سبع مرات ففعل ذلك آدم كما أمره جبرئيل وإنما جعل اعترافين ليكون سنة في ولده فمن لم يدرك عرفات وادرك جمعا فقد وفي بحجه

Then he<sup>as</sup> ordered him<sup>as</sup> that he<sup>as</sup> should collect pebbles in Jama'a, so he<sup>as</sup> collected, until the dawn broke. Then he<sup>as</sup> ordered him<sup>as</sup> that he<sup>as</sup> should climb upon a mountain, a mountain of Jama'a, and ordered him<sup>as</sup>, when the sun emerges that he<sup>as</sup> should acknowledge his<sup>as</sup> sin seven times, and ask Allah<sup>azwj</sup> the High for (Accepting) the repentance and the Forgiveness, seven times. So Adam<sup>as</sup> did that just as Jibraeel<sup>as</sup> had ordered him<sup>as</sup> to. But rather, the two acknowledgements

became a Sunnah in his<sup>as</sup> children. So the one who did not see Arafaat, and saw Jama'a, so he has fulfilled his Hajj.

ففاض آدم من جمع إلى منى فيبلغ منى ضحي فأمره أن يصلي ركعتين في مسجد منى ثم أمره أن يقرب إلى الله تعالى قربانا ليتقبل الله منه ويعلم ان الله قد تاب عليه ويكون سنة في ولده القربان فقرب آدم (ع) قربانا فقيل الله منه قربانه وأرسل الله عزوجل نارا من السماء فقبضت قربان آدم فقال له جبرئيل ان الله تبارك وتعالى قد احسن اليك إذا علمك المناسك التي تاب عليك بها وقبل قربانك فاحلق رأسك تواضعا لله تعالى إذ قبل قربانك، فحلق آدم رأسه تواضعا لله تبارك وتعالى،

So Adam<sup>as</sup> went from Jama'a to Mina (for the sacrifice). So he<sup>as</sup> (Jibraeel<sup>as</sup>) ordered him that he<sup>as</sup> should Pray two Cycle in a Masjid of Mina. Then he<sup>as</sup> ordered him<sup>as</sup> that he<sup>as</sup> offer to Allah<sup>azwj</sup> the High a sacrifice, for Allah<sup>azwj</sup> to Accept it from him<sup>as</sup>, and he<sup>as</sup> would know that Allah<sup>azwj</sup> has Turned towards him<sup>as</sup>, and it became a Sunnah in his<sup>as</sup> children, the sacrifice. So Adam<sup>as</sup> offered a sacrifice, and Allah<sup>azwj</sup> Mighty and Majestic Sent a flame from the sky, so it seized the sacrifice of Adam<sup>as</sup>. So Jibraeel<sup>as</sup> said to him<sup>as</sup> that Allah<sup>azwj</sup> Blessed and High has Favoured upon you<sup>as</sup> that He<sup>azwj</sup> Taught you<sup>as</sup> the rituals which you<sup>as</sup> can repent to Him<sup>azwj</sup> by, and Accepted your<sup>as</sup> sacrifice, therefore shave your<sup>as</sup> head in reverence for Allah<sup>azwj</sup> the High, since your<sup>as</sup> sacrifice has been Accepted'. So Adam<sup>as</sup> shaved off his<sup>as</sup> head in reverence to Allah<sup>azwj</sup> Blessed and High.

ثم اخذ جبرئيل بيد آدم فانطلق به إلى البيت فعرض له إبليس عند الجمرة العقبة فقال له يا آدم أين تريد؟ قال جبرئيل يا آدم ارمه بسبع حصيات وكبر مع كل حصة تكبيرة ففعل ذلك آدم كما أمره جبرئيل، فذهب إبليس

Then Jibraeel<sup>as</sup> grabbed the hand of Adam<sup>as</sup>, so he<sup>as</sup> went with him<sup>as</sup> to the House (Kabah). Iblees<sup>la</sup> appeared to him<sup>as</sup> at al-Jamarat of Al-Aqaba. So he<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>as</sup>! What are you intending?' Jibraeel<sup>la</sup> said: 'O Adam<sup>as</sup>! Pelt him<sup>la</sup>, with seven pebbles, and exclaim with each pebbles, an exclamation (of the Greatness of Allah<sup>azwj</sup>)'. So Adam<sup>as</sup> did that just as Jibraeel<sup>as</sup> had ordered him<sup>as</sup> to do. So Iblees<sup>la</sup> went away.

ثم أخذ جبرئيل بيده في اليوم الثاني فانطلق به إلى الجمرة الاولى فعرض له إبليس، فقال له جبرئيل ارمه بسبع حصيات وكبر مع كل حصة تكبيرة ففعل آدم ذلك فذهب إبليس، ثم عرض له عند الجمرة الثانية فقال له يا آدم أين تريد؟ فقال جبرئيل: ارمه بسبع حصيات وكبر مع كل حصة ففعل ذلك آدم فذهب إبليس

The Jibraeel<sup>la</sup> grabbed his<sup>as</sup> hand on the second day, so he<sup>as</sup> went with him<sup>as</sup> to the first Al-Jamarat. So Iblees<sup>la</sup> appeared to him<sup>as</sup>, and Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Pelt him<sup>la</sup> with seven pebbles, and exclaim with each pelting, an exclamation (of the Greatness of Allah<sup>azwj</sup>)'. So Adam<sup>as</sup> did that, and Iblees<sup>la</sup> went away. Then he<sup>la</sup> appeared to him at the second Al-Jamarat, so he<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>as</sup>! What are you intending?' So Jibraeel<sup>la</sup> said: 'Pelt him<sup>la</sup> with seven pebbles, and exclaim with each pebble, an exclamation (of the Greatness of Allah<sup>azwj</sup>)'. So Adam<sup>as</sup> did that.

ثم عرض له عند الجمرة الثالثة فقال له يا آدم أين تريد؟ فقال له جبرئيل ارمه بسبع حصيات وكبر مع كل حصة تكبيرة ففعل ذلك آدم فذهب إبليس ثم فعل ذلك به في اليوم الثالث والرابع فذهب إبليس فقال له جبرئيل انك لن تراه بعد مقامك هذا أبدا،

Then he<sup>la</sup> appeared to him<sup>as</sup> at the third Al-Jamarat, so he<sup>la</sup> said to him<sup>as</sup>, 'O Adam<sup>as</sup>! What are you<sup>as</sup> intending?' So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'Pelt him<sup>la</sup> with seven pebbles, and exclaim with each pebble, an exclamation (of the Greatness of Allah<sup>azwj</sup>)'. So



Adam<sup>as</sup> did that, and Iblees<sup>la</sup> went away. So that happened with him on the third day, and the fourth, and Iblees<sup>la</sup> went away. So Jibraeel<sup>as</sup> said to him<sup>as</sup>: ‘You<sup>as</sup> will never see him<sup>la</sup> after this place of yours<sup>as</sup>, ever’.

ثم انطلق به إلى البيت فأمره أن يطوف بالبيت سبع مرات ففعل ذلك آدم فقال له جبرئيل ان الله تبارك وتعالى قد غفر لك وقبل توبتك وحلت لك زوجتك.

Then he<sup>as</sup> went with him<sup>as</sup> to the House (Kabah). So he<sup>as</sup> ordered him<sup>as</sup> that he<sup>as</sup> should circumambulate the House (Kabah) seven times. So Adam<sup>as</sup> did that. Jibraeel<sup>as</sup> said to him<sup>as</sup>: ‘Allah<sup>azwj</sup> Blessed and High has Forgiven you<sup>as</sup>, and Accepted your<sup>as</sup> repentance, and Made your<sup>as</sup> wife to be Permissible for you<sup>as</sup>’.<sup>84</sup>

أخبرنا علي بن حبشي بن قونى رحمه الله فيما كتب إلى قال: حدثنا جميل بن زياد قال: حدثنا القاسم بن اسماعيل قال حدثنا محمد بن سلمة عن يحيى بن أبي العلا الرازي ان رجل دخل على أبي عبد الله (ع) فقال: جعلت فداك أخبرني عن قول الله تعالى (ن والقلم وما يسطرون) وأخبرني عن قول الله عزوجل لابليس (فانك من المنظرين إلى يوم الوقت المعلوم) وأخبرني عن هذا البيت كيف صار فريضة على الخلق أن يأتيوه؟

Ali Bin Habashy Bin Qawny informed us regarding what was written to him, from Jameel Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al A'ala Al Razy who said,

‘A man came over to Abu Abdullah<sup>asws</sup>, so he said, ‘May I be sacrificed for you<sup>asws</sup>! Inform me about the Words of Allah<sup>azwj</sup> the High **[68:1] Noon, and I swear by the Pen and what it would be writing**; and inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic to Iblees<sup>la</sup> **[15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time**; and inform me about this House (Kabah), how it came to be an Obligation upon the people that they should come to it?’

قال فالتفت أبو عبد الله (ع) إليه وقال ما سألتني عن مسألتك أحد قط قبلك ان الله عزوجل لما قال للملائكة اني جاعل في الارض خليفة ضجت الملائكة من ذلك وقالوا: يا رب ان كنت لا بد جاعل في الارض خليفة فاجعله منا ممن يعمل في خلقك بطاعتك فرد عليهم اني اعلم مالا تعلمون، فظنت الملائكة ان ذلك سخط من الله تعالى عليهم فلا ذوا بالعرش يطوفون به،

He (the narrator) said, ‘So, Abu Abdullah<sup>asws</sup> turned, and said: ‘No one has ever asked me<sup>asws</sup> what you asked, at all, before you. When Allah<sup>azwj</sup> Mighty and Majestic Said to the Angels **[2:30] And when your Lord Said to the Angels, I am going to Make a Caliph in the earth**, the Angels were in uproar from that and said: ‘O Lord<sup>azwj</sup>! If it was inevitable to Make a Caliph in the earth, so Make him to be from us, from the ones who work among Your<sup>azwj</sup> creatures by being obedient to You<sup>azwj</sup>’. So Allah<sup>azwj</sup> Rebuffed them **He said: I know what you are not knowing**. So the Angels thought that, that was an Anger from Allah<sup>azwj</sup> the High, against them. So there was nothing by the Throne that they could circumambulate by.

فامر الله تعالى لهم ببيت من مرمر سقفه ياقوتة حمراء واساطينة الزبرجد يدخله كل يوم سبعون ألف ملك لا يدخلونه بعد ذلك إلى يوم الوقت المعلوم قال ويوم الوقت المعلوم يوم ينفخ في الصور نفحة واحدة فيموت إبليس ما بين النفخة الاولى والثانية

<sup>84</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 1

So, Allah<sup>azwj</sup> the High Commanded for a House to be built, from marble, its ceiling being of red rubies, and its pillars being of aquamarine. Every day, seventy thousand Angels enter into it. They would be entering into it after that, up to the day of a known time'. He<sup>asws</sup> said: 'And the day of the known time is the day during which the Trumpet would be blown into with one blowing. So, Iblees<sup>la</sup> would be dying, in what is in between the first blowing and the second blowing.

واما نون فكان نهرا في الجنة أشد بياضا من الثلج واحلى من العسل قال الله تعالى له: كن مدادا فكان مدادا، ثم أخذ شجرة فغرسها بيده ثم قال: واليد القوة وليس بحيث تذهب إليه المشبهة تم قال لها كوني قلما ثم قال له اكتب فقال له يا رب وما اكتب قال: اكتب ما هو كائن إلى يوم القيامة ففعل ذلك ثم ختم عليه وقال: لا تنطقن إلى يوم الوقت المعلوم.

And as for **[68:1] Noon**, so it is a river in the Paradise, more intensely whiter than the snow, and sweeter than the honey'. Allah<sup>azwj</sup> the High Said to it: "Be ink!" So it was ink. Then He<sup>azwj</sup> Took and tree and Planted it by His<sup>azwj</sup> Hands'. Then He<sup>azwj</sup> Said: 'And the Hand, is the Power, and it is not where you are going with it to the resemblances'. Then He<sup>azwj</sup> Said to it: "Become a pen!" Then He<sup>azwj</sup> Said to it: "Write!" So it said to Him<sup>azwj</sup>: 'Lord<sup>azwj</sup>! What shall I write?' He<sup>azwj</sup> Said: 'Write what is going to happen up to the Day of Judgement'. So it did that. Then He<sup>azwj</sup> Placed a seal upon it, and Said: "Do not speak up to the day of known time".<sup>85</sup>

حدثنا أبي رضى الله عنه قال حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن علي بن حديد عن ابن أبي عمير عن أصحابنا عن أحدهما انه سئل عن ابتداء الطواف فقال ان الله تبارك وتعالى لما أراد خلق آدم (ع) قال للملائكة اني جاعل في الارض خليفة فقال ملكان من الملائكة أتجعل فيها من يفسد فيها ويسفك الدماء،

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Ali Bin Hadeed, from Ibn Abu Umeyr, from our companions,

(It has been narrated) from one of the two<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), having been asked about the beginning of the circumambulation. So he<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Blessed and High Intended to Create Adam<sup>as</sup>, Said to the Angels **[2:30] I am going to Make a Caliph in the earth**. So two Angels from the Angels said: '**Are You going to Make in it one as shall make mischief therein and shed the blood?**'

فوقعت الحجب فيما بينهما وبين الله عزوجل وكان تبارك وتعالى نوره ظاهرا للملائكة فلما وقعت الحجب بينه وبينهما علما انه قد سخط قولهما فقالا للملائكة ما حيلتنا وما وجه توبتنا؟ فقالوا: ما نعرف لكما من التوبة إلا ان تلودا بالعرش،

So there occurred a Veil in between these two and between Allah<sup>azwj</sup> Mighty and Majestic. And the Blessed and High, His<sup>azwj</sup> Light was Manifested to the Angels. So when the Veil occurred between Him<sup>azwj</sup> and these two, they both came to know that their words have Angered Him<sup>azwj</sup>. So they both said to the Angels: 'What resources do we have, and what is His<sup>azwj</sup> Perspective for our repentance?' So they said: 'We do not know the repentance for the two of you except that you should both take shelter by the Throne'.

قال: فلماذا بالعرش حتى انزل الله تعالى توبتهما ورفعت الحجب فيما بينه وبينهما واجب الله تبارك وتعالى أن يعبد بتلك العبادة فخلق الله البيت في الارض وجعل على العباد الطواف حوله وخلق البيت المعمور في السماء يدخله كل يوم سبعون الف ملك لا يعودون إليه إلى يوم القيامة.

<sup>85</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 2

He<sup>asws</sup> said: 'So they took shelter with the Throne until Allah<sup>azwj</sup> the High Sent down (the Acceptance of) the repentance of both of them, and Raised the veil which was between Him<sup>azwj</sup> and these two, and Allah<sup>azwj</sup> Blessed and High Obligated that He<sup>azwj</sup> be worshipped by that very worship, so Allah<sup>azwj</sup> Created the House (Kabah) in the earth, and Made the circumambulation around it to be (obligatory) upon the servants, and Created the Oft-Frequented House (Bayt Al-Mamoor) in the sky. Seventy thousand Angels enter into it every day, not returning to Him<sup>azwj</sup> up to the Day of Judgement'.<sup>86</sup>

حدثنا أحمد بن زياد بن جعفر الهمداني والحسين بن ابراهيم بن أحمد ابن هشام المؤدب الرازي وعلي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن ابراهيم بن هاشم عن أبيه، عن الفضل بن يونس قال كان ابن أبي العوجاء من تلامذة الحسن البصري فاتحرف عن التوحيد فقل له ترك مذهب صاحبك ودخلت فيما لا أصل له ولا حقيقة فقال ان صاحبي كان مخلطا كان يقول طورا بالقدر وطورا بالجبر وما اعلمه اعتقد مذهباً دام عليه

Ahmad Bin Ziyad Bin Ja'far Al hamdany and Al Husayn Bin Ibrahim Bin Ahmad Ibn Hisham Al Mowdab Al Razy and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Fazal Bin Yunus who said,

'Ibn Abu Al Awja was a pupil of Al Hassan Al Basry, so he deviated from the Oneness (Tawheed). So it was said to him, 'Leave the sect of your master and you have entered into what has neither any origin for it, nor any reality'. So he said, 'My master is muddled up. Sometimes he was speaking of Pre-destination, sometimes of compulsion, and I do not know of a belief of a sect that he was firm upon'.

قال ودخل مكة تمردا وانكارا على من يحج وكان يكره العلماء مسائلته اياهم ومجالسته لهم لخبث لسانه وفساد سريرته فاتى جعفر بن محمد (ع) فجلس إليه في جماعة من نظرائه ثم قال له يا أبا عبد الله ان المجالس امانات ولا بد لكل من به سعال أن يسعل افتأذن لي في الكلام فقال أبو عبد الله (ع) تكلم بما شئت

He (the narrator) said, 'And he entered Makkah in rebellion and denial upon the one who argued, and he<sup>asws</sup> dislike this scholar to come and ask him<sup>asws</sup>, and sit in his<sup>asws</sup> gatherings, due to the malicious tongue of his, and spoilt mannerisms. So he came to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and sat among a group of his counterparts. Then he said to him<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! The gatherings are a safe place, and it is a must for each one, if he has to cough, he coughs. Do you<sup>asws</sup> allow me to speak?' So Abu Abdullah<sup>asws</sup> said: 'Speak with whatever you so desire to'.

فقال إلى كم تدسون هذا البيدر وتلوذون بهذا الحجر وتعبدون هذا البيت المرفوع بالطوب والمدر وتهزلون هرولة البعير إذا نفر ان من فكر في الامر قد علم ان هذا فعل اسسه غير حكيم ولا ذي نظر فقل فانك رأس هذا الامر وسنامه وأبوك اسمه ونظامه

So he said, 'For how long will you all be walking around these valleys, and taking shelter with this stone (Haj Al-Aswad) , and worshipping this House (Kabah) raised by the bricks and mortar, and trotting around like the trotting of the camels. If a number of people were to think about the matter, they would come to know that this deed was founded by the one who was not wise, nor one with any vision. So speak, for you<sup>asws</sup> are the head of this matter, and its peak, and your<sup>asws</sup> father<sup>saww</sup> (Rasool-Allah<sup>saww</sup>) founded it, and its system'.

<sup>86</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 3

فقال أبو عبد الله (ع) ان من أضله الله وأعمى قلبه استوخم الحق فلم يستعذبه صار الشيطان وليه يورده مناهل الهلكة ثم لا يصدره وهذا بيت استعبد الله تعالى به خلقه ليختبر به طاعتم في آتيانه فتحتم على تعظيمه وزيارته وجعله محل انبيائه وقبلة للمصلين له فهو شعبة من رضوانه وطريق يؤدي إلى غفرانه منصوب على استواء الكمال ومجتمع العظمة والجلال خلقه الله تعالى قبل دحو الارض بالفى عام واحق من اطيع فيما امر وانتهى عما نهى عنه وزجر، الله المنشى للارواح والصور

So, Abu Abdullah<sup>asws</sup> said: 'The one whom Allah<sup>azwj</sup> Lets to stray and Blinds his heart, is blackened out from the Truth and does not taste it. The Satan<sup>a</sup> becomes his guardian, turning him towards the fountains of destruction. Then he does not come out of it. And this House (Kabah), His<sup>azwj</sup> creatures worship Allah<sup>azwj</sup> the High by it, in order to Test their obedience by it with regards to their coming to it, and the urging for its reverence, and its visitation, and Made it a place for His<sup>azwj</sup> Prophets<sup>as</sup>, and a Qiblah (direction) for the Praying ones to Him<sup>azwj</sup>.

So it is a section of His<sup>azwj</sup> Pleasure, and a way leading to His<sup>azwj</sup> Forgiveness, established upon Perfection, and the entirety of the Magnificence and Majesty. Allah<sup>azwj</sup> the High Created it two thousand years before the spreading of the land. And He<sup>azwj</sup> is more deserving to be obeyed with regards to what He<sup>azwj</sup> has Commanded, and to refrain from what He<sup>azwj</sup> has Forbidden from, and Enjoined. Allah<sup>azwj</sup> is the Originator of the Spirits and the images'.

فقال ابن أبي العوجاء ذكرت يا أبا عبد الله فاحلت على غائب فقال ويلك وكيف يكون غائبا من هو في خلقه شاهد واليهم اقرب من حبل الوريد يسمع كلامهم ويرى أشخاصهم ويعلم اسرارهم وانما المخلوق إذا انتقل عن مكان اشتغل به مكان وخلا منه مكان فلا يدري في المكان الذي صار إليه ما حدث في المكان الذي كان فيه

So, Ibn Ali Al-Awja said, 'You<sup>asws</sup> have mentioned, O Abu Abdullah<sup>asws</sup>, so you<sup>asws</sup> are imposing upon One Who is hidden'. So he<sup>asws</sup> said: 'Woe be unto you! And how can He<sup>azwj</sup> be hidden, the One Who is among His<sup>azwj</sup> creatures as a Witness, and is closer to them than the jugular vein? He<sup>azwj</sup> Hears their speech, and Sees their persons, and Knows their secrets. But rather, when the creatures transfer from one place, a place is occupied by him and a place is emptied from him, so he does not know in the place which he has come to be, what is occurring in the place in which he used to be.

فاما الله العظيم الشأن الملك الديان فانه لا يخلو منه مكان ولا يشغل به مكان ولا يكون إلى مكان اقرب منه إلى مكان والذي بعثه بالآيات المحكمة والبراهين الواضحة وايدته بنصره واختاره لتبليغ رسالاته صدقنا قوله بان ربه بعثه وكلمه

So, as for Allah<sup>azwj</sup> the Magnificence, the Glorious, the King, the Judge. There is no place which is empty from Him<sup>azwj</sup>, nor does He<sup>azwj</sup> Occupy a place, nor does a place become closer than Him<sup>azwj</sup> to another place. And He<sup>azwj</sup> is the One Who Sent him<sup>saww</sup> with the Signs, the Decisive, and the clear Proofs, and Aided him<sup>saww</sup> with His<sup>azwj</sup> Help, and Chose him<sup>saww</sup> to deliver His<sup>azwj</sup> Message. We<sup>asws</sup> hereby ratify his<sup>saww</sup> words as being from his<sup>saww</sup> Lord<sup>azwj</sup> Who Sent him<sup>saww</sup>, and Made him<sup>saww</sup> speak'.

فقام عنه ابن أبي العوجاء فقال لأصحابه من القانى في بحر هذا سألتكم أن تلتمسوا إلى خمرة فالقيتموني إلى جمرة قالوا ما كنت في مجلسه إلا حقيرا قال انه ابن من حلق رؤس من ترون.

So Ibn Abu Awja arose from him<sup>asws</sup>, so he said to his companion, 'Who cast me in this ocean? I asked you all to take me to seek the enjoyable discussion, but you cast

me into the fiery embers'. They said, 'You were not in his<sup>asws</sup> gathering except as despicable'. He said, 'He<sup>asws</sup> is a son<sup>asws</sup> from the chieftains of the people, the ones you are looking at'.<sup>87</sup>

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله بن محمد ابن اسماعيل عن علي بن العباس قال حدثنا القاسم بن ربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا كتب إليه فيما كتب من جواب مسأله ان علة الحج الوفادة إلى الله تعالى وطلب الزيادة والخروج من كل ما قترف وليكون تائباً مما مضى مستأنفاً لما يستقبل وما فيه من استخراج الاموال وتعب الابدان وحظرها عن الشهوات واللذات والتقرب في العبادة إلى الله عزوجل والخضوع والاستكانة والذل شاخصا في الحر والبرد والامن والخوف دائباً في ذلك دائماً

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Bin Muhammad Ibn Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Rabie Al Sahaf,

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> wrote to him in answer to what he had written asking him<sup>asws</sup> of the reason for the Hajj: 'The delegation to Allah<sup>azwj</sup> the High, and seeking for the increase, and the going out from everything which one has done and repenting from what has passed, resuming to what is to be faced, and what is therein from the extraction of the wealth, and the tiredness of the bodies, and its cautions from the lustful desires, and the pleasures, and the getting closer to Allah<sup>azwj</sup> Mighty and Majestic, and the subordination and the submissiveness, and the humbleness of the person in the heat and the cord, and the security and the fear, consistently and forever.

وما في ذلك لجميع الخلق من المنافع والرغبة والرغبة إلى الله سبحانه وتعالى ومنه ترك قساوة القلب وخساسة الانفس ونسيان الذكر وانقطاع الرجا والامل وتجديد الحقوق وخطر الانفس عن الفساد ومنفعة من في المشرق والمغرب ومن في البر والبحر ممن يحج وممن لا يحج من تاجر وجالب وبائع ومشتري وكاسب ومسكين وقضاء حوائج أهل الاطراف والمواضع الممكن لهم الاجتماع فيها كذلك ليشهدوا منافع لهم.

And what is in that for the entirety of the people, from the benefits, and the hoping and the dreading to Allah<sup>azwj</sup> Glorious and High, and from it is leaving the hardness of the heart, and nastiness of the selves, and the forgetfulness of the remembrance (of Allah<sup>azwj</sup>), and cutting off of the hope, and the wishes, and the renewal of the rights, and the danger of earning from corrupt ways.

And the benefits of the ones who are in the east and the west, and the land and the sea, from the one who performs Hajj and the one who does not perform Hajj, the one who is a business man, and the dealers, and the seller, and the buyer, and the waged and the unwaged, and fulfilment of the needs of the people on the road, and the people of the surrounding areas, and the place in which for people to gather therein. Similar to that, they witness the benefits for them.

وعلة فرض الحج مرة واحدة لان الله تعالى وضع الفرائض على ادنى القوم قوة فمن تلك الفرائض الحج المفروض واحد ثم رغب أهل القوة على قدر طاعتهم.

And reason for the Obligating the Hajj for one time is because Allah<sup>azwj</sup> the High Placed the Obligations upon the lowest of the people in strength. So from these Obligations is the Hajj, being Obligatory once. Then the people of strength wish in accordance to their obedience'.

<sup>87</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 4

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن يعقوب ابن يزيد عن ابن أبي عمير عن أبي جرير القمي عن أبي عبد الله (ع) قال: الحج فرض على أهل الجدة في كل عام.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Ibn Yazeed, from Ibn Abu Umeyr, from Abu Jareer Al Qummy,

Abu Abdullah<sup>asws</sup> has said: 'The Hajj is Obligatory upon the people of Jeddah in every year'.

حدثنا أحمد بن الحسن قال حدثنا أحمد بن ادريس عن محمد بن أحمد عن أحمد ابن محمد عن علي بن مهزيار عن عبد الله بن الحسين الميثمي رفعه إلى أبي عبد الله (ع) قال: ان في كتاب الله تعالى فيما انزل (ولله على الناس حج البيت في كل عام - من استطاع إليه سبيلا).

Ahmad Bin Al Hassan narrated to us, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad, from Ali Bin Mahziyar, from Abdullah Bin Al Husayn Al Maysami,

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'It has been Revealed in the Book of Allah<sup>azwj</sup> the High with regards to it **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, in every year -(upon) everyone who is able to undertake the journey to it'**.<sup>88</sup>

حدثنا علي بن أحمد بن محمد بن محمد بن أحمد السناني والحسين ابن ابراهيم بن أحمد بن هشام المؤدب قالوا حدثنا محمد بن أبي عبد الله الكوفي عن محمد بن اسماعيل قال حدثنا علي بن العباس عن عمر بن عبد العزيز عن رجل قال حدثنا هشام بن الحكم قال: سألت أبا عبد الله (ع) فقلت له ما العلة التي من أجلها كلف الله العباد الحج والطواف والبيت؟

Ali Bin Muhammad narrated to us and Muhammad Bin Ahmad Al Sinany, and Al Husayn Ibn Ibrahim Bin Ahmad Bin Hisham Al Mowdab narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from umar Bin Abdul Aziz, from a man, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah<sup>asws</sup>, so I said to him<sup>asws</sup>, 'What is the reason due to which Allah<sup>azwj</sup> Assigned the Hajj for the servant, and the circumambulating of the House (Kabah)?'

فقال ان الله تعالى خلق الخلق لا لعة إلا إنه شاء فخلقهم إلى وقت مؤجل وأمرهم ونهاهم ما يكون من أمر الطاعة في الدين ومصالحهم من أمر دنياهم فجعل فيه الاجتماع من المشرق والمغرب ليتعارفوا وليتربح كل قوم من التجارات من بلد إلى بلد ولينتفع بذلك المكاري والجمال ولتعرف آثار رسول الله صلى الله عليه وآله وتعرف أخباره ويذكر ولا ينسى ولو كان كل قوم انما يتكلمون على بلادهم وما فيها هلكوا وخرجت البلاد وسقط الجلب والارباح وعميت الاخبار ولم يقفوا على ذلك فذلك علة الحج.

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High Created the creatures, not for a reason except that He<sup>azwj</sup> so Desired it, so He<sup>azwj</sup> Did it. So He<sup>azwj</sup> Created them for a definite term, and Commanded them and Prohibited them from matter pertaining to obedience in the Religion and for the correction of the matters of their world. Thus, He<sup>azwj</sup> Made in it the gathering from the east and the west, in order for them to recognise (each other) and profit (from each other) from the businesses from a city to a city, and to benefit by that the hirers of the camels, and to recognise the effects (Ahadeeth) of Rasool-Allah<sup>saww</sup>, and to recognise his<sup>saww</sup> news, and to remember and not forget. And if every people were to rely upon their own cities and what is therein, they would have

<sup>88</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 5

perished, and they would have gone out from the cities, and their profits would have fallen, and they would have been blind to the news (Ahadeeth), and would not have pondered upon that. So, that is the reason for the Hajj'.<sup>89</sup>

حدثنا علي بن أحمد رحمه الله قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان الرضا (ع) كتب إليه فيما كتب من جواب مسائله علة الطواف بالبيت ان الله تبارك وتعالى قال للملائكة اني جاعل في الارض خليفة قالوا أتجعل فيها من يفسد فيها ويسفك الدماء فردوا على الله تبارك وتعالى هذا الجواب فعلموا انهم اذنبوا فندموا فلاذوا بالعرش فاستغفروا فاحبب الله تعالى أن يتعبد بمثل ذلك العباد فوضع في السماء الرابعة بيتا بحذاء العرش يسمى الضراح ثم وضع في السماء الدنيا بيتا يسمى البيت المعمور بحذاء الضراح ثم وضع هذا البيت بحذاء البيت المعمور ثم أمر آدم فطاف به فتاب الله عليه وجرى ذلك في ولده إلى يوم القيامة.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Ibn Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf,

(It has been narrated) from Muhammad Ibn Sinan that Al-Reza<sup>asws</sup> wrote to him in answer to his question of the reason for the Circumambulation of the House: 'Allah<sup>azwj</sup> Blessed and High Said to the Angels [2:30] **I am going to Make a Caliph in the earth, they said: Are You going to Make in it one as shall make mischief therein and shed the blood?** So they responded to Allah<sup>azwj</sup> with this answer. So they knew that they had sinned. So they were regretful and took shelter by the Throne and sought Forgiveness. So Allah<sup>azwj</sup> Loved that He<sup>azwj</sup> be worshipped by similar to that worship, so He<sup>azwj</sup> Placed a House in the fourth sky, at the base of the Throne called Al-Zaraah. Then He<sup>azwj</sup> Placed a House in the sky of the world, called Bayt Al-Mamoor, at the base of A-Zaraah. Then He<sup>azwj</sup> Placed this House (Kabah) at the base of Bayt Al-Mamoor. Then He<sup>azwj</sup> Commanded Adam<sup>as</sup>, so he<sup>as</sup> circumambulated by it. So He<sup>azwj</sup> Turned towards him<sup>as</sup> (Mercifully), and that flowed as a Sunnah in his<sup>as</sup> children up to the Day of Judgement'.<sup>90</sup>

أخبرنا علي بن حاتم قال حدثنا حميد بن زياد قال حدثنا الحسن بن محمد بن سماعة قال حدثني الحسين بن هاشم عن عبد الله بن مسكان عن أبي حمزة الثمالي قال دخلت على أبي جعفر (ع) وهو جالس على الباب الذي إلى المسجد وهو ينظر إلى الناس يطوفون فقال يا أبا حمزة بما أمروا هؤلاء؟ قال فلم ادر ما أرد عليه قال انما أمروا أن يطوفوا بهذه الاحجار ثم يأتونا فيعلمونا ولا يتهم.

Ali Bin Hatim informed us, from Hameed Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Al Husayn Bin hashim, from Abdullah Bin Muskan, from Abu Hamza Al Sumaly who said,

'I went over to Abu Ja'far<sup>asws</sup>, and he<sup>asws</sup> was seated at the door leading to the (Sacred) Masjid, and he<sup>asws</sup> was looking at the people circumambulating, so he<sup>asws</sup> said: 'O Abu Hamza! With what have these (people) been Commanded with?' He (Abu Hamza) said, 'I did not know what to respond to him<sup>asws</sup> with. He<sup>asws</sup> said: 'But rather, they have been Commanded that they should circumambulate by these stones, then come to us<sup>asws</sup>, so they would let us<sup>asws</sup> know of their Wilayah (love) for us<sup>asws</sup>'.<sup>91</sup>

<sup>89</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 6

<sup>90</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 7

<sup>91</sup> ILLAL AL SHARAIE – V 2 Ch 142 H 8

**(باب 143 - العلة التي من أجلها صار الطواف سبعة أشواط)****Chapter 143 – The reason due to which the circumambulation came to be of seven circuits**

حدثنا علي بن حاتم قال حدثنا القاسم بن محمد قال حدثنا حمدان بن الحسين عن الحسين بن الوليد عن أبي بكر عن حنان بن سدير عن أبي حمزة الثمالي عن علي بن الحسين (ع) قال قلت لم صار الطواف سبعة أشواط؟ قال لان الله تبارك وتعالى قال للملائكة اني جاعل في الارض خليفة فردوا على الله تبارك وتعالى وقالوا اتجعل فيها من يفسد فيها ويسفك الدماء قال الله اني اعلم ما تعملون وكان لا يحجبهم عن نوره فحجبهم عن نوره سبعة آلاف عام فلانوا بالعرش سبعة آلاف سنة فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور فجعله مثابة للناس وامنا فصار الطواف سبعة أشواط واجبا على العباد لكل الف سنة شوطا واحدا.

Ali Bin Hatim narrated to us, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Abu Bakr, from hanan Bin Sudeyr, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, said, 'I said, 'Why did the circumambulation come to be of seven circuits?' He<sup>asws</sup> said: 'Because Allah<sup>azwj</sup> Blessed and High Said to the Angels [2:30] **I am going to Make a Caliph in the earth.** So they responded to Allah<sup>azwj</sup> Blessed and High and said: '**Are You going to Make in it one as shall make mischief therein and shed the blood?**' Allah<sup>azwj</sup> Said **I know what you are not knowing.** And they were not Veiled from His<sup>azwj</sup> Light. So they were (from then on) Veiled from His<sup>azwj</sup> Light for seven thousand years. So they took shelter by the Throne for seven thousand years. So He<sup>azwj</sup> was Merciful to them and Turned towards them (Mercifully), and Made for them the Bayt Al-Mamoor which is in the fourth sky, and Made it as a refuge, and Placed the Sacred House (Kabah) underneath the Bayt Al-Mamoor. So He<sup>azwj</sup> Made it a refuge for the people, and a security for them. Thus, the circumambulation of seven circuits is Obligated upon the servants, for every thousand years, one circuit'.<sup>92</sup>

وعنه قال حدثني أبو القاسم حميد بن زياد قال حدثنا عبد الله بن احمد عن علي بن الحسين الطاطري، عن محمد بن زياد عن أبي خديجة قال سمعت أبا عبد الله (ع) يقول مر بأبي (ع) رجل وهو يطوف فضرب بيده على منكبه ثم قال أسألك عن خصاك ثلاث لا يعرفهن غيرك وغير رجل آخر فسكت عنه حتى فرغ من طوافه ثم دخل الحجر فصلى ركعتين وانا معه فلما فرغ نادى أين هذا السائل؟ فجاء فجلس بين يديه فقال له سل فسأله عن (ن والقلم وما يسطرون) فاجابه

And he said, 'Abu Al Qasim Hameed Bin Ziyad narrated to me, from Abdullah Bin Ahmad, from Ali Bin Al Husayn Al tatory, from Muhammad Bin Ziyad, from Abu Khadeeja who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'A man passed by my<sup>asws</sup> father<sup>asws</sup>, and he<sup>asws</sup> was circumambulating. So he struck his hand upon his<sup>asws</sup> shoulder, then said: 'I ask you<sup>asws</sup> about three qualities which no one apart from you<sup>asws</sup> recognises, or another man'. So he<sup>asws</sup> remained silent from him, until he<sup>asws</sup> was free from his<sup>asws</sup> circumambulation. Then he<sup>asws</sup> entered towards the (Black) Stone, so he<sup>asws</sup> Prayed two Cycles, and I was with him<sup>asws</sup>. So when he<sup>asws</sup> was free, he<sup>asws</sup> called out: 'Where is the questioner?' So he came, and was seated in front of him<sup>asws</sup>. So he<sup>asws</sup> said to him: 'Ask'. So he asked him<sup>asws</sup> about [68:1] **Noon, and I swear by the Pen and what it will be writing.** So he<sup>asws</sup> answered him.

ثم قال حدثني عن الملائكة حين ردوا على الرب حيث غضب عليهم وكيف رضى عنهم فقال ان الملائكة طافوا بالعرش سبعة آلاف سنة يدعونهم ويستغفرونه ويسألونه أن يرضى عنهم بعد سبع سنين فقال صدقت

<sup>92</sup> ILLAL AL SHARAIE – V 2 Ch 143 H 1



Then he<sup>asws</sup> said: 'Narrate to me about the Angels when they responded to the Lord<sup>azwj</sup> where He<sup>asws</sup> was Angered against them, and how He<sup>azwj</sup> was Pleased from them'. So he<sup>asws</sup> said: 'The Angels circumambulated the Throne for seven thousand year, supplicating to Him<sup>azwj</sup>, and seeking His<sup>azwj</sup> Forgiveness, and asking Him<sup>azwj</sup>, and He<sup>azwj</sup> should be Pleased with them. So He<sup>azwj</sup> was Pleased from them after seven years'. So he said, 'You have spoken the truth'.

ثم قال حدثني عن رضى الرب عن آدم فقال ان آدم انزل فنزل في الهند وسأل ربه تعالى هذا البيت فأمره أن يأتيه فيطوف به اسبوعا ويأتي منى وعرفات فيقضى مناسكه كلها فجاء من الهند وكان موضع قدميه حيث يطأ عليه عمران وما بين القدم إلى القدم صحارى ليس فيها شئ

Then he said, 'Narrate to me about the Pleasure of the Lord<sup>azwj</sup> about Adam<sup>as</sup>'. So he<sup>asws</sup> said: 'Adam<sup>as</sup> descended, so he<sup>as</sup> descended in India, and asked his<sup>as</sup> Lord<sup>azwj</sup> the High for this House (Kabah). So He<sup>azwj</sup> Commanded him<sup>as</sup> that he<sup>as</sup> should come to it, and he<sup>as</sup> should circumambulate by it for a week, then go over to Mina and Arafaat, so he<sup>as</sup> should fulfill his<sup>as</sup> rituals, all of them. So he<sup>as</sup> came from India, and the place of his<sup>as</sup> feet where he<sup>as</sup> trod upon, became populated, and what was between the step to the step, was desert and there was nothing in it.

ثم جاء إلى البيت فطاف اسبوعا واتى مناسكه فقصاها كما أمره الله فقبل الله منه التوبة وغفر له

Then he<sup>as</sup> came to the House (Kabah), so he<sup>as</sup> circumambulated it for a week, and was Given his<sup>as</sup> rituals, so he fulfilled these just as He<sup>azwj</sup> had been Commanded with. So the repentance was Accepted from him<sup>as</sup>, and there was Forgiveness for him<sup>as</sup>.

قال فجعل طواف آدم لما طافت الملائكة بالعرش سبع سنين فقال جبرئيل هنيئا لك يا آدم قد غفر لك لقد ظففت بهذا البيت قبلك بثلاثة آلاف سنة فقال آدم يا رب اغفر لي ولذريتي من بعدى فقال نعم من آمن منهم بى وبرسلي

He<sup>asws</sup> said: 'So the circumambulation of Adam<sup>as</sup> was Made to be when the Angels circumambulated by the Throne for seven years. So Jibraeel<sup>as</sup> said: 'Congratulations to you<sup>as</sup>, O Adam<sup>as</sup>! You<sup>as</sup> have been Forgiven, for I<sup>as</sup> have circumambulated by this House before you<sup>as</sup>, by three thousand years. So Adam<sup>as</sup> said: 'O Lord<sup>azwj</sup>! Forgive me<sup>as</sup>, and my<sup>as</sup> offspring from after me<sup>as</sup>'. So He<sup>azwj</sup> Said: "Yes, the one who believes in Me<sup>azwj</sup>, and in My<sup>azwj</sup> Rasool<sup>as</sup>'.

فقال صدقت ومضى فقال أبى (ع) هذا جبرئيل اتاكم يعلمكم معالم دينكم.

So he (the questioner) said, 'You<sup>asws</sup> have spoken the truth', and left. So my<sup>asws</sup> father<sup>asws</sup> said: 'This was Jibraeel<sup>as</sup>, coming to you in order to teach the matters of your Religion (to people)'.<sup>93</sup>

<sup>93</sup> ILLAL AL SHARAIE – V 2 Ch 143 H 2